NO. 1.

Written for the Banner of Light. A WISH AND INVOCATION. TO ONE STRANGELY FAIR.

BY EARL MARBLE,

As down Life's surging, shoreless river, That censeless flows on, on, forever, Thy bark is tremulously failing Through Grief's sad cry and Sorrow's wailing. Decked may it be, in every weather, By fairest flower from greenest heather!

And watch it, O! ye angels smiling, With Love and Joy the hours beguiling That ofttimes seem so dark and dreary, Thus changing them to fleet ones, cheery ; And flowers of Hope, thought in death sleeping, Rejuvenate, and, stealing, creeping, Let bright and rosy Beauty, blushing, Be gently blended with the gushing Of the fondest heart's affections purest; And let her walk be steadfast, surest, And give her love that which endurest Long after Earth's dark, dreary even, All through the golden day of Heaven. Boston, Mass., 1861.

Translated for the Banner of Light.

THE

From the German of Franz Hoffman

BY CORA WILBURN.

CHAPTER 1. THE CHILD OF THE BATTLE-PIELD.

It was very early when Ulrich awoke and cast his eyes toward the window. The darkness of night yet overspread the earth, and only a feeble, grayish glimmer, playing against the frosted panes, angladly have rested longer, not upon his feather bed, for he was not rich enough to possess one, but within the hay-sack into which he crawled at night ever since cold weather had commenced. But he remembered that he was entrusted with the care of his sick mother, and that he had to prepare her breakfast; and this thought chased all weariness from his eyelids, and he crept forth hastily, felt around in the darkness for his clothes, put them on quickly, and were a world too wide for them. But what mattered that? He was at least protected from contact with the chilling floor.

Walking very carefully, so sleeping mother, he stepped toward the small iron stove, and threw in a few chips that he had gathered in the streets the day before; then he rolled up a piece of paper, and striking a match, soon heard the merry fire crackling, and saw its bright reflections illumining the naked walls of the room. Carefully add ing a few more pieces of wood from time to time, he placed a sauce-pan on the stove, took a three-legged wooden stool and sat down before the fire, thereby was ready.

The red glare of the flame rested fully on the boy's a seeming of health and bloom. In the fitful gleam piece of stale bread from his pocket, and said: his cheeks glowed rosily, and the fire sparks shone no brighter than his dark, lustrous eyes. This boy of thirteen might have been called handsome, if his and I do not know that I can cook another by that thick black locks had not hung around his face in time." such utter disorder, for he had not thought of arranging them, until he had prepared the customary soup, yourself of everything that you may give it to me," and had warmed his stiffened fingers. He then she said; but the Lord will reward you for it. vou stepped up to his mother's bed and watched her good, good boy! He will surely hear the prayers I slumber. He could not behold her face, for that was offer up for you!" turned to the wall, but he heard her low and regular breathing, and he knew that she rested well.

for granting you one night of refreshing sleep. Sleep on, until the breakfast is quite ready—it will surely do you good."

He bent over her again, nodded his satisfaction erept toward the door, and hurried out. There was a pump before the house, and he bathed head and some too." hands in its ice cold stream, then with a broken comb he contrived to smooth his matted hair. Wiping face and hands upon a corner of his linen jacket, he returned to the miserable tenement to find his mother still sound asleep. He attended to the fire and to it is not much." the soup, and then placing himself before the spinning-wheel, he plied his occupation with a practiced hand and with masterly activity.

In the meantime the dawn was breaking, and its of grateful tears. pale gleams penetrated even the frosted panes into the wretched abode. It was a very wretched place, with its bleak, blackened walls. Its scanty furni- own mother, have you not brought me up and loved ture, consisting of two wooden three-legged stools, me as if I were your own? And so I am doubly an old table, whose elaborate carving denoted an grateful, and love you all the more. Who knows cient beauty and better times, although ricketty and what would have become of me if you had not taken insecure through hard and long usage. Then there charge of me? But, mother, if it does not hurt you was Ulrich's hay-sack, and the led of the sick wo too much to speak, I wish you would tell me how I man, whom he named mother. But amid this air first came to you. Will you, mother?" of privation there was naught repelling; none of the She nodded acquiescence. Ulrich drew the spindisorder and filth commonly attendant upon poverty; ning-wheel close to the bedside, so that she might the floor, the stools, the bedding, all proved the not have occasion to exert herself in speaking too cleanliness and order to which the inmates had loud. While she told the story, he spun diligently

from the fire and poured it into an earthen plate, traveled with my departed husband to Dresden, to which he put on the stove, that it might retain its visit an aunt of his who resided there. She was old

longing looks toward it; but he overcame the desire to taste, and sat down quietly to his task at the spinning-wheel. A ray of sunshine fell upon his figure and dazzled his eyes, and his features stood clearly revealed. Indeed, he was a handsome boy; but necessity and privation, sorrow also, and care, had left their melancholy impress on the speaking face. His cheeks were pallid and sunken, and his splendid black eyes seemed to glisten from cavernous depths. The clothes he wore were all too wide for him, and hung around his tall, slender form, obscuring its native grace and case. A casual observer would have taken him for one of the numer. ous beggar boys with which the city of Hamburg, like all other great cities abounds. And yet there was something uncommon, almost noble, in the expression of Uirich's countenance. It was veiled, but not entirely hidden by the imprint and surroundings of poverty.

"Ulrich!" called a soft, very weak voice, from the corner, where stood the bed of the sick mother. The boy sprang from his seat, and hastening to the bedside, gave her his hand, saying with a cheerful

"Do you feel any better, mother?"

The poor woman nedded her head and endeavored to smile in return, but she was checked by a convulsive fit of coughing, that seemed to rack her emaciated frame with a fearful power. With troubled and tender solicitude Ulrich strove to render her every assistance. He raised her in his arms, held her poor head against his breast, and wiped the cold drops of perspiration from her brow. At length the paroxysm gave way, and feeble and exhausted she sank back upon the pillow.

"I am better, now," she whispered. "Do not be alarmed my good boy, the bad cough will leave me sometime. Oh, if it only would not leave me so weakened. And I pity you most, my dear, poor Ul. rich. While I ought to be doing for you, you are nounced the tardy coming of the day. Urich would working for me. And you rob yourself of sleep to earn bread for me-oh!" and she sighed deeply.

"Do not be troubled about that, mother," said the boy. "What does it matter? I can spin quick and well. Only take good care of yourself and get well as soon as you can."

The poor woman shook her head.

"We are all in the hands of God, and God is Al. mighty!" she said, reverentially. "But believe me, Ulrich, I shall never quit this bed. Here, here, my thrust his bare feet into a pair of old shoes that son, deep in my breast is the death-wound that cannot be healed."

He turned even paler than he was, and a tender gleam of the deepest compassion shone from his tear-

"Mother," he said, with a strong effort to overcome his emotion, "this must not go on so. Let me try, and I will get a doctor, who will give you some medicine that will make you well. Let me alone, and I will find help, mother."

"The poor find no help," was her disconsolate reply. "They have no friend but God alone, and he has numbered the remainder of my days,"

Ulrich concealed from her sight the terror and the accomplishing a double purpose, that of warming his grief those words had caused him; and he fondly almost frozen hands, and at the same time keeping stroked her wan cheeks, and kissed her attenuated the light from shining on his mother's face, for he hands, continuing his prediction and promise of did not wish her to awaken until the morning meal speedy help to come. He then urged her to eat the soup he had in readiness; she took the plate from his hand, and swallowed a few spoonfuls, and then pale face, and gave to its fine and sharpened outline entreated him to eat the rest. But Ulrich took a

"I will put the soup away, mother, until you have a better appetite; perhaps you will take it at noon,

The sufferer sighed again wearily. "You deprive

"Never mind, mother; you are sick and I am well, so of course you ought to have the soup, and I "Poor mother!" he said softly. "God be praised the bread. Do n't say a word about it, and try whether you cannot go to sleep again. I will finish my spinning, and will take the yarn home; perhaps I shall receive some money from Mr. Leeberg, though his pay day is always Saturday; if I get it you shall have some more soup. this evening, and I will eat

"But if he does not give you anything?"

"Then-well-then I shall beg again," said Ulrich, without the least embarrassment of manner. "It is no sin, and people give me something, even if

"Beg-you beg! and for one who is not your own mother! Oh, Ulrich, surely, surely God in heaven will reward you," said the poor woman with a burst

"Nonsense, mother. What are you talking about?" the boy cheerfully replied. "Though you are not my

When the soup had boiled enough, Ulrich took its "It is nearly ten years ago," she said, "that I

ter, promising golden rewards if my husband would charge, in Hamburg; and it was as much as I but my husband said:

best for her.

hundred dollars, and it was delivered to us by the |-my son!" landlord in whose house she had lived. He was a true-hearted, honest man, and would not permit us glistened on his long black lashes. "Oh, mother, to return the next day, as we had intended. We must remain a few days and rest beneath his roof, he said, and we accepted his friendly offer, for we were wearied with the rapid journey, and overwhelmed by the sudden news of aunt's death.

When we had made our arrangements for departure, we heard many rumors of a battle about to take place, and our kind host renewed his entreaties that were my only consolation. And afterwards, when I we should remain longer. But my husband longed to return to his business, and we turned homewards. ger and misery threatened, was it not you who At first all went well: we encountered many sol- tended me, labored for me, aye, even begged for me? diers, but they allowed us to drive on unhindered, for we had good passports, and did not look at all | times have you returned the good received!" like dangerous characters.

We stopped one night in a little village, and the next morning we heard the thunder of the cannon, if awaking from a dream, he asked her tremulously: and found ourselves, as it were, in the midst of the scenes of battle, which it would require much prudence and foresight to avoid the sight of. I was very much alarmed, and I begged my husband to return to Dresden; but he would not hear of it, and deemed it best to pursue our way. We remained, which we found you, and a miniature portrait in a therefore, in the village, hoping that the conflict

But the cannonading grew louder and drew nearer, and suddenly a multitude of armed men made their appearance on hors back; cannons and powder-wagons followed, then the infantry, and a confused mass of people, all Frenchmen. Not long afterwards their pursuers came in sight. The French took possession of the village, and the work of destruction went on before us. The balls flew around, and the frightened inhabitants sought refuge in the no imminent peril. In almost one hour the French were compelled to give up their position, and |could not recollect. to take flight again. The Prussians and Austrians followed them, and soon it was quieter around. We crept out of the cellar, and, as if by a miracle, we God alone." found our horse alive, and the carriage untouched. The whirl of the battle was still raging at a distance.

My husband said: 'Now is our time, for the way is clear before us.' The horse was soon harnessed; we took our seats, and off we went at the full speed of the trusty grey. Our path lay directly over the battle ground; and, oh God! never shall I forget the sight I was compelled to gaze upon, with dread and shrinking fear. Even in the village we had met with the wounded until the task was completed and the yarn and the dead; but there, upon that bloody field, it rolled off. He then bound it together, and said he was a terrible, never to-be-forgotten picture! Death and destruction reigned; all that was fruitful and Before he left the room he added wood to the fire, beautiful torn down, broken, and cut away. Long and prayed his mother to remain in bed until his lines of the dead lay there, men and horses mingling return. Then with hurried steps he went upon his indiscriminately, and wherever the eye rested it saw heaps of the slain, and alighted upon blood and ruin. My heart sickened within me as I looked, and, almost fainting, I urged my husband to drive on speedily from the direful spot. But was it possible? Were we not obliged to move on step by step? For broken remnants of muskets and swords, crushed wagons, dead horses, and, most horrible of all, fallen human beings, blocked up the way, and we had to take many a roundabout turn to prevent the wheels from passing over those in whom, perhaps, the spark of life was not yet extinct. I held my hands before my face, that I might behold no more. But all at once my dear departed husband called to his horse to stop, and cried out:

Oh, gracious God! wife, do look! See the unfortunate little child!

I looked out, and saw a little boy of about three years of age, running wildly about and weeping bitterly. We called him toward us, and he came, and asked for his papa and mamma, and cried out aloud when we could not tell him where they were to be found. I looked at my husband, and he understood my mute appeal. We took the little one into the carriage and drove on. After many repeated efforts, clamor. A stream of people issued from the houses, I succeeded in soothing the poor little waif, and he fell asleep in my arms.

. What is to become of him?' I inquired.

· We will leave him at the next place we come to.' said my husband. 'It appears to me that he must have lost his parents in the universal confusion. The fire, in Wall street! authorities must make all the necessary communirichtfully belongs to.

heat. The odor was very tempting, and he cast and wealthy, and had written him an imploring let. where to apply. We arrived safely, with our little long as the wind remained in that quarter there

come and assist her during the war panic that then | could do to soothe and comfort him on the way, for overran the land. It was not for the sake of he cried incessantly, and called for his papa and the golden rewards that we undertook the journey; mamma in a pieroing wail. He prattled, too, of a handsome coach, and of the beautiful Holto horses, 'She has shown me many favors in the past, and and much such childish stuff; but nothing that he she shall not call upon me in vain; I will do my said could give the least clue to the finding of his parents or their whereabouts.

He obtained immediate leave of absence from Mr. In Hamburg we advertised the occurrence in the Roland, in whose employ he filled the situation of newspapers, but without avail. No one called upon book-keeper. We took our little savings, hired a us for the child, who, in the meantime, had become carriage, and proceeded on our way. But, behold! very dear to us; and, as we could not do better, we when we arrived in Dresdon, we found the aunt dead took him in the place of our own child. This is the and already buried. She had thought of us, how- whole story, Ulrich; and the little boy found upon ever, and left a roll of money for us, containing a the battle-field, the poor little wanderer was yourself

"That was I!" exclaimed Ulrich, and a teardrop how many, many thanks I owe you!"

"Not so, not so, my child!" she lovingly responded; for you were a present to us from the good Lord," she continued. "We had no children, so we took you to our hearts, and you have richly rewarded us for the little we have done for you. When seven years ago my good husband died and left me desolate, you became ill, when I could no longer work, when hun-Oh Ulrich, my beloved son, a thousand, thousand

He made no reply. He simply ressed her hand, and sat awhile, silent and immersed in thought. As

"Have you never heard from my parents?" "Never. God only knows whether you will ever find them. But it is not impossible, for two things that we have carefully guarded may sometime aid you in the search. They are your clothing—that in golden locket, which you had around your neck. I would cease, or would be withdrawn from that vicin- have kept, these for you until you should be old enough to understand and appreciate their meaning. You are old enough, and wise enough, now, and I will not delay longer. In the table-drawer, yonder,

you will find them." Ulrich took the key that his mother handed to him, and unlocked the drawer. He found a little blouse of brown velvet, with little pantaloons to match, both trimmed with a silver braid; also the medallion which contained the likeness of a young and lovely woman. He could not look upon those objects withcellars, and we followed their example. Even there out emotion and a strange longing to behold the we could hear the terrible noises, but our lives were original of that pictured face. He asked the sick woman whether she thought it was the mother h

> "Probably it is," she said, but we have no certainty. To restore her to you must be the work of

> He put the child vestments in their former place, but the locket, pendant from a fine gold chain, he placed around his neck, and concealed in his breast. "So there shall it rest," he said, "and often will I look upon it, so that the features there shall be engraven on my memory."

> He chatted awhile with the good woman whom he loved, as a son, and confided to her all his surmises and hopes, spinning diligenty all the time, would go out and seek to obtain payment for it. errand.

> First he went to the merchant who was his purchaser for the yarn, but he received no money, and was told to return on Saturday.

> "Very well, it cannot be helped," he said to himself as he passed out of the shop. "But mother must have a doctor, and to get one I must have money. I will sell the gold chain, that is of no use to me, and will hang the locket from a string, that will do just as well and be much stronger."

> With resolute steps he bent his way toward a street wherein many jewelers and silversmiths dwelt, in the hope that one of them would purchase his chain. But ere he reached that street, an incident occurred that, for the moment, thwarted his plans and drew him toward another vicinity, at some distance from the street of the jeweler's.

> > · CHAPTER II.

THE CONFLAGRATION.

"Fire! fire!" arose the fearful cry, and was caught up and re-echoed by the multitude, until it reached the furthest portions of the city. At the same time the alarm bells sent abroad their brazen with pallid faces, fear and terror in every eye, each asking the other "where is the fire?" No one knew positively; opinions varied; the one said here, the other there, until the cry was heard:

"A warehouse full of sulphur, oil and spirits, is on

Ulrich was so frightened that he trembled in every cations, and endeavor to restore him to those he limb, for in the near vicinity of Wall street was the little house in which he with his sick mother dwelt. I fully agreed with his views of the matter. But Doctor, gold chain and everything else was forgotten when after three hours' ride we arrived at a town, no for the moment, and as if endowed with winged feet one seemed to know anything of the child, and none he sped homeward Passing with remarkable agility were willing to keep him there. We could not through the dense masses that were rushing toward thrust him upon the world, and so, finally, we con- the same locality, and almost breathless he gained cluded to take him with us. We left our names and the designated street. He somewhat relaxed his address with the magistrate, in case that the parents speed, for he saw by the direction of the fire that it ed, as it appeared, to die herself, if she could not of the boy should seek him, that they might know was at some distance from his home, and that as

was no danger to be apprehended on the part of hi suffering mother.

Ulrich had a strong desire to lend a helping hand that very moment, and for that purpose he had already taken one of the fire buckets; but he suddenly recollected that it was his duty to return home and re-assure the poor invalid of her continued safety. He cast the bucket from him.

"Good for nothing sluggard and drone!" he heard an angry voice exclaim, and as he turned around in surprise, he saw an elderly gentleman in a coffeebrown overcoat, who was sternly regarding him. Good for nothing sloth and dolt!" he continued, can't you help with a good will, when you see everybody, even old folks, such as I am, helping here?"

The boy pouted his lip, and was about to give a harsh answer in order to defend himself against the unprovoked assualt; but the grey hair, and something the in the glance of the old gentleman inspiring respect, controlled the outbreak, and he replied with

"I am going to comfort my sick mother, sir. I will not be gone more than five minutes, and then I will draw water like any of the rest."

He ran off with lightning speed, and vanished round the corner. The old gentleman gazed after him with a strangely awakened interest. "A pretty boy," he murmured. " Eyes like two flames! ahem! he might be about that size, now."

He said no more, for the continually increasing nass swelled and surged around him; busy arms exerted themselves to the utmost, and strove manfully against the encroachments of the devastating element. The old gentleman passed on the bucket that Ulrich had dropped, and received another; a living chain of humanity it was that formed itself and passed on the saving water from hand to hand. The stranger stood in the midst, and in the next moment he had forgotten the boy.

The conflagration spead, despite of the strenuous efforts made to subdue it. A warehouse filled with combustible materials fed the flames, and bade defiance to the streams of water continually poured upon it. Before twenty minutes had elapsed, the adjoining buildings were on fire, and the cries of alarm and terror succeeded one another rapidly.

Ulrich had returned, and was in the line of the xtinguishers, laboring with all his might. Fire engines were whirled to the spot; women screamed: little children wailed, and men called loudly to each other. The flames flickered high, and hissed overhead: here and there a wall fell down with a terrific orash, or a staircase gave way-an entire story was Ulrich ran hither and thither, seeking to assist, and wiping the perspiration from his brow, although the morning was excessively cold; but the glare thrown out from the burning houses, made the surrounding atmosphere an intolerable heat. To this were added the enormous clouds of smoke that, forced downward by the wind, spread over the streets; the flying sparks, that continually ascended, to return like a flery shower upon the heads of the toilers. All this, combined, caused many to retreat from the conflict of the elements. But Ulrich kept his place, confining his operations to the one vicinity; thus he found himself close by the side of the elderly gentleman in the brown overcoat, who was helping as assiduously as ever to pass on the filled buckets.

"Here I am again, sir !" the boy called out. "You see, now, that you scolded me without any reason."

A friendly glance from the sharp, grey eyes, seemed to request his pardon, for there was no time for many words. The gentleman and the boy worked on with undiminished good will.

Suddenly there arose a pieroing cry that was heard bove the crackling of the wildly rolling flames, the brash of falling timbers and the prevailing confusion. involuntarily all eyes were turned toward the spot whence that thrilling cry proceeded, and with surprise and horror, Ulrich and his companion beheld woman gesticulating frantically, and pointing toward the fourth story of a house, the lower portion of which was already enveloped in flames.

Looking up, they beheld a child some five years f age enveloped in grey clouds of smoke, and surrounded by flying sparks that were scattered through he air like rain-drops.

"Merciful God! my child-my child! Save it, or it must burn to death!" screamed the distracted: mother in tones of heart-rending despair; whileabove, the poor thing wailed pitcously, and stretched forth its little hands toward the crowd below. A slience as of death pervaded the multitude. Amid the hissing of the fire was distinctly heard the imploring childish voice:

"Mother, mother! help me down! I can't come. by myself! Help me, mother!"

Stricken dumb with emotion and sympathy, the spectators looked into each other's faces, as the cries. of the mother and child blended fearfully together. But no one ventured to help, for to do so involved almost certain self-destruction; for the lower part of the house was consuming rapidly, the flames leapt from the windows, and the stairways were already a prey to the conquering element; at any moment they might give way beneath the feet of those hardy enough to venture the ascent, and bury them

beneath the ruins. The hapless mother, overcome with grief and anguish, fell upon her knees, insensible to all around. But a cry from the child aroused her. She sprang to her feet, and rushed toward the house, determin-

rescue her child from the cruel death. Hundreds of arms were outstretched to hold her back. She struggled flercely for a time, but her strength gave way, and with a heart-rending mean, fell sonscless to the ground.

"A hundred louis d'or to the brave man who will save the child!" oried the old gentleman in the

"Courage, good people! I am old, I can only pray for the child. But you are young and strong and agile, many of you. You can save it, if you will !" The men looked down in embarrassment—they glanced at the sea of flame before them, and shrug-

ged their shoulders. "Sir," said one, "if there was any possibilty of a rescue, we would not wait for the promise of money. Look there! a part of the stairway is falling. There is nothing to be done. God have mercy on the poor

little thing!"

The man was in the right. In the interior of the house there were sounds of falling timber. A dense cloud of smoke luridly illuminated by glancing reflections issued from the broken windows, and the whole building seemed to totter from the foundation.

"Back! back!" hoarsely yelled another. "It may fall at any moment and bury us beneath the wreck. Back, I say!"

The danger was near and imminent. And as if spell-bound, again all eyes were directed to the child, that, orying still more wildly, stretched forth its little hands desparingly for help!

At that moment Ulrich returned-for he had suddenly disappeared at the moment when the unhappy mother had been rendered insensible by fear and grief. Upon his shoulders he bore a short ladder. and around his body he had wound a rope; his black locks dripped with water and his clothing was wet through; he had apparently immersed himself on purpose, in order to carry out the design, which was

He placed the ladder against the house, and exclaimed joyfully when he found that it reached to the windows of the first story.

"Boy, where are are you going! What do you intend to do?" asked the old gentleman, taking the venturesome boy by the arm.

"I will save the child, so that the poor mother may be glad again. Please let me go, sir."

The gentleman released him, and, agile as a cat, Ulrich climbed the ladder, while a loud, thundering shout of encouragement burst from the assembled mass. Clinging to the window sills, he swung himself within the house, and vanished from the eight of these beneath, in the clouds of smoke and flame.

" Merciful Lord! he will be burnt to death!" "He's lost!" "God help him!" "They are both doomed!" broke from the men, none of whom had dared what the poor boy had done. Some envied his boldness; others bewailed the young life that seemed irretrievably lost, and all looked with eager expectation, with the keenest excitement, toward the window, where they hoped to behold him, if he ever reached the child.

Ulrich thought of nothing else than of reaching the topmost story in the quickest possible time. Through the smoke he saw the stairway yet stand. ing, although enveloped in flames, that played around it from all sides. He covered his face with his hands, and sprang fearlessly up stairs. He reached the landing safely, drew breath, and the staircase fell with a crash behind him. He hastened on, but the atmosphere was so dense he could scarcely breathe. He felt about him with his hands, stumbled and fell; gathered himself up and sushed on. His breathing was oppressed; he came nigh choking, when he observed a gleam of light; it came from a window. With his last remaining strength, he broke the panes of glass and leaned out, taking a copious draught of the fresh air without. He heard the loud huzza from below, for they could distinguish the outlines of his figure.

The cries of brave, and the clapping of hands, seemed to inspire him with fresh energy. He stepped resolutely from the window, and espied the second staircase leading to the upper rooms. It, too, was burning, but only in a few places. Avoiding these, Ulrich ran on, and found himself in that part of the house where the child had been seen. But where was he to find it? The doors were locked, and the smoke around him grew heavier with every instant. He called loudly:

" Where are you, little one?"

But he received no answer. Probably his call had been unheard amid the crackling and falling sounds. Gathering together all his remaining strength, he broke open one of the doors with repeated kicks. The room was empty; but in the next he found the child, and the little fellow sprang joyfully toward him, rejoicing with tears to behold a friendly face, and know a saving hand so near.

"Be quiet, sonny," said Ulrich, soothingly, and he hastily unwound the coil of rope from around his body. "Be quiet; before five minutes are over you chall be with your mother."

The child was soothed by this promise, and Ulrich redoubled the speed of his movements, for he knew that every second of delay augmented their peril. The adjoining house was a mass of flames, and they touched the very window by which Ulrich had to descend with the little boy. The wall that separated the houses was of a glowing heat. The ohild cried suddenly:

"It burns there! it burns there!" The fire had broken its way through; in a few moments all would be destroyed.

"Be quiet! Do n't be afraid, little one!" said Ulrich. "I am nearly done."

He tied one end of the rope to the window sill, fastening it with a triple knot. Then he thrust it out of the window and found to his joy that it reached to the ground.

"Now come," he said to the child. "Shut your eyes, and hold on fast to my neck, and don't let go, let what will happen. Do you hear?".

The child promised obedience, and passed its little arms closely around his neck. To make sure of his light burden, Ulrich took the sleeves of the child's blouse in his mouth, and held them firmly between his teeth, thinking the while:

"So, now, if the stuff is only strong enough, he cannot fall off."

He then swung himself again upon the window sill, caught at the rope with both hands, and glided glowly down.

