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# JASMINE;

THE DISCIPLINE OF LIFE

BY CORA WILBURN,

CHAPTER VIII.

An Onsie in the Desert of Life.

" From her lone path she never turned aside.
Though passionate werehipers before her fall. Like some pure planet in her lonely pride.

Bhe ecems to soar and beam above them all."

Mrs. Weldy.

144 How slow the time To the warm soul, that, in the very instant It forms, would execute a great design I''
Thomson's Coriolanus.

On the day that was to witness my journey to Ea better opportunity of tormenting me. I had been ing heart? listening in indignant silence to her tirades against | I arrived at the next cottage rented by my friend. the sake of attracting attention, that her philosophy bade me feel at home. of life and benevolence of character " was all gam. mon." as she elegantly expressed it, all my patience and forbestance fied, and I retorted with all the aroused and flery impulse of my nature:

believed in the truth of others."

manded the provoking assailant.

are always backbiters !"

her forehead swelled almost to bursting:

between as grew more violent as time sped on his above, and prophesied of future happy days.

"I don't care for your calling of names." I replied, in almost as loud a key as her own. " You torment me enough, but you shan't slander my friends ! I should think you'd been used to living with negroes. you make such a good slave-driver! You'd be-one of those we read about, who sit in a great arm-chair and sip their lemonade, while poor Sambo is being flogged to death before their eves ("

Something in this aliusion touched the old lady to the quick. I never saw a countenance so convulsed with the white glow of anger; she almost shricked forth:

"If you say that again I'll throttle you !-you witchbrat !-You spirit of all-possessed evil !-You incar-Onte demonio! I wish you had gasped your last breath before I ever entered the house ! I hoped the Devil would have had his own long before this!"

" And I wish you had drowned when you came over from your delightful Tropics !" I cried, mimicking her manner of speech. "Your tropical paradise ought to have kept you to represent the serpent !"

"What is the matter? Dear me I cannot you and that girl be together without quarreling?" said Agatha, rousing from her topor and laying aside her endless embroidery.

Of late years she had grown so apathetic toward her mother's outbursts of passion, that she scarcely heeded them.

"Jasmine." she continued, "why will you be such a plague and house-thorn ?-why can't you be respeciful and obedient to your superiors ?"

"My supersore !" I laughed, in scornful bitterness: " I, will when I see them, ma'am." I never called her mother.

"Oh, that bad, bad child!" she walled; " shall I never have peace, mother? Are things to go on so al-Ways \*\*\*

"No. by our Lady of the seven sorrows, not much longer, I tell you, as my name is Catharine Strong. It many sensible people did we find, pray? In Europe would have been put an end to before this, if I could have had my way, and but for your foolish, babyish flatten children's heads; to the East they wear rings in scruples. Take my word for it. Agaths, you shall not their noses, and dye their knuckles and their naked be termented by that imp of depravity another year."

You dare not turn me out of my father's home. and I'll take care you neither have me hidnapped nor murdered, as they do with any one who is in the way to your balmy West Indies!" I triumphantly exclaimed.

Agatha clasped her hands, as if terrified at my words. Her mother said to her, as she lurned her face black with boll; we dye our hair. They chew betel away from me:

"Did I not tell you from the first, that girl would be the bane of your life? She is as full of wicked pinch their feet out of all shape; the wise and enlightthoughte as a nut is of meat? I'm almost afraid of ened women of Christendom crush in their ribs, and her; she is linked to the Brit One, from whom the torture their waists until they gain the proportions of holy saints defend us! I should not wonder if some a wasp, and languish in communition for the rest of day she burnt the house over our heads, or did as some their miserable lives ! . Is that the good of civilizadeadly mischief; but I'll see to it that her plans are tion!" frustrated 1" -

" Please, mother, send her away. I cannot bear the formatory zeal.

that are not on the second tracking

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"Get out of our sight, you termagent owl !- and do n't come within my reach this fortnight, or I 'll teach you a leason ! . You're ugly enough to scare a horde of savages, and wloked enough to bring down a divine judgment upon us all. Jagmine, indeed! you ought to have been christened Thielle-thorn and Ming. ing-natic! Be off, you panther-souled monster! and. may your food torn to wormwood, and your drink to gall, as ours does when you are near !"

The plous woman often indulged in most Hebraic corses. I called her again a " Jezabel " and " grand. mother" to the traditional Satan. Then I ran to my chamber, fully expecting that the permission awarded me of visiting my idolized friend would be withdrawn. To my great surprise and delight it was not, and without seeing my tormentors again, I received the cold farewell of my father with a message for Miss Vane, and in solitary state, not even accompanied by my governess, was sent to E---, some fifteen miles from Oakfast Hall.

A delicious sanse of freedom pervaded my being; I felt privileged indeed; sweet dreams of future happiness glided athwart my consciousness. I threw off the gloom and the hateful feelings; I hummed enatches of gay songs, and felt the glad upscarings of a child-spirit united to the awakening emotions of my maiden beart.

I had been in a state of uncontrollable excitement all | That afternoon I dreamed of love, as the young and the morning. In my impatient and irritable mood it untried conjure up its fairy visions and illusive gleams was dreadful for me to sit in Mrs. Strong's room and of blessedness. An ideal of the heart and fancy, a assist her in the arrangement of her endless folds of hero-form, molded in Nature's perfect cast of maniferes lace and rolls of ribbon. I believe she called on me stood before me. Should I ever realize the presence, to perform those trilling offices, so that she could have behold the embodiment of that creation of my dream-

Miss Vane, to Agatha's silly remarks upon her plain She welcomed me on the porch, led me into the cosy style of dress, and so forth; but when the old dame sttling-room, removed my shawl and bonnet, kissed ventured upon the remark that Lillian only talked for me repeatedly, pressed me closely to her bosom, and

And here let me' rest awhlie, as the weary mariner loves to linger in the sheltered haven, as the traveler, foot sore and heart burdened, loves to repose amid the tranquil scenes of Nature in some way-side hamlet "That people who had no good in themselves never and world aparted home. I did not miss the splendors of my father's ancient Hall; I did not feel the lack of "Do you apply that to me, you minx?" angrily de- the many quaint and costly things that were familiar to my sight. In the plainly-furnished rooms, and amid .. If you speak disrespectfully of Miss Vane, I do. the simple surroundings of Woodbine Cottage I lived You are always carping and picking flaws, and stick. a week of almost fabled happiness. I was beloved, ing pins into people behind there backs. Why don't appreciated, encouraged, taught and uplifted by friendyou have the courage to tell her so to her face? There ship; gently reproved as by a loving mother, a tender would be some show of bravery in that: but cowards elder sister. In after life the lessons there learned, bore fruits of grateful acceptance. We read and walked, You see I was not choice of my terms of retort: and held long conversations, such as would have puz-Mrs Strong crimsoned so violently the thick vein on zied my step mother and Mrs. Strong to comprehend. I found in Lillian Vans a mind and heart like unto .. You impudent, good-for-nothing. long-tonged that of my mother: the same ideas of God, of truth. hussy you I how dare you speak to me in that etyle? of love, of the future. Many times I was on the You low-lived, tailow-faced, gypseyish Hottentot!- point of reading to her the letter I always carried with you spindle shanks !-you miserable bean-pole !--you me. But my sensitiveness was so acute. I would not awkward gawk i-you Saint Domingo Blackamoor ?" let even this beloved stranger know, that one living The last epithet was bestowed upon me on account being had doubted that mother's faith. But I told her of my somewhat full under lip. I was accostomed to of my unhappy life at home; of my father's indifferthese outbursts, to which, I am sorry to confess, I re- ence, my lonely condition; and she, weeping with me, sponded in a like manner only too often. The scenes tenderly consoling me, bade me trust in the Father

Mrs. Apthorp, a woman of keen perceptions, well caltured mind, frank and blunt directness of speech, amused me much; as also did the children. Alfred and Gertie. The boy was full of the wild spirit of froliceome mischief, yet at a word or look from the lady he revered, he would subside into immediate quiet. Gertie, who was not his sister, but who called him brother, and loved him as such, was a bright-eyed little question. asker, precocione in mind, but well-developed in body. The tenant of the cottage lived in some of the upper rooms, having given up the rest to Miss Vane and her companions. She prepared their meals, and attended to the wants of the strangers, with the aid of her servant. Marths.

Those meals were simple, as were all their habits. Lillian was training the children to lives of strictest temperance, frugality, and frequent self-denial. Mrs. Apthorp was load in her praises of what she termed a " sensible way of livings" and rather lond, too, in her good-natured denunciations of fashionable follies and worldly extravagances.

I think I see her now, with her tall, erect figure clad in the half mourning colors she loved best, her close cap, smoothly-folded hair of dark brown, tinged with silver; her bright, benevolent, penetrating, grey eye. I bear again the pleasant voice with its cheerful cadence, and occasional undercurrent of sadness. I copy from my journal a conversation we three engaged in, on the vine-encircled porch of Woodbine Cottage.

"Civilization has been a benefit to the world." observed Lillian; " only its extremes have been hurtful. True, inventions for use and comfort have blest humanity, but ridiculous and unnatural fashions and customs

have done a lasting injury." " Just so, Miss Lillian; and I think the wild Camanches are better off, by far, in common sense and reason to our city folks, all the world over. Have n't we traveled nearly over the world together? And how the women lace themselves to death; in Africa they feet a bright orange color. Well, that is called a bar. barian taste. Here they wear rings in their cars only, and instead of orange paint, use rouge and white-Where is the difference? The Egyptian dance-girls wear gold bands on their ancies; our young ladies wear them on their arms. Precious little difference ! The Bust Indian and Arabian women paint their syelids and smoke; our downgers take snuff; and the fastidious Branish ladies indulge in a eigardio. The Chinese

The good woman waxed warm and wrathy in her re-

sight of her glaring eyes, and her face is like a fury's!". "That is all true, my dear friend," replied the pland Agatha, while mean like that of a helpless in sevens Lillian; "but all that is not of linearing; that is custom and what is termed fashion, But look at

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our advancement in arts and sciences, in the improve-, mechanical routine of prescribed observances. I had I back, and pray do n't cross your arms in that countri-

my private belief all the inteffer aint inside of the ry therein conveyed; I had confessed almost regularly mad-house by any means. I know you live right, and my petty sine, and the burning hatred of my step-I 'mitrying to, and so do many; but is n't the eating mother and Mrs. Strong: I had implicitly fulfilled the and drinking, sleeping and working, reating and think slight penances imposed by good Father Lane. White ing even of some folks, all wrong! Have n't we trave my Nome Ainsile lived, I gave utterance to no doubt; eled in company, and by ourselves? Have n't we ob- I would not have wrung with pain ber innocently beserved human natue on every aide? Have n't we been lieving soul. But for two years, doubts, vague fears to America, the freest land on the globe, as people unt that blended with gracious hopes, had alternately and money, as if they had no souls to care for? Do new and a better revolution. n't they bolt their food, as if their stomachs were of to a tropical degree, and exclude every breath of air. French fashions and French dances, and make distinctions between the rich and moor? Dear me! they wrangle and gangle as much about religion as they do everywhere else; and they look down on labor. with all their bossting, even in the Free States. As for Slavery, that is a slo-a crying shame-a stain and a disgrace to an enlightened people, for which, some favor of his most blessed Virgin Mother. Something day, the just God will call them to a fearful retribu- of these, my feelings and perplexities. I told to Lil-

that iniquity from the face of the earth. America is I would pass on to peace of mind and the possession yet to be the model Republic of the world; its people of that inner enlightenment that comes to all who seek need the purification of a national sorrow; they are it. Lillian gave me a roll of papers, which she told Yet there is much to admire in that country. Great principles are being evolved out of contending factions, and the growth of freedom there is rapid. In God's own time the world will emerge from ignorance and its attendant crils, and good will shall take the hopes of that millennial time."

I listened as to the utterances of an oracle, when Lillan spoke. "Oh, how I wish I could see that beautiful new

world I'' I exclaimed. "You will, my child," she said; and I looked at her intently, startled at her offine and positive declara-tion. Was she possessed of the girl of prophery? She smiled, and repeated the words.

"There's so much nonsense in the world, it some times does put one out of patience with the people in t," said Mrs. Apthorp, continuing her favorite train of thought. ... There is scarcely a thing in existence the immense superiority of men and women. I'd like to know where it is. Who ever saw a beast intoxicated? Do animais ever turn aside from Nature? Don't they know enough to turn up their noses at unhealthy messes and hot drinks? They keep to seasonable hours, too; and it's only when a poor cat. or dog, or canary becomes domesticated that It shares in like them, live always with Lillian Vane. the ailments of human beings; wild beasts never get sick; only your pampered, codied up house pets pare my. I saw my father a moment, and he said to me, take of your own miserable conditions; even cats and | coldly as usual; lap-dogs have nerves in our day! I never could see how sloth can be agreeable; how or why work is to be despised. It seems to me the Great Creator is la. boring always in the advancement of all things, and all the abandonment of a grief I could not name. It not least, in our own souls."

The dear, kind-hearted woman lifted up her eyes, and reverentially folded her bands. I asked a quest mook of Lillian, that I sorrowed thus. The shadows tion that had long since troubled my mind concerning her and Lillian.

"I am not a Catholic, in your sense of the term, Miss Jassie." she replied. \* nor is Miss Lillian, either But we accept all that is truth in that as in all other beliefs. We belong to no church, conform to no creed, subscribe to no one form of faith,"

I looked in autonishment to Lillian. She answered with a reassuring amile.

.. I think that some day you, too, my child, will arrive at the same conclusion, though now you may think it impossible. We cling to outer observances until we comprehend interior truths. We accept externals until the inner life is illumined fully by the light of intuition and reason. We revers a personal and local God until we are sufficiently advanced to behold him in all things, to feel that we are no base added a pearl set. Very beautiful was the delicate offshoots from the creative source, but a part of his own divine, immortal being. We believe in a material heaven, the counterpart of our ambitious, seldsh and exclusive dreams of earth, until we are led by teaching wisdom to know of that kingdom of the beautiful, the true and the everlasting, whose revelations only: are within the soul, whose reign of peace and glory commences on earth, in the heart and spirit of every human child of God that strives for the faithliment of them." ble law of love. We dread the never-ending tortures of a lake of fire, the insatinte enmity of the arch-fiend of mankind only so long as we are bound by ignorance. plead. fettered by authority, and enslaved by fear of punish. ment. The liberated soul of the thinker has no such unbecoming terrors. The heart that is united to its lous. Besides, Miss Jassie, you know you must obey loving Father knows no fear. It rests in absolute. your father." most perfect love. No crime has been lessened by the enforcement of the death penalty, no sin avoided because of the threatened terrible hereafter. But to her thin, lanky neck with a cameo necklace, her ears teach the world that within themselves men and women bear the flercest hells and most exalted heavens, is to clasped the lace at her wrists, and her skinny flagers render them truly accountable, to make them worthy gilutened with rings, she declared herself in readiness of their mission to each other. The priesthood of all times have not made manifest the true character of the great, wise, all-benedicent God. Rere and there some noble Reformer has given a more just conception of about her antecedents; therefore she was often admitted the benignant Deity; but such brave speakers and to the privilege of the dinner-table and drawing-room, writers have been stigmatized as infidels, as opposers while f, the daughter of the house, was excluded from of all true religion. My child, the time will come when both. I had never caten a meal at the same table with those men and women will be honored as they de my own father ! MITTE. 11

the momentons truths of the unknown. I longed to was embarrassed and shy. know more of the meaning of religion, of death, of "Do for gracious take look up, kies Jassie, and be promised immoriality. At home I followed the do n't act so stily. Do throw your head and shoulders:

Appendix of the graph of the

ments of machinery, and the facilities for education," been confirmed according to the rules of the Church, "Yes, yes, Mice Lillian, I do n't deny all that; but and had taken my first communion with most elevated tell you the world is topsy tarry for all that, and it's sensations of awe; I had been thrilled with the mystederstand freedom? And was n't we disappointed swayed my being. I began to feel the stirrings of a there, too? Do n't they drive ahead after business restless spirit that demanded expansion, progress, a

My father-I knew not what he believed. He seldom no account? Do n't they awallow aimest boiling went to church, and I have seen his fine lip curve with drinks, and fill themselves, with polson-wines and a sneer as he listened to Mrs. Strong's vehemently bloating beer? Do n't they keep their houses heated pious exhortations, to Agatha's commonplace remarks upon religious subjects; but he never said aught as they would a deadly vapor? Don't they copy against their views, and I felt so buly that hirs. Strong was a hypocrite and her daughter a mere copylet of the mother, that I could not look to them for example or advice. Unly my Nurse Ainslie's falth and Resita's devotion I knew to be sincere; therefore with a true bumility of beart, a fervent zeal, I knelt before the martyred Redeemer, and prayed for the interceding lian; and she, seeming to read my very thoughts, said "Do not excite yourself, dear Nancy; it has been she knew it all, and that I was in a transition state, foratold that the blood waves of war shall sweep away from which, when strength and knowledge was gained,

growing proud and arrogant in their untroubled pros- me to real and think over in my own chamber at home. perity; they need humiliation and teaching discipline. She gave me much loving counsel; but words of grave and sorrowful import escaped her lips, as if great sor rows were in store for me.

Many such conversations we had, and the week of fairy life sped by, all too quickly for me. I had known what happiness is in Woodbine Cottage. Never could place of animosities and conflicts. I entertain great I forget the beauties of that home retreat—the sylvan charm, the peculiar glory of the sapphire skies of wanlog summer. The very odors of the flowers are wafted to my spirit's sense as I recall those days of soul communion with that pure and gifted one. I see the vineencircled balcony, the clustering roses and frageaut, lingering summer offerings, showered there so tarliships by Nature's generous hand. I am again in that sundyfaced sitting-room, amid its treasures of simplicity and genius; its beaven colors of blue and white, emblematic of the spirit's faith, love and purity, enfold me with their cloud-like folds of softness. Sweet, cherub faces, smiling landscapes, occan vastnesses, look on me from their carved and gilded frames. Evthat is naturally done. We talk about the brutes, and crywhere, from Parian vases and baskets of quaint form, peep forth the lovely flower gifts.

> I was summaned home, and I obeyed my father's mandate with a heavy heart. I wept on parting with Lillian and good Mrs. Apthorp. I embraced the children with tears, wishing, oh so fervently, that I could,

I arrived at Oakfast Hall to find it filled with compa-

.. I wish you to come down to the front drawing. room to-night."

I hastened to my room, fell on my knees and wept in was not for loneliness and want of affection, not for the contrast of my own lordly home with the flowerof a fearful premonition lay heavy on my soul. The night-black curtain of desolation dropped betwirt me and the future I had pictured in my dreams.

CHAPTER IX.

The Scrpent and the Fex. ... Alast we make

A ledder of our thoughts, where angels aten. But sleep ourselves at the foot." L. E. L.

The strange, luborn sense of coming ill. That sometimes whispers to the hunted breat, In a low, sighing tone, which naught can ettil, Mid feasts and melodies a secret guest."

MRS. HEMANS.

I descended to the drawing room in my dress of black slik, to which, by my father's express order, had been pin, the linked bracelet, the pendant ear drops-s costly gift, bad affection hallowed its bestowal; as it was, remembering the old superstition that " pearls brought tears." I wept over them with a foreboding heart. Miss Dean had brought me the gift, saying

. Your papa desires you to wear these to-night, bliss Jastie. It is his express command that you wear

" But I do n't like ear-rings, Miss Dean. It seems such a savage taste to hang jewels in one's cars," I

" Noncense. That's only one of your odd ideas. All ladies wear ear-rings; so please do n't be ridicu-

I assented with a sigh, and Miss Dean having splendidly arrayed berself in green watered silk, and decked with drops of the same, while two gold bracelets

to go down." My ungenial governess was of an ancient but decayed family, so Mrs. Strong said, who alone knew all

I could not fathom what this unwonted condescen-I listened with strange feelings responding to her sion meant. It did not please me. I read in it no impressive words. I was young in years, but my poor sign of favor. I was agitated. My cheeks berned, desolate heart had often questioned of the charm of while my hands were ley cold. My eyes, still emerting day, of the allence of the midnight skies, concerning from the tears I had shed, were downcast, my manner

fled style 1"

I obeyed mechanically. I saw the spacious drawing room in a blaze of light; flowers blooming and exhaling their perfeme from every available place; large, baskets filled with the choicest stood on brackets around the aides of the lofty salven; the mirrors, draped not in snowy whiteness as was dear fallian's taste, but in rosy folds of gold-spangled gauze, were twined around with the rarest blossoms of the conservatory and the garden. The pangent odor of some of the flowers was repugnant to me, much as I love and prize these beavenly gifts from the father-heart of the beautilul. But it seems to me that some flowers exhale so sensuous an influence with their powerful fragrance. that they are fitted only for the interior of the harem or the boudeir of that beauty devoted to the allurements of the world. I love thee best, on white tone of purity-thee, humble-hearted violet-thee, sweet wild-brier-forget-me-not, of heaven's own azure that I

But I was describing the gala night at Oakia-t Hall. Rose-colored, gold flowered curtains draped the windows, and the sents were newly covered with a like material. Tables of curious marble, velned in many hues, were disposed around. Valuable paintings by the olden masters looked down from claborately gilded frames, that were festooned by carelessly drooping folds of rascate hue and lightest texture. My stepmother had a keen appreciation of the picture-que: ber exquisite taste was tinged with a tropical luxu-

Her own blonde beauty was enrobed in azure silk, with an over-dress of softest, most transparent lace, that was silver-woven in its sylph-like meshes. This wonderful lace shaded the white neck and rounded arms. A necklace of opal, pendants of the same, and one diamond bracelet. flashed their prismatic life on the beholder at every motion of her graceful form. The braid at the back of her head was twined around with a turban-like fold of silver lace that was studded with stars of brilliants, and that bung in fringed ends upon her shoulders. Around her face her yellow ring. lets drooped in massive clusters, (she had of late years adopted curls as more becoming to her matronly appearance.) and over her brown diamond circlet was placed like a coronet. She looked like a fairy queen. But I sighed as I beheld her in all this magnificence; I thought of my own injured, humbly born mother !

She made a motion of the white, jeweled hand toward me. .. You look like a fright !" she whispered. The assembled guests supposed she was suring something sweetly maternal, her folse smile was so bewitching all the time. Mrs. Strong was sitting bolt upright, with vermil-

lion checks and flashing eyes, in a sort of chair of state. which she filled with her expansive, rustling, stiff purple brocade. She wore her favorite yeilow laces, those befriooms she prided herself upon. Her cap was sciorned with purple ribbons, and studded here and there with pins of pearl and topaz. It was a very stylish affair, and of more youthful fashion than I bad ever seen her wear before, and beneath it her almost unsilvered hair shone smooth and bright. Her dress was buttoned from the waist to the throat with pearl and topaz stars of value: her large, bony ingers were covered with riogs. The massive chain she were sround her neck was a wonder of ancient handlersft. From it was suspended a diamond cross, with a bloodred ruby in the centre. The old lady loved gayety and the parade of dress. She arose from her seat as a condescending Empress might step from a throne, and said in a low voice to me: " I am to present you to night; so now ter and be

as awkward and as clumsy as you can ! Do'you hear, I heard, but I made no reply. Dear Lillian's in-

junctions were fresh in my milad. I would make no retort; besides, I was too sorrowful at heart. She led me through the brilliant assembly, naming this one and that-aristocrationsmes, and those of high repute. I scarcely noticed them, though curious glances were bent upon me, and some kind words were said. knew that Jasmine Northrup, with her simple dress and abstracted manner, did not make a favorable impression upon that fashionable company.

At last the ordeal was over, and I was conveyed to a remote corner, where my father stood engaged in conversation with two gentlemen. He surveyed me from head to foot, until I crimsoned palutully and almost horst into tears. " My friend, Mr. Catliffe," he said, taking my hand

and leading me toward the stranger thus designated. · Friend Mark, my daughter Jasmine." Mark! Had he really called that name? I looked

op quickly, and met the questioning, half scorpful glance fixed on my face. I remembered dimiy-as in s nightmare dream : this was my mother's enemy ! I must have revealed some of the horror that beset

my soul, for my father, with a charpness of anger in his tone, called out loudly: "Jamine, can you not welcome your father's friend ?" Mrs. Strong nodded pleasantly and marched off, leav-

ing me standing there, a prey to such contending emotions I pray my very worst foe may never experi-"The young lady and I have met before," said the barably ringing, metallic voice that plerced through

me like a sword. "Bhe, I see, has forgotten mo. She was a little girl then, but I well remember hereyes and bair.

