VOL. XIV.

BRIO PER TEAR,

BOSTON, SATURDAY, OCTOBER 31, 1863.

NO. 6.

## Literary Department.

JASMINE:

## THE DISCIPLINE OF LIFE.

RT CORA VILBORN.

CHAPTER X.

Pirat Pelly. . " I bad fed

Perhaps too much upon the lotus fruits Imagination yields—fruits that and to the pelate for the more substantial food Of our own land—reality." . . L. E. L.

Much has been said and written on first love, that first awakening of the slumbering beart of youth or maiden at the magic touch of that most awest and troubling angel. It has become the fashion in the remances of our time to exalt the early affection unto a standard of unapproachable excellence. to portray it as the most spiritual outgrowth of the soul, as something so divinely pare and immeasurably bely that naught of after years can ever outvie. To lose more than once, is to incur the imputation of faithlessness, in to be deemed devoid of all romance and poetle feeling. Some one has written:

Love, covered all with rose-like flowers —
A fragrant, but an early thing;
The spirit's almoud tree, that buds
And blossoms in its spring."

Finely expressed, but untrue. Some few choice souls there are who ripen early to spiritual perfectness of lore, so far as it can be attained to in this world. To such, the glory of youth is fraught with the wisdom of materity. They are the clairvoyant spirits, whom no mask can deceive; their intuitions are their safeguarda; their heart-impulses are guidings of the divine. But such are rarely met with. In general, youth dwells, in an untried, sunny plain, where rivers of untroubled melody flow on unchecked, and the air is redolent with the perfume of lavorite flowers; it has ascended no mountain beights of endeavor or of trial; it has not ventured on the stormy ses of fluctuating change: it has lived a life of dreams, shrinking from the autumn time, the winter season of the fature.

is it gread and herois to name a selfish grief throughout the years that should be dedicated to the service of homspity? Is it laudable to weep and mourn and trail the black vestments of a bopeless affection through the cheerful home, while the fleeting years speed on? Is it well done to make all this external show of feeling for some fickle object? to worry one's self late a premature grave, because out of the noble millions one heart has proved false to the trust reposed in it? Rather, ye weeping maidens, strive for a clearer rielen, a higher intuition, a wiser choice, west time; ome slakened of this beautiful world that contains so much love and fidelity.

For those eternally betrothed ones who keep their faith with the beloved beyond the veil, I harbor only admiration and deep respect. To those who, walking alone along the thorny paths of endeaver, look upward for the blest reunion, the eternal marriage of true sonis-to those, all hall! for theirs is courage, endorauce, constancy and sacred trust. But these sainted women spend no toltering hours over graves. They labor for the advancement of their spirits, for the entire purification of their lauter selves; by lives of selfsacrifice and decds of charity they render themselves worthy of the bridal chaplet of immortality. Life is to them no " barren desert," no " vale of tears "-It La probationary period, whose needed, oft-bitter discipiles, is enlivened by many joys. Saying "Thy will be done !" with a long drawn countenance and eyes lagubriously uplifted, is not the prayer of a submissive child of God. For the wounds of the affections, there is healing baleam in the hand of time. not stone in the southing passage of years, but in the experiences they bring. One half of the miseries we endure are inflicted by our uwn ignorance of tree needs. We are in want of affection from the cradle to the farewell hear, ay, and beyond; but in the impetuosity of youth, with but faint glimmerings of the significance of life, with impracticable views, with nodeveloped facolties, we strive to grasp that which is awarded only to a higher culture of the heart and soul? With andisciplined passions we would assume the possession of those gifts awarded only unto those who have "over-

The world, with its enticements of smbition and display; self, with its internal warfare of the spirit and the flesh, with its clinging to the pride of name and Station, its adherence through fear to slavish creed and arbitrary custom-all this, and with it every vestige of that earthliness, that, however veiled by con-Yealloan refinement, still bears the taint of growness. all must be swept from the heart-realm, ere love, the pore and the beautiful, can build there bis everlasting

ebrine. Therefore let none despair, though the storms of sorfow have washed away the roses of their youth. The soul-love that in earth's millennial dawning shall bless ber children, knows not of the diminution of soul loveliness, counts not by years, but " heart throbs;" looks from the imperfect revelation of external face and form to the transcendent beauty of the progressed. aspiring spirit.

First love is often but a folly; which, in place of weeping over, we should make merry of, or put aside es a conned lesson, an experience remembered for best purposes. We women may feel a little ashamed of ourselves when we think of the nonsense we acied, spoke and looked, during that infatuated time. I assure you I am neither oppressed with melancholy nor Weighed down with regrets in receiling my first love lessons. Many tears they cost me in the bygone, and these team served to clear my vision, to cleause my laner homestead from the rabbish of a sparious rewith a thankful heart I can truly say that all in worth.

I met with Raiph Faulkland again and again, some times in the presence of his haughty mother and proud-

ly indolent sister Ellinor. But oftener we met in the been called "a fright," "a booby." "a baif idiot." Autumnal woods, in the distant bille, by the water, with scores of such apithets. Not that I believed all falls, and in all my favorite and sacred bannta. He this applied to me, the humble, self-distrustful Jascould not climb or run, or leap as well as I could, and mine; but I would have staked my lik upon he truth. many a laugh have I had at his expense. I know not fulners. I was beautiful, and good, and talented in whether my stepmother or Mrs. Strong suspected these his partial eyes. meetings; but I was not interfered with, not even by the officious Miss Dean. As I grew up, my out door illo was not restricted. To what I owed this one great displanture!" privilege, I pever passed to think.

Many gay gatherings were held at our house, and to some I was admitted, when Lillian Vane was there. The bas been talking to her, not in your favor; and from new feeling that had taken possession of me estranged the gracious confidence you bestow on me. I know me somewhat from that dearest friend. I scarce could tell you how it was. There was a troubled look in Lil- little prejudiced, as you see; she has been informed that lian's eves, and questions trembled on her lip. " You must come to me again, dear child," she said. . " ! have taken a deep interest in you. Would that I could My mother is a very proud woman; her father was a ensure your bappiness !"

But the permission to visit at Woodbine Cottage was not granted, and there was a distance and cold-ness in the manner of Mrs. Strong and Agatha that I could see wounded her deeply. I did not feel the probiblion as I should have felt it at another time, for Relph Facikland was an inmate of the link, and I saw him every day.

The last time Lillian attended one of our grand parties, she took a graceful leave of all, and drawing me to the flower-enwreathed window-the same where I first met'with Ralph-she kissed me tenderly and with tears, telling me that she was going to London, from thence she knew met where.

"But you shall bear from me, my Jasmine: I must not loss sight of you, though my presence be removed. My oblid, I wish I could stay near you, for something hovers about you that I fear | But our Father will protect you. Parewell, farewell, my love. Go into the dressing room a moment, and see Mrs. Apthorp; she wishes to say good-by.".

I was folded in a close embrace, her pitying teams rained on my upturned brow, her sweet, pare kisses fell in a shower on my cheeks and lipe. I beard her sob, and then breaking from me, she hastened from the room.

I sat there a few moments, weeping silently. Then went to the dressing-room, and was looked in the arms of good Mrs. Apthorp. I received ber blessing, and the widow's prayer for my futu a bappy lot in life. It was a sorrowful evening to me! And I did not even ace Baiph before I left the brilliantly illuminated

I did not see Lillian again. [file & star of hope and promise she had arisen on my path. But for the companionship of Raiph, I should have been inconsolable Before his coming, I had formed some wild projects of running away from home, and entreating her to adopt me, to take me with her in her travels around the world. But now all of heaven for me was the spot that held my love.

He had spoken of love to me from the first days of our acquaintance; but, strange to say, never by word or took did he admit that consciousness before any member of our family or his own. In their eight, he was polite, and nothing more. I never joined them at hold I bed upon bis soul, that I smiled ad murmured meste. Miss Billaor had never sondescended to vintt my room, nor had abs addressed to me a single kind word. Airs. Paulkland was distant as ever. I have sat opposite that lady, yearning for a smile from those motherly lips, longing to tell her how much I loved

One day we were strolling over the bills, gathering the last flowers, Ralph and I, when he said to me:

.. It 's a burning sin and a shame, the way they treat you, Jasmine ! Your grandmother, or step-gfandmoth. er, ie a Turtar! I wish I could obsoge ber into a deer, and set my dogs upon her! And Men Agatha is an loeberg of the first water ! Buch a set ! But never mind, dear; a year or two and I shall have my fortune. and Jamie will be my little wife. I most wait antil old Uncle Hammond dies, and then I shall have a anug income. Mother wants me to marry an beireas, but I prefer you, my little Jasmine flower.

His egotlam and solfishness were traits I could not

. Shall I never win your mother's regard? She gives me such supercillous looks ! Oh Baiph !" And covered my tree with both hands.

" There, there, darling ! Do n't cry, I entreal you. My mother has her share of pride. I am sorry; what can I do ?"

.. Ob, tell her, Ralph ! tell her that you love me. and she may learn to care for me a little. She loves you so much, she must love all that belongs to you." "Not yet, not yet," he said, eagerly: "leave all to breast? That thought had tortu me throughout time. I will bring my mother round with time. It many a day. That Raigh should do me the child of cannot be done just now. Unly wait till I get my for-

the death of a relative, that we may enjoy his money ?" f Inquired.

much as I love you. No, dear, it is not wicked, for my upole is an old man, and very fuffrm : death to him would be a release from pain and dally suffering."

The hendsome, sparkling face was overcast with a badow, as of sympathy.

we love best! what a meed of glory for the long-tiled darling, that I-heart, starving for its allment of growth ! Oh ye of the household, he not so chary of the welcome praise; you about my angel molber?- lest, long-auffer. for if you bestow it, the flatteries of the world will not ing, martyred mother?" I cried d with indignaavail, the bird of home will not be enmared by the tion and grief. fowler from afer.

Nature to my car-" how far more levely you are to plore you ! I will never say a v upon this topic me, with your natutored ways, your natural grace. egain." than all the fine, bedirened ladics who throng your father's Hall. You are charming in face and figure, in knowledge and theirs; to knowled extent the motion and in apsech; strange that no one ever told mystery embrouding the last |. of my motheryou so. How I regret that you do not dance, for in was destined to cloud my life; as about to quesspite of my mother's prejudices, your step-dame's and | tion him, when a rustling after trees, a sound as her stately; overpowering mame. I would lead you out of stealthy footsteps, fell upon harpened ear. I before them all. Still, I chior our quiet conversations broke away from the loving clinciruling me, and better. I should feel Jealous of your beauty, your ran toward the place whence toude proceeded. I conversational talent, your fresh, postle mind, if shared thought i was watched by somewary of Agatha or with others. I am grateful that my wild wood rose is her mother. I saw, oroughing a the bushes, the reserved for me alone."

.This to me! who simost since I could remember had to know his business thereis hands dropped | upon the name you beer."

"But why," said i, "should your mother be prejudiced against met What have I done to incur her

.. Ob nothing, my love; but you see, I suppose that old-beg pardon-the great Moguless, Mrs. Strong. that Mrs. Northrop is not your friend. So she la s you will have no fortune. Forgive me. Jambine. for the remark, bat I am compelled to answer your question. baronet. She is existocratic in her views."

.. Then she will never consent to your love for me !" exolalmed, in despair.

"If she does not, I will be my own master when the means are in my hand; until then, though long ago of age, I am dependent on my mother."

. .. But she is barely civil to me, and Ellinor is positively bateful i" I exclaimed, with a burst of indigna-

" Eilingr is a spoiled child, dearest: I even cannot always get along with her. But you must extuse my mother. Women of her position all have such views. My dear departed father shared them."

.. Thank bearen then that I have no position that would make me look down upon a fellow crestore! I should despise myself for such worldly fully. But Ralph-my father-" and I besitated.

"Ub, Mr. Northrap will make no objections. He is not so bigoted as to refuse bis consent on account of religion. And he is master of the premises and will not be influenced by his wife or any one else. And you, love, are too sensible to dwell on that point. Let as leave religion to the priests and elders ladies who have no better occupation."

.. Ub, Relph !" I cried, burt at his dippart tone. Do not speak so, without religion life would be a waste judeed, and we would, be miserable strugglers in a sea of difficulties. I do not mean my miligion or yours; but belief in a God, in the emention of faith, in the giorious immortality all nations bore for. You believe this, do you not?" I plead.

A strange expression fitted over his face, and a enting mile disfigured, not bezutified, his tip. A

you are not an Athelat !" and I wrong my bands. "You loving, foolish darling !"

His voice was tender, and the secontry of affection beamed from the dear features I scanned so anxiously: " Of course not: what put that idea |nio your busy little bead? I am not as deeply religiou as you are, you saintly one: but I do love and tor God, and be. lieve in the essentials of faith. Are ye estimied?"
The looks he bent upon me were so all of generous frankness withal, so deeply expressive of the atrong ent, forgetting all the doubts and rice of the moment before.

Thus passed the days, and sniumn cale with clouded skies and falling leaves. But for t] dates of my journal, I should not know how time | nged on, for I was enwrapt in those heart-visions the ransingues the outward world, and make an Elen of it solitudes we dwell among. I seemed to be fated to lef periods of rest and bappiness, that were interrited by sudden shocks of calamity. Thus it was whe Norse Ainslie lived, and when she came to die, who Lillien Vane same to me as a ministering augel, un disappeared and left me. This, my last and greet boon, was anatched from me rudely, when I was pusing in joy. and wearing blissful visions of the fulle.

I was walking in Oak Grove one lergoon with Ralph, the grief of his approaching parture weighing heavily on my spirits. He had an specting in the most tenderly, solicitous mannefloquently portraying the bright picture of our sted lives, and praising my love of Nature, and of at, my favorite apot. He asked me abrubtly, with medden a transftion of tone that I started and tarmpale:

"What do you know about your muer. Jaimine ?" My face flushed painfully, my cyclied with tears. Hed my plotting enemies implanted suspicion in his soul? Did they, my step mother il Mrs. Btrong. know of that secret I deemed hich in my father's a sinfol mother! I could not cool the ageny that shook my frame; I wept and sobben a fleroe renew .. But is it not wicked to wait, almost to hope. for at of that secrew that had lain coulted so long amid the summer flowers of my happy !

".. Why, Jasmine! What have id to agliste you "What an unworldly child you are! Jasmine, you so strangely? I only asked a sid question; I did see so near the angel nature, that I worship you se not mean to wound your feelin Do n't, dearest, please be calm. I inquired of youther, and could obtain no satisfaction; he cold plied, that was a sub'est he never conversed upon. ad simply asked him how old you were when youother died, and badow, as of sympathy.

What family she belonged to. or Mrs. Northrap
To be praised, to be inspired by the words of the one and Madame the Strong, they are litter against my

.. What did they may? What they done to tell

" Hut. bush, my love !" and |led to soothe me "My Jassis," he continued, and sweeter was the as one would a child. "Nothing blog, of connect music of his voice than ever had been the melody of nothing of any account. Pray do weep so, I im-

But I was determined to kathe extent of his bent form of a man. I called foud and defantly,

from the face be was covering with them; I saw the | "I have nover done so. I never shall; they have burning eyes, glaring as those of an infortated animal, polyoned your mind against me. Father, they have the deathly pale face of Austin Catliffe! I shricked made you believe that I am decoltfol, cold-hearted. and oppressed with a nameless dread, I besought him As God lives and hears me. I am ornelly wronged ! clang to Halph as a frightened child would to the only reported to you with such exaggerations you down with a slightly sercentle voice:

all I She has nerves like all of the sisterbood. Come. your own wretched child !" fasmine, your favorite retreat, it seems, is haunted by the shades of evil, as well as by the sylphs and woodnymphs."

I could not frame a ward in reply. At the broad path leading to the house we parted, he taking the willed, passionate, whitueical creature, and it is time main road, I the narrow foot-path across the bill,

#### CHAPTER XI.

A Bad Benet Unvolled. Hatred is a simmering poison; anger the opening of a valva."- lupys

I was met on the threshold by Mrn. Strong, ber face crimsoned with soger, her entire mien betokening die composure jained to malicious triumph. She caught me by the arm, brought her steel-blue eyes close to my face by a bend of ber tall neck, and oried:

"Where have you been? Where do you come from? What have you been crying for? they, buby-deceiv. ing wretch!-shameless runaway! Did you think you could carry on your game without my knowledge? You wont answer hey? Well, then, I'll tell you. minx! You've been of gallivanting in the woods. and love-making, milk maid leaking, with young Reigh Faulkland | Deny it it you dore ! You low-lived. wicked, good-for nothing hussy! But this is the last of it; bie mother shall be informed of your tricke, and vour liberty curtailed by some miles, my lady ! Come along with me; no hanging back, or I Il use force ! Along with you, you make believe innocent ! In there with you, your father wants to see you. After this we shall see who fules the roost !"

the dragged me along the passage to the door of the library, and pushed me in. I had not answered a word, but I had resisted her violence with such effect that a portion of her lace ruffles, and part of the purnis bow she were at the threat, remained as trophics in my hands. She bissed in my car as she drove me into the stern and baughty presence of my father:

"You shall pay dearly for this i" hy father was pacing up and down the floor with ble bende beblad bim, and bie eyes cast down. I was wrought up to such a pitch of excitement t almost lost all sense of awe before bim. . I demanded to know, in a quivering and indignant voice, why I was treated so roughly by "that old bag of a grenadier?"

"Sit down there. Jasmine !" he said with cold com-

I fell into the chair he pointed to. Crossing his arms upon his breast, he stood before mo, regarding me with a fixed bitterness of expression that almost amounted to averagen:

menner of my wife's mother," he said. \*\* Put your question as belle a young girl of your age, when alluding to her elders and superiors."

My blood boiled, but I restrained the thronging words that came, torrest-like, to my tips, and a-ked what I had done to warrant Mrs. Strong's interfer-

" You know ere this-for she has not that command of her temper that I have-her generous impulses and relings of high honor are expressed as soon as formed an differently organized. What have you done? You claim to be trathful, Jasmine, but I find my early. est forebodinge about you all too true ! You have risked your reputation, and forfelted the respect due your family and name by stolen interviews with young 'aulkland. While we thought you absent on your usual rambles, you were deceiving us all, and leading a sou into disobedience and forgotfulness of his mother's wishes. I forbid you, from this day, to meet with Raiph Faulkland, only as it may chance in our prosence. Solween you and him there can be no question of love. You have been unmaidenly and forward, ! trust from ignorance. You must prove your obedience

and penitunce by aubmission to our wished. such terrible things i-to be compelled to live without rage; the sight of him I toved !-- submit to the renunciation of the pure affection that was my all of life and hope ! could not - I would not yield to the tyrannical mandate, given in those los-cold tones,

With a wild burst of weeping. I cast myself at his feet, and for the tiret time since my childhood kiesed hie hand, retaining it-between both my own, though only gain his pity, should I not also win his love?

"Oh, father." I plead, " believe me. I have done nothing you would blame, if you know the cheore fide in, and I dered not approach you; your best bas been closed to me always. Oh! why, oh! why, my (ather? I will beer all from you, but not from them; they hate me-they have paraccuted me always-they was mad before she died. That during the progress of have prejudiced you, my own good, noble father of heat! I"

mother and Mrs. Strong, you are unjust as well as illtion that has estranged them, and although they can the child. not fove your they would, by every measure, promote your good. Lat go my hand, child. I dislike these talk to me calmly and reasonably, or I shall have to send you to your room and keep you there until your temper cools. Lhave that to say to you which I wish you to bear attentively."

But I would not rise from my place at his feet, though garding me so coldly with folded arms.

"Oh, father, say you love me !- say it only once !" lettreated, with streaming eyes of anguish.

"I cannot sey what I do not feel I" be lelly replied. You are not a Lyvable girl; but I will do a father's daty by you, and prevent you from bringing reproted if, as you say, you have so much love for me, prove it

in terror, and can back to my companion. Breathless seifish and indulent; that I do not love and respect you. to take me home. My self powernion was gone, and L Every word I speak, and overy act I do in distorted and protector. He orged me to tell him what I had secon, me a worthless, southers girl! Uh, I have known this taying, as he valuly strove to quiet my agitation, and for years! There is no more truth in that gid woman's words then there is in her mock allments. Ob. to. "My little beroine is but a feeble young girl after ther, how can you believe her, and doubt the words of

> "Enough, enough of this, Jasmine. I tell you rise ! am not to be moved by a girl's team and foolish fancies. No one has injured you in my estimation. Your own behaviour is accountable for all. You are a selfyour abitlinacy was curbed and jour conduct amended. You are a young woman now. If you are wretched. you alone are accountable for so bring. I shall not permit you to say another syllable against the honored mother of my wife, and I forbid you to any ought in my bearing again against ber or Agatha, who has been an augel of patience loward you "

There was no hope. I pressed my palms upon my eyes as if to shut out the light of day. His heart was traly hardened against me.

"Get up, Jesmine! Ouce mare I bid you to be

I arose and tottered to the chair, awaiting with bowed head and tightly clasped bands, the tinging of that knell of destiny that fell so harsbly from a father's lips.

"Did you hear me say that benceforth you are to meet no more with Mr. Fanikland? This girlish freak must end. He cannot love yon. He has only been emusing bluself with your scutimental remance. You will bid him farewell, soon, in the presence of the famlly, as becomes a child who bears the name of North. rup, and I wish you to avoid him in the house, while he remains here a guest."

"I cannot, ob. I cannot promise that! He is all the world to me ! the loves me, and I am to be his wife! Ob. father, do not speak so cruelly I . Do not look at me with such eyes of scorp !"

"He cannot love you, miss, and your school-girl folly must end, now, and at once. Raiph is dependent on his mother, and is too dutiful a mon to marry without that mother's consent. And miss would naver be granted, even if Birs. Faulkland were willing. I have other views for you."

"Raiph loves me only, and I will never love any one else on earth !" I exclaimed.

"I lease spare me all these beroles and outpour. inge," said my father, ironically. "All your tears and rhapsodies will not more me one inch from my purpose. I have the disposal of your hand. You have no fortune, and no expectations. You must leave Oakfast Hall for the home of the husband I have chesen for you, and that soon; for your prosence is a source of annoyance to my wife, and to Mrs Strong. You will marry Austin Catliffe. He has asked my permiseion to --"

.. I cannot permit you to speak in that disrespectful while the life hearth is in me ! Mary "Never | never | while I have strength in realst ! encaking apy ! the fercelous wild beaut I I detext him ! Never! though you kill me ! Ralph loves me, and will not forsake me. You ere my father, but you have no right to dispose of me in this way. I will not submit! I would rather starvo or die!"

> "This is just what I expected," said my father, and bla tones retained their even calm. "But a girl's waywardness will not frustrate my plans. You will do my bidding, or cease to be a child of mine

"I will go out into the wide world! I will work for livelihood! I will be a mental, a lieggar, anything! but I will not be the wife of that bad man's sun !"

"You talk like a lunatic, and rave like an actress. I knew your bumility and softness was all assumed. What do you know of Mr. Catliffe senior, that you renture to call him a had man ?" "He was my mother's enemy! He caused her un-

timely death ! He filled your heart with distribut !

He was the Buten of your home-paradise ! I hate him! bate all that bears his name !" Then there came a change over the imparity conn. tenanco of Merbert Northrup. A graylen puller uverspread it, and a flerce look came up into his eyes. He strode up to my chair, seized me by the arm, and cri-d

in a voice trembling with suppressed emotion and "Who told you this? flow dars you mention your mother in my presence? Do you know the mirery and the rule she wrought? The dishoner upon my na . e

she caused? Did Ainelio tell you? flow do you know? Speak quickly, girl !" I was alarmed at a vehemence never before exhib-

ited. But courage nerved my heart. I enswered thathe atrove to withdraw it from my grasp. If I could Nurse Ainslie had told me concerning my mother on ber death bed; that I knew Mark Catliffe bud been ber secret enemy: that the ldying fingers of my sainted one had written the record, and the protratation stances. There is no one in this household I can con- of her innucence with her letest breath. I offered to go and fetch the letter. I implored him to read it, to believe me; to allow me to vindicate her memory ! He was deaf to all my supplications. He said that she her ineanity she must have written such a letter. That eguinet me, and I have none to go to in my localized be bed smole and convincing proofs of her quisithful ness that a world of counter testimony would fell to " If by your repetition of they you mean your step overthrow. Finally, with a spaam of intense mental soffering distorting his still bandsome face, he told me tempered. Jasmine: It is your own pervorse disposi- that because of the mother's fault he could not lose

"You inherit too much of her nature and looks." be said. "And though you are a Northrup, you have dramatic exhibitions in the extreme, Bit down and the wild, erratic visionary blood of the Wilder's in your reins. I lowered myself in pride and in worldly position to wed her. I was punished severely for the infatuation. Never again, as you value my peace and your own happiness, revert to her by a sailtary word. cannot, will not bear it, least of all from you ! Mark he had forcibly drawn back tile hand, and stood re- Oatliffe has been my friend for years. Your foolish talk about intuitions is all fudge. I know him and bless him for the good be did me in revealing to me my wrongs. The dying decisration of that person has no weight with me, for I tell you she was mad for some time before she died. Go to your room now, sad by fawer words and implicit obedience to my commands. Go now, and leave me. No more parleying. I would be alone."