"Quick! quick!" cried a voice from beneath; " the window is burning, and the rope begins to take fire !"

Ulrich glanced upward in alarm; the window was in full blaze, and the rope was smoking in sevexai places. He allowed himself to glide down more swiftly-another moment and he reached the ground in safety, with bleeding and torn hands, it is true, but otherwise unhurt, with the rescued child on his

buck, who cried for joy and called for his "dear mother !"

" Poor boy !" said the old gentleman. " How your bands bleed."

"Yes, sir," he replied, "but I do not mind it, for the heart of the poor mother that bleeds no more. Only see, sir, how happy she is!"

Oh, unspeakable was the mother's ecstasy. She pressed her child to her bosom, pressed her lips to his rosy mouth, folded him closely in her loving arms, as if she would never, never let him go. And then her upturned look of thankfulness! The pearl of joy sparkling in her tear-filled, radiant eyes—the streaming tears falling over the beloved head of the dear child, saved from the most terrible of deaths! And lastly, the breathless, tremulous inquiry:

"Where is he who brought my child out from the fire?"

The crowd had gathered around the blest and happy mother, after they had shouted their acclamation to the youthful hero. At her call and question all looked around for the courageous boy, but he was nowhere to be seen, and no one had observed whither he had gone. One inquired of the other, but there was no time left for scarch.

"Back, back!" cried a thousand voices. "the roof

is coming down!" All made their escape. The mother with her shild were carried from the spot. The roof fell in. a fiery mass, and the house followed. Thick clouds of impenetrable smoke and dust, and occasional sparks from the yet smouldering flames, arose from the ruins, and enveloped the place with a fog. The necessity of combating the power of the conflagration again, resumed its sway, having been somewhat interrupted by the interlude of the rescue. In a few moments more, the boy who had so nobly risked his life was forgotten; and again all hands were busy in the effort to bar the progress of the destructive ele-

[TO BE CONTINUED.]

[Original.] OLD OSOAR AND HIS SONS.

BY GEORGE G. W. MORGAN.

Old Oscar sat in easy chair. After his evening meal and prayer; His three fair boys were sitting there Beside the cheerful fire. Come, boys," said he, " I pray you say, In frank and open, manly way, Where, each, your thoughts and wishes lay, To what your minds aspire.

Then freely tell me, eldest sen, In what directions your thoughts run, And name the way, if there is one, That I can aid your aim.

The time will come when each will be Bole master of his destiny; The road is open, wide and free, To honor and to shame. You'll find in each pursuit you choose

A way-if you will rightly use The means supplied-and not abuse-To honor, wealth and fame; Whilst all around you, everywhere You'll need to use the greatest care To 'scape the many schemes to snare And bring you into shame.

Some spend their lives in idle dreams, Whilst others have too many schemes ; You'll mostly find between extremes The path to safety lies.

Be active, useful, prudent, kind, And keep a pure, well balanced mind ; Both good and evil, you will find, Each thing on earth supplies. Though danger lurks on every side.

Life 's labyrinths are open wide. And little help to aid or guide The path that should be trod : Still with His mercy all may dare

Attempt the task, and even share, Whose thoughts are pure and worthy there, Their joys who dwell with God." The eldest boy sat by his side,

His form erect with manly pride, Responsive to his sire replied: " Dear father, I aspire To be a soldier of great fame, And gain a high, ennobled name. And savage nations rule and tame,

And conquests fresh acquire. To lead a host of daring men, Have every one opposed by ten, And drive the lions from their den, In wild and fierce despair;

And in its stead a fortress raise, And live apart from vulgar gaze As best comports with soldiers' ways, On rich and luscious fare." " Not thus do I desire to do."

The second cried-" a different view I take of life, and shall pursue, A trade that better pays : No charm in soldiers' lives I see. Wild tumult would not answer me, A man of wealth I mean to be, And spend in ease my days,

A merchant I would rather be, And send my ships on every sea. And have all climes return to me Their treasures rich and rare ;

I'd have large mills and fact'ries too. Which day and night my work should do-I'd live as princely merchants do. Who nothing need or care."

The youngest cried, "When I'm a man I will pursue a nobler plan. And strive to aid my fellow man

With all my might and power: I'll raise the lowly from the ground, And seek where virtuo may be found : On works of mercy always bound, I'll spend my every hour.

I'll live a pure and blameless life, And seek a prudent, virtuous wife, And pass my days devoid of strife: At least that is my plan ; With gentle arts of love and peace I'll strive to make man's joy increase. And Discord's direful reign shall cease.

In courts of law I fain would plead For innocence, and be, indeed To all oppressed, a friend in need, And ever strive my best To gain that bliss which nought on earth Will yield to man of equal worth: He's poor, in truth, who feels a dearth

And Peace shall dwell with man.

Of peace within his breast." " My boys," old Oscar cried, " I see You neither in your thoughts agree, And fear you all are doomed to be Debarred your hopes to gain; Still life's before you-take the way That each thinks best; I trust you may Not be compelled at last to say I've spent my life in vain.

The soldier's is a noble art. Where patriot zeal inspires the heart; Who's soul's prepared to act its part, Who 'll ne'er from duty shrink ; But he's debased whom lucre leads, Whose soul is pleased with cruel deeds; Cursed is the sword that often bleeds But never stays to think.

While Commerce much that's good imparts, It brings from distant foreign parts The produce of all skill and arts

That else were lost to man; Yet, 't is a fact' I grieve to tell, Some merchants who .. on 'Change' excel Will traffic with the fiends of Hell, And scoff at Heaven's ban.

Self-interest is their only thought. Their principles are cheaply bought, The only precept they e'er taught . Is this, boys : . Will it pay?' More greedy far than hungry hogs, With hearts more hard than maple logs,

They even covet blind men's dogs To barter them away. The courts of law afford great scope To those who would in earnest hope With tyrant might triumphant cope

And tardy justice wrench; But those who 've been in courts declare An honest lawyer 's very rare; In some the meanest culprit there Is seen upon the bench.

Take this advice from one who knows, How prone the world is to oppose The progress and ascent of those Who would in life excel: Keep up a brave and manly heart. And scorn all mean deceit or art. And in life's play, whate'er your part,

Be sure you act it well.", Two left their father's tender care And rushed abroad, scarce mindful where, Li e's prizes and its blanks to share.

A belter-skelter race. The third remained behind at home : He had no thought or wish to roam ; To him there was " no place like home,"

He could not leave the place. The eldest joined a warlike band. And spread destruction round the land-Both far and wide on every hand He forced the fee to yield; Until at length a mightier host, With greater force than he could bonst.

By stealth surprised and stormed his post; His bones bleached on the field The second grew both rich and great, And gained vast wealth and huge estate, But callous grew of others' fate,

Nor cared for others' woes ; His brother man he bought and sold, His heart was telfish, sordid, cold ; His sole delight was hoarding gold-He deemed all men his foes.

The third was gentle, kind and true. Who did as he'd be done unto. Though void of wealth no briers grew Upon the path he trod; He lived an active, useful life, Beloved by children, friends and wife: Where he appeared he banished strife, And died at peace with God.

Original Essays.

DIVINE RESPONSIBILITY.

BY GEORGE BEFARNS.

Shall the Judge of all the earth do right?

It is the vogue of all theists, especially of theoloians, so to exalt the Divine Sovereignty as to allow no principle in deific morals, but the "good pleasure " of God, according to which, as Paul affirms, he worketh all things after the counsel of his own will." In opposition to this sacred conjecture. I maintain that the Supreme Being is himself a subject of Law and Order, as much so, to say the least,

as any of his creatures and finite dependents. With all that has been carnestly and reasonably said and written, and pondered concerning the Power, Wisdom and Goodness of God, doubtless the logical conclusion has been generally reached, that, since Infinite Wisdom can not err, and Perfect Beneficence can purpose no evil, therefore, with the Almighty, no motive to injustice is possible. Let us now advance upon this rational conviction, and learn furthermore. that, above his exemption from all incentives to do wrong, God is bound to do right by the same law that Man is, being accountable to the very judge and vindicator of human rectitude, which is Conscience. For what is our Conscience but an impress of God's -an inspiration of his immutable love of Raht? There is but one Morality, and therefore but one Conscience, which is the absolute bond of moral obligation for all intelligent beings. Moreover, since every natural instinct is an index to a corresponding trait of Divine Character, our felt responsibility is an exact duplicate of that which our Creator cherishes. We admire the logical aptness with which a sacred writer demands, "He that teacheth Man knowledge, doth He not know?" and with the same cogency of reasoning we may assert that the Author of cerebral Conscientiousness must himself honor the principle of Duty.

Mankind have little respect for preaching without practice. A good example outweighs all the counsels of lip-sacrifice. This is what authenticates the teachings of Jesus, what has sacredized his mission and hallowed his name, and will perpetuate his in. fluence to the end of time. Many of his maxims had been announced at different times long before his day; but the world hears them only from him, because he lived what he taught as no other reformers have done so well. This is natural. I hesitate not to say that we could not worship God "in spirit and in truth," if in any wise we had become persuaded that his moral character is a contradiction of Conscience, or less than our sense of Right. If he who enjoins men to love their enemies, allow himself to be "angry with the wicked," and do verily purpose their "everlasting destruction," as many religionists have fancied, then he is like the petty despots of earth who bind for others heavier burdens than themselves will bear; and there is no other way to redeem the Divine Character from this aspersion, but to admit that God imposes no laws which he does not keep.

It is impossible to conceive why any intelligent being should not be responsible for all voluntary conduct. We readily exempt infants, idiots and maniacs from the scrutiny of accountable beings, for the sole reason that they are not intelligent; and

sphere of selfhood. It does not admonish one as a can have a mengre Conscience. subject of isolated obligation, but rather of univer- Jesus, the conventional type of excellence, is at tates, accepting for himself no Law but license.

viating Rectitude.

The normal ultimate of all affection is gratification spirit free. in one or many its numberless phases. But this end is never to be attained without an instrumentality, a means and a method, which are respectively provided for man in his organism of wants and appeand our appetites procurative. Without the gratification of these we suffer, but without the replenishment of those we die. Our motive to eat is thus two fold, but gustfulness is secondary to sustentation; and such is the relation of all the appetites to the wants they represent: they are agents of life, and cater for more than sensational enjoyments, which is reason enough why these are conditional.

A like statement applies to our rational nature It abhors the false. It rejects the absurd. It can relish no mystery. Its proper food is Truth. As you cannot cheat the physical appetite by putting bitter for sweet, so you cannot please the mental with any counterfeit of reality. Nor is Reason to be more than tantalized by faith; for to believe in the unknown begets a thirts for knowledge. Even unwitting error hampers and galls the soul as the chain of a slave. None can know and not hate the tyrant. Ignorance is darkness; credulity is blindness; prejudice is intemperance; and all vices are as morbific in their mental as in their physical forms. Bigotry, superstition, and many kinds of religious affection, are distempers of mind as tormenting as our maladies of flesh. Intellect without its fill of intelligence only fits one to be more wretched. To inquire, to reason, to learn, to understand, are exercises as naturally pleasing as to see, to hear, and to eat; and to abstain from them is like going without a dinner when one is hungry. Our rational enjoyments, therefore, not only depend on our love of Truth, but are to be measured by our actual wisdom.

The same may be said of our sentimental nature. It loves no deformity. It craves Beauty and Excelloving and being loved; but it worships only Worth, faculties. may bear it without self-reproach; for guilt is more Benevolence, and Conscience constitute susceptibilities to peculiar and exquisite gratifications, provided the individual life be shaped into harmony with their proud of doing? To a benevolent mind "forgiveest act, could be help finding in his own breast a deeper hell than any villain carries?

Man is a progressive being. Time was when he had little of the sensitiveness which he now feels, less of the Reason which he now manifests, and almost no Conscience at all. This we may gather from history by reverting only so far back as the age of Moses, who was perhaps among the best of his cotemporaries, though he made it a religious duty to hate an enemy and render evil for evil, and worshiped no better God than Mars. Bid the Captain of Israel march two thousand years this way, and what a pigmy he looks beside "the Prince of Peace." Another era passed, and all the worshipful in Jesus, though none the less Divine, shall be recognized as a concrete attribute of Humanity. For, by the law of natural progression, Immanuels are yet to multiply on Earth taller than the God of Christendom, whom none shall fancy else than noble men and women.

Man must progress. There is no power in Nature to conserve life and prevent its unfolding. None of for the real advancement of the race in the true dethe living could help being born, nor may a child refuse to grow. Bushmen will not always burrow in the ground like woodchucks. In time the lowest tribes will turn to men with urbane arts and sciences. So every peasant is to be a sage; for a fool's head is an egg of Wisdom yet to be hatched, and the heart of every knave is a hibernacle of Goodness. We often hang a rascal, but never a man. Sometimes, to save the man, a wretch will hang himself, as Judas did. But when such sinners die of penitence, you may be sure that angels go to Heaven.

Until we find a bound to human growth, where is the model of a perfect man? Nowhere, in fact, but in our Maker's mind. That is the paragon of every soul. That "Son of Man"-that finished work of God, has never been revealed to mortal eyes. None Thomas Paine quite as tersely expresses it, " What-

we invariably measure a man's moral obligation is knowable and relevant: Man will never reach a by his endowed and circumstantial ability to do sphere of reinless or reigning will, where Reason Right. Excellence of character never lessens, it should not guide and Right is not supreme; for Prorather enhances, our notion of responsibility. The gress verges not to lawicseness, but loyalty to Truth. recollection of God's Infinite Perfection tends only to Responsibility is everywhere the counterpart of enliven and confirm our conviction of his superla. Character. The two grow together and strengthen tive obligation to deal justly with his creatures, as each other. Wisdom is never without the discernthe Guardian and Trustee of all finite interests. ment, nor Goodness without the choice, of Right; so Then the instinct of Conscience is broader than the none but little minds, I should say, puerlie souls,

sal law. When it urges me to be just, it presses the present our best example of a sentimental nature. assurance that all ought to be; and nothing would His benevolence was, perhaps, too strong for the shock our moral sense so much as to think the Au feeling of obligation, and made him unconscious of ther of our Conscience ignores or disregards its die- acting from Principle. His thought of Justice was merged in the cense of Love. Doubtless his right-But Reason goes further. It is easy to demomon-leousness was a habitude of affection more than of strate that no accidents of birth or fortune, nor all decision—a yearning of Charity, rather than a yieldthe prerogatives of personal superiority, can qual- ing of Duty. Yet his Responsibility was all the ify a man to violate with impunity the laws of his more positive for this. For Benevolence does not own being, or to be happy in making others wretch- supplant Justice; it fulfills it. Conscience is not ed; and what is thus true of Man, is equally predicted ground of obligation, but only its expression: cable of his Maker. For us there is but one way to and if its monitions grow inaudible to Virtue's ears, Heaven, and that is the right way, or way of Right; it is only because they are anticipated. Perfection and the Infinite Father himself remains in Heaven, of Character breaks no bonds of Rectitude. Wisdom or conserves happiness, only by virtue of his under | makes the yoke of Conscience easy, and Love makes the burden of Duty light. Not otherwise is any

Now all this talk about the Responsibility of Man, applies with larger truth to God. If we cannot do wrong and still have peace of mind, much less can He. Not that the Infinite is subject to moral admotites, the world of apposite supplies, and the Law of nitions, as we are; for His absolute Righteoneness Adaptation. Our affectional nature is three-fold: makes it impossible that He should be. Guided by sensational, rational, and sentimental; and this the law of Benevelence, which is paramount to that triune endowment qualifies us for three corresponding of Justice, He fulfills the latter in advance of all classes of enjoyments. Those of the sensational suggestions of what we call Daty. He has no more class will come at our bidding, if we err not as to the need of an organic Conscience such as ours, than substance of what we seek and in the use of what of eyes and ears. If he does not see and hear and we obtain. But no sane man will think of satisfy- feel and taste as we do, it is because his modes of ing hunger with mere dirt, nor of suiting his taste intellection and enjoyment are superior to those of to anything unpalatable; and not even a sot expects sense. So he may dispense with a monitor of Right, to experience gratification alone in the misuse of al. only because his moral Character transcends its use. cohol and tobacco. Want must be fed and appetite But this position does not invalidate the doctrine controlled; else disquiet, disease, or even death may of Divine Responsibility. It rather puts it on a be the consequence. Our vital wants are exigent more reliable basis, by making the Rectitude of God as certain as his obligation.

Had Jesus stooped to perpetrate a wrong Like that of David with the Hittite's wife, The stolen amour must have pandered less To his small appetence, and yet the sin Had plunged his soul into a hell of guilt Such as sackcloth has never symbolized. So God himself, if He should grow remiss And err a tittle from the True and Just, Would fall from Heaven and grope in Erebus, More damned than any guilty man can be.

But to the spotless Nazarine, if history has not exaggerated his character, such a moral obliquity as that of the royal patriarch was impossible. Jesus, according to the portrait we have of him, was in no danger of violating his Conscience, because of his superior Benevolence. And the like is true of God. Enough to say of our Father in Heaven, as I have heard some worshiper in prayer a thousand times-Omniscience never finds a chance to err,

And Perfect Goodness cannot purpose wrong. The conclusion is broader than my thesis. The Supreme in Character is the only being who is absolutely RESPONSIBLE.

GOD IS TRUTH.

Man will reverence the God who made him, when His truth flashes upon the mind. The true is God. There is in all the natural manifestation of creative power, a wisdom which compels man to acknowledge the Being who controls his destiny. In all the mysteries of Nature. God lives in secret. All mystery is cause and effect not understood. All truth is mystery explained. There can be no effect without lence, and longs for Heaven. It sickens at the sight cause. The invisible elements of Nature are all the of Evil, and pities the suffering. It hates Malevo- production of causes which man will in future inlence, and shuns Wrong as a viper. It delights in vestigations unravel, by the powers of his reasoning

and Merit is its natural food; therefore it seeks to The men of genius are, in the life of God, in so be worthy and lovable. To the upright an uncarned far as they investigate and demonstrate his truths commendation is like a thorn in the flesh. The best to the world. Every truth which is in man's knowluse of a good name is a spur to character, that one edge, allies him to the God of all truth. The world is yot to see that all undiscovered truth is God not pungent than blame, and honor is sweeter than understood. Truth is but an established law of God. praise. Our moral enjoyments spring from our love fulfilling His designs. Man is without that true of Right, which is ever coeval with Virtue. Taste, reverential nature, when he neglects to find the true and real, and feel that God is the sustaining power.

The life of man is the mystery of the soul. He comprehends not his own being. The philosophy of the ideals; otherwise one would be happier, or rather sages cannot unravel the soul's mysterious existence. less miscrable, without these endowments. For a All their investigations lead man into the mystery of lame horse is not ashamed to limp; a lion cats his mysteries, and make him the orphan in a world of opprey alive without pity; and some partially human posite conclusions. The mind is not the voluntary beings, for a like reason, perpetrate great structies agent that has been contended. Theory is the subwith very little remorse. What gentleman would the knowledge of wise men. Facts are the immutanot be mortified to do some things that a clown is ble introversions into the world of mind. The basis of all true knowledge is facts., God requires men to ness is sweeter than revenge;" and if the best man study His laws, that the true light may beam in in the world should for once stoop to do the wicked- upon their souls. The laws of man's being are but a series of causes and effects, each fulfilling its appointed results.

In the realms of Nature, the operations of the invisible are in the more mysterious departments of cause and effect, it is true, but they are controlled by the same immutable laws. The simplicity of all God's works invites man to study His real designs.

There is in Nature the invisible powers of God's agency in the affairs of man's life. His laws are the correspondent of his designs. Men are moving in God when they obey his laws. It is the end ordained that God shall be the sustaining power to help man onward in his endeavors to fulfill his

The true and real tell men that life is not in the artificialities of man's inventions. Man makes one world; God makes another. Man's designs are for the promotion of his own selfish purposes; God's designs are for man's happiness. Man and God are asserting their supremacy in all things which tend sign of Creation. God tells man to obey His laws: man tells man to disobey them, making his own ideas of life the standard to teach his neighbor. Men are fancied Gods in their instructions to their fellowmen. They teach their own lives and make God's laws to have no meaning. The earth is filled with man's wisdom. The world is sacredly in love with man's designs, forgetting that God is not honored when His laws are not fulfilled. E. J. L. Portsmouth, N. II.

CURIOUS CIRCUMSTANCE.—The first manufactory started in Nashville after the secession of Tennessee, was an establishment for making coffins.

The voice of the people is the voice of God; or, as but our Father knows what we shall be. But this seever a whole people wills to do, that is right."

Weltten for the Banner of Light. CLOUD PICTURES.

BY CORA WILBURN.

Footprints of angels, temple steeps ascending, Bowlidering glimpses of the scraph choir; Swift winging o'er the lustrous courts of even With the wan trophies of the palm and lyre.

Far spreading fields o'ergrown with joweled blossoms Mountains empurpled by the sunset gleams; In the vague distance, dim, mysterious portals, Leading into the poet realm of dreams.

A royal city, with proud banners waving
From fortress, turret and emblazoned wall;
The revel's mazy whirl—young leve's betrothal,
In the time-honored, quaint, ancestral hall.

A martial throng, on flery steeds advancing, At the war demon's battle cry of hate, With glittering sword and shield, the mailed armor Of warrior pageant and of kingly state.

The prison bars through which some pining spirit Gazes in sadness on the world below : On jagged peak and desert plain outspreading In the far Northland's realm of endless snow.

A bower of lilies 'neath the tropic heavens—
A mossy bridge that spans the flowing tide
Of a pearl-river, on whose rose decked margin
The Spirits of the beautiful abide. Then ruined battlements, strange feudal castles, Fantastic towers and minarets of gold;

Gigantic spectres, weird and looming shadows, Aerial shapes of most celestial mould; Deep, haunted woods, and white-winged barges floating On the heaven-mirrored bosom of the sea; Isles of enchantment—veiled by rainbow splendors The opening gates of Immortality!

Beautiful pictures ! by the hand ideal Of my life's fairy reverently traced;
The oft-time weary pathway of the real
Is by imagination's love-spell graced. Philadelphia, Sept., 1861.

A VISION ... AN ALLEGORY.

It was a vast country, covered with forests, scarcely broken by the rude agriculture of its untutored inhabitants. On its shores appeared a few strange a manner that all thought resembled the vibrations vessels from distant lands, freighted with a people before whom the forest and its tenants gave way, nearly resembled the tremulous motion on a screw and a happy cultivation lent a smiling aspect to the steamer's deck, in which I concurred. This tremuscene. Among these soon appeared another foreign lous motion ceased at intervals, and this seemed to race, who, compelled to servitude, gave idleness and its attendant vices to the heretofore industrious race. The scene becomes confused, and in a portion of the land the race which had occupied the inferior portion, seemed dispelled as a mist in the atmosphere, which, floating away over other portions of the land, descended as a gentle shower among the hill tops, and trickled in tiny brooks and rivulets in the little homet's coffin, for a minute or thereabeuts, probably valleys, until all were united in one broad stream, flowing gently between two mountain ridges, outward, to the broad expanse of ocean. The people along the stream conceived the idea of damming up newcomers swept with their legs under the suspendthe waters, to make them a never failing source of ed table to catch any prop or other machinery that power and wealth; and soon a barrier is built across might be applied to raise the table, and they conthe gorge, and the current of the waters is stayed. as nature intended.

But the busy builders conceive the idea of compeling the waters ever to work, and below the mills a reservoir appears, into which the ever-moving waters and overthrew all my previously arranged moveare turned, and means are devised to pump them back into the mountain gorge, behind the dam. The waters gradually rise, and there is danger that they will overflow. A busy multitude appear, who, now filled with the infatuation of regarding their waters as their wealth, heap up immense piles of earth apon their dam. A few, more wise, remonstrate, and point out the dangers that might result should any making altogether eight persons; all being on great catastrophe liberate the waters, and advise this occasion believers, except the author, and all means for permitting the waters gradually to be but the barrister, the author, and the German lady, lowered, so that they need not present a threatening aspect; and some more wise than these, advise that alism, which had caused a great sensation in the the dam be abandoned, inasmuch as even slight causes might make the stream wash it away, and spread desolation and terror in its path.

At this point'd commotion spreads over the whole people. They who are so intent upon building their dam higher, call on their distant neighbors to come position suspended (Mahomet's coffin fashion) for to their aid, using all means of persuasion-and, about a minute, and then descended to its original the while to labor at their dam.

The gorge is fast filling, and the dam is high. The waters set back in a stagnant mass to their mountain 'sources, and the busy clouds, ever true to nature, pour down gentle showers on the hills. Here and there the waters threaten some weakened portion of the dam, and the builders now become exasperated. A portion of them redouble their labors on the dam, while another portion make war on their distant neighbors because they will not ald in build- played on the accordion by invisible agency. ing the dam higher.

At this point the vision becomes confused, and can only be seen through a misty veil. But through the cordant notes, indicative of reprobation, I ever heard dim atmosphere there is a strange blending of the clash of arms, the imprecations of the dam builders, and a tumultuous dashing of the waters against the dam, and against the mountain sides of the gorge. Strange cries are heard that the dam is breaking, when, even before my apology was half uttered, the which as yet are caused by little rivulets trickling down the steep acolivity.