He took my band, held it, though It fluttered im his grasp like a struggling bird, and motioning his companion to approach, said to him:

"You must continue your acquaintance with Mirs Jeemine, Austin."

He. too, was there! and while both paid me their unbeeded compliments on " the improvement of my looks," " the simple charm of my tolker," with other such frivolous discourse, I looked from one to the other with a shudder of disgust, mentally comparing them, and striving to evolve, out of the chaos of my thoughts, some reason for their coming together there and then.

" Austin, you take charge of Jaemine and entertain her, while I talk awhile with your father."

I was compelled to take his arm, and he led me around the room, conversing on the merits of the pictures, praising the embellishments around. I was sick at heart-my brain was in a whiri of confusion.

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endured so much torture before. At last I was released. He took me to my orqueenlike grandmother," as he styled Mrs. Strong. I sat down eliently beside her, never thanking him by word or look. He stood there as if something weighed upon bis mind.

.. Miss Northrup " be said, at length, "we leave your hospitable mansion to-night, as we have already remained longer than we anticipated. Our fathers desire that you and I become very good friends. May I have a kind word from you before I go?"

I was paralyzed with asionishment. What could be mean? I answered something in a cold voice. It was unintelligible to myself. He had spoken in a low key, but I felt that Mrs. Strong had heard every sylla-

.. Will you not wish me a plesant journey and a safe return to Oakfast Hall, some day?" he entreated, and looking into his face. I caught the strange, startling expression of his glance. .

I was stricken with a deadly fear-for, as a lightning flash, full-fraught and convincing, came the revelation to my soul. Autin Catliffe loved me! and from the giver of that love, as from the quality of its bestowal, I shrank in a horror so deep, that mortal language fails in the portrayal of the misery and agony I en-

How did I know that this was so? What know the wild, shy girl, of love? I cannot explain, but the discovery was made at once, and nothing could remove its terror.

I clasped my hands and bowed my head, feeling at that moment as if descried by God and men. For worlds I could not have framed a word in reply. The amiable tormentor at my right, said, in a low voice: "l'eaple are looking at you. Do n't be a ninny, Jasmine, but speak to the gentleman. He will think you have no manners at all."

"Say good by and shake bands, Miss Northrup," urged the young man.

"Good by, sir." I uttered, with an effort, but I did not give my band.

"Good-by, then !-good-by, God bless you !" and I felt that his barning eyes were riveted upon my crimsoned face. Then suddenly, there came a blessed sense of relief, and I knew that he was gone. I gave volceless utterance to a fervent prayer of thanks.

"You do behave just like a boor! Much good wour education will ever do you! No one can make a purse out of a sow's ear I so I've told Herbert a hundred times."

I was in no mood for retort. I asked her meekly whether I might retire.

"You are to stay until the Catliffes leave. When the dancing commences you can go, not before: and if you choose, you can look on awhile, if that will do you any good. Those are your father's orders."

So I sat there with my own sad thoughts, almost unheeded by the merry throng. I strove to fix my attention upon the brilliant costume of the ladies, the fine heads and noble countenances of some of the gentlemen. At any other time the poetry, beauty and fragrance of that scene of excitement, would have kept me spell-bound. That night it had no charm for me, from everything beautiful, mathetic, and attractive. my thoughts reverted to the two dark phantoms. clouding my life. Mark Catliffe, and Austin, his son. seemed to stand before me, and my every hope in this

Young ladies sang in birdlike strains, and manly voices joined in the home songs and sweet ballads of our native land. Some essayed the charming refrains of Bwitzerland, the arias of Italy, the melodies of the storied Rhine. I, who loved music with so intense and absorbing a devotion, felt not its kindling power that night. I saw young lovers pass, and their happlness awoke no kindred joy in my own mourning heart. But from this stupor of grief and foreboding. I was to be awakened by one of the great spirit-forces of this

I had timidly ventured the question, why Miss Vane and Mrs. Apthorp were not among the invited guests. Mrs. Strong's reply was characteristic of that Dame's state of heart, and frame of mind:

Because I did not want them, with their new fangled notions, and continual jabbering about reforming the world. I was sick of that kind of nauseating talk .. The world is good enough for me, as it is; and it ought to be for everybody else. You can remain here awhile, and take cars of yourself. I'm going to Agatha. I see her over there with Mrs. Dansworth and that lovely little Miss Farley. I'll send Miss Dean to you when I find her. Do n't keep your eves fixed on the carpet, as if you was going to bore holes into it! And do n't stick out your feet! Act the lady, and do n't make a laughing stock of yourself."

With which vinegar she mixed a due proportion of honey, for as the arose from her chair of state, she patted my shoulder, and smiled at me, as if I was indoed the child of her grandmotherly love and cares.

As she moved away, rustling her silk, and waving her jeweled fan. I looked around me; merry groups were chatting; all faces were the semblance of joy; all appeared so social, so friendly. I alone was unbeeded and neglected. Was it because all had been prejudiced against me by the malicious insinuations of my stepmother and Mrs. Strong? Or was it that I was a stranger to society. a shy, retiring, awkward girl, though the daughter of the house, that they avoided me? Woold I have to see Mark Catliffe again that night? What did the son mean by his remark that our fathers desired us to be friends? I arose from my uneasy seat and wandered 'off to a deserted window that was draped like the rest, and decorated like a bower, of greenest foliage and wild-wood-fragrance. No obnoxious flowers were there; only white and blushing roses, humblest mignionette, and my favorite forget-me-not bloomed in harmony. How could such a heavenly, poetic retreat, be forsaken, for the glare and tumult beneath the brilliant chandellers?

I sat there awhile, and the peace-pell of Nature stole over my wearied frame, and the voices of the messenger flowers lulled into repose my unquiet heart.

I sat there dreaming until the cloud like folds of the gold-studded roseate canopy above my head, seemed transformed into the evening skies of glory; until the hum of voices seemed to reach me from afar, and the musle to be evoked by angel hands from lyre strings of a diviner instrument. Each flower-apirit told the tale of ita immortal destiny, and as I closed my tear filled eyes, the calm of costacy resolved itself into the joy of vision. . . .

I saw the dividing river. diamond clear, suplit, sapphire tinted, whose tide sets beavenward in a flow of figuld melody. Before me stretched the glories of a Paradisean world, whose crowding revelations of the beautiful entranced the heart in wonder and in bliss. There, amethystine mountains towered, temple-crowned by the white manalous of the pure and blest. Amid the gemmed, transparent lustre of the singing leaves and music-dowered flowers, arose the pearl and coral shiftees of poesy-the crystalline fanes of love. Not a trace of hight was on the summer face of radiant Nature; the life-portals there admitted only the redeemed of earth; it was a far-off heaven to the sordid and the base of this world.

"For there the deep blue of the over-arching sky was but the visible reflection of the near Divine benignity; the thornices rose and imperishable blossoms, the goldenand purple fruit, the shifting emerald tints of waving

grass, the over ascending glorious forms of the tribu tary soil, all thinge immortal, beautiful and aspiring, knew there no pang of death, no pallor of decay. There twilight heralded no gloom of night; no atormclouds brooded ever; no volces of turbulence invaded the sacred calm.

I saw there angelic forms, like unto the ideal semblance of humanity, with kingly brows and Nature's regal endowments of power and vast dominion over mind. I saw mild aceptered Queens, diademed with weet humility, and little cherubs acclimated to that bright music-world of love. And there were vistas of a beauty and a boliness transcending even this. Paint glimpses, afar-off gleams of worlds upon worlds beyond; star-paths of interminable glory, sun orbs of wondrous revelation | A rapid panorama of interior and supernal unfoldment; flower-regions corresponding to the ove-treasures of the heart; architectural grandeurs emblazoned with the jeweled wealth of kingdoms, an swering to the possessions of the loftily directed intel lect; arcanas of unsealed knowledge, for which mortal tongue can find no translatable word revealed unto the pure in heart, the spiritual conqueror of self, and the alluring nether world. There were consecrated garments there, woven of the sunlight and the azure Joy of purity, that distinguished the ordained of har-

Earth has no semblance of that inner and upper realm. only the faintest coho of its music breathings can reach this world of conflict. Our grosser sense could not drink in its celestial melodies of divinest rest, of perfect and compensating peace.

Switt, sudden, fleeting as a dream of happiness came and passed that beautiful vision of existing real ities; that intuitive flash of the soul's future inheritance of joy. Upborne on viewless pinions, fearless, heart throbbing with delight, I hovered in the atmoaphere of spirit-life, uplifting the enraptured heart to God.

Then a misty curtain veiled the Eden landscape from my sight, and clouds rolled athwart the refulgent face of day. My feet pressed then a sod akin to that of earth, and I saw the rugged cities, the human habitations, the coarser vegetation of this world; and in the distance mouned the sea, and sighed the wailing winds, Through a dense and taugled forest I passed in deject. ed mood, lonely, sorrowful, oppressed at heart. In my way, and fronting me with savage gleam and wild. mocking eyes, stood a tiger, ready for the fatal spring I entreated for my life. and the safe continuance of my journey. My pleadings were in vain; the speckied moral development of animals," showing the great monster showed his formidable range of teeth, and potency of kindness in their education. From earliest terror held me speechless on my knees. Then came an indistinct and emailer shape, that gradually formed bird in the Orient: itself into a crafty, wily fox, and with this guide ! was to wander on ! But more even than the ferocious brute that had ceased to threaten, did I fear that evil eye, the springing motions of that lesser persecutor. who overwhelmed me with flerce and lavish caresses horror and disgust.

With a bound and a cry I escaped through the wild. dark woods; but again my steps were arrested, and at the advent of Jesus, and that the Crow ministered before me coiled and wound, in rainbow gleams of to Elijah-that the scape goat took the sins of Jewry, beauty, a serpent with envenomed pange, and eyes of and dumped them into the wilderness. So, too, Gendeep magnetic power. I felt the terror of utter help- tilewise, "goats and crows were brought into the temlessness, the despair of agony, and I cried aloud for ples to declare the oracles." Crocodiles are so tamed help! A rosy and azure cloud descended, and from it by the men of God, as to readily hearken to the Word. proceeded a voice, replete with majesty and love, that and are trained to show the most perfect obedience becalled me "daughter." Far into the dim recesses of fore being fed with the lat of rame. The Fakir carthe forest crept abashed the serpent form, shifting still ries the Rod of God in his hand, and when it falls to its gorgeous hues. Once more uplifted by some porent; charm them late perfect good breeding, he lets it down power. I breathed again the blessed air of the glorious somewhat heavy with a rap on the snout, which will onseen land. Again its melodies, soothing, entrane. remind the reader when Jewrywise the hand of the ing, enwrapping in forgetfulness of all lile below, en. Lord came down heavy on them of Ashdod. "The folded as with a dream spell, the erst trembling, shaken ploty of the saint supposed to have gotton him soul. And, as the fragrance of the wafted incense of this great influence over the crocodiles, and is known the immortal flowers again was borne upon the whise as "Baint Alligator." In similar "plety" Mr. Rapering breeze. I felt that rest and peace had come. rey must be considered the "Saint of Horsedom." though mine eyes gazed not upon the unveiled beauties of the distant shore.

and manly voice, and turning my eyes. I looked into handsome face, whose parted lips were smiling, for the place," he said. I was yet somewhat bewildered, and the first compliment I had ever received charm" would appear to consist in "the gifts of the added to my embarrassment. I believe I blushed spirit." deeply, cast down my eyes, and replied something about not having been asleep.

"Rot von know persons dream with their eves onen everie. Will you pardon my intrusion?"

pleased and conciliated. I said something very affable and silly no doubt.

We chatted for a long time, and my shyness were off, and a feeling of pleasure usurped its place, for the stranger paid me so much graceful attention, his compliments were so well timed, so delicately turned, play. He asked me what my favorite color was. said that it was blue...

"I expected that of you," he replied. "The and always love the color of the heavene."

At last he cried out gleefully:

.. Here we are chatting like old acquaintances, and don't know each other's names. 1 am Ralph Faulk. land, at your service," and he made me a low bow. "And I am Jasmine Northrup, sir," I replied, with alight besitation in my voice.

"What I'' be exclaimed, starting up, "Are you Miss Northrup, the daughter of our host? Why, I am state of catalepsy, by pressing the nape of the neck fortunate, indeed! What a propitious circumstance ! How much better this is than a formal introduction ! I am most unspeakably happy to make your acquaint. which Moses carried in his band, as well as the rods ance ! I have been trying to find you the whole even. ing." And the young ratile-brain looked unutterable

I was young and inexperienced. Filled with ideal longings, orphaned and desolate of heart. Blame me than to assume that it thus guarded the place it in not that I yle'ded to the spell of a beguiling fancy; that I accepted without a thought, what seemed to me from that night a ministry of affection. He was en dowed with all external advantages of person; with the gift of fluency, the fascination of a voice modulated to is the Hooded Serpent-Coora de Capello-one of the all the varying expressions of the soul. Together we talked of masic, poetry and pictures, of goodness, truth, and bappiness.

When Miss Dean found me, and whispered that the dencing had commenced, and I could take a peep or go to bed. I preferred the latter. My companion expressed his deep regrets because I could not dance, and said to me in a low tone, that he would not seek a partner that night. He held my hand in a lingering pressure unconscious of the astonished looks of Miss Dean. who said to me, afterwards:

"That young man must have been abroad; be sote like a foreigner."

My foolish heart was throbbing with a new found gladness. This Ralph, this appreciative friend, with pealmist of israel was the serpent or " avil spirit from his mother and sister, was to be our guest for some time to come.

I retired to my chamber, and even amid my prayers intruded that baunting, handsome face, with its dark, speaking eyes, laughing mouth, the wealth of jet black 

[TO BE CONTINUED.]

over sixteen, then.

Written for the Banner of Light. \_ GOD.

BY ISAAO P. AIERN.

Great God ! thou Infintte mysterious ! From everlasting to everlasting. By thy All-powerful hand thou didnt bring From out of chaos all the shining orbe That sparkle the immensity of space. The millions of bright, glittering planets That bedeck the splendid brow of Heaven, Are the works of thy Almighty power! Great Jehovah 1 Incomprehensible ! Thou art far above all other beings. From thy standpoint thou art unsearchable. Mighty One I thou who art far beyond The scrutiny of vain searching mortals; Being whom we call God, and know no more. Supreme Wisdom ! at thy command didet spring Into existence the millions of worlds That run their course through unbounded space, And revolve at the bidding of their Creator. Thou didst but utter, and life sprung up from Out of chaos. Thy handiwork, oh God! Is mighty: but when compared with thyself is nothing. Eternal Being, thy ways
Are past finding out. Men may search for thee, But they search in vain. Thy presence, oh God I Aione is found in thy wonderful works Of majesty and power. Of thy ways None can comprehend, explore, save thy self ! Unto thee, oh thou Divine Creator, Belongs all wisdom, all power, all might ! From Thee alone doth spring beauty and life. In thy fleroe wrath, thou art terrible, and In thy love and comparaion thou art all Tenderness, oh kind, Heavenly Father [

# Original Essays.

ANCIENT AND MODERN SPIRITU-ALISH--- NO. 12.

BY O. B. P.

Salverte has some very good remarks upon " the antiquity the Dove or Carrier Pigeon was a sacred

"Among the Arabs, two months were sufficient for the education of a pigeon; bad treatment had no part in it. and the pigeons were so brought up, that accordfrom which my very soul shrank in an intensity of ing to the direction in which they were placed, they carried messages to three different places." Present Christendom receives that the Dove spake oracularly

From the time that Eve charmed the Snake in Paradise, there has been much mystery of Godiness con-I was aroused by a voice close by me. A musical nected with the Serpentaria. Several varieties have been constellated in the neavens, and in these translations among the Gods, prophets have sung of them as while the dark eyes sparkled with a gleam of merri. the Seraphim. The "Brazen Serpent." which Moses ment. "A sweet spot to dream in, and a fitting fairy set up, was a symbol of God for more than seven hundred years, and "the wisdom of the serpent to

"A droll looking man," says Mr. Laing, "who played upon a sort of guitar, the body of which was sometimes. I found you in an attitude becoming that it with a tolerably fair voice. He boasted that by his of an improvisatrice, and I stood still, regarding the music he could cure diseases; that he could make wild poetical picture, not daring to break in upon your beasts tame, and snakes dance: if the white man did not believe him, he would give him a specimen. With There was a mixture of boldness and respect in the that, changing to a more lively air, a large snake address. His manner combined the polish of the gen. crept from beneath a part of the stockading in the tleman with somewhat of the boyish freedom, the yard, and was crossing it rapidly, when he again reckiess frankness that many retain so long. I was changed his tune, and playing a little slower, sung-· Snake, you must stop; you run too fast; stop at my command, and give the white man service.' - The anake was obedient, and the musician continued-Snake, you must dance, for a white man has come to Falabs: dance, snake, for this is indeed a happy day." The snake twisted Itself about, raised its boad, curled, it was impossible to be offended at their lavish dis- leaped, and performed various feats, of which I should not have supposed a snake capable."

It will be recollected how the Lord changed the rod of Moses into a serpent, and the sorcerers . did in like manner with their enchantments"—and how Moses fled from the transformation of the little joker. And again, "The Lord spake unto Moses and Aaron, saying, When Pharaoh shall speak unto you, saying. Shew a a miracle for you; then thou shalt say unto Aaron, take thy rod, and cast it before Pharach, and it shall become a serpent." So, too, at the present day, the Egyptians " have the art of throwing the Asp into a with their fingers, so that it becomes stiff and immovable, like a rod." Thus we see how the rod of God, of the Egyptian Sorcerers, "were probably real cataleptic seps, which regained animation when thrown upon the ground. The asp erects itself when approached-a circumstance which led the ancient Egyphabited, and to venerate it as the emblem of the Divinity protecting the world. It is found soulptured on their temples, erect, and on each side of a globe. . The serpent usually exhibited by the Hindoo charmers. most venomous of the tribe. Music, which seems to be peculiarly delightful to that description of servent. is the power by which they appear to be fascinated. The reptile raises itself from the ground, and keeps time by the most graceful movements and undulations of the head and body, to the notes of the flute."

So Eve was charmed in the enake theology of our churches; and so, too, Eve charmed the anake; for who could resist becoming as cataloptic as the rod of Moses within the sphere of Eve's linked sweetness, whose vaice laid out the soul, like the sweet South upon a bank of violets, making us wish that this too solid flesh would melt, that we might take wings and depart with the receding notes. So charmed by the sweet God," possessing Sani or the Lord's anotated. So, too, " It came to pass that when the minstrel played, the hand of the Lord came upon Blishs." Utysses was not proof against the Birens in his unaided strength. And who shall stand in safe estate against the Scraphin, without taking heed of " Cartwright on Bucke Charming ?"

It might be invidious to see in the " Hoofed Berpent" the political and theological "Copperhead," who, like a scorpion girt with fire, writhes to the mu-

ole of the Union as it was, and the Constitution as it is the description of the constitution of the const slaveholding Eden. There is a serpent in Egypt which by turns has been represented as an angel, and then as the demon who strangled the seven husbands of the wife of the young Tobias. So, too, the morning size is Biblically interchangable as the Saviour and devilish

There are also snake stones, which exhibit the manifestation of the spirit in bealing the polsonous bites. As in the eye-atone, there does appear a living princl ple, which may be called the angel of the Stone, and placed in water, .. emits small bubbles every half score of seconds.", We have seen again and again how much connected with ancient Spiritualism were the holy or magic stones, both in Hebrew and Gentiledom life, that lived many, very many generations in the -the Btone of Israel-the stones manifesting life in Urim and Thummim, and in the . rook of our salva- thousand years since, there was a large commerce car. tion," which were mediums in the manifestation of the spirit. Besides these mediums of stones, there Asiatic Islands. That the Japanese bore from this appears the more direct mesmeric relation between continent, particularly Mexico, large quantities of man and the serpent. When the viper fastened upon the hand of Paul, he was supposed to be a murderer. and that he was thue brought to judgment; but when his internal commotions, commerce ceased, ports were influence shook off the enake, they supposed him to be sealed, the Japanese leaving some sixty or more man a God. We have seen how Moses and Asron rendered and women on this continent, as they supposed to per. the snake catalentic by the imposition of hands on the ish, as the just penalty of previous shiftlesaness and name of the neck, so that the Lord transformed it into disobedience. These, thrown upon their own resources, a rod as a miracle for Pharach, and presto I a serpent rapidly increased, resorting to hunting, fishing, gamagain, with Moses fleeing from the wrath of the enake. Bo, too, have Bruce, Hasselquiet and Lempriere wit perceptive faculties, and also bravery, freedom, and nessed similar miracles, and "have been convinced great independence of soul." by their own eyes, that in Morocco, in Egypt, in Arabia, and, above all, in Bennasr, there are many men, it, till subsequent corroborations give it all the air of who have such a peculiarity of habit that they diere confirmation. To wit, a very intelligent gentleman of gard the bites of vipers and the sting of scorpions; California, told me in Sonora, that some of the air. and both not only handle these reptiles with impunity, dian tribes in the southwestern part of the State, used but also throw them into a state of stepor. To complete many words identical in sound and meaning with the their resemblance to the ancient Psylli, they assured Mongolians." Certain tribes of Indians also share Bruce they were born with this marvelous faculty."

wonder that the anake figures so much in all the and fifth century, the Chinese traded with America, and ciont religions, whether an actor on the earth or sym wrecks of Chinese and Japanese vessels were found on bolized in the constellations? Verily there are many the coasts of California and of the South Ses. Also, things in the old heavens and the old earth, which re- Dr. MacGowan, many years a missionary in Japan quire only to be traced, to be more than dreamed of in the new philosophy, without miracle, or the lo here! Hall, Chicago, before the "Young Men's Christian or to there ! of the Lord or the Devil, where ignorance : is made subservient to an interested priesthood, who, the same origin as the North American Indians, of diminin old time, visited with death whose should disclose the mysteries of initiation. Hebrew and Gentile slike guarda I their mysteries with extremest vigor. It was death in Jewry to look into the ark, or to come near the holy of holles, hence the "riddles," "dark sayings," &c., in which "God's Word" was attered to the chosen people. When in Gentiledom, Eschylus, the poet, was supposed to have trenched upon the mys teries, he only saved his life by proving that he had never been initiated. So, too, our Church, in Ignorance and in craft, seek to perpetuate the old Jewry night by visiting with vengeance all who seek to lift the veil that shows Astronomy and Spiritualism the mystic basis of all religions.

Even Salverte, who writes to disprove all Spiritual Phenomena, and to resolve all into physical causation. is obliged to confess that "The principal fact above all others, the faculty of rendering dangerous animals powerless, merely by touching them, remains well verified." The translator makes a great ado over this admission, and strains much at the guat, while himself swallows the whole camel of like Biblical mysteries. How besotted are some of these scientific men when their own darling prejudice is summoned to judgment. They are at once stultified, and their educational perversion nullifies the clearest dictates of common sense, the exactest series of causation, and makes that miraculous with a Biblical seal, which is only jugglery without. This may be expected from the illogical multitude, but from one who makes pretensions to scientific judgment, in parallel phenomena, to assume different series in causation, setting one down to the Lord, and the other to sleight-of-hand, the dementia is insufferable, and shows indeed, that "as the twig is bent, the tree 's inclined." Minds of such cast are past surgery, and must carry their darkness with them. for where Biblical superstition prevails, miracles are seen on Hebrew ground, which fail to be so among the Gentiles, and like causes fail to produce like

In the 13th century, Albertus the Great, possessed a Stone which attracted serpents-doubtless one of those God-stones so potent in all the ancient religious. The Christian fathers charged upon the Heathers that the demons entered their statutes and spake by them; hence the stone and wood worship of sculptor and symbol. The same too was believed by the Hebrews. of their scraphim, and it would appear that something analogous to the copper and zine battery was incerted under the tongue, to facilitate the mouth of the Lord. Also is it hinted on Orthodox authority, that something akin to the little joker came up to the help of Urim and Thummim. This may be said without questioning the genuineness of the fact of transmun. dane causation, though mundane or enfleshed spirite often make wondrous imitations even to the deceiving the very elect. Albertus "made an earthen-ware head that could answer questions." Whether "the thing formed did say to him that formed it." in the language of Paul, .. Why hast thou made me thus?" Is not recorded. But Thomas Aquinas is said to have been so terrified when he saw it, that he broke it in pieces ; upon which the mechanist excisimed: "There goes the lahor of thirty years I"

It is known that spirits do inform through various media in modern phenomena—then why not in Urim. Thummim, Teraphim, Cherabim, of old time? Are not our tables and dial plates made intelligent by the informing of the spirit?-in apparitions and various other modes of "manifestation" and "truth?" Very well. The spiritual law is, and only requires engineering, to get the Word by the mouth of the Lord, whether by ponderable movements in signs and wonders, or by being in the spirit or trance, and having tisions of the Almighty, as did Balgam, when he set his face toward the wilderness.