I left him with his whitened features and changed appearance, feeling, I knew not why, a sort of pity for his apparent wretchedness. l'erhaps-ob, fearfal doubt I oh stinging sorrow I perhaps she had been guilty, and he, proud man, was wronged! But no. the letter-it bore no traces of a wandering mind. Buch breatiful and noble thoughts never could have been penned by a foltblean, stantuined band; and then my own secondacespie apparence of the men my father deemed his friend-my terror of the son! Was all this fancy ?

I felt that trouble was before me; that I was encompassed by difficulties, but amid all shows brightly from the averacky of promise, the star of unchanged love. I had faith in Italph, and in the future; and I hoped that he would prove the releasing angel of my life, to lead me forth to affection's recompense. I sought to reach my chamber, there to unburden my heart in prayer, to commune with self, and take counsel of my thoughts. Oh how I longed for the dear presence of the wise and loving lallian.

I was wayfuld in the long passage by Mrs. Strong, Perhaps she had been thetening. Her Pury had expended liself. A malignant triumph-mien replaced It. She dld not shake me rudely, but she said:

"Did you succeed in gammoning pape, hey? I expect not; it 's somewhat too late in the day for that, You've got to bend your stiff neck now, Miss Highfly. er. You've got something to think of now, besides birds and flowers, and poetry and jimeranks. You'll have to get ready for your wedding soon, not with your chosen Adon's of the woods, but with another gentleman not half so much admired. Your own simable temper will find more than a match in bis; you can't enjoy your tantrums with him. He was fe-Hous as a Tuck this afternoon when he found you edenette in Oak Grove with somebody. He looked as pale as a ghost, and his eyes glared like red but conist I congratulate you, my dear."

This was harder to bear than all. I would rather she bad beaten me. I retorted with all the suppressed anger again bursting forth:

"Old Jezubel, what are my affaire to you? In it not enough you have succeeded in prejudicing my lather against me? What would you more? You would kill me it you dared-I know you would! Nothing deterayou but the fear of hanging! I will yet conquer you all. You shall not place your feet upon my neck. I with yet outwit you all !

"No doubt of it, my dear, if you get the chance, But your rule is over; henceforward you have to submit. In a't that delightful to such a proud spirat as yours ?"

"You witch of evil !- you mailcloue cormorant !" I shouted. "What do you torment me for? Why.do you pursue me with your devil's bate and viper's tongue ""

·· liceause, you nugel, I hated you from the first, and It's quite safe to tell you now, because, tallow face ! you've been in my way; and where Agatha's children was n't, I did a't want' you to lord it. I can shake a shame-mark in your face any day, that will turn all your blood into ice-balls ! Remember that ! and look to your behaviour toward me when company is here. and you are admitted. I can crush your pride with three words, so beware, my young miss, or some day I 'Il blazon from one end of the kingdom to the other. who and what your -'

No. she did not speak the name of the departed. I was a tiger, a young thoness then I I sprang upon ber, and with my small bands, stopped her utterkoce. I did not bear the opening of the library-door, nor see the approach of my father. I only knew that I held in my power and grasp the subtle for who would asperse my deal mother's fame. I felt turpired with superhuman strength, with a courage that delled the

"Janmine, in the name of heaven, what is this? Mother, what does this mean ?" be ejacolated. And he fore her from my from bold.

"I will not bear thin! I will not !" I shricked. with, my son, my very life is in danger, as you see !" gasted the hypocrite. "I was only admontshing her upon the sin of so fearful a temper, and she rushed upon me like a catamount! Oh Herbert, how have ! deserved such treatment?" and the sobbed like un innocent and lujured child.

. You shall be subjected to it no more. The miserable girl shall ant amony you much longer; she shall keep entirely to her own part of the house. Come, mother. lean on me. To your room, unworthy creature !' be thundered.

I fed with a maddened brain, a bursting heart; and reaching my own door found there Stosita, her erms folded on her breast, her mild eyes filled with apprebenelan. She extended both arms, . I fell upon ber breast and wept.

"My poor child !-my pooty darlin'! What have they been doing to you Oh Lord, oh Lord-how long will the wicked triamph ! Let me stroke your poor thred head, and try and soothe your poor little oursew ful heart ! The madam, witch cat-ob Lord. far-give. I forget some-times-but I can't help It; tet flosita make you better, darlin'."

I toved to hear her lisping secents then, her strange division of her words. I had almost outgrown my childleb and superstitious fear of her. She led me late my chamber, placed me in my accustomed arm-chair; gently and tenderly dispetled the burning anguish of my brow, with soft, cool tingers, whose magnetic touches passed over me like calming musical waves. With a respectful klaslog of my hands, with a fervent recommendation to pray to God in my trouble, she left me. And my thoughts, before so tumultuous and rebellious a throng, were composed to calm reflection I felt a sweet screutty of peace steal to my heart; the occurrences of the day melted away toto dream-like indistinctness. I thought of Rosita; why was she so often sad? What was the myslery that dwelt in bome sick longing. In ber deep, unlethomable eyes? What ties of love or duly bound her to the capricions mistices the scemed devoted to, and yet despised at times? I pondered these questions, forgetful of my own encompaning difficulties, until droweinere feit on two like a vell, and I sought my bed, and slopt long and dreamlenly, until the lamps were lit.

[TO BE CONTINUED.]

A NATION OF Planies .- In the Boy of Bengal, on the high reed of commerce, is a group of letends thickly covered with impensivable jungle, and swarming with leeches in the rainy, and ticks in the dry season. Except a species of pig. saill recently unknown to science, there are no wild animals that offer any molestation to man; but to make up for this deficlenor, the human inhabitants are amongst the most exvage and hostile that voyagers have over encountered. They may truly be termed a nation of pigmies. being on an average only four feet five tuches bigh. and weighing from seventy to seventy five pounds; but they are well proportioned, and display an agility and nimblesom truly wonderful. Their skin is dark. though not black as that of the negre, and their faces decidedly ugly. They go colliely naked, shave the hair off their head with pieces of bamboo, or broken bottle, and further increase their uneightly appearance by daubing themselves all over with a mixture of red other and oil, or covering their persons toward nightfall with a thick coating of soft mud, to serve as a protection against the morquitoes, with which, in addition to the icoches and ticke, they seem to be tormented the whole year round. They are excellent . swimmers, taking to the water almost before they can walk; and they rely upon the sea for the principal supply of their food-turtle, system and den.

Written for the Banaor of Light. THE REART'S COMPLAINT, AND REASON'S REPLY.

BY MRS. BLIZA M. DICKOR.

Tempt me hot with dreams of pleasure, All my bopes of biles are past, I have not an carthly treasure. Not a friend that long will last. If it be the will of leaven That dark hours of gloom are mine. If my life of joy be riven. Why should I at this replac?

Yet 't is bard, in life's fair morning. When the hopes of youth were high, Thus, Instead of glory's dawning. For the rest of death to sigh. Tell me not 't is vain forebodings-Not one single ray of light Pierces through the dread surroundings Dark as hours of durkest night:

Clouds of sable hue appailing O'er the joyous sunlight roll. And cimmerian darkness failing. Sbrouds my weary, waiting soul. What bath wrought this work of sorrow ? Filled with sadness deep thy mind? Why from hope canet thou not borrow? Not one faithful friend capet and?

I am all alone and friendless-Stander took my friends away; I was wronged-it roused my auger-Hatred da kened all the way. There has been a countant warfare in this troubled, suffering beart, Striving to subdue the anger Roused by demon stander's dart.

I could bear that foce should bate me-Little care I if they do: But to turn my friends against me-This it is that grioves me so. But the tortured heart is breaking, With a mighty grief oppressed; In the sleep that knows no waking It shall find its sweetest rest.

REABON'S REPLY.

Fainting heart, bust thou no courage, Thus to meet the storms of life? Does not opposition nerve thee With new ander for the strife? What I will thou in meek submission To thy foes so kindly yield? When the conflict rages flercest, Wilt thou tamely leave the field?

Wilt thou be a coward, driven. Through that heart be faint with pain? If the storm should now o'erwhelm thee, Ther mayet never the sgain. Const thou calmly speak of dying? For the grave in sorrow sigh? Better live, and totl, and suffer, Tis more noble than to die.

Ab I methinke thou must remember. Ere thou wast no fone and and, How thy bright hopes of the future All thy pathway made so glad: And thou eaget not have forgotten. In thy kinder, gentler mood, How that heart, with better impulse, Longed to work for others' good.

Shall the dark waves of oblivion Bury to their depths thy name? Wouldet thou be thus soon forgotten By thy foen, and friends the same? Ob. do not despair though darkness Shroud to gloom the glorious day: If then mayet not view the sameblue, Try to catch a glimmering ray.

Should thy pathway grow still darker. Fore be countless, friends be none, While then best a friend in heaven. Never say thou 'rt all alone. Now arm well for opposition; Brand erect; undaunted meet them; Thus shalt thou the victory gain.

Written for the Benner of Light.

HAPPY IS THE MAX THAT FIND ETH WISDOM."

BT JOBN M. BMERT.

He who would study Wisdom's way, Must in the path of Knowledge tread; And weary not to "seek and pray." That light may o'er his pathway shod.

Let not the heart grow faint, when strong. Though mountains in thy journey rise; Mark well the path, and pass along, For on some summit is the prize.

If then shouldst from thy pathway stray, And fathin Error's cunning arm, Remember Truth will guide the way, And lead you where no troubles harm.

Tis true some meet with seials here: The way seems dark, they see no light, But Justice ever will be near, To give us strength and judge us right.

Keep pace with Charlty and Love, Who knows not Sin, nor talks with Grief; But, like some shiping star above, They guide our way, and give relief.

Sometimes Experience we meet. That gives instruction on the way: Points out the Basres beneath our feet. Where weary travelers often stray;

Where Pride and Folly ever stand, That they may face us unaware; Ab I few resist the willing band That smooths for us the tempting sucre.

How happy, then, this world would be. If Vice and Evil did not reign; If we could walk to harmony, And all our toils be free from pain.

Sugar for the Teeth. It has always been a mooted point whether sage pally decays the teeth or not. The case of the pogrece on the Southern sugar plantations is ofted to show that tion in this spand here I dwelt and admired the it does good rather than harm; while the case of the men in our Northern agair refineries goes to show that the treth gramble away in a very little time, from tasting the article. But there is a good reason for the dif-ference. The negroes chew the case, slp the syrop, and gorge themselves with the sugar, yet have plump bodienand brilliant teeth; in fact, there is no race, no eson the trish at bome, whose teeth surpass for white ness those of the negro on the sugar plantations, decorated the e of my childhood; and I watched there they get the raw article, unmixed with any element that is calculated to give it commercial value be youd what it has of tracif. In the sugar refineries, nowever, lime is used; and this at once acts on the teeth. The experiment of preserving teeth in pure agrap has proved successful; but when a little lime has been aprinkled tate the agrap, the action of the new element on the enamel of the teeth has made fiself very soon apparent. Bugar eators may as well know of this.

Willich for the Banter of Light. Something that Spiritualism Was Ponc.

MUNDER SEVER.

Haupted Houses. Before proceeding further with this subject, which, by the way, has opened quite a rich volu of interest ing facts, permit me to make a short personal explana tion, in answer to questions from correspondents, such as these: " What is your condition ?" " Raw do you get at the facts related by you ?" "De you have a mediam?" do. I should cortolaly avoid each personal explanations were It not that the Philosophy of Spirituallam is in some measure, at least, involved in them.

Twelve years of investigation and compliance with apirit direction, have brought me to a condition with In the past two years in which I am consolous of the presence of spirit through three of the senson. First by sight, in which the form appears more or less distinct-sometimes a mere hary outline, at others almost as ofter and well defined as human belogs to the out. ward vision. Becond, by hearing, in which there is the same variation as to distinctness, sometimes being dull and at others clear and audible-(I am just now receiving an interesting communication on the subject of shoud, from a philosophical spirit, with whom I converse freely). Thirdly, and by far the most common mode, by perception. This is, perhaps, the most diffi. cult to describe, and noices a person experiences some. thing of it, it can scarcely be comprehended. This varies in distinctness, from the more perception of the presence of some one, to a very clear and distinct perception not only of the presence of an individual spirit, but of their identity, name, &c.

As a general rule, all that to required has been for me to abstract myself from the usual excitement of basiness and get into a quiet place. I prefer doing this always in the same room alone, and with as nearly the seme serroundings as I can have. I am in almost daily intorceurse with mediums, and very often get tests as to the identity and character of the spirits who we with me; and whenever I receive anything through these media, I give them credit for it.

Recently, at the time of my visit to the battle-field. was not sensible of any spirit infinence, and I could then understand why persons feeling in this way deny the existence of spirite, but a severe and painful attack of Illness has now loft me even more squalities than before. The spirite referred to in the two last letters, report themselves to me as doing well. A host of new once are waiting near me for an opportunity, when returning health and time will allow me to bear their stories; but I desire. as soon se may be, to pursue the subject of Baunted Bouses.

After I had sent my last letter to you, a brother who has been a dweller in the opheres about thirty-one years, came and spoke to me through my friend Sam. uel II. Pilet, and gave the following account of a visit be made to one of these places, and before entering on the philosophy of Haunted Houses. I will give your readers the observations made from the spiritual side:

Brother, I would like to give thee an account of a viets made by myself and a friend here to an ancient haunted house. It was a large, old mansion, that had been bulk sametime before the flavolution, and at that time was beginning to show evident marks of decay. At present it is a crumbileg ruin, having been uniu. habited and shanged by mortals for many years; even the grounds around it have grown up into a wilder. pees, andlof all the spots I ever stated, this was the most ghotly and unattractive. My mind had been called to this subject by thy last letter to the BANNER. which I saw before it had been impressed on paper. and an Indian spirit, whom I have seen frequently about thee, gave my friend, J. N., and I an invitation to accompany bies to this place. We arrived entry about twilight in the evening. - a were taken into the bouse. There is a large room at the west end of the building, which had formerly been need as a parler, it has four small windows in it; standing across one corner there is a large closet with a sash-door, on the in. elde of which was a green paper curtain, somewhat torn. On opeside of the room is a very large, open fire-place. Sime ald dilapidated faralture a table and some objes, and a few sticks of wood were scattered in confaion about the room. The closet and the fire-place sere the points to which our attention was particularly called by our Indian guide. As the owl veverbested through the dim slience, making a dismal echoand though 1 am not a coward, I experienced som peculiar feelings at the time; but the firmness of er good Indian guide assured both my friend and melf that we would be protected. We passed out would the house to take another viewthe trees arend it cast their trregular and dim shad. ows, and as ? stood upon the old, dilapidated porch, with its been intlice work, its decaying floor and crambling comes, the scene awakened feelings such as I had faned but never known; it was a fit place for ghosts and glins. Our experience here differed from that of more, because these old rules brought to us the impress about former days, and their history was revealed to a but I must not stop now to speak of Stopping- the corner of the house, our Indian

friend held do his head for a few minutes, evidently in deep thou; then raising it he addressed us thus; "Pale faced inds. you look upon these scenes with mingled admitton and fear. I am acted upon by different feells. You see the place as It now in: I knew it as it , before the foot of the white man trod this portion the land. Then it was a vast forcet: and upon thepot where you now stand, an Indian village stood. his lawn, that lies before se, was used an a ph for the perfermance of our religious rights. Here we we often had our war-dances; and where you pi tree stands, our good medicine man has often lain i gazed up to the stare, and sought to receive inspiran from those old medicine men of our tribe who d gone to the great buntleg-ground so much talker by our people. You stream which now giltters the pale moonlight, supplied us with drink, and therest abounded in game. Here, our people lived truce and tranquility, enjoying life as felly as possib But, atas! for our people, a treaty was made by obleis, and the ladian was forced to leave this boot bie childhood for the fer Weet. And though wit the spot our love clang around it. and back to fe wandered in fancy, for it was the home of our est affections-the home of our fath. ers, whose graour people always hold dear. Here, too, we had Imany of our pappoores to sleep their tong sleep. Wwonder then, if, on entering apiritlife and fludbnyaelf able to move freely, that I should soon sehe home of my childhood from which I had been dri? I returned, and found our village all gene, and beigwam ballt here, and strange pale faces all aroun There was a leveliness and attracbeauty of the s, and saw its peaceful inhabitants enjoying the | of my fathers; and I, too, enjoyed the beautiful ngements that were made with se much taste stare around this place, I sometimes felt that it bade done for me: and with all the [n. tenelty of my to I loved the immates who had thus squaws. And : night's darkness had driven the beautiful son I late the waters and made the eyes of the pale fateavy, I took my place upon this porch and bereshed till the day king got strong sgain and drovidarkness away.

Thus have I generation after generation pass away-for it is more than twelve hundred moons since I came back to dyeld here—and while this wis a thing as dead matter. Many than that, it is the me were remained in the hands of the descendants of the community of matter in Halare that unless the descendants of the demonstration of matter in Halare that unless the descendants of the demonstration of matter in Halare that unless the other times came. It passed into other badds, and I and over his tops otherwise the same and thought the same that the same were hard i relation of parts must be continually change the suffered space, for the strongers who came were harsh relation of parts must be continually changing the and unkind; they were almost always quarreling sum of the whole is qualterably fixed as God himself. mong themselves, and I could not live with them. They drove me away, and I wandered up and down in who are playing this fearful drawn before us, know not now I began to see strange apirits here, and terrible scenes were enacted. But I must go back to give you this history: You know that many moon age, soon after I came here as a spirit, the pate faces sence of light is also an essential condition for the over the water, and we in the spirit-land wasoned about with who are the prime movers in these exciting seems in as they longer and leri, and many came to union make the distarted electrical condition of the various.

There was a terrible battle which occurred near which the distarted electrical condition of the various with the old was fire, we inspired these who lived here

This wigwam was used for the wounded men. Here room to which I have introduced you, there were seven persons, who were malicious and quarrelsome even among themselves. They were Hessians, who had been employed to come to this country and sabdon the sounds we were hearing. We know that sounds are rebellion. These seven men all died in that room, and I supposed that, like myself, they would seek the homes the human organism in its voice, through the am of their early days; but instead of that, I raw them power, can no wonderfully modify these tones, for remaining around here; but they were no longer din- niebes a beautiful illustration of the will in controlling posed to quarrel among themselves, or to make and regulating the electrical forces. any disturbance; they remained passively shout for We noticed that the most hideous sounds appeared many years. At the time I mentioned, when the to be piways produced by a concentration of the force spirite were forming an altiance, and determining to soon dispelled, for in the centre of the room there on drive out these occupants of the wigwam, and I left, curred three distinct explosions, resembling the moon and soldom returned, for I had other and pleasanter of a large pistol. Said our guide, " These sounds are found it deserted and uninhabited. How they accomplished this you will see by the operations of to-night. | an explosion, from a disturbance not only of the st. My good guides have told a plan to break up this band and set them iree, and you are chosen to ald me, and also to report this night's proceedings to your brother who walks the earth to tell the people there."

Many other matters of historical interest were given to ne by our Indian gulde and friend; but as they belong to his blatory, I leave them for him to relate.

We had been directed to draw as much earthly magnotism as we could bear around ourselves, so that wo a ball of electricity in the direction in which they may might witness the proceedings, as far as possible, on preparing some, and immediately another report wa the physical plane, without lujury to ourselves, as well es to percieve, as much as possible, the feelings which and disconcerted the band. In fact, they were throws would schools mortals under similar circumstances.

About ten o'clock we entered the room. My friend cidental explosion. Their leader, however, was the and I took our places opposite the closet and joined first to recover bimself from the surprise, and helahands, while our Indian friend stood immediately be- mediately gave the order that all the spirits who did fore us. We found afterward that this was a very wise not belong to the band should be driven out of the precaution on his part, for, as he told us, he was more room. accustomed to combat the physical elements than we At this measure, the Indian raised the mantle, and were, and as he was familiar with their operations and expected no to the view of several of the band. Taking influences, he knew that he could do better for us is his stand firmly in front, of us, he waited a moment this position. We remained but a few minutes, when until the leader approached to within about two feet the door of the closet suddenly opened, and a tall, of him, when, as if by magic power, we were all eathick set man made his appearance. He stood right votoped in a mist, which entirely conceased in lon in the doorway, in front of the closet.

"This." said our fudian friend, " is the leader of He knew we had not left the room, but could not tell the band. There are many points of interest connect. where we were. He commanded a most diligent ward ed with his history swhich you will be able to gioan to be made by all the band, which was carried en he from him hereafter. I will only my now that he was some time, while we moved about very quietly said s commanding officer among the Hamian troop, and a the direction of our guide, who seemed desirious of man of very considerable power, physically and intel- perpleatog these spirits. For instance, when he would lectually. He is one of the seven to whom I sliuded find the spirit alone, he would raise the mantle and as passing into the inner life in this room, when it was expose us to view for a moment. This tended to cra used as a bospital, more than eighty years since, and ate greater consternation and excitement among then, who is, and has been during all that time, what we Such was the excited condition which they had brought call a localized spinit, a term which expresses a very about, that every object in the room was affected by important condition in the border land of spirit life | it. The tables and chairs and pleasa of wood that were Except a separation from the external body, with a lying on the floor, were all thrown into violent onuse of some of its peculiar powers and an increase of a motion, and in this confusion the leader declared that limited number of others, there is but little change in some of the band were false to bim, and in league these spirits. Imprisoned and fixed by their own mag. with the three spirits that had been seen in the ress. netism to a limited space, they dwell and labor in this and those be knew were still there. This crested a small circle. In his countenance you may reed the greater excitement. We could see that m lines which unbridled passions have written. He care movements were beyond the direction or control of the ries with him an air which always seems to say, . I am apirits who had brought about these conditions. sole controller of these premises."

sollioquy. At times a shade of sadness would pass nomens, but to assist me in influencing these spirit. over his countenance, but this was dispelled almost The physical plane which I occupy, enables me to coninstantly by a look of determination which invariably troi them, to a certain extent. Walt here a few me followed. He stood there a few minutes, and then ments, till I pass round the room alone." made a very peculiarly shrill vocal noise, which was He then made himself visible to the spirit, and instantly responded to from many parts of the house, passed around the room. At first they were disposed and in a very short time the band assembled in the to punish him, for having introduced us to their room; room, awaking the orders of their chief. We had re, but he assumed a positive and defensive chancies, mained unnoticed up to this time, but now we were and they became more quiet. They had frequently pointed out to the leader by one of the apirits, who was seen him before. Now taking three of the spirits the more clairvoyant than the rest. A dark frown now were the most passive, he began to converse with them, overspread his countenance, and he immediately made and in a little while he persuaded them to be willing dash toward the place in which we stood; but our Indian friend, who ecomed equal to every emergency. moved us to another position, and threw over us a mentle of mist, which enveloped all of us and hid us from the sight of those spirits, sithough it permitted us to see them, and watch all their movements. Finding themselves thus balled, their rage became an bounded. The leader said to them. " This is the work of that d-d Indian."

We now observed them wrangling and quarreling you to assist see in the work of the night. These with one another, in a very desperate manner. Said I apirite whom you have seen and heard, are not, at you to our guide, " Are they really in carnest?" " Not may employe, setting independently. There are class altogether," said he, " but by doing this, they draw spirits who possess a controlling influence over thes. around them magnetism of a gross character, and other elements of such a kind as will strengthen them and its have much more knowledge than any whom you enable them to do their works." Such an effect had have seen bero. They have studied the intricate and this excited condition and the accumulation of dis mysterious laws which govern the movements of the cordant elements on the objects in the room, that they imponderables. Bame of these take delight in the began to move about as though they were animated. The doors were opened and shut. The tables and producing physical manifestations, and though they chairs and other articles were thrown about the room with violence. Even the very walls of the building ing, very conscientions, mostly fundaring. It is shook and vibrated, and sounds of the most terrific class of spirits that produces that rechiement and character proceeded from various parts of the room.