A new panic arises from fears that those upon whom the builders make war may get access to some yulnerable part of the dam, and oren a way for the waters to depart. And through the dim scene now comes the cry that this is done!

recede from the grasp of the little intuition or pro- of approbation and forgiveness. I asked if " departed vision there may be in the human mind; but in that dim scene one fancies he beholds a tumultuous torrent of water, filled with the filth and mud of the gorge, in which it has lain so long stagnant, rushing madly with destructive violence through the barriers imposed by human hands, spreading desolution over the vast territory it would have irrigated and enriched under wise treatment, and losing none of its who died three or for years since, aged about eight force, except in destruction, until it reaches its final

And yet it may be questioned if the torrent. in its mad leap to liberty, inflicts more than a transfer of the parties prestemporary evil on the land over which it spreads. True, there is a loss of life, for the dam build vated above, and touched most of our heads, and ers are overwhelmed at this worse than useless, rung in mid-air, revolving round and touching our self-imposed task. Their mills are swept away, and heads (my own included). I could see the bell when the heretofore pleasant valley becomes a scene of it passed round my head opposite the window. 1 wild confusion; but the remote points reached by could see the bell occasionally as it passed between the waters are irrigated and enriched, and the few builders who escape destruction, learn a lesson of drawn down by invisible agency, which was unmis-

wisdom in a sad experience. builder who dams up the waters of earth, and makes other object than to prove the absence of human no provision for the escape of the waters into free- agency. Pieces of mignionette and geranium flowers dom, shall do so at his own peril. So sure as the were placed in my hands by spirit hands, and infreshet shall sweep away the dam of earth, so surely side my waistcoat. I saw one of the hands distinctly, the immutable principles of right, implanted in the human soul, shall sweep away the wrongs inflicted distinctly visible, as the blinds did not altogether on humanity, and involve in destruction those who exclude the light of a summer evening and the gas inflict those wrongs. A great moral law underlies all moral operations, as a great physical law under-

Spiritual Phenomena.

A Scauce in London.

We copy from the London Spiritual Magazine the following graphic description of manifestations. through the mediumship of Mr. Home, which took place some time since, at the mansion of a person of distinction, in Hyde Park Terraco, London :

Two baronets-one an M.P., and the other for heir and representative of a deceased M. P. of emi-nent ability; the wife of a distinguished living M. P.: a German lady; the lady of the house-a medium; another lady-a medium; Mr. D. D. Home, the American, or rather the Scotland-born medium; and myself-making eight in number, were present. The hour was a little after 9 P. M. Neither of the three first named parties had over seen any spirit manifestations, and, as far as perfect politeness admitted in the house of a believer and spirit medium, they were evidently skeptics: the rest of the party were mediums of greater or less power, and seemed quite as much interested in watching the effects of the spirit manifestations on the three new comers, as in any spirit manifestations that could be shown. We all made a circle round a heavy loo table, ca-

pable of seating nine persons comfortably, (crinoline included) and all placed their hands on the table, which was covered with an ordinary damask cloth (a powerful non-conductor of electricity, completely negativing the theory that spirit manifestations were brought about by electricity,) and we were desired by Mr. Home to chat and talk as naturally and cheerfully as we could, and not be too eager or expectant of spirit manifestation, which he stated had a strong tendency to defeat the object. Accordingly we made ourselves as merry as we could, and laughed and chatted, and told anecdotes of a laughable character, to carry out the advice of Mr. H. In about five or ten minutes, which passed very agreeably, the table was tilted and turned beyond the power of our hands laid on the table, had we all tried to turn it mechanically. There were six lights burning in the or tremulous motion on a small steamer's deok when the paddles are in full work: some said it more strike the new comers very forcibly : it was amusing to notice their startled looks, though they said but little beyond concurring in the observations as to the tremulous movements. The walls also shook at times with a tremulous motion. The table, which was a very large and heavy one, was frequently lifted a few inches from the ground, and at last it rose from the ground at least three feet, and remained thus suspended 'twixt heaven and earth, like Mamore than less. The gentlemen were invited by Mr. Home to sweep with their legs underneath the table whilst so suspended, to ascertain if any machinery was underneath, and the two gentlemen who were fessed that no such machinery or prop was present.

This seance, wonderful as it will appear-"stranger Mills appear, in which the waters turn innumerable than fiction "-was not considered to be an entirely wheels, and seemingly all is busy and prosperous, successful one; and the lady of the house, with The waters, after doing this labor, pass on to the sea, characteristic kindness and true politeness, after apologetically speaking of the meagreness of the manifestations, invited me to another scance on the following evening-an invitation I most gladly accepted, although it kept me in London an extra day, ments.

At this second seance we met rather earlier-a little after 8 r. m.—in the same first floor room: the seance partly consisted of the German lady; a friend of the family; a barrister of eminence of fourteen years' standing at the bar and well known to the public; a literary man—an author of established reputation; the lady medium of the previous evemediums; and it may be remarked that the author had written a work on a kindred subject to Spirituscientific as well as the literary world.

The same tremulous motion of the floor and walls as on the preceding evening, took place; and the table was tilted and turned with even greater power than before, and rose perpendicularly from the floor, from three to four feet, and remained in this failing in this, resort to threats—but cease not all place, as softly and gently as the fall of a snow flake. An accordion was then played by an unseen hand, whilst it was held by one of the party present, as well as by myself. I held it over the back of the chair on which I was sitting, using the back of the chair as a rest to my arm, the accordion hanging over the back of the chair. I sat on the opposite side of the table to Mr. Home and the lady house. The accordion was also played whilst lying on the floor, and also an the table, and was lifted without visible means from the floor to the table. Music of solomn and impressive character was

I happened to uso the word " death of a deceased brother, when the music of the accordion was instantly changed into the most disfrom that or any other instrument (violins not excepted.) The lady of the house remarked: "You have used the forbidden word, for the spirits always say there is no death." I apologized to the spirits for using the forbidden term-pleading ignorance discordant notes ceased, and the harmony was resumed with a softened cadence indicative of satisfaction and forgiveness. Subsequently, when the accordion was not being played on, I again inadvertently used the forbidden word "death," alluding to the same brother, when three heavy, rapid and decisive knocks underneath the table (strongly indicative of disapprobation and reprobation) were heard; omes the cry that this is done!

I again apologized, when three gentle raps were the scene grows more dim, as events in the future beard from the same quarter, indicative, it seemed, this life" was an allowable phrase, when two seemingly indecisive raps, indicative of "doubtful," were

heard. A small spirit-hand, warm and soft like that of a child, touched my hand and placed in it a small hand-bell, and, at my request, took the bell from my hand underneath the table to its mother, who was the lady of the house, and who seemed perfectly satisfied that it was the spirit-hand of her little boy, years, and whom she addressed as such, and received repeated responses, spelt out through the alaphabet, such as might be expected from the spirit of a de-

ceased child to its mother. ent and placed in their hands; and lastly, was eleme and the window, the blinds of which had been takably patent to all-the blinds having been drawn Whose shall dam up the waters of life, as the dam up and let down several times apparently with no which, as it came between me and the window, was

> lights in the street. The curtains at last were drawn by invisible

would lend him mine, and by standing and stretching upwards I was enabled to reach his hand, about soven feet distant from the floor, and placed therein pencil, and laying hold and keeping hold of his hand I moved along with him five or six puces as he floated along in the air, and only let go his hand when I stumbled against a stool. Mr. Home, as he floated along, kept ringing the small hand-bell to indicate his locality in the room, which was probably forty by thirty feet, and I saw his body colipse two lines of light issuing from between the top of a door and its architrave—such door leading into an ad-joining room that was brilliantly lighted. Mr. Home was replaced, as he stated, with the greatest

care and gentleness in the chair from which he rose Previously to Mr. Home's ascension, the spirit hands of two of the barrister's deceased children touched him, and, I believe, were placed in his hands, He was greatly excited and affected, and at first shrunk away from the touch to the extent of pushing his chair violently from the table, and with so much excitement as to cause him to apologize to the lady of the house for thus giving way to his feelings, stating he had never before been touched by a spirit hand, and that the touch of his deceased children's spirit-hands had for a moment quite overcome him. He did not doubt that the hands were the spiritbands of his dead children.

Questions were asked of the spirits, and rational answers given by means of the alphabet, in one of the ordinary ways of communicating with spirits. It is right that I should say, that this seance (as in the preceding evening) was commenced with prayer, which I understood was the usual course of proceed. ing at these seances.

make no comments on the above, and advance no theory or hypothesis. I have confined myself simply to facts, which I could substantiate by legal vidence in a court of justice; and I add my name, address and profession, and have only one desire, and that is—that truth may prevail.

I am, sir, your obedient servant, Jas. Wason, Solicitor. Wason Buildings, Liverpool.

Astonishing Spirit Manifestations.

I am daily called upon by persons desirous of investigating the subject of Spirit communication, to inquire for reliable test mediums. For the information of all such inquirers, I will state briefly the result of a half hour's sitting with Mr. C. H. Foster, at his rooms, No. 75 Beach street, on Wednesday of the past week.

I wrote some six or seven names of spirit relatives and friends upon as many slips of paper, out of sight of the medium, and folded them so that it was utterly im possible for any human being to ascertain what was written therein, purposely selecting names that were not common, and placed them upon the table before him. He did not touch them, except with a pencil, and with that pointing to each one alternately, asked either spirit whose name was written, to respond by the "raps," when the one containing the manifesting spirit's name was touched. to produce the name upon his arm. In an instant, he bared his arm, and the name " Melzar," was written thereon in legible characters. The medium spasmodically soized another slip of paper and a nencil, and held them in one hand under the table, the other hand remaining in sight upon the top, and, in an instant, withdrew it, having written thereon the word "Junior." I then unrolled the pellet, and Melzar Jr.," was written thereon. This was the name of a brother who was a martyr to freedom, having been murdered in Virginia, in 1843.

Mr. Foster then took a pencil, and was writing a communication, and suddenly called out, "Selina," when another pellet was selected in the same manner as before, and upon opening it the name was gust, 1860. Another pellet was selected by the invisibles, and held by me, and the name "Silence," was found written on the pellet. This was the side. name of my mother. During all this time loud and distinct raps were made upon the table, the floor and the walls of the room, apparently out of the reach of the medium. As before stated, these names were written, but not responded to, were very common names.

The question for the skeptic to answer is, Whence came the answers, and how were they produced upon his arm? I would recommend all skeptics to call upon Mr. Foster, and witness for themselves, and especially would I suggest to the learned "Investigating Committee," (falsely so-called) of Harvard Col. lege-Professors Pierco, Agassiz, Horsford and Gould, to call and give the world the results of their examination and learned investigation, as an addenda to that report, which they promised, but did not publish, some four years ago. Learned gentlemen, "How were the raps made," which you heard in the Albion rooms? The public have a right to know upon what evidence you predicated your award at Yours for the truth. that time.

H. F. GARDNEB, M. D. Boston, Sept. 13, 1861.

War is not for that which we supposed it was.

upon, and torn from us; that it makes a Nation's glory and power shine forth brighter upon the earth. while it actually dims its glory, debilitates and enfeebles its power. In one word, the ostensible obbeats against this world's prosperity and this world's as those purchased at nurseries in the settlement. glory. And it is a plain fact that men who go to 3d. As to the amount of land which it is best to law and go for war, think they go for the mainten. ance of this world's products and possessions, but the result is deplorably the opposite of this.

Now there must be some power divine that rules the destinies of men, and makes them do in darkness, blindly, what they would not do in light, with vis- out will astonish even the sottler who has farmed it ion open; that leads them directly away from what on the best bottom lands of New England, or the they love and seek, into earthly losses, degradation rich prairie lands of the West. and humility, by the alluring belief that they shall attain the objects they pursue. I cannot doubt time, one fourth of the purchase money being paid that an unseen wisdom makes men do this devasta- down. ting work for a good they see not and think not of

the heads of the parties sitting around it. I asked consequently right. War exists; it is a dreadful him to make a mark with his pencil on the celling. calamity to our outer senses; but doubtless there is time in the history of the settlement. He said he had no pencil. I rose up and said I good he to get the research that it exists but his history of the settlement. a good in it, for the reason that it exists, but physical eight cannot see it.

Correspondence.

Autump Autumn is dawning, and soon will be here, (when the sun drops over the line.) Already the leaves are paling and falling, and the winds are drifting them here and there. Old winter has started from his northern lair; we feel his breath in the morning air; he comes creeping down with a silent chill from the icy slope of the arctic hills. He will strip the trees of the last green leaf, and steal o'er the waters like a midnight thief; he will rob us of every autumn flower, and seal up the roots with a magic power; but when he spreads his white banner on every hill, hope in the buds will be living still, and the roots, while sleeping in frozen earth, will be dreaming of spring and another birth. Thus the secret round of nature's powers is ever typifging ours-Already the frosts of autumn are creeping over many of our heads, whitening and thining the hairs; soon the currents of life will slacken and chill, the vital heat will retreat from the limbs to guard the citadel of life and defend it till the storming of death shall compel a surrender of the body, absolute and unconditional. But the soul walks out with its side arms and personal property, but nothing more. How beautiful is our philosophy, which now steps in and assures us it shall find a new life, and form, and substance, and friends, and flowers-a spring and a summer-time warmer and richer than earth could give to the body-homes and hearts more congenial and warm-beauty and fragrance more rich and

Strange, strange it is, that so many should turn away from this subject to the cold sectarian formula and listen to the vibrating themes of burning hells and freezing heavens, of terrible death and an angry God-when by turning to the beautiful teachings of Nature, with the messages from spirit-life, they could realize the truth long since written for the "traveler's guide "-" seek, and ye shall find; ask, and it shall be given." But now in these days of ignorance and superstition, the blind guides of sectarian flocks are constant in their cautioning and watchfulness, lest some of their flock should seek and find, should ask and obtain, should open their windows and let the angels in, and thus find higher and better teachers-"get wisdom from on high," and more than a promise of a spring and a life to

How long, oh, brothers and sisters, will you hug the idols of a benighted age-the pride and bigotry of a selfish priesthood-the ignorance and stupidity Soon the response was heard, and I took the pellet of an indolent clergy? How long will you be bound indicated in my hand, when he requested the spirit to the sectarian car, and help to drag its ponderous wheels over your own children? . Can you not rise In your manhood-womanhood-and snap the green withes that bind you? Can you not open your eyes -once, just once-before the autumn of life closes into the body's winter of death? Can you not take one glance at the beautiful life beyond-at the delightful spring of the soul's new home before the chills creep over your form? If you can, the spirit will leap from its icy shell when the death chills seal its currents with a brighter hope and a stronger faith than ever Christian had, and your eyes will be opened to see the loved ones that await you, your ears to hear their sweet songs of gladness, and your lins to feel the welcome kiss, and their twining arms of angelic form will buoy you up in the last and found written thereon. This was the name of a lonely hours of earthly life, when those about you sister, who passed to spirit-life in Hingham in Au-shall feel that you are growing cold to warm no more, that you are pulling away from them, " no more to meet in the halls of mirth," no more to appeared upon his arm, which name, upon opening, cheer with song or story the little group by the fire-

How sweet it would be to tell them you know you are going to another happier group, to a warmer clime, to a more beautiful home, there to await them and prepare the wreaths of flowers, twined with the are all very rare or uncommon, while others that fadeless amaranth to crown their brows, as each shall come from a cold and cheerless world, whose summer is past to the body once warm. We who feel the blessings and know the truths of our philosophy earnestly and sincerely wish that all could join us, and make this a life of gladness and joy and love. radiant with the light of the life to come, that we could raise the sectarian veil and let in the light of WARREN CHASE. spirit-life.

Lowell, September 14, 1861.

The Hammonton Settlement.

In previous letters I have given some general information in regard to our settlement, and its claims upon the liberal men and women of our common country. I propose, in this letter, to give some facts which will be of importance to the new settler:

1st, As to the best time of the year to settle. The fall of the year is better than any other season. Should the settler purchase unimproved land, he has the fall and winter months to build a house and have War signally defeats the objects it seeks to gain. land cleared, preparatory to spring plowing. My Men go to war for the maintenance of their carthly advice is, to all settlers, to come in the fall, leaving well-being, while war in any, and in every way, the family in the old home until a place is prepared tends to make our being miserable. Men declare in the new. In this way the family will be spared and sustain war, ostensibly, for the defence of our much privation and inconvenience incident to all homes and our households, while war desolates and new settlements. The best way to ship freight from destroys them. It is claimed that war protects the Boston, is by water to Philadelphia, and thence by wealth of the people, while it only consumes and Camden and Amboy Railroad, and from other parts annihilates it. It is claimed that war defends our of New England, New York, and the West, by Mann's rights, while it really causes them to be trampled line of propellers from Troy to Philadelphia. Settlers, by observing these directions, will be saved much annoyance, and some money.

2d. Do not bring seeds from the North as it is better to purchase all seeds, young trees, &c., in the ject of war is to make us happier and defend our settlement, which can be done at low rates. Cutearthly presperity, while its effects are sure to make tings of currants, grape vines, and roots of raspber. us unhappy, and to break our earthly prosperity all ries, blackberries, &c., do well. The growth of curto pieces. War is a terrific sledge-hammer that rants, vines, &c., from the North, seem to be as well

> purchase. This, of course, depends upon the settler's means and experience. My observation and advice is, buy small farms, say five to ten acres. Clear it thoroughly, plow deep, do n't fertilize it too much, and the amount of crops which one soil throws

4th. New land can be purchased on three years

5th. This fall is a very favorable time for settlers lies the operations of physical nature. Who will means, and then Mr. Home stated he was being So the afflictions of war are necessary and inevitable to come and locate, as the war has had a tendency to build against God's laws?

Eros N. lifted up by spirits, and he crossed the table over with certain conditions of human life, and they are keep the price of land down, although the tide of

omigration this fall is greater than at any previous

6th. There are plenty of good mechanics in this ettlement to contract buildings; lumber, and all the materials for building are as cheap as at any other point. We need a company of energetic men with capital to manufacture sash, doors and blinds; and men of capital could engage in the lumber trade to advantage to themselves and to the settlement. A profitable business could be done in fortilizers and coal and fuel. A boot and shoe manufactory is needed; also an organized company to purchase the surplus produce of the settlers and forward it to market. There are now four stores in successful operation. Lecturers who visit Philadelphia would do well to come and see us; they will find a people who are liberal in their views, and willing to pay the true laborer in the vineyard. We do not claim that our settlers are exclusively Spiritualists, but a large proportion are such, and the influence of such a proportion upon the Orthodox part of our little community is to make them free and liberal. Our population is some twenty-five hundred, and some hundred families will be added to this number between this and the coming spring. The crops have been bountiful this season-more than realizing the most sanguine expectations of the settlers. We do not claim that men can live with us without work, and drones in our hive are not needed.

I need not urge upon friends who are suffering in the New England States from weak lungs and impaired health, that the winter months will soon be upon us, and the sooner a change of location is made the sooner will health be restored.

To better reach my New England friends, and others who need further information, I can be addressed at 86 Leonard street, New York city, where a plan of our settlement can be seen.

SAMUEL B. NICHOLS. Hammonton, N. J., Sept., 1861.

Music as a Beformatory Power. The question with us is not alone, "What shall

we do to be saved," but "What shall we do to save ourselves and others." No truly good, sympathetic soul, in this or any other world, can be perfectly happy in view of others in agony. Nothing is to me more apparent than the want of harmony, the anipode of discord, war, and all the ills of mind and body. New ideas must be made pleasing and popular, by blending them with mirth and song. Much good has already been done through the labors of such practical philanthropists as the Hutchinsons, Higgins, J. P. Webster, James G. Clark, and many more devoted workers I could name, none of which are more worthy of encouragment than Mr. L. B. Cushman and Miss Louis Bennett, who were so eminently successful last winter in singing for the ald of those reduced to want by the famine in Kansas. Their liberality inspired others to "do likewise," and caused thousands to shed tears of joy. and their many cherished friends in Kansas, and throughout the West, will be glad to hear that after short season of rest and relaxation among the soolal joys of home and scenes of rural life, they are preparing to offer the public something far superior o all their past efforts, which they hope will combine the " useful with the agreeable" more perfectly than any amusement ever presented before. Arrangements have been made for them to combine with Hattie Brown Miller, late prima donna of Parodi's Opera Troupe, and Mr. Fred. Miller, from the London Academy of Music, conductors of Parodi's Opera, vocalist, composer, &c.

Ever since the day of the ancient Roman sage, Marcus Aurelius, who denied the possibility of establishing Plato's Republic, because all men would not reason, and urged, upon the same ground, the necessity of making every reformatory movement agreeable, the want of a better combination of mirth and music with all the higher and divinor lements of human nature, has been freely admitted At no previous time or place has this want been greater than with us at this period, of consumption, dyspepsia, insanity, intemperance, treason, and every moral disease. We have the testimony of Solomon, Shakspeare, Bellows, Beecher, and others equally eminent, who assure us that these diseases find their most perfect preventive and effectual antidote in bountiful doses of "mirth which doeth good like a medicine," and in music, without which a man is fit for treason," and cannot " be trusted."

Nothing more than music sustains the soldier on the field of battle. Nothing so much as music consoles and animates the weary slave after his daily toil in the fields of cane and cotton. What but the rich, solemn peals of the organ and the sacred charm of song, enables old Orthodoxy to hold so many noble minds in bondage? Banish this attraction from the churches and how many more pews would be

On one occasion in Oshkosh, Wis., Miss Bennott removed from the choir of one church and united with that of another, and was surprised to find fully one half of the congregation followed her. On another occasion it was announced that Mr. Cushman and Miss Bennett would sing patriotic songs on Sunday evening, at Mr. B.'s church in Lockport, N. Y., and the spacious edifice would not contain half the

I mention these facts, hoping some of the leading speakers and writers will make some successsful effort to bring the almost omnipotent power of music more effectually to our aid. Spiritual meetings, in this respect, are too often entirely wanting, and the attendance much less in consequence. Harmonial halls and spiritual people should overflow with music. song and mirth. By the support and encouragement of all true friends of progress, the artists to whom we have referred, and many others of equal merit, will meet this great demand of the age, and a New Era in popular musical amusements will assist in elevating mankind.

Please offer these suggestions to your intelligent music loving readers, and truly oblige yours for Truth, with mirth and harmony, B. M. LAWRENCE.

Rochester, N. Y., Sept., 1861.

Henry King, of Allentown, Pa., died recently, and left a fortune of \$300,000 to his wife, His rebel brother, the commissioner, was to have had half, but his secessionism disgusted his brother, who disinherited him. Served him right.

A teacher was endeavoring to explain a question in arithmetic to a boy. He was asked: "Sappose you had one hundred pounds, and were to give away eighty pounds—how would you ascertain how much you had remaining?" "Why, I'd count it!" was

"ANOTHER PLUA FOR MEDIUMS."

Rejoinder from Emma Mardinge.

My Dear Miss Barney-In the BANNER OF LIGHT of last week, I notice, under the above caption, an article from your pen, containing the following re-

"I do not wish by any means to be unjust to Miss Hardinge, but cannot understand what she means in her having fault found with her by mediums, for working at too low a rate, it being depreciatory to their advantage. At the East, she is one of the speakers that other mediums find fault with for charging too high, and ent plan West from what she does East; but in West-ern New York I have it from some of the Comraittees that she set her price full as high as in the East. We, in Providence, have always paid her \$5.00 per Sabbath more than the regular rate to which we are accustomed, and this, certainly not from our own choice, but because we could not have her without.

but because we could not have her without.

Now I have not the slightest objection to any mediums setting their price; I advocate it; but do not like to have them speak as if it was a customary thing for them, all over the country, to work for what they were offered, and 'sometimes pay back a part of that,' and I was much surprised at that part of Miss H.'s communication. Let her distinguish between sections of the country, in her articles, if such is her practice to do in her lectures otherwise many neonle at the to do in her lectures, otherwise many people at the East may think their committees are putting the money in their own pockets, instead of appropriating it as they report."

Now, although I am unwilling to make a public journal the vehicle of expression for private opinion, the words above quoted have been used in too publie a form to admit of my response in any other manner. If they are correct, my claim for disinterestedness in a former article, is not only hypocritical, but worthy of the exposure to which you subject it. If (as I shall show you) you have been misled in your estimate of my conduct, you will. I am sure. thank me for thus affording you an opportunity of repairing what I do not doubt is, on your part, an unintentional injustice, but still an injustice. I must here repeat that I cannot recall a single instance (except in dealing with Dr. Gardner of Boston,) where I have ever made terms with my employers, or set a price upon my services. To the invariable question concerning my "terms," I have had but one answer, East, West, North and South, "Whatever you can afford-talk about that when I come, and whether you pay me much or little, I shall be satisfied, if you do the best you can." These and similar phrases, designed to assure my friends that I would take share with them in their minus or plus, is the stereotyped answer which, I know, many spiritual committees retain to this hour, in my own handwriting. You particularize Western New York committees, however, as part of your authority, and I am sure, my friend, you will see the justice in view of my present declaration of particularizing not only the committee, but the very committee man, also. This is a justice not only due to myself, but to my Western New York friends, since any one of those for whom I now entertain a warm, and, as I believe, a reciprocal regard, may in reality be the person who has thus misrepresented me.

, In Oswego, Oneida, Adams, Schenectady, and other sections of Western New York, I can only now recall the names of those who in or out of Committee, dealt with me in short, simple and ever unselfish modes, and would, if I had consented, often have pressed upon me more than I thought they as individuals ought to pay, or their funds would allow.

My dear friends, the names of the towns you inhabit, recall to my mind too forcibly the generous and unselfish intercourse we have shared, to permit of my harboring the thought that this slander has come from any of you. Still, injustice to them and myself also, my dear Miss Barney, I call for a more explicit statement. As regards the Providence Committee, in which, (as part) you offer yourself as authority for your statement. I confess I am entirely at a loss to comprehend your position or mine, as you represent it. I have dealt on each occasion of my visit there, with Mr. Rice, Capt. Simons and Mr. Searle. The fact that at the conclusion of each engagement, these gentlemen have asked me " what fee I required," is proof that I never made a bargain What was my onewer I challenge themselves to testify.

As far as my own memory carries me, it was, (if not in the very words quoted above) in substance, precisely similar. Last May, indeed, a different answer was called for and made. Mr. Searle spoke much to me of the financial pressure on the Committee, and when at the close of my engagement he came to settle with me, he told me he should pay me in accordance with my former receipts, \$20 per Sunday. He then added, that the Committee never paid this sum to any one but Mrs. Spence and myself, and that, in justice to the increased audiences and increased funds, which resulted from our special labors. My answer to Mr. Searle, was the return of \$20, with the assurance that I did not know any such difference had been made in my favor, and that I then and there declined to avail myself of it.