The martyrs of the dark ages-the victims of the Church, were often in the mesmeric trance, sometimes induced by potions analogous to ether or chloroform; bence "arose the rule of jurisprudence, according to which physical insensibility, whether partial or general, was a certain sign of screery. Many authors quoted by Fromaner, speak of the unhappy sorcerers who have laughed or slept through the agonles of torture; and they have not failed to add that they were sent to sleep by the power of the Davil. About the middle of the 15th century, Nicholas Eymeric, Grand Inquisitor of Arragon, author of the famous Directoire des Inquisiteures, loudly complained of the sorcerles which, when put to the torture, they appeared abso. for every earnest thing you have spoken or written is lutely insensible."

four years ago. under the operation of other, while doing: For every " BANNER OF LIGHT" Impres " having a tooth extracted. It related to what had take Minnesotians, because of kind words relative to the en place some twenty years proviously, involving a national. I pledge myself to procure five hew substitution who for that length of time had been in the order. The press must be free. The days of spiritisnd. The tests were unmistakable, and were sand commin! are past. Justice and finds afterwards confirmed through a medium who led no lare the watchwords of the age. Humanity is an analysis in plants and the effect of the effect of vision. Thus, we may find all races are demanding their rights, and no national in plants and attention of the effect of in plants and distillation, powers to lay the outer lies its foundation be based not only world. like the mesmeric or spiritual traces while the un Justice, Equity and Equality, but comeand by soul may be open to commune with spiritual intelligitione diviner principles of human brother gences—the body senseloss on this side, while the soul cognises the other side of the Jordan.

# pr J. M. bartim

The origin of the Indian races upon this continent the long been a mooted question among the literation of the long been a mooted question among the literation of the long been and the problem still remains unsolved. Thousand speculations have transposed the atheographic compans, fourthing their, origination, ranging from the "ten lost tribes of largel," to the theory that they are the indigenous representatives of Ameri. can sett.

Pondering upon this subject. I inquired of that noble Indian Chief, Fordames, of Pocahontas memory, and through the organization of Dr. E. C. Dunn, he gave me the following:

"I have inquired of my fathers' fathers in spirit. past, and they tell me this: Something less than a ried on between this country and China, with adjacent madder-plant, yellow-wood, and other coloring and mineral substances. But finally, owing to wars and ing, &c.; cultivating the physical organism with the

Thus can the romantic legend, and as such I received their heads, wearing a tuft pendent from the crown, Do we fall to see in all this that Moses and the au like the Chinese and Japanese. Mr. De Guignes, in clent God-men were mesmeric mediums? Need we to his "History of the Huns," has proved that, in the when delivering a lecture a few months eince in Bryan Association." said, " I consider the Japanese to be of utive stature and formation."

THE INDIAN'S URIGINAL NATURE,-All European discoverers reaching this continent, from Columbus downward, reported, when returning to their different sovereigns, that the Aborigines of America were a " noble race of beinge;" manly, honorable, hospitable, kind-hearted, and generous to a fault-ever the true friends of those worthy their friendship. Columbus himself exclaims, "This country excels all others. As for the people, they love their neighbors as them. selves; their conversation is the sweetest imaginable; their faces always smiling, and so gentle and affection. ate are they, that I swear to your Highness, there is not a better people in the world." And what has been the effect of Christian civilization (so-called.) smong this people? : European Christians brought into their midst. Bibles, poisoned liquors, fire-arms, syphillic diseases, and all kinds of lying deceits, which they appropriated, in imitation of Spanish priests and other Christian missionaries, till the sixteen millions they numbered, when the May Flower landed, has been reduced to something like two millions. Oh, what a comment upon Christianity! I use the term here in its sectarian sense. Why, the Christ of the Gospels had nothing to do with the Christianity of to-day. Jeans. the gentle and natural son of Joseph and Mary, is my ideal Man-beautiful, forgiving, spiritual, loving and harmonial-a highly inspired Hebrew Youth-a noble " Son of God." And I see no more similarity between the life, precepts and examples of Jesus and modern sectarian Christianity, than I do between the highest archangel of heaven and the Devil of Milton's imagination.

THE MINNESOTA INDIANS,- Last December, at Mankato, they hung thirty-eight condemned Indians. "Mark well," they "hung them "-that is, their bodies; but did not take a single-life. Their spirits lived, and if so disposed, could, and probably did, inspire their comrades to further acts of robbery and murder. Virginia hong John Brown. To day the rope is around the neck of Virginia, and doubtless John Brown had much to do in roping that braggart, rebeillous State. How perfect the law of compensation I i justify no Indian outrage. They terribly erred; but who were the first aggressors? In nearly every border outbreak, the causes were ultimately traced to the treachery of the whites, who had sol only corrupted and deceived them, but through dishonest "Indian Agents," defrauded them of their Governmental funds. Many of the Congressional Treaties proved but nuclei for organized villanies. Congress passed Mr. Aldrich's bill last winter, with hardly a dissenting voice, taking away the annuities from the hostile Sloux Indians in Minnesots. Tou treated, driven from their birth-places endeared by a thousand charms, and enlivened by the fox, the beaver and the bear; their canocs buried by flery steam vessels; the bones of their prophets and medicine-men unearthed by Baxon plowe; their form sorguams burned and ashes scattered; their Austist grounds laden with the vegetation of civic life. they forbidden to revisit and kindle council-fires to cred to the memory of their departed braves and orbit chiefs-I repeat, thus treated in the past-and, if posible, worse to-day-who wonders that the war-whoop resounds along the northwestern border-lands? Had I an angel's voice, my words should be, Treat those red brothers of the frontier after the manner of the Quaker, William Penu. The Indians loved him for his works' sake. Oh, my countrymen, feel that they are your brothers-hold to them the olive-branch of peace -snap in twain the bow-strings-breathe only words of good will-speak to them in tones soft and sweet as angels use, and their manly, generous souls will respond in deeds of love and kinduess.

Powhattan, long in spirit-life, came to me over in years since—came when wanted—and I have no inct friend on earth, or in realms immortal, than he-house, truthful, sympathetic, and genial as the warmth the ever streams from their council-fires of peace; ; I love him-I love the Indian character-I love the language that now rings from the eloquent Powner tan, Red-Jacket, Black Bawk, Logan, King Philip and others, and shall rejoice when freed from ty to roam with them as brothers, blessed of the same 'Great Spirit." through the Colestial Hanning. Grounds of Immortality.

FATHER BRESON-Permit me to extend to you be warm hand of fellowehlp, thanking you most hearth, behalf of the Indians. Your brave words will ment die, and your faithful soul not lose the reward at universal love. Our nation is now stronging for stitutional life, and all because of injustice to the liSouthern Europe, that were seemingly born but to die. Rockford, Ill., Sept. 29, 1868.

> REPLY TO DR. DRESSER ON THE

"Constitutionality of American Slavery."

BY THOMAS P. BOYD,

A severe harvest senson and a severe family affliction. Mr. Editor, have detayed this reply to your respected correspondent. Horace Dresser, of July 18th, near the subject of the "Legality and Constitutionality of American Slavery." Your resders will decide who "may throw up his bat," and who plays the next of the "village schoolmaster," and who exhibits the exact difference in a failace, between a "emidlepart of the "village schoolmaster," and who excute
the exact difference in a fallacy, between a "quidlobet and a quodlobet," and who puts "darkness for
light." and man stealing for right. It is well for us
to remember a caution, made by a certain wise man of
olden time. "Let not him who nutteth on the harness
beat bimedi as one that putteth it off."

boast names; as one test pattern it on...

Let us, then, spend a moment in looking over the ground we have already traversed. In his letter of Nov. 8th. entitled, "Rights of American Citizenship." your correspondent asks, "Can it be for a moment creditable that the new side of the correspondent asks." correspondent naka. "Can it be for a mostent oresti-cal that the very rights for which the men of the Revo-lution so loudly and righteously clamored, should have no place in their coming constitution and laws? "O government and laws, less regardful and protective of the rights of man and the citizen, than that to whose authority they would no longer be subject?" He then commerates clave-holding as among those rights. To this I demurred, and asked, in the mame of all that the sacred, in the name of right, where such a right or To this recent in the name of right, where such a right ori-ginated? To this we have had very unsatisfactory an-awers, contradicting all the learned jurists and legal awors, communicating are two rearried jurists and legal commentators that have ever written, so far as I am informed, except the corrupt York and Talbot opinion, which was rightfully set aside by the famous decision of Lord Chief Justice Mansfield, in 1773.

At one time be says a "sentiment carried into the uses of life for a period sufficiently long, becomes the common low" Again "Slavery having no statutory birthright, but an origin so far back in the past, became a logalized, civil Institution, according to the generation of the common law." Chief Justice Holt says. By the common law no man can have property in another." I have shown by the Colonial Congress, and Gov. Pownall, that the Common Law of England was the Common Law of the Colonies; by Chief Jus-tice Elisworth, that "The Common Law of this country remains the same as before the Revolution;" and by Marshall, that "When our ancestors came to Amer ica, they brought with them the Common Law of their native country.

Duponceau, in his "Juriediction of Courts" says, "I consider the Common Law of England the just commune of the United States; that the Common Law of England, as it was at the time of the Declaration of Independence, still CONTINUES to be the NATIONAL LAW OF THE COUNTEY." Mr. D. is so unfortunate as to say, that "The Constitution abrogates the Common Law in this behalf," and that "a counter Common Law obtained in all the Colonies." Littleton says, that Law obtained in all the Colonies." Littleton says, that "When custom is adopted without reason, it ought rather to be called neurostion than custom." Mr. B. admits twice, that "Siavery is usurpation," and yet claims for it the annotion and respectability of law I Unfortunate, again, Mr. Worcester says, that Usurpation means "forcible, illegal seizure or possession." Verly, it must puzzlo a Philadelphia lawyer to tell where Mr. D. stands on this yet unanswered and vexing question. "Where did the RIGHT ORIGINATE to have and to hold a slave?""

here and to hold a slave?" The other question. "How long practice of slave-holding, will, in his estimation, entitle it to validity holding, will, in his estimation, entitle it to validity and legality?" was intended to draw out something to clear up this point; but after having studied the answer given, which is this, virtually, "Long enough to have the custom inoproporated with the civil and political rights of the community;" that is, in other words, "Long enough to have the practice become legal;" I gain no light from this answer. The fact is, that no answer can be given without donying every principle of the Common Law. Mr. D. asks, "Is your correspondent serious and certain when he says, 'The Common Law of England is founded upon the laws of Nature?" I answer, that is my opinion in your correspondent serious and certain when he says.

The Common Law of England is founded upon the laws of Nature?" I answer, that is my opinion in relation to human rights.—{N. C. Iteps., 454.} "A law of Paramount oblidation to the Brature was righted by the offense, Common Law founded on the Law of Nature, and confirmed by revelation." "The law of nature is binding over all the globe. No human loses have any validity, if contrary to this, and such of them as are ralid derive all their force, and all their authority, mediately or immediately, from this original.—(Introducdately or immediately, from this original.—(Introduc-tion.) "The law favors liberty."—(Coke.) "The man who does not favor liberty, must always be con-sidered unjust and oruel; and bence the English law always favors liberty."—(Chancellor Fortegne.) "In judging of customs, sirength of reason is to be considered, and not length of time. The reason which supports them ought to be regarded, and not the length of time during which they have prevailed." "All oustoms or nesertations which are against reason are void."— (Noyea's Maxims.) Perhaps these quotations will serve to open the eyes of my friend, without "manipulathat length of time of uarge, and not the quality of character thereof contributed toward its creation.

The Supreme Court of Kentucky said. "Blavery is without foundation in the law of nature, or the un-written and Common Law."—(2 Mar., 470.) The Su preme (fourt of Mississippi said, "Slavery is condemned by reason and the laws of Nature." This tes-timony was put on record before the false and gullty degma, that might makes right, was generally received as credible. Robel Vice President Stevens said, in 1839, "The prevailing ideas entertained by Jefferson and most of the leading statesmen of the time of the formation of the Constitution were, "that the englare ment of the African was a violation of the laws ture; that it toos torong socially, morally and POLITI-CALLY." In a later speech he said, that "the stone schich was rejected by the first builders is, in the new edithe head of the corner."

(The Common Laws.)

Neither Slavery therefore, nor the right to hold a slave could have originated by the Common Law. But Mr. D inelate, ... Long usage was itself the law, and needed no record in the statute book." . The Colonists believed an revolut in the manufactors of such holding, for a long series of years, a custom was established, which ultimated in a right to do so." The Common Law says. "What is invalid from the beginning, cannot be made exited by length of time."—(Noyee's Maxims.) "In judging of custom, demand. custom, trength of reason is to be considered, and not length of time. '-(Littleton) In face and contradiction of these and many other

concurring authors of equal note, embracing Black stone, Manefield, Hale, Coke, &c., Mr. D. says, that Blavery had a common law corner stone. "Slavery had a common law corner wone. Blavery had a common Law." "Slavery had a quast Common Law." "Slavery had a quast Common Law." "Slavery had a quast Common Law origin."—(Mr. D of March 21.) And yet in his article of July 18th, he says, "I have not intended to say that Slavery had origin in the Common Law, but the reverse of this." The reader will decide whose eyes need. "more mental maniputations" "I order to see clearly." and make moral and leval in order .. to see clearly," and make moral and legal discriminations.

Again, Mr. D. says, "Slavery has as good claim to existence as any usage in England or the United States, deriving its support from the Common Law." It certainly looke as if it was as rightfully on American ican soil as any other recognized relation." Again he says. "In none of these letters is blavery allowed the least toleration." Again, "let your correspondent learn the difference between civil and political rights, and he will then see how has arised the right to hold a slave." The maxim that wight learn the dinerunce and he will then see use.

and natural rights, and he will then see use.

the right to hold a slave.'' The maxim that wight or abalt we produce the right, may help him here. Wonderful I sit think neither of them.'' But one was appropriate and itled correspondent should have adopted a theory of law and a system of ethics so incongruous and inharmonious with critical Common Law commentators, the Declaration of Independence, and the Word of God—the week of the reading of the read

to make merchandise of men—to raise mulatio women to sell in the market for vile purposes—to doom into

dism and African. "Works meet for repentance." litical right," on the corrupt principle, that " might with high and holy purposes actualized in our politicat, acoust and spiritual life-relations, can alone says us from the pitiless fate of those ancient republics in Bouthern Europe, that were seemingly born but to die. at once all his great veneration " for great statesmen and universal common sense." He says, "I am well at once all his great veneration " for great statesmen and universal common sense." He says. "I am well aware that these views are in hostility to decisions of the Courts; but what of them? Law, logic and the nature of things remain the same, whatever Courts may decree." But in his estimation, isolienche human rights do not remain the same, because they are not in the manure of things! Let the reader judge where lies the mempiricism."

But Mr. D. make, " How has it happened that the Judiolary Departments of the States, and of the Colo-nies before them. did not intervene and pronounce alayery unlawful?" History does not inform me of any case having been brought before them. Knowiedge of the elementary principles of law, probably, was not generally diffused among the people, many of whom were corrupted by the infidel and barbaroos seuwhom were corrupted by the Infidel and barbarons sentiment that "might makes right." Many, and perhaps the judges with them, were personally implicated in the orime and guilt of slaveholding, and held doctrines adverse to the principles of justice and liberty. But what of that? "Law, logic and the nature of things are the same," notwithstanding. Enlightened philauthropists, engaging in the thankless task of instructing the people in the ways of right, were few in colonial times, and, later, usurpers threatened the lives of the wise and the good, and often murdered lives of the wise and the good, and often murdered them in cold blood. The pulpit and the press.—God's great means for reform—for awhile stood dumb before the giant crime; but later, at the South, were wholly corrupted from the truth, and subverted to the build.

corrupted from the truth, and subverted to the building up of the monster inluity.

Another question: "Is it not safe to say that the
need of positive statutes to abrogate its acclainanctions
in a State. Is the highest evidence of its rightful existence there?" Reply: The destruction of the freedom of speech, and of the press at the South. Is one of
their "social sanotions," though so amply guaranteed
by their constitutions. Did the non-action of the judiciary upon this subject prove the civil and political
rightfulness of the "social sanotions" of Southern
harbarians on this subject? So, neither, does the barbarians on the subject? So, neither, does the neglect of courts and legislaturs to shate the most horid nulsance, afford the highest evidence (nor any evidence) of its rightful existence." Let us not try to deceive ourselves by such fallacies. We deay that under the Common Law, natural and inclinable rights may be dissolved and annihitated by any process of crystalizing man-stealing, into a civil and political right. All rights, like all truths, are harmonious. What if the Constitution and the Courts have failed to catabilah justice and liberty for all the people with out distinction of color, which was its professed object, and as petitioned for by Dr. Franklin to the first Congress? The Constitution is a paper, which cannot execute itself, and although it provides that "Congress shall have power to provide for the general melfare," and that "no person shall be deprived of life, liberty or property without due process of law." how can we expect that the people will appoint an administration to carry out these provisions, while our great and learned men and Doctors of Laws instruct them that staveholding is one of their rights "catablished by law?" that "it became lawful by custom, prescription or the Common Law, and has as good a right on American soil as any other usage in England or Americs. and that "the Constitution gave it a rightful foot-bold in the land!" Here is another dilemma for my friend. Either the last statement is untrue, or the last preceding it. How will be dispose of this? We think we have abundantly shown that "the right to have and to hold a slave" could not have originated from the Common Law; we are now to show that it did not originate in, neither does it now, nor has it ever received any validity or legal force or warrant from the Constitution. First, then, in order to this, there must be most clear and unmistakable language to that effect; for in a matter of such moment, no toose or ambiguous terms are admissible, as against justice and liberty, its own declared objects in the preamble. (Sec. 2, Cranch 390.) — Where rights are infringed, where fundamental principles are overthrown, where the general system of the laws is departed from, the legislative intention must be expressed with irresistible of arrays, 'to. (U. C. R. 316.) "Laws are construed strictly to save a right." It is boped that special attention will be paid to these rules of construction, as they are vitally important. (13 Wheat. 332, U. J. Marshali.) "The intention of the instrument must prevail, this intention must be collected from its words," &c. My able opponent admits that there is no such language or "grant in special and particular phrase." Upon this we might rest; but this might be unsatisfactory both to my friend and the reader. Our attention is first called to the apportionment for

Our attention is first called to the apportionment for representatives and direct taxes. (Art., 1, Sec. 2) Any one may see at a glance that here is no "intention" (see the first rule above) to recognize or legalize slavery, but to find a just bisis of apportionment. I admit here was a mistake in finding such basis, an error "vicious" in its workings, and well-nigh proved our entire ruln as a nation. The language is, "adding to the whole number of free persons, including those bound to service for a term of years, and, excluding indiana not taxed, three-fifths of all other persons." Indians not taxed, three-fifths of all other persons. Now because a part of certain persons are counted, wh we find are in a condition of slavery, is such condition therefore legalized by such count? Preposterous! Then the enumerating of one of the first-mentioned persons. among thieves and been robbed of his all, has legalized his robbery. I repeat, if the counting of a slave, for the above purpose, has legalized ble caslavement. then the counting of a freeman who has been robbed. has legalized the robbery; but this is so palpably ab

and that no man in his senses can persist in it.

The migration or importation clause is next in order, and is very easily disposed of. Will any person contend that the Constitution or the Government could have legalized a practice over which they had no conhave legatized a practice over which they had no control, and were to have none until the year 1806? Can it be said, with any consistency or truthfulness, that because record of the fact is made in the Constitution, that the new Government was to have so power over this subject, (except to discourage it to the amount of ten dollars for each person.) therefore the Constitution has given "this infamous license" to pirate on the highway of nations?

The fathers and framers in Convention did not so understand It. Mr. Sherman was opposed to any langnage " that implied that staves were property." terward, in the first Congress, he authoritatively ex-plained the true relations of the Constitution to sixvery. "The Constitution does not consider these per-sons as property: it speaks of them as persons." The Supreme Court afterward affirmed this centiment. Mr. Gorham did not . consider the tax as implying that slaves are property, but as a discournament to the im-pertation of them." Mr. Madlson hald down the princi-ple that "It would be wrong to admit that there could be property in man.". The Convention adopted this principle. The people who adopted the Constitution and thereby gave it validity, so understood it. Judge Wilson, one of the framers, said in the Pennsylvania Convention that .. the Constitution laid a foundation for banishing elavery out of the country." - in a few years and Congress will have power to exterminate elavery within our borders." Gov. flandoiph in the Yirghuis Convention said. - They insist that the abolition of slavery will result from this Constitution. I hope there is no one here who will advance an objection so dishuncrable to Virginia, an objection that those unfortunate men, now held in bondage by the operation of the general government, may be made free," Much more of similar sentiment might be quoted to prove the anti-slavery character of the fathers, from Washington, Frankliu, Jefferson, and many others, proving beyond question that our friend is entirely mistaken when he says that "this branch of commerce received the sanction of the assembled wise lition of slavery will result from this Constitution. I commerce received the sanction of the assembled wise men of the new nation, at the very inception of its constitutional existence." Mr. Heath, one of the fram-ers, said in the Massachusetta Convention, "Two questions arise: If we ratify the Constitution, shall we do anything by our sots to hold the blacks in slavery, or shall we become partakers of other men's sine? I think neither of them." Hat one who believes that the segrand sum of all villanies "may become civilly and politically whele her averaging of little agent the

this Schestopol—the Malakoff of all pre slavery expositors. But I hope by the gracions help of God to bring their tottering walls to the ground. History informs us that there were brought into the Conventions of the Markette street of respective to the conventions. lerable quisonce" (for it is rank, and smells to heavten,) has become, by fong usage, in his estimation, "a civil and political right, a some of the common rights of man and of the citizen; having as good claim to existence as any usage in England or the United States." I can be be sincere in this, while at another times he says, "A right is no less a right because overridden by might." I sam strongly reminded of the lawyer in the story of the Ox and the Buil. When his quisible is the story of the Ox and the Buil. When his quisible is the says and a straight by pirates and man. Indeed Wilson and Mr. Butter, there exercises the care in a little "more that it is not less than the says of the Ox and the Buil. When his quisible is the oxy of the Ox and the Buil. When his quisible is the oxy of the oxy of the oxy of the Ox and the Buil. When his quisible is the oxy of th lawyer in the story of the Ox and the Bull. When his op like crimicals." This was warmly opposed by designbors' rights are invaded by pirates and man. Judge Wilson and Mr. Sherman. Mr. Madison said stealers, in a little "more than a bundred and fifty will be wrong to admit the idea of property in the practice or stallizes into "a civil and po man, in the Constitution;" and it was withdrawn.