"Now," said our Indian guide, "watch closely. and you may discover how these manifestations are produced. Do you observe these fine shords, like bowstrings, which connect the different articles in the room to each other? These," sold be, " are electrical lines, and it is by this agent, which pervades all No. inre, and is to be found in every substance, that ali these mentionatations are performed. It is the instrument used by the Great Spirit in keeping all things in the universe in their order and harmony. It furnishes then that occur in haunted houses, are brought the the means of all power. With the physical workings by the conjoined action of these two classes of of this element we, as spirits, are ever seeking to become acquainted, for upon this knowledge depends our power, and the same is true of mortals. A knowledge of this element and the laws which govern it, has already given man more power than anything else, and they have no appirations for snything bight, and it is destined to open a still wider and more important they had, the serroundings bind them here. It is the field for the race to labor in and be besetted by. It they are not entirely satisfied with their could is by a knowledge of electricity and its laws that but they see no way out of it. The following plan had spirits, not those whom you now see here, pro- been given me, for I, too, am under instructions here. duce these wonderful phenemens which are going on and I wish it understood that I am prompted to make here. Everything in Nature possesses a life prosiler that I have said and done to night by spirit was here. to Realf, of its own kind and obspacier, and they all far more wisdom than I have. The first thing I was act upon one another, and I am requested to say to to do was to get them into just such a language and your brother that this is a great fundamental truth in fusion as we now have them, the result of march in Nature, that there is not, and cannot possibly be, such that there is no unity of sotion, or concerd of solies.

bet I am not here to philosophice. These party this country, though I often returned to visit this wig- how this is done, nor do they understand the part this country, though I often returned to visit this wigwam, depointly at night when all were at repose, And play in these singular manifestations. Reliter are the sware that the intense excitement of anger white prompts them to these violent note; le se energie means for elioiting there phenomens, and that the th age, soon after I came nere as a spure, the pair faces from most powerful manifestations. All these thiom, he got into that terrible war with the other pair faces from most powerful manifestations. All these thiom, he are understood to some awtent, at least got into that terrible war with the other pare most them ever, are understood to some extent, at least, by the us. There was a terrible nature wason occurred does lements and bodies produces this apparently wild not the spot, and though I was afar off with many other elements and bodies produces this apparently wild not ladish spirits, we rushed to the scene and, thrilled uncontrollable condition. But when you redent thought governo these elements, just in proportion to so that they fought desperately and conquered. And the amount of knowledge and well-directed wilk-point let me say here that men will always fight better at of the individual, there is no difficulty in understand home, because their spirit friends can do more for them ing how these things are done, or we have at least puebed the solution one step ferther back, and question silece. How does thought control electricity we came to labor, for we saw them suffering, and that And though your friends can give their explanation of was enough to draw us. We did all we could. In this this through me, as they have done this, if they wish they desire not to delay longer our observations of the phonomena."

He new called our attention particularly to the produced by electrical action always, and the fact that

o was sold, and I felt so hedly. I saw those at a point where there was from or steel. This idea was better and lakers, of which I am to tell you class produced by bringing two corrents of different links where. Still I risted this place occasionally, and of electricity, of about equal power, near to each oth. er. An instantaneous union takes place, and with it mosphere, but more particularly of its electrical ess. dittons."

We observed these sounds to increase in force, and they seemed to afford a kind of gratification to the spirits present, somewhat similar to that experienced by boys on a Fourth of July colebration. We mitt ear Indian friend if we could have a repetition of the phenomena? "Yes," said he, and I saw him throw heard, even louder than the former. This purplied into confusion. Most of them supposed it was an e-

their view. At this, his anger became unbounded.

" Now," said our Indian friend, " you have been Dering this time he was engaged in muttering a low brought here to night not only to witness these ple-

to speak to us. At this point, the leader of the had felt certain that be had now found traiters in his bard. but no scoper had he come up to us than he was conpletely enveloped in a mist. This led some to doubt the electricy of their leader.

At this time we left the room and occupied a pedtion upon the verandah, in the moonlight. All was quiet around us here. In a few moments we were Joined by our ladien friend, who said: "Now I who who are invisible both to them and yes. These offing circles that are held on earth for the purpose of are really not wicked, they are not, generally speak want of integrity among physical modicus that is in common. The phenomens which they present are well important, awakening inquiry late the profound has which govern these mysterious imponderables, all when these spirits are met in a proper spirit of pale sophical inquiry, by mankind, they will be an in willing to reveal many important and valuable train But to return: Those whom we have denomics their experiments, and most of the physical ments Our object in to break up this bend, to remove the shookles that bind these spirits to this locality -ier long as these spirite remain here, they will comit

agree upon any plan of action.

In the first place I will stop all the movements which sweetest been that men or angels can realize—true are going on, and then you may come in and converse Lissay Tours truly. with these spirits. Each of you will select one, and you will find that you can hold them spell-bound; you will gradually explain to them the fact that they are not acting for themselves, but are the tools of other spirits who are keeping them in this condition of servitude.

Each one will doubt this, but I will reveal to them the fact by showing them how they are connected with and controlled by other spirits, who will be made manlfest to them, for the first time, by a very simple act of my own. It is natural for every one to bate a con-dition of servitude, and you can readily imaging must will be the effect of this.

Everything having been arranged, we entered the which we had clothed ourselves in the early part of and language of the most denunciatory character was freely indulged in, not only in reference to each other but also toward us.

After we had taken our places according to direc tion, the indian proceeded to wave his hand, when immediately all the confusion ceased, and no more quarreling was heard. After a few moments of allence the spirits separated from each other, and each of us approached one of them. My friend approached the leader of the band, while I turned to one who seemed to have considerable influence among them. I said, my friend, I wish to speak to you. He replied in a rough manner, desiring to know what business -I had there. I answered, that I had come to do him good and render him more happy, and after informing him that I had witnessed the ceremonies of the even- brightest parts and set them to our daily songs-let us ing, I then began cautiously to show him that he was only the slave of others. He replied that he thought it book in which they are written-let us set them as or throw off the chains which. bound him and all of hour of our immortal lives ! Do we fear to make the could break these chains, and emancipate them all, we too much "thieves" and "robbers" to do this? earnestly with us in order to do this. By this time loudly condemn others? Are we preaching the gospel several others had come near and were listening to our conversation. My friend had proceeded about as far with the leader, and some who had come around them. We now explained to them how they were used as tools by spirits who possessed more knowledge, and consequently, more power. At this point, our Indian guide advanced and revealed to them their spiritoppressors, and soon showed them how completely they had been under the control of these. These controlling spirits not being fully aware of our intentions. thought they were amusing us by compeiling the others to go through their performances, in doing which they at once perceived how much they were influenced by those spirits whom they had never seen before. The leader of the band was the first to speak. Said he: "I see this is so now, but what shall we do?" The In-

dressed them as follows: "The first thing for you to do, is to separate. For so long as you remain here together, they will have this power over you; and if you remain together, you will be drawn back to this place and kept in the same condition you have occupied for so long a time, and which is by no means desirable or agreeable to you." After some further conversation, in which we informed them of some of the changes that had transpired since they left the form, the leader said:

dian who had remained slient until this time, now ad-

"I speak for myself, and for the whole band, when I say that we desire most earnestly to escape from this condition. We have come here from time to time from our various hiding places, night after night, and when the approach of morning has come, have returned to our biding-places to pass the hours of day away from the hannts of men in a condition of partial consciousness. And if what you have told us in reference to time is true, we must have passed many years in this condition, occasionally being aroused by those spirits whom we now perceive to have been our masters. We have not fully realized who or what we were." Then assuming an anxious look, he said: "Have you come to pronounce judgment and sentence of cternal punishment upon us?"

We now explained to them our mission. We then conducted them out to the portico, where we spent some time with them. The Indian now left us, and the leader of the band desired to know of me whether he was not an enemy. Said he: "I have often seen him about these premises, and I never felt comfortable in his presence." I assured him that he was actuated by the best motives, and that to him they were greatly indebted for their deliverance. I was impressed to speak to them as follows:

"The great law of progression runs throughout the entire domain of matter and of mind, and holds within Its influence all forms, from the simplest atom to the most complex structure, and on the plane of life every thing, from the monad, through all the varieties and grades of life, up to the highest spiritual organization, and there exists a relationship among all these which hold the relative ranks above and below each other, so that they act upon and influence each other, and the higher power always controls the lower, and whenever any being or class of beings come to occupy a false postprogression cannot operate upon them; they are either crowded out of existence, or driven into such a position as to be under the law of progression as it ope rates through those above it. In this manner races of spimals and of men have passed away, because the link between them and that race which is just above them, has been broken, and they cannot be drawn up

The point to which I would especially draw your stiention, is, that the same law of gradation and mutust influence exists in the envirtual, as in the material world, and that just above and below each one of us there exists a class of spirits who exert an influence upon, and are influenced by us, and whenever the relationship between these is such as to interfere with true progression. It should be changed; though on this plane no one can be crowded out of existence. You have been under the influence of a class of spirits who have used you as instruments for their own amusement for a long period, and you feel that you have made but little progress. It is therefore time for you to change your position and the relations which you hold to those around you. Let each one then select such companion as seems most attractive, and go away from this place. Our mission here is to sid you till the world cried. " Outcast." In this. You may see each other at times, but you till the Jews cried, " A friend of publicans and sin must understand that the pseciation is broken up. and whenever you feel that in coming together you are drawn into the same condition that you have so often been here, separate at once, and go to your places."

The Indian now returned and brought with him seven spirits, who were at once recognized by the band es baving been fellow-ansierers with them in that room when it was used as a hospital. "These," said he, "are those who will now take you in charge. Our mis. sion with you is now accomplished. You will go with these." Each one went with a companion, after

mutual farewells and promises to meet again. "There," said the Indian, "we have sent seven happy spirits on their way rejoicing. We have broken the chains which bound them here. They will no longer be localized spirits, and we will find ample reward in the consciousness of baving done a good act. I have learned something of my true mission, having been setting, as you are aware, under the direction and care of spirits whose plan I have thus far successfully carried out. You have learned much in reference to May 10, 1803.

smeag them, and they would not all of them now the condition of these spirits, and the practical work; logs of the physical laws, and they have gained the

Hanny T. Child, M. D. 651, Get 1803. Briginal Essays.

## THE SPIRIT OF CONDEMNATION.

It is " the hour of prayer." Clairvoyantly I behold throughout the wide realm of Christendom the gatherlogs of the great multitude. In camp and chapet, in cottage and palace, with Catholic and Protestant, with dissenter and Spiritualist, a one idea is prominent. house again, having first thrown off those elements with No matter how diverse in sentiment, how antagonistic in doctrine and feeling, this one idea animates all for the evening. The excitement was still very intense, the time ---- Our cause is sacred." Sectarianism lives and feeds upon this one idea, and can we deny that among so called modern " Reformers" the pure and holy teachings of the angels have not yet taken deep root in our hearts. How many of those who to day assemble in their various places of meeting as dissenters from the Orthodox faith, can set before the world an example of " patient continuance in well-doing," which shall carry with it more than the weight of words-yea. an argument which, in the sight of heaven, naeda no defence?

How many among Spiritualists have, in reality. reached the plane of a true Christian charity? Reader of the BANNER, bave you and I lived the les. son o yet? Not yet! Let us read it again-let us study it-let as judge ourselves by it-let as frame its gild the leaves that contain them, lest we forget the was just so, but how could he get away from this place, jewels in a golden circle which shall embrace every them so firmly. I told him that there was power that experiment-do we shrink from the application? Are but that it would be necessary for them to cooperate And are we "the worst" of criminals, that we so of love for the angel world from the public platform, and the gospel of denunciation, the gospel of repudiation, from the open doorway of the lips in private soclety? Are we putting on the angel robes to dazzle or charm the outward sense, speaking great swelling words of hope and beavenly wisdom, while, like a barren fig-tree, no fruits of the spirit are found upon the branches of our short earth life. Oh, so short a time to bless and love and redeem our afflicted race, and its precious moments perverted to the worship of a jealone God-a God that leads us on to " curso." and and not to " bless " 1 And this, then, is why so many brothers and sisters, in the weary march of life, must thrust the sharp and crnel dart to the heart's core, and cause the rich, red drops to mingle with the tears that millions weep ! Ah yes, the voice that spoke through eister Cora has told it all.

The tribunal of a more than mortal authority is today erecting its judgment seat in the heart and conscience of every true soul, and the public sense cannot long withstand it. We may love the truth fitly spoken. but we love it more when lived. We may talk and preach and write of reform and progress, and all of that, but the great-world will, with all its vice, call us hypocrites, till we live all that we preach. And it has a right to. We may be thankful it does; for if we are right, the world cannot hurt us; if we are not right, the world may show us the truth we need.

Still, we must have some standard. And what is it? A very simple one indeed. The simple " golden rule," and the great truth which underlies it. God made all men. and made them just exactly what they are. Far beyond any one individual's control, lies the great world of conditions and circumstances which make the man and the woman each the one conscious soul-identity. Each is alike dear in the sight of the eternal Fatherthe hosts of pure and blessed spirits-the mother that gave the physical birth, if she be a mother ludeedand should be alike dear to all the members of the great human family. When the true reformation has taken root in the soul, you will hear no more cursing. for this habit is fixed only in the unregenerate heart.

The true Spiritual or Christian Reformer is like his divine ideal. There is no moral greatness be may not attain to, though circumstances may prevent its full and complete manifestation. But if one assumes to teach others the truths and responsibilities of a spiritual tate, is he not first pledged to the world Bround to live up to the standard he sets before the multitude for their acceptance? And is it not the greatest moral virtue, when, despite the censure and misconception of the world, we can dare be just and true to God. to ourselves, and to all mankind?

It is a small thing indeed which we are required to do to ensure a calm and peaceful frame of mind for the possessor, viz., the exercise of a tolerant spirit. a forgiving spirit, the spirit of blessing, the spirit of recognition, the spirit of divine equality. The recognition of every child of God as an immortal being with a heavenly heirship, and by the laws of divine equality, no higher or lower, no better or worse, than ourselves. This makes every child of earth and heaven just what homest be, because the tion in relation to those around them so that this law of | Lord Omnipotent reigneth, or his laws, which effect the same as if they were the direct influence of a consclous will power from the great intelligent cause.

As with clairvoyant sense my spirit goes out to-day and listens to the Sermon of Life from thousands of lips, I hear the words of prayer and praise to God and his angels. I bear the measured notes of music, sweet as the skill of man can draw forth; I see multitudes moved by the power of language, and the great-world of thought kindle with the glow of increasing light; but with all that has been well said, well done, in the way of worship, one great, one glaring imperfection has marred the beauty and glory of the scene, and aprend its pall of darkness over the stained, window and the golden-fringed coshion of the church-marred the enjoyment of the solemn hour, and left its shadows alike in the hearts of both priest and people. It has spread its lengthened outlines over the heads and hearts of the great multitude-it has crept with the subtle, stealthy tread of an invisible foe up the steps of the altar whereon were laid the choicest of soulgifts-it has even wound itself boldly and defiantly amid the rurest flowers of angel bestowal, and sipped from the same cap which ministering spirits held to the lips of famishing mortals ! It has pursued the innocent It followed a Jesus ners "-" crucify him"! By it a Paul was martyred. and that was recorded-by it a Stephon was stoned, and the breath of forgiveness wreathed his name in immortal glory. And how many have lived and blessed the world with great truths? How many live thus to-day. while this spirit of condemnation is flourished like a jeweled dagger, and without mercy, too, in the bands of chosen " teachers, till plunged to the bilt in their devoted bearts.

But with this wholesale indulgence in a permitions babit, the world at large is becoming quite weary of it, and suspicious, likewise, when it takes on its vilest form; viz., that of slander. All know that not one victous person has been reclaimed by it-not one social evil has ever been removed by it, but families have been broken, children rudely torn from their parents, brothers made deadly foes, the tenderest of friends parted, men made criminals in the eye of civil law, women made homeless; and we question if any great

o "Christ's Lesson of Charity ;" by Mrs. Untoh. BARRES,

political war which has over convulsed nations has been more deadly in its effects upon the peace of families, neighborhoods and communities than this vice, which is termed by our angel-instructors the " worst kind of murder." There are many who know from observation and experience its baneful effects; but certainly the author and abettor of the crime is more to be pitted than the victim. Let him lay his plans ever so admitly, let bim off his words with all the pullsh of pretended merit, there always comes a day of penalty to bim, and the "universal rule whereby to judge of homanity"† lays bare the naked facts.

Can we hope that wars will cease till men cease to oppress and condemn? Have not we, as Spiringlists, They all have turned from me, refusing to own been as arbitrary and oppressive in our judgment of others as they whose doctrines we repudiate? It is time that we bring our judgment home to our own hearts, for not yet have we learned to worship as truly and as innocently as the birds that woke with their sweet songs the thoughts I have penned this beautiful Sabbath morning. 'T is time, too, that we as bravely work for the right as we have zealonsly, and rashly. too. condemned the evil. 'Tis not by "cursing' that we win the race-whate'er the deeds we sow will rise again all multiplied, and blessings dropped with ellent hand, a thought, a wish, may yield a harvest in the coming years, whose crowding wealth shall choke the polson weeds of hatred quite, and make them obsolete. Then,

Though earthly interest takes flight, Or sobs upon the sod, Let us still dare to .. do the right, And leave the rest to God. Do what our duty calls each day, Regardless what the world may say.

Though scotts and jeers our frenzied foes Rull on us like a flood. Or weave a web of aubtle wees, They cannot harm the good. The clouds and shadows here we have Project a glory to the grave.

Ob then we'll bravely bear each blow; A blessing will be given-If not in this black world below, in yonder smiling heaven.

We'll walk the way by martyr's trod,
Do right, and leave the rest to God."

FRATERNITY.

† See last column on first page of Mrs. Hatch's lecture, published in the BANNER of May 16th.

## SABBATH SCHOOLS.

BY W. A. BMITE.

I am glad, Mr. Editor, to see the subject of Sabbath Schools attracting the attention of some of your able correspondents. It is one which we deem to be of vast importance. We may either stop and inquire how they work beneficially on the minds of the young or we may admit the fact, and build thereon; but that there is a central point of merit in Babbath Schools but few will deny. Yet in what does that central point consist? It is stated on good authority, that a vast majority of the inmates of State Prisons and Proftentlaries were never the students or members of the Sabbath School, and are but little acquainted with the Beriptures; they are not praying men; apt to be in temperate and profane, while very little profanity or intemperance is found among the patrons of the Subbath Bebools. And, may we ask, are there any vices encouraged by them? 'Are the young made any worse. socially or politically, by such training? And at the same time, I feel to endorse the article lately from the pen of Mrs. E. A. Kingsbory, on this subject, in the BANKER. Indeed, it is full time that we were swakening up to the importance of our mission as reformem. It is necessary to awaken the moral and religious sentiment in children, and enkindle their reverence by placing worthy objects before them. But to ask them to bow down in blind adoration to the Bible and its dressed on baturday evening by E. V. Wilson, in a patron saints, Moses and Joshua, and David and Solo very able argument on the "Proofs of Spiritualism." mon, Abraham and Isaac and Jacob; with all their follics and vices, and encourage, nay, require children to read and emulate. Is it right ?

We must teach that the world was made six thousand years ago; that Adam was the first men: Cain was the first murderer; that the world was square the popular literature, the songs and poetry of the and flat; the flood covered the earth over thirty though that it had taken deep root in the hearth of the name of the songs and poetry of the and flat; the flood covered the earth over thirty though the floor shows sen level; that the rainbow was first people—that it had gained more adherents then any orested after the flood was gone; that eight persons existed in an ark, with a mass of animal life two or future welfare of mankind, than any other system of three times its bulk, for one year and ten days with morals or religion the world had ever seen, and that it existed in an ark, with a mass of animal life two or provision and water to match, while the ark was un. was speedly destined to supplied every other kind of ventilated and water-tight, and so on to the end of the chapter! Let us introduce and sustain Sabbuth Schools adapted to the wants of the rising generation. and in which Truth may be taught without malice or wrongling; then, and not till then, may we hope to secure the blessings of well-trained childheod, and an intelligent, upright, and worthy manhood?

## Correspondence.

Our Cause in the West.

Last evening Mrs. Emma P. Jay Bullene completed course of five lectures at this place, which gave great satisfaction.

Mrs. Bullene to the pioneer lecturer here, and well did she discharge that important and difficult office. All concede that her lectures were unrivated in origin allty, beauty of language, purity and elevated mora sentiment. Her prayers and singing were angelic She did much good here.

Three and one half months ago there was but one single avowed Spiritualist in Princeton. Now we have at least twenty avowed Spiritualists, while as many more are really believers, yet lack as yet the many more are ready sentences, so that the deceased and her moral courage to avow their belief. I was one of the Having no acquaintance with the deceased and her first of the new converts to the Spiritual Philosophy. relatives, the usual Information on these points were after I had read your namer fifteen months, attended given him; but by the broadest infection of exthe Spiritual Convention at St. Charles, Ili., in July lost, and had, for the past year, with much pains and without blas, carefully and deliberately investigated the merita of this new philosophy. Mrs. Julia Brown of Prophetstown, Ill., test medium, was also present with us during this meeting. She gave us a great va riety of beautiful and convincing tests, and excellent delineations of character. Mrs. C. M. Stowe will deliver five lectures at this

place, commencing November 18th, and coding with Yours for the trath, the 22d. MILION T. PETERS

Princeton, 14., Oct. 13, 1803.

Another correspondent, George W. Hatch, says:-None but golden words of praise from the nen of better writers then myself can do Mrs. Bullens Justice as to the worth of her spiritual lectures, and though this commission is intensely orthodox, yet to it she has been an angel of light and love. Her style is not only elegant and pleasing, but of the highest order of in tellect. Bhe receives subjects from the audience, and discourses imprompto; and while she dispenses intellectual pearls of priceless value to wondering and greedy hearers, she also wine their respect and admira-

## Correction.

MR. EDITOR-Hrs. Moulthrop made a slight mistake In her report of the Belviders Convention, the said that I, in speaking of 8 P. Leland, said his mother told me-her son was a natural liar. I said a friend of Mr. Leland's told me he had some talent, but his pro pensity for untrathfalness would rain him. H. F. M. BROWN

Written for the Banner of Light. DEATH BONG OF THE OUTCAST.

BY DE VERE TINING "Whom the heart of man casts out, the heart of God

Ab. alone, slone ! not a being is near. As I wander abroad mid the tempest's career, And list to the turbulent night wind's moan. As they dismally murmur, Alone ! sione !

Alone? Ah, ves, with no fund one to cheer ! Of the many in childhood my heart held so dear; A tie for the fallen one, wandering alone.

Oh, Father, of mercy ! why, why was I born To suffer humanity's censure and scorn? To feel that no friendship on earth is my own-That no one will love me-that I am alone!

T is true. I have sinned, but a woman's warm heart Beats still in my breast as the burning tears start; Can nothing for one youthful fully atone? My God 1 must I was thus sorrow alone?

Oh, man-heartless man I why turn from me now? As angels I still were as pure but for thou; Remember the love by the Nazarene shown To the erring and weak. Leave me not not slone !

And thou, too, my sister, dost thou turn away With a smile of contempt from the lone one astray ? Oh, then am I lost ! If no mercy is shown in the heart of a woman, I'm truly alone !

Ah I you who are pure and sinless, howeve Lest misguided love lead you into the snare Which the tempter bath set, for, virtue once flown, Mankind will forsake you to wander alone.

There's none in the cold world to soothe the torn heart.

To bid the sin promptings of anguish depart. To bld you hope on, and with love's carnest tone, Assure you, though fallen, you are not alone.

Why, why do I weep for a fireside hearth, When thousands are rev'ling in pleasure and mirth? I have called at the manufors where plenty was known. But they bade me " depart !" - and I journey alone.

But though men may turn from me and darkly revile. Though angels themselves cease their love-blighted smile-

There is One sitteth high on the heavenly throne. Who never will leave the weak children slupe.