When I compare this with your statement, "that it was not the choice of the Providence Committee to pay me that extra five dollars, but that I could not be obtained without it," I feel sure, although you include yourself in the arrangement, you could not have been cognizant of the facts, and my regret, is, that you did not kindly ask me concerning them, before you gave publicity to that which stamps upon me a selfishness alike unjust and destructive of my efforts to help others. As regards the unfavorable impression you have received of my exorbitancy from "complaining mediums," you and I both know the mischievous propensities of Mrs. Grundy, and in this instance, I am disposed to hope that she has done to you what she has to every one of us, more or less, told some rather malicious fibs about me. And so, my dear Lita Barney, believing as 1 do, that you and I are both working for the same end, namely, trying to do the utmost good that lies within our several spheres, although I did at first feel a little hurt to find myself both misunderstood and misrepresented by one whom I flattered myself I could call "friend," (though with my old English prejudice about phrases, I do not use the too often abused word "sister,") yet upon perceiving the opportunity your remarks afforded me of setting myself right with some, who, perhaps, like yourself, have been misinformed by the aforesaid busybody Grundy, I come to the conclusion that our ever faithful loving and beloved spirit guardians impressed you to write in such a tone as would enable me to defend myself. against a slander, which however unjust, might not otherwise have reached my ears.

While I regret the want of friendliness which has thus publicly laid to my charge conduct which my ... pleas " have been written to censure in others. mamely personal covetousness, a stain spot, which in theory I will ever denounce, and in a wide public career I have never yet found cause in a single instance to tax my practice with, I yet feel in one of our scaports with a mixed cargo, consisting outgrowths of our own inner selves! common with all who regard the success of our of 1000 cases silk and 16 do. yellow fever.

cause indebted to you for the just and generous tone in which you have pleaded for others. If your article be as highly appreciated by every one clse whom it concorns, I trust in the future such noble speakers as R. P. Ambler, Thos. Gales Forster, Prof. Britan, S. J. Finney, A. B. Whiting and many others I could name amongst the best of speakers in our own ranks or any others, will not be driven from a great field of usofulness from their inability even to meet their traveling expenses, and after bearing the heat and burden of a bitter day of persecution, be denied a small portion of that remuneration which in tenfold proportion would be lavished on a popular Reverend without any superior claims of talents or character. without a murmur.

To join with you in any feasible mode of righting this great wrong, or in any other reform that will bring peace and order to humanity, you may ever remember me, my dear Miss Barney, as your friend and fellow-laborer.

Boston, Sept. 17th, 1861.

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Moneys sout at our risk; but where drafts on Boston or Now York can be procured, we prefer to have them sent, to avoid loss. Payment of subscription will be received either in one or three cent stamps of the new issue. Subscribers will please send none of the other denominations, for they will please send none of the other denominations, for they will please send none of the other denominations.

Boston, Sept. 17th, 1861.

Letter of A. E. Newton to the National Conference of Lecturers at Oswego.

To the National Conference of Spiritualist and Re form Lecturers convened at Oswego:

DEAR BROTHERS AND SISTERS: By an unexpected turn of affairs, I am at the last moment compelled to forego the long-anticipated pleasure of meeting with you in this first National Conference of Spirit

Allow me to relieve in some measure the keen disappointment I feel, by sending you some portion of my spirit, embodied in a few hasty words of friendly greeting and suggestion.

I had hoped to grasp the hands and look in the eyes of many an earnest worker whose face I have not yet seen, as well as to be refreshed by the strong and earnest words of voices that have long been familiar. To all such let me say that my confidence in Spiritual Truth remains unabated, and my faith in the ultimate redemption of our race through its power, grows daily in strength. And it has been my ardent desire and object of labor for months that this Conference might tell effectually toward the grand result.

May the Spirit of Harmony, Toleration, and unselfish consecration to Truth and Humanity characterize all your deliberations.

I had cherished the design of asking your attention to some earnest thoughts on the Work before us, and the Duties of the Present Hour. Since that purpose is frustrated, allow me to occupy the few minutes I have at command with some brief suggestions which I deem pertinent to the occasion.

It is daily becoming more and more evident that very fact that his spiritual susceptibility is so blunt-the great Spiritual Movement of our age will retain ed and deadened as not to be able to tell the good and deserve a hold upon the public mind, only as it proposes and accomplishes practical benefits to humanity. It is something, indeed, that it offers novel and instructive phenomena for the investigation of since overtaken him. He sits to day in the scientific world, and brings us tidings of the from which there is no apparent escape. "loved ones gone before." It is more, that it gives us rational and inviting conceptions of a future life, and dissipates the gloom and terror which ignorance has hung around the grave. But unless it can also grapple with and remove the gigantic and oppressive wrongs and evils which burden our present society, it will fail to meet the yearnings of Humanity's great heart. Unless it can put an end to poverty and fear of starvation, to unfriendly competition in trade and labor, to temptations to the commission of the world. If you tell a lie, cheat, or do an injury crime, to antagonistic interests and the oppressions and wars which grow out of them, it will be amenable to the same condemnation that is now justly meted out upon the Church of to-day. It will only feed the people on husks of theory, and not the true Bread of practical Life.

To accomplish this, a little reflection will show that there must be a thorough re-construction of so-ciety on a new basis—on the basis of unselfish Fraternity, instead of unmitigated selfishness. And this is to be done, not by supinely waiting for "spirits" or "God" or "Nature's Law of Progression" to do it for us; but by actively and carnestly taking hold of the work ourselves. It is through us, as co-acting, intelligent agents, that superior Powers accomplish the elevation of our race.

Such a work will call for devotion, self-sacrifice, entire consecration on the part of its pioneers. Only those who, for the sake and in the love of it, can surrender all personal ambition and selfish ends, are expected to engage in it. None others, however, should enrol themselves in the Army of Reform, or profess to march under its banner. Self-seekers and lovers of ease should "secede" at once, and show their true being. Some time when the spirit would fain put colors.

The demand of the age upon us, if we would lead the van of Humanity's progress, is a momentous one. But the first requisite for it-namely, self-abnegation, teachableness and ready obedience to the divine monitions within our own souls—is within the reach of us all. "When all men are obedient," says one of the profoundest teachers of the age, "society will organize itself, as does the rose."

A second requisite is that of mutual acquaintance, respect and confidence. To promote this, more especially, are you met on this occasion. May the privilege prove greatly profitable to all of you who are permitted to enjoy it! And I hardly need remind you that respect and confidence are always in proportion to the proof given of sincerity and un-

When these two requisites shall be found in any considerable number, we may be confident the sucseeding steps will speedily be disclosed.

The times are ripe for action. A suffering and distracted country, a torn and bleeding Humanity, demand it. Shall we, who claim illumination superior to all the past, and constant influxes from the skies, prove unequal to the task?

It would be premature now to speak of plans and methods. Yet should a second Annual Conference of Spiritual Reformers be called a year hence. I shall hope to be able not only to speak of plans but of

I must close. Again invoking upon you the spirit of charity, fraternity, and self-consecration, I re-Your earnest co-laborer, A. E. NEWTON. Boston, Aug. 12, 1861.

The following timely paragraph, from the American Phrenological Journal, will apply well to our meridian, for we often meet with the same kind of perplexities to which allusion is made:—

POST OFFICE, COUNTY, AND STATE.—It seems as it

necessity of giving their addresses in full, particu-

larly when writing to strangers. But we are in re ceipt of letters almost every day, dated Washington, out appending the County or State. When we find this kind, we look first at the envelop, and to the credit of the postmasters be it said, we are some times able to decipher, from the ink spread thereon the letters standing for the State in which it is mailor so blotted as to be illegible. We next refer to the published list of post-offices, when, if it is some outlandish name like Ouaquaga, or burnt corn, or Okohoji, we are pretty sure to accomplish our design, or no two persons would ever think of giving such names to post-offices; but in most cases we find from two to twenty of the same name. When but two, we can sometimes tell from what State by looking at the

twenty, we throw the letter down in disgust, and if the writer is obliged to write again before he re-Always give your post-office, County, and State.

Banner of Right.

BOSTON, SATURDAY, SEPTEMBER 28, 1861.

OFFICE, 169 WASHINGTON STREET, BOSTON, ROOM No. 8, UP STAIRS.

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Publisher for the Proprietors.

"Banner of Light, Boston, Mass." ISAAO B. RIOH,

ON THE SPOT.

"The world," says Emerson, "is full of judgment days." We are being judged continually. Not an hour of our lives but is dragged before the secret tribunal, and there, with its intricacies of thought and action, is passed upon forever.

Every action has its positive and negative sides. It approves itself to our conscience, or it overwhelms us with its condemnation. It may be said, hastily, that there is many and many a man who is guilty of wrong doing, but who feels no consciousness of wrong, and could not, if he tried ever so hard. very likely. But will it be urged that it is all the same with him as if he had done a right thing at that moment-all the same both in the now and the hereafter? If, then, he does what is evil, does he not by the act cut himself off from so much of what is good? Were he to practice virtue, instead of vice, he would certainly grow strong, spiritually, and become enriched and enlarged, instead of the contrary. And here is his loss. This is his punishment. The very fact that his spiritual susceptibility is so bluntfrom the evil, not knowing the one from the other, is proof positive and sufficient that judgment has long since overtaken him. He sits to day in a darkness,

If men and women would try and understand this matter just as it is, they would be practically wiser and secure a greater average share of happiness than now. It is like any business operation, subject to laws that all may run and yet read and understand. To seek to shirk responsibility is to try to cheat one's own self; and that can never be done in to another, the loss is your own-not his. You may not think so now; you may not be able to see it so; and therefore you may not believe it. But want of perception, or insight, does not alter the fact. A wrong is not a right, and never will be. It will not bring the same secret reward to the human soul as right. It will not impart to the soul that strength which right does. And, hence, whenever wrong is practiced, it results just in just so much positive loss to the soul as it would have gained, had right been followed in its stead.

Here is where judgment takes place, therefore. It admits of no delay, but executes itself instantaneously. But some one will perhaps say that, if that is all, it is nothing to fret about. Possibly not just now; but the sting will certainly make itself felt at some time. It may stab with its secret pang at a moment least dreamed of. It may, perhaps, not be felt until the individual passes on into a new state of forth its strength and energy to do what it beholds others doing, it suddenly finds, to its inexpressible grief and shame, that it has been shorn of its strength, and can do nothing. In some future, when it looks around and thinks It might be wholly happy by following such a course, or such an one, it is penetrated with a sorrow more poignant than it ever knew, to learn, for the first time, that it has parted with the capacities for enjoyment which it must take a long time to compensate for. If it threw away its opportunities yesterday, it cannot expect to enjoy the fruits of their improvement to-day. A man can no more eat his cake and have it, in the spiritual world, than in the material.

"Well, I've done a good thing for myself!" exclaims a trading man, who has slyly overreached a customer. But is he not mistaken about having done a good thing for himself? "Why, no," he will answer; "had n't I taken advantage of what I knew and he did n't, all my acquaintance would have set me down as a spooney!" Very well; then rather than be ridiculed as a "spooney," he has placed himself on a judgment-seat to be judged with endless severity for having done that which is only worthy of condemnation! Instead of adding to the strength of his noble nature by doing a true and honest deed, he has chosen to sap that side and increase the other! And at how fearful a cost is it not accomplished! Evils, both positive and negative, flow out of his preference. He finds that he cannot do a thing, and yet stand clear of responsibility. If he cuts his flesh, he must bleed and smart: if he wounds his own soul, his own self must suffer. Cause and effect are as closely allied as night and day. The two poles do not more truly all who are capable of writing letters would see the form the long axis on which the globe revolves.

These mean and trifling advantages do not amount to much, considered in their most favorable light. or Jackson, or Plugtown, or some other place, with- If they promised well to day, their specious promises turn to naught to-morrow. Such a fruit becomes ashes on the lips, the instant one would taste it. To think of cheating one's self, is to try to cheat God. When the world-material and spiritual-shall be ed. But quite as often we find them totally omitted, entirely blotted out, such a thing can be; and not much before then. How laughable it all looks, if anything so melancholy can well be thought light of, when we stop to regard it !- we, poor creatures of a brief day, with our eyes scarcely half open at the widest, setting up our little conceits against the operation of laws that run, swift and sure, through date of the letter, and considering if it has had time the universe! What puny, pigmy efforts we make to come from the further State; but when there are trying to dam up a divine current, with which we might go forward safely and with incredible rapidceives a Journal or a reply, are we to blame for it? ity! What a pitiful sight, this of a man thinking to separate himself and his practices, to throw off his own responsibility upon some little social custom. A Mixed Cargo.—An eastern ship has arrived at as if all habits and customs were not the natural

It will astonish one who has never seriously trie

it, to find how fast his spiritual strength increases. and how surely his spiritual integrity is filled up and rounded, and what a multiplied class of re- has cast gloom upon many thousand hearts. Sho sources he has secured to himself for constant enjoyment, by resisting these little hourly temptations to do his own soul wrong. The Sandwich Islanders increase still more the precious fame of its many asare said to believe that the strength of every fee they vanquish in a personal encounter enters into battles of Italy with her restless brain, and it was themselves, and thus increases their own individual kindly pormitted her to live until its downcast poppower and energy. So it is with us all in respect of ulation was regenerated and disenthralled. She was temptations; each one that we overcome hands its the most lovely of women, devoted and true, and her own strength of resistance over to us; we have presence was a perfect benison. None came in congrown so much stronger, by as much as we were obliged to struggle for the victory. Refuse to take indeed seen the face of an angel. Her numerous an unfair advantage of a man, when you could do so as well as not, and you have supplied yourself gelist of the New Time. She had a fixed faith in the with another large item in the stock of your spirit- world's future. Her enthusiasm was something ual resources. There is something far more real and more than a flame that finally burned itself out—it lasting than the money you might make out of him ! was the natural birth of the deep and profound inand that is the sweetness and wholeness and health spiration that possessed her. of heart that can neither be bought nor sold, but

Private Molidays,

If we stop to think of it, the history of a single man or woman, is an epitome of the history of the world. Hence it is of a good deal more consequence observed, than those of the locality or of the nation. of the individual, what has suddenly flowered out in suggestions that are full of beauty, what little occurnotice on its wonted return as an anniversary.

It is good, too, for the individual to take note of the various important events in his life career, and with books. Tables were covered with more gayly set up some affectionate token of their recurrence, bound volumes, gifts of brother authors. Dante's yearly. Association is a very powerful lever for the grave profile, a cast of Keat's face and brow taken mind. To let pass all these incidents of our lives, after death, a pen-and-ink sketch of Tennyson, the about which are grouped our after habits and fortunes, and not to bestow on them any more notice, even in thought, than if they never had occurred, is gave rise to a thousand musings. A quaint mirror, like planting without allowing for the rambling easy-chairs and sofas, and a hundred nothings that spread of the roots; more than half the life is lost always add an indescribable charm, were all massed by the careless process.

We happen to know one person, who makes a great deal of these points; in fact, his year is sprinkled the door." all along with attractive spots, such as tend to make interesting and important eras in his own existence. For instance: he observes with almost a sacred seriousness, the anniversary of his wedding-day-the day on which he declares he was introduced into that sweet and wholesome domestic state which has brought him nothing but purest happiness since. upon our substantial human qualities, for a long He likewise makes annual observance, in ways time kept more or less out of sight by the spirit of pleasing to his own spirit, of the day when he first commerce, the love of art, science, or literature, or met his wife, and of the day when they secretly ex- other qualities not belonging to all of us as men and changed their vows. Likewise of the time when a certain turn seemed to have suddenly occurred in his mode of thought, which resulted in developing new away the petty social distinctions which keep genhim a different person from that which he once deemed possible.

The idea may be carried out in any other direction of a nation? Why is not the wedding-day quite as bells in the heart, as the Fourth of July is to be obof incidents and events that mark the same, the with labor. more worthy citizen he makes, and the purer and higher his patriotism. A nation is made up of individuals; a few individual examples have we are learning our weakness, our narrowness, our power of influence enough to leaven the mass; and selfishness, our ignorance, in lessons of sorrow and hence, a people readily take the forms and senti- shame. Better, because all that is noble in men and ments of the few bright examples that may be set interior looking, and turned within, rather than gazing without, for the conditions of our happiness.

It is charming to find even one person, here or there, who places some sort of faith in the fact that the world and its various circumstances have a meaning for him which they have not for another: as if there were some specific design in his introduction into this sphere, and he were not altogether an accident. Thus does he seem to stand at the centre of things, while all else revolves around him. He believes that he is somewhat of himself; that he is the Cosmos, and all the wonders and delights of the universe are compacted within his existence. It was Heaven's first intention that to such a destiny he should rise; the opportunities have been strown around thickly, and nothing remains but that they be made the most of. What lifts up a man's life can give him more lofty ideas of its genuine value than dwelling statedly upon the circumstanceshowever minute—that have helped make him the being he is-helped to develop the nature that once lay asleep and waiting to be started into life and motion? It is no such trifle that we recommend to every reader; it is a matter that will help one to the richer, deeper, profounder life than he ever dreamed

Material Aid.

We acknowledge the receipt of five dollars from "aid" thus rendered at this time of the nation's troubles, and consequently financially our own.

But we here take occasion to say to our friends everywhere that, although we need all the aid they can render from time to time, yet under any circumstances they may rest assured the Bannes will wave for many years to come. It is a fixed fact. And those who subscribe, will get their money's worth to the fullest extent,—for we intend to improve the paper in many respects—both in its literary and mechanical departments, as soon as our patrons will it.

The New Postage Stamp.

The U.S. Government having repudiated all the old postage stamps, those of our friends who forward careful to procure those of the new issue.

Mars. Browning.

The recent decease of this true Poet, in Florence, died in her husband's arms, and her last words were -" It is beautiful," Her residence in Florence will sociations. For years she has bravely fought the tact with her who did not scorectly believe they had poems are known to our readers. She was the evan-A writer furnishes the following interesting par-

ticulars concerning her house, and the apartment she occupied for her own: "Those who have known Casa Guida as it was, could hardly enter the loved rooms now and speak above a whisper. They who have been so favored can never forget the square anteroom, with its great picture and pianeforte, at which that the fasts and festivals of the individual life be the boy Browning passed many an hour-the little dining-room covered with tapestry, and where hung For what is noble or marked in the experience of a medallions of Tonnyson, Carlyle and Robert Brownwhole people, is only of general consequence, and ing-the long room filled with plaster casts and can have but a superficial expression, at best; but studies, which was Mr. Browning's retreat—and, what has marked a decided turn in the interior life dearest of all, the large drawing room where she always sat. There was something about this room that seemed to make it a proper and especial haunt rence has led to great and unexpected results, what for poets. The dark shadows and subdued light morning of spiritual glory once dawned upon the gave it a dreamy look, which was enhanced by the soul, that is well worthy of a private and particular tapestry-covered walls and the old pictures of saints that looked out sadly from their carved frames of black wood. Large bookcases were brimming over genial face of John Kenyon, little paintings of the boy Browning, all attracted the eye in turn, and in this room. But the glory of all, and that which sanctified all, was seated in a low arm-chair near

The "Autocrat" on War.

"War has taught us," says Dr. Holmes, in the last number of the Atlantic-" as nothing else could, what we can be and are. It has exalted our manhood and womanhood, and driven us all back

It is at this very moment doing more to melt and more exalted traits in his nature, and making erous souls apart from each other, than the preaching of the Beloved Disciple himself would do. We are finding out that not only 'patriotism is eloquence' but that heroism is gentility. The ranks just as well. Why is not a man's history of quite are wonderfully equalized under the fire of a masked as much value and significance to him as the history battery. The plain artizan or the rough fireman, who faces the lead and iron like a man, is the truest worthy to be celebrated with the ringing of silver representative we can show of the heroes of Creey and Agincourt. And, if one of our fine gentlemen served with the ringing of bells in towers, the firing puts off his straw-colored kids and stands by the of cannon, and the speeches and sentiments of jubi other, shoulder to shoulder, or leads him on to the lant patriotism? It is so true, that the more one attack, he is as honorable in our eyes and in theirs. thinks of himself and his progress, with all the line as if he were ill-dressed, and his hands were soiled

Whatever miseries this war brings upon, us, it is making us wiser, and, we trust, better. Wiser, for women, is demanded by the time, and our people are them. Now if such matters as this single one re- rising to the standard the time calls for. For this ceive the stamp of worth at the hands of the lead- is the question the hour is putting to each of us: ing minds and souls among a people, it is plain that Are you ready, if need be, to sacrifice all that you the copy will not stand long written before being have and hope for in this world, that the generafollowed. And soon it will almost imperceptibly tions to follow you may inherit a whole country come about that we shall become a people given to whose natural condition shall be peace, and not a broken province which must live under the perpetual threat, if not in the constant presence, of war and all that war brings with it? If we are already for this sacrifice, battles may be lost, but the campaign and its grand object must be won."

The Autocrat talks like a prophet. There is philosophy in him. He takes the side of the question to which all progressive souls cling as the last hope of man.

Accidents from Fire Arms.

The late fatal accident to Ex Gov. Briggs, of this State, at his residence in Pittsfield, warns people that it is necessary for them to know more accurately what is safe and what is unsafe, in the matter of using fire arms. Gov. Briggs was hastily taking down a coat to run out and help a neighbor whose horse had broken up his vehicle with him before his more than for him to exalt the events of it? What door, when the trigger of the gun was somehow disturbed, and the charge of the barrel discharged into his jaw and face, causing death within about a couple of days. What, then, is safe, in regard to keeping fire arms about? In the first place, it is not best to keep a gun loaded about the house, unless it is highly necessary; and, if it is, then it should be placed in some particular spot where all but the discovery that he possesses the elements of a far one who proposes to use it may avoid it. But, in any case, if a gun is kept at half-cock, there is no possibility of any disturbance of the trigger affecting it so as to result in its discharge. If it is shut down over the cap, or over the nipple without any cap, there is almost as much danger as if it were Sister Jennie S. Rudd, with the request that we put full-cocked; but at half-cock it cannot be got off, and the amount into the "Treasury of Truth." The is as safe, whether loaded or unloaded, as it is possifair donor will receive our grateful thanks for the ble for such a weapon to be made. We wish all who read would try and remember so simple a receipt.

Mrs. Corn L. V. Hatch.

It is with pleasure we learn that this excellent lady and popular trance-speaker has engaged Dodworth's Hall, 806 Broadway, New York, for Sunday lectures the ensuing season, as has been her usual custom, occupying it morning and evening, commencing October 6th.

Lectures at Aliston Hall.

The lecturing season, our readers will have seen by announcement, commences at Allston Hall, next Sabbath, Mrs. J. H. Conant occupying the desk. Those who have attended the Circles at the BANNER OF us postage stamps to pay for subscriptions, will be LIGHT office for the past four years, are conversant with the remarkable mediumship of this lady.

Ollent Energy.

We do not always get on fastest when we make most noise about it. The forces of Nature are all at work, but they work in silence, sometimes an ominous silence. Bustling persons are not as smart as they would cheat themselves into believing. Men told everybody to look and see what they were going portant questions to the clergy; forty close questions to the clergy to the to do, do not generally accomplish much; they have burned their powder before leading their gun, and it the multitude, who are too apt to take quick and half views, and be satisfied with them-to set it down that calm men are of necessity idlers and indolent, without energy or enthusiasm. They may be exactly the reverse-there is no telling. Appearances deceive; we must go down below them, if we would form accurate judgments. The great western world was not discovered till it had been dreamed about for many a year; but the dreamer was no idler, or indolent person; his energies were becoming aroused. heated, and were slowly welding together, so that they should not fail him when left alone by the decay of hope and faith in the hearts of his followers.

We decidedly admire the silent person, who is silent because there is such a multitude of wheels, big and little, buzzing in his brain. It is nonsense to say that he has no energy, because he is not making the place where he stands resound with his noise. The sequel will tell a different story. He works silently-all the time. The great military commander is not seen standing at the dram, waving his sword and shouting to his troops; on the contrary, he is seen rarely, only on occasion, but he is felt all the while. The captains of our ocean steamers do not give their orders at the gang-plank; the crowd upon the levee hardly know them by sight, or see them if they happen to know them. The man who gives the world great and constellated thoughts sits aloof in his little study, unseen of the world, though the world feels the wonder of a moral resurrection as it reads and ponders him. From these things we may take a hint. Why not? Silence is the father and the mother of all power and greatness.

Politicians.

These are hard times for the politicians. They have latterly had it all their own way: now they have come to a turn in the road. There had come to be class of men, which we called by the above name, whose open interference with the rights and interests of the people, excited the indignation of all honest citizens. They were harpies, feasting on the publie bounty that the people had prepared for themselves. The problem was, how to get rid of them. The necessities of the time have already thinned them out. Chaff-chaff-chaff are they all. When we shall have come into possession of higher wisdom, we shall see where it squares with our interest to put a different class of men in power. We perhaps see it now; but the courage and the concurrence of circumstances are wanting that shall wake thought up, into action. But the change will at last be wrought. We cannot get on as we have, at the merey of a class whose prime principle of action was "the spoils," and who seemed to think the country was nothing more than a great goose for them to pass their lives in picking.

Prof. Clarence Butler. We are glad to notice the deserved popularity and

success which this gentleman is rapidly achieving. Having passed through the fiery crucible of Southern persecution, in which he lost everything except his life and his honor, the warm encomiums he is winning in his new field of labor must be peculiarly gratifying to him. His recent speeches on the National been spoken of as masterpieces of thoughtful and One gentleman in Boston recently informed us that impressive eloquence; and we learn that the Soci- he could certify to the truthfulness of over fifty land, and throughout the country.

Prof. Butler is authorized to receive subscriptions for the BANNER at published rates. His address is 77 Myrtle street, Boston.

Col. Thomas Francis Meagher.

This noble fellow is to speak in Boston, at the Music Hall, Monday evening, Sept. 23d, upon the state of national affairs, and the duty of Irishmen in this emergency. Gov. Andrew is to preside. Col. M., an exile from his own country, for freedom's sake, has brought all his talent as a gentleman, scholar, orator and soldler, to work in the cause of the land of his adoption. The ghost of " Know-nothingism" pales indeed, before such names as Meagher. Cass, Corcoran and Sigel-men willing to spend their last drop of blood, if need be, in the cause of their adopted country.

Mr. Foster, the Medium.