The next day the article, as it now stands, except "serviceds" had the place of service, was offered. Mr. Baudolph moved to strike out servicets, as implying state labor, and insert BERVICE, as implying free labor, "which was adopted." For more than thirty ascers from that day one whole generation—history informs up no attempt was made to recover a facility as the property of the labor. us no attempt was made to recover a figitive slave ander it. Let us then find its infention from its words, according to the rule quoted above. The language is this: "No person held to service or labor in one State under the laws thereof, escaping into another, shall in consequence of any law or regulation therein, he dis-charged from each service or labor, but shall be delig-ered up on claim of the party, to whom such service or labor may be dee." Here is no description of a slave, have shown that slaves cannot be holden to service or labor by the Common Law; and by Ex-Senator rebel Mason, that they are not holden by statute; as there is no such law establishing slavery in any of the States.

These are his words: "I am not aware that there is These are his words: "I am not aware that there is a single State in which the institution is established by positive law." Therefore slaves are not "helden to service or labor in any of the States under the laws thereof." Dootor Dresser admits in several places that slaves are holden by sempetion Dr. Worcoster cays that usurpation means forelible. \*\*Ilegal possession.\*\* Every lawyer knows that, on any settled principle of law in any of the courts, in England or America. There is no labor or survival dis flow the player to his law in any of the courts, in England or America, there is no labor or sarvice due from the slave to his assurping master; and therefore the "intention of the instrument," as ascertained both from its history and its words, could not have been for the delivery of a fugitive slave. In the Virginia Convention, George Mason, of eminent character, with others, expressly declared that "there was no security of property coming within this section."

But the clause is not therefore "useless, and appli But the ciause is not therefore "useless, and applicable to no other conceivable object." There were redemptioners, and other persons, bound to service for a term of years, and all minors capable of fabor. All these, in number, many more than all the slaves, were held to service and labor, and justly send it in all the States. The Fugitive Bill, like the Constitution, describes these, and requires evidence "that the person so arrested, does in fact one service or labor to the person or persons claiming bins." Could this question have been submitted to an impactial jary, no slave could ever have been returned under it; hetce the ty could ever have been returned under it; hence the ty rant's necessity of denying that important provision for the protection of personal freedom. In five impor-tant particulars does that horrid bill violate the Conatitution, viz: It denies a jury—a "due process of law" trial—the writ of habeas corpus—the appointment of judges by the regular process—probible the free exerthe freligion, by declaring it a penal offence to feet the hungry, clothe the maked, and do to others as y would that they should do to you. I deny the logiti-macy of all such argumentation as this: "I have called the provision a grant. It classes and treats a slave as property. I have supposed the person to whom pronerty belongs has right to it." The fallacy of this may be seen by comparing it with Judge Story: "The Constitution acts upon sieves as persons, and not as property." Here is another statement, which needs a little signing. "All persons concede the one" (the rendition disuse) "to give the power of reclamation, and all know it has over been exercised." Did my friend never hear that Courts in New York and Vermont, required evidence that the arrested slaves "oved labor and service" to their claimants, and in default of this set them free? Did be never hear of Senator Sumper's great apeach. . Freedom National and Slavery Section-al?" Did he never bear of any slave resource, on the ground that the arrest was illegal and enconstitution al? And that Justice Molesu said that it might be the duty of good citizens to break an unconstitutional

law in order to test its validity?" Did he never hear of the general burst of indigna-tion and reprobation which went forth from anti-slavery churches and societies, all over the country, soon after the passage of the fugitive bill? The practice of slaveholding has been condemned by the wise and the good as "unnatural and unreasonable," and consequently unlawful from the first entilement of the country, as might be proven from the recorded testimonies of nearly all the religious bodies; but I must close, with double thanks to the printer and the kind reader, and to Mr. Dresser, assuring blue of my high appreciation of his talents, but that I am protoundly invinced that his positions are wholly untenable.

"Truth orushed to earth will rice again. Th' sternal years of God are hem; But Error, wounded, writhes in pain, And dies amidst her worshipers. The good can well afford to wait!

Give ormined knaves their hour of orime: We have the future, grand and great, The safe appeal of Truth to Time," Oresaville, N.Y.

THE BEGGAR AT CHURCH.

BY W. BLANCHARD JERROLD.

An old man sits by a Gothle way, His hair as grey as the stones; Who would stare if the lichen grey Had crept o'er his ancient bones? He poises his ear to the crecks in the door, He grips at his greasy crutch.
A sound of charelf-music floats to the moor From a lady's gentle touch.

The coul of great Handel enriches the air.

The old man hame in his rage. He gripe bis crutch and, still sitting there, Beats time to the tune on the flags, The tone dies under the lady's touch. Now a grave of the best the air, its words are of hope and faith for such As live on terms with despair.

The old man's soul gives birth to a smile; Not of joy-but one like a sucer-The clergyman's syllables floating the while, Through the chinks to the beggar's ear. He presses his ear-drum close to the jamb. And says...... He may tell bie school

Of the tempered wind that guards the lamb,

With his hand deep down in its wool."

The clergyman talks of the mercy Divine, Of the common heart of us all! He stands the serf and king in a line. And glibly whines o'er the Fall. And the begger laughe, and thinks it's a sham, And says—"He may tell his school Of the tempered wind that guards the lamb, With his hand deep down in its wool."

The clergyman says to his folded flock-\*\* All are one in the sight of God.

The beggared bermit who sulks on a rock,
And the monarch with his rod!"

And the old man laughe, and feels it a sham, And says—" He may tell his school
Of the tempered wind that guards the lamb.
With his hand deep, down in its wool."

The clergyman blds all be humble in woe. And talls how simful is pride.
Then his jeweled fingers durken his brow, And his book is set saide.

Btill the begger laughs, and declares it a sham,
And says—' He may tell his school

Of the tempered wind that guards the lamb. With his band deep down in its wool.'

The Gothic doorway creaks on its hinge, The olergyman comes from the porch, Nor pauses to comfort the beggar's twinge.
As he aches in the yard of the church. But the begger laughs, and thinks all a sham.
And says—" He may tell his echool
Of the tempered wind that guards the lamb, With his hand deep down in its wool."

Blowly the old man creeps from his nook, And Henos on his weary way, And smiles as he hears men preach from the Book But turn all the ragged away. Then the old fellow laughe, and swears it is a sham And says—"Priests preach in their school Of the tempered wind that guards the lamb, While they warm themselves in the wool."

Frederick II., of Prussia, received a petition from one of his districts, praying that a certain clergymau be suspended from preaching, because he held that the tirely satisfactory to the liberal and progressive mind, punishment of the wicked would come to an end. The that is over anxious for the dissemination of truth and King took his pen and wrote the following answer: · I have considered the above petition, and do hereby give my royal permission to all my loyal subjects to be are not willing to keep their company so long."

eating, and instead of seeking something " to take,"

Written for the Banner of Light. THE SURE LIFE.

BY THOMAS IL HOWARD.

I long for the sure life In the spirit-land over my bead-For the lite I shall live with the dead, The happy and pure life.

Yet here for this poor life I live, I give thanks-not for bread, But because I can build overhead In the happy and sure life;

Can build in the sure life, Oh, not with my hands, but instead With the thoughts which I share with the dead While here I endure life.

For what can so care life Of evil with which it is wed. As the glory departed ones shed Down late this poor life-

Into this poor life, Where all the years tremble with dread. But where yearnings are made into bread And drink for the sure life?

Ob, this obscure life We shall not call life when 't is fied. But a dream in the caverns of dread. Down under the pure life.

My life and your life Are lighted with suns overhead, Unseen save lu moments abed, When sleep kills this poor life; Then in the sure life.

With our sine for a short season shed. We walk band in band with the dead. Beginning the pure life -

The pure life, the sure life, The life of the gone-of the dead. The life of delight which is bred Up out of this poor life. New Orleans, 1863.

## Correspondence.

Persons and Places.-No. 7.

Since writing you, dear BANNER, I have attended the Spiritualist Convention in Belviders, Room Co. Iil. There are many good spirits in and about Belvidore. The most prominent defenders of our beautiful faith are Charles Gorham and Hiram Bidweil But bigotry and rowdylam are there, also. The Messre. Davenport attended the Convention, and held evening meetings. Their agaments in favor of a future life, the startling facts they presented, could not be gaineaved or demolished by argument or ridicule; therefore the bigot and the ignorant resorted to scaudal, bisses and lies. Their weapons were harmless, however. The Davenports were calm amid the storm—self-poised. as Truth's beroes are always.

Professor D. Y. Kligore, of Evansville, Wisconsin, was President of the meeting. He has been a Methodiet clergyman, and Principal of the Evensyllie Bentinary. He has received, of late, the appointment of Assistant Quartermaster. In his life and professions he has combined the teachings of Moses and Jusus. I suppose this bloody war is a part of God's programme -a part of the plan to punish tyrants, to redeem the bondman, and to teach the world wisdom; but when Mr. Kilgoro read the Sermon on the Mount in his military costume. I wished the human gospel-"Love your enemies "-could be lived now. But our friend has a great and good heart, and will be ready to heat the sword into a plowshare when the people love peace better than war.

Dr. J. C. Morrison spoke in the Convention. He is a good thinker and sound reasoner. He has located in Belvidere, with the intention of healing the sick and giving light to the spiritually blind.

Miss Belle Scougalt, of Rockford, was at the meeting. She is a clear-headed, strong hearted lass from the land of Robert Burns. She is one of our best workers, and among the true of my sex. I rejoice that God made her a woman. I wish there was not so much worthlessness in crinoline. Miss Scougall bas a clear, melodious voice, with a perfectly distinct

The meeting and speakers deserve a better notice than I have given thom. Mrs. Moulthrop, the Secre tary, has taken the matter in hand, so I leave it. From the Convention I went to Deerfield Prairie, to

speak at the funeral of a young man (Mr. Galiler) who passed from the Camp Hospital to the Hills of Life. 1 have seldom enjoyed a ride so much as this. The diatance was twenty miles, the conveyance an open car. ringe, Mrs. J. H. Morrill, a New Hampsbire friend, my escort. Our way lay over the wildest and richest part of the State. The woodlands have donned their gayest robes; the wild plum trees and orchards are in their glory, and the great variety of wild flowers. springing on either side to the light, convinced me that the earth was having a holiday, giving, it may be, a parting party to summer. Blessed automn days i May the autumn of my life be as giorlously beautiful !

Mrs. Morrill took me from the funeral to ber reating place-a home worthy the name-in Rockford. Mrs. M. le a ciairroyant physician. She does not advertice, or put out a sign, but has as many patients as any physician in the city, and has effected more cures with her eyes closed than most M. D.s have after years of study and practice.

Dr. E. C. Dunn is also located in Rockford, and has a wide reputation as seer and healer; but I have not had the pleasure of seeing him, save in the normal alate.

Blessed be these noble spostles of humanity. H. F. M. BROWN.

Mr. J. V. Mansfield in San Francisco.

Permit me, dear BARNER, a space in your paper for a few random ideas in regard to the doings of Mr. Manadeld in our city.

Let us visit his rooms at the corner of Bush and Montgomery streets. Everything is arranged in perfeet taste, and in entire keeping with the quictness and harmony that pervade the surrounding atmo sphere. As we enter, our interior idea of neatness and refluement is entirely satisfied; (and we confess we are somewhat fastidious on these points)-indeed, we believe these conditions to be not only agreeable to the refined and cultivated taste, but a highly essential and powerful agency in enhancing the spirit-control. so perfect in its telegraphic touches of sympathy, love and encouragement, as they thrill along the wire, and shape themselves in living words of truth, light, and immortality, so wonderful to the skeptic and Orthodox, so consoling to the bereaved mourner, and so enapirituality.

Mr. M, has become a power among us, that is already felt and acknowledged by our most influential sammed to all sternity. If they choose it; but I do post- and intelligent citizens. Indeed, his rooms are contively forbid their quarreling with their neighbors who stantly visited by those who form the most refined and intellectual classes of our community-ble success has passed the limits of our most sanguine expectations. When you feel physically "out of sorts," leave off while his name is on the lips of many a bereaved mother, sorrowing daughter, and soul-stricken companion, for which we bid bim an carnest God-speed.

We believe, furthermore, that the time has come with as, when the efforts of a faithful and efficient lesturer would be crowned with success-and it seems to be the wish of some of our progressive people that we may soon be visited by Miss Berdings. T. G. Forster. or some other faithful and realous soul, whose inspired teachings will shed a bale of light and truth that will encircle the entire limits of our thriving and wonderfally productive Bolden Blate.

Yours for troth, ELISA A. PTTTSINGER. San Francisco, Sept. 12, 1863.

Rambies in Vermont.

We left Boston August 30th, for a visit to the grand old Green Monntains." We arrived next day at Ludlew, the far famed place of " Free Courertions," where we found our ever active spiritual brother. D. P. Wilder, (President of the Vermont Annual Convention for the last two years.) in waiting to take us to his over " open home for Heformers." had a glorious ride up the Black litter ave miles to the vicinity of the old Tyson Furnace. In this region are many beautiful ponds, or lakes, famed as a successful fi-hing ground for pickers!. We found that Bree, Wilder and W. S. Olhson had the arrangements all ready for us to lecture at Mechanicaville and Ladlow. At Mechanicavillo, Mt. Holly-the very summit of the Green Mountains-we found welcome homes in the Joyans families of Meson, II. M. Dickerman and A. White. That place and Ludlow have been entirened spiritually by the efforts, principally, of the persons named, and more especially by the personal activity of Bro. Wilder, in securing the people the angel minintrations through the excellent mediumship of Mrs. B. A. Horten. Now, the elecalation of the Bannun or Liaux, much increased of late, is helping on our angel cause. Our lectures wore well attended,

During our visit in that part of Vermont, we bad the pleasure of spending a short time with the good mother of our dearly beloved angel. Achea Herague. one of our teachers, whose moral character through earth life was untarnished at home and abroad. The "ever Green Mountains" of Plymouth seemed to me to reverborate with the glowing impiration of her divine nature.

A little way from there, at Bridgewater, in joy wo met first Brother and Bloter Holt, the father and meth. or, and then their angel-gifted caughter, Mrs. M. S. Townsend, and her mild and foring husband, and also his good mother. Mrs. Townsend was fast recovering from a long itiness, of which your readers were aware. Dr. J. M. Holt in a very nuccessful mediumietic physiclan. In that neighborhood we also met with many other excellent medlums, some of much future promine, among whom I would name Mrs. Weston, Mrs. Works and Mrs. Wiley.

We had a most Penticestal time at the Annual Conrention at Rockingham, with a report of which you have been favored by Bro. Middleton, one of Nature's most noble specimens.

After the Convention we wended our way to Middle Granville, K. Y., slopping at Rutland. We found a welcome home with brother and sister N. Wooks, whose "door latch string" is always on the entelds to true references. At Stational we found, in encocasful medical practice, Dr. George Datton, Secretary of the Vermont State Spiritual Association. Bro. W. W. Russoll, and his good lady, are also there practising with success as bealing mediums. The Spiritualists of Rottand want more energy.

We attended there the "Vermont State Pair," and

found it a very poor affair.

We spent a day and night in West Rutland, enjoying the bospitalities of Bro. N. A. E. Willie and wife, and had great satisfaction in viewing the marble quarries, which are great ourlocation. At that placed was commenced, some forty years elaco, the great marble trade & of Vermont. Mr. W. F. Barnes, the ploueer to the Important business, being satisfied of its ultimate our. cess, brought every energy of his life to bear spen it. and labored under each adversity, that for years he was frequently in want of the accessaries of life, with not enough credit to get trusted for a loaf of bread. Now he owns much in that vicinity and other places, and can command millions. All the verieties of marble are quarried at those mines. The upper layer is called Italian Blue: the Broccadilla le green variegated; the Muddy Layer in gray; the Hard Layer resembles the Italian. Une must see the works to form anything like a just conception of its grandeur and magnitude. God will bless such noble souls as Mr. Darnes.

We have just arrived at Middle Granville, N. Y., ing, which, according to notice, in to be held Saturday and Sunday, 12th and 13th Incl. From there we go to Baratoga, and so on to Green Co., as noticed in the DANNER. J. K. COONLEY.

Middle Genneille, N. Y., Sept. 10, 1863.

Medlums Wanted in the West.

Will you please make it known, Mr. Editor, to all good, honest lecturers on Spiritualism or Phressingy, that we of Madison, Ind., are wishing for a cell from some of them, not having been visited since Brother and Sister Coonley were here, near two years sinco. They cast their bread upon the waters, to be seen after many days. We are not dead, only sleeping. Request lecturers to call on me at the West End Grocery, or on Mr. Bickerd, ucar the Vine Bircet Baptist Church, Respectfully. WM. BRINEWORTH.

Madison, Ind., Oct. 4, 1863.

## SPIRIT MUSSENGERS.

If holy thoughts come ever o'er thee stealing. As softly fall the darkening shades of even, Unto thy spirit's gaze, almost revealing
A radiant glumpse of the bright, glorious fleaven, Know then that ungel forms are bovering near. Bearing unto thy soul a couthing balm, In mercy sent thy weary heart to cheer,
And bid the troubled waves of grief "be calm." Those thoughts within thy heart's inmost rocess.

Forever shine, and let them not depart; They are the "Pather's" messengers, to bless' And purify from earthly stains thy beart, Oh! reck not in earth's bury care and atrife. To banish these poor messengers of love;
They tell thee of a holler, happier life,
And point thee to the "better home" above. And when the twillable shedown darkly crosp

Across the golden portals of the West, When earthly passions all are hunbed to sleep.
And for a white the throbbing heart may rest-Then holy thoughts, borne on the angel wing, Will softly stead as dew upon the flowers, Or, like the below breath of early Spring, Which sighs amid the Bonthern orange bowers;

And bearing thee away from earthly care Far, far beyond this conscious toll and strife. To pierce the veil of sense, even then shall dare, And read the mysteries of the "inner life." And slowly on thy beart aball dawn the light, The first, faint glimmering of the glorious day, And thy glad soul shall plume its wing for fight, And learn to tread its upward, starry way.

—[Colifornia Mercury.

"No one should luduige in such borrid anticipations," as the beapecked husband said when the parson told him that he would be joined to bie wife in another world, never to separate from bor. "Parson." said he. "I beg you won't mention the olroumstance egein."

Many a female whe would not refuse to disc with a profilirate rake, would think herself fealty lassified, were she invited to take ten with a courtesan; but the only difference is, one wears pantaloous, and the other pettleoats—the morel is the same.

Letter from Dr. fl. T. Child.

The following letter was received by as some weeks since, but got misiaid, which will account for its not appearing at the time: GETTTERORG, Pa., Sept. 7, 1863.

Having been sick most of the time since my visit here in July, I felt like testing the old adage, .. that the hair of a dog would cure his bite," so I came out here. I find a great change in the appearance of things since my former visit. The hospitals around the country have all been closed, and the patients removed to the lieneral Hospital, established about a mile to the cast of this town. All the wounded men from the barns around this place, the churches, court house, schools, college and siminary, have been taken to Camp Letterman. These buildings were occupied by rebels, and Union prisoners whom they captured during the battle. They were mostly under the care of our surgeons, though there were a few rebel surgeons who remained here in charge of their wounded officers and men.

The General Hospital occupies a most beautiful site on the slope of a hill, in the side of a woods. It is neatly laid out, and scrupulously clean. Doctor Jones, the Medical Director, and Doctor Chamberlain, the surgeon in charge, have taken great pains to have this bospital well arranged and in excellent order. There was some complaint among the soldiers of want of food, which no doubt will be remedied. There are now about cleven hundred wounded men here, many of them doing well.

I visited the battle field. It still presents many grim and terrible sights. Everywhere, for miles around, the fields are marked by the unobtrusive graves of the brave men who have fallen there, most of them with their simple head boards, with the name and position held by the occupant, many from whom the bodies have been removed, others sunken, and in some instances portions of the hodies exposed to view.

Relics are still to be found-old bayonets, shells, in some cases unexploded, and balls of various kinds, though most of these bave been carried away by the thousands of visitors who have been here. If this nation is to be saved by suffering and blood, Gettysburg will rank high among the Calvarys to which pilgrims will make their joorneys in future.

Among the objects of my visit at this time, was to bring home Miss flancock, one of the nurses who has rendered faithful and efficient services there since the 6th of July; and to visit my friend, Colonel Colville, of the 1st Minnesota. 'I found him much emaciated, having lost nearly one hundred pounds. He is a true soldier, and it did me good to see his eyes finsh when I proposed moving him to Harrisburg, on his way home. Being unable to sit up, we carried him on a bed to the cars, and having suspended the bed with ropes across a baggage car, we started for the Capital. We arrived at Harrisburg in the evening. The Colonel was in good spirits and rather improved by his ride. He will remain at the "Sick Soldiers' Rest" till morning, when we are to take him to the hospital here, and I shall return home, prepared to resome my duties Yours.

HENRY T. CHILD. M. D.

#### What Next?

The great battle with slavery bas been fought and won. The noble leaders are about to be crowned with a triumphal march under the great arch of freedom for all races of men. The barbarous practice of selling men for a lifetime for no crime, is about over; the closing sale will soon take place, and a shout of joy will begin on earth and reach to beaven, in which the black man's voice will be loudest and longest. A few of the champione in this great work will be satisfied with their laurels, and retire from the field of active contest and controversy, but a larger number will find another equally great work of emancipation before them, and to many much pearer home, and touching more direct and immediate interests.

The next great work is the emancipation of woman. and her elevation to equal rights with man in all departments of life, duty and responsibility. The " individual sovereignty" of married women, in which the law shall protect them against the busband the same as against any other man, and allow him no more control of them after than before marriage, and no more than they have over husbands, making each equal in the civil contract of marriage, and both sexes equal out of it. As in the other great controversy, the own ers of staves and the speculators in human flosh will be arrayed on one side, with the conservative worshipers of old secret institutions-petty tyrants, who set themselves up as guardians of virtue because they have each a victim whose life they are torturing, will be greatly alarmed at the encroachments on virtue. and narrow souls, who expect to go only in pairs to heaven, will be astonished to see single women walking in freedom there, and those who have pulled away their garments lest the bem should touch one they called polluted, will be surprised to find publicans and harlots entering heaven before them, and those who have prated of virtue because the law, or public opinion, has restrained them from open acts of violence, will be surprised to find Jesns's law and doctrine of adultery true, in fact, a reality, and the law by which all are to be tried at last and finally.

It is to be hoped the next mission of liberty and emancipation may be accomplished without that terrible, bloody termination which is given to the end of negro slavery in the horrible conflict now closing its eyes in death, in spite of the gasping in Missouri, Ken-... tucky and Maryland. But if the next is without a war, it will not be without its bundreds of martyrs and thousands of victims, for no form of slavery can be washed out except in blood. Tyranny never unlooses its grasp till its throat is selzed by a stronger hand, and then at first tightens, if it can, to the death of its victim, unless forced to loose its hold to defend itself, as the rebel government now seems to be by its. talk of freeing and arming its slaves. A protty sight to see slaves fighting for slavery, and looking to the freemen of Europe to aid them in chaining their childrent Mockery!

But there is still another class of opponents to be met in the next great forward movement in the march of civilization-a large and notay class. It is those of both sexes who cry out that woman has all the rights she wants-all she needs-all she is capable of using to profit. This class corresponds to those slaves who were contented with alayery, and their advocates, who contended that slavery was the best and proper condition for them. "I have all the rights I want." is an expression often heard from wives, who, if they dared tell the truth, would own they were little better situated than the negro slave on the cotton farms of Georgia. Others, no doubt, have all the rights they want, for there are good men who have wives and are not tyrants-but, like good masters in slavery, they are the exceptions.

Would you have women go to war ? say some. No: let women have an equal share in legislation, and there will be no wars for men to go to. Would you have women in court and on the jury? Certainly. Would you have her appointed sheriff to hang a criminal? Certainly. Who would not rather be bung by a woman these a man? But hanging will cease when woman has her share in making laws. Would you have wemen for prison and jall keepers? Certainly. They are the proper ones to reform criminals. If they cannot, no man can do ft. | Would you let a man's wife vote? As soon as I would her son, or husband, and mooner than I would his lackass in the property qualificution through him as in representative. But we shall see what next. WARREN CHASE.

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# Banner of Right.

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The Issue.

LUTUER COLDY, . . . . . . . EDITOR.