Wild, wild sweeps the wind o'er the desolate world, And my frall being shivers with terror and cold ! "Tis past-and I'm happy-list! whence that sweet tone?

'T is the bright angels singing. I am not alone !

How cheerful and warm ! and I am not alone, Though earth-friends have left me-denying to own-For the angels of God from the mansions above Come gently to soothe me with kindness and love.

And they ask me to go to their beautiful home-That bright land of peace where the glorifled roam, Where sin, and transgression, and tears are unknown-And I go, gladly go, where no soul is ALONE!

. The above room was sent to us a few works before the inmented and talented young author pussed on to the Burnmor-Land - Eo. DANKER.

### Wisconsin Association.

The Spiritualist Association of Northwestern Wis. consin beld its annual meeting at Oshkosh, on the 13th and 14th inst.

Nature and revelations, facts and philosophy, were made to bear incontestible evidence of the great truths under consideration. Bunday morning, as well as Saturday afternoon, was

devoted to Conference meeting, after which Warren Chase delivered one of his characteristic lectures, in which he contended that Spiritualism controlled ther system of belief ever did in the same length of time, and that it was better adapted to the present and

At 2 r. Mrs. S. E. Warner addressed the meeting. Her lecture was a good one, (as all of hers are.) showing among other things, the difference between a lead faith and a fiving and glorious knowledge con-

corning the future.

Sunday evening, E. V. Wilson lectured on "The State of the Country." This was a grand effort. Himself a ife-long Democrat, who youed against Mr. 1. Incoln, he fully endorsed his war-policy, proclamation, and all, giving traitors both North and South such a seathing as they seldon get. Carrying the entire audience with him. (some he carried out of the door before he got half through.) and being tumultuously obsered all the way through, he closed a speech of nearly two hours in length with a peroration which electrified

The next questerly meeting was voted to be held at Lac on the 12th and 13th of December next.

The following resolution was unanimously passed: Resolved. That at all subsequent meetings of this Association, persons attending the same, unless spe-cially invited by friends to their homes, will be ex-

pected to provide for their own entertainment.
J. P. Gallur, Secretary.
Ochkoch. Sept. 20, 1863.

A CLERICAL BLUNDER AT A FUNERAL .- A singular case occurred at a funeral recently in one of the towns of Mindlesex County, bordering on Essex. A young, unmarried lady dying suddenly, a clergyman was juvited from abroad to officiate at her burgal. fating facts, the reverend gentleman in bis long prayer" turned the mulden into wife, mother and grandnother, and supplicated carnestly for the bereaved husband, children and grandchildren. As no one dared stop him while praying, for the purpose of setting him right, the effect of his language on the father, mother, rethers and sisters, and of her bear relatives, was dis treasing, and on the large audience ludicrous Af-ter the amen was pronounced, the conductor of the uneral told the minister of his "awful blunder." which intelligence naturally put him into no enviable frame of mind, while it did nothing toward mending matters. The mother of the girl, we are told, desired that he should go over with the service again, and pray "according to circumstances." This, however, was not done, and without further remarks the meeting wardismissed. It was universally conceded, that either the minister should have been better "posted," or more mindful of his instructions.—Inconigator.

STRENGTH OF TRUE LOVE. Go from me. Yet I feel that I shall stand Henceforward in thy shadow. Nevermore Alone upon the threshold of my door Of individual life The uses of my soul, nor lift my hand Serencily in the squahine as before. Without the sense of that which I forbore. Thy touch upon the pulm. The widest land Doom takes to part us, leaves the heart in mine With nulses that beat double What I do hat I dream include thee, as the wine Must taste of its own grapes. And when I sue God for myself. He hears that name of thine.
And sees within my eyes the tears of two. -[ Mrs. Browning.

True delicacy is always more wounded by an offence from Itself than to Itself.

Bin in the soul is like Jonah in the ship it turns the smoothed water into a troubled occan.

Stopping Right in the Rapids.

The President is a good story-teller, but he possesses

the not too usual merit of giving his stories the very point and application which makes them all the more effective. In this view, he may be said to possess the shrewd mother wit and wisdom of old . Loop binnelf, the father of fables, and of whose book the President was temarkably fund in his younger days. A happy retart is just now fathered upon him, which we cannot refuse to reproduce, especialty on it is so applicable to the present state of affairs in the country. An honest farmer applied to him, not long since, to secure ble assistance in collecting a bill against the Government. for damages done by troops passing through his premises. The President referred him to the proper officer, whose duty it was to attend to such matters. But the farmer would not be thus satisfied, beirnying his anxiety to have the Provident look into the case bimself, and settle it for him as it ought to be settled; " for then," said the farmer, " they will attend to it at once-otherwise I may have to walt a long time." But," said the President, " I have no leisure to look after such things." " it won't take more than a few minutes," urged his visitor. "You remind me of what occurred to a friend of mine on the Mississip. pl River." said the President. " He was a captain of a steamboat, and, when passing through the rapids, he always took the wheel and atcered the heat himself. One day, when he was in the most difficult part of the stream, a boy came blubbering up to him, crying. Captain! Captain!' Well, what do you want?" . Oh, do stop the bout; I've hot my apple arechard ! " The farmer saw the point of the story, and wisely concluded to collect his bill in the usual routine manner.

### Passed to Spirit Life:

From Rockingham, Vt., July 20th, of dropsy on the oraln. Hattie Maria Smith, aged 1 year and a mouth. Both father and mother had crossed the ellent river before her, and as I looked upon the little form, so beautiful. I could but exclaim, . It is well that the ewel has departed."

From Ruckingham, Vt. July 25th, of heart disease, Enoch Wetherbee, aged 76 years. He was one of the first in this town to embrace the

noble philosophy of spiritualism; and it has ever been to him a source of pleasure; and is now a comfort to bls surviving companion, who fully believes that though lost to sight he is often near in spirit, and auxiously does she await the summons to "come up where separation comes no more.

Prom Baltimore, Vt., August 11th, of diptheria, Leonard H., aged 5 years and 7 months. August 19th, Ella, aged 4 years and 1 month, only children of Frankilo and Hannah Parker.

it seemed when little Leonard's form was fald to rest, as though the parents' cop of surrow was full, that no lips could speak their agony; but fills was with them to divert in a degree their grief. with them to divert in a degree their gifer. But as a guzed on her flushed check and glossy eye. I feured that the dread disease was working there; and indeed in a few short days the summons came that again I was wanted there, for Ella's spirit had somed away, and they wished again to listen to the inspiration that flowed through my organism, to gather, it possible, some truth or ray of light that would whisper peace to their souls. The trial with my own technics in reto their souls. The trial with my own feelings in responding to their cull I cannot relate, for all the love sponding to their cull I cannot relate, for all the love and affection of a mother's nature, welled up within me. and I felt that through me it would be hard to give utterance to consolstion; but I said to my own sympathetic nature. The still, I must go where duty calls me?" and in just one week from Leonard a bardal, I stood again in their home, the house of mourn-Goatly did the angels strive to still the troubled waters, and bind up their broken hearts. When I darlings, and witnessed the parents' agony, I could but pray. "Father if it is possible, let this cup pass from me." That angels may surround them with their pare atmosphere, and so unipress them as to enable them to realize the presence of their darrings, is my constant prayer.

From Rock ugham, Oct. 9th, Charles A., infant son

of Aluh and Mary Muss.

The little bud tarried long enough to on lear itself to all, and it was bard to witness its suffering. May the parents, sisters and brother look not upon the little mound as the resting place of their darang but behold angels gently leading it in the regions of the summer land, where suffering is naknown.

SAROH A. WILEY. Bockingham. It., Oct., 1863.

In Cambridgeport, Oct. 11. Anna M H. Hall, aged

16 years, 11 months 9 days
This frall flower, so soon hilghted by the destroyer.
(consumption) has been transplanted to hisson in the spirit land, where, clothed in roles of parity, she will five on through eternity, and her angel voice will be beard again and again, while ing peace to the parents and little sister that now mount her sudden departure, and yet rejoice in the truth of Spirituali-in forms gathered around her before her gentle spirit took its light, and the placed smile that remained on her countenance, spoke of the peace within. And as looked upon that wasted casket ofter the spart a desture. I asked that find and his unnistering angers night make my exit as calm and pears tot as was her-. May this loss to the sorrowing parents and elster be a lassen in the ye also ready." and enable them to trust ever in the power and love of the latter that doesn all things well; and us the nugel would holos weet communion with them, make the remainder of helr days here happy; and when carried away to join he loved one, may they be us happy as she was.

From Stevens Plains, Me., on the morning of August 31st, our dear mother, Mrs. Mary Whitney, ages a seers, quietly fell asteep to awake annel the beauties and enjoyments and greeting of triends gene before in the "bigher life. The words of Jesus, spoken in referen - to another,

Sample Linesven.

Someredie, Meer,

were most emphatically true of her-. She hath done what she could." Her life was one of continued use. fulness and tender solicitude for the welfare of those she loved, always performing life's duties with cheerful faithfulness, and bearing its trials with patient fortitude. Seven children survive her, to whom she was thonys a mother, retaining the same affectionate anxiety and watchful interest for them in mature life that protected their infancy and guided their childhood, and though moral form has pussed from our sight, the vision of her geodness will always he before us. ... She retained her faculties almost unimpaired until he last, making her closing life strikingly of the sun setting in its brightness at evening, influly casting its lingering rays upon the wandering cloud. Even so does the light of her fife and example shine upon our pathway, leading us in her footsteps to the nume on the other side, whither the unbroken the of the los is drawing us. FANNY A. Cook. her lose in drawing us.

From Sangerville, Me., of diptheria, July 15, George From Sangerville, Me., of dipilieria, July 15, George Henry, son of George Douty, aged 22 years 14 months. Also, Sept. 29, of cancer, George Douty, father of the above, aged 60 years. Also, Uct. 17, of dipitheris. David J., youngest son of the above named George Douty, aged 17 years 7 months.

Thus in the short space of three months have the father and two sons been removed from that stricken family. The funeral services in the first two cases were performed by Charles A. Hayden, and on the last occasion by E. B. Averid, and on each occasion by E. B. Averid, and on each occasion by E. B. Averid, and one sach occasion by E. B.

occasion by E. B. Averill, and on each occasion large audiences of neighbors and friends testified by their presence their sympathy for the horeaved, and their respect for the departed. May the widow and the romaining brother and wisters be abundantly sustained in this season of bereavenent by that knowledge they have obtained, and those bopes they cherish of spirit communion, and of a reunion with their loved ones who have passed on before them.

From Westbrook, Me., Bept. 12th, Willie, aged 5 years 2 months: Out. 6th. Annie, 4 years 1 month; Out. 11th. Alice 51, agest 1 year 1 months, children of lavl and Mary A. Cram, passed on to the abode of

Very heautiful were these little immortal buils as Yery heaviful were these fixed in morray outs at they unfolded in their carth-home, but the destroyer came and blighted the beauty of their outward form; the spirit has gone upward to unfold in brighter beauty in the bright "summer-land," Each little voice is hushed on earth to be attended to more perfect melody as it joins with the little band who have be-fore passed onward, in singleg their songs of love to the dear ones of earth. A. ESTES.

In the smallest of Oct. 18th, Eleanor Love, only child of F. L. H. and 1. M. Willis, was borne by the argels to the Bummer Life.

This fager is insured every Manday, for the week ending at date.

# Banner of Light.

BOSTON, SATURDAY, OCTOBER 31, 1863 OFFICE, 158 WASHINGTON STREET.

BOOM No. 8, Ur STAIRS.

WILLIAM WHITE & CO., PUBLISHERS AND PROPERTORS.

FOR TERMS OF SUBSCRIPTION SEE EIGHTH PAGE.

LUTHER COLEY, . . . . . . EDITOR.

The Imag. "I cannot believe that civilization in its journey with the sun will sink late endiess night to gratify the ambitton of the leaders of this revolt, who seek to

' Wade through slaughter to a throne
And shut the gates of mercy on mankind \*

but I have a far other and far brighter vision before my gaze. It may be but a vision, but I still chorish it. I see one vast Confederation stretching from the frozen north in one unbroken line to the glowing south, and from the wild billows of the Atlantic weaks and to the coloner waters of the Pacific; of the Atlantic wests set to the column sators of the facility and I was one people, and one law, and one language, and one faits, and, over all that vast Continent, the home of freedom and refuge for the oppressed of every two and of every clima, "- Extract from John Bright's Speech on American Affairs, detected at Birmingham, England.

#### The War-What it has done-What it is doing-and what it is to do for the Nation.

It never has been more emphatically believed by the people of the country than it is at this very day, that the war was sent as a test of the national feeling, and that it will result in the consolidation of it beyond what could have been hoped as the result of any other process. There are other missions, however, which it was sent to fulfill. These relate not altogether to politics and public affairs, but to matters on which rest and ramity all our social, intellectual, and retigious relations.

At the Unitarian Convention which was recently held in Springfield, in this State, the topic under disonssion being Optimism-or the existence and uses of Evil-one speaker, in alluding to the influence of the war upon the people and their future welfare, remarked with an earnestness and candor which of themselves help on conviction wonderfully, that "he wanted the Convention to go home, feeling that the war has broken up the foundations of Orchodory, and that now is the time to propagate liberal Christianity." And he added - what is just as true of one body of men and women as of another-that " we have got to become a missionary body la order to accomplish anything."

We have no doubt, as indeed few intelligent and reflecting persons have, that Orthdoxy of every stripe has been deprived of its peculiar authority by the events of this war. The process was going on for sometime before actual battles began; but it required this very culmination of arms and violence to deal out the blow for which the creaking structure was waiting First the human mind was made ready for the event; then the actual force necessary for its accounplishment was brought to bear. That must be an enslaved mind indeed which will not admit the operation of the law of progress. And we all know that progress is but the fruit, or rather the co-partner of experience-and that experience come- after much trial, doubt, grief, and tribulation. While we sit down and lament the presence of war in our midst, mourning as if we refused to be comforted for the loss of the sons and brethren whose lives have paid the foricit of national sin and cvil-we are nevertheless making progress for the great body, and through a multitude of work our people are being purified as if they were passing through the fire of a furnace, seven times

This, therefore, is true, even if nothing else be true -that the war, which is but the ellmax and colmination of the many disturbing causes which preceded it. has already succeeded in breaking up the foundations of the old Orthodoxy, laid by human hands alone and that it is still at work in the same direction to colease men's minds from ancient fetters by expanding their sympathies, quickening their understundings, and enlarging their vision. The common suffering of the time cements one of the strongest possible bonds between man and man. This done, the way lies open for the ingress and egress of all liberal and beautiful Sthoughts, such as ennoble humanity and lift up even the life-long slaves of bigotry and dogmatism. While a class of our fellow-citizens are congratulating themselves that by their own persistent labors a population of four million of slaves are to be released from servitude in one rection of the country, they cannot see that the same action of theirs tends to the disenthrallment of a yet larger body of slaves right around them -to their liberation from the gripe of dogmas which have cramped the souls of generations of human beings, and their gradual but sure exaltation in the scale of spiritual existence.

The wer has accomplished thus much, and it is yet to accomplish a thousand times more. But all this is to be reached by no "infracte;" all will be done according to the processes of established law, It is while passing through these processes, however, that the nation is to become aware of the possession of traits and qualities whose presence will be likely to sicken and disheatten any but those who abide in eternal faith. One must needs have a faith which cannot be shaken, if he would hold out to the end, in the midst of events like those which are now passing before our eyes. Who, in truth, can behold the corruption in which, as in a sink, men are daily drowning themselves for the sake of gaining temporary wealth, without a twinge of doubt, and a sharp pang in the tegion of faith? Who can believe that the disgrace. ful scrambling and clawing which is everywhere apparently taking place for the mere pickings of a great war like the present, has any necessary connection with the overthrow of conspiring rebellion or the advancement of the nation? Who does not instinctively evert his face with an inward shudder, looking at this general mockery of our national woes by a struggle for place, power, and pecuniary profits?

With such spectacles the heart is sickened, and offentimes gives way in balf-despair. And yet this nation is to pass through its flery judgments, prolonged and continued until the day when the people are willing to unite upon a higher plane of action. So long as men are chiefly engaged in moking fortunes off the wounded body of the nation, is it to be expected that those wounds will heal? or that, while a wide and wild game of robbery is going on, those higher motives and spurs to action can have play, which are finally to lift us all out of the deep of this death to the plane of a b tier and truer national existence ? Will there be progress until we every one advance for ourselves? Can the nation be saved by a common re. solution merely to get tich off its miseries and misfortones? Can we collect, like so many carrion-birds. about the carcass of our country, and croak forth our faith in its resurrection to a brighter future while we alt and pick its bones? It never was so in the history of man-it will never be so in the history of nations.

As soon as the men of the land rise up together with the determination simply to exait their country's name, and combine their faith, their hope, their prajers, and their efforts in the sole work of building up a nation on the basis of truth an justice, righteousmess and purity...instead of upon the remnants of our | we are willing to wait and see what it is to be.

ruption, the schemes of intrigue, and the actual waste of innate power -- there will come to us all the salsa tion for which we profess to pray; but until we are ready to put away the selfish practices which now render virtue itself effete and destroy the last vestiges of manly patriotism, we may look for a mildew for all our national hopes, and a deadly blight for the anticipations which we have idly cherished. It requires good men to make a great and noble nation; that is a very different matter from a commonwealth of plunderers and extortioners of corruptionists and thieves. One and ed on miserable paper. The very ideas and sentiments another of us may imment this current state of things as long as we choose: we shall continue to lament it home to the mind and heart with increased power until a bitter, bitter experience has chastised us into a love of truth, and bonor, and purity. And the war in our opinion, will not naturally end until it has sonceeded in scourging all the devils of the day back to their dens, and liberating the scale of men and women from their dreadful thraildom.

#### The Wrongs of Scandal.

The great evils perpetrated by that unruly member. the tongue, are innumerable as are the varied forms ond look, and to say if all that we have ventured to that slanderous intentions assume. Sometimes with speak of it is not true, and more too. buneyed words and carefully modulated tones, the venom is concealed, whereby a heart is poisoned forovermore. So insidious are the approaches of this prevailing foe to all household peace, that it is often and Lee, all last week, it puzzled the military men welcomed as a warning friend, when it should be chased from the hearthstone as the invader of domestic happiness. The slumbering fires of Jealousy are of defending so much country. No sooner did he begin by it fanned into a destructive blaze; the first suspi- that movement than he was followed closely up by Gen. cion of the guiteless soul is aroused, never again to be lee. A few sharp fights and some skirmishes were all banished. Into the maiden's car it whispers tales of that signalized that military operation; in all of which, treathery and deceit; over the wife's heart it spreads however, we find that the Union army, though surthe pall of a broken trust; it broods by the firesides of prised somewhat in the several attacks, got decidedly the hand, disguised in various shapes; a persecuting, the best of it, beating off the enemy triumphantly, haunting demon! And is our weakness we give admiltance to this colling serpent, and permit it to be by Meade. But whether it is the rebel intention to come a familiar guest. Alas, for human short-sightedness! A wisely disciplined soul would, with right- another raid into Maryland, and perhaps even into eous indignation, drive such an intrader from the Pennsylvania, is still an open question. No one home circle. Wisdom would not for one moment lend seems competent to settle it. We have every assurthe car to Scandal's embellished tales of wrong, nor heed, with one accelerated heart-throb, the malicious teeting Washington and defending Maryland. Yet it aventions of the worst enemy to the soul's repore.

Most painfully do we endure those recitations of vil. and ead and bitter, and losting is the penalty we pay for imbibling the poison of suspicion into our earth. minds and hearts. Charity, as taught by Jesus of old, as urged upon us by the inspiring angels of the present, blds us rather attribute to ignorance than to willful design the wrongs committed against us. Blan. der is productive of blitter, bateful, and revengeful feelings. Charity, ever prudent and discreetly slient, leads to forgiveness and barmony. Sad is the gossiping propensity among women, debarred by the prejudpled by the Order, were thrown open to the inspection dices of custom on the one hand, from participation in active labors, and on the other, shut out from useful occupation by personal indolence and false pride, they indulge most freely in the revulting recreation of tattling; seeking not for the bright places in some clouded soul, but dwelling with astonishing pertinacity upon unamiable traits, dwelling and exaggerating paid out for benevolent purpose to their members, pon every fault.

Private experiences often lead the unhappily marnorcliability of friends. Such persons always bring with them a foggy, unpleasant atmosphere. They chill you mentally and morally. To their eyes creaonly trouble and apprehension are with them the per, manent gifts of life. They dampen all enthuslasm. and drown all wholesome gladuess in a is brying! fount. You praise so and so with all the fervor of friendly feelings; the gossip ... knows something that time in the large and elegant hall, to the music of would soon cause you to change your mind, and the Brown & Baldwin's band. Altogother it was a very dart of suspicion enters your soul, and your day is sud dealy clouded by the gluon of disappointment. The reandal monger has weapons of all degrees at command; looks, mysterious shrugs, signs, sighs, and half hints: but you never find a truly mirthful spirit blest with the gains of wisdom, and enriched by duily deeds of love.

## A Call for Volunteers.

Now that the elections are principally over, and there is nothing to hinder the people from making ear nest and united efforts to fill up the ranks of the army, the President has made a call upon the several States for a fresh force of three hundred thousand men, to be raised by voluntary exertions instead of by draft Of this number, Massachusetts will be required to raise a little over fifteen thousand. It is a condition nary, then a draft will be resorted to. But It seems that the President has much more faith in the patriotic ment of the manner in which she is influenced by willingness of the people to come forward at the call spirits, and the conditions under which the poeme of their country and assist in giving the finish to the were given. The book is nearly ready for the press; rebellion, than he bas in any such coercive measure as the draft. Nor do we believe that he greatly mis advanced sheets are in the hands of the publishers; judges the spirit and temper of the people. He knows that the people regard this as their own government, and that they will do anything and everything in their power to preserve it from the efforts of its foes to de- expressed a desire for the publication of these poems stroy the structure. Now is a fine chance for all those in book form. men who opposed the draft as being ill-timed, bearing hard upon certain classes, and all that, to demonstrate lasne, and the price of the book. that a call for volunteers is better. It is certain, at any rate, that we need the men, and that they must be forthcoming in the service of the Union without much more delay.

## Dayls in the Field.

Jefferson Davis, the rebel President, has gone to Chattanooga, it is said, to take the command out of campaign to suit himself. We can readily believe that he has a multitude of motives for doing as is reported of him. In the first place, with all the ill luck of whole concern is likely to be divided for the second to be besten on the sea coust, or to lose Richmond and failing; unless he can do something very speedily to raise them, all is over with him and his fond hopes. in such a frame of mind, therefore, we are quite ready

Our Beautiful Paper.

The constant readers of the Bannan must bear with us, if we stop to say a few words in praise of the mechanical appearance of the paper. Readers of books well know what a luxury is a book printed with clear. open faced type, on thick, white paper, and so bound same with a newspaper as with a book. The readers of a journal much prefer to open a well-appearing, and even a handsome sheet, to one indifferently printwhich are impressed by type upon the sheet, come when set forth in an attractive manner. We think we can reasonably call attention to the successful result of the pains taken by us in making the favorite Ban-NER look bright, fresh and attractive. We are quite willing, in fact, to challenge for it, in respect to its mechanical appearance, comparison with any other sheet, folio, or quarto, in the country. This is not said boastingly, but satisfactorily. We only wish to ask our readers and friends to give the BANNER a sec-

Meade and Lec. What was actually going on between Gens. Meade themselves to decide. Meade was ordered to fall back, so it was said, in order to save him the risk and trouble Lee then moved away, this time watched and followed make another attempt to cross the Potomac and make ance that Gen. Meade is fully equal to the task of prowould suit us all much better if he was in a condition to fall upon Lee's exposed army in full force, and scatter it to the four corners of Virginia, if not of the

#### Odd Fellows' Festival.

The members of Boston Lodge of I. O. of O. F. celebrated the twentieth anniversary of the Lodge, on Tuesday evening, Oct. 20th, with appropriate observances in Odd Fellows' Hall, 518 Washington street. The various apartments in the spacious building occuof friends of the members, who were present in large numbers. The exercises in the Lodge room were commenced by a prayer from the venerable and worthy Bro. Rev. E. T. Taylor. An address from Rev. D. B. King followed, in which he gave a history of the Lodge, &c., from which we learned that the Lodge had widows and orphans, the sum of \$17,000, and that they still have a fund left of upwards of \$3,000. The ried, or the oft-deceived ones to make sweeping asser | Lodge has over one hundred members, and is in a prostions concerning the faisity of man, and the entire percus and harmonious condition. Bro. B. P. Shillaber gave one of his most brilliant and humorous poems, which was exceedingly well relished by the audience. The officers, past and present, of the Grand Lodge of tiou's beauties are ever enveloped in functeal vails; the State, and others belonging to the Order then followed with appropriate speeches.