Mr. Charles H. Foster, formerly of Salem, has been in this city for the last few weeks, and has given Beal. Hence the mistake. tests and manifestations to a large number of people, and invariably, so far as we can learn, to the you sent us, giving the names of the town and state, satisfaction of his visitors. We had the opportunity and we will publish it. of sitting with him a few days ago, and must add our testimony to the rest. A communication in reference to him appears on page three of this number of the Banner. He will remain in the city a few weeks longer, at No. 75 Beach street.

Inducement to Subscribers.

To any one who will send us three dollars, with the names of three new subscribers for the BANNER or Light, for six months, we will send a copy of either, WHATEVER IS, IS RIGHT, by Dr. Child, THE ARGANA OF NATURE, by Hudson Tuttle, or, Twelve LECTURES, by Mrs. Cora L. V. Hatch, with a splendid steel engraving of Mrs. Hatch. These works are all published for one dollar each, and this is an offer worthy the immediate attention of our readers, for my removal by envious ones, I shall now be able to we shall continue it in force only two months.

Lectures.

Mrs. Augusta A. Currier will not visit the West this season, as she intended. In consequence of this change, she is ready to make engagements to lecture in New England this fall and winter. She will speak in New Bedford Sept. 29th and Oct. 6th, Lowell Dec. 22d and 29th. Address Box 815, Lowell, Mass.

Sept. 29th.

will be held at the Mills Village about the 1st of October. The address is expected from Ralph Waldo Emerson, and the music by the Newburyport Brass

New Bublications, "AH EYE OPENER: OF CATHOLICIEM UNMARKED. BY a Catholio Priest." Published by the author. For

sale at this office. We directed the reader's attention to a general idea of what this book is, last week. It embodies. in its contents, the various doubts of infidels; many imtions to the doctors of divinity; a curious and interesting work, entitled "Lo Brun :" and much other matter both instructive and amusing. There is no

with just as much seriousness of spirit as if it were a patent defence of a patent theology, instead of an examination of its points and position. He sets out with saying that it is "indispensably necessary to know who the author of the books ascribed to Moses. Joshua, Samuel, or the Apostle, is, before we can judge whether they were under the influence of inspiration or ambition, of wisdom or folly, of reason or insanity; whether they were honest, or dishonest, impostors or enthusiasts, robbers, murderers, or good

We wish our space, already crowded, allowed us to make quotations out of this little volume; but even if it did, we should hardly know where to begin. Every page, in fact, is a mass of proofs, made up of exact and fair quotations, that the things people have so long been content to receive and believe superstitiously, have little actual foundation. In respect of its variety and compactness of statement. this little book will require to be studied, rather than read; it will form a sort of manual, or vade mecum for many persons who wish to maintain a candid argument off-hand, and yet have their evidence within constant reach. At any rate, if the writer is entirely out of the way in his position, it can do no man's reason any harm to read his book, and we presume to say that it would put the surest oreedist upon his best mettle to meet the statements, with proofs, adduced in such array by the author. This is a very live book, and if read candidly, will act as a decided tonic on souls that have been all their lives asleep in a blind trust.

THE GIPSY'S PROPHECY. By Mrs. E. D.E. N. Southworth.
Philadelphia: T. B. Peterson & Brothers. For sale in Boston by Crosby, Nichols, Lee & Co.

This new and spirited novel from the pen of Mrs. Southworth, opens at the famous Derby Races. The authoress has for some time been a resident of England, and consequently has begun sketching scenery and society in that foreign land. No one needs to be told, in this day, of the power or skill of Mrs. Southworth as a writer of fiction. It is sufficient to say for the present production, that it is characterized by all of the authoress's native force and fire, and will hurry along the excited reader from its racy and fresh opening chapter to the close. It is handsomely printed and bound, and will add even to the publishing reputation of the Petersons.

HARPERS' MAGAZINE for October, contains an illustrated account of Boquet's Expedition through the Northwest, at the close of the last century, by J. T Headley. Also, an illustrated Chronicle of Events in California, entitled "The Coast Rangers." The third illustrated paper is on Sporting in Spitzbergen. Alexander Smith's new poem-" Edwin of Deira" is published entire. The magazine is for sale in Boston by A. Williams & Co., 100 Washington street.

To Correspondents.

D. GILCHRIST, FRANKLIN, N. H .- We will do as you request, and acquaint you with the result. You are of course aware that truthful spirits, on their first coming in contact with mediums, often become confused and make mistakes, the cause of which they afterwards explain satisfactorily. No doubt such is the fact in the cases you refer to, if errors there be Crisis, at the Spiritualists' picnics at Abington, have Our tests of late have been more reliable than ever. eties before which he has lectured, pronounce him messages from Spirits, published in the Banner; but second to no speaker in the field. We heartly com- he declined doing so publicly on account of his " pomend him to the cordial esteem of the various Asso- sition in society!" The time will be, however, when ciations of Spiritualists and Reformers in New Eng- the various causes will cease to exist which conspire to deter people at the present from acknowledging the truthfulness of the messages they receive through the columns of the BANNER from their spirit friends. Then a new era will be inaugurated on earth, and those who have heretofore mourned the loss of relatives and friends, will rejoice in the knowledge that. the dear ones who have passed over the River of Time. can and do return to them, bringing comfort and consolation from the eternal world.

P. H. S., PERKINSVILLE, IND .- In answer to your questions, all we have to say is, that we have no faith in the matters you mention. However, we do not desire to prejudice you against the party alluded to. Experience is the best schoolmaster, you know.

R. D. SEARLE, OGDENSBURG, N. Y .- The "Essays" you allude to we do not keep for sale, consequently we are unable to acquaint you with the price they are sold at.

A. B. FRENOH, CLYDE, OHIO. - Yes; but the paper has been sent to the name of "Brown," instead of

Mas. A. P. T .- Please rewrite the obituary notice

R. C. B., SMITH'S MILLS, N. Y.—Send along the material aid" on the conditions you have named. R. T., Boston.-Your lines are inadmissible. We object only to the sentiment.

Dr. C. D. Griswold, the editor of the Sunbeam, at Cleveland, Ohio, has received an appointment under government. We hope we violate no delicacy in giving our readers a portion of a private note from him: " I have just returned from a tour of inspection of the camps and hospitals of Western Virginia, under an appointment from the U.S. Sanitary Commission. In despair and poverty relief came to me when most needed in any time during my life. If Spiritualism is not made the lever for retrieve my pecuniary condition, and prepared again to stand where I can work when my labor is wanted. The office I hold is one where many acts of mercy can be performed, and I hope to be equal to all tasks."

Special Notice.

All Western Bank notes, excepting those of the State Bank of Ohio, are uncurrent in this section; S. P. Leland is to speak in McHenry, Ill., Sunday, hence our subscribers and others who have occasion to remit us funds, are requested to send bills on the above named Bank, in case Eastern money cannot The Amesbury and Salisbury Agricultural Fair be conveniently procured-or one cent or three cent stamps of the new issue.

> Most books in these days are like some kind of trees-a great many leaves and no fruit.

ALL SORTS OF PARAGRAPHS.

Adventisino .- As this paper circulates largely in all parts of the country, it is a capital medium through which advertisers can reach customers. Our terms are moderate.

MRS. FANNIE B. FELTON.-This well-known trance medium-as will be seen by reference to our advertising columns-has returned to the city, and will receive her friends on Tuesdays, Wednesdays and Fridays, at 25 Kneeland street. Mrs. F. is one of our oldest and best test mediums.

A writer remarks with great truth, that "the great characteristic of modern life is worry." That is true. Some people are so prone to it, that they worry because they have no real griefs to worry

A young lady should always ask the following questions before accepting the hand of a young man Is he honorable and kind of heart? Is he steady and industrious? Can be support me comfortably Does he take a newspaper and pay for it in advance?

Horrible.-Our readers are familiar with the details of the recent act of destruction of a railway train on the Platte River, in Missouri, where inno cent travelers were hurried to a horrible death, or so mutilated that death would have been a mercy, by the infamous wretches of that region, who resort to | petty affectation, and of too much request in society such methods of carrying on a war. But here is a for deep study. new fact in relation to it, which we find in the Daily Nebraskian:

"In St. Joseph, when the bridge-burning fiends returned from their work of murder, and told of the destruction they had caused, and the hearth stones they had made desolate—the lives destroyed and hearts broken, when the sad tidings should be made known to anxious friends—the proprietors of the Pacific Hotel threw open their doors, and, spreading their tables with rich food and costly wines, invited them to a feast such as no other body of men ever partock of in that city. This, too, is the very house before which the dead and wounded were placed, and while the groans and cries of the latter, commingled with the lamentations of friends who were searching amid the pile of blackened and disfigured dead for the faces of loved ones, were borne upon every breath of air which entered its open doors, and while the spirits of the murdered dead were hovering around the very windows of the festive hall."

Further developments show that the rebels not only weakened the bridge, but that some sixty or seventy men standing on the opposite bank of Platte River, saw the train go down, and when the wail arose from the wounded they broke and run, but afterwards returned and robbed the dead of their revolvers, watches and other valuables.

Mrs. Macumber has been quite sick for the las few weeks, at the residence of Mr. Burgess, in West Killingly, Conn., but is better now, and will resume her labors in the lecturing field in October. She desires those who intend to discontinue their meetings where she is engaged, to notify her as soon as possible. See her engagements in the list of lecturers.

Scientific Lectures .- Dr. H. L. Bowker will deliver the fourth lecture of his course, on Organic and Vital Chemistry, at Hall No. 14 Bromfield street, on is a sad thought to me, that before another annual Wednesday evening, 25th inst. This is a subject of visit comes round, this home will have lost one of its vast importance to the welfare of the community, and should be more generally understood-and Dr. in my infancy, guided my young footsteps, and in B. is just the man to make it understood.

Bro. Toohey's address before the recent National Conference of Spiritualists at Oswego, will appear in our forthcoming issue.

The September number of the London Spiritual Magazine contains an essay from the pen of Bro. A. E. Newton, on "Inspiration," which we shall copy into the Banner as soon as our space permits. Why is the bridegroom more expensive than the

bride? Because the bride is always " given away," and the bridegroom is frequently "sold." Prince de Joinville is to be dined, wined and pre-

sented at Washington, by the Brazilian Minister. He will also review our braves.

MARRIED.—On Tuesday, Aug. 27th, by Rev. Dr. Cutler, Mr. Richard Busteed and Miss Helen Lindsay, both of Brooklyn .- N. Y. Home Journal. Though this cloth is famed for its durable wear, It this time has sorely been worsted;

And humbugged most surely the two parties are, For so soon the LINDSAY is BUSTED !

The Navy Department have accepted propositions for the construction of iron-clad vessels.

Col. John A. Washington, the gentleman who has made himself notorious by his speculations in the home and bones of the Father of his Country, was shot by the Federal pickets last week while on a scouting expedition near Elk Water. He held a Colonel's commission in the rebel army.

News has been received here of the death of Rev. Otis A. Skinner, formerly of Boston. He died at Naperville, Ill., 19th inst. .

IN A QUANDARY. - In Wustenroth, Germany, several Wesleyan Methodists have been fined, and their minister imprisoned, for violating an old law which forbids evening meetings, or any meetings for prayer, singing, and reading the Word of God, without the license of the resident clergyman. By formal secession from the National Church, the Methodists can escape this trouble. Two delinquents not far from lone, one said to the other

"Willingly," replied the other; "I love the Word of God and prayer, and have been sent here because in a private house I engaged in social prayer with a few friends."

"So," returned the first, "that is odd. I am here because I cursed and swore. One is at a loss what to do nowadays. If one curses, as I have done, one is put in prison; and if one prays, like you, there is nothing for us but limbo."—Zion's Herald.

MILITARY "INVISIBLES."-Sergeant Gerrish, of the Chelsea Volunteers, says the Telegraph and Pioneer, left Chelsea, on Thursday last, to join the 1st Regiment, accompanied by twelve recruits for the Chelsea Cempany. One of the men, while writing at a late hour on Wednesday night, was startled by hearing a march distinctly played by invisible performers on some cups and saucers that lay on the table near him. The tune was drummed as if by human knuckles; but no person was in the room but him-

During the seige of Sebastopol, a Russian shell buried itself in the side of a hill without the city. buried itself in the side of a hill without the city, inquiring why we did not appear as solicited and examd opened a spring. A little fountain bubbled pected. We were with you in spirit; but owing to forth where the cannon-shot had fallen, and during an accident which befel Mrs. M., disabling her for the remainder of the seige afforded to the thirsty troops who were stationed in that vicinity an abundant supply of pure cold water. Thus a missile of death from an enemy, under the direction of an overruling Providence, proved an almoner of life to the parched and weary soldiers of the Allies.

Caleb Cushing made a great "Union" speech at Salisbury Beach the other day, on the occasion of a

religious follification there by soveral hundred people. Oh Caleb, Caleb, it is too late! Your doom political is scaled; the echo of your voice was drowned " by the sounding sca;" the people have no faith in your professions; you never can be Presi-

A QUARREL WITH A WIFE .- Wait until she is at her toilet preparatory to going out. She will be sure to ask you if her bonnet is straight. Remark that the lives of nine-tenths of the women are passed in thinking whether their bonnets are straight, and wind up the remark with, you never knew but one who had any commen sense about her. Wife will ask you who that was. You, with a sigh, reply, "Ah! you never mind." Wife will ask you why you did not marry her, then. You say abstractedly, "Ah! why, indeed?" The climax is reached by this time, and a regular row is sure to follow.

ANOTHER DIXIE. There's Miss Dix, in Washington, And Benedix, the Colonel, And General Dix, who interdicts Secession schemes infernal. Pete Beauregard, look out for Jeff, Or spite of all his tricks, he Will have to dance another dance, And to another Dixie.

-Springfield Republican. The best language in all countries is that which is

spoken by intelligent women, of too high rank for

If you have nothing good to say of a person, be good enough always to let your tongue lick your lips WHAT'S IN A NAME?-The recent order issued

from the War Department, in reference to the payment of chaplains in the army service, is signed by Adj. Gen. Hellhouse.

Men look at the faults of others with a telescope -at their own with the same instrument reversed, or not at all.

A Medium's Vacation.

Even in this secluded spot, dear BANNER, does your smiling face greet me with its regular weekly visit. Long have you been a welcome guest in our home circle, and I thought I knew how to appreciate you: but absent as I now am from Spiritualist friends who can sympathize with me in my peculiar views and feelings, do you become doubly accepta-

I came hither to pass the sultry month of August, that I might rest from the toil which attends the life of a medium, and enjoy the quiet of my dear old home-that I might once more gladden the hearts of parents and kindred now waxing old, and nearing their spirit home—that I might once more gaze on familiar scenes, wander in the fields where in bygone days I roamed with those now passed to the higher life, stroll again in the little grove where in childhood I used to sit by the hour, and, as I then supposed, converse with fairies little dreaming of spirit communion, and that I was a seeing and hearing medium. Truly, "there is no place like home." It chief attractions for me. She who watched over me riper years gave me words of warning, counsel, and encouragment, has now reached the dark river, and stands tottering on its very brink. Already has the pale boatman crossed over to carry her to the opposite shore, and once has called for her to step on board. At any hour I expect to be summoned to her bedside to say good by, close her eyes, and perform the last act of love. For this reason, please say to the friends in Utica and Western New York, that I must forego the pleasure I anticipated in spending. this month with them, and beg they will excuse me and accept my apology. At some future time I hope to see them.

I have had to speak for the friends here every Sabbath since I came, besides attending to their physical wants. They are unable to support regular meetings, and have had none since I was here last year. The seed then sown has sprung up and begun to bear fruit. The people are eager to hear the truth and ready to receive it. Audiences are good-some come for miles, and walk at that-to hear what may be communicated from the spirit-world. As to the merits of the lectures, I know nothing. If the friends are satisfied, I suppose I ought to be. I hope some day to know what I say, and then I can criticise myself.

Why will not some brother or sister, when passing near this place, occasionally let their voice be heard, of an evening, at least? They would find attentive ears, and honest hearts, and be the means of doing good. JENNIE S. RUDD.

South Scituate, Mass., Sept. 3, 1861.

Spiritualism and the Union. Rev. R. P. Wilson, formerly of Boston, writes us

from River Styx. Ohio, the following suggestions: It is about four weeks since I was in your office, since which I have been most of the time in Ohio. The cause of Spiritualism lives and grows here, notwithstanding our national trials. One Wurtemburg were cast into prison. When they were purpose animates the great and mighty West—that is, to put this rebellion down at whatever cost. If the "Now, my good fellow, tell me what brought you South are disloyal, they have made themselves so. and on no considerations can we submit to a division of our territory. I believe in a reconstruction in its proper time, but it must be in our own households. We need a new National Constitution, but we must be cautious in urging it, until events shall call it forth. The stain of slavery must not pollute it. I think the time to act will be the coming winter-a National Convention, to be convened in the Spring, and the New Constitution be submitted to the people as early as may be, thereafter. Spiritualism must reconstruct this Government, and then we shall have freedom to act in carrying forward all other needed reforms. May the Banner wave on and lead the way to political and spiritual harmony.

R. P. WILSON. Truly yours.

A CARD .- To our inquiring friends we reply: We regret exceedingly that we were unable to be, in person, at the Oswego Convention, which we had so many kind solicitations to attend: also, that wa could not attend our own Convention, in Ashtabula County, Ohio. Our many friends are wondering and several weeks, we were sadly disappointed at being deprived the pleasure of being with you.

And to our numerous friends in Pennsylvania, we

tender our heartfelt thanks for all they have manifested in our behalf. We cannot be at your "General Meeting," as you desire per your kind invitations, the 21st and 22d inst, on account of previous engagements. Ever thine, in bonds of love.

Mr. and Mrs. H. M. Miller.

Sherman, N. Y., Sept 11, 1861.

ADVERTISEMENTS.

TERMS.—A limited number of advertisements will be in serted in this paper at fifteen cents per line for each faser-tion. Liberal discount made on standing advertisements.

MEDICAL TREATMENT—NUTRITIVE PRINCIPLE,

OR. ALFRED G. HALL, M. D., PROPESSON OF PRESIDEOR,
author of the New Theory of Medical Practice on the
Nutrative Principle, may be consulted on the treatment of
every form of humor, weakness and disease, in person or by
letter, from any part of the country. It is restorative in its
effects, reliable in the most prostrate cases, and justly worthy
of the confidence of the afflicted. All the Medicines used are
purely vegetable No 250 Washington Street, Boston Mass.

April 6.

MRS. A. C. LATHAM; No. 292 WASHINGTON ST., BOSTON, Corner of Bedford Street, (up stairs.)

LAIRVOYANT EXAMINATIONS, Delineations, Commucations, Advice, &c. Also, the

BY THE LAYING ON OF HANDS. The success which attends this department of Mrs. Latham's practice is traly surprising. Hundreds who have been impervious to all other treatment, exclaim with delight, at the music of health and harmony produced in their system, by her manipulations. The depressed and afflicted have only to give her a trial to insure satisfaction.

Sept. 28.

MRS, POOLE,

MUSIC TEACHER, No 82 SHAWMUT AVENUE, ROXBURY, MASS.

Terms, from \$8 to \$12 for 24 lessons. 4to Sept. 28.

MRS. FANNIE B. FELTON, Trance Speaking and Security Medium, will receive her friends on Tuosdays, Wednesdays and Fridays, at No. 25 Kneeland street.

Sept. 28.

Sm

MRS. M. W. HERRICK, Clairvoyant and Trance Medium, at No. 2 Jefferson Place, Hours from 9 to 12 and 2 to 6; Wednesdays excepted. 8m Sopt. 28.

NOTICE.

 ${
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m HE}$ undersigned has removed his office to NO. 2 HAY-WARD PLACE, where he will be happy to attend to all pro-fessional calls.

On Wednesdays, Fridays and Saturdays, MRS. CONANT will be at his rooms for the purpose of making

Clairvoyant Examinations of Diseases. Persons residing at a distance, who wish to avail themselves of the most reliable method of obtaining a correct diagnosis of their diseases, can do so by inclosing a lock of their hair, together with one DOLLAR and a three-cent stamp. Prescriptions put up with full directions if desired.

TEST Fees for Examinations, \$1,00 to be paid at the time. Office hours, 9 to 12 A. M., and 2 to 6 P. M. Letters may be addressed to

DA. J. T. GILMAN PIKE. No. 2 Hayward Place, Boston, Mass.

New Books.

A NEW BOOK.

A N extraordinary book has made it appearance, published at Indianapolis, Ind. The following is the title: AN EYE-OPENER: OR, CATHOLICISM UNMASKED.

BY A CATHOLIC PRIEST.

Containing..." Doubts of Infidels," embodying thirty im-portant Questions to the Clergy; also, forty Close Questions to the Decients of Divinity, by Zera; a curious and interest-ing work, entitled, Le Baur, and much other matter, both

ing work, ontitied, he brough that much other matter, both amusing and instructive.

This book will cause a greater excitement than anything of the kind ever printed in the English language.

When the "Eyo Opener" first appeared, its effects were so unprecedentedly electrical and astounding that the Clergy, unprecedentedly electrical and astounding, that the Olergy, in consultation, proposed buying the copyright and first edition. for the purpose of suppressing this extraordinary production. The work was finally submitted to the Rev. Mr. West, for his opinion, who returned for answer, that the Book submitted for his examination, threatened, it was true, the demolition of all creeds, nevertheless, in his opinion, nothing would be gained by its suppression. Said he, let truth and error grupple.

would be gamed by its suppression. Bald ne, let truth and error grapple.

The "kye-Opener" should be in the hands of all who desire to think for themselves.

Price, 40 cents, postpaid. The trade furnished on liberal terms. For sale at the BANKER OF LIGHT BOOKSTORE, 158 Washington st., Boston.

If Sept. 14.

"WHATEVER IS, IS RIGHT" VINDICATED. WHATEVER 18, 18 KIGHT VINDICALED.

PY A. P. M'COMBS. A Pamphlet of twenty-four pages, containing clear and lucid arguments in support of the LL Right decirine, and a perfect overthrow of the claims in opposition to this decirine as set forth by Cynthia Temple, in a pamphlet entitled, "IT IS N'T ALL RIGHT."

For sale at the Banner of Light Bookstore, 158 Washington street, Boston. Price 10 cents. If Sept. 14.

THE BANNER OF LIGHT.

The oldest and largest paper in America and the world, which is devoted to the elucidation of the science and caligion of Modern Spiritualism will onter m VOLUME, September 28th, 1861. Though the pressure of the times, which has proved so disastrous to many newspaper ostablishments in our country, has made us feel its influence severely, yet we are proud to say we have surmounted all obstacles, and been able to keep the BANNER on a foundation of solidity and respeciability; yet we need, and must have, in order for our continued existence, the support of all true Spiritualists. We have resolved to make every personal sacrifice and self-denial for the good of the cause, and only ask our readers to meet us in the same spirit; for they know, as well as we do, that the BANNER is well worth its subscription money, as more labor is expended on it, we venture to say, than on any other weekly paper in America, it being generally filled with entirely original matter, and often-anonymously or otherwise-from some of the brightest minds in this and the spirit sphere.

Its pleasing variety

Has always been acknowledged to be one of its greatest merits, since every one can find that within its columns suited to his growth and scope of mind-from the witty joke to the philosophical discourse; from the absorbing novel to the labored essay.

Our Literary Department, Always so popular, will never be the less so, for we have

made arrangements to publish two or three continued Stories during the next volume, which will equal, if not surpass, anything we have ever published. Original Essays

Will hereafter appear, as in the past, from the best pens in the

field of Spiritual, Theological, Political and Social Reform. Our Message Department, The publication of which we feel is an instrument of incalculable good to the denizens of both spheres of life-giving

as it does, exact portraitures of character existing in the future life, and demonstrating the beautiful and rational faith of Spiritualism that, as we leave this world, we are destined to enter the world of spirits, and so remain until by labor and perseverance we are able to ascend the road of progression -is under the care of an experienced and skillful reporter, and the Public Circles,

At which these communications are given through the mediumship of Mrs. J. H. Conant, we shall continue to [sustain, trusting the public will investigate for themselves, and be-

come fully satisfied in their own minds of the truth of these Our Editorial Department Is under the care of a gentleman of twenty years' experience of newspaper life, and whose talents and skill are fully sufficient to sustain the BANNER in the position it has already

as a high-toned, literary sheet. TERMS OF SUBSCRIPTION. Single copies, one year.

" " six months. - - \$1 00

" " three months. - - 50

Clubs of four or more persons will be taken at the follow-

attained, or, if anything, place it in even a lottier position

One year. - - \$1 50 Six months, - - 75

ALL BUSINESS LETTERS AND COMMUNICATIONS MUST

"Banner of Light, Boston, Mass." ISAAO B. RICH.

Publisher for the Proprietors.

Editors of newspapers will be entitled to the BARNER one year, by giving the above one insertion in their respective journals, and sending us a marked copy.

The Messenger.

Each message in this department of the Danner we claim as speared by the spirit where mane it bears, through Mas. J. H. Coraux, while in a condition called the Trance. They are not published on account of literary merit, but as tests of apirit communion to these friends who may recognize them.

Coming them.

We tope to show that spirits carry the characteristics of their earth life to that beyond, and to do away with the erroneous idea that they are more than finite beings. We believe the public should know of the spirit-world as it is—should learn that there is evil as well as good in it.

We ask the reader to receive no dectrine put forth by spirits in these columns that does not comport with his reason. Each expresses so much of truth as he perceived—no more.

MESSAGES TO BE PUBLISHED. The communications given by the following named spirits

will be published in regular course:

Thursday, Aug. 22.—Invocation; "The unreliability of spirit intercourse;" Gen. Robert S. Garnett, C. S. A.; Andrew Heeler, 4th Missouri Regiment; Frances Adelaida Blory, Washington, D. C.

Monday, Aug. 20.—Invocation; "The beginning of the Creation;" Liout, Grebule, U. S. A.; Henry Constantine Emith, to Capt R. A. Wainwright; Stella DeCosta, Baltimore; Col. Kiek.

Smith, to Capt R. A. Wainwright; Stella DeCosta, Baltimore; Col. Fiek.