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

Wade through slaughter to a throne
And shut the gates of morey on mankind ';

but I have a far other and far brighter vision before my gaze 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 Confederation attending from the fruzen north in one unbroken line to the glowing south, and from the wiid billows of the Atlantic westward to the calmer waters of the Pacific; and I see one people, and one law, and one language, and one faith, and, over all that vast Continent, the home of freedom and ratings for the oppressed of every race and of every clima."—Extract from John Bright's Speech on American Affairs, delivered at Birmingham, England.

#### The Blow to Slavery.

It is often the case, even if it is not always so, that what is evil in this world works its own cure. There are generally willing hands enough to undertake the overthrow of a gigantic wrong, that is, if is happen to lie entirely outside of their own interests; but it does not always consist with the plans of the superior powers that human progress should be made in a straight line, and directly-a bigher purpose being served by a course of indirection.

Slavery has ever been a blot on the face of our body politic, and occasioned more mischief in our public affairs than any other element. This came at length to be admitted, even by men who, for policy, thought it best to stand up in its delence, and in advocacy of the rights of those chiefly interested in it as a local institution. Yet they were at a loss to know how to proceed, in order to remedy the evil. They had no possible clue to any effective method of getting rid of the evil altogether. It was left to them, as it was to the rest of us, to lament what they did not see the way to remedy. And there the matter stood, and would have been likely to stand, but for the interposition of the slaveholders themselves.

It has clearly been ordered that they should do what outsiders neither had the courage to do, nor the sagacity to know how to set about. The Southern leaders themselves began the work which is to result in the flual overthrow of the institution about which they are to sensitive. Who would have thought less than three years ago, that they would thus have risked all for the sake of giving free reign to their prejudices and passions? Who would have believed that, in the face of such solemn warnings as were offered them by Mr. Alexander Stephens, of Georgia, and other men of his sagacity, they would still have rushed blindly upon late as they did, and defy the very reform which such a course was most certain to provoke?

The result of their conduct is not in any doubt today. Slavery, according to the testimony of their own men, stands in a peril it never did before. All by their own act, too; which certainly gives it the appearance of a profounder propriety. We hear, from good authority, that the Southern leaders are prepared o give up their slaves entirely, to make troops of them, and offer them their liberty, rather than abendon the schemes and dreams of independence with which they set out in this war. If they do that. they will only do what anti-slavery men the world over have been vainly trying to do for them, this long while. From the threats treely thrown out by the organs of Southern rebel sentiment in Europe, we may infer that there never was the need of the clamorous lears, of which we have all heard so much, lest slavery should be deprived of some of its rights. On the contrary, they openly declare that the institution is of but secondary importance, by the side of the grand object which it is their purpose to compass. Slavery and all that belongs to it shall fall, rather than they will give up one iots of their present revolutionary purpose. It seems a stroke of divine favor, that these men should themselves be willing, and even eager, to do the work

is presented between independence and the mainten-

ing a servite race to bear arma." We might give more extracts, but these are quite enough for the purpose. It looks indeed; as .. if the flict, .. there was not enough gunpowder at any of the sensitiveness of many of our Northern people on the subject of slavery, was likely to be removed by the action of the Southern people themselves. They are about to set us the lessons from which so much good the United States at Norfolk, Fort Macon, Fort Sumis to result to the country. There will be no bitterness left afterwards, since the work will have been only their own. And it will be thorough, too. A thous and times better that it should be wrought thus, with all its satisfactory results, than that it be left a bone of contention forever between the two sections, to be really adjusted by neither. Events do certainly carry us all along on their current.

## Maximilian and Mexico.

The very latest European advices bring us the an swer of the Austrian Archduke to the proposition of the Mexico body, who offered him the throne of the new Empire. There had been a good many stories, this way and that, about his acceptance of the crown which Napoleon bad been forging for him, and it began to be more and more plain that they were all in the interest of foreign rebels, or, at least, stories directly set on foot by them. On carrying their proposals to the Archduke, however, he spawered them .. in shoes and clothing at present rates? Nay, how long so many words, that he would be happy to accept the are these rates to prevail? A great auction may, in a offer, provided it was the spontaneous expression of the body of the people, and also provided that he could be guaranteed a permanent Empire by the powers chiefly interested in its establishment. This is but an equivalent for a declination of the whole thing. These conditions would appear to shut out the prospects of his taking hold in Mexico altogether. Now, then, Louis Napoleon must begin all over again. His nose is now decidedly out of joint. He thought it within the compass of his powers to manage the affairs of Europe and America together; he will now find that the bottom in coming out of his tub, and his hopes and schemes will be spilled on the ground together. Providence rules over the heads of mortals, and we rejoice in the knowl. edge of the fact.

Napoleon and the Clergy.

Report says that the Emperor of France bas got into trouble with the bishops and priests of his realm, and that the trouble promises to be a serious one, not readly adjusted. He is simply determined that they shall not have a voice in politics, unless they use it on the Government side; when they are bold enough to discuss his measures, and even to protest against them, they must subside. A little while previous to the recent French elections, a Circular was issued. signed by eight or ten archbishops and bishops, strongly recommending the faity to go to the polls and exercise the right of suffrage. The hierarche declared It was not their wish to go further than this, not choosing to indicate whether the citizen should vote for a Government, or an opposition candidate. Their address was in all respects a temperate one, and in no true sense implying disloyalty to the present dy-

But the trouble with this manifesto was, it made its appearance when a cloud rested on French affairs in Mexico, and the ministry was losing popular confidence. It of course increased the opposition vote, embarrassing the Government to just that extent. The Roman Catholic part of the community would of course listen to it, and be influenced by it. if only because of Napoleon's duplicity toward the Pope. They have long entertained a grudge toward him on this very ground. They have all the while felt that he was willing to sacrifice His Holiness to the semi-heretical cause of the new monarchy of Victor Emmanuel. Here was where the shoerdoubtless pinched them.

But the Emperor never meant to lot such a matter sleep. He waited until his luck turned in Mexico and then he made his point. A decree has finally made its appearance, condemning the election circular of the bishops, and declaring the issue of such documents hereafter to be an abuse of ecclesisatical authority. Neither archbishops nor bishops are hereafter to be permitted to deliberate together, or to pass resolutions as a body, without permission from the Government. If they transgress, then what? Will be consign them to dungeons, and make martyrs in the very body of the Church, imperiling his throne and his hopes thereby? At all events, a war between the two Powers has been inaugurated, which will grow more and more interesting.

#### True Hospitality.

As in many other things, false views are entertained of the duties of hospitality. A great display of welcome, in abundantly varied dishes, gleaming silver and ostentatious parade generally, is deemed necessary in the manifestation of this simple virtue. If comfort sione were studied, how much less labor and excitement we would entail upon ourselves, and bow far more at ease would be our friends. Hours of unprofitable toil are spent in rich, unwholesome cookery. whereby to afflict the atomache of the invited. We seck to impress our guests with the idea of our own worldly greatness. We deal in externals only, and the heart is left untouched, the soul unwarmed by a genuine ray of friendship. How much better it were to simplify our lives, and deal benevolently, in place of hypecritically, with our fellows! A cordist bandclusp, an imprompta invitation, frankly extended, to share in our own daily comforts, with such as circumstances deal out to ourselves, would, by every generous and thinking soul, be far more appreciated than the conventional insincerities in vogue that are acted out in the name of politeness, and in borrowing the name of hospitality. Less fuss, and more heart-warmth. less formality, and more straight-forward trothfulness; more obedience to the benevolent impulses, and less attention paid to etiquette, would form a better world. It is not necessary to go beyond our means to incur expense and labor for the sake of entertaining friends or acquaintances. No true soul will accuse us of penuriousness if we do not load our table with all the delicacies of the season, if, for the presentation of one feast, we do not deprive ourselves of necessaries for weeks to come. Let us show to the world and our friends our true selves, not an artificial distortion. Simply, cheerfully, let us perform the sacred rites of hospitality, rendering all due respect to our associates, all loving kindness toward strangers, exalting no man or woman unduly, avoiding all flattery, and giving auto all the encouraging smile and the word of fraternal sympathy.

John Bull loves to be fooled, or he never would take it so kindly every time it is done. He is just at preswhich all true men have desired so long to see accom. ent guiping down a strong dose from Richmond. one of his children writing from that point to the London In London is published a rebel organ, called the Times. The correspondent in question undertakes to Index; it is the mouth-piece and champion of the reb. furnish England with a view of the movements and el commissioners to foreign courts. A late number of prospects of the rebel armies, the blockade, and the this publication contains an article on the subject of general condition of the rebellion; and he does it in arming the negroes of the South, and at once lets us such a ridiculous way that it really furnishes a solid into the sentiments and policy of the rebel leaders on fund of entertainment. Buch an enormous bamp of a topic which has excited so much query and comment. credulity as Buil must have, quite passes anything we The language of the Index is, that "if the alternative ever heard of in the line of measurements and distances. The writer in question informs the readers of the Times ance of slavery, the Southern people would not heat, that never, since the beginning of this war, " were the late an instant to sacrifice the latter;" and that "the spirit and temper of Southern resistance more keen and Southern mind on both sides of the ocean is ripe for exasperated than at this moment." This will do very the step; and that, if not already taken, it is prepared | well, seeing that it was written directly under the eves to take it." It adds to this, that at "the call of pa- of the Richmond junts. He says nothing of the neace riction, the Southerners would sacrifice without best. meetings in North Carolina, Arkaneas, Mississippi tation, and without valu regrets," that renugnance and Northern Alabama, nor of the fact that in many which has heretofore stood in the way of their vallow. of the Southern States the work of recruiting is pursued by the aid of bloodhounds. Again he tells the English that, for the first half year or more of the con-Southern ports to have supplied the demands of a single battery for three hours." This whopper is in the face of the thefts perpetrated from the magazines of ter. Fort Polaski, and sundry other forts stretching all the way from Virginia to Texas. Other stories of this Blobmond writer match these, and no doubt the devourers of them in England feel duly grateful for the information which he is so ready to impart.

## Distress at the South.

There can be little question that the people of the South will be more troubled to obtain food and necessaries of life this winter, than ever before. By their own admissions, they are in a terribly bad condition. and it is a question, if without some kind of aid, they can all of them survive the rigors of the season. Cold weather takes hold of destitute people worse than of any other. Says the Richmond Dispatch on this subject.... We cannot see how unemployed persons, and those who live on incomes and salaries, are to got along, especially at the inclement season of the year now rapidly approaching. How are they to buy day or two, ron them all up fifty per cent. An auction thus has become to be regarded by the people with as much dread as a battle! A defeat on the battlefield could hardly bring more suffering upon them." This is indeed a sorry, very sorry confession to make, although we would be the last to rejoice over the sufforing to comparatively innocent people which it im. plies. It only shows that it will not do to go into such a reckloss experiment as that of everthrowing a a benign government without duly counting the cost.

"From whence the ludiaus?" The above is the title of a very interesting essay, by Bro. J. M. Peebles, which will be found on our third page, Read it.

Our National Enture.

Those who reflect are forever speculating on our future, and especially our immediate future, as a nation. The in delibles let us into much of the secret, yet leave us all to be operated on by such motives and interests as will soonest enable us to find out the way. We cannot but subscribe to what a writer in the New York Times has to say on so momentous a subject. He declares-subscribing himself " A Voteran Observer "that our future will be tempered by the experiences of the past. If we have learned that we are not invulnerable when the shafts of Omnipotence are hurled against sin, we shall also learn to avoid the evil and fear retribution. We shall learn wisdom by calamity. But—he continues—"has any one thought of what the future of this nation is to be physically, politically, morally, if peace and union shall return?. It is almost incalculable. No vision can stretch into the future of growth, and grandeur in physical proportions; and why not in intelligence and virtue? in spite of all the wasteage of the war, the census of 1870 will give the country more than forty millions of people. And will its industry cease to accumulate arts and wealth? Not at all. It will rive the rooks for gold, and till the earth for its fruits. In the midst of this, shall we still behold these dark spots on our glory, where vice and poverty and ignorance prevail? Is there no way to turn back the tide of intemperance truth in the positive assertion that there was an order of extravarance and folly, by which countless thoughing twelve" set apart by Mr. Davis, for any parsands are burried to rain? When Washington, in his P Farewell Address, had deploted the prosperity of a rest Republic, he seks- Alas i have our vices made it impossible?' This is a piercing, vital question. If

And it gladdens our hearts to know that this is being inequiv, we know, as will every other person whem the thought of by the better men of the land. It has "Intinerant" has the assurance or hardhood to design come to that, that there is no safety left us, unless we nate as "one of the original twelve." Unly an enturn around and set about the work of salvation for my to the Cause would manufacture and circulate a turn around and set about the work of salvation for story so uterly at variance with the purely reasonable ourselves. We cannot any longer ignore the stern ideas of reform common among intelligent Spiritasifacts of our national situation. If we would make lats. Will the "litherant" give the name of another progress, we must have reform. There is no other con- er member of the "original tweive"? Let the sword dition, and there is no escape from this one. The na- of Train swing freely among us; only traitors will tion contains all the elements of greatness, but it is essential that they be combined in a way that will secure it. We need the best men in public life, and the purest motives of public action. Less than this is corruption and speedy death. We must go back again to the simple and stordy virtues, or we are lost.

#### The Mexican Business.

At every step of this business the French Emperor finds trouble. He would, no doubt, be glad enough to get out of his dilemma at no further cost than he has already incurred. An intelligent Paris correspondent says that the Emperor feels that trouble is breed. ing in the future, unless this matter is very delicately managed. Were the Southern Confederacy an estabished fact, and a barrier thus thrown between Mexico and the United States-a barrier crowded with armed men hostile to the United States-the Archduke would have his guarantees immediately. But the Emperor must see that the rebellion is fading out, and that he can have but little hope in that quarter. He sees that the Confederacy has not even life enough and prospect of success to warrant him in lending it a helping hand, as creditors sometimes do their debtors. The Mexican business will not be settled for some time to come. and when the rebellion is ended and the Confederacy vanished into air. Napoleon will be very cautious how he does anything which may offend our Government. He will offer to withdraw his troops and abandon Mexico, after the people there have been freely permitted to decide upon their own form of government and to choose their own ruler. This he hopes he will be able to persude the Government of the United States into assenting to. At all events, the support and guarantees which the Emperor is disposed to give to the scheme of the Mexican monarchy depend upon the chances of success of the rebellion.

## The British in Georgia.

There is trouble between the British Consul at Savannah and Gov. Brown, of Georgia. The former protested against certain British subjects being impresse into the rebel service; whereat the latter undertakes to let the complaint of the Consul down as easy as he can. by representing that it is done only for temporary purposes, and merely to protect the women and negroes of the State from Yankee raiders. But this does not al together satisfy the Consul. He peremptorily demands that the subjects of her Majesty be released, at any or English press. In fact, the Post says outright, that rate and risk. Upon this, Gov. Brown gets his back up as high as a tom-cat, and says that he will not give up the men demanded, and tells the Consul to help himself. The Consul thereupon falls back on his own government, and suggests that the demand of Great Britain will probably secure a little more attention from the rebel governor. In all this we see a speck of war, which may result in the exact discipline for the rebel leaders which will do them the most good. Now that Great Britain has seen fit to take the back-track in reference to this country, it will be likely to go in pretty strong for breaking down the remainder of the rebel power as quick as possible.

Slidell's Influence. There is no doubt that Davis was as shrewd as he could be in sending such a representative of the Confederacy to the court of France as Mr. Slidell. He is an accomplished person, speaking French with fluency and elegance, and experienced in all those arts which make up the wary professional diplomat. He has frequest audiences with the Emperor, as well as with the Foreign Minister. In fact, it is asserted that he enjoys a greater personal intimacy with the Emperor than Mr. Dayton, our own Minister. Of late, however, the rebels residents in Paris have uttered complaint that he is more secret and mysterious in his conduct than formerly-implying, perhaps, that he carried a heavier responsibility on his brain than he once did. They are all in such a hot-water state, however, it would seem as if they could not bear delay, much less to be erossed. They must see their successes now, right off. or they do not put faith in any existence of such ple ever had presented directly to them bean it things. Slidell may do great things for them, in time: but we incline to doubt it. His head and the Emperor Napoleon's together never can change the destiny of the people of this great continent.

## The Banner in the Army Mospitals.

We have received numerous letters of late from wounded soldiers in our Army Rospitals, who inform us that it is a great solace to them to receive the BAN. NER-that sometimes they only get one copy at a hospital, and this is passed from one to the other to peruse, until it is literally worn out. A nurse, writing from Morris Island, B. C., says: " I could not possibly get along without the BANNER OF LIGHT down here in this Secesh land. I have had it sent to me for two years, or since I left home. Now I want a copy sent to the family at home. I am a nurse; our surgeon is a Spiritualist. I read the beautiful teachings in the BANNER to those of the sick who are unable to take the paper' themselves. I would add, that It is the religion of the soul and of Nature; the religion to pass out of the form under, and for the eternal future. It coats nothing, and it takes no priests to keep it'up. see many dying daily, all in doubt and fear as to their the returns now indicate, by at least fifty threaten for it is self-existent. How unlike Old Theology! I fature state, leahing on the creeds, yet not being matinfied."

F. L. H. Willis lectured at Dodworth's Hall last Sunday morning and evening, and of pourse his hearers had an Intelloctual fourt.

From the Herald of Progress.

"The Original Twelve," In the BANNER OF LIGHT of October 8d, we Builde the following :

the following:

Borwish has gone through flery ordeals, yet promises well for finisher labor. Our hav, Brother R. F. Amilier ja located here over the Universalist Society, and presches is a handle of intelligent hearers, made up of new and old lear receivant the "fath which was miss delivered me the sales." But Brother Ambler, the minister, has like an bler, once the inspirational speaker. Bis sermons must make the sales and the sales of our and out Spiritualism. Alsal how are the mighty fallon! Brother Ambler was originally case the twelve spoattes selected by A. J. Davie for the sare the spootolical wavie, he started out with large expectations of some matchless mission, and was doubtless disappoints in not witnessing the immediate overthrow of all old "rise-cipsilities and powers." and the glorified excitation and the umph of the new fledged beroes of modern evangelization. Not many months elapsed before Brothers Ambler Harrie and others of the ploneer twolve, began to find that the world was not so casily astonished and overturned; and that I do not know that a magic mass of his the original data is not a trively and affectually sangared in the late of Spiritual progress.

Resumms.—We believe the editor of the Ranges.

Progress.

REMARKS.—We believe the editor of the HAMME permitted the foregoing falsehood to be published on the supposition that the "itinerant," although use the supposition that the "itinerant," although uses he are now, being a Bpiritualist, disposed to at the things as he knows or honestly supposes them to be. But we bereby inform Brother Colby that there is not a word of truth in the statement that "Brother Ambler was originally one of the twelve aposites selected by A. J. Davis." Neither is there a word of ose or work whatever.
Our Brother editor of the Bannes will bereafter

please take more critical thought as to statemente made by the aforesaid "Itineraut." so that the good work in which we are both cordially engaged may not you have Statesmen, Philanthropists, Christians, let them think of this."

And it gladdens our hearts to know that this is being the present silly falsebood, and be would do it angust. igo ila sweeping.

We should be the last person in the world, Bro. Davis, to admit a falsehood into our paper, knowing it to be such. Had we stricken out that portion of Mr. Clark's remarks quoted above, he would undoubt. edly have blamed us, as other writers have done, when we conceived their expressions to be too harsh against individuals. The editor of the Liberator takes us to task for not printing just such matter as you, Bro. Davis, complain of us for publishing! What shall we do in such a dilemma ? We think, upon calm reflection, that we had better be governed by "Colby'a" own views, instead of the opinions of others, don't

We shall endeavor to pursue a straightforward course, while managing the Bannes, without fear or favor from any quarter. We shall strive to do no injustice to any one, black or white; on the contrary, we desire to help all.

If Mr. Clark has made any false statements in regard to Mr. Ambler, or the editor of the Herald, we of course do not consider ourselves responsible for them, however much we may regret that they crept into our columns. We do not hold to the idea that everything we print must first pass through the editorial tunnel. But Mr. Clark, we suppose, will set the matter right. We hope so, at least.

#### Bussia Defiant.

Since Russia sent her last note to France, telling her to mind her own business, and daring her to meddle with the internal affairs of the Czar at her peril, the London, Paris, and Vienna press have joined in raising a hubbub of indignation, such as the world in cities rarely listened to before. The London Post, which is the Government organ, speaks of the proffered advice of the Western Powers to Russia, having been summarily rejected, which is never the case save when one party has made up its mind to take the risks of breaking up the Conference, not caring whether they be great or little. The Post charges all the trouble in the case, and especially the humillating attitude in which England finds herself to the vacillation of Earl Russell, who gratuitously informed Europe that his Government would proceed no further than to words, even if Russia continued incorrigible. Of course such a statement as that tended to encourage Russia in her baughty obstinacy; and of course her ret was in a temper not at all to the taste of the French Russia now stands forth as proudly defiant as if no coalition of the Great Powers in behalf of Poland had ever been formed."

## The Bishop of Vermont.

Bishop Hopkins, of Vermont, has written a sharp reply to a protest of the Bishop of Pennsylvania and sundry of his clergy, the said protest being a decided set-to against a previous Letter of the Vermont Bishop on the subject of slavery. In his rejoinder, which a certain class of journals are publishing far and wide for him, the Vermont prelate not only comes down on authslavery sentiments and the holders of them, but upon everybody who dares to question the soundness and sufficiency of the Thirty-Nine Articles of the old Mother Church. The Bishop would sweep everybody overboard, who even ventured to doubt the Moselo allegory as a literal record of Creation, or the equality of Christ with God, or the divine character of mincles, or to follow out that natural spirit of loguly which is in the make-up of every man. It appears to be the venerable Bishop's opinion that about all there is worth finding out concerning truth bas been found out already; and he thrashes about him, right and left, with a notion that he will frighten elucere truthseekers' from pursuing the prize they would secure. It is pitiful to see age so puerlle and so dogmatic.

## A Passing Thought.

When we reflect that the people of this nation are engaged in practically solving a problem such as no peomakes one sadly serious to see so many who thought leasly give way to the trivialities of party hading and the absorbing demands of party passion. This is a question of personal safety for every one of the are trying our institutions, to see if they are worth preserving for this generation and for posterity. We are not making Presidents merely, nor alling offices, nor building up parties; we are, whether we know it or not, recatablishing and confirming great principles. on which a nation is to rest, if it stands at all. long as we bear this in mind, we shall inevitably shus those exhibitions of petty. personal spirit which diangure all great movements and obstruct all tree progress.

Recent Elections.

Elections for Governors and other State officers have just taken place in several of the largest States. From sylvania. Ohio, Indiana, Iowa, &c., and the Union Republican candidates have been elected by large me-

forttles: Ohlo, where the notorious Vallandigham was a can didate for Governor, and which went democratic led year, has elected the Union candidate for General,

majority. These elections will prove a savere blow to the sales lionward a stern rebuke to the sympathisers with it who infest the Free States.

Victor Hogo has become a Spiritualist.

Lectures by Hon. Joseph B. Hall. Od Sanday, Oct. 11th, Joseph B. Hall, of Maine, well known in that State from his long connection

very convincing and conclusive.

In the evening he dwelt upon the internal relations existing between the material and spiritual worlds, and the necessity to man of constantly receiving new theme, to which the speaker did full justice.

We hope to be able to print these discourses in the BANKER at some future.time.

#### A New Style of Warfare.

have determined on a new line of conduct, and such gress of Oct. Ifth. conduct as would better become barbarians than man professing to belong even to the onter limits of civilization. Within the past two months, they have burned. through hired incendiaries, as many as fifteen Missiasippi river steamers at the wharves, destroying nearly thirty lives, and endangering other craft that lay packed in with those they fired. The object is simply to prevent the navigation of the rivers, by the Government, of which it has possessed liself. Having lost the stake for which they hazarded all, they now turn and fiendiably resolve that our dearly-bought advan- tion in reference to the Battle-field of Gettysburg, and tages shall avail on nothing. And to this end they recklessly apply the incondiaries' toron to the noble steamers that have so long floated on the western ticle on Haunted Houses, from the pen of Dr. Child. waters. It is a worthy mode of upholding a cause like theirs, and will so be judged by the civilized world. If they are driven to this vile resource to bol ster up their wretched cause, we'need no further proof of the criminality in which it was conceived, or of the wicked intent with which it is sought to be establiebed.