After the feast of reason was through a most excellent supper was served up, to the entire satisfaction of all the participants. Then followed a very enlivening pleasant and social affair.

## The Elections.

The recent ejections held in Pennsylvania and Ohio. indiana and lowa, give profound satisfaction by their engaged in this demolition of character. Cheertoness results. Though we do not interfere in partizan poliis linked with goodness; calm browed Charity ever tick at all, we feel that we are called on, with all othwears a smile. It is your low-spirited, desponding ers, who hope for the loftlest and truest ends for their fulks who engage in slander; never the sunny, laugh-| beloved country's career, to express our pleasure over ing, joke-crucking individual. Therefore, dear read the soundness of the popular heart, which still discovers, avoid the field Mclancholy, whor if allowed to ersitself everywhere. The late elections apeak to us obtain possession, will sting your soul into distrust of of an undying determination on the part of the people all human faith and honor. Listen not to the slan to sustain their noble Government, and defend it er's story; give no attention to the tale bearer; be- against all traitors and enemies. They will not con leve , no evil, but strive for self culture, and try to sent to a divided and distracted nation, let the cost be lead all less favored ones out of the mists of ignorance; what it may. They still believe in constitutional libout of the environment of disobedience to divine law. erty, and are willing to pay any amount, either in He peace makers, not peace-breakers. Seek for indi- treasure or life, to sustain it. They are hopeful, even vidual and universal harmony, and your life will be in the midst of the sorest and severest trials, of the grand destiny which has been marked out by an overruling Pridence. We feel that the patriotic sentiment of the masses has again been directly tested, this time at the ballot box, to ascertain if it would support the stand already taken in the field.

## Miss Lizzie Doten's Poems.

We take great pleasure in the announcement of a forthcoming volume of poems by Miss Lizzie Doten. The volume will contain all the poems which have been given by the spirits of Edgar A. Pos. Burns, Shakespeare, and others in spirit-life, together with a annexed to this latest call of the President, that if the large number that were written by the talented lady whole body named is not raised by the 5th day of Jan- before she became a public medium, in a complete form. Also, an introduction, containing a full stateindeed, the "copyright" is already secured, and the and will be ready for delivery in season for the Holldays. We anticipate for this book a very large demand, as hundreds of Spiritualists and others have frequently

Due notice will be given of the exact time of its

## The Mexican Business.

We find, by the latest foreign advices, that the Paris correspondent of the London Times reports as follows in relation to Maximilian's accentance of the proffered Mexican throne: The people do not see in Maximilian's reply to the Mexican deputation any assurance that a monarchy will be as rapidly, or easily, established as ia pericable. They even go further, and look on the the hands of Bragg, and conduct the remainder of the answer as a civil relusal, rather than an acceptance. inasmuch as he asks conditions which it will be difficult to eatisfy. That is just about the view we took of the matter ourselves, when we first heard of the decishis confederate plans, he now awakes to find that the fon of Maximillan. It is now said that he made his answer at last with the approval of bis brother, the time from Chattanooga. It would be far better for him Emperor of Austria. It is easy enough to see that neither France, nor the Mexicans, could accept such Charleston together, than to suffer defeat at the point terms as these, without in turn making pledges to the to which Resecrans had penetrated. He knows, too, cautions Archduke which it will be quite out of their that the fortunes of his bogus Confederacy, are rapidly power to fulfilt. Napoleon's troubles in Mexico have probably but just begun.

It is our sim to do all the good we can during to believe that, having reserved himself for the critical our brief sejourn in earth-life; to raise the fallen. bour of all, he is willing and even determined to take when in our power to do so-not parade their short. the field at the head of his troops, and make one final comings continually before the world; but by kind fort to stay the tide which is setting so fearfully words and good deeds endeavor to convince them of against him. In case he loses all, he will throw him- the error of their ways, that they in due time, through self into the very jaws of danger, and give away his the law of compensation, may come nearer to the Fasorthless life in the cause for which he has been the ther, and become purified thereby. In the words of means of ascrificing so many more. The sequel will of the divine man, Jeans, we would say to those who seek course show how truly we have divined his intent, and to hold up the erring to public censure-" Father, forgive them, for they know not what they do."

The Whole Story in Grief. Secretary Chane recently made a fixing visit to Ohio

and Indiana, and on the route made several brief speeches. At Shelbyville, on the arrival of the cars. Mr. Chase was called for, and made a brief andch from the platform. In allading to the elections said: In Ohlo, we have done our part by permitting a cer-tain gentleman who has been waiting and matching over the border, to remain there and continue als occu pation under Queen Victoria's protection. [Uprostions cheers] He'll stay there till Uncle Abe pardons him, [Cheera] How soon that will be, if ever, Uncle Abe may know. I don't know. [Cheera.] At Indianapolis, he was introduced to the audience by Gov. Morton, and gave another speech, which he ommenced by saying that, great notion to go out to Obio and vote the Union tick-

would go. After reviewing the financial condition of the country, he touched upon the rebellion and its causes, and the inevitable results accruing from it in regard to written. The characters represented in most of these

unt shell. Ho said: Permit me a word or two on what seem likely to be the lasues of this war. Through all its rise and progress I see the distinct indications of Divine Providence. There had grown up with us an aristocracy hosdence. There had grown up with us an aristocracy hos-tile to free labor and free institutions. You see that it was an aristocracy that equally pressed on slaves and white men who were unable to own slaves. It selzed this Government and made it work their will. It encouraged the revival of that atrocity, the African slave trade. It scouted the very idea of free institutions. So successful, so compact, so determined, it resolved to break up this republic rather than submit to a verdict of the popular majority that affected its overshadowing control. Mr. Lincoln was elected to overshadowing control. Mr. Lincoln was elected President; they still had power—still had prestige—above sil, still had the assurance that the old disposition which we had been controlled to the controlled the saturance that the old disposition which we had been controlled to the contr tion existed to compromise rather than resist their imperious demands; but they were not content that power should pass to the representatives of the people. They determined to form a new Republic, founded on slavery. They elaborated the plot and persuaded themselves of its certain success. They boasted that New York would join them—that the navigation of the disclosury could force Indiana and the whole the Mississippi could force Indiana and the whole Northwest to come. They had no doubt they would build up a mighty slave empire in this country—but when they undertook it, the first gun at fort Sumter brought the nation to arms. We used then to be impatient. I remember, myself, how we wanted this or that military movement made, and how we chafed under delays that seemed resalies—but it was only under delays that seemed needless-but it was only when we made up our minds that slavery must be de-stroyed—only when the Provident's Proclamation of Emancipation was issued—that any distinguished success began to attend our arms. To day slavery is everywhere recognized as the prop and cause of the rebellion. On both sides it is distinctly understood and acknowledged. They fight for a slave empire: we fight for the right of the people to govern themselves. In Missouri, in Martiand, in Delaware, everywhere throughout the Border States, the Republicans demand the lumediate destruction of slavery. Immediate emanulpation with compensation, if they can get it, if not, immediate emancipation any way, is their watchword. The war was caused by it. They feel there can be no peace without its destruction. The war was upon us. The President was obliged to strike out whatever stood in the way of ending it. Slavery stood in the way, and he struck it out. Is there a man here who would have it recistablished? [Cries of "No, never."] Is there a man here who does not want its destruction completed? [Ories of "No. no."] Is there a man here who wants the President to shrink from a rigid enforcement of his Proclamation? [To multions shouts of "No, not a man."] Or is there a man here who does not hope that the Border State ceed in spendily ending slavery in their States for them-selves? [Cries of "No not one."] We had not been moving in the right path. In God's Providence the war was sent upon us that we might be born again. Whenever there was a great necessity for civilization and progress it came. As civilization had spread, railroads were needed, and Fulton and Stephenson were born. A speedy transmission of thought was needed. The telegraph was tovented. Now there was a necessity for a great nation governing itself, and rea necessity for a great dation governing itself, and va-specting the rights of every human being, of whatever complexion. [Fratanged cheers.] This nation is being born. War is developing it, and when the war is no longer needed for this purpose, the war will end. You may think me superstitious, but this is my faith in the trovidence that rules among the untions. proud are we to look on assemblies like this, and remember that every man has a right to choose his own The other day some one showed me a copy of the Cincinnati Enquirer, a paper you may have heard of. It spoke of my coming out to vote, and said the Irishman that carries the hod would kill Secretary Chase's vote. Why that is the very glory of our couttry. I am glad that no man in office can east in a vote

## The Weather.

land. [[mmense cheering.]

that can't be balanced by the hamblest citizen in the

time to look for the fitful gusts of winter. October present course of Union Sociables, so austiclously has been truly delicious. No more mellow sons have commenced, will prove eminently successful. fallen across the woods and hillsides, wearing the soft air-tissues which so entrance the senses of the out of Bro. F. L. H. Willin's Borenvement. door sentimentalizer. We certainly may take it much to heart that we have been as highly favored as we have been, up to so late a day in the season. There has thus been left us time enough to enjoy to the full little one has gone to the Summer-Land, leaving them lonely and sad, to live and work jet leaving them. all the more delightful sensations which are spiritually velopment of love and truth on earth. Heroid of Probegotten of the season. A whole year will have to go grees, Oct. 24th. by before we can behold with these trained eyes of! ours the sights and scenes which have ever been so reavement. The angels who are teaching the fest of welcome; still, the other seasons have their joys and his little one to walk the paths of the Sammer land. their beauties, and do but heighten the brief pleasures will not fail to be around his way upon earth and which are even now passing from our enjoyment. Let guide him into perfect peace." us be grateful for everything.

## Free Spiritual Meetings.

Shall they be continued? Is the question to be anwered by the friends of so desirous an object, in this Philadelphia. It brings to light and elucidates much city; and for the purpose of ascertaining something definite about the matter, there is to be a meeting next Sunday forencon in Lyceum Hall, Tremont street, at 10 1-2 o'clock, of all those who are interested in having the free meetings which are now held in that hall continued for another year. It is highly necessary that this question should be decided now, so that the Lecture Committee can go on and engage lecturers for another term. It is earnestly hoped that all the friends of free meetings, of both sexes, will be present. If sufficient encouragement is not given, the present arrangement will cease on the first of January.

## Colored Soldiers.

John M. Langston, Esq., of Oberlin, who is working in connexion with Major Stearns, has issued a patriotic appeal to the colored citizens of Ohio, to come forward and fill up a regiment forming in that State. Already, he says, .. We have three compenies of finelooking and well-behaved colored soldiers, in the beautiful Camp Delaware. They compose the nucleus of the First Regiment of colored men from Ohio. We propose to fill this regiment as soon as possible. The commissioned officers, as in the case of the 54th and 55th Massachusetts regiments, will be white men of military experience and temperate habits, and thorough anti-slavery character. The non-commissioned officers will be colored men."

## Lyceum Hall Meetings.

Uriah Clark will speak before the Society of Spiritualists in this city in the above hall, on Sunday, Nov. let, afternoon and evening. Mr. Clark is a man of manner. He has been a scalous laborer in the ranks England. The naval authorities begin to their their of spiritual reform, as lecturer, and editor, for many own system of iron clade a failure, and our second years. We doubt not his lectures will be worthy of quite Irresistible. We must not pool pool the and he occasion and the man.

New Publications.

THE BLACK MAN: HIS ANTECEDRATE, HIS GREEN, AND HIS ACRIBYRHENTS. By William Wells Rows. Become edition. Biographical Sketches of fire selectrated colored men. Price 31. Boston: Issuedpath. For sale by Lee & Shepard.

The author of this interesting biographical work in his preface says the calumniators and traducers of the negro are to be found, mainly, among two classes The first and most relentless are those who have dear them the greatest injury, by being instrumental is their enslavement and consequent degradation. The delight to descant upon the " natural inferiority" the blacks, and claim that they were destined only for a servile condition, entitled neither to liberty nor the legitimate pursuit of happiness. The second class are On Friday last he had been conferring with our excellent President on some important matters, and
the close of the conversation had said that he had a
t the close of the conversation had said that he had a
t the close of the conversation and to make the mere echoes of the first. To and refute these misrepresentations, and to same et. The wheels of his department were running deficiency, long feit in the community, of a work consmoothly. He had twenty-flos millions cheed to pay the taining sketches of individuals who, by their own generated to the let of November, and if the President had nothing particular for him to do, he thought he lus, capacity and intellectual development, have an mounted the many obstacles which slavery and proje dice have thrown in their way, and raised themselves to positions of honor and influence, this volume was slavery. He gave the whole story of the war in a biographics, are for the first time put in print. The author's long sojourn in Europe, his opportunity of research amid the archives of England and France, and his visit to the West Indies, have given him the advantage of information respecting the blacks seldon

VINCENZO. A Novel. By J. Ruffini, author of "the tor Antonio," "Lavinia," etc. New York: Carton, publisher. Boston: Grosby & Nichols.

The readers of Ruffint's previous works will buil with delight a fresh novel from his pen. Vincente; novular and interesting stories of Italian life. The London critics speak very bigbly of it as a charmine creation of fiction. The materials are so skillfully at. ranged and woven together, that the attention is neeted at once, and the interest is kept up to the end of the volume.

The Atlantic Monthly for November has been re. ceived. We will give our readers a list of the contests and contributors to this number, and they can lades of its raine for themselves: The Spaniard and the Heretio; Weariness; Mrs. Lewie, The Formation of Glaciers; Two Scenes from the Life of Blondel; Night and Moonlight; Andante; The Brothers; The Ban Adams Regiments to the Town of Boston; Wet. West. er Work; The French Etruggle for Naval and Colonia Power; Something left Undone; The Great Instrument; The King's Wine; Monograph from an Old Note Book with a Postcript; Reviews and Literary Notices, Tet. nor's History of Spanish Literature; Recent America Publications. The writers in the present number an Henry W. Longfellow, Oliver Wondell Holmes, Prof. Agaselz, Louise M. Alcott, T. S. Aldrich, Mrs. Thos. Hopkinson, Richard Frothingham, Charles Bumaer, James Russell Lowell, Henry D. Thoreau, Ik. Marrel, Francis Parkman, A. West, G. Reynolds,

Peterson's Magazine for November has been tald on our table by Williams & Co., 100 Washington street. Now is the time to enbecribe for this popular monthly which contains more for the money than any magazine in the world. In \$864, it will have nearly a thousand pages, twenty-five to thirty steel plates, twelve colored patterns, and nine hundred wood engravings-and all this for only two dollars a year, or a dollar less than magazines of its class. Every lady ought to take Poterson " In the general advance of prices, it is the only magazine that has not raised its prices, either to single subscribere or to clubs; and is, therefore, enphatically, the magazine for the times.

with a splendid table of contents, together with some fine Illustrations of Japanese Life, and Scenes in the Prontier, War of 1812. The editors of this magnitude are determined to keep up its great popularity.

Harper's Monthly Magazine for November is ast

THE OLD FARMER'S ALMANAO for 1864, by Robert B Thomas, published by Brewer & Tlieston, Boston, is out and for sale by all dealers to literature.

## Lyccum Hull Sociables.

The first party of the season was fully attended at hundred couples being in attendance. The music by Edmond's Quadrillo Band was excellent. The Hall, as it always le, was in first rate condition. If superior management, excellent music. a clean Hall, and size After enjoying so delightful a Fall season, it is quite floor-always free from dust-are appreciated, the

We sincerely sympathize with Bro. Willis in his be-

## Haunted Houses.

Under this heading the reader will find a very lateresting article, from the pen of Dr. H. T. Calid. that appears mysterious, even to Spiritualists, in regard to the physical munifestations.

## Announcements.

H. B. Storer is to address the Spiritualiets is our neighboring city of Charlestown, next Bunday. Miss Susie M. Johnson lectures in Lowell next Ses-

day, Nov. 1. Mrs. H. F. M. Brown, spake in Dodworth's Hell is New York, Oct. 18th, to the very general satisficities of the audience.

## Mrs. Clara A. Fields, Lecturer.

In behalf of the friends of progress in Saco, mistford and that vicinity, in Maine, we have been it quested to publish the following endorsement of Bra-Clara A. Fields, of Newport, Me., as a public refere lecturer:

"Belleving as we do, that the labors of in-Clars A. Rields. of Newport, Me., would be sold useful and interesting to any community when she night labor we would heartly recommend her the heartly recommend to to the publicles a most excellent trance sport.
We can cheerfully recommend her as a large sensing a good moral character, and annual sensing the sensing a good moral character, and annual sensing the sensing t sessing a good moral character, and assessing respectable position in society; and as one who been shown, in a good degree, that earthly trial are but a reflaing process, well calculated to make the naud the interior faculties of the soul.

They leaders in Sano and claim to have been received.

Har lectures in Saco and vicinity have been received by attentive audiences with great applause at present no further engagements, but feels that should be about her Master's business.

Gen. Gillmore's artillery practice on Fort Semist. and the capture of the rebel from clad Atlanta by monitor Wechawken, have created quite an upres in cane, says Dr. Russell.

Mr. H. B. Storer's Lectures. Un Banday, Oct. 16th, Mr. H. B. Storer spoke in Lyceam Hall, in this city, before the Society of Spirit-

unitate, afternoon and evening. His lectures were of a high order of merit, and very acceptable to large audiences. Below we give a brief sketch of his remarks. In the afternoon his theme comprised a review of the elementary conditions existing to this country, which have rendered the advent and progress of modern Spir. itualism so propitions and rapid. Be analyzed the

spleitoni character of the Puritan founders of New England, discovering their sturdy love of truth, and their oncompromising adherence to what they believed their character. All the sacrifices which they madeeven the persecutions which they so scalously instifrom their devotion to what they believed to be God's revealed will and man's sacred duty.

The tendency of this elementary principle in the Paritan character, was to make them welchful and jealous of any new ideas that might be presented from any quarter, and extremely hostile and intolerant to those which plainly conflicted with their cherished opinions and the word of God, as they anderstood it. They were thoroughly carnott men, contending for the trath-or what they believed to be such-with their whole souls, and even unto death,

This element of character the speaker estimated as being beyond all price. It was the crowning glory of the Paritan character, as it was the central source of their power. From it their influence upon the world. and particularly upon this country, radiating still from New England as a centre, flows over on, a mighty stream, widening and deepening continually.

The speaker illustrated the power of this principle by allusions to the stardy and protracted opposition which the ideas of Universalism and Unitertanism have met in New England. Only because of their inherent truthfulness, have these Ideas prevailed and gained such considerable acceptance. All the resources of argument, authority and mystery have been brought to bear against them, by men whose very conformation of brain and organic character made them dear lovers of the right and the true.

The zealous, whole-souled, sturdy advocacy of error, by those who believe it truth, was enlogized by the speaker as far more honorable to human character than that indifference which is sometimes termed liberality on the part of those to whom truth has fallen by inheritance, or who have stumbled by accident upon it. and who seem to have no just idea of its value.

Every new idea must, therefore, ron the gauntlet of opposition in such a community as this, and the opposition it received would only tend to strip off the hosk with which it might be clothed, and develop its inherent excellence. The honest but mistaken opponent of a new idea or discovery, would become its most zealous and steadfast advocate, when intelligently convinced of fis truth.

Application of this principle was then made to the present condition and influence of the fathers of this nation, as residents of the spirit-world. The speaker assuming that love of truth was an immortal attribute of the spirit, and that the admission of all persons in the spirit-world being progressive in its character, was rapid or retarded according to the dogree of their lore and devotion to the right, the true and the good-It must follow that the ancestry of this people would rapidly discover the errors which they had made upon the carth, and with zeal and assiduity commensurate with their glorified natures and spiritual privileges, at once and continually seek to enlighten the minds of their descendents upon the carth.

It was a characteristic of well informed and educated minds to delight to demonstration—to prove all things, and hold fast that which is good. Realizing that all the differences among good, tratb-loving men proceed from ignorance, or want of demonstrated proof, it must of necessity, as in all scientific processes, be their first practical business to project such, positive evidence, such actual manifestations, before the world as would be calculated to awaken attention, unite abservers in their testimony of facts, and gradually lead to an un derstanding of the relations sustained by man to the apiritual world.

This led to an analysis of many of the phases of manifestation incident to such attempts, and to the conclusion that the progress of Spiritualism was to be estimated not by counting the number of its professed adherents, or the variety of spiritual manifestations, but by the attention which the subject was attracting to itself, either in the form of opposition or advocacy, from those who love the truth. Wherever ignorunce or undifference is transformed into positive attention and interest, rest assured that the truth is turning her obildren toward the light, and the path in which she will ultimately lead them.

The evening lecture was occupied by illustrations of the principle that all universal blessings are attained by individuals through slow and progressive stages. A very apt analogy was traced between the discovery of America by Columbus, and the modern discovery of an actual, tangible apiritual world.

The vague and dreamy ideas of the Europeans con occulog the possible new world beyond the far stretching ocean, before the discovery of Columbus -was refresorted as similar to, although even more distinct than the vague and andefined ideas of the spiritual continent entertained by the great majority of persons in Christendom.

The successful result of the adventurous voyage of Columbus, demonstrating, as it did, the reality of the new world, only added an idea to the great public mind. But a very few persons, particularly favored by fortune and position, could avail themselves of the new electory and torn it to practical account. Those who could send out vessels, the great and the wealthy. might slone obtain glory and increased fortune, by repeated voyages.

Not even to the present day, although the resources of this western land have been gradually developing through the long lapse of time since its discovery, do the poor, the friendless, the great multitude of oppress ed nations of Europe, understand fully the freedom and wealth of this land, neither are they able to avail themselves of its blessings.

The speaker then gave a very spirited and vivid ploture of the practical voyages made by seem and me dioms to the spiritual country, that land which is just me real, as tangible, and vastly more important for man to know about, than was this western continent. The most favored and successful adventurers to the Summer Land, only brought back some faw specimens of the wealth, the immortal rishes, of that country. Comparatively few were now able to make the voyage and return to the shores of earth as they west away, but with increased possessions. Gradually the meth ods of communication between the two states of being would be more perfect, and a more common and frequent interchange be effected,

We have no notes of Mr. Storer's lectures, and can give only a very inadequate and meagre outline of the general aubjects. The speaker's treatment of them was eminently practical, and the appeal to all who had any interest to the existence of a new world beyond the sphere of the conces, to form associations and enfor into personal and persevering efforts to colliperate with its inhabitants in establishing reliable methods of communication, evinced how tangible and real he majority. felt that constry to be.

We shall commence the publication next week se we find room. Control of

### ALL SORTS OF PARAGRAPHS.

The Boston Common is quite an object of attention this fall, since the deer park has been completed, and the deer lately presented to our Oity by the City Goverament of Philadelphia pisced in it. A sufficient space adjoining the cometery, and opposite the Winthrop House and the Public Library, has been "walled around, chosen and made peculiar ground," for the residence of these pretty creatures, and the entertainment of the many who come to gaze at them. Two bucks, three does, and two fawns were sent us; but one of the last mentioned little dears was so frisky to be right, to be the central and controlling element of in his enjoyment of his new quarters, as to run against the green wire fence and break his neck. The remaining animals seem as tame and quiet as calves of the tuted against others of different religious hith-sprang stall. A shelter from the winter's cold is being provided for thom.

> The mills and print works at Manchester sold last year 33,000,000 yards of cloth, clearing \$1,000,000, or 00 per cent. on the capital. Do the hard-working opcratives who produce these immense profits, receive their share of the fat dividends-or are they obliged to work at "starvation prices?"

The payment of the November interest upon the fivetwenty bonds will require over \$6,000,000 in gold. Mr. Chase has the necessary amount, and a great deal more, so be is going to commence the payment right off.