Tucuday, Aug 27.—Invocation; "What is the condition of those spirits who believed in the general judgment day and the resurrection of the material body?" Betsey Jane Phillips, Exotor, N. H.; Charles Hill, sailor, New Bedford; Thomas Lord, Roxbury.

Thuruday, Aug. 20.— Invocation; "How does the functional life of the spirit differ from that of the earthly body?" Daniel Morgan, Newcastle, Edg.; Mrs. H. Marion Stephens, Boston.

Boston.

Monday, Sept. 2.—Invocation; "In luence of the Spirits of the Indian race in the present civil war;" Nathaniel Faxon; David Reardon, 2d Iowa Regiment; Gen. Nathaniel Lyon; Geo. Carreuth. Boston.

Tuerday, Sept. 3.—Invocation; "The second Death"; Lieut. Thomas Gurney, South Carolina; Samuel Davis, Morthfield, Vt.

Rothfield, V.

Thursday, Sept. 5.—Invocation; "Is the death of the mortal body a necessity, and if so, why?" Fdward B. Richards, Bristol, Conn.; Bilas Waitt, Boston; Mary Murray. Boston.

Monday, Sept. 0.—Invocation; "Progress of Infants;" Samuel Kimball, Derry, N. H.; Honry T. Harris, Carrolton Ala.; Ida Main, Brocklyn, N. Y.

Tuesday, Sept. 10.—"What is the Philosophy of Prophece?"
Daniel Meagher, Liverpool, Eng.; Frances Isadoro Staples, Princeton, N. J.; Johnson Pierce, liquor dealer, New York.

Thursday, Sept. 12.—Invocation; "Whatever Is, is right;"
Joe Forlush, Wells, Moc. Alfred Rundlett, to his brother James, Portsmouth, N. H.; Susan Brown, Lowell; Caleb Fronch, Sanbornton, N. H.

Our Circles.

The circles at which these communications are given, are held at the BANNER OF LIGHT OFFICE, No. 158 WASHINGTON STREET, ROOM No. 3, (up stairs,) every Monday, Tuesday and Thursday afternoon, and are free to the public. The doors are closed precisely at three o'clock, and none are admitted after that time.

Invocation.

Our Father, thou who art infinite in wisdom, mercy, justice and love, to thee again we come through the tabernacle of the flesh. Again we lift our songs of praise to thee, in harmony with Nature's myriad

We ask thee, oh our Father, for no especial blessing, for already thou hast abundantly blessed usalready hast given us the glorious assurance of thy kind protection; and for this we thank thee, oh, our Father. While the nation mourns for her sonswhile darkness seems to hang over this beloved country, we would lift our thoughts continually unto thee, and say, ob, our Father, thy will be done, Resting in perfect faith, in the consciousness that thou doeth all things well. Oh our Father, in behalf of this nation do we offer praise unto thee to-day— in behalf of thy children who fight to preserve their land from the power of discord, knowing thy care for all thy children.

Shall we ask thee to be with us at this time? No. oh our Father, for we know thou art ever near to us, and we can never escape thy tender watchfulness and care, which is over all thy children, now and forever. Aug. 19.

Resistance of Evil.

If there are any present who have a question or questions to propose, we are ready to hear and answer, if we can do so; but first it may be well to state that our subject is incapable of long control, and we shall have to be brief this afternoon. The question was propounded:

" Is it right under any circumstances to resist evil, or

return evil for evil ?" When considered from one standpoint, it is not right; when considered from another, it is right. The Scriptures have taught the Christian world to resist the Devil, and he would flee from them. Chris-I the world at large, in the past and down to the present time, have had a poor understanding of evil-the Devil, temptation-all these various forms that may be classed under one head. We repeat it, Christianity and the world have had a poor understanding of that you call evil. To be tempted, is simply to be drawn unto what is called evil. The law of attraction and repulsion govern the universe material, and directs also the universe spiritual. Temptation, according to our ideas, is but the power of attraction. Though it may seem to be dark, and evil in itself, nevertheless, it is a part of God's law, and just as necessary to the unfoldment of mankind in any and all conditions, as the midnight dews and showers are necessary to the unfoldment of the flower. The flower, the tree, and all vegetation cannot say to the darkness, "I have no need of you; I have the sun, and can grow beneath its golden rays, and the midnight shower is of no use to me." Nor can humanity say, "I have no need of the shadows termed evil." It is well for each individual to live up to the highest light he has—or in other words, obey as well as he is able the God within his soul. If you feel it is positively right to do a certain thing, believe us, that thing is right. If you believe, you are doing wrong, the thing is wrong to you. That which may be wrong or right to your neighbor, may not be so to you. You should all comprehend yourselves, and that which is within you. There is no need of your going outside of self, to know anything about the character of God, or to ascertain what is right or wrong. Consult the great monitor within yourself, and you will seldom

We are told that Christ said to one who was tempting him to do a certain thing: "Get thee behind me Satan-1'll have nothing to do with thee." We are told Christ said thus and so, when the evil spirit came to Christ, and laid before him certain things which he thought would attract our divine brother, and draw him aside from the performance of his duty; but Jesus understood the wiles of the tempter, for there was nothing in the nature of Jesus which could attract him to the tempter. He might have laid all his forces in the way of our beloved brother, but he would have regarded them as nothing, for the law of repulsion ruled within him, and he would have said, "Get thee behind me, Satan, I'll have nothing to do with thee." If it had been possible for Jesus to have been led astray by this tempting one, he would have been led astray; but the law of repulsion ruled entirely in that instance. Men suppose it was because Jesus had a superior amount of knowledge of all the conditions of life; but it was not so. There was manifested not only through Jesus the law spiritual, physical, moral and religious, but each and every part is more or less freely man ifested through each and every child of humanity. It is right for our brother to do that which God prompts him to do. It is wrong to do that he hath a prompting not to do. You need not go out into the external world or church, to know what is right and what is wrong. Within your own soul is the judge and guide. You have but to look there to learn the way to heaven. Aug. 19.

George Mather.

I am not used to coming in this way. This is my first trial. Maybe I have come too soon, but I am anxious, very anxious to find an opportunity to speak to friends I left. I suppose I stayed quite long enough in the body, though we are all apt to

get used to living without these bodies.

I was seventy-five years old. I have only been an stantly tending forth praise unto thee.

Oh, our God, though Nature is clothed in mourninhabitant of this new and inost beautiful country Oh, our God, though Nature is clothed in mourn-since the 18th of last July, 1861. I am so unused ing, we thank thee that darkness is being rent from cult to say much.

those we have, or desire to come to, the sooner we mighty love will subdue all evil-that thou wilt lead shall be at rest, and ready for what is before us. us all from our conditions of darkness, and bring We are apt to be looking back too much. There forth the more glorious more in the future. And seems to be a feeling about me like this: I didn't thus unto thee, oh our Father and our Friend, do we say half I intended to in my last hours. A great send forth ceaseless songs of praise. many things I might have said that would have done much toward benefiting my friends.

Oh, 't is a mystery, this life is—all of it a mystery. I never expect to fully solve it; but I suppose we nust all work in the mystery, and if we do, we shall be only gaining something new. I find the new ex-istence is as much like that we passed through, that is this: there hardly seems any difference, except we get rid of the body that has so long been a friend to us. 1 find all things so different-totally different from what I expected, that I must say I am disappointed, and happy, too, in many respects-happily disappointed. I was an active man in my life—possessed great activity. I was ever restless, and I feel that ame unrest now; and they tell me that those who do feel so, get along faster than those who take the world easy. I had supposed the other world was one of entire rest, peace and quiet, and away from the things of earth; but if I had considered nature as I should. I should have known that such ideas were not consistent, and there was not so much difference after all. But I, like thousands of others, conceived of heaven as a long way off.

Now I wish I could have a conversation with some

f my friends. It is pleasant to come to strangers, if you cannot come in any other way; but I think it any who feel that all the actions of the past are would be delightful to come to those who know you; and I must ask my friends to so arrange it that I can come soon. They told me that 's the most direct way to send my compliments to them, and if I waited patiently they would be answered sometime. If I came here, they said, there would be an opening made, at least, and I should get my wishes au-

Do you publish this? Well, I've got friends ac-Do you publish this? Well, 1'76 got friends no-quainted with this—I do n't know what you call it; temple of Government—too quickly—without a prop-ter regard for the future. They bestowed no definite may as well call it coming back, and I doubt not they'll be kind enough to assist me in sending my letter to my dear friends.

My name is George Mather. I was a manufacturer of printers' ink, in the city of New York. Aug. 19.

Harriet Willoutt.

I have tried to believe in the mercy and goodness of God, but, oh, sometimes I have lost my faith in God, and have thought there was only one power ruling the universe, and that was for evil. I prayed, oh how earnestly! I prayed—for we do pray after we leave our bodies, that I might be permitted to come back—come back in behalf of my poor chil-dren. I left two, in this cold world. The earth seems so dark to me, since I left it, that I think it a wilderness without one flower to make it pleasant. suppose this feeling was induced by my suffering condition before death. Oh God, where is the justice—the justice that you can find on earth? I

I was born in the town of Claremont, N. H. My name, before marriage, was Harriet Percy; after marriage, Harriet Willcutt. I left Claremont when I was quite young-I think between fourteen and fifteen years of age. I then lost my mother. My father died when I was very small. Shortly after leavng my home, I do n't know how long, but much as a year. I believe, I was taken sick with fever, and 't settled in my right side. I give this as proof of my identity, that 's all. They told me I must give what could. I recovered from that so as to be quite well, but was never so well as when I was a child. I worked in the cotton mill in Dover, N. H., in Lowell, Mass., and in Newburyport. When I was twenty-two I was married, and moved west—to Buffalo, N. Y. Lived there some time, and then moved to Chicago. I saw some very happy days, and some very unhappy ones.

I have a husband on earth, but I have no wish to communicate with him. If I had, I know I could not. But I have children, two dear children, left not. But I have children, two dear children, left tering is felt throughout the whole temple. The without a mother, and with no father's care, in the North feels it, the South feels it, and it is the cause land of strangers. I left nothing for them but a mother's love, and that has drawn me back. Oh their suffering shakes my belief in God. But I with the full knowledge that her little ones are un-

Now I wish to talk to those who have the care of my children. They are intelligent, human, and perpaps will hear me. Their name is Case-Mr. and Mrs. John Case, of Chicago. To them I come, for my children. I want them to send those children to some public institution of charity. They'll be better cared for there, or, at least, I am sure they will not have to undergo what they do now. If they doubt that I come here, they have only to ask for my presence nearer. If they do this, I can tell them of cones I have witnessed since I left my little ones that they supposed none knew of but themselves. But a mother's love can penetrate through all things material. Now if they desire rest to their souls, or to be at peace, let them send my children away from them. I ask it as a favor-I ask it in the name of God. Yes. I do believe there is a God-I cannot help believing it.

My letter will go them, sir. You need not fear. Aug. 19.

Freddy Parsons.

Halloo, mister, why do n't you ask me something? I'm Freddy Parsons. I live in Augusta, Maine. I was nine years old. I do n't know what time it is now. I thought I'd been away longer. I've only been away since May. I went away in May. My father's with me. My mother is at home, in Augusta. I went there; she did n't believe it, and asked

I'm bigger'n I used to be; ever so much. I had an awful sore throat when I died. Did n't I die? I did go away. Can I get up if I want to, and walk? These aint my clothes. I do n't want them. Can I have some other ones?

I came to a little girl, in Augusta, but I did n't come in this way. I made raps, and then spelled out things. I want to go home and talk. Where be I, I was n't never here before. She told me to come where all the spirits come and wrote their let-

I know she'll get this-she's looking for it. My father wants to come, but he can't, like I can. I do n't know why. He says it's best for me to come irst. He's here with me, now. I don't know how to talk much. I could talk better if I had on my own clothes, but I can't find any medium with clothes on like my own. I do n't know any of them. They do n't let boys come round you much, because they have to tell them so much how to come.

I liked to got drowned a year before I come here. 's most here. I wish I'd come that way, then I should n't had to come the way I did-I could have come without such an awful sore throat.

If you'll get me a pass to go home, I can go. I can't talk to home, as I do here. I aint strong enough. I have everything I want here, and nobody says I can't, and you do n't have to buy things here Can I ever go and talk to my mother like I do here? She told me to come here. I do n't like to have her cry and feel bad about me. It's no use crying about what I can't help. I'm here, and they let me come back again, just as I used to be. Shall I go, now? I do n't want to stay any longer. I'll go now, if you'll put my name down. Aug. 19.

Invocation.

Oh, thou parent of all souls, thou central luminary of the Universe, our Father and our Mother, an intercourse with my friends. I've been told who hast tuned the strings of all Nature, and caused there are mediums at my home, but I do n't know.

think we have not lived out half our days, till we them to vibrate in harmony with thee-so, our Father and our Mother, we thy children, are con-

to taking control of a body that does not bolong to the human soul now, and through eternity the spirits me, and is no way like my own, that I find it diffi are made more fully each day to comprehend the mysteries of immortality, and thus heaven is being I have been informed, since I came here, that the sent among the sons and daughters of earth. We sooner we have the privilege of communing with feel, oh God, that thy wisdom is eternal, and thy

Cause of the Present War.

We have received a question from one of the chief minds of the American Nation. If those present have no questions to ask us, we will proceed to answer that we have already with us. The question

"What is the cause of the present civil war ?"

Presuming our friend has direct reference to the material cause-that which exists in the material world-we shall speak of that cause, having little or nothing to do with the spiritual-though there are spiritual causes, as well as material, as there is a spiritual as well as a material world and body. Every thing, every thought, has its spiritual and its material also.

What is the cause of the present c vil war? Your forefathers were short-sighted, like the rest of humanity, and they did not perceive so much of the future as perhaps they might have perceived, had they had a little more to do with the spirit of things, and less with the material, all honor to their minds and their deeds. We speak with due deference of them, and would not certainly intend to prejudice

When the Constitution of the United States was framed, it was framed too hastily-without a proper regard to the welfare of the people in the present, and that of their descendants in the future. Our forefathers argued in this wise: "We have fought a long war, and despotism has been cast down and right has triumphed. We are weary, and desire rest." And so they sought to rear themselves a thought upon those who were to come after them. They builded the temple of Liberty and Freedom, it is true, but looked not far enough into the future to sehold the things of to-day. That there was a weak pillar in the temple they erected, the civil war that divides your nation to day well proves. Instead of rooting out African slavery from their midst-instead of sweeping the store houses of all the chaff, suffering nothing but the real grains to remain, they suffered something that is at least morally unsound to exist with them. "We will suffer it to be so for the present," they said; "it is of little moment, and when we have time, we will take care of it, and do away with it." But they forgot when they said this, that as the nation gained strength, African slavery would gain strength also. They forgot the child Slavery would grow to become mighty-not so well able to be overcome. It was suffered to exist when the Constitution was framed, and has been suffered ever since. Now this manifest neglect of duty on the part of your forefathers was the direct material cause of your present civil war.

Your politicians have legalized slavery, and your pulpits have defended it, simply because your fore-fathers did not take care to do away with it. It has infused itself into your nationality, and has grown so powerful that you cannot rid yourselves of it by any milder means; hence your present civil war. There is no other cause, religious, political, or moral, for your civil warfare; but it is because of the erection of this weak pillar in the temple of your govern-ment. When you attempt now to remove that pillar, all the rest of the structure trembles. This pillar has got to be an instrument of great moral and social evil in your glorious Constitution. All the other pillars suffer in consequence, and the structure has become weak, and there is no cure throughout the nation, South or North. Each seceding State declares it can no longer exist in harmony with the North, because the people have learned the dis-astrous effects of that one pillar upon which their fathers based the fabric of Constitution, and its totof your civil war.

those little buds of humanity are suffering, and than the past has ever given you; and that lesson is Now this will teach you of to-day a greater lesson their suffering shakes my belief in God. But I to do your duty to day, and not put it off until toshould like to see the mother who could be happy,
with the full knowledge that her little ones are unorges. And when conscience distates to do a cert thing, or not to do it, obey the voice of conscience. which is the voice of God, and you will not have to do your duty in after years, under disadvantageous conditions. Had African slavery been rooted out in the morning of your nation, it could have been done without bloodshed; but as it is, the blood of thousands will be required to bleach your garments.

Believe us, friend, this is the direct and positive material cause of your present civil war. Aug. 20.

Robert A. Olds.

Stranger, am I to talk to you? This is Boston Mass.? I thought so. I'm from Collinsville, Ill. In 1856, I used to live there, owned a farm there, and died there; but it seems rather strange to me to say died, when I seem to be alive.

I was hard on to sixty. My fame was Robert A. Olds. Now spell it right, young man! I passed a pretty tolerable life when I was here -got along very well—had enough to do with, comfortably. But, since I left here I hardly know what belongs to me and what do n't.

They told me to come here, and if I did, I would probably get an invitation or a chance to talk. I want to speak to my friends out there.

Do you want any reference as to my character? Well, I'm not much acquainted here in Boston. I know one person here—his name is John C. Sharp. He's a doctor, a physician. Go to him, and he'll tell you who I am. While I say acquainted, he knows of me-that's enough, ain't it?

What is necessary to be done, in order for me to get to my friends? Well, I'll say to them to find a medium, but I do n't know as there 's any there. I do n't know as I care to say anything of a domestic nature here, if I can only make myself known with-

Well, what's your fee? My friends have got money enough. You're not going to charge anything? Nothing coming up in the future, then? If there's any charge, tell me of it now, and I'll try and see you paid. All right, is it? Well, then, good-day. Aug. 20.

Henry Stone.

Not a familiar face here! So I take it for granted I'm to send what thoughts I may have in store for my friends to them. Is it so? It's very hard for me to feel any way at home here. All the conditions are new and strange to me. This is the first time I ever attempted to come in this way. Though I have spent a few years since I had a body of my own, yet in those few years I almost forgot how to talk. . We are not used in the spirit world to clothing our thoughts with language and sounds, as we were when here with you; consequently I have lost to some degree that power, and have to keep up a pretty good head of steam in order to do what I

wish to do, however small the work. I've a family and friends in Detroit, and if it is possible for me to find a way to communicate privately with them, I want to. I've no wish to make a long story, or multiply words with others; I wish simply to communicate with those I knew, loved, and who once loved me-whether they do now or not is another thing. If the old saying "out of sight—out of mind" is true, they may have forgotten me; but I do n't believe it. I hope I shall be able to set up

who they are. I've come friends who know of this thing; and if they will call me, I'll try to meet them, and will do them no harm and myself much

My name was Henry Stone. I was a railroad conductor, running out of Detroit, and shall be well Aug. 20.

Poto, a Blavo.

Yah I Massa Stone went out as though the devil catched him! I thought I'd never get in myself, massa. Well, massa, I suppose I'se Peter Lowis. I belonged in Alabama. I's raised in Kontucky, but I lived in Alabama lust time. I feels like now, hore, massal

I thought I'd like to come down and talk to old massa and missy, if I can; and tell you to stop sending folks down South, for they'll git licked, as sure as your 're born. Massa got a heap of things all ready for you, so I think you'll get licked when you get round there. I'd like to send two or three words to massa and missy Lewis, but they tell me they do n't get this down there now. Massa Lewis lives at Greenboro, Alabama. I'd like to go down ter plantations up here, massa, where ole Pete is, than in Alabama.

Seein' as I can see things there, you'd better stay away. Ye'll git licked, massa—I do n't but think new, here, dressed up like my missy. I'm up North now, where the folks are that try to steal niggers away! Massa say you all niggers here—set your own table, wash and cook, and do all things your-self. Massa say so, nigger say so, too. Golly, massa, better take my advice, and not go down there, for you git licked. Better take my advice; I see 'nough to satisfy me.

I's Pete Lewis. I think I's 'bout as old as first massa that came. I feel like new here. I think I like to go home, but massa won't know me now.

talk through. Yah, yah! If you all get licked down South, massa, don't say I did n't tell ye. I think pretty well of you; don't want you to go down there I've any more to say. I'll come again, massa. Aug. 20.

I DO NOT LIKE TO HEAR HIM PRAY.

I do not like to hear him pray, Who loans at twenty-five per cent.,
For that I think the borrower may
Be pressed to pay for food and rent,
And in that Book we all should heed,
Which says the lender shall be blest, As sure as I have eyes to read, It does not say "take interest."

I do not like to hear him pray, On bended knees about an hour,
For grace to spend aright the day,
Who knows his neighbor has no flour. I'd rather see him go to mill And buy his luckless brother bread, And see his children est their fill And laugh beneath their humble shed.

I do not like to hear him pray, "Let blessings on the widow be!"
Who never seeks her home to say,
"If want o'ertake you come to me."
I hate the prayer so loud and long,
That's uttered for the "orphan's weal," By him who sees him crushed by wrong, And only with the lips doth feel.

I do not like to hear her pray. With jeweled cars and silken dress. Whose washer-woman toils all day,
And then is asked "to work for less." Such plous shavers I despise;
With folded hands and air demure,
They lift to Heaven their "angel" eyes,
Then steal the earnings of the poor!

A CARD, AND A PROBLEM FOR THE PEOPLE.

BY D. J. MANDELL.

Arriving at home a day or two since, after a some what protracted visiting tour, on looking over my files of papers I found that our mutual friend, A. J. DAVIS, had published a "Programme for the Nation," stating, in substance, that "the Powers of Heaven will defeat the Federal Armies, unless the real object of the present campaign be fully accepted and systematically presented to its ultimates;" and that, this great people must not shrink from its great function, namely, to establish the reign of freedom throughout this part of the earth."

This manifesto on the part of friend Davis, bears date, Aug. 10th ult., but I beg leave to state that I had, personally, by letter, made substantially the same declaration to President Lincoln himself, some weeks previously, just after the battle of Bull Runthe ill success of which I had before that, repeatedly predicted, as I had other specialities in our country's disaster and ultimate reconstruction on better and broader principles.

My own " Programme" for the Nation, (and more than that) already bears the date of years. It is now about fifteen years since I announced in a widely circulated New England newspaper the direct tendency of the United States to a condition like that of Mexico. My object was, if possible, to prevent this, or, failing in that, to rectify it, after the people had tried this course of selfish wisdom to the utmost, and suffered sufficiently under the consequences. Consequently, my propositions to the Country have long ere this, embraced much more nothing I shall not follow you myself now but I than the subjugation of slavery, in connection with the usual paraphernalia of Government, as at present instituted, and have looked to and widely proposed many distinctive measures of aid and relief, as well as progress, &c., to which others have, as yet, paid but little attention. Quite recently, I have republished iu a Massachusetts journal, a brief summary of some of these in connection with sugges-

tions on the late Spiritual prophecies. I indulge these statements with no view to make myself, nor merely to bring my own doings, &o., done and do now,) that this class of intuition has time, are there not now the same? been at work prior to the prevalent "rapping" dis. I have given nothing here but what I can substanother times, quite unreliably, spoken.

pose to speak under the question of "What Saves some time previous. the Nation?" in which lectures Spiritualism and of Church and State, of which the times are so preg- against us.

Athol Depot, Mass., Sept. 12, 1861.

Why is a conclusive argument like ipecae? Because it makes a person give up.-Herald of ProTruth is Stranger than Viction.

Permit me, Messrs. Editors, through your over free columns, to give forth to your many readers the experience of one of the humbio mediums of the day. For nearly five years I have been used as a healing medium, and, like all such laborers in the field, meet much persecution and opposition.

On the second of June last, I was called on to visit Mr. John J. Glover, of Quincy, he being sick. I had proviously met Mr. Glover at my rooms in Boston. I found him at his home, attended by his mother, nearly eighty years old, and kind friends, who came to minister to his wants. He was confined to his bed, suffering from the effects of a sun-stroke and weak nerves. At his own and his mother's request, I continued to visit him almost every day.

In the meantime, Mr. Theodore R. Glover, of Hingham, a cousin of the said J. J. Glover, came to his house in Quincy, and, after learning from him that he was a Spiritualist, and under homeopathic and there, massa, and tell 'em I 've been round here. Bet- magnetic treatment, threatened to place him under guardianship, as he considered him insane, assigning no cause but his believing in Spiritualism, and using this mode of treatment. J. J. Glover had been a Massa got a heap o' niggers. Yah! I feel like Spiritualist, however, for some time provious to my meeting him.

Theodore R. Glover accordingly caused a citation to be served upon his cousin, to appear before the Judge of Probate in Roxbury, to show cause why he should not be placed under a guardian. I still continued to visit Mr. Glover, and he rapidly recovered. so as to be able to appear before the Judge, in company with his mother and upwards of thirty witnesses. Theodore R. Glover did not appear against De Lord Almighty fixes white folks for niggers to him. As to the sanity of Mr. Glover no one that knows him has any doubt. Both parties are wealthy. One is a Spiritualist. The faith of the other I'do and git licked. Well, massa, will I go? Don't think not know. Certainly he manifested a lack of chari-

> On the 23d of July, the day previous to the serving of the citation on Mr. Glover, I received an anonymous letter, of which the following is a true

> Mn. GROVER-You have too long intruded on the rights of a quiet citizen of Quincy, J. J. Glover, by imposing on him your fanaticism, and it is plain to be seen what your motive is, his property. Now this must be stopped, if not by law, by force, and I caution you to be careful, as means you least expect will be used to prevent this. Beware how you vist him, or take the consequences, which may prove very serious, for you are closely watched.

> Two days following I received another, of which I give a copy:

MR. GROVER-You are closely watched, and that one who threatens will do as he threats. Be careful, and on your guard. As your friend, I advise you. You will sometime know me better. I am your friend and well-wisher.

That evening, when returning from a visit to Mr.