#### The American Autumn.

This season is becoming appreciated as it deserves. It will, we think, soon begin to make its impression on our literature. For the effects of color produced at this season, at this very hour in their greatest spiendor, we may well oballenge comparison with any comuntrodden paths, over the awamps, and in the woods, that the pomp and splendor and beauty of Nature in Immediately afterward. Autumn, surprises the heart Into delight. Then and there, all that we have read of the great Venetian school of color, is visibly illustrated; and time esems a magnificent loom, over which Nature spreads her threads, and the forces of life and death weave the many-colored garmenta in which the kingly year wraps itself; for Autumn is the coronation month of the year, in which nature is invested with all the spiendor of royalty, and the meanest vine that creeps on ling the last nine menths. the earth has its robe of scarlet to add to the general display. The American Autumn is the mervel of Eq. ropeans, and the delight of all who are in the country at that season."

#### Verified.

Mr. Foster has given some excellent tests the past week, to various individuals. A gentlemen from New Bedford went to Mr. F.'s rooms an entire stranger. when his spirit-friends announced themselves by name. calling him by name, etc., to the atter actorishment of the gentleman sitter and those present. A spirit told him he had met a friend in Boston the day before, a resident of New Orleans, called him by name, and referred to a conversation the gentleman had had with his friend when they met-all which, we have been assufed, were strictly true.

Our object is to eligit truth in these matters; and we cannot repudiate the ovidence of respectable witnesses in regard to the reliability of these manifests. tions. Mr. F. may deceive, for ought we know, but we have as yet falled to receive any evidence to this effect. Whenever we do, we shall not hesitate to make it known.

## The Situation.

The armies in Virginia have been pretty active of late. The rebol army, in endeavoring to get between the Federal army and Washington, brought on a pretty sovere engagement, which hasted nearly all day, on the 14th. The Washington Star of the 15th says: " No information indicating that the two armies had renewed the battle of pesterday has been received. The fight of yesterday, resulting in a complete Union success. was commenced by the enemy. By 11 A. M. we had taken their most advanced battery and a hundred pris oners. From the manner in which Lee withdrew his attacking forces, it was evident he did not anticipate the reception he received. His brilliant attempt to get between our army and Washington has been checkmated by a move even more brilliant."

## Bromfield Street Conference.

The subject before this Conference last week was Psychometry. The remarks upon it drew forth fresh thought and were exceedingly interesting. The subject is somewhat new, and opens an immense field for thought and action. Prof. Denton's new book was frequently referred to, and was spoken of in high terms of appreciation. The same subject will be discussed at the next Conference, which meets on Thursday, instead of Tuesday evening.

## Mrs. Laura Cuppy.

This popular legturer in the West is coming North, and is to speak in this city two weeks in November. Our friends who desire to engage her services, should make an early application, as her time is fast being taken up. She is already engaged in Philadelphia, New York, Boston, and other places, for three months. For the unengaged time, see her notice in the Lecturers' column.

## Hudson Tuttle.

This gentleman has signified his intention of appear ing in public during the winter months as a lectorer on subjects pertaining to the "Arcana." He will therefore respond to calls sent in by Dec. 1st. We prove interesting and useful, judging from his publications. His address is Berlin Heights, Ohio.

## Lyceum Hall Meetings.

Mrs. Panny Davis Smith will address the Society of Spiritualists in this city, on Sunday next, afternoon and evening. Mrs. 8. is a general favorite with Spirit unliste, who, of course, will be glad of the opportunily offered to hear her speak.

Mrs. M. R. Chester, the well-known clairvoyant, from Boston, is spending a few weeks in New York, and may be consulted at Dr. Hayden's, No. 44 West Twenty-Eighth street, says the Herald of Progress.

## ALL SORTS OF PARAGRAPHS.

Application of the property of the second second

One reason why we like our "material" friend, the with the editorial fraternity, and now halding the im. editor of the Investigator, in, we know he is no decrieportant post of Secretary of State, delivered two ad- er; but H. Seaver-a plain spoken man, although not dresses before the Society of Spiritualists, in Lycoum siweys on the right "plane." But what we wish to Hell, in this city, to the universal satisfaction of large come at, is, that his talents have been "hid under a bushel" for a long time. Now we desire that he lay Mr. Hall is not regularly in the lecturing field, that his garment of Modesty saids for a time, and come out not being his forte, as he stated to the audience, but as a public lecturer before our Lyceums. He is comhe had been induced, at the solicitation of friends, to petent to deliver appreciative lectures on authoris give them some of his thoughts and conclusions hastly which interest the community at large. Why, then, put together-after a thorough and impartial examina not call him out? Lecture committees would do well tion of the subjects upon which he should speak. He to engage him, provided our editorial friend has no then proceeded, philosophically and reasonably, to objections. We hope Bro. Seaver will take no offence show the errors of popular theology and its fallure to at the above remarks. We mean what we say, vix: meet the demands of humanity. Hie argument was that he is a good speaker, and can lecture on subjects that will cult, we have not the least doubt.

Our associate, Mr. White, recently attended the Obildren's Progressive Lyceum, in New York City, which is conducted by Mr. A. J. Davis, and was much edified resolations of truth. This was a very interesting by what he saw and heard. He is of the opinion that institutions of this description will be the means of accomplishing much good.

"The Spiritual Significance of Science," is the title of an able lecture by B. J. Finney, delivered at Dodworth's Hall, New York, on Sanday morning. Sept. Since losing control of the Mississippi, the rebels 27th. A report may be found in the Herald of Pro-

> We have received a certificate signed by Wm. H. Fox, of Hamburg, Ct., and others, setting forth that Mrs. M. C. Tucker, of Liberty Hill, Ct., has been a trance lecturer for aix years, has spoken to the satisfaction of many bearers, and wishes the fact known to the friends generally.

In another place we new publish a letter from Dr. Child. of Philadelphia, although behind date, for the reason that it contains some interesting informaalso a continuation of the report of " A. Week in a Camp Rospital." We shall publish in our next an ar-

The Massachusetts Charitable Mechanic Association celebrated its triennial festival at Fancuil Holl on the evening of the 15th inst. Over five hundred ladies and gentlemen were present and participated in the exercises. Among those present were His Honor Mayor Lincoln, Hon. Robert C. Winthrop, Hon. A. H. Rice, ex-Gov. Washburn, Prof. Rogers, and many citizens eminent in the floids of mechanical and commercial enterprise. The exercises were enlivened by music from Gilmore's Band. The hall was beautifully decorated.

A married woman named Clayton, has been passed to her home in Minnesota, having enlisted two years bination known to art. A letter writer in the New since in the same Minnesota regiment as her husband, York Commercial Advertiser, sending his incubration and been considered a good soldier for a year before from the country around Newburyport, in this State, she was found out. At the battle of Stone River her truly says that . it is not until one has gone into the busband was killed five paces in front of her, and she herself was wounded in a desperate bayonet charge

> A paint mine has lately been discovered in California, which yields eighty-four different tints, varying from vermillion to dove color. The supply is large enough to last us a hundred years.

The immigration to New York alone, for the year, up to October, is computed at 160,000, while that of 1862 was 76,000, or 82,000 less than have arrived dur-

After a trial of thirty-three years, says an English paper. Mormonism numbers some two hundred thousand followers.

"THE BANKER OF LIGHT"—the Spiritual journal of Boston and the region roundabout—commenced last week its fourteenth volume; and as its type is new. and paper of an excellent quality, it makes an elegant appearance, (rather better, if anything, than the investigator, owing probably to the fact that one is helped by "invisible powers," and the other is n't.) But be this as it may, we have long noticed that spir. itaal printers, in spite of their vague, municianital, dreamy dectrines, are very good judges of that earthly thing, handsome typography, which goes to prove, as the saying is, that "they builded better than they knew." The Bauner is a beauty, speaking typograph-ically, and as its Editor is liberally inclined and tries hard to do the best he can with his strange views, we have no objection to his being sustained until he emerges into more light.—Investigator.

Works on Spiritualism are accumulating in France.

Swords are madmen's tongues, and tongues are mad-

The learned Agessiz declares that facts will force us sooner or later to admit that the creation of man lies far beyond any period assigned to it, and that a sucossalon of human races, as of animals, have followed one another upon the earth.

Character is like money; when you have a great deal you may risk some; for, if you lose it, folks will still believe you have plenty to spare.

Most men have some of the milk of human kindness in them, but there is a nation in the East consisting entirely of Kurde.

Slight of hand-refusing an offer of marriage.

A new crinoline idea has been started, which is not so bad, even if it is sensible. Queen Victoria with now have to take back her royal denunciation of hoops, if this substitute actually supplants them. For something approaching to a description of its merits, or peculiarities, the inventor says of it:

"So perfect are the wave-like bands that a lady may ascend a steep stair, lean against a table, throw ber-self into an arm-chair, pass to her stall at the opera, or occupy the fourth seat in a carriage, without pro-voking the rude remarks of observers." We shall all be glad of that.

The truth as to the rebel loss at Gettysburg is gradually coming out. A Richmond correspondent of the Mobile Register says their loss in killed and wounded was at least twenty-five thousand men, and gives statistics confirming this estimate. The authority for this statement is a gentleman with General Lee, and intimately associated with him.

Teach your children early to speak the truth on all occasions. If you allow them to shuffle and deceive in small matters, they will soon do it in greater, till all reverence for troth is lost,

Wanted, by an attorney, a clerk to engross other people's attention.

The trials of life are the tests which ascertain how much gold there is in us.

Mrs. Partington, when she board the minister say there would be a nave in the new church, observed that "she knew very well who the party was."

A number of bachelors over thirty-five were drafted in Providence. Being laughed at for not being marhave no doubt that the lectures he may give will ried, and thereby escaping the draft, they maliciously replied, " It is better to serve three years than for

> It is a remarkable fact, that although common sheep delight in verdant fields, religious flocks are not now so anxious for green pastors.

> A French paper relates that when Rothschild was saked whether he would not like to become a temporal king of the Jews in Paleiting ... Oh, no !" said he; . I would rather be a Jew of the kings, than a king of the Jews."

'A little boy was asked, the other day, if he was a copperhead, "No," said he, looking down, at his feet, "I'm copper toes." .

FRENCH IRON.CARED BRIDS .- The Southelle of Touon, states that several from cated ships on a new mo del are about to be constructed, which will far exceed in power of resistance any ship war yet launched. They are to be called Bulldogs, and are intended apecially for the defence of the coast of France. It is added that the plan on which these new ships are to be constructed is the result of the examination of twelve plans aubmitted to the Minister of Marine. All that was new and good was selected from each plan, and a very perfect from cased ship was the result.

Heaven sends us ten thousand truths, but because our doors and windows are shut to them, they sit and eing awhile upon the roof and then dy away.

Statistics show that 300,000 Frenchmen have committed sulcide within the present century.

The love of truth is the root of all charities. The trees which grow from it may have thousands of distinct and diverging branches, but good, generous fruit will be on them all.

Bix millions of dollars, almost, have been paid for exemption from the draft. This indicates that polf is more abundant than pluck.

A letter from Rome says that Cardinal Antonelli will shortly leave Rome for London, whence he will proceed to Mexico to regulate the religious affairs of the new empire.

Labor Lost-An organ-grinder playing at the door of deaf and dumb asylum.

Said a would-be agreeable, taking his seat between Madame de Stael and the reigning beauty of the day, · How happy I am to be thus seated between a wit and a beauty." " Yes," replied Madame de Staol. " and without possessing either."

#### New Books.

In prees, and to be issued by Walker, Wise, & Co., Boston, about the first of November, the following works: "THE FARMER BOY, and how he became Com mander-in-Chief," with an introduction by Wm. M. Thayer, author of the "Ploneer Boy," "Bobbin Boy," &o. 12mo., fully illustrated. This is a very interesting and instructive book for the young. The wellknown name of Mr. Theyer on books of this character

is sufficient to insure a very warm reception and a large sale. Also, to be imped at the same time, Vol. IV. of the famous "Spectacle Beries," entitled, "Moscow, with Thirty beautiful Illustrations from Original Designs

coming from Russis." The success of the first three volumes of this Series-of which twelve thousand olumes have been sold—is sufficient guaranty of their peanty and worth. Many of the Reviews have noticed them as even superior to Jacob Abbott's books for the

B. B. Russell, 515 Washington street, bas Just published in compact form, President Lincoln's letters to General McCiellan, Horace Greeley, Fernando Wood, Governor Seymour, the Albany Committee, and the Springfield meeting. They are well worth preserving as indicating the present national policy.

#### The Sociables.

Lyceum Hall will be a lively place on Tuesday eve. ning, (the 20th Oct.,) without doubt, on the occasion of the first assembly of the present season. Good musio-bandsome ladies-gallant gentlemen-perfect order-bave been some of the promient features of these Sociables, and we may reasonably expect a continuation of the same.

#### To Correspondents.

[We cannot engage to return rejected manuscripts.] H. K., ALIEGAN, MICH.—She cannot communicate until she has the magnette power to do so. That you must send out to her by the exercise of your will. When the telegraphic current is thus united between you-as it doubtless will be in due time-then you will unquestionably hear from her, as you desire.

"The Heart's Complaint and Reason's Reply," pooty by Mrs. Eliza M. Hickok, is on file for publication.

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GRAFER 5.—Remarkable Phonomona Explained. Spectral lilusions, Apparitions; Visions.

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

Mrs. J. H. Counni, 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 reported resonting.

These Mes-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 progress 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 perceive-no more.

THESE CHOILES ARE FIRE TO THE PUBLIC. The Banner Establishment is subjected to considerable extra expense in consequence. Therefore those who feel disposed to aid us from time to time, by donations, to dispose the broad of life thus freely to the hungering multitude, will please address "BANNER OF LIGHT," Boston, Mass. Funds so received promptly seeks widdend. wiedged.

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#### MESSAGES TO BE PUBLISHED.

MISSAGES TO BE PUBLISHED.

Thursday. Sept. 24.— Invocation; "The Origin of Species in Nature;" Questions and Americs: James Peer, of the 54th Mass Reg., to his mother, in hostom; Jeremiah Elliott, to Rov. Hiram Elliott, of Maine; Molless Larchu, to her bro her, Peter Larchu, New York City.

Monday, Sept. 23.—Invocation; "The spirit of the late Gen. Beauregard;" Questions and Answers; Robert S. Effination, to his family in Baitimere, Md.; Dan Swooney, to his wife in Hamilton, O.; Maria Louite Decker, to her husband, Thomas P. Docker, of the Federal Army.

Insuday, Sept 22.—Invocation; "What does the controlling Spirit mean, by being again outwrought through mortality?" Questions and Answers; Colonel Tom Alton, (rebel,) to Nathan Bonton, in Georgis; John E. Gravos, to his mother, Abigail Graves, of New Haven, Ct.; Agnes Bomera, to her hrother in New York; Philip Rupes, to Appleton Mason and Thomas Kennedy, of New Orleans, La

Monday, Oct. 6.—Invocation; "Will not the recollection of our sine retard our progress in the spirit-world? and it so, how shall it throw off that recollection?" Question and Answer; Charlotte Ann Badley, to her relations in London, Eng.; Holdon T. Ganusge, to bis family, in Hamilton, C. E.; Charlle A. Hedgen, and to his mother, in Cincinnati, O.

Taesday, Oct. 6.—Invocation; What is the cause of the present great excess of paralysis over any ported of which we have any knowing eff. Questions and Answers; Wim. J. Woir, to his even, William, a prisener in Foderal hands; Charle Outter, of the slight Mass. Rog.; James McCann, to his brother, in New York; Violet Ostander, to her parents, in Memphis Teon.

Thursday, Oct. 8.—Invocation; On the truthlulness of

Memphia Tenn.

Thursday, Oct. 8—Invocation; On the truthfulness of spirit communimentions; Questions and Answers; Nath! B. Shurtleff, of Boston, to his triends; Win. Elliot, of Machias, Me: Charile Lame, of Lebonon, N. II.; Win. Andrews, (colored.) late of the 5tth Mass. Reg; Philip Guinou, to Mr. Whoeler, of this city.

Nonday, Oct. 18.—Invocation; Defi\_ing a Mother's Love; Questions and Answers: Excetel Temple, of Frankfort, Ky\_Illip Anthony, of New York; Allee Graves, only daughter of Dr. Allan O. Graves, of Luncahurg Square, Liverpool, Eng., to her parents; Charles V. Deltou, to flarvoy Delton, of Montgemery, Ala

Monty-mery, Ala Tureday, Oct. 18—Invocation: An Explanation of the 10th verse in 9th chapter of Ecclesiantes; Question and Answer; Henry Aikins, to his wife; Malvina Ruchards, to her hugberd and brothers, at the South; Peter Deherty, to his wife, in

#### Invocation.

Oh God, our Father and our Mother, we praise thee for the gift of this handsome day. And while Mother Nature gathers the sunbeams to her bosom, that she may bless the efforts of the husbandman, so we thank thee for those germs of truth that thou art sowing in the hearts of thy children, that they may there grow and bear fruit to thy honor and glory. We praise thee, oh eur Father, for all the manifestations of life; we praise thee for war; we praise thee for peace. And although war with ruthless hand severs the heart, strings of the loved and true, yet we know that without war there could be no peace, and we know that there is an element with you in times of peace that is far more deadly than the sword or cannon. We praise thee for all the glad tidings of great joy with which thou art blessing thy children. We praise theo for the sunlight: we praise thee for the shadow, and more than this, for the gift of immortality; and still more, for the consciousness of that gift. Oh, we praise thee for the coming of the angels, for the still small voice that save we are not dead, we live and live to love and bless you still. We praise thee. oh Father and Mother, for those mighty manifestations. that are calling upon thy sons and daughters to come forth and assist in the building up of a better form of government. Ob our Father and Mother, Insemuch as this dovernment is tottering into rain and decay, may thy children feel the stern necessity of each one as individuals to take part in the work of building up a new government. Ob Spirit of all Time, our Jebovab, we bless thee for all the gifts of life; for those which this war has brought upon you, even for these we bless thee, for we know that without war there could be no peace, without sorrow there could be no joy: we know that without night there could be no morning. So for this night of darkness and desolation we thank thee, for we know that it betokens a more glorious morning. that shall usher in the coming of the Bon of Peace, who shall bear in his right hand, not the law of mine and thine, but the higher one of perfect satisfaction. Oh, we thank thee for his coming, and for those glad songs that are heard, as his still small voice breaks through the midnight hour, and proclaiming to the sorrowing sons and daughters of humanity that thou art their God and hast not foresken them. Sept. 21.

Arts and Sciences in the Spirit-World. Brinit .- What subject will the friends present for our brief review this afternoon?

QUESTION.—" Are there specific appliances of the Arts and Sciences to external objects in the Spheres?" We believe that all conditions relating to mind, all the manifestations relating to mind, have their origin in the higher conditions of life. When a new idea is born with you, we believe that it has been born from the higher epheres; that you are only the receptacle for that idea; yet you are to be made the machine by which that idea or thought is to be communicated to humanity.

It is contended by many, that all thought, all that relates to mind, originates in the world of spirit, or with the disembodied multitude; that those thoughts or conditions of mind are showered down upon you who are dwelling in mortality, and outwrought by you for purposes of good and use. Now we believe that there are certain minor conditions of mind that belong especially to your earth conditions of mortality. We believe that these conditions are to be outwrought through mortality in higher forms; that they are to be gathered from these higher forms into higher life, and from thence to be poured down upon mortality. Again, we believe there are certain thoughts or mental ideas that are born of the spirit, or the conditions of spirit, and are projected into your mundane Sept. 21.

## Questions and Answers.

Quas .- Up spirits depend upon the inhabitants of earth to outwork their thoughts ?

Ans. -Be far as you are concerned they do; for of what avail could the great unfoldments of spirit-life be to you junless they were brought down to your comprehension and outwrought through mortality?

Q .- Will you give a description of the society of the apheres ?

A .- There can be no description given, as it is total. ly different from anything you have in earth-life, so far as its spirit is concerned. In form it may bear some resemblance to the society of earth, but in spirit or essence, it is entirely dissimilar. It would be impos-

sible to bring down the conditions of society in the spirit land to the comprehension of mortality. We know that many essay to do this, but you have only a here. I take it. Who 's to write? Me? [No. unless spirit-life.

Q .- How do spirits regard war in general, and this war in particular?

A .- Each spirit has, and has a right to, its own opinions concerning war, as concerning all other subicols. We believe, however, that that class of minds who look always upon war, in general with an eye single to progress, regard war as a great, very great bleming; and this war of yours in particular, although it has been attended thus far with the pangs of sorrow, they regard as one of the greatest blessings that has ever been bestowed upon the United States of America: for while you were dwelling in peace and prosperity, many of you forgot your God. Now that war has come upon you, there are thousands of human souls in your land to whom the word of the New Dieg was n't a great while, for I soon got popped over. pensation, the glory of the present hour, had not been made manifest in times of peace, but who are now prepared to entertain the Saviour of the present hour. So war is a blessing, and an inestimable gift to you as a pation.

Q.—Is that doctrine in harmony with the teachings of Christ?

A .- Christ says, we believe, "I come not to bring you neace, but a sword;" for he well knew that only by the sword peace and love were to be ultimated. Humanity have not outgrown the conditions of warfare; when they shall have done so, then there will be per petual peace, and war will be a curse. Yes, we be lieve that war is in accordance with the life and teachings of Jesus Christ.

Q .- Do you think it is in harmony with his last words to his disciples. "Peace I leave with you; my peace I give unto you; not as the world giveth give I unto you "?

A .- We believe that by those words he intended to any reference to the condition of the Jews as a nation at that time.

Q .- Is it in harmony with the song sang at his birth,

Peace on earth, good will toward man "? A -We believe it is, inesmuch as peace is the child

of war, and war the mother of peace. Q.-Was there no peace in heaven before there was

war there?

A .- Pray tell us where heaven is? If you have reference to a locality, a distinct place, we can only say that we know of no such place. Heaven is only a condition of harmony. It makes no difference whether that condition is felt here, on the battlefield, or in the spirit spheres. Wherever there is harmony there is heaven, wherever inharmony exists, there is hell. The terms Heaven and Hell only express opposite con. ditions of mentality or mind.

Q -Was there not peace exi-ting in the heaven which the Bible tells us of before there was war there? A .- The old Biblical Record, with regard to the war In heaven, of which you speak, we know very little about, as it is wholly a picture of fancy, and not reality.

Q .- Is it possible for spirits to perceive clearly the end of this war? Do you think the nation will be

made better by this war? A .- The disembodied spirit is able to trace certain causes to certain events. You have to-day war; in the future there will be peace. There is a life-line connect. ing the two together, for they are parent and child. Now through this life-line the clairvoyant eye of disembodied spirit is able to discern certain special effects that will be the result of this war. In that sense spirits are able to perceive the end and effects of your war. We believe, again we affirm, that this war will bring you a higher condition of government than you have ever before known. Inasmuch as you had the seeds of death and misery in the very foundation of it, it is right that It should fall, and the effects of this war will be to lead you one step higher-only one step-for Nature never makes any very long strides. You take one step higher in the scale of human progress; but that is enough to thank God for, that is enough to fight for, that is worth fighting for while you live on the earth. ) ou are to-day fluctuating between darkness and light. been told. You know we do n't always realize what fluctuating between freedom and slavery. You never can leave one old beaten high ay, and enter upon a new and better one, without more or less war. That is Poor old lady, she 's feeling bad about my going off. just as necessary and requisite as that you inhale the There aint no way by which I can borrow one of these

atmosphere for the sustenance of your physical life, Q .- Can the true man or Christian consistently engage in it?

Is the Christian any more the true man or woman for being the Christian? Are there not as true men and women among the Heathens even, as among those who write Christianity upon their forehead? Who shall ludge them? Surely not you or I. An ancient man like stealing forage. who was called good in his time, declared that mortality should ever contend for the best gifts. We believe that you are contending for a higher condition of rule. Ostensibly you are fighting for the Union and Constitution, but that spiritually has no more to do with it than this left hand of our subject has. Sept. 21.