We are importing diamonds and other prestous stones an never before. In 1861, there were imported at New York, \$40,575 worth; in 1602, \$188,821, and for the first quarter of this year, \$97,216. A single diamond, costing \$18,000, was imported a few days ago-probably the fluest in the country. The increased demand for this sort of luxury, is undoubtedly in great part on account of the large number of army and navy contractors' wives, and daughters, who wish to shine in the world. They, of course, must be "in fashion," and consequently dealers are importing large supplies of the "showy substance." to meet the demand which will still increase, now that it is anbounced in the Paris fashions that jewels are much worn even in out-door dress. The style in vogue is the Oriental-crescents, large, round sequins, and long, drooping ornaments being preferred. Very large earrings, brooches, claspe and stude are worn to match.

The story continues to circulate that the South hunts its conscripts with blood bounds.

A method of telegraphing by flashes of sunlight has just been invented and secured at Washington, by Oliver Lane, of Connectiont. It is effected by a common looking-glass reflecting the sun's rays, and the time between the Sashes indicates the letters of the alphabet. For army purposes this is believed to be a assiul Invention.

To love and to labor is the sum of living; and yet how many think they live who neither labor nor love.

The cotton crop in Kaneas this year has been a complete success. The green seed cotton, the kind relect in Maryland and Kentucky, has been untformly eucceasful in Kansas, while the varieties sent from Wash-Ington and the Mississippi have invariably falled.

The New York Independent says the mineral wealth of California is beyond human computation. When all the vast territory of that golden empire of the l'acido shall be peopled, and its marveloge resources develoved, it will from its very position, stand and fourish as the great commercial and financial center of the nations.

The spirite may their greatest amusement in the other world is reading their own obituary notices.—Bos-

A Chicago landlord rented a house, the former occupants of which had sickened and died of small pox, to family consisting of husband, wife and child. The busband and child soon elckened and died, and the wife has sued the landlord for damages.

. Pompey, what am dat dat goes when do wagon stops, dat am no use to de wagon, and yet de wagon can't go widont it?" "I gubs dat np. Clem." "Why de noise, ob course."

England's dogs bring over a million sterling into the Treasury in taxes.

William H. Brigham, a young artist in Boston, died on the 7th inst. He was engaged on a picture illustrating the last scene in King Lear, and gave great romise of success.

A New York paper states that a Madagascar Prince is now living in a bovel in that city-an exile.

froi. Fowler is lecturing on Phrenology and Phy-

slology in England.

Major General Grant saye: " I am not on Abolitionist. I was never an Auti-Slavery man, bet I try to judge everything honestly and fairly. I am natialled that the North and the South can never live together in peace except se one nation, and that a free natiou."

Some men keep savage dogs around their bouses, so that the hungry poor who stop to "get a blie," may get it outside the door.

Massachurette, New Hampshire, and Illinois, unite with the National Thankegiving on the 20th of Novem-

The sympathy of Louis Napoleon with the South can no longer be doubted, since a robel pirate has been taken to ble Brest.

A poor woman in England has been sentenced to fourteen days' imprisonment, for stealing a turnip to eatlefy the pange of hunger. Bhe had undergone five days' imprisonment previous to the trial.

Two more new telegraph lines are to be built between Boston and New York, one of which is to be an air tine; the other to go via Hartford and the Hartford and Flahkill Railroad, and then down by the Hudson Biver to New York.

The annual report of the Sons of Temperance reveals. the instructive fact that the numbers of the order have dwindled from 245,000 in 1850, to 55,000 in 1868, This marks the decline of the temperance cause in

Brigham Young's new Temple at Salt Lake, is built of granite, nearly completed, and is said to be the most aplended structure of the kind in the country.

Any number of newspapers may be sent by mail onder a two cont stamp, provided they do not exceed four cances in weight. This fact, it appears, people will not remember, although it has been frequently pub-Habed.

It is only by labor that thought can be made healthy. and only by thought that labor can be made happy.

A colemporary, in speaking of a newly-invented metalic burial case," says it is fast coming into fashion, and is highly recommended by those who have need st.

A man's strength of character may be correctly measured by the manner in which be answers as opponent.

The next house of Representatives is now considered to be absolutely certain for a small Administration

Mr. Biephen Massett (Jeems Pipes of Pipesville) We shall commence the publication pert week is about to start on his lecturing tour, having prepared of a certee of articles from the pens of Dr. A. B. Child, a hamorous monologue entitled ... Drifting About." and Henry B. Chapman, entitled ... The Good and flad amount of Spiritualiam," and continue them from time to time Applications may be made to his publisher, Mr. Carleton, of New York,-N. T. Bos. Post.

The first step toward carrying out the act of Congrees authorising the construction of the Pacific Rall. road, has been taken. The required \$2,000,000 atock has been subscribed, and the survey is to be made im- INCIDENTS IN MY LIFE, mediately westward to the Piatte Valley. The route selected is that connected with the western terminue of the uncompleted Mississippi and Missouri Railroad. running through lows, and known here as the Rock Island line. The first meeting of the stockholders has been appointed for the 20th lust.

It is safer to be attacked by some men than to be protected by them

The colored Odd Fellows of Washington recently in. dulged in a grand procession, with banners and music, marching through all the principal street.

The quote of Massachusetts under the call for 300,. 000 men with he 15.120.

The late foreign news aspounces the death of the Archbiehop of Doblin. and Mrs. Trollope, the novellat. California has contributed over \$500,000 to the Sau-

itary Commission the past year. This is loyalty of the right stamp. Stewart will sell thirty millions of goods this year. The September sales of cloths for men's wear alone were \$100,000; and for the year in that department

alone will be m'x to seven millions. Not much obsuce for " grass growing in the streets" around where he trades. The " Knights of the Golden Circle" have changed

their name to the " Knights of the Mighty Bost." Why is an orderly schoolmanter like the letter C?

Seconde he multon langua fato clausos. The total shipments of from ore to October lat from the Lake Superior mines, amount to 105,000 gross tous.

The Great Eastern has run her owners \$150,000 in debt in one year.

### To Correspondents.

[We cannot ougage to return rejected manuscripte]

H. A. W., MANUATTAN, KAN, -Mr. Warren Chase's address can always be found in our List of Lecturers. Miss Cora Wilburn's present address is Pero. Illinois. care of Mrs. U. A. Paul. We are unable to answer your other questions at present. Will do so whenever wo uslism. gain the information you require.

S. B. K., PROVIDENCE, R. 1. -We have n't room for the lectures you refer to. Our drawers are so crowded with communications siready, that it will be impossible to print a quarter part of them for many months to come, if ever. This we regret. But the columns of a newspaper have limits as well as every

J. T., VINDSOR, Vt .- Lines on the death of "Elise"! are on file for publication. Should be pleased to hear

W. C., ELEGART, IND .- \$1.25 received.

Donations to our Public Free Circles. John Clemioson, El Monte, Cal., 55c.; Soth Hin-shaw, Sen., Greenaboro', Ind., 75c.; a Lover of the BANNESS. Canton Mills, Mo., 50c.; a Friend, Albuny, BANKER. Cauton Mills, Mo. 50c.; a Friend, Albany, N. Y., \$2.00; Mrs. Catharine M. Piper, Alamo Centre, Mich., \$50.; Henry Blado, Jackson, Mich., \$2.00; J. S. H. Partridge, Jamestown, N. Y., 57c.; Almon Gray, Eim Grove, Wia., 17o.; A. Randall, South Mont-villo, Me., 50o.; P. L. S., Cincinnati, C., \$1.00; N. Ames, Quinoy, Mass., 50o.; O. B., Monson, Mass., 25c; Arvilla M. Bievens, Barkstown, Vt., 25c.; Elizabeth Technot. Util Alb. 101 (Sep. 40c. 1998) Tyhurst, Bell Air, Ill., 50c.; Mrs. Lydla Puller, Campion. C. E., \$1.00; H. Wobster, Clear Greek, N. Y., 50c.; Willard Cotton, Cockylle, N. Y., 50c.; B. O'Connor, Beloit, Wis., 500.

Married.

In Portsmouth, N. H., Sept. 28, by Rov. A. J. Patt terson, Mr. J. C. York to Mrs. Olive J. Glesson, both of Portland, Me.

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stame to men has weltare. tamp to pro-per pustage.

This little work also treet on

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BEING advanced to years, and the infirmities of age so nibby felt, admentates me to dispose of my Bland for the anis of Bpiritual Books, Papers and other Periodicale; and being desirous that a Spiritualist of good business babble

should succeed me in pusiness, I therefore, through the col umos of the Banner, present this motios. 8. W. cernet of 4th and Obsernot Bia,
tf Philadelphia. UNION BOCKABLES!

TBE third course of the Union Scotales at Lycocus Hall, will commence on Tureday overlag, Get. 20th, 1803, and desting every Tuesday evening through the season. Music by Bolloway and Edmand's Qualitibe Hand. 6m Oct. 10

D. W. WOOD, Counseller at Law, 27 Court atreet
Beston. Will attend to every description of Law
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A. B. Obild.

Suppl. 5.

ADELPHIAN INSTITUTE, DOARDING AND DAY BOROOL FOR TOUNG LADIES, Disposed in Meristews, Montgomery Co., Fa., with com-mence its Winter Term on Tussuar, October Sith, continu-

begins mouthe. The terms are reasonable, the bonder besults and besitby; the mode of instruction therough comprising all the studies usually taught in our first class

Apprictors, Pa., Sept. 26,

HOME'S NEW BOOK.

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THE PERSONAL MEMOIRS . 07

D. D. HOME,

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The France, not Paris.
Chapter 4.—In America.
The France, itsely, and Russia—Marriage.
Chapter 5.—Russia. Farts, and Kupland.
Chapter 9.—The "Ortabilit" and other Narratives.
Chapter 10.—Miraculous Francevation.
France and England.

Ohapter II —A Diary and Leiter. Chapter 12 —In Memorata.

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norted recontinu These Messages indicate that spirits carry with them the characteristics of their carth-life to that beyond—whether for good or evil. But those who leave the earth-sphere in an undeveloped state, eventually pro-

green into a higher condition.
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#### MESSAGES TO BE PUBLISHED

Tuesday, Sept. 23.—Invocation; "What does the control-ling Sorti mean, by being again outwrought through merial-ity." Questions and Answers; Polonel Tru Almo, frebel, to Kathan Benton, in Georgia; John E. Gravez, to his moth-er, Abigail Graves, of New Haven, U; Agues Sogners, to her brother in New York; Patily Roges, to Appleton Muson and Thomas Kennedy, of New Orleons, La Monday, Oct. 5.—Invocation; "Will not the recollection of our sina retard our progress in the spirit-world? and if so, how small institute of that recollection?" Question and Answer; Grariotte Ann Souley, to her relations in London, Eng.; Holsen T. Gamago, to his family, to Hamilton, C. E; Charlie A. Hedgeman, to his nother, in Cincinnati, O. Taraday, Oct 6.—Invocation; 'What is the cause of the present great excess of paralysis over any period of which Tuesday, Sept 28 .- Invocation : "What does the control-

present great excess of paralysis over any period of which we have any knowle ge? Questions and Answers; Wm. J. Weir, to his son, William, a prisoner in Federal hands; Cherise Cutter, of the dist Mass. Reg; James McCann, to his brother, in New York; Violet Ostrander, to her parents, in

Momphis. Tenn
Thursday. Oct. 8—Invocation; On the truthfulness of spirit communitications; Questions and Answers; Nath'l B. Shurtieff, of Reston, to his friends; Wm. Elliot, of Machins, Mr.; Chorlie Lane, of Leb.non, N. H.; Wm. Andrews, [colored.] late of the 54th Mass. Reg.; Philip Guinen, to Mr. Whreler, of this city.

Monday, Oct. 18.—Invocation; Peff..ing a Mather's Love; Questions and Answers; Ezekiel Temple, of Frankfort, Ky.; Billy Anthony, of New York, Alice Graves, only daughter of Dr. Allan C. Graves, of Lunemburg Square, Liverpool, Eng., to her parents; Charles V. Dellon, to Harvey Delton, of Montgomery, Ain

Montgomery, Ain
Tuesday, Oct. 13 .- Invocation: An Explanation of the 10th

verse in 19th chapter of Ecclesiastes; Question and Answer; Bears Atkins, to his wife; Malvina Richards, to her hosband nd brothers, at the Bouth; Peter Donetty, to his wife, in Toursday, Oct. 15 - Invocation; "The Consciousness and

Thursday, Oct. 15 — Invocation; "The Consciousness and Inconsensations of Spirits;" Questions and Answers; Edward Deer, to his brother, Wm. Deer; Edward L. Cleveland, to his sen; Eachel Hastings, to her father, Thomas Hastings, of Richmond, Vas.

Monday, Oct. 10.—Invocation; "Has religion done anything toward the elevation of humanits?" Questions and Answers; Jerry Dean, log-Caleb Johnson, in Richmond, Vas; Larges Edwards in her mother in Now York City: Patres.

Answers; Jerry Dran, logCatch Johnson, in Richmond, Va.; Laura Edmarda, to her mother, in Nov York City; Potrick Welch, to Dr. An Irews, of Albany, N. Y.; Stephon Atherton, to his mother, in Mostpeller, Vt.

Therding Oct 20—Interesting; "What do you understand by Charroyance?" Questions and Answers; Won, Reiges, to like friends, in Boston; Abulle T. Wallace, to her percente, in typelber; Thomas P. Algere; Horsey Moora, to his triends, in Brooklyn, N. Y.; Peter Kelly, to his wire, in Utlen, N. Y.

#### Invocation.

Infinite Jehovah. Spirit of all Goodness, we ask no blersing to rest upon ourselves, but we do ask for blessings to rest upon these thy children. Oh Soul of the Past, the Present and the Future, we know there are souls here who are in darkness, who have wandered all through the way of life, and never known thee. They have been surrounded by church and creed, and the mantle of darkness has rested upon them. Oh, in spirit we ask that the mantle of light be showered upon them; may the morning ster of glory rise for them; may they crase to look where thy light has never shone; may they turn to thee, oh lufinite Spirit, and cast saide all prejudice, all the superstition of the past, and come directly into thy temple, there to ask, to know more of thy divine law. Then, oh Father, shall they learn that then art their best friend; then, ob then, shall they learn where heaven is; then shall they learn to take by the right hand of love, the weak and fallen ones of earth. Oh, our Father and our Mother, as we walk through the earth and read human bearts, we can but cry unto thee in behalf of those to give them more light, to oper the windows of thy kingdom; open the windows, that darkness may pass away; that they, with those who have learned to know thee, may rejoice in the coming of thy kingdom.

#### The Origin of species in Nature. SPIRIT - What subject will the friends present for discussion?

QUESTION. - " The Origin of Species in Nature." There seems to be an infinite variety pervading life. Here we have the human, grand and sublime; there we have the beast approximating to be sure to the human, but never reaching it. Hown in the heart of the earth we have mineral life in its infinite variety of form and heauty. Go through the trackless skies, and still there

is infinite form; no two forms alike. All seem to be endowed with a life all their own, powers all their own; all seem tending upward. For as we look through Nature, we perceive general progress everywhere, above, beneath, all around, Every form of life, or species of life, is constantly

taking on elements still more beautiful; constantly budding out in newer and higher forms of life. But each and every distinctive form seems to retain elements peculiar to themselves, seem to gather from the atmosphere, the sun, and all their surroundings that which shall contribute to their strength, growth, and peculiar mode of unfolding.

But when we seek to plunge ourselves into the soul of all there different forms, we are tost: We may define the form, we may follow it to the confines of time. to the outermost limits of external life, but do we take a step further, we are lost. We can no more comprehend the origin of species, than we can comprehend the Influite. Do you understand us, friend?

Qn .- It is in controversy whether species exist in Nature, or are transmuted from one species to another, B .- It is our opinion that Nature has marked out a distinct order of life for every distinct species. It makes no difference whether they belong to the animal, vegetable, mineral or spiritual kingdoms. We know there are others who differ from us in opinion upon this point, but we have a right to transmute thoughts to you in answer to your inquiries, that seem to be the highest truth to us. Bept. 21.

## Questions and Answers.

QUESTION .- Swedenborg says, some spirits live in houses and have libraries. If so, what are those houses and those libraries?

ANSWEE. - The human mind has been so long schooled in myetery with regard to the things of the other life, so long held erroneous ideas of the spiritworld, that it is quite impossible for us to do away with that darkness and give you the simple truth, for truth is always simple. Now with regard to libraries -for we certainly have them in our spirit homes, and well stored with follos-we would say, they are oulte as tangible as are yours. We have houses, most cer tainly, differing from the houses of earth in this respect, that while yours are but the crude and outward combinations, ours is the spirit. Yours the imperfect;

ours the perfect. Q .- Are these books and articles obtained in a man-

ner similar to our own?

A .- The are, most certainly. The same means, only more spiritualized, that are used in your life to obtain these things, are used in ours.

Q .- It has been said by some mediums in Boston this is so, what use can he have for it there?

A .- Doubtless this article which can be of no use to had had. the spirit, was presented to the clairvoyant vision of the medium for identification-nothing more. The di - when I was. [You are to be your own judge in that embodied spirit is in the habit and is capable of using matter.] I know that. Well, some of my folks bea great variety of means in order to identify itself lieve that I died for my country. I died for the aito those dwelling in fleshy prison-houses. 🗻

Q -How do spirits identify themselves to each oth er in the spirit-world?

A .- Spirit does not hold the same relation to matter that it holds to spirit, and vice versi. Now should you meet your friend in earth-life who has not left the physical form, it is to be supposed you would know for mercenary motives, and are too selfish to wish the him; but let him cast off the form and you will not war to end. know him, because relations have changed. You have been told that a spirit could enter your bouse if you The relation is changed. Each spirit recognizes his Good God I I'm ashamed of myself. friend in the spirit-land, as you do here. We meet them and see them and know of their presence. Do bere?] Sometimes give vent to them in one way, you understand us?

OR .- I do.

gentlemen present stands a spirit. She talks with me. | a chance open for meas, make meney, so I thought I 'd sister of the gentleman. He cannot see her, nor can would n't you? [We night, under favorable circumbis cars hear her spirit voice. She recognizes his stances. I guess the circumstances would always be spirit, not the form. She thought herself related to favorable. I never saw a Yankee yet with whom they ble body while she was here on the earth, but it was only a union of soul. We appeal to the gentleman if there is any truth in our illustration?

[Judge i.add testified to the fact of his having lost a sister bearing the name if Caroline.]

Q .- Are societies in the spirit-world founded upon the attraction of kindred spirits?

who is not in every sense your friend, who will not that the higher is born. We often get together and talk over your earthly affairs. We speculate concerning your being. We ask ourselves, what can we do to benefit the friends we have in earth-life? By mingling our thoughts together, they grow strong and mighty. strong enough to give tire to some great purpose; and shen it is given birth to, then it is given to you.

Q -If I die without education, shall I ever recoguize my mother when I pass away? Shall I recognize my mather, who was a Christian, and died years ago?

A .- We believe that the law of attraction is fully and firmly established between parent and child. It may seem to be severed, but from experience we have learned it never is. You may seem to be severed from of love binds you together. The law will not suffer you to be separated. Through the action of this law you are to recognize the parent, and the parent will recognize you. Bept. 24.

#### James Peer.

I was looking round this way a few days ago; I was wishing I might learn how to speak, but did n't ex. gor. What I mean by friends is, near relatives. I've peut l should; but I was called on to-day. They said got acquaintances scattered all around. my name was on the list of tolks that were to talk tobe here, it was a white man before a black man; now motives as I did, he'd better stay at home Allow me only little while since I went out of Boston with my lost my own one-got not that. I got one of my own, but it 't is n't like the old one I lost.

I got a mother and sister here I'm in hopes to speak yet. [If we had any such feeling we should n't allow genuine River of Death. Good by, Capt'n, you to come here.] That 's for no goodness of yours. If we were not willing, the spirits would not permi you to come.] Yes, they would, air; their power's bigger than yours. [But they must have ours to assist them.] Yes, that may be, but I was n't in the They said they booked me for to-day; then they sent some one to learn me how to talk.

My name was James Peer. I belonged to the 54th Massachusetts Regiment. I've only been gone, been dead, only most a month, that's all. Do you fornish as with a body to go home with as? [Should be happy to do so, if we could.] I'd only like to go down in Cambridge street; can't furnish it, I suppose? dium to speak through, and let me speak. [Your friends can come here, if they like.] Aint got any galleries here? [We just told you that we were no respecters of persons. Colored individuals are as wel. day of January last, I took sick, and died in a few come as white ones here.] Would you be willing to days. give 'om a front seat ? [Yes.]

Welt, I should like to ask my folks to come here. About sending our letters, I spose Uncle Sam pays the postage. [Not exactly; we have to see to the ma terial part ourselves. ] Well, I aint got a "red" to do it and do much to try and injure you. Do n't send. He with. Well, I wish my folks would come here. I should feel perfectly content if I could meet them bere and talk to them. I've got just as much to tell em as a white man has. In the spirit-world, a black it pleasantly. man is considered just as good as a white man, and how devilish foolish it looks to see a white man here feel better than a black man.

Yos, I have a mother and a sister. [If you'll give us your mother's name, we'll send your letter to her.] Well, she can't read. [Give your sister's name then.] She can't read much. I suppose she can a little. Her name is Sarah Peer. [You could read?] Yes, sir, 1 could read; got pretty good education. I did n't have o make my cross.

Weil, I'll be obliged to you if you do what you can for me. [We do n't want you to feel that you are not as welcome here as a white man.] Well, I suppose I be, but you know I've been brought up so all my life, and it's hard to get over it. [We hope you will get over it.] Well, I suppose I shall when I get to be treated as well as a white man is: Good-by. Sept 24.

Jeremiah Elliott.

Capt'n, who stands at 'tother end of the telegraph ? Which end do you mean ?] Down East, where J want to send my letter. [The post-office.] Then we do n't send our letters directly to our folks, do we? No, we publish them in our paper.] Publish them in paper, so everybody can know just what you do n't oh Father, as thou art a God of infinite light or goodrant them to know! Now suppose I've been a confounded rescal all my life, and don't care about tell. ing the public of it? [It would be well to ask an andlence of your friends ] Suppose I can't get it, what shall I do then? Fight for it? [We think your friends will grant you one.] [How would it affect you if the world did know it ?] Well, I should All the lessons of life teach us thou art everywhere. be thought nothing of at all. The folks who knew me that there is not a place too dark for thy presence, or when I was here would say I thought he was pretty too low for thee to dwell in. So, oh Father, our kind good, but he's a d \_\_\_\_d rascal; says he is himself. Father, our loving Mother, we will feel secure in thy [[You'd better give only what you wish to here ] . . presence, knowing that thou art the soul of immortali-

whether we beat in this war or not. But when a good chance was offered me to enlist, I took a commission that Ductor Warren has a cane in the spirit-world. If under Government, for the money, the position, that 's all. 'cause I thought I'd have an easier time than I

> Now I think I was a rascal, and deserved to be killed mighty dollar. Now that 's true, and if I was going to write my own epitaph. I'd write that. They used to say that the truth was n't to be spoken at all times. Do n't make any difference. I want my folks to know the truth. I know there are thousands living just us I lived, who have gone into Government service solely

Well, I suppose God has need of sowers of tares, as wall as sowers of wheat; but then I did n't do just as I opened no door, no window. This is true, for the wish I'd done when here on the earth. I was a rascal. wails of your dwelling offer no obstacles to spirit. I know it, and there's no use in concealing the fact.

[How do you now use the inclinations you had sometimes in another. [Are you a rascal still?] ] was a rascal in the way I speak of, but lived a pretty S .- Allow me to illustrate. By the side of one of the honest, upright life in most respects. I saw there was and tells me her name is Caroline, and that she is the avail myself of it. You would have done as I did, wan't so. Excuse me, but I'm a matter of fact person. I'm disposed to hit anyway, no matter where it strikes. [They say we carry with us to the spirit. world the same desires and inclinations that we had here. Now with whom, and upon what, do you exercise those inclinations?] Don't understand you. [Suppose you were disposed to steal. What would you steal A .- They are, and it should be remembered that no now?] Whew I steal other men's honor. There are spirit will be attracted and held within your sphere some men in the army who get a great deal of honor. and deserve it. too. I'm not disposed to steal it, but benefit you. It is by this law of spirit attraction and it I was disposed to steal anything, I should steal that. repulsion that the wondrous law of progress is kept [You're in a place now where there's a fair chance for alive., We meet together in groups, and mingle our you to improve.] I had a fair chance here. [But then thoughts together to give birth to higher ones. By you were exposed to more temptations.] And that is this contact, by intermingling soul-gems, we know the very reason why we should take pains to fortify ourselves against those temp ations.