Glover, I took the nine o'clock car on the Dorchester Horse Railroad at Field's Corner, previous to entering which I noticed a man standing alone near Mr. Sanborn's apothecary shop, whose singular dress and appearance attracted my attention, for I thought he might be disguised; but as I did not see him in the car, I soon forgot him. When I got out of the car at State street, Boston, I saw him again. I think he must have taken passage on the platform. I walked to Scollay's Building to take the ten o'clock car to Somerville; but finding myself too late for it, and not wishing to wait an hour, I concluded to walk home. While passing over Craigie's Bridge, I was followed by the same man. I walked fast till I arrived opposite the Bay State Glass House in East Cambridge, when he came up with me. I spoke to him, bidding him "good evening," to which he replied in common terms, and asked me to direct him to the camp grounds in Cambridge, which I did. He walked by my side till I came to the crossing of the Fitchburg Railroad at Bridge street. I turned to the left to go up the track, it being nearer for me than the street. He asked me if he could not go up that way. I replied that he could; but that it would be further for him. He said, as he should have company, he would go that way. As we approached a lonely spot on a small bridge near the Union Glass House, he stepped in front of me and made a pass at my throat with his left hand, and struck me with a knife or some sharp instrument which he held in his right hand. The blow was heavy, passing through a thick coat, the cover of a pocket memorandum book, my vest and shirt, and pricking the skin over my heart. I recovered from the blow, and struck him scross the face with my cone and shouted for help. He ran from me, and I proceeded home.

On the evening of the 12th of August I received a third letter, purporting to have been written by the would-be assassin himself, the contents of which I here give verbatim, and without improving on his grammar or punctuation:

Mr Grover-I want you to know that when one is insulted, he will be revenged. I will do anything for money and anything for revenge You struck a damed hard blow and I shall not lose my teeth for swear to be revenged, if it is not for one year.

I have some one watching you I know where you live I know where you stop in Boston I have been to your rooms before you get this I shall be on my way to New York but remember me I dont care what you are if a Spiritualist or like myself an infidel I will be revenged for that blow if that fellow dont pay me soon for following you I will show him up I am well known in these parts that book you tell your friends saved you I think so too Now TOM WILSON.

Besides this man, who has attempted to assassian invidious comparison between "A. J. D." and nate me, a lady, or one that appears to be such, has followed me from time to time. I have good reason before the public, but simply as a matter of right to suppose that the, too, is associated with the man, and duty, which is now both timely and called for. to wreak vengeance on the Spiritual medium. These Spiritualists have been so much accustomed to look facts have from time to time been made known to for their information to parties who have been en- the police, but until the present, have been withheld tranced, that they seem to have lost cognizance of from the public, hoping that ere this the guilty parthe fact that op n-eyed inspirational intuition is of ties would be brought to justice. I now offer this any worth in these matters, and it has become ab- publicly, that it may show what some have to bear solutely necessary for me to assert, (as I oft have for Truth's sake. As there were martyrs in olden

pensation, preparing for, and elaborating that, of tiate. Any one wishing fuller particulars, can call which Spiritualism has, sometimes, reliably, and, at on me at my rooms, No. 2 Jefferson Place, Boston, or at my residence, No. 3 Emerson street, Somerville. At the next step in my lecturing system, I pro- Mr. Glover is now enjoying better health than for

Now, in conclusion, having spoken of the afflicother "isms" will receive their due share of atten- tion of one humble medium, I shall still continue in tion-of criticism as wellas of appreciation, accord- the field white life and health last, as a worker and ing to their respective merits and missions. And I co-laborer with my brothers and sisters; and if othgive fair notice that these lectures will be another ers like me are persecuted, let us remember that and most distinctive prelude to that re-organization those who are for us, are more than those that are

> For the growth and spread of this light that shines through all darkness and illumines the pathway of mankind with a never-ending spiritual day,

I am yours, SAMUEL GROVER Somerville, Mass., Sept. 12, 1861.

MOVEMENTS OF LECTURERS.

Parties noticed under this head are at liberty to receive subscriptions to the Bannan, and are requested to call attention to it during their lecturing tours. We hope they will use every exertion possible in our behalf at this particular time. Eample copies sont free.

Lecturers named below are requested to give notice of any change of their arrangements, in order that the list may be as correct as possible.

Miss Berry Song arr loctures in Elkhart, Ind., the four Miss Belle Houdall loctures in Eikhart, ind., the four Sundays of Oct.; Providence, R. I., the four Sindays of Nov.; New Bedford, Mass., the four first Sundays of Dec; in Troy. N. Y., the last Sunday of Dec. and the first Sunday of Jan., 1862; in Cambridgeport, Mass., the three last Sundays of Jan.; Portland, Me., the four Sundays of February. Will receive applications to lecture in the Eastern States during March of 1862. Address as above, or Rockford, Ill.

Miss EMMA RADDINGS Will locture in Quincy, Sent. 20th; in Boston during October; in Taunton, Milford and Portland, during part of November and December, and form engagements for ether flabbaths and week evenings this winter in the cast. Address, care of Bela Marsh, 14 Bromfield street, Roston, Mass. Boston, Mass.

Miss Emma Houston has decided to stop in New Hamp-shire for the present. She will lecture in Sutton Centre, N. H., the four list Sandays in Sept.; and through the month of Oct. in Lempster. Those wishing to make engagements with her to lecture either Sundays or week evenings, may address her at either of above places, or at Manchester, N. H.

MES. ANNA M. MIDDLEBROOK will spend the months of Soptember, October, and November in Boston, and requests that all friends in the immediate vicinity of that city, desirous of obtaining her services as a lecturer for the Sundays in those months, will apply as seen as possible at Box 422, Bridgoport, Conn.

Bridgoport, Conn.

WARREN CHASE lectures in Concord, N. H., Sept. 29th; in Holderness, N. H., Oct. 6th; in Campton, N. H., Oct. 13th; in Quincy, Mass., four Sundays of Nov.; Cambridgeport, first Bunday of Dec.; Lowell, Mass, Dec. 8th and 15th; Taunton, last two Sundays of Dec. He will receive subscriptions for last two Sundays of Dec. Ato the the Banner of Light at club prices. MR. and MRS. H. M. MILLER are to lecture in Napoli, N. Y.

H. B. Stoner, inspirational speaker, will lecture at Foxboro, on the 3d or 4th Sunday of Oct; Lowell, first three Bundays of November; Chicepee, the 4th Bunday of November. Applications for lectures elsewhere, should be addressed to him at New Haven, Conn.

MRS. MARY M. MAGUMBER Will lecture two first Sundays November in Worcester, Mass.; two last in Nowburyport; ruary in Providence, R. I.; June at Portland, Mc. Ad-ss, West Killingly, Conn.

MRS. AUGUSTA A. CURRIER Will lecture in New Bedford, Mass, Sept. 29th and Oct. 6th; Ohicopeo, Oct. 20th and 27th; Oswego, N. Y., Sundays of November. Address box 815

N. FRANK WHITE can be addressed through Sept. at Willmantle, Conn.; Oct., Taunton, Mass.; Nov., Seymour, Ot.; Dec., Putnam, Conn. All applications for week evenings must be addressed as above, in advance.

S. PHELES LELAND will speak in Illinois during September Prionds in the West, desiring lectures on Geology or General Reform, during the Fall and Winter, will please write soon. Address, Clevelaud Ohio.

CHARLES A. HAYDEN will speak in Stoughton, the last Sunday in Sept.; and in the vicinity through October and November. Address as all ove, or Livermere Falls, Mc. LEO MILLER will speak in Stafford, Conn., Nov. 3d and 10th; Summersville, Conn., Nov. 17th and 24th; Providence, R. I., five Sundays in Doc. Address, Hartford, Ct., or as above.

MRS. FANNIE BURDANK FELTON loctures in Charlestown, Sept. 15th, 22d and 29th; in New Bedford, Oct. 18th, 20th and 27th. Address, 25 Kneeland street, Boston. MES. AMANDA M. SPENOE will lecture in Providence, five Sundays in Sept.; Bangor 4 Sundays in Oct. and 1 in Nov. Address, the above places, or New York City.

W. K. Ripley will speak in Bradford, Me., each alternate Sabbath for the coming year; one fourth at Glenburn, and one-fourth at Kenduskeag.

GEORGE M. JACKSON, inspirational speaker, will respond to calls for lectures on Spiritual and cognate reform ques-tions, at Prattaburg, Steuben Co., N. Y. until löth Oct. PROFESSOR BUTLER Speaks in Bedford, Sopt. 29th. Address care of Dr. Child, 15 Trement street, Boston.

Miss L. E. A. DeForce lectures in Portland, Me., in Oct. F. L. WADSWORTH can be addressed Boston, Mass., care

Bela Marsh, 14 Brumflold stroot. H. L. Bowker will give ticket loctures, or otherwise, or Mental and Physical Anatomy. Address, Natick, Mass. Mas. C. M. Stows, may be addressed until further notice Cleveland, Ohle, care of "Sunbeam."

REV. E. CABE, JR., Florida, Hillsdale Co., Mich., or care of Mrs. Jumes Lawrence, Oleveland, Onio. Dr. E. L. Lyon, may be addressed care of Wm. Crowell Geneva, Ashtahula Co., Ohlo.

Mrs. M. H. Coles, care of B. Marsh, 14 Bromfield st., Boston Mrs. H. C. Montague, care of P Clark, 14 Bromfield street, Mrs. A. H. Swin, care P. Clark, 14 Bromfield st., Boston, Dr. O. H. Wellington, No. 202 Northampton st., Boston. JOSEPH H. BICKFORD, trance speaker, Hoston, Mass. Dr. H. F. Gardner, transcription, Moscow, Mo Joseph H. Bickrond, trance speaker, Beston, Mass. DR. C. C. Yonk, Boston, Mass.

DE, O. O. York, Boston, Mass.
J. H. Ourrier, Cambridgeport, Mass.
Mrs. Sarah A. Byrners, 33 Winter st., E. Cambridge, Mass.
W. Ellery Copeland, Roxbury, Mass.
W. E. Rior, Roxbury, Mass.
Chas, T. Inser Taunton, Muss., care of Staples & Phillips.
Miss B, Anna Ryder, Plymouth, Muss.
Miss Lizzie Doten, Plymouth, Mass.
E. R. Young, Dox 85, Quincy, Mass.
E. R. Young, Dox 85, Quincy, Mass.
Mrs Jennie S. Rudd, Taunton, Mass.
Chay, Stephen Esllows, Pail Rivor, Mass.
A. C. Rorison, Fall Rivor, Muss.

REV. STEPHEN ESLLOWS, Fall RIVOR, Mass.
A. C. ROBINSON, Fall RIVOR, Mass.
ESAAO P. GRIENLEAF, LOWOH, Mass.
N. S. GRENLEAF, LOWOH, Mass.
J. H. RANDALL, Northfield, Mass.
H. A. TUOKER, Foxboro', Mass.
F. G. GURNEY, Duxbury, Mass.
J. J. LOGER, Greenwood, Mass.
Mes. M. H. Kenney, Lawrence, Mass.
Mes. E. C. Clark, Lawrence, Mass.
M. T. Lawrence, Mass.

J. T. LANE, LAWFERCH, MASS.
MRS. J. PUFFER, HANSON, Flymouth Co., MASS.
MRS. BERTHA B. CHASE, West HARWICH, MASS.
WM. BAILEY POTTER, M. D., Westbord, MASS.
REV. JOHN PIERFONT, West Mediord, Mass.
MRS. M. E. B. SAWER, Baldwinville, Mass.
MRS. J. B. FAENSWORTH, Fitchburg, Mass.
FEDERICK ROBINSON, MARDICHOM, MASS.
MRS. L. S. TOWNSEND, TRUNKIN, MASS.
MRS. L. S. NICKERSON, WOTCOSTER MASS.
ORARLES P. RICKER, WOTCOSTER MASS.
ORARLES P. RICKER, WOTCOSTER MASS. B. T. LANE, Lawrence, Mass.

MRS. S. MARIA BLISS, Springslold, Mass. Mrs. J. J. Clark, care Win. S. Everett, E. Princeton, Mas MRS. SUSAN SLEIGHT, trance speaker, Portland, Maine. MRS. Annie Lord Chamberlain, Portland, Mc. MRS. ANNIE LORD CHAMBERLAIN, PORTIS ALONZO R. HALL, East Now Sharon, Me

MRS. A. P. THOMPSON, North Haverhill, N. H. MRS. CLIFTON HUTCHINSON, Milford, N. H. MRS. J. B. BMITH, Manchester, N. H. OHARLES T. IRISH, Graiton, N. H. BRANK CHASE, Sutten, N. H. Ezga Wills, Williamstown, Vt. DANIEL W. BRELL, No. 6 Princo st., Providence, R. I.

Miss Flavia Howe, Windsor, Poquonook P. O., Conn. Mrs. Helen R. Morell. Hartford, Conn. Lewis C. Welch, West Windham, Conn. Mrs. M. J. Wilcoxson, Stratford, Conn. Mrs. Eliza D. Simons, Bristol, Conn. J. S. Loveland, Willimantic, Conn. M38. M. L. Van Haughton, 806 1-2 Mott st., N. Y. City. Mrs. A. W. Delayolie, No. 2 King street, New York. Miss Susan M. Johnson, No. 238 Green street, N. Y

Mas. J. E. Phice, Watertown, Jefferson County, N. Y. Mas. J. C. Charlet, Valoritory, Jenicreon County, N. Y. Alex's G. Donnelly, Bennetteburg, Schuyler Co., N. Y. Miss Elizabeth Low, Leon, Oattaraugus Co., New York. J. W. H. Tooier, Penn Yan, N. Y. Miss. B. L. Charpett, Phonix, N. Y. John H. Jenke, Jonkaville, N. Y. Jared D. Gage, Ouedda, N. Y.

MRS. E. A. KINGSBURY, NO. 1905 Pine street, Philadelphia. MRS. C. A. BITCH, NO. 921 Race street, Philadelphia. MISS FLAVILLA E. WASHBURN, Windham, Bradford Co., Pa. DR. N. B. WOLF Columbia, Pa. MRS. FRANCES LORD BOND, Box 878, Cloveland, Ohlo, H. F. M. Brown, Cleveland, Ohle

MRS. H. F. M. BROWN, Olovoland, Ohio MRS. GLARA B. F. DANIELS, Westfield, Medina Go., Ohio. R. WHIFFLE, West Williamsfield, Ashtabula Go., Ohio. ALBERT E. CAMPENER, Columbia, Licking Go., Ohio. A. B. Frenou, Clyde, Sandusky Go., Ohio. Dr. James Cooper, Beliefontaine, Ohio. Mrs. Barah M. Thompson, Tolodo, Ohio. Lovell Bebel, North Ridgeville, Ohio.

MRS. J. R. STREETER, Crown Point, Ind. JOHN HOBART, Indianapolis, Ind. Ds. L. K. and Mrs. S. A. COONLEY, St. Charles. Ill. MRS. A. F. PATERSON, Springfield, Ill.
MATTIE F. HULETT, Rockford, Ill.
ADA L. HOYT, Chicago, Illinois.

MRS D. GRADWICK, Linden, Genesee Co., Mich. MRS D. OHADWICK, Linden, Genesee Go., Mich.
MRS. M. J. KUTZ, Cannon, Kent County, Mich.
ADRAM and NELLIE SMITH, Three Rivers, Mich.
REV. J. G. Fish, Ganges, Allegan Co., Mich.
HERRY A. WALLAGY, Flushing, Mich.
ELIJAH WOODWORTH, Leslie, Mich.
A. B. WHITING, Alblon, Mich.
E. V. WILSON, Detroit, Mich.
GEO. MARSH, Adrian, Mich.

Mas. S. E. Wannes, Delton, Sauk Co., Wis. G. W. Holliston, M. D., New Berlin, Wis. BARTORD MILES, Salem, Olmsted County, Minnesota, A. W. Curties, Marion, Olmsted Co., Minnesota, Dr. Johr Maynew, Wyoming, Chicago Co., Minn. Rev. H. S. Marner, Atalissa, Muscatine Co., Iowa.

NOTICES OF MEETINGS.

ALLSTON HALL TREMONT STREET .- The regular course of ALLSTON HALL, TREMONT BIRELT.—The regular course of lectures continences in the above Hall on Bunday Bept, 19th, and will continue through the winter, and arrivees will commence at 345 and 715 o'clock, P. M.—Lecturers engaged:—Mrs. Fannie A. Connul, Boplember 20th; Miss Emma Hardinge the four Bundays in Cleaber; Miss Lizzle Dotten the last two Bundays in November and the last two in December.

Conference Hall, No. 14 Browfield bushes, Dotton.—Spiritual meetings are held every Bunday at 10.1-2 A. M. and at 6 and 71.2 P. M. P. Clark, Chairman.

The Beston Spiritual Conference meets every Tuesday evening, at 71.2 o'clock, (The proceedings are reported for the Banner.) The subject for next Tuesday evening is:—"Affinity."

A meeting is held every Thursday evening, at 71-2 o clock, for the development of the religious nature, or the soulgrowth of Spiritualists. Jacob Edson, Chairman.

New York.—At Lamartine Hall, corner 8th Avenue and

New York.—At Lamartine Hall, corner 8th Avenue and 20th atrect, meetings are held every flunday at 10 1-2 A. M., 3 F. M., 7 1-2 F. M. Dr. H. Dresser is Chairman of the Association.

Lowell .- The Spiritualists of this city hold regular meet Ings on Sundays, forenoon and afterfoon, in Wolls's Hall, Speakers engaged;—Miss Fanny Davis in October; H. B. Storer, three first Sundays in Nov.; N. S. Greenleaf, the last Tuesday in Nov.; Miss Emma Hardinge, the first Sunday in Dec.; Warren Chase, second and third Sunday in Dec.; Mrs. Augusta A. Gurrier, two last Sundays in Dec.

NEW BEDFORD.—Music Hall has been bired by the Spiritualists. Conference Meetings held Sunday mornings, and speaking by mediums, Afternoon and Evening. The following speakers are engaged:—Miss Belic Scougall, Dec. 1st., 8th, 15th, and 22d.

PORTLAND, Ms.—The Spiritualists of this city hold regular PORTLAND, MR.—The Spiritualists of this city noid regular meetings every Sunday in Lancaster Hall. Conference in the forence on. Lectures afternoon and evening at 3 and 71-2 o'clock. Speakers engaged:—Miss Lizzic Doton during September; Miss Laura DeForce during October; Miss Susan M. Johnson, the three last Sundays in November; Miss Emma Hardings, two last Sabbaths in December; G. B., Stebbins, during January, 1862; Belle Scougal, during Fol. PROVIDENCE.—Speakers engaged:—Mrs. A. M. Spence in September: Mrs. M. S. Townsend, the first two and Susan M. Johnson the last two Sabbaths of Oct.; Belle Scougall in Nov.; Leo. Miller in Dec; Frank L. Wadsworth for May.

Boston Adbertisements.

LET THE AFFLICTED READ!

THE ORIGIN AND CURE OF DISEASE.

DISEASES are successfully treated only in proportion to the knowledge obtained of their cause, and the ability of the Clairveyant and educated Physician to call into action

The Power to Remove Disease! It is one of the most important developments of the times, that this power 18 KNOWN AND EXERGISED.

Its possession has enabled DR. MAIN to treat every class and kind of Disease for the past ien years WITH UNPARALLELED SUCCESS.

The origin and cause of the difficulty is known to him in a moment, before the patient utters a word.

IN OVER FIFTEEN THOUSAND CASES which have come under the Doctor's care, during his long and varied practice, it is safe to assert that there have been more than NINETY-FIVE PER CENT. HEALED. These are facts worthy the attention of these who are recking the most economical, as well as the speediest and

MOST PERMANENT MODES OF CURE. Those whose cases bave baffled all other medical skill are assured that they need not despair; let them call on Dr. Main, and be assured that there is a balm in Glicad and a

Physician for the People, who will send them forth healed and made whole.

The Doctor gives particular attention to the cure of Can-CERS, ULCERS, and TUMORS. Those who desire examinations will please enclose \$1,00

a lock of hair, a return postage stamp, and their address plainly written, and state sox, and age. Office hours from 9 A. M. to 12 M., and 2 to 5 P. M.

The Doctor would call particular attention to his invaluable DIARRHEA CORDIAL,

A medicine much needed at this season of the year. DR. MAIN'S INSTITUTE is located at No. 7 Davis street Bostop. 4w Bopt. 7.

CAPILLARY DISEASES.

DR. PERRY.

THE CELEBRATED DERMATOLOGIET, and the only man in this country who has ever made the treatment of Diseased Scales. Less of Hair, and Premature Blanding, a speciality, has established himself at 29 Winter street, Boston, (formerly the residence of Dr. Reynolds,) where he can be consulted by all who are afflicted with any diseases of the Scalp, Less of Hair, or Premature Blanching.

Blanching.
Dr. Perry is prepared to treat successfully the following Discases, all of which are productive of a loss of Hair.
Debilitation of the External Skin, Suppressed Secretion, Irritation of the Scalp, Dandruff or Thickened Secretion, Inflammation of the Sensitive Skin, Matterated Secretion, Exzema of the Scalp, Hair Eaters, Distended or Swellen Roots, and Promature Blanching.
This is the only method based upon Physiological principles which has ever been presented to the public for the re-

ples which has ever been presented to the public for the restoration of the Hair.
Particular attention is called to the Doctor's Theory of
treating Diseased Scaips, and Restoring Hair. It no doubt
will commend itself to every intelligent and reflecting mind.
There are eighteen Diseases of the Head and Scaip, that
cause a less of hair and in some instances premature blanching, each requiring in its treatment different remedies. Where
less of hair has resulted from any of these diseases, the first
thing to be done is to remove the disease by a proper course
of treatment; restore the Scaip to its normal condition, keep
the porce open so that the secretion can pass of, and in every
follicle that is open, new strands of hair will make their appearance. pearance.
The philosophy of premature blanching is this: Iron and

The philosophy of premature blanching is this: Iron and Oxygen are the principal constituents of dark hair; Line and Magnesia of light hair. When the suppressed secretions between the skins contain an excess of Line, it is taken up by the strands, causing the hair to turn white; by opaning the pores the accumulation of Line passes off with the secretions, the natural components of the hair resume their ascendency, and the hair assumes its natural color.

Because persons have tried various preparations for the hair, and have been deceived by them, and in some cases their difficulty made worse by their use, they should not be discouraged. The one preparation system for any class of discases, must necessarily prove a failure. No one compound can be available for a dezen or more diseases; it may remove some difficulties, in other cases is uscless, and in some postitively injurious.

Dr. Perry's method is in accordance with the law of cause

Dr. Petry's method is in accordance with the law of cause and effect. He makes a personal examination, ascertains what disease of the scalp has or is producing a loss of hair, or premature whitening, prescribes such remedies according to its nature and requirements, as will remove the disease; hence his great success in treating Capillary Diseases.

As to Dr. Perry's ability and success in Treating Diseases of the Scalp, Loss of Hair and Promature Blanching he has in his possession the most reliable testimonials from Physisicians, Clergymen and others in every city where he has practiced. They can be seen by calling at his ellice, 29 Winter street.

ler street.

All consultations free.

All inquiries or other communications should be addressed to DR. B. O. PERRY, box 2837, Boston, Mass.

Sm NEW MEDICAL TREATMENT.

THE GREAT REMEDY FOR THE CURE OF DISEASE

HOT AIR BATH.

Of Roman and English Origin, is now in successful operation at No. 12 Avon Place, Boston.

DR. L. TILTON

MAY be consulted upon diseases of the skin, such as Salt Rheum, Scrofula, Erysipelas, Scald Head, Eruptions of every kind. In hundreds of cases they cause Consumption, Asthma, Threat Disease, Dyspepsia, Liver Complaint, Fermale tilsasses, Rhoumatiam, Gatarth, Cough, Lung Difficulties, etc., etc.—In fact, most diseases originate from a poisonous, unhealthy action of the skin. The Hot Air Buth Renedy we have found to be an extraordinary solventon eruptive diseases; thoroughly convinced, also, that a proper treatment of the skin will tend to eradicate diseases located internally, we commend our system to the consideration of the public. we commend our system to the consideration of the public Persons residing at a distance, wishing to take medical adrice, etc., may do so by forwarding in writing a description of

vice, one, may do so by forwarding.

Dr. T. will visit any part of the country for medical purposes. All consultations free. By letter enclose postage stamp for return mail. Office hours for consultation, from 0 to 12 A. M., and 2 to 5 P. M. Address.

DR. L. TILTON, 12 Avon Place, Boston.

Aug. 17.

S. C. PRATT, M. D.,

LATE ASSOCIATE OF T. H. GERENOUGH, M. D., of LONDON. No. 41 Tremont Street, Boston. INO. 41 Tremone Street, Busion.

D. R. Pratt gives particular attention to the rational treating. Epilepsy, Asthma. Dysppsid, diseases, viz:—Stammering. Epilepsy, Asthma. Dysppsid, diseases of the Heart, diseases of the Eye and Ear, diseases of the Throat and Lungs, diseases of Women, and Scrofula in all its forms, including the positive cure of Cancers, Ulcers, Holes, etc., as advised by Ricord, of Paris, without pain or surgical operation.

Reception House, Front 10 A. E. to 3 P. E. Aug. 17.

Mediums in Boston.

Medical Mediam,

(Banner of Light Office, itooin No. 8.)

23 Mr. O. is controlled by a circle of reliable Spirit Physicians, who will examine patients, give diagnoses of all diseases, and preseribe for the same. Those who reside at a distance and cannot conveniently visit his rooms, may have their cases attended to just as well by transmitting a lock of both particular and their cases. hair by mail, by which method the physician will come into

hair by mail, by which method the physician will come into magnetic rapport with them.

It will furnish patients with Medicines when required, prepared by Spirit direction, having superior facilities for so doing.

Dr. C. will give special attention to Diseases of Children during the warm months.

Trans.—Examinations and Prescriptions, at office, \$1.00; family visits \$2,00; by letter, \$1,00 and two three-cent post-age stome.

age stamps.

AS Family practice respectfully solicited. The best of references given.

June 22.

NOTICE.

INFORMATION has been received by the subscriber which is most important to be known to married persons who are ignorant of the laws of reproduction, which establishes the fact that MATEMINY, under any and all circumstances, may be strictly under control of the will. This is a perfectly natural mechad, the efficacy of which has been tested beyond a doubt. I will send this information to any address upon receipt of \$2.00

Medical examinations and prescriptions, or Psychometric Readings of Character will be forwarded by mail on receipt of

Readings of Character will be forwarded by mail on receipt of \$1.00. Chaircoyant examinations Fars. Advice \$1.00. Address DR. H. L. BOWKER, Natick, Mass, or call at my office 7 Davis street, Boston.