## Thomas Christian.

I am your guest to-day, because I am earnestly disposed to forward some thoughts to my family, if it be possible for me to do so. I suppose, or at least I have been told, that you, like God, are no respecter of persons. [None at all ] That a defender of the Confederate flag will be as welcome as one who defended your Stars and Stripes. You know, my friend, this is professedly, at least, a free country. All have a right to Poughkeepsie, New York. I suffered by sickness little exercise their own opinions, and you ought not to say to me, you did very wrong to use your influence and life in fighting for the Confederates; and I have no right to say to you, that you do wrong to use your influ ence for the Federal party.

Since I have been here in this new degree of action. I have at least learned something. One thing I have learned is this, that whatever we do with an honest purpose in view, we shall perer be sorry for doing? and though we may see in time a better way, yet we shall see that it was through experience that we learned but my grandmother instilled into my mind a system he worser way, therefore we are in nowise the loser.

I have been a trying to gain permission and power to return ever since the battle fought at Antistam Creek, and to day is the first time I have been able to control your subject, or the subject you so kindly permit us to use here. I have been told by my worthy uncle. Major John C. Christian, of Alabama, who says he has communed at this place, that there was a very fair chance of my being able to meet my friends. I know there is no open communication as yet, but may I not have that I shall be able to reach them in some

way? [[think so.] 🎍 I was in my fortieth year; name, Thomas Christians place called home, Montgomery, Alabama; business, dry-goods trader; that is, what you style, I believe, a certain class of merchants. I have a wife, two sons. and a daughter. They have never been able even to recover my body since death-a thing of very little consequence, you will say; at all events, perhaps it 's not held in such high esteem by you spiritual folks, atill my folks feit very bad because they were deprived

I would say it had a very good resting-place, and although it was deprived of the presence of friends, yet it rests well, and mother Nature's taking very good care of it, and there 's no occasion for tears about it. There are mediums, I suppose, at the South? I

of that they beld so dear.

have been told there are. [Yes, sir.] I would ask my friends to provide me one, that I may be able to tell my wishes. Bitthat time, I trust, I shall be able to do better than I'm able to do to-day. Farewell. Moses Adams.

Hal this is the way you do it? It's trying you you want to. ] I do n't want to. [Then I'll write for you.] Well, stranger, how do you begin it? Like a letter? [You must sult yourself about that. You should tell who you are, your ege, occupation, and when you died, if you can.] What? [Give your name, age, place of death, and say whatever you please to your friends.] Oh yes, well. [That's fair, is n't it?] Yes. My name, to begin with, you want? Moecs Adams. My age? Nineteen: not quite twenty. When I died-place-oh, where I lived? Remington. Ohio. Where died? Bull Run. [Were you killed at the first or second battle?] The last. What regiment? Eleventh Obio. What company? C. 1 was wounded first through the ear, did n't give up thendid n't give up then, although I had to ground arms. But I used my revolver as long as I could, but that

I've got a mother I want to send to. Where'll I date my letter from? [Boston.] Boston? Is that on the other side? [Spirit side? Not exactly.] Stranger. if I date it here. I reckon she 'il think I was n't killed. (We shall publish it in a paper.) Well, then, I haint got to begin a letter from here? [No.] Well, she knows I'm dead, or expects I am. [Shall I say you suffered much ?] Well, I did n't. First, I went-[To talk with her?] Well, I do; but the fact is, etranger, there's so much truck round there, I can't get near: that's the trouble. If she knew I could come back, I think she'd be glad to talk with me.

Well, tell her I'm here, safe and sound, without a body-yes, I've got a body, but it's not like my old one: it's a first-rate one, bullet proof-'tis, stranger. [I guess that 's so.] That 's so, stranger. I've been on the battle-field with it, and the balls whizzed right through it, and did n't hart me at all. [in our opinion it must have surprised you somewhat.] Well, it did. At first I was a little kind of afraid, for I didn't convey a blessing. We do not believe that he had know but that I'd get to be killed over again. Oh, this life is a strange kind of machine, for at every time you turn the crank, you come out something new. [Then you think a fifteen inch shell would n't hurt you much now?] Fifteen-inoh shell? No, sir.

Well, this is a nice body-first-rate body-would n't ask for a better one. A lady, aint it? [referring to our medium.] All so? all like this? [No. you bappened to be fortunate enough to get a lady.] Have we always got to take on these bodies? Won't there ever be a time when we shan't have to borrow any bodies? [Oh. yes. When you understand the laws of control perfectly, you will then be able to impress your friends -that is, providing they are mediumistic.] What 's that? [Susceptible to spirit influence] I didn't see any like her round here.

Look here: you allow us to ask for the privilege of going bome: de you lend us the body to go bome in? [We could hardly do that.] Oh yes you could. [You wouldn't want to take care of it?] Yes, I would. [You would have her spirit after you; do n't you see it?] Well. I'm used to fighting. [You wouldn't want to fight with a lady, would you?] No. I would n't. Yes, that's it-I borrowed it. I didn't say for how long-nothing said about it. [A soluter is always honorable, or is supposed to be.] Aint that honorable? If I borrow this body to come here, and nothing is said about how long I shall keep it, 't aint dishongrable to keep it a long while, is it? [You think it over, and see if it is n't. She could n't live long without it. ] Spirit live, could n'tit? That 's another thing. [Then the body would be useless to you, after her spirit had departed. Her spirit feeds the body, to a certain extent; yours does not.] Yes I do: I talk. [You do n't give it food, do you?] Did n't see any for most three days, only "hard tack," before I died.

[How did you get control of this medium?] How? Why, everybody knows how. [They do n't here on the earth. Can't you tell us the way? I I got to show you? It's something that can't be told. I seemed to slip in. For a second or so I kind of lost myself, and when I come to. I did n't know what to make of it, but I come to the conclusion that it must be right, for it come up to something like what I'd is told us-have to experience it.

Well, my mother-I'm here to say something to her. bodies out in Ohio, is there? Any nearer there? Any such folks near there? [I presume there are many of them?] I want her to furnish me with one, provide one, buy one of 'em, beg one of 'em, ateal one of 'em there for a little while. [There would be no harm in your mother's stealing a medium, for that is sometimes the only way you can get one.] That's

Well, I've got to go out there, look round and see if I can find one of these bodles, and take it to her. [Or her to them.] Her to them? How am I going to take her to them? [She 'll probably read your letter, and go to one herself.] Yes, that 's what I want. I can't talk here as I would at home. [What name shall we direct .to?] What? the letter? [Yes.] Olive is her Christian name, and she's in Remington, Ohio. By gracions ! these things are too big for me to understand. Well, stranger, do you ticket us here again? [Certainly, if you desire to come.] Sept. 21,

## Ads Delany.

Four years ago I left my body and dear friends in over eighteen months. I was a firm believer in the doctrine of the resurrection, thought I should some day be called to inhabit my body again, and I used to pray earnestly that when called to do this, I might not take on with the body the disease with which I was afflicted. I rather feared to take it upon myself again. but thought I must be willing to do so, for it was one of God's decrees.

My dear grandmother brought me up in that faith. My mother died when I was too young to remember, of religion that was, in every respect, false. But she did the best she could. She gave me all the light she had. I do n't come back to blame her, only to tell her that I'm happy now, only to tell her that I shall never have the use of my feeble body again, to tell her that this beautiful spirit land is all around us, that our Baviour lives in our souls and is outwrought in any or every form, according to the necessities of the children of.earth.

I was twenty-two years of age. My disease was consumption. It was brought on by exposure and pride. Although I was a professing Christian, yet I possessed much of that vain pride that carries so many, so very many, to the spirit-world untimely. My dear friends-those who knew me in life-will understand

perfectly why I refer to this. I would ask my dear grandmother to lay saide all Church prejudice, and come and talk with me, I'll tell her of a heaven, ope more, beautiful than she's ever been told of. I'll tell her of the condition of life I live in, and of all the dear friends who have passed from her earthly sight and by which I am surrounded, My name was Ada Delaney, daughter of Adeline and Francia Delaney. Sept. 21.

## Invocation.

Our Father, Spirit of the morning and evening, God of time and eternity, we seem to stand in the great: temple of Nature, waiting orders from thee; for though, its untold manifestations still we are unsatisfied, still the deluded one, and not them—that I lived in an at Deversary's sall toft. I was by trade a

we wait in thy temple and ask for renewed orders from mosphere of detailed an anything a mosphere of detailed and the part world. I individe the way, but when I got to the spirit-world. I individe the way are not been to lose eight of thee, we are surrounded how far it was to heaven? One answered me, "Pouls." by mists and fogs that for a time obscure thy face. And so we wait and call upon thee, and sak that we is there an intermediate condition?" The imply may bear a more familiar voice than the past bas given | was, "If you make it, there is." Then I said. us, and be sensible of thy presence as we have never been before. Oh, our Pather, though we know that "When I would like to see him?" I said: "I do n't been before. Oh, our ratuer, though we made hereath know," "Very well," they said, "I suppose that as, though we know that thy presence is everywhere will wait your time; when you're ready to receive folt, still in our outer consciousness we sometimes lose him, he will manifest to you." I've never found on sight of thee. Oh our Father and our Mother, while yet who was ever ready to see the God they be seen we thus stand benighted in the way of life, we ask in when here. that thou wilt pity our weakness, and remember our infirmities, that thou wilt hear and answer our prayer at this time, for thou hast taught us, in all thy volume | Were you a Unionist or Confederate? I think I stool of life, to ask of thee whatever favors we desire, and neutral; at all events, I said as little as I could one. thou wilt grant them. Thus, oh Father, we come into ceraing the war, and did as little as I could. I had an thy temple to-day, asking that we may have more wisdom wherewith to read this mighty volume of life, belp the opposite party, but I was forced to give up an wherewith to learn more of thy nighty law. Oh, our my worldly goods to feed the rebellion, Yee, I me Father, every breath of the atmosphere is filled with all I had; it was exacted of me, and I have left my glory, power, immensity of thy wondrous being, and family in want, destitution, in extreme sorrow, 1 we would know it, understand it; we would become myself, died of fever, brought on by over exerting conversant with all the powers of heaven, earth and trouble of all kinds. hell. Oh. our Father, is this asking too much of thee? We catch thine answer from Nature, and it is, " Nay, nay, human soul, for thy powers must ever wing their days of my life; that I can come back; that I was more flight upward. Ask, and ye shall receive; seek for the deluded than others were, that I thought were so de bighest gifts of the Kingdom; stretch forth thine luded. hands; come up higher, still higher, soul of man." We feel it. we know it, we rejoice in it. Oh, our Father, may these, thy children, feel thy presence, may ance to go home. I soknowledge I was wrong when they rejoice in thy love, may they know that the win- here, but I could n't see it so before death. Now i dows of heaven are open, and that thy loving face is see it, and I want my friends to get out of the wrong beaming upon them. Bept. 22.

The Theory of Finding Lost Property. SPIRIT.-What theme will the friends present for review upon this occasion?

QUESTION .- .. By what principle or theory do spirite tell where lost or stolen property may be found?

It has been said, and with truth, that every form of life, animate or fuanimate, is surrounded by an aura, ards I d make a strong effort to become acquainted or spirit light, that belongs to it, the object, for be it understood that life is everywhere, and death, as it is generally understood, is nowhere. Bo all forms of life that seem dead to you are not so to us, because of the any reality hereafter." Now, I'd believed in a local existence of this atmosphere, or spiritual light, by beaven and hell all my life, but when I came to dis. which they are surrounded.

You have been told that it is exceedingly difficult for spirit to see the material form. This is true. It is my otter lack of faith, that I said I could go willingly, not necessary to see the material form, for every form if I could feel sure of a reality hereafter. I know my in earth life has its corresponding form in spirit life, wife and son must have thought it very strange that I and from that spirit form comes this spirit atmosphere, or light, by which the material form is surrounded. This light the disembodied spirit can as easily discern as it is easy for you with your physical sight to discern objects in this room.

Now suppose one of the number present this afternoon were to lose a certain object from their eight. It is gone, they know not where. In their desire to posseas themselves of this object, they seek aid of some disembedied intelligence. Now if the disembedied one can assist them at all, it must be by and through natural law, for the disembodied spirit can no more act outside of natural law than you can. We declare when I look at it in another way, it seems a long you cannot. If you live, move and have being at all, you must do so by virtue of natural law. You may suppose it is possible for you to break that law; but if it were, it would be possible for you to bring annihilation upon yourself at any moment when you might desire to depart from consciousness and life.

But to return to our subject. We have said, if we aid in such a case at all, it must be through law. of Richard. I will hope, though I do n't deserve to be There is a law running through all material objects, as able to meet my friends, I worked so hard against the well as spiritual ones, surrounding and holding in cause when here. place those objects, and at the same time connecting them with all else in the universe.

Now the object lost must be endowed, or impressed, if we may so speak, with a certain degree of life that has been abstracted from the person that has handled it. And in consequence of this impression, there must of necessity be an invisible cord binding it to the person who has lost it. In truth, there must be as many of these invisible cords as there are persons who have ever laid the floger of mighty magnetic power upon it. But the person who last handled the missing object will have the strongest claim upon it, for the greatest highway is open between the owner and the object. Now through this magnetic relation we are able to trace out the place to which the missing object has been conveyed.

To do this, we must first make ourselves acquainted with the owner-come into rapport with that owner; then we enter this highway and travel over all obstacles until we meet with the missing object. Ofttimes, however, we find it impossible to give the surroundings entire of the lost object to its owner in earth-life. bometimes we find our clairvoyant powers are extremely good; at other times, by virtue of our, or your earthly conditions, we find them very poor. Therefore you are not to expect at all times what you may at certain times.

## Questions and Answers.

Ques .- Who are the angels?

Ans .- You have been schooled by theology to be about our coming back, and I thought I would try it. lieve in a class of persons whom theology have styled angels. A group of intelligences who have, been in all I can to make myself known. Now I know of fells xistence long before this earth was spoken into life, that may, if they've a mind to-and I rather thisk before life was life with insterial things. But it they will send this to my folks. Some of their folks should be understood. fully understood, that no such on our side tell us they will, but I do n't exactly unclass of intelligences ever did exist according to the accepted sense of the term angels, or ever will exist.

Q -What must be done to improve mankind? A .- Whatever your highest sense of justice dictates.

eaches, "Angels, just men made perfect?" A .- We do not know that theology claims that those persons, the augels, are but the spirits of just men made perfect. On the contrary, we do know that theology plaims that those persons are a distinct class, who never had an earthly existence, or an existence on any other planet, but who were created in beaven, in a sphere en tirely divine and harmonlous. But should we define the term angels according to our own individual ideas. we should say that they are the spirits of those who have come up through great tribulation, who have washed their robes in the waters of human experience, who have passed beyond the confines of that human life, and entered upon a condition of harmony, which listed. Thought I'd do what I could to help Father s beaven.

Q .- Then the character of those angels will vary acpording to the character of fudividuals existing in earth-life, will they not? A .- Most certainly.

Richard Stanwood.

There was a time when I talked very hard about Spiritualists and spirit-manifestations; but I find I am very glad since death to make my way to this place. that I may reach my friends whom I have left; for I to hear about this coming back. I could not go wish to overcome their projudice and their false no. then, and I thought to myself if I peg out, I il try my

I believe my voice was as loud as any other voice in proclaiming against that class of persons you call mediums, and I did all I was able to probibit them giving spirit-manifestations in the State of Yirginis. I used all the influence I had against the cause of Epicitualism, and really thought I was doing right; really thought I was doing my countrymen a great service

we wait in thy temple and sak for renewed orders from mosphere of delusion all my, life. I thought | knew less about as far as it is to earth." "What," I mid. to see God soon?" Some one called to me, and and

I have a family and many dear friends in Portsmonth, Virginia. I hope to reach them. It may be asked power to help the Unionists, and I did n't wish to

But I went care for that if I can only return to my friends; only tell them that I lived in a delusion all

Some. I suppose, will be astonished to know that Richard Stanwood can come back and beg for sale way and get into the right way. I believe we should seek first to know of things concerning the spirit, for we've got to live as a spirit through all eternity, they tell us here; so we'd better learn all we can about it. before we come to the spirit-world. Never mind the things of this life, the knowledge of them eint worth striving for. . Oh, it seems to me if I was back again, I'd know something about this spirit life. At all has with it while here.

I told my wife and son-my oldest son-when I knew I must die, "that I could go willingly, if I was sure of my God! all my faith left me, and I had nothing to lean upon in my dying hour. And it was because of spoke in this way, and doubtless felt that my mind was wandering, at the time. I speak of this circum. stance as proof to them that I 'm here; also to let them know that as I neared the real condition of life, all these fancies seemed to fade away, or became so false that I could n't believe them.

I was sixty-seven years of age. I suppose I have a son in the rebel army. I learned at one time that he was taken prisoner, but I think he must have soon been exchanged, for I soon got track of him again on our side of the political line. I've only been here a short time. It seems a very short time to me, yet

I would wish, if it were possible, if there is ever any way open, by which you can send my wishes to my family, that you would do so. [We'll send your letter. if we can I wish you would. If you can. My wife-ber name is Elizabeth Ann. My oldest son, that would be likely to receive my thoughts first, bears the name

## John Scully.

How do! [How do?] I'm a little unused to this kind of business; do n't know much about it. Got my discharge from Jackson. Belonged to the 29th Massachusetts, Company A. My name was John Sonlly. Got a bullet through right temple; did n't stay long after that.

You send letters to folks, do you? [Yes.] Well, posin', what if your folks do n't know that you can come this way? [You 'll have to run the risk of there getting the paper if we send it.] Well, I know about your paper, sir. I got it fixed about their getting it. posic' after they get it, they do n't know what to do about it? Well, what is the next first step to be taken? B'posin' we can't succeed in opening orrespondence with them? [They must provide you with a medium.] .

First place, I want them to, know that I can come; that 'there's a line of communication open between dead folks and living ones. [Do you call yourself dead ?] Why, yes. [If dead, how can you speak?] Borrowed a trumpet. I mean dead, according to the false notions of folks. I've lost my body; laid it down upon Jackson field. Did n't take it up again, came l sould n't. [You do n't care for it. do you?] No. I do n't. Stuck to it pretty tight for a few days. Was in hopes that some miracle would give it back to me again. When the other law they tell us about began to work, I began to say good-by to it. Then I beard

I belonged to the Wightman Rifles. I want to do derstand how that 's to be fixed. That 's to be learned. Lauppose, aint it? [if you will tell us where they ere, we'll send it direct to them.] I'd rather soi have it come from this place. I'd rather have it come Q. What are we to understand by what theology in another way. I've got a resson for not doing so, no matter about my giving it to the world, is there? [No.] Well, all you've got to do is to sak your friends to farnish you with a medium. I'll pay en after that; they wont be sorry. Good-night.

## James Donahoe.

Bept. 23.

I think I'm about as early a lark as any one. It's only since about 10 o'clock this forencen I left my

I belong to the 10th Wisconsin. I went out West from Massachusetts, Boston—bere, this place—between six and seven years ago, and it was from there ies-Abraham. I served through a long campaign, because I enlisted early, when the war commenced, and I dis not back out entirely until this morning.

I have been sick for something like two or time weeks, with something of a rheumatic fever. Some call it a swamp fever, but I call it rhoumatism and fever mixed. Faith, I was glad to be free from it.

I tell you I hear about this place. Some one west through the hospital with one of your papers for body, and began reading it to the boys that were mady luck at coming here. My folks will hear about my going out, sometime, I suppose—the next week, the week after, and I suppose they 'Il want to go and the body, and all that sort of thing; but it a no comsequence. If there's anything there that will bear them, and I suppose there is, that's enought let the

body alone, it will take care of itself.

I do n't know whether it 's right to say I in trying to put down the terrible delusion, as I called Donaboe, or I was. Faith, I do n't know whether was the name christened to the body, of the spirit. But I'm here to-day to tell my friends that I was but I was that, anyway. Nine years ago I washed

I 'm glad to get back to old Boston again, though I 'm not in as good trim to travel the streets of Boston, not in so good a trim to take a smoke, or a bit of whiskey with the boys of the eld country, as I was then.

But I'm here to speak a few words to my friends, to tell them that all was done far me that was necessary to be done; that I received the consolation of the Church from the Sisters of Charity; but I suppose it 's not worth much. I catch a few thoughts about it; about it 's all being ceremony, on my way here. But I come straight to this body from my own death bed. and I stuck to her as tight as a tick to a sheet, until I got ready to talk.

I lived forty-sight years here, most. Ah, good-by to you. I want my cousin Tim to see my folks have my Bept. 22,

#### Josiah Leonard.

I was eight years old. I've got a father, mother, two sisters and a brother here. My name was Josiah Leonard. My father and mother live in Troy, N. Y. I've got a sister with me, too.

My father's a turpentine agent. He used to receive turpentine from the manufactories of the South and sell it here. He's-my father's a Universalist, and my mother's an Episcopal. She 's she's, my mother's from England. She belongs in Rochester, England: was born in Rochester. Bhe 's got a father with me and a mother. I been in the spirit-land since over-over a year, and I just learned to come.

I got a sore throat and fever. It's what I die with. I-I-went my mother and father to let me come home and talk there, and see the folks there. My father said he wished he could die when I did. because he felt so sorry I was gone. But I was n't gone, and I have n't been gone, and I want some clothes to talk through at home; these kind of clothes to talk through at home. I do n't want to stay any longer. My father will pay you, I guess. [We ask nothing.]

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BOOKSELLERS' AND NEWS-VENDERS' AGENCY

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July 4 OCTAVIUS EING. DR. J. T. GILMAN PIKE,

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#### IBAAC B. RICH, MACHINIST. MACHINERY OF ALL KINDS MADE AND REPAIRED:

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# Pearls.

And queted edea, and jewels five words long, That on the structed bre-Sager of all time Sparkle forever."

.. STILL SHE EREP. ROCKING HIM." full she keeps recking him. Ever caressing bim, Brushing the bair from His caloriess brow, Softly they 've whispered her, .. Life has gone out of him." " How still he is now !"

Still she keeps recking him. As though she would shake from him The cold hand of death, like the weights from his eyes; Recking the clay of him White rottly the soul of him Far up in the okies.

Any view of God of which love is not the centre is injurious to the soul which receives it.—Channing.

VOICES FROM THE OTHER RECER. Oh, voices from the other shore. Oh, come and speak to me once more, and tell me of your happy band, Within the dim, enchanted land; Within the office and the state of loved ones gone belore.
Who bless our earthly ways no more.
Whose eyes of light and stalle of love.
lksnt on us kindly from above: Heam on our pathway here below With the soltened light of long ago; Oh, tell us if the love of years Grows brighter in your radiant spheres. And shines a star to lead us on Till life's great work for us is deno; Tell us of all things bright and fulr That fill your glory haunted air.
And guide us to the unseen shore, Whose light shall grown us evermore

Be pure but not stern; have moral excellencies, but do n't bristle with them.

BUMMER DTING.

Beauty is waning, a voice of complaining Comes from the hillelde and dell; Dirgo-notes are ringing, and crickets are sleging To number a roog of farewell!
Day brightly cluces, but where are the roses
June weeathed with her trasses of gold? Bolt winds are sighing, where darkly are lying Their rein beaten leaves on the mould.

It is by a false position, and not by a difficult one. that we are disconcerted. - Madauer Guttut.

#### Correspondence in Brief.

ANSCULARITY. - What is charged of "angelerity" upon Reformers, is very largely the necessary effect of angular shapes in those who complain. People who live morally in narrow, crooked lanes and alleys, must expect that the skirts and robes of a sympathetic nature will become cramped, twisted, and tumbled while crowding forward to help the immates of such quar-ters. D. J. MANDELL.

Enclosed you will please find the sum required for a renewal of my subscription to the Bannen. I cannot do without it. Its rays of light gild the rugged pathway of my life; it gives me courage and hope, and cheers me onward, and bids me look upward to the Father and the angel-world for neststance in all coming trials. Long may the Banker wave over our land!