I tell you what it is : I was a Bell and Everett man. and was opposed to Lincoln's election. I wanted an other man altogether; and because be was elected, I said I did n't care a cent whether we beat or not in this war. But when there was an appeal made to me to take a commission, I thought to myself, Well, it 's a pretty easy position. I can earn some money, and I guess I'll accept it. Bo I did, you see, not because I wanted to save the country from ruin, but for mercenary motives. Now I say, to speak honestly, a man ought to be damned to do that. I wonder that I'm not worse off than I am. [You think differently now from what you did when you were on the earth, do n't your parent, and your parent from you. The element you?] I do n't think any more of Lincoln than I ever did, but I think he 's a great deal better man than I am. I think of the two he 's the best,

Well, my folks will think I 've got up a pretty hideous picture of myself. Tell the folks it's a correct likeness. The aun never drew a correcter one. See here, my name was Jerry Elliott-Jeremiah. I've got friends in Augusta, in Thomaston, Eastport and Ban-

I've a brother that thinks of going into Government day. I don't see things as I did once. When I used to service as chaplain. Now if he's going for any such its a black man just as soon as a white man. It 's to ask, before he takes any step in the matter, to come, if at least only from curiosity, and talk with me. own body. But I lost it; got a body to be ware, but I No matter if I 'm from beaven or bell; no matter where I 'm from. We 'll see if we can't recognize each other. I don't think I shall find it any harder work to know him than for him to know me. I've just as word to. I know you don't think much of helping | much right to demand an interview with him now as 1 colored folks; but - [How do you know?] Oh. I ever had. I don't see his body; sha'n't, if I should lived here long enough to know it. [You should n't happen to meet him at any time in this very room. judge us. ] I don't know how it is now, but when I He's of the Methodist persuasion. [His name?] was here I was always treated so. It was the white Hiram. Well, ask him to come and talk with Jerry, man first, and black one next. [We make no dis. and he'll give him some news from the river Jordantinction ] Oh, 1 do n't know; have n't tried you not the Jordan he sometimes talks about, but the real, Sept. 21.

## Melissa Larehu.

I wish to send a letter to my brother in New York. He is of the Jewish faith. You're Christians. I was habit of receiving favors from white men when 1 was brought up under the Jewish faith. I was taught to here, and I never should have asked for any kind of look upon Christians with distrust. While my father favor like coming here and talking to-day. I did n't lived, his requirements were very rigid. He would ask for it here; it was given without my asking for it, never allow me to have any dealings with Christians; but after his death. I got acquainted with some Chris. tians whom I thought were good, and if they had been Jews. I should have thought they were very good.

My name was Mellsia Larehu, if you will spell the name correct. My brother's name is Peter Larehu. If it is not against the rules of our Church-and I think it sint-I ask him to meet me, to give me a mo-

My brother's place of business is on Chatham Square, I was nineteen years old. I left New York on the 18th

If any of the Christians who were acquainted with me when I was here should see my letter. I wish they would carry it to my brother. [" o can send it to him, if you wish.] He would be offended with you, is violently oppused to all Christian movements. I would ask that some of the friends he sometimes deals with would carry my letter to him. Then he 'll receive

## Invocation.

Spirit of all good and what men call evil, we dedicate our atterances to thee. Bome of them may seem to emanate from darkness, from that condition of life which men call evil, and some from light, from harmony, from heaven; but each and all we dedicate to thee, to the infinite author of life-life in all its forms. all its variety of manifestation. Oh Spirit of the Eternal Past, the Ever Living Present and the Eternal Future, we are forever in thy presence; and, guided by thy wondrous power, can we stray from thee? Never, Can we forget to obey thee? Can we forget to worship thee? Never; for the human soul was cast off from thy great centre, and must ever revolve around thes, ever move in harmony with thy wondrous law. So, whatever our atterances may be, we know, oh God, they are of thee; wherever we turn our faltering steps. we feel thy power is there to sustain us. Though dark. ness settle around us, and the mantle of human sorrow rest heavily upon our being, yet thou art there, even art holding the mantle of sorrow over us, and thy loving smile will ere long be seen by us, for we know. oh our God, as day succeeds night, so joy must follow sorrow. One cannot always be in the ascendant. Bo, ness, thou art also the power, the present, ever present power of darkness; and what men call evil, or the imperfect manifestations of life, are they not thine? Then, oh Father, if they are not thine, thy power is limited. Yet we must ever worship thee, and call thee our Father. But we know thou art everywhere.

I do n't care. I was n't so patriotic as I might have ty, and as we are evolved from thy great centre, we been when here. To be honest, I did n't care a cent must forever rotate around thee, through time and in eternity. So we are satisfied so we will rejoice in thee; so we will lift our sough in unison with that ways speak what they think. Oftime thought is happy band of redeemed ones that have triumphed bounded with a different atmosphere from that which over darkness, and are now reveling in harmonious flows from the tongue in the form of words. light We, too, will join that bappy company in praising thee, our Father and our Mother. Sept. 25.

## The Spirit of Gen. Beauregard.

himself General Beauregard.

to error than to truth, though they do not so appear to My—the cause of my death was said to be partial palsy. to error than to train, though they no not so specific which followed severe excitement. I was terribly at reference to this spirit, as there is with reference to all cited about alx weeks before I died, and I think ! spirits purporting to return and commune at this place. should have been in my body now. If it had not been Therefore it is that we have been earnestly requested for that terrible some I passed through. I saw my to speak concerning this spirit, whom many believe is youngest boy wounded, and he died shortly after the atili living in the form.

force light or truth upon the minds of those who are the present time. not ready to believe. We have no expectations of My wife and son and daughter are in trouble. They lighting up the darkened chambers of certain of the thought they were independent when I was with them, world's people, who are more disposed to receive error but soon found that it was not so; and they're now than truth. We have here affirmed that although we poor, and looked upon with disfavor by Unioniate and may be enabled to dispense truths that seem to be true. Confederates too, for they do n't either party have yet we are merely the subordinates of a higher law, and what they are, or where they stand; so they 'se they by no means the prosslytes that many suppose us to be. | few friends, and very little money. We preach of a religion that belongs to life, and under no conditions will we step saide from the path that very little one learns in this life, unless they cut man. seems to us to be the right one.

very little to say; but what we do say, we give you chisms. There's no such thing as being made ac. from knowledge, not from beitef or hearsay. Understand quainted with God through the Church. I can averus to distinctly affirm that the elder General Beauregard is in the spirit-knot, and has communed with you personally.

The individual who is now acting upon your South ern shore under that name, is a nephen of the spirit who communed with you. He bears the same name, the same title, and, in many respects, is like unto the

Now time and material conditions alone can prove to your minds the truthfulness of our assertion; there fore to Time, into her wondrous scales, we cast this subject, knowing that in due time, time due to you, she will give you material proof such as the world and her skepucal mind will not be able to gainasy.

#### Questions and Answers.

Ques .- Is Swedenborg's idea of God a correct one? ANS .- To answer that question in brief, we will say that Swedenburg had many ideas concerning God. fellow there what's just gone, raid he made some had Some of those ideas are correct, more are wholly in- mistakes here, and I thought to myself when I heard correct, and some of them are partially correct.

Q .- How came the phrase, " In the year of our Lord," to find its way into public documents?

A .- It has been the custom, from the days of the things. It is a well known fact that every sent of re. their religion into all their forms of lite, all their lite nots. Instead of incorporating every act with the life of religion, religion has been ignominiously dragged into every dirty corner of " Do you understand us?

upon the earth possessed with a superadural power. would such person be recognized by Christians of the present day?

or attempt to set aside her laws, we find we are like died. Nonh's fabled dovo: we have nowhere to rest the soles of our feet. Persons of all ages who have been enthat they have the power to deal with the Gods, that they are able to perform mirucles. Now a miracle would be a something done outside of Nature's law. You must break the wondrous law of life to perform a min teller, was called a being above the natural order was this correct of him? Certainly not; for Jesus

performed an act that was not in obedience to that law. selves, the images reflected in our surrounding atmospheres, made by the sounds we utter, or the thoughts that lubabit the mind?

A .- Thought may be said to be an Index of the inner man or woman. All thought projects from its linmediato presence certain forms of life, invisible to mortals. but visible to the clairvoyant. By these forms clairvo, ants are able to ascertain what the individual is, not what he is supposed to be. In the spirit-world, thought is not an internal thing, but an external picture upon which all may gaze; an open book upon which even a fool may gaze without hesitation, and the smallest intelligence need not be mistaken. Your character and don't ask anything," Well. I want to say it's very mine can be read by spirit senses at all times, for there is no such thing as biding our real character in the spirit land. You and I may assume in external or mortal life, what we are not, but in the spirit-land it would be folly to make such an assumption, worse

than folly. Q .- What is the form of thought? Does it take the particular form of the individual in whose mind it originated?

A .- Each thought may be said to be clothed with striking characteristic all its own; that characteristic on the other side, but white you're here, you're too is one of the principal elements or traits of your being. so by summing them all together, we learn what the individual Is. Do you understand us?

QR .- Partially. How is it presented to the spirits, or how do they take cognizance of it?

A .- Precisely after the same manner that you take cognizance of characteristics here, only the power is more vivid, more strong in the spirit-world. You have it in infancy here. Allow, us to illustrate. In passing through a crowd you are suddenly struck with the appearance of some individual. The face, you say, indicates a certain cast of character. The whole physique denotes a peculiar phase of mind, and you can tell with a certain degree of power what that individual is. You judge from the external what the internal can be. Now the external human body may so much of wrong among those I loved, that I come he said to be a plate upon which the images of thought are dagnerrectyped or impressed. If you understood yourselves as future generations will, you would be able to judge far more correctly than you do now name was Howard. I was born in Trenton. New letof the character of individuals. But coming time will mature the power. Now as the spirit presents certain leading characteristics through the external, so then the thoughts either of the spirit brain or material brain, take certain forms, and those shapes are projected into the external world, through certain conditions.

O -Can those images be seen here by the clairvoy-Ant?

A .- Sometimes they can. The clear visioned clairvoyant is always able to perceive the thought that lies beyond the act of an individual.

A .- Surely by the thought would be the most more calm, and I promised to be very quiet to be

righteous and correct judgment.

Q .- Should we set upon it? -

A .- Certainly, we should always set upon our high Sept. 28.

#### Robert S. Effington.

I am but poorly accustomed to this way of dispatch. We have been requested to give some light concerning the spirit who visited you sometime since, calling this is Boston, Massachusetts. [It is.] I wish to end my thoughts to my wife, son and daughter. I has It is contended by certain minds, who are more open them in Baltimore, on the 11th day of June, 1871. -well, no matter, no matter about it-I'll only At the outset we would say, we do not expect to speak of what weights most heavily upon my souls

I saw upwards of fifty-one years here, but it's der from every kind of creed with which life is careed With regard to this man, or spirit of man, we have They can't learn about God through creed and cate to it, for I tried it thirty odd years, and I ought to know.

I would ask my wife or my son-my daughter is sick to give me a chance to talk at home; or to them I 'll tell them about God, heaven and hell, and how to get out of hell. That's pay enough. I made some very bad mistakes when here. I want to rectify them. but I do n't want to in this public way.

I was called here, Robert S. Effington. 1 am a ne. tive-my body came into life in England, but | west removed from there so early in life, that I care little about that country. I believe I was only a few months old when my parents took me here. So I've no per sonal knowledge of, or attachments to that country, Sept. 28.

#### Dan Sweeney.

Good-day, sir. [Good-day.] Falt ti, it takes all sorts of people to make this sort of a world. The old him, that faith he might have said one of 'em was, that he was a rebel, dyed in the wool. Faith, he was one of the sort making you think-oh, well, it's at right enough I suppose, but when I see him concesting Council of Nice, to introduce this phrace into all pab. his rebet views, I said to myself, that 's one of the lic documents with the Christian world. Custom and | kind what take one way and thinks another, the religion may be said to be the origin of this order of well, very well, it is not any haviness of mine to find fault with another. Falth, when I was here, I was ligionists, from all time, have been accustomed to drag | Catholic. Since I come to leave my own body, [ 54 I've got no religion at all; so I've got none to drag back to my friends.

I come back here to let the folks know that I'm alive. Now the dret thing to be told is my pame. Q -If it can be proved that there is a person now Dan Sweeney. The next place, or the next thing, is where I was born? Well, I was born in a small torn called Malay, hard by to Belfast, Ireland, [When you died?] Faith, where I did n't die. Oad I hat A .- In the first place, we would say that there is no a bed, with the stars to look down upon me. The carsuch power in existence. Everything that is a power, talus were black or blue, I do n't remember which. everything that exists, that has any part or portion of and pretty well spangled, too. I have-well, a nice life, has that by virtue of Nature's law. There is bed of grass; that 's ail the covering I had, the sky and nothing supernatural. When we go outside of Nature, the stars, for they were out very thick the night

There, you see I fought for the old Federal Govern. ment, and I do n't like to see a rebel coming here and dowed with extraordinary powers, have been common. I talking, before me. I do n't like to. I did a't feel jan ly styled supernaturalists. It has been said of them right to come next to one who was against the Federal Guverament when bere.

Ab, no matter about that now. What 'Il I do to get something to my folke? I got folks bero. Shall I tell where I was born, and my name? You went to know miracle. Therefore we cannot believe that a miracle | what Regiment I belonged to? The 9th Uhio. Comever was performed by any individual. Jesus, the pany I. Not an officer, you might know that by the cut of me. So the next, ron know, is a private. [4 a something standing outside the pale of Nature. But private is just as good as an officer, aint be?] Falts. he is that, and sometimes a great deal better. I see walked your earth by virtue of natural law, and never | privates when I was at war, that knew much better about military matters than some of their afficer did. Q .- Which conveys the true impression of our real [I thought so when I was out there rayself.] Ab, it's the favoritism, and the dollar, what get 'em lo.

> Well, suppose I can't go to Hamilton myself, the I'll have to content myself with sending a letter to my folks. They know I'm gone, dead, that preyer were said, and I was taken care of after the fachion of the Church. They know all that, so I have nothing new to tell them on that point. Now I should like my wife-her name to Catharine-[ Would you like to have us send your letter to your wife?] I should. Send to Catharine Sweency, Hamilton, Ohio.

> Now about the party i've got nothing of that sort at all. [We ask udthing.] All right, then, if you evident that I'm not dead, else I could n't be bere talking; and if I'm here talking, I suppose I should be able to talk in Hamilton. Now if I can go there, I'll talk just like myself: then I'll tell her some things, 43 well as the old fellow, that I do n't care to talk of here. [You did not make any mietakes, did you?] Faith, I suppose I did, and a good many of 'em. too. It 's a very nice man or woman that goes through your world without making any mistakes at ali. It's very easy to see where you made the mistake after Jongel much interested to see it, too badly interested when you 're making the mistake, to see where the mistake

> is. [We guess you was n't very bad ?] I suppose I was as good as the average of folks when I was here. Well, a happy coming here to you, that's the best wish I've got to offer you. All I'll ask is, that you may have as soft a bed and as much room as I bed.

### Bept. 28. Maria Louise Decker.

Oh, I-I-I should n't trouble you, but I em ro entlous for the friends I have left here. I have lived is my new home two years and six months, according to your earth reckouling of time, but I have never seen & moment when I was at rest, for oh. I was able to set scarce be happy.

My name was Maria Louise Decker. I was tweetone, in my twenty-second year. Before marriage, my ay. I died in Utios, New York. I left a fair child five weeks old, to stem the tide of life without a moiser. The father is serving in the Federal Army. The child is left to the care of strangers. Day siter any

and night after night I watch over that little body. and when it is left alone, so far as mortals are concerns. then I try to hush its ories, then I try so hard eltimes to possess myself of the spirit. It may be wrong. yet it may be right, too.

I have tried near eighteen months to come bert, but the way has always been hedged up, and I never bei confidence to overstep the barrier. They 'es straps Q.—Should we judge a person by their thought or said—your good superintendent—that I was so attended. lone that it would be better for me to wait all I was

I wish to send a message to my hushand, The

pecker, if I can. I know he is in the army; am unable to tell where. [Do you know what regiment he is in?] I know not. I have no means of knowing many of those earth conditions, because I have n't the power that many spirits have to trace out earthly objects. But I have been taid by my friends in the spirit world that they were quite sure that if I could come here and sucgood in giving a few facts, that they would reach him: and if he did get them, he would come home and take gare of his child, or do something toward changing its condition.

I have no appeal to make to the friends who have the care of it, for I know that there is a wall of supersiltion around them too high for me to scale. I have no hope to reach their spirits by coming here. I must appeal to another source, and that to the father of the child. It may be that its guardians will see my letter, and know that a mother's spirit redukes them, and justly, too. Farewell.

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Dr. Newton Instigs constalls ally his mental well able to pay to come and be heated. Without many and surface pay to come and be heated.

INDIAN REMEDY.

I closely urine, uterine hemorrhage immedirate mentural discharge, blood-spitting, heate fever, a tima, catarrial cough, gradiana, etc., ettler in powder or in tufusion, in female complain a, such as leacerthous menturines, and after partinition, they act as good estrogents—the tudents while them much as such, both in Causda and Mission). It is also their pollutive for Consumption. Externally they are up y purched, any a certain cone for inflamed carbon, closuad uters—after a purge, it is said, they diviste or present gargerne and the nord of cutting off mortified limbs.

Here the leaves are useful applied to tumorr."—Medical Author. INDIAN REMEDY.

Author,

"The Lord bath created modicines out of the earth, and he that is wise will not align than,—and he had given mension that he may be made in his imprecious works—will such didd be head are a and takeds away their paths,"—Ecclestariers, in the chap, wardl.

By the structure and shape of the roots, Nature scena to have indicated it as not security returned for a certain class of funde complaints. Its shape is a perfect for such of the oterus and its Pathopian tubes—better its power in the presention and arrest of carterient and other foodings, and the cure of the complaint mentioned in the extention and arrest of carterient and other foodings, and the cure of the complaints mentioned in the extent above. which and arrest of intertent and other modifines and the curre of the complaints monitored in the extract above. Were I a femnle, this modifine as a preventive, and reneity prove and, should have a place in the bounder or casked before the cosmetica! I have prepared it with the most erminatous regard to the laws of the material medica, in its case and applications.—This modifine curred my cough, healed my are threat, gravited in hemorithmes, and to stated me to health. It was

rested my hemorrhoges, and restrict me to broth. It successfully sufficient for core or relief, with advice and directions, sont per mail or express, subject to charges, on receiving \$10.

Washington, D. C.

Name of the core of the co

# A MAN OF A THOUSAND, A CONSUMPTIVE CURED.

D. E. J. A. M. E.M., a Rottred Physician of great emin-cuace discovered while in the East Indies, a certain care for Communition, Asthum, Bronchilds, Googhs, Colis, and Gener at Doublity. The remedy wandscovered by him when his only child a daughter, was a second up to dia. His child was cared, and is now alive and well. Destrous of benefiting his follow mortals, he will soud to those who wish it the rocket contain mortain, he will could to those who wish it the roction contains fing full directions for making, and successfully using, this remedy, free, on receipt of their hames, with two stamps to may expenses. There is not a single case of Consumption that it does not at once take hold of and dissipate. Night sweath it does not at once take hold of and dissipate. Night sweath of one preventiones, first attoo of the nerves, failure of nictuory, difficult expectoration, sharp pains in the lungs, sore throat, chilly sensations, naives at the stomach, leaction of the bands washing away of the meales. omy sensations, names at the stomach, leacted of the bowels, sasting away of the muscles.

200 The writer will please state the name of the paper they see this advertisement in. Address, CRAIDOCK & CO.,

June 27. ly 225 North Second at Philadelphia, Pa.

#### BOOKSELLERS' AND NEWS-VENDERS' AGENCY Sinclair Tousey, 191 Namau St., New York, General Agent for

THE BANNER OF LIGHT. Would respectfully invite the attention of Booksellers, Dealers in cheap Publications, and Periodicals, to his unequalided facilities for packing and forwarding everything in his line to all parts of the Union, with the utmost prompillude and dispatch. Orders solicited. AT THE OLD STAND,

NO. 121 Washington atreet, may be procured overy variety of pure and fresh Medicinal Roots. Herbs, tills, Extracts, Patiell BER Popular Medicines, together with all articles usually found in any Drug Store.
A lillow discount mode to the Trade, Physicians, Clair-voyants, and those who buy to sell again July 4.

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Bostop, Mass. ISAAC B. RICH, MACHINIST. MACHINERY OF ALL EINDS MADE AND REPAIRED;

Geer Cutting, of all Hinds and Sizes, From pine feet in diameter, down to the smallest. MODEL MARING, DRAWING. And getting up Plans of New Machines. Sole Proprietor

and Manufacturer of "Woodwoarn's Parent" MACHINES FOR SPINNING, CORDAGE, BANDING SEINE, AND FISH LINES.

Benr of 76 Sudbary Street, Boston. THOMAS J. SILSBY, . . . . SUPPRISTREDAY

## Pearls.

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

AN OCTOBER APTRINSON. Slowly toward the western mountains Sinks the gold October sun; Longer grow the deepening shadows. And the day is nearly done.

Rosy gleams the quiet river eath the crimson-tinted sky; White winged vessels, wind torsaken, . On the waveless waters lie.

Glow the natumn-tinted valleys. On the hills soft shadows rest. Growing warmer, purple glowing.
As the sun sinks toward the west.

Blanting sonlight through the cedura, Scarlet maples all aglow.
Long rays streaming through the forests, Gleam the dord leaves lying low. Golden sunshine on the corn-fields

Glittering ripples on the stream.

And the still pools in the meadows

Catch the soft October gleam. Warmer grow the purple mountains, Lower sinks the glowing sun. Soon will fade the streaming sunlight—

See, the day is nearly done !

Let us think and talk more of immortals .- [ Chan-

OUTWARD BOUND. Far upon the unknown deep, Where the unheard ocean's sound, Where the unseen islands sleep— Outward bound.

'Following toward the silent west O'er the horizon's oursing rim. To those Islands of the Blest— He with me, and i with him-Outward bound.

Nothing but a speck we reem in the waste of waters round; Floating, floating like a dream Outward bound

Yet within that tiny speck Two brave hearts, with one secord, Pass all tomult, grief and wreck. Look up calm and praise the Lord-Outward bound. —[ Miss Muloch.

Truth bears the stamp of no man's name; it is God's

THE SURE SUPPORT.

One adequate support For the calamities of mortal life Exists—one only; an assured belief That the procession of our fate, howe'er Sad or disturbed, is ordered by a Being
Of infaite benevotence and poor.
Whose overlasting purposes embrace
All secidents, converting them to good,
—[Wordsworth.

Error loves to walk arm in arm with truth to make itself thought respectable.

THE TRUE LIFE.

So should we live, that every hour May die, as dies the natural flower-A self-reviving thing of power; That every thought and every deed May hold within itself the seed Of luture good and future mead.

Perfect tranquility and a shining reputation cannot be enjoyed at the same time.

### PERSONALITY V3. OMNIPRESENCE OF DEITY--NO. 8.

In the last essay of Mr. Palmer, I find a tangible definition of the sense in which the term " l'rinciple " is used to describe licity. He states the issue between us thus: " Whether it is more rational, and barmonions with natural phenomens to hold the first cause to be a Principle, a diffusive, spiritual essence, incorporated in and inseparable from matter, or whether there are two distinct and repurate agents, one an organized being having attributes, the other unorganized matter." This definition implies that each and every original

atom was composed of two constituents-one a spiritnal essence, the other a material substance; or, if essence be a substance, as it seems to me must be admitted, each atom was a compound composed of two. substances, spirit and matter. If this is a correct understanding of my friend's idea of atoms, then I submit that one issue between us is, whether the original atoms, thus composed of two distinct constituent subtances were self-existent, or whether they were effects originating in and resulting from the union of these two substances previously existing separate; for I freely admit that each atom was composed of spirit and matter, and understand my friend as uniting with me in ascribing motion or force to spirit and spirit alone. Another, but a minor issue is. Whether all the matter is pervaded by spirit, it being incorporated therein; or whether spirit is clothed upon, enclosed in, and thus externally covered with matter ?