CLAIRVOYANT PHYSICIAN.

A TRS. E. B. DANVORTH, Clairvoyant Physician, has takVI on Rooms at 26 Harvard street, and is prejuared to examino and prescribe for the sick. Medicines on hand. Mrs.
D. will give advice on business while in a trance state.— Terms reasonable.

A Circle at the house every Friday evening at 71-2 o'clock, Mrs. D. has been in practice eight years.

Boston, Aug. 24. PROF. GEO. M'LAREN, Prophetic and Business Medium PROF. GEO. M'LAREN, Prophetic and Business Medium, will receive visitors at his residence—will answer inquiries by letter in relation to social and domestic and all business affairs in life. These who require prompt and definite answers with plesse inclose one dollar.

SITTINGS—Ladies, 50 cents; gentlemen, from 50 cts. to \$1, according to the time employed.

No. 7 Dix Place, opposite 558 Washington st. Boston.

Aug. 10.

AMUEL GROVER, Trance, Speaking and Healing Modulum, Rooms No. 2 Jefforeon Place, (leading from Bennett, and near Washington street) Boston. Hours from 9 to 13 and from 2 to 6—Sundays excepted Examinations, \$1. Olreles Wednesday evenings; admittance 10 cents.

S. Grover will also attend funerals. Residence, No. 3 Emerson street, Somerville.

TEST MEDIUM.

NESSOW, the reliable test medium, has taken
IVI. Room No. 30 Pavillion, in Cochituate Piace, Boston,
where she will attend to Clairvoyant Examinations and Spirit where she will attend to Chairvoy the Examinations and Sp. Jommunications, also receive calls to locture in the wichl of Roston tf Aug. 81.

SPIRIT INTERCOURSE.

MR. JAS. V. MANSFIELD, of Boston, the world-renowned
IVI Letter-Writing Test Medlum.—cortified by thousands
of neutual written tests—may be addressed at 12 Avon
Place, by inclosing \$1 and four 3 cent postage stamps. Office
hours from 9 A. M. to 6 F. M.

June 8.

MRS. E. M. T. HARLOW, (formerly Mrs. Tipple.) Olair-voyant Physician, 48 Wall street, Boston. Patients at a distance can be examined by enclosing a lock of hair. Ex-aminations and prescriptions, \$1 cach. tf Feb. 16 M 188 E. D. STARKWEATHER, Rapping. Writing, Test Medium, No. 22 Pitis street, near Green street. Hours from 0 A. M., to 9 r. M. Terms 50 cents. tf June 1.

MRS. L. F. HYDE, (formerly of 8 Lagrange Place,) Writ-ing and Tranco Medium, may be found at 78 Beach street, Boston. tf Sept. 14. M 188 JEANNIE WATERMAN, Clair voyant and Test Medium, No 22 Elliot street, Boston. 4mos May 4.

MRS. C. A. KIRKHAM, Seeing and Trance Medium, 140 Court street, Boston, Mass. 11 April 13, RACE L. BEAN, Writing Test Medium, No. 3 Lathron Place, (leading from Hanover street.) '5w Sept. 21.

Diarrhoea and Dysentery.

A CURE WARRANTED FOR 50 CENTS The purchase money refunded to all persons dissatisfied with its results.

CLEM'S SUMMER CURE.

SIMPLE sweet syrup, compounded of roots and barks, A SIMPLE sweet syrup, compounded of roots and barks, I containing no drugs or deleterious substances; mild and safe in its operation, agreeable to the taste, and does not, I like other distribucy preparations, constigate the bowels, I thereby endangering the system, &c., necessitating—the immediate use of catharties; but it gives immediate relief, in-frequencies and strengthens the patient, and leaves the bowels in a healthy, natural condition. One buttle of the Summer Cure is sufficient for any ordinary case; one or two pollons in being sufficient to cure up the most violent attack; and four Our is sufficient for any ordinary case; one or two pollons being sufficient to cure up the mest violent attack; and four to six bottles warranted to cure any one case of confirmed chronic California Diarrhea. The Summer Cure is adapted to all ages, sores and conditions; none can be injured by the proper use. For children and infants, and particularly for children teething, it has no equal. The Summer Cure has been used in a great variety of cases for three years, with astenishing results; never yet having failed to effect a cure. To mothers with large ismilies of children, the Summer Cure a truly invaluable.

23 All agents selling this medicine, may at their discretion refund the purchase money to persons dissatisfied with its results.

Trice, Si cents a bottle.

Price, 50 cents a bottle.

G. O. GOODWIN & CO., Boston, General Agent for New England. H. H. Hay, Portland, and B. F. BRADBURY, Bangor, General Agents for Molley HOWES & CO., Proprietors, Belfast, Me.
Sold by all good Druggists. 10w Aug. 24.

HEBARD'S PATENT OIL!

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Annual Spiritual Register, for 1861. Edited by Urlah Clark. Price, Sc.

Menrls.

And quoted odes, and jowels five words long, That on the stretched fore-linger of all time Brarkle forever.

A BUNNY SUMMER DAY. Stretched silver-spun the spider's nets;

The quivering sky was white with fire : The blackbird's scarlet epaulets Reddened the hemlock's topmost spire The mountain in his purple cloak,

His feet with misty vapors wet,
Lay dreamily, and seemed to smoke
All day his giant calumet. From farm house bells the noonday rung; The teams that plowed the furrows stopped;

The ox refreshed his lolling tongue.
The brows were wiped, and spades were dropped; And down the field the mowers stepped.

With burning brows with figures lithe, As in their brawny hands they swept From side to side the hissing scythe; 'Till sudden ceased the noonday task, The scythes 'mid swathes of grass lay still, As girls with can and cider-flask

[Harpers' Mag.

Came romping gayly down the hill. It is wiser and better to hold the torch of truth to the mind than the torch of persecution to the body.

MILLENNIUM. O Spirit vast and deep as Night and Heaven! Mother and soul of all to which is given The light of life, the loveliness of being, Lo! thou dost re-ascend the human heart,
Thy throne of power, almighty as thou wert,
In dreams of Poets old, grown pale by seeing
The shade of thee:—now millions start
To feel thy lightnings through them burning: Nature, or God, or Love, or Pleasure, Or sympathy, the sad tears turning To mutual smiles, a drainless treasure, Descends amidst us :—Scorn and Hate, Revenge and Selfishness, are desolate— A hundred nations swear that there shall be

[Shelley. Before the calm and subduing aspect of nature, hu man cares feel their own vanity.

Pity, and Peace, and Love, among the good and free

CRAFT.

This is the fruit of craft: Like him that shoots up high, looks for the shaft, And finds it in his forehead. Craft, once known

Does teach fools art, leaves the deceiver none: So he That sows in craft does reap up jealousy.[Middleton

Reported for the Banner of Light. BOSTON SPIRITUAL CONFERENCE, TUESDAY EVENING, SEPTEMBER 17, 1861.

QUESTION .- Affinity. Dr. Child.—Affinity is a power that produces all

forms and holds all the things of existence together. It is the power, too, that disintegrates and dissolves material things, that are seen, and still holds things that are not seen. It is a silent power; it is above antagonism; it never flags; it never fails: it never ceases to act; it is inevitable; it is eternal. Affinity is the power that makes the aggregation of a world, and of all worlds. It makes perfection and imperfection. It holds attraction and repulsion on its bosom; for repulsion is only affinity in another form. The centripetal and the centrifugal forces of nature are both the lawful children of affinity. The crashes and tumults of time are no less the fragments of affinity than are the securities and rotun dities of time, for affinity controls all things. finity makes the harmonics of existence, and all the lesser circles of time and the unmeasured circles of eternal things. In the fragments of its productions evil is seen in sensuous things by sensuous eyes; in the larger view of its infinite numbers of harmonies. its products are seen to be admirable adaptations of wisdom. The development of that, which to us is pleasant, is agreeable, is desirable, bears to our conscious, outer senses, the evidence of this power. And though not yet but little recognized, it may be that this awful reality pervades our being, and all being. By the development to our recognition of this power finity, we find that like seeks its like in the starry heavens and in the little hills of earth; in the dewdrop and in the mighty ocean; in the vegetable and in the animal world; in magnetic and electric currents; in thought, in sympathy, in affection. In all these things we have evidence that there exists some mighty working power, which draws, holds, and abides. This is affinity.

Affinity lays out the work, and brings to sensuous view the physical aggregation that clothes a new soul. A new physical being is produced, with an undying soul within it. This physical aggregation is the work of affinity; is held and grows by affinity; and the soul within is the servant of affinity, by which it is moved, governed, and directed. Affinity is not a child of human will or human desire. Desire is made by that which is agreeable to us, and our will follows in the footsteps of desire; both are servants of affinity, for we affinitize to that which is agreeable. Our desires follow the agreeable, and our will follows our desires. We did not make that in creation which is most agreeable to us, which we love the most. We do not make our love. Love is not an active transitive verb, as we have been taught it was. Love is the effect of the things of creation upon us, that are agreeable to us-not our influence upon the things that we affinitize with; so love is passive and intransitive. Affinity makes our love. and over it we have no control. There is a germ in every human bosom which the silent working, growing power of affinity will kindle to a burning flame of love for everything that Deity has produced, sometime-for everything that holds a place in creation. Affinity makes our love, and it is this power of God that shall make everything sometime agreeable to us; and then, wherever we are, we shall be in a heaven of harmony, for affinity has wrought all things out into objects of delight. This is the work of affinity to us. In affinity there is no human volition, there is no human control. Our love is never made for men and things, by us, but by the silent power of God, that we may call affinity. have but a surface pretending influence upon men; they do not make men love, or keep them back; words have no effect on men to shape their destiny; affinity is the silent running current that lies beneath, and moves humanity. We talk, as the lies beneath, and moves humanity. We talk, as the agitated waters of the mighty deep bubble and foam; these bubbles do not move the waters-so our talk does not move our lives that produce them. The power that moves the ocean is silent, but ever true and active—so is the power, affinity, that ever moves our lives. This power is certain, and holds us in control at all times and in all places.

Mr. Edson.-I like an outspoken expression of what the speaker believes to be truth, and do not care to have the statements proved, or positions debated. Dr. Child suits me, though I do not think as he does. I believe we have, or may have some control over our love-the power that attracts and is attracted, called affinity. To illustrate, I have many friends, both men and women, scattered all over the country, some of them choice souls, about fit for the kingdom of Heaven, without further regeneration. Such is my relation to them as affinities, or unfolding effects of the same Father, that though I may not have seen them for years, I can by coming into what I call the contemplative mood come into their sphere and look into their affectional nature, what I call the "Garden of the Lord." and obtain in some sense, the advantage of their presence. If I find myself leaning toward any one of them in a sense that tempts me to worship them, or threatens the freedom of my affections, I may by ex. amining carefully, though sometimes I may have to

look long and close, find some fault or imperfection, rlous human relationships with the courage, and which saves me from idolatry, and enables me to wisdom, and purity, and tenderness that are born worship "God the Father," the true affinity, as exbibited in the unfolding Christ of the congenial lim, in whom alone the love, and the tenderness, soul, which was the means of my temptation. If and the purity, and the strength, and the courage, on the other hand, we find ourselves related in bust, and the vision of all these relationships dwell forness or otherwise, to contentious and to us disagreeable souls, and are tempted to despise and shun them, we may so enter into the spheres of causation, consider their proclivities, tendencies and surroundings, so as to perceive the why and how their bet. knowledge in handling it. What has been said by ter nature has not been understood, even to them my predecessors on the main, I like. Dr. Child selves; thus we may be enabled to reflect the light of life, the love or true affinity from the Saviours above us to the souls around and beneath, and express through sympathy, the love generated in the con- Bro. Chase can see nothing in it indicating permatemplation of the good, the better, and the best, upon nency or eternal duration, and so in the soul's union the comparative evil which I call a judgmatical there, he can see no permanence. I think the atoms control of our affinity—our affections, which keep our adhere by the power of cohesion, and there would be love cool and temper even, and eventually unfolds no change but by outside and foreign influences. the true affinity in every soul. Attraction, tempta- So from my standpoint I reach a different conclution and repulsion, seem to be the means through sion from him. It appears there are forces or a which the Creator un!olds himself in the works of

The law of love or affinity, pervades every department of Nature. It is God's mode of operation. "God is love." Mind and matter, like cause and effect, are inseparably connected. Each soul expression of or in connection with these atoms, simple or comlife, each partly progressed effect in the mineral and plex. In our minds or in our text books, we call it the vegetable as well as in the animal kingdom, is in male and female;" " positive and negative;" " centrue to itself, the mind, the spirit or God-power trifugal or centripetal;" "attraction and repul-which provides and controls in its sphere of activity. sion..." very common words, but meaningless as far In the more external manifestations of life in which as defining the idea is concerned, amounting merely the law or lawgiver has not obtained a harmonious to saying that is all we know about it. I would cast expression, the law seems to clash. Were it not for no reflection upon learned words, beautiful associathe fact that the centrifugal and centripetel forces tions and poetic language. I fully prize such surbalance each other, or are balanced in love, the soul roundings, as cultivation and gifts can add to plain of the universe, the great humanitary man, would fly facts. I am talking to common sense people, and asunder and be destroyed. Were it not for the fact would merely say, take all the high sounding and ele-that the inner love—the Omnipresent law, over-rules and controls all the departments of life, indi-ject with, and put it in the crucible, and the sediment vidual sovereignty would be a curse! Were it not will be no more than you can find in your own comfor the fact that the exercise of what little sovereignty mon iron skillets, and it is simply this: everything or freedom of affection we at present possess, was is dual, and it takes the two to make the unity. And the only means of obtaining a more perfected state, after making this statement, we can take one step we might question the propriety of its exercise; as further, or an inference in the inductive direction, it is, we feel that there are goods and uses that we viz., that God, the original adjuster of things, either have little or no conception of. We perceive what to inside or outside of the forces of Nature, has taken us constitutes the good, the better and the best. this method to produce a world, and to beautify it We know by experience, (it constitutes the sum and after it is produced, and to fill it after it is beautisubstance of our religion) that we are bound by the fied. We cannot answer why or how; only it is law of God (love or affinity,) through which he is re- so. Talk as long as you like, no spark of light will

desire to discover the purest beauty, the truest good, ture is well. I like it. I see there is, as I have without unfolding the Divine within ourselves. It said, forces, or attractions. There is the attraction is the law of life-the result of attraction, tempta- of gravitation, drawing all things to the centre, cortion and repulsion. The different spheres of good responding to the soul's yearning to the great conand use which the growing soul learns by expetral source, God. Then the attraction of cohesion, rience, as it journeys home to God, satisfies the travilike attracting like. We see it in the associations ler that there is an internal department of his na- around us. Then there is the attraction of affinity ture in which the Infinite Spirit is enthroned in one substance coalescing with another, for which it love. It is by passing through the discreted orders has an attraction. We see this in human affairs. I of love, that we perceive the uses of war and all the draw my own inference. I do not know how eternal comparative evils which self-love and blind passions these likes and unions can be, but the power of thus have projected upon the race. It is not until or only liking, thus affinitizing, is a dynamic force, and I in proportion as we learn their good or use that the soul is saved or past their need. There is no salva-tion from evil within its sphere. The exercise of I can from the hope that some of them will be everour affections in the plane which we occupy is desting.

our affections in the plane which we occupy is desting.

It is the only means by which we may obtain the good we need. Temptathat has ever been before this Conference. And I by which we may obtain the good we need. The state of this that has ever been below this far treated in a pointed way through which the Creator unfolds his oreation. It has been said, "covet earnestly the been grossly abused; it has been applied to that been grossly abused; it has been applied to that best gifts;" it is right so to do, but there is a better to which it did not belong. When we come to conway. It is called charity—a quality of love, or state sider the subject in its real light, I agree with my of the affections, which finds its true affinity within the affections, which finds its true affinity within the affections, which is a selled the Christ state with things that are attended. With itself, the holiest of the holy. It is called the Christ, oternally abides with things that are eternal. With or Lamb of God, which taketh away the sins of the mind I think affinity is eternal; while with matter world.

WARREN CHASE.—I did not intend to say anything Warnen Chase.—I did not intend to say anything teacher in Israel" say that affinity was not a power, on this question, for it is, to me, a dry one. We and was not enduring. I cannot see how this power may hunt the country all over in search of our affin can ever cease to be, for it is a law of creation. ity, and our success will ever be a failure. I was sur-prised at the position taken by Dr. Child. He said rarily. I consider affinity not eternal but temporary —for the reason that all things which it acts upon dissolve in time. It holds the physical body only temporarily; it holds the soul and body in connection only for a time; and we do not know that it holds the particles of the soul only for a longer time. I find the laws of affinity, as to their continuence, very similar in the mineral, vegetable and animal king-doms; and they are, too, very similar in the social, doms; and they are, too, very similar in the social, and they are, too, very similar in the social, doms; and they are, too, very similar in the social, that we should place infinitely above the outside attractions of the social, moral, or intellectual world. This affinity will, sooner or later, draw us all together. affinity binds anything together eternally; in all the departments of existence time breaks and dissolves its ties.

Dr. Child.—Is the law of gravitation affinity? not gravitation a power?

WARREN CHASE .- Yes. But it is a power that canot be explained. DR. CHILD.—Are not all kinds of attraction, affinity

hat indicate power? WARREN CHASE - Yes. But no attraction holds

wo substances together eternally. Dr. Child.—Is not the power of all attraction un-

alterable and eternal?

WARREN CHASE .- The law is eternal, but the at raction is ephemeral.

PROF. CLARENCE BUTLER.-I record my most sol emn protest against the base meanings to which this word has sometimes been prostituted. 1 know how the silent immortal spirit is liable to be hag-ridden by the mad usurping flesh. I am aware that the rritation of our animal senses can call up a counterfeited semblance of our spiritual emotions; that many people mistake the hot goading fury of their for the divine impulsions of the screne soul and that thus the word "Affinity" has been wrested from its legitimate meaning, and turned into an epithet of scorn; and yet, while I protest against these foisted meanings, I dare aver that there is a symbol of an infinite spiritual truth, even in them. For always the soul seeks its counterpart—the complement of its existence: only, because the pleasures which egin in the senses do but sensualize, the coalescing spirit we seek is not ever found in this way.

Like the chemical, the magnetic, and the elective affinities of Nature, these attractions of the soul break away, and change their objects. They outgrow themselves as personals, and become more and nore impersonal. In the primary stages of our exstence we love things; as we grow in life, things lose their fascinations for us, and principles take their places. The incessant Soul cutstrips all else. Its oath is strewn with forgotten loves, dead friendships, ost beliefs. For not always can these things content the awful soul that dwells in clay. It must arouse itself from them, as from toys, and put on the harness, and aspire to vast and universal aims. The time comes, to us young men, when these amberlocked, snow-and-rose-bloom maidens, worthy to glide sylph-like almost on air, whom we love and worship as divine presences, shall no more allure us with lightning feelings: when, to the poet, Shakspeare shall cease to charm; and when, to the philosopher, Plato shall be dull; and all of beauty and of fair that the earth can yield, shall lose its hold upon us, because we are bound Godward; and these things, having wrought their work, can serve us not moment longer. For

.. The Lethe of Nature Can't trance him again. Whose soul seeks the perfect Which his eyes seek in vain."

Nevertheless these earthly attractions have divine individual, that we can grow into love of the universal, and feel the dawning of the bond which links all thought that, on glancing toward his feet, he living souls together. We win our way through the perceived the upper leather of his boot to be sep-worship of one, to the worship of Him who is King arated from the sole, and that, examining further, and Lord of all. For it is only through our myste- he found in the space thus formed, a number of

over and ever in perfect fullness.

Mr. Wetherner. - This question, like many others before this Conference, involves a great deal, and

we get very quick beyond the confines of human

says this affinity is a power unyielding, never changing. If it is analogous to the same law in physics, it does; for instance, heat separates water. Our mysterious attraction running through Nature, not confined to man, or animals, or to the animated world, but runs all through vegetable life, and oven in the subdivisions of material things, down to the undivisible atoms, and also in the laws that control producing himself, to exercise, unfold and embody be emitted beyond that by any one; if there is, then the man is super-mundane, and I will worship him. It is impossible to study Nature with a spiritual I never saw that man. Drawing analogies from Na-

it ceases. I must confess my surprise to hear "a

I do not advocate affinities for the sexes. Those that are claimed to exist are often no more affinities that affinity was a power. We have never been so than Christ and the Devil were. Men and women taught, but have been taught that it was a property. have their counterparts, but these are not their af-Affinity does not hold things eternally, but tempo-finities. I think there is an unseen link of attraction that draws men of like feeling and sentiment together, which we may call affinity.

Mr. THAYER.—The text may be a short one, but the subject is a great one. I think there has never been a subject before us on which we more needed intellectual and moral world. I nowhere find that er into one harmony, into one heaven. This affinity shall make us accept and tolerate the views of one another. I differ from many, and many differ from me, but it is the man whose spiritual stature is more perfectly controlled by spirit affinity, who can accept WARREN CHASE.—Yes; but I cannot tell what it is. and tolerate the sayings of another as well as his Dr. Child.—You said that affinity was not power. Own. That man is a feeble man, and is but little under the control of spiritual affinity, who only thinks his own opinions right, and all the opinions that differ from his own, wrong.

> Reported for the Banner of Light. SPIRITUAL CONFERENCE AT CLINTON HALL, NEW YORK.

> > Tuesday Evening, September 17, 1861.

QUESTION .- Can spirits foretell events?

Dr. Young.—Prophecy is an intuitive perception of the results which must necessarily follow from any existing state of things. It is a mental process to which we cannot assign any definite limits. I do not believe in fatality as respects specific matters which depend upon contingencies in man's mental or moral growth. Human nature, like the soil of a Western prairie when cleared, will produce any crop which may be desired, if proper conditions are ob-served. I think spirits foretell the future from their knowledge of what is going on in the mind of the party concerned, and their perception of the necessary sequence of events.

Mn. Benning .- After twelve years experience in Spiritualism, I am satisfied that no one can get truthful communications who is not himself truthful. Those who are deceived by manifestations, get generally only their deserts, by being met on their own plane of morality. For my part, I never join a circle in a caviling or suspicious state of mind. I take communications as they come; and it is owing to this habit of feeling, and to my uniform truthful ness, that I have been favored with so many genuine communications where others were deceived. Spirits have repeatedly foretold the future to me correctly; sometimes when the events seemed so improbable that I refused to place any confidence in the predictions. Thus, on the day of the battle at Bull a medium who had been speaking in a public hall, beckoned me to her and described the conflict then going on, including the taking and retaking of a battery. Two others overheard her, but we were incredulous. I asked what would be the result. She replied that it would be a drawn battle, or, as she explained, the parties would both run in different directions. Now this, I am inclined to believe, is very near the actual state of the case. By what means spirits are enabled to see and comprehend the future, I cannot tell, any more than I can explain the same power as it was exercised by the Hebrew prophets; but that they have this faculty I cannot

Mr. Fishbough.-Many years.ago, long before the three cent piece was introduced into our coinage, a friend of mine had a curious dream. He dreamed that, while traveling, he found himself in a strange Nevertheless these earthly attractions have divine city and without money. While passing along the uses; for it is only through our affections for the streets, under these distressing circumstances, being much perplexed for the means of getting home, he

in a peculiar manner, with a sort of semi-circle in-

This was his dream. Long after, he was netually despondency. While walking about the place, the trees, enclosures, &c., which he passed, gave rise to that strange sense of reminiscence, as if they had been seen in some pre existent state, which most of he struck his boot against an obstacle, and tore the uppers from the sole. This completed his distress and embarrassment; and in this extremity, the thought occurred to him of applying to some of the leading friends of Temperance in the city, stating his succeeded in his attempt; gave his lecture and took up a collection. When the proceeds were placed in his hands, he recognized them as precisely corre-spending to that lot of coins which he had dreamed f finding in his boot; and of which the most remarkable, as above described, was seen to be the newly introduced three-cent piece, which he had never met with before the evening of the lecture. This perfectly authentic narrative seems to show the existence of some power which was able to project upon the mind of the person the well-defined image of a three-cent piece, long before the coin it-self existed; and probably before the idea of it had occurred to any one else.

Mr. Goodwin .- I have heard from the lips of the individual just referred to, (who, by the way, is very far from being a Spiritualist,) a still more singular instance of provision. He was compelled by some unknown influence, to rise in the dead of night, and proceed through a hard storm, to a house half-a-mile off, where he arrived just in time to detect that a stream of water coming in contact with a barrel f quick lime in the cellar, had produced ignition, which threatened the destruction of the dwelling. Some of my strongest evidences on the side of Spirtualism, I have got, as in this case, from those unavorable to the doctrine, while on the other hand, the experience of its disciples and teachers has often tended most to incredulity. The question before us is not sufficiently definite in its statement. I have no doubt spirits can predict events by reasoning and calculation from known data, as astronomers do among ourselves. But I do not believe that there is any power of prophecy, absolute, supernatural, and having nothing to do with causation. Spirits probably are able to discern the general drift of future events; but I see no reason to believe they can as sign the exact dates of occurrences contingent on the caprice of individuals, or the fluctuating policy of human governments. I have sometimes thought, that in the future state, there will be no such thing a caprical state of the capric of as individual spirit-existence: but that was the different kingdoms of nature grow and merge into each other, the vegetable into the animal, and the animal into man, so man himself is only a part of the great Spirit-mind, which is to be developed, and which is dimly indicated in our vague aspirations for a per fection which we nowhere meet.

Dr. Gray .- Such cases as that of Miss Hardinge may, I think, be accounted for without traveling be yond the earth-plane. She was probably brought when in the trance state, into rapport with a dis tressed fellow-being who was contemplating such a mode of suicide, and his agony was re-enacted in ner vision. Innumerable facts have enabled examiners into mesmeric science to infer that the self place in our interiors, whether we know it, or not