8. E. Ricker. Summer, Me., Sept. 23, 1863, "

A correspondent sends us the following note to specting Mr. and Mrs. H. M. Miller, who there isbored long and zonlously in the Middle States:

order long and zonously in the annual states:

"H. M. Miller has been kept from the lecture field during eight months past, by several attacks of hemophois and bronchiat difficulties. His companion is now and has been lecturing in the meantime, above. She has taken one tour through Pennsylvania, and into Ohle, (where she was quite life few weeks.) Blace then she has lectured in many of the large lowes in Central and Eastern New York, with very marked access. Large audiences, warm greeting, liberal hearts and both, kindered asymmetry and have attended her and hands, kindred sympathy and love attended her all through. She remembers her forends all with gratftude and esteem.

Mr. Entron-I make no apology for the following but suggest that the Indo-Medicumentum of H. Dresset is in all probability the Apocycom Cannabinum, In-dian bemp or Dog's-bane. Freely to have received.

If the spirits wish to benefit mankind, I know of nothing more useful than communicating a specific for that generally diffused polson, the lines veneres.

To the person fortunate enough to obtain so great a boon. (if he has the benefit of his brother man at heart and not his pocket.) let the same be communicated without any quack recommendations, or occupying so much of so valuable a paper as the Bannan or X. M. C.

Mn. Entron-Excuse me, but I have a few words that I wish to say through your columns to the Spirit-ualists of America. I wish to recommend to their conalderation and perusal, three amail books, which, though advertised in your columns, are never so highly spoken of by editors or others, as some other books which I fear are not half so good. I refer to "Commonications from the Spirit-World, through a Lady."

Price 25 cents. "Further Communications from the World of Spirits, through a Lady." Price 50 cents. World of Spirits, through a Lady." Frice 50 cents. And "Essays on various subjects, given through a Lady." who wrote the above, price 50 cents. These books I have lately been perusing, studying, and I can truly say that among all the Spiritualist books which I have before read. I have not found their equal. White others are calculated to awaken attention, exclic curiodly, and quicken thought, these are adapted to call forth a permanent interest, to instruct the undercan form a permanent interest, to maintain the duction standing, and improve the heart; and thus lead to the practical observance of those duties to self, the neighbor and the God, which it is the great object of Spiritualism to effect. They are peculiarly happy in stating the most exalted and beaventy principles, and in affording the most beautiful and precise instructions on all practical points, so clearly presented as hardly to be capable of being minuaderstood. Thus, while much which they present is new, and many subjects discussed are deep and obscure to natural vision, their explanations and applications of them are so simple and plain, that so one need fail to comprehend his own duty in the premises. Herein is their great excellence. They nover fail to told us just how us apply that original areas of the second and their great excellence. their principles and instructions to practical life: that one cannot rise from the bonest and sincere sludy of them, without being a better as well as a wise

I have felt impressed to say thus much about these books, and to recommend them for three reasons. First, because the spirit inditing the preface to one of them requests that those who read and appreciate them would recommend them to others. Second, because hardly ever having seen them, or heard them spoken of among Spiritualists. I fear they are but little known, and also because I know of no books better calculated to increase true wisdom and happiness, and to do more good at the present time. Let all procure these books, which will cost but \$1.50, postage and all, and study them carefully and practice their inatructions, and I know they will not regret it when in the spirit-land we meet. H. A. W.

Camerica Words Prox TER West .- The beautiful truths the Banness and reformers are isboring to dis-sominate are rapidly progressing in the West. They are finding their way into every township and neigh-burhood. There is no increased inquiry after and desire to knew more of them by the people. A greater number of conventions and grove meetings have been held this senson than any scanen previous -more unmorons ly attended, and a more lively interest mentioned.

There in ha increased desire among reformers to make those truths, conchessed by angels, more practical-less theorising. It is true, there are a few old fogles over among Spiritualists, who attit rather theorize and discuss the skeptie's old question. If a man die shall be live again? A question all well coough rise and discount the skeptle's old question." If a men-die shall be live again?" A question all well cough to discount to those who have not a knowledge of a life hereafter. But I am glad to any that the great me-jority of reformers, having had evidence that they will live again, are desirent most, now, to make provised the angel tenchings, and develop in this life a barmo-nion individuality, that shall be worth living here-

There is a greatly increased demand for lecturers, gunnery.

and the surest evidence of progress is, lecturers are better remunerated for their services. When we set-tled in this city last April, Mrs. Stowe, who had been constantly in the lecture-field for all years, intended containty in the lecture-field for all years, intended to devote only a part of her time in lecturing, and in politic contiguous to this place, and the balance of her time to her clairvoyent and healing powers; but so great has been the demand for lectures, so carnest the Macodonian cry, "Come over and help us." that she has had to devote her entire time to the lecture field. She is new lecturing in Northern Iowa. Bhe spends the months of November and December in Central and Northern Illingis.

There is a demand for more good, practical lecturers

There is a demand for more good, practical lecturers in the West. The East, with its more numerous and populous towns and better remuneration, has attracted from the West many of its lecturers, and the few who have remained have tolted hard and sacrificed. much; but the good seed has fallen upon good ground and promises an abundant havest.

And promines an abundant narrest.

As the Bankur has largely contributed to the progress of spiritual truths, my prayer to the angel-world is, that its bright folds may continue to wave until every bousehold is bleased by its cheering light.

Yours for the progress of the true, the pure, and the good.

A. U. Stown.

Janesville, Wis., Oat, 4, 1803.

#### Some New Physical Facts.

We have received, says the London Spiritual Magazine, the following from a lady in whose testimeny we place entire confidence, and though we are not at lib erty to publish her name, we feel safe in saking the reader to give the facts stated by her implicit belief. They are especially valuable as occurring in private life, amongst persons who disbelieved their possibility and without the presence of any publicly-known me-

"SIR—As I am a believer in the truth of spirit man-festations, and also of their proceeding from the Di-vine Author of all good. I am suxious that the truth which I have found so full of comfort to myself, should be spread abroad for the benefit of others. To add my mite, therefore, to the evidence on the subject which mité, therefore, to the evidence on the subject which you have aiready coil, card. I exclose an account of two scances at which I attended hart June. They seem to to differ sufficiently from the ordinary manifestations to be worthy at notice, and, perhaps, of intertion in your magazine. I must request that my name tion in your magazine. I must request that my name may not appear; but if it would be likely to add weight to the account, you are at liberty to state that it is from a lidy of rank, well known in nocicty. One morning hast June, I apoke to a lady who clinaced to call, on the subject of Spiritualium, of which abe had previously heard nothing. I proposed our then sixting tugother at a table, when I found that this lady, or, perhaps, our milted atmospheres possessed strong medium power. We agreed to meet for a scance at the house of a mutual friend, an unbeliover in aprirt-manifestations; and it was at this gentlaman's

in apirit-manifestations; and it was at this gentlaman's house, and afterwards at mine, that the fullowing phe-

The first scance was on the 11th of June. Besides The Bret cance was on the late of such a bostes the lady above monitioned and myself, there were five other persons present—three gentlemen and two ladies—none but myself being believers in aprilimanifestations. At first we sat round the dining table, but soon we found that neither a circle nor hands on the able were necessary to produce phenomena. dition to the usual manifestations where there is strong medium-power, such as those of a heavy table being litted, chairs moved, &c., my bracelet, neckiace, and litted, chairs moved, &c., my bracelet, Becklace, and earrings were taken from my arms, neck, and ears, and carried about the room. By chair was gently tilted back, and I was taken by unseen hands and placed on the floor, and as arm chair was moved for my head to rest on. The hands were felt so tangibly, that my arms should be pluched; it was done barder and harder, as I desired, till I could not bear stronger pressure. In the morating there were braises from hinger marks on my arms. My left hand was then b. M, and sprinkled, till quite wet, with a strange and most delicious perfume, which scented the whole room. It was like the scent of fresh flowers, but strange and different from any known to me. The perfume re-a very dear irrend, now passes summer the state singing; and the wriser, aided by J. M. Peebles, (our mobie and sounds as of some person whistling, and then singing; and, family, on one of the party repeating the Lord's talented brother.) performed the teneral services, and frayer, it was echeed by murmaring voices round the carnestly prayed that into the mourning bearts of his many relatives and friends the light of peace might room. At the next stance, the power appeared so strong that I requested to be lifted up to the ceiling: strong that I requested to be lifted up to the ceiling: and I was almost immediately raised in my chair from the ground, goutly and gradually, to the ceiling, on which I wrote my leitials, and was then brought down to my place so gently, that I felt no jarring senantion. When the chair reached the ground, it was, by my desire, taken up to the ceiling a second time, when i added a large cross to my leitials. My head dress was then taken off and placed on the head of a person standing at the other end of the room. My hair was smoothed by warm rich-like hands, and then plated. Notes and chords were then strock on the plane, and to our great astensishue at, 'Home, Eweet Home,' and

to our great astensishment, 'Home, Eweet Home,' and 'Roussean's Bream,' were played by unseen hands. Mo one being near the plane. An air from the opera of Norma was whistled most beautifully and clearly, it sounded like a duet on the flageolet. I then went, being desired in the usual way by raps, to the piano, and played the Portuguese ligum and Pestal. I was accompanied by the most exquisite volces; two others joined in chorus at times. We could not distinguish words, but the melody was perfect, and full of expres

I have mentioned only the chief phenomena, as the other manifestations of hands seen, furniture moved without any one being near, flowers brought from an adjoining room, &o. &c. bave been eiten described. All present on these occasions witnessed, and can conroborate the accuracy of my statement; and as, until these manifestations left them no power to discredit the evidence of their senses, none were believers in direct spirit-communion, their present convictions of its truth proves how conclusive they found that evidence.
At these peances, although the lamps were lowered.

and the candles extinguished, the room was not dark, and while the concert of voices was proceeding, we relighted the candles, which did not step nor interfere with the singing. Each person present had some man-ifestation addressed to him or besself; but I have only described those which I experienced, or which scemed

intended for us all.

I have briefly described two scances of merely physical base briefly described two scances of merely physical base all the signed the signed states of the cal manifestations of apirit-power, because they alone are of general interest; but it is not from those that a Spiritualist derives consolation and instruction. No duebt they are important in arousing scientific inquiry, and have been the means of awaking many from the dark slumber of Materialism. But it is from the com-torting and admonitory communications received from those pused away from mortal life, that real consola-tion and peace is bestowed; and i am thankful to be able to add my experience to those who testity of the Scriptural and buly nature of the communications re-

#### Miss Jennie Lord the Musical Medium in the West.

It will perhaps be gratifying to the friends of Progress in the West to know that this most excellent medium for physical manifestations, is now in Illinois, where she is already engaged till the end of November.

For this kind of manifestation she is undoubtedly the best living medium, and though her olroles are crowded nightly, none go away doubting the genuinchess of the manifestations, whatever their views may be as to their origin. As her circles have been fully described in the columns of the BANNER, it is only necessary to say to the friends that she proposes to spend the winter in the West, and will return East by
the way of Chicago, Teledo, Cleveland, Buffalo, and
ning, at 11-2 o'clock. the New York Central Railroad, and the friends of the cause along this route, who may desire her ser-

vices, only make arrangements accordingly. Her address until the end of Nevember will be Warraw, Hancock Co. Illinois, care of Mrs. S. B.

can reach the city, and go a mile beyond, from Merris lelend, distance five miles. And gune have been invented that will carry enormous missiles nine miles ! One of these on a ship could bombard a city without being treek seen. Thus, an enomy can destroy an objost of attack while out of sight and hearing ! For at seven miles distance, the curvature of the parth ren. dece a ship invisible. Buch is the progress of modern ---

In Jamaica Pieln, Oct. 13th. by Rev. Dr. Thompson, Mr. Henry J. Edwards, of Chicago, Ill., to Augusta, daughter of Robert Boaver, Esq., of Jemaica

Passed to Spirit Life: From East Bridgewater, Heart, Sept., 20th, angels recoived from the beautiful carth-carket of Emma Marin, (loshed daughter of Charles Edward and Melen Ann Allen,) the spiritypearl, Essen Verpers. (Brening Vospers.)

Angola loved the preclous pearl;
Darling, bright eyed, isosping girl,
And they took her home;
Took her where the life-flowers blow,
Where pure fountsine ever flow,
There with them to ream.

As she left the earthly-form, For the resents bowers of morn, And the seruph band. Chernb Ellie, spotters white, Welcomed weisny Early " br To the spirit-land.

Monroing parents, grieve no more if Though the gem the casket bore. Bath passed on abore. (Ere it know of earthly blight) To onfold in Wisdom's light.

Purity and Love. Grieve not, for thy jewels dear.
With their presence oft will cheer,
Soothe and golde ye on.
Where all agony shall ceare.
Where in Harmony and Peace
Heaven shall be won.
Mag. C. FANNI

" MRB. C. FANNIE ALLEN. New Baven, Ot., Oct. 3, 1863.

From Dover, Me., Sept. 20th, of diptheris, Charles Heary, son of Albion K. P. and Ophelia S. Gray, aged 5 years and 2 months.

Beautiful in person, and loving in his whole nature, he gave the parting his almost with his last breath to his parents, brothers and sleter, and sweetly paneed

Our angel Charite near us.

Breaks from the "other shore."

Sweet, loving words to theer ear bearts,
Till earthly toils are o'er. And when our feet grow weary,
As we near that "Better Land,"
With shouts of joy they "il welcome us,
They—the sweet cherub band.

From Jacksonville, Vt., on the 21st of July, E Win-

From Jacksonville, vt., on the 21st of July, E. Winchoster Holbrook, aged 24 years.

But a little more tunn a year previous was recorded the death of his brother, and again the angels bave stood beside a parting soul, while the white gates of eternity have rolled back, and led the weary one bome.

Enlisting at the commencement of the war, nobly be stood broken the dear old they and with a son, three to Enlisting at the commencement of the war, nonly he stood beside the dear old fing, and with a soul true to duty, thought not of fear. He was taken by the rebel forces, and uncomplainty passed the weary months of imprisonment, enduring the atmost privation. After toing released, he returned home, and gradually, almost imporceptibly, consumption was breaking the chords of hit, and in July the flickering flame went out on earth, to spring into deathless beau-ty beyond. He possessed most high and beautiful poetical and musical talents, and in his noble and blameless life leaves as a fair and treasured

What though a cloud may hide from eight The loved beyond the reach of pain. The stars are given to the night.
And in our souls shices ever bright This hope-we meet again. Though earth another grave must bear,

Yet beaven hath won a eweeter strain, And something whispers to despuir, That from an orient chamber there Fluate down . .. We most again." N. J. TEMPLE.

Sept. 19th, Mr. H. C. Tyreli, of Orwell, Bradford Co., Pa., aged 48 years. Mr. Tyreli had for some years been a firm believer in spirit communications, and will be greatly missed by the Spiritualist society of his vicinity, where be was siwnys ready to sustain the cause by his presence and pecualary sid. He has left a large circle of rela-tives and friends to mourn his early departure, and sa amilable and devoted companion, now widowed and

childless, their four children having all passed on be-fore them to the Summer Land. But her home is not left to her desolate, for her beautiful faith sustains her through her otherwise insupportable bereavement, assuring her that the feet of her loved ones still make angel music over the threshold, while they wait the time of her coming, to form an unbroken circle in their The large audience who assembled at his residence to

pay the last token of respect to an esteemed fellow citizen, were addressed by the invisibles through the citizen, were accressed of the writer.

PLAVILLA E. WASHDURN.

## Answering Scaled Letters.

We have made arrangements with a competent me-dium to answer Scaled Letters. The terms are Une Dollar for each letter so answered, including three red postage stamps. Whenever the conditions are such that a spirit addressed cannot respond, the money and letter sent to as will be returned within two or three weeks after its receipt. We cannot guarantee that every letter will be answered entirely eatlefactory, as cometimes spirits addressed hold imperfect control of the medium, and do as well as they can under the ele-cumatances. To prevent misapprehension—as some suppose lire. Conant to be the medium for enswering the scaled letters sent to us for that purpose—it is proper to state that snother lady medium answers proper to state that snother lady medium answers them. Address "Banken or Lione," 168 Washington street, Beston.

Yearly Meeting.

The Indiana Yearly Meeting of the Friends of Progress will be held at Richmond on the 23d, 24th, and 25th of October.

All the friends of humanity are invited to come and participate. Speakers coming this way will be welcomed. Arrangements are made to have a good time.

## NOTICES OF MEETINGS.

BOSTON,--SOCIETY OF SPINITUALISTS, LYCRUM HALL, THE-MOST 57., (opposite head of Heboel street.)—Mostings are held every Sunday, at 9: Dand 7: 1 4r. m. Admission Fra. Lecturers engaged:—Mrs. Fanny Davis Smith. Oct. 25: Mrs. Laura M'Alpine Cuppy Nov. 8 and 10; Miss Lizzie Doten, Nov. 23 and 20; Mrs. M. 8. Townsond, two Sundays in March.

using, and 1-8 o'clook.

Grant nerows.—The Spiritualists of Charlestown will hold meetings at tity Hall, every Sunday afterneon and evening, during the teaten. Every arrangement has been made to have these meetings interceiving and learnestes. The public are invited. Speaker sugaged:—Mise Mrs. Laura (lepp., Nov. 21 and 29,

Warraw, Hancock Co. Illinois, care of Mrs. B. B.
Wortben,

W.
Whon our war broke out, we had no cannon that could bombard Charlesten from Fort Sumter, distance three and three-eights miles. Now we have gups that

The Milowing locurers are engaged to speak foreneous and alternous. B. J. Braney, daring October; Mrs. A. M. Bledde-brook, Nov. I. 8, 18 and 81: Miss Martha L. Dockwith durcage and three-eights miles. Now we have gups that two Sandays in Foh; Mrs Barah A. Berton, swring March. Omeorus, Mass, ... Music Hall has been hired by the Spirit-nalists. Meetings will be hald Sundays, atternoon and avoning. Speakers engaged: ... Mrs. A. M. Middlebreek, Oct. 86; Miss Notic J. Tempie, Nov. 1, S. 15, 20 and 25.

QUINTY.— Meetings byery Bunday, at Johnson's Hall.
Bervices in the forement to 1.9, and to the afterwood at
2 1.4 e'elect. Beautore changed:—Miss Mertha L. Beakwith, Oct, 26; Mrs. E. A. Bits, Nev. 1, 5, 16 and 23.

PORTLAND, Mrs.—The Spiritualists of this city held regular meetings every Sunday in Mechanics' Hall, ourmbr of Congress and Opses atreets. Sunday school and
free Conference in the foremoon. Lectures afterness

To The Let

and evening, at 8 and 7 1-2 o'clock. Speekers empired:

| JUST PURILIERSD—A PARPHLET SETTING
| Bruns Houston, month of Oct; 2. J. Pinney, month of Nor; | THE GOSPEL OF HARMON N.

90 and 91.

Bayon, Mu.—The Spiritosista hold requiar meetings overy Stunday shumous and evening and a Conference copy Thursday evaning. In Piencer Chappel, a horse owned on closivity to them, and capable of seating six hundred persons. Speaker engaged:—Mrs. A. M. Middlebrock, Oct. 35; Charles A. Baydos, Nev. 1, 8, 16 and 29.

New Your. Dedworth's Hall. Moetings every Bunda; meraing and evening, at 10 1-2 and 7 1-2 o'clock. The meetings are free.

#### LECTURERS' APPOINTMENTS.

[We desire to keep this List perfectly reliable, and in order to do this It is necessary that Speakors notify ne promptly of their appointments to lecture. Lecture Committees wil ploque inflores we of any change in the regular appointment se published. As we publish the appointments of Lectures gratuitoesty, we hope they will rectificante by calling the stientien of their hearers to the Hannes or Lieut. Mus. Fasser Davis Sutra Will lotture in Lycoum Hall Beston, Ool. 26, Address, Milford, N. S.

MISS LINGIE DOTES WILL Speak in Philadelphia, Pa-through Oct.; In Sesion, Nov. 22 and 29. Address Pavi-llon, 57 Tremont street, Boston, Mass.

Mas, Laura Overr speaks at the Convention in Richmend, Ind., Oct. 33; in Beston, Mass., Nov. 3 and 15; in Chaltestown, Nov. 25 and 25; in Chaltestown, Nov. 25 and 25; in Chaltestown, Nov. 25 and 25; in Philadalphia through Fob user. Committees East, requiring her services, will please address L. B. Wilson, care "Banner of Light," Beston, or, F. P. Cuppy., Davien. C.

Mas. M. B. Townsano will speak in Providence, R. I., foring Oct., is Miliord, Mass., Nov. I and 6; in Troy, N. I., December: Philadelphia, in Jan. Andress as above, or

Man. Amamba M. Syranos will lecture in Portland, Dec. 5 and 13. Address, New York City. Migs. Augusta A. Cumbian will speak in Buffalo, N. Y., Yovember; in Philadelphia, Pa., Deo.; in Troy, N. Y., Jan., ddresa, box 815, Lowell, Mass.

Mus. Launa Dufonou Gondon will speak in Springfield, Muss., in October. Address as above or but 505, La Orosse,

Mas. Sanan A. Honrow will speak in Ludiow, Oct. 25; in Bildgowater, Nov. 1; in Reading, Nov. 2; in Lowell, Moss. during Murch Address, Brandon, Vt. Miss Enna Bourren, will lecture in Perliand, Mo., dering Oct.; in Willmanic, Conn., Nev.; in Thunton, Mass, and Unmanstralie, Ct., dusing Dec. Would be happy to make on-gagements for the runeausour of the winer and spring as early as possible. Address, Manchester, N. H., or as above.

Man. Many M. Wood will appek in Somer, Ct., the third and Swith Saudays in January; in Stafferd, the month of April. Address, Work Killingly, Cond. Sho will make her fall and winter engagements immediately.

Mish Manyna L. Bronwers, trance, speaker, will loc-ture in Qelacy, Mass., October 25; in Philadelphia, Pa., daring Mev.; in Locall, during Dec.; in Springfeld Mass., during January; in Smillord, Oc.; during fath. Address at New Mayen, ours of theorys Sechwith, Reference, if. B.

Man. H. M. Milliam will open in Aubura, R. T., Oct 26; in Italian, Nov. I; Ibabos to Candor and Elmira. With engage for ether loctures in the tiothity of the above places, if applied to very seen.

Mint M. U. Tookan will answer calls to lecture. Address, liberty Hill, Con. She speaks to Hamburg, Oct. 20; in Rast Lyme, Nov. 1.

Mas, Saman Hillin Matterws will speak in East West moreland, N. H. Muv. 1. Address Kast Westmoreland, N. H. Nov. E. M. Wolcorr will speak in Lester, Vt., Nov. 1.

Mas. Aux M. Mindlessock, Box 428, Bridgeport, Oost, will lecture in Oblicapes, in Oct.; in Locall, in Nov.; in Suffalo, N. 1, 18 Doc; in Bridgeport, Oosm, Jau and Yeb. Intends visible Vermont in ainth, and will receive proposals to testure in that state during the month. DE. L. E. and Man. S. A. Googley will lecture in Green Jo. and the south part of Schubarte Co., N. Y., the latter art of Sopt and Size part of Ont. Address, Mcdway, Green

Mr. H. T.

Mas. Jaszis S. Euro, trance speaker, will lecture in Norton, Mass., Uct. 25, morning and afternoon.

Miss Reals J. Tample, Inspirational speaker, Jackson-ville, Vt., is engaged to speak, oh Bundaya, one half the time the present speaked, Mask Blo will speak in those vicinides on week days, if required.

Wanner Grass will lecture in Bikhart, Ind., October 15 aud 35; in Bioumington, Id., Nov. 3; in Clinton, Nov. 8. Me will receive authorspitche for the Banner of Light. N. S. Quuntuman, trance speaker, Lewell, will speak in Wordquier, Nev, 1 and Doc. 6

Beage P. Gunnman will speak in Fortland, Doc. 20 and 7. Address, Knoter Mills or magor, Me. Miss Many A. Thomas, Cincinnati, Ohio, will speak in Stehmend, Led., at the Kuntly Monding, Uct. 23, 24 and 26.

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