Believing a solution of the first problem will greatly aid us to rationally determine the second, my effort has been to learn what was the primitive condition of the original atoms, their probable origin and their history before and since "the beginning of creation," which my friend concedes to have occurred. Having. as I believe my friend admits, by analogy and induction, fairly reached the conclusion, that " in the beginning" the original atoms existed in non-contact and non-cohering conditions. I have offered a solution of why they, thus existing, did enter into new and combined relations, resulting in suns, planets and satellites, based on the assumption the atoms were not self-existent, but effects.

My friend disposes of the logic of my solution by summarily ignoring my premise, and then assuming the atoms were self-existent, declines offering his solution of the question, because " although reason is the crowning attribute in man, it is not quite equal to the task of demonstrating first causes, or of solving the great delfic mystery." Had he offered us a solution bis logic should have received my respectful consideration. His assigned reason for healtating to do so, smacks too much of Theology for my criticism, though in dissenting from it candor demands my avowal of the belief that "there is nothing hidden that shall not be made known;" but the law is, " Beek and ye shall find," for " the things that are invisible may be known by the things that are visible." Hence I conclude no man may rightfully limit the power of the human mind to fathom and unveil Nature's present mysteries. If my friend thinks otherwise, his conviction is entitled to my deference; but consistency should forbid his assuming and concluding that the supreme first cause is incorporated in material atoms, and in them alone, while life, consciousness and intelligence are seemingly but effects resulting from the combinations thereof.

Sincerely regretting my friend's decisions to retire from any further public consideration of the interesting questions involved in the premises, I tender him my thanks for the only tangible definition of the term "Principle," when applied to Deity which it has been my fortune to have met with. It enables me to realizo a difference between, Spiritualiste who allege God is a Principle, and Materialists-for the first recognize the co-existence of two distinct substances—one spirit, the other matter, each so distinct from the other in inherent nature, that we cannot rightly use the term material to describe both, but need the terms spiritual and material to distinguish between them. Hence for them to talk of a Being or Entity composed of spiritual substance, a spirit is not equivalent to the assortion that a being can be made of, or spring from nothing, as my friend asserts, nor does the intelligent organized spiritual being claimed as the first cause, when (thus) tried by the standard of reason, vanish

the good and loyal people thereof, invoking them to lend their willing, cheerful and effective aid to the measures thus adopted, with a view to reinforce our viotorious armies now in the field, and bring our needful military operations to a prosperous end, thus clossing forever the fountains of sedition and civil war. In winness whereof i have beremute ret my hand and caused the seal of the United States to be affixed. Done at the City of washington, this 17th day of October, in the year of our Lord 1863, and the Independence of the United States the 68th

ABRAHAM LINCOLN. when (thus) tried by the standard of reason, vanish into a mere chimers of the brain, an imaginary atopia. as my friend claims. If spirit is an essence or sub stance distinct from matter, and matter a substance having inherent relations thereto, it is possible that the something we term life, is composed of spiritual substance, and can and does exist as an Entity un clothed with matter. My friend bogs the question, when he claims that "it is already shown, the idea is sire to test the immortality of the soul, to call apon him."

All B. FOSTER, FIRE SIEDIUM.—Allow inc. Mr. Editor, through the medium of your paper to express thanks to Mr. Foster, for his gentlemanly manner in receiving me at his rooms 17th inst.

Let me recommend skeptles and all that have a desire to test the immortality of the soul, to call upon utterly preposterous." If he has shown it. I have him. failed to discover where or when. As it is possible that lite may so exist as an Entity, I submit again that the phenomens of germination renders it highly probable, if not demonstrably trae, that it thus existing is the acting cause thereof, and thence infer that Life, a spiritual Entity, if an effect, has its origin in a self-existent kindred spiritual source-first Cause or Deity.

I have not asserted, and do not believe that life en titles, manifesting themselves in the phenomena of germination, are self-existent elements. A reference to my suggested hypothesis of the organ of material atoms, will show that I regard life Entity as an emation from Delty-a self-existent Spirit Entity-and as such, having endowed, rather than an inherent nature. Hence I claim that Delty is not present, but only represented in each atom-and therefore not omnipresent whether all space is occupied by material atoms, or, as

the Personality of Deity localized and not omnipresent, while his reason will accept that Creation having began at a centre, has ever since continued to enlarge and expand therefrom, and that as our solar system has its parent central sun, so the aggregated systems in being or universe, has also its great central parent sun, each and all suns being results and the effects of a self-existent conscious intelligent creative first Cause or God-a conclusion to which, and to which alone the development theory logically will lead those who carefully and truthfully appeal to, and exert their heaven-endowed reason. If this is denied, I ask for the argument by which any other conclusion is sus-I BILADELPHIA. tained. Sept. 26, 1863.

Dr. Campbell's "Conclusion of the

## Whole Matter."

In the British Standard, of August 14th, is a long and temperate review of Mr. Howltt's "History of the Supernatural," says the London Spiritual Maga zine, in which Dr. Campbell thus sums up "the con clusion of the whole matter":

The conclusion of the whole matter is this: we be-The conclusion of the whole matter is this: we be lieve in the existence of angels and of devils, in the existence of the spirits of men both good and bad; we believe that all are capable of acting in their disembodied state on the minds of men still in the flesh; we believe in the possibility of intercourse between man and these disembodied intelligences, whether good or bad; we believe, on the authority of Scripture, that spirits are capable of entering human bodies, of speaking through them and acting in them; and hence we believe in the possibility of spirits operating on matter in the way of rapping out the letters of the alphabet, or in the way of writing with the pencil. We see bet, or in the way of writing with the pencil. We see nothing in Scripture or in the nature of the case that militates against these conclusions. All that we require is proof, indubitable, sensible proof, from our our eyes and care. On that condition we at once give full credence. We would also treat respectfully the testi mony of lutelligent, opright and honorable men; but we should require personal experience to work out complete conviction.

This is a limit beyond which our judgments cannot go: we attach no importance to mere material move-ments such as Mr. liome's flight in the air, or pieces heats such as air. Home's light in the air, or pieces of furniture being moved or suspended: we set no value on anything apart from intelligence. If a harp, a plane, an accordeon, or any instrument, shall send forth sweet music apart from human hands, we at once acknowledge the presence of intelligent power. The tying of knots on handkerchiefs, and the removal of objects from one place to another, and such like things in their measures demand the same recognition. The principle applies with the utmost force to table-talk.

That is an affair involved in the deepest myste
ry. We never saw but one exhibition of this sort our-

ry. We never saw but one exhibition of this sort our-selves, but it was certainly an extraordinary affair. We heard a multitude of questions put and answered of a character which required wisdom more than hu-man. These are indisputable facts, as attested by our own ears and eyes. The source of that wisdom we know not; but the questions were, beyond doubt, correctly be at fault. A question was put respecting a gentle-man supposed to be in the country; this was denied, and he was affirmed by the table to be upon the premiees. All present were surprised, deeming it a mis-take; but on making inquiry he was found to be actu-ally there! Explanation of such phenomena we have none to offer, but we stand by the facts as here stated.

## Proclamation by the President.

CALL FOR THREE HUNDRED THOUSAND VOLUNTEERS. FOR THREE YBARS.

-Whereas, the term of service of a part of the volunteer forces of the United States will expire during the coming year, and whereas, in addition to the men raised by the present draft, it is deemed expedient to where hundred thousand volunteers to serve for three years or the war, not however exceeding three tears. Now, therefore, I. Abraham Lincoln, President of the United States and Commander-in-Chief of the Army and Navy thereof, and of the military of the leveral States when called into actual service, do issue that a spirit addressed cannot respond, the money and leveral States when called into actual service, do issue that we have made arrangements with a competent medium to answer Scaled Letters. The terms are one that a spirit addressed cannot respond, the money and letter so answered, including three red letters of the well be returned within two or three letters. call out three hundred thousand volunteers to serve for three years or the war, not however exceeding three the Army and Navy thereof, and of the military of the several States when called into actual service, do issue this my proclamation calling on the Governors of the different States to raise and have enlisted into the United States service for the various companies and regiments in the field from their respective States their

photas of three hundred thousand men.

I do further proclaim that all relunteers thus called out and duly enlisted shall receive advance pay, pre-mium and bounty as heretofore communicated to the Governors of States by the War Department, through the Provest Marshal General's office, by special letters. I further proclaim that all volunteers received under Alter process to the said others not heretofore credited, shall be duly credited on and deducted from the quotas established for the draft.

I further proclaim, that if any State shall fall to

raise the quota assigned to it by the War Department under this call, then a draft for the deficiency in said quota aball be made on said State or on the districts of said States for their due proportion of said quota, and

which may be issued for the present draft in the States where it is now in progress, or whose it has not yet will be assigned by the War Department through the Provost Marshal General's office, due regard being had for the men heretofore fornished, whether by volunteering or drafting, and the recruiting will be conducted in accordance with such instructions.

the 88th
ABRAHAM LINCOLN.
WM. H SEWARD.
Secretary of Brate. (Signed)
By the President:

#### Correspondence in Briot.

MB. FOSTER, one Medica .- Allow me, Mr. Editor.

On seating myself at the table. Mr. Foster proposed

Un scating myself at the table. Mr. Foster proposed that I write several names of spirit friends on slips of paper. I replied that on former occasions with mediums. I had frequently taken that course, but at this time chose to remain silent, remarking that it must be entirely voluntary on the part of the spirits if I were to receive a test of their identity.

Loud raps were heard, and the medium breal by describing a spirit who said he had but just left earth, and had seen his spirit salatar; who was the first to well come him to his new tipe. He said he would give the intitials of his name on the medium's arm. Here the arm was shown, and I distinctly was in I rocceding again, the spirit gave its typhole name, also my name. I and that of a brother, who has been in the spirit-world twenty-six years.

twenty-six years.
I declare that Mr. Foster could have no clue to the facts, I being an entire stranger, and alone with him. Not even a question was asked by him of me. How shall we discore of the facts, or who shall say he is a deceiver. Respectfully yours. N. BLANCHARD. For Office, East Stoughton, Oct. 21, 1863.

I believe, a part thereof is filled by unparticled matter in its primitive self-existent condition. If my critics exert a little more care to apprehend the points i seek to establish, they will discover I am as little tinctured with theology as with materialism, for both assert om nipresence, and I utterly deny it—while neither can be logically harmonized with the development theory which I freely admit is founded in principle on the hasls of truth.

If my friend would hypothetically test his theory of self existent atoms in explanation of their conceded first combinations, I think his reason, candor and love of truth will impel him to renounce his belief therein. Once emancipated from the dogma that God is present in each sand grain on the shore, and each atom floating in the air, his intuitions will lead him to accept the Personality of Deity localized and not omnipresof immortal life to a creed-bound world; freely ye have received, freely give.

eceived, freely give.

Some good test medium would do well to go there Some good test medium would do well to go there now, for there is quite a call for something tangible. There are many who are intensely interested, and they need some one to keep the ball in motion. Mr. Samuel Dolliff, or Mr. George Lowell, may be addressed by those who feel inclined to visit that place.

Yours for Tuth, CLARA A. FIELDS.

Newport, Me., Oct., 1863.

In a private note from Mrs. Townsend, she says:

"My health remaine quite as good as when I left home, so I hope to be able to continue my work without interruption. I wish I was worth a million of dollars! Then I would make my work tell in the world: for how nice it would be to go and buy provisions, in these hard times, for poor people; and while I would carry spiritual traths to them. I would prove my sincerity with substantial articles of willing the house. carry spiritual truths to them. I would prove my sincerity with substantial evidence, by filling their houses
with stores for winter. Perhaps you say I would not
do it. Let somebody will me a hundred thousand, and
eee. Have I not had experience? and do I not know
how glorious it is to have ministering friends? What
are these monied men thinking of, that they do not
establish the kingdom of heaven for themselves in this
way? Oh, they do not know that it would make them
so usppy! If they did they would do it. I am sure.
Perhaus the charlot of Progression will bring them to Perhaps the charlot of Progression will bring them to
it. I hope so, at least. But all will come right in
God's own good time. If we can only have patience to
wait. Ever yours for Truth and Right. M. B. TOWNSEND."

Bro. S. D. Pace, writing from Michigan, about a Grove meeting which he had just attended, (the proceedings of which we have previously published,) says: Spiritualism in Oakland, is worth a premium. Mrs. Emma Martyn. (formerly Emma Brigham) of Birmingham, and Mrs. Pearsol, of Disco, are trance speakers, possessing the highest orders of talent, and to the Spiritualists of Michigan, I would say, you should not think of holding a Grove meeting within the limits of the State, without securing the services of one or both of them.

Will you blease answ LIGHT, if you know of any developing medium that would come into the country a few days? We are very much in want of one: we would be pleased to see me that are laboring in the Progressive path, call through this part of the country. We are willing to pay any developing medium for their time. Hoping to hear from some good medium, we remain

Yours. truly, J. AND C. SMITH & Co.

A correspondent desires to communicate with the Davenport Boys, or their Agent, on business of importance. Address Box No. 5, Princeton, Ill.

TROY LUNG AND HYGIENIC INSTITUTE .- Those of our readers who have taken an interest in our adver-tising columns, have seen the notices of this celebrated institute, located at Troy, N. V. They may have thought it to be but a medical "buncome" society. and their suffering friends or thomselves, if they are patient endurers of a lung disease, may have attached no importance to the offers of help Dr. Stone, through the medium of this Institute, holds out to them. We deem it an imperative duty to add our testimony in its favor, assuring all who are afflicted, that they may find baim in this Gilead. Our winter climate is more or less productive of colds and catarrhs, which fasten themselves in the throat, first causing boarseness, and finally consumption, that disease more insidious and direful than any other human flesh falls helr to. If afficied, do not allow this affection of the respiratory organs to continue until not even the bigbest medical skill (and that you will find in this Institute) can help you, but from asthma, catarrh, or severe coughs, find at once a relief. To do this effectually, apply without delay, either personally or by letter, to Andrew Stone, M. D., Troy Lung and Hygienic Institute, Troy, N.Y. -[Kingston Argus, N. 1.

## Answering Scaled Letters.

weeks after its receipt. We cannot guarantee that every lotter will be answered entirely satisfactory, as sometimes spirits addressed hold imperfect control of the medium, and do as well as they can under the ciroumstances. To prevent misapprobension—as some suppose birs. Conant to be the medium for answering the scaled letters sent to us for that purpose—it is proper to state that another lady medium answers them. Address "Bannes of Light," 158 Washing-

## NOTIONS OF MENTINGS.

Bostok.—Boo: may of SpiritGaliers. Lyorum Halt, Tramour by. (opposite head of School etreel)—Moetings are held every Sunday, at 3 5-4 and 7 1-4 r. m. Admission Fre. Lecturers engaged:—Urish Olsrk, Nov. 1: Mrs. Laura Malpine Cuppy. Nov. 8 and 15: Miss Lizzie Doton, Nov. 22 and 30; Mrs. M. S. Townsend, March 20 and 27.

CONFERENCE HALL, No. 14 BROWFIELD STREET, BOSTON.—
The Spiritual Conference mosts every Thursday evening, at 7 1-2 o'clock.

will be assigned by the war Department through the Provost Marshal General's office, due regard being had for the men heretofore farnished, whether by voluntering or drafting, and the recruiting will be conducted in accordance with such instructions as have been or may be lasted by that department.

In issuing this proclamation, I address myself not only to the Governors of the several States, but also to

CRICOTER, MASS.—Music liali has been hired by the Spirit-nalists. Meetings will be beld Sundays, afternoon and syening. Breakers engaged:—Miss Neille J. Templa, Nov., 1, 3, 10, 22 and 19.

Quact.— Meetings every Sunday, at Johnson's Hall lervices in the forences at 1012, and in the afternoon at 11-3 o'clock. Speakers engaged:—Hrs. E. A. Bliss, Nov. , 8, 15 and 32.

PORTLAND, MR.—The Spiritualists of this city hold regu-lar meetings every Sunday in Mechanics' Hall, our-ner of Congress and Casco streets. Sunday school and free Conference in the forences. Lectures afternoon and evening, at 8 and 7 1 2 "clock. Speakers regugaters, S. J. Finney, month of Nov. Mrs. A. M. Spance, Duc. 6 and 13; lanze P. Greenleat, Dec. 20 and 27.

Dancos Ms.—The Spiritualists hold regular meetings every Sunday afternoon and ovening, and a Conference every Thorsday evening. In Plonoer Chapel, a house owned exclusively by them, and capable of seating six hundred persons. Speakers engaged—Charles A. Hayden, Nur. 1, 8, 16 and 23.

New York.—Dolworth's Hell. Meetings every Sunday morning and evening, at 10 1-2 and 7 1-3 o'clock. The meetings are tree.

#### LECTURERS' APPOINTMENTS.

LECTURERS' APPOINTMENTS.

[We desire to keep this List perfectly reliable, and in order to do this it is necessary that Speakers notify us promptly of their appointments to lecture. Lecture Committees will be bounded than the puor African. Death does not respect than the proof of the class as published: As we publish the appointments of Locupers gratuitously, we hope they will reclived to by calling the attention of their hearers to the Bannes or Lionz.

UNIAN DIARK lectures in Lycoum Hall, Boston, Nov. 1; in Millord, Mass., Nov. 8 and 16; in Bangor, Me., Nov. 29. Ad-dioss, Bhuner of Light office. Miss Lizzys Doven will speak in Boston, Nov. 22 and 29. Address Pavilion, 57 Tromont street, Boston, Mass.

Mrs. Laura Curry speaks in Boston, Mass. Nov. 8 and 15; in New York, Nov. 23 and 29; in Charlestown, Dec. 6 and 13; in Quinoy, Dec. 20 and 27; in Phitadelphua through February. Committees East, requiring her services, will please address L. B. Wilson, 'are "Banner of Light," Besion, or, F. P. Coppy, Dayton, O.

MRS. F. Cuppy, Daylon, U.
MRS. M. S. Townsard will speak in Milford, Mass., during
Nov.; in Troy, N. Y., during December; Philadelphia, in
Jau.; in Chicopes, during Feb.; in Boston, March 20 and 27.
Address as above, or Bridgewater, Vormont. MRS. AMANDA M. BrENCE Will lecture in Portland, Dec. 6

Mns. Amanda M. Brenon will lecture in Portland, Dec. 8 and 18. Address, New York Unit.

Mrs. Augusta A. Currier will speak in Buffalo, N. Y., November; in Philadelphia, Pa., Doc.; in Troy, N. Y., Jan., Address, Dox 816, Lowell, Mass.

Mrs. Barah A. Horton will speak in Bridgewater, Nov. 1; in Realing, Nov. 8; in Lowell, Mass., Nov. 23 and 29, and during March, Address, Brandon, Vt.

Dr. L. K. Coonley will speak in Albany, N. Y., Nov. 1 and 8, in the new Laconic Hall, Division street, corner of Green street.

Miss Kuma Houston, will lecture in Willimsutic, Conn., during Nov.; in Taunton, Mass., and Summerville, Ct., during Dec. Would be happy to make engagements for the remain-der of the winter and spring as early as possible. Address, Manchester, N. H., or as above.

Manciester, N. H., Or as moore.

Mas. Mar M. Wood will speak in Somers, Ot., the third and fourth Sundays in Japuary; in Stafford, the month of April. Address, West Killingly, Coun. Bhe will make her fall and winter engagements immediately.

iall and winter engagements immediately.

Mras Martha L. Bruwtth, trance speaker, will lecture in Philadelphia, Pa., during Nov.; in Lowell, during Dec.; in Springfield Mass., during January; in Stafford, Ot.; during Feb. Address at New Haven, care of George beckwith. Reference, H. B. Storor, Boston.

Mrs. H. M. Miller will speak in Ithics, N. Y., Nov. 1; in Oucs, Nov 15; in Newport, Nov. 22; thence to Cander and Elmira. Will engage for other lectures in the vicinity of the above places, if applied to very soon.

Mrs. M. I. Transas will answer calls to lecture. Address.

Mas M. U. Tuonne will answer cells to lecture. Address, Liberty Hill, Coun. She speaks in East Lyme, Nov. 1.

MRS. BARAB HELES MATTHEWS Will speak in East West morejaud, N. H., Nov. I. Address East Westmorelaud, N. H. MRS. E. M. Wolcott will speak in Lostor, V., Nov. I. Address, Rochester, Vt.

Mas. C. P. Wosks will speak in flyde Park, Vt., Nov. 1: in Eden Mills, Nov. 8, and will remain in the vicinity several

MRS. ANNA M. MIDDLEBROOM, Box 422. Bridgeport, Oon., will lecture in Buffalo, N. Y. in Doc; in Bridgeport, Coon., Jan. and Feb. intends visiting Verment in March, and will receive proposals to lecture in that State during the month.

Miss NELLE J. TENPLE, Inspirational speaker, Jackson-ville, Vt., is sugaged to speak, on Sundays, one half the tune the present year, at Astheld, Mass. She will speak in those vicinities on week days, if required. WARREN CHASE will lecture in Bloomington, Ill., Nov.11; in Clint o, Nov. 8. He will receive subscriptions for the Banner of Light.

N. S. GREMMLEAF, trance speaker, Lowell, will speak in Worcester, Nov, 1 and Dec. 6.

Wordester, Nov. 1 and Doc. 5.

Isaac P. Gebrasear will speak in East Eddington, Me.,
Nov. 1; in Mariaville, Nov. 8; in Oldtown, Nov. 15; in Easter, Nov. 23; in Dover, Nov. 98 and Dec. 6; in Cortisud, Dec.
20 and 27. Will speak in Massachusetts or Now Hanusbirs
the month of January, if desired. Address; Exeter Mills or

Mas. B. A. Beres, Springsteld, Mass., will speak in Quincy, Mass., Nov. 1, 8, 15 and 22; in Worcester, Dec. 13, 20 and 27.

P. L. H. WILLIS will speak in Troy, N. Y., through Nov. ADSTEN B. SIMMORS will speak in East Bethel, Vt., on the second Sunday of every month during the coming year. Address, Woodstock, Vt.

LEO MILLER Will speak in Providence, R. I., Nov. 8, 15 of the Samur is devoted to subjects of General Interest, and 23. Letters addressed to Worcester, Mass., at any time, the Spiritual Philosephy, Current Events, Entertaining Risemann and Company of the Samur is devoted to subjects of General Interest, will be duly received.

CHARLES A. MAYDEN will speak in Bangor, Me., Nov., 8, 15 and \$2; in Kenduskesg, Nov. 29; in Cidtown, dur-

H. B. STORER, inspirational speaker, No. 4 Warren street, Mas. A. P. Baows, (formerly Mrs. A. P. Thompson, peaks in Danville, Vt., half the time till further notice.

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

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

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

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May-8m<sup>4</sup>
Mag. Fannin Burbane Friton may be addressed at Northampton, Mass., care of W. H. Fejton. nug. 8-3m<sup>6</sup> ABBIE LOAD CHAMERELAIR, Musical medium, may be addressed at 22 Chapman street, Boston, Mass.- aug29-3m°.

MRS. BOPRIA L. CHAPPELL, Potedam, N. T. aug25-8m\* Mrs. O. A. Firou, trance speaker. Address, 898 4th street, New York City. m25-6m° DE A. P. Pizsoz, office No. 7 Myrtle street, Beston, will answer calls to locture or attend funerals. aug.—3m°

W. W. Russert, magnetic healing medium, Rutland Vt., will answer calls to lecture.

will answer calls to lecture.

John T. Amos, magnetic physician and progressive lecturer, of Fearl street, isochester, N. T., P. O. box 2001.

Mas. O. M. Srown, lecturer and medical clairroyant, will answer calls to lecture, ar visit the clok. Examinations by letter, on receipt of autograph, \$1. Address Janesville, which we will a medical calls.

Miss Lezzie M. A. Carley, inspirational speaker, care of James Lawrence, Cleyeland, c. Will speak week evenings and attend functals.

Mas. Julia L. Brown, trance speaker, will make engagements for the coming fall and winter in the West. Address, Prophetetown Illinois. Will answer calls to attend furerals.

MRS. CORA L. V. HATOR, Seymour, P. O., Cubs, N. Y.

Haus Saran A., Nurr will enswer colle to lecture in New, Hampshire, Vermont or Massachusetts. Address, Clare-mont, N. H. mont, N. H.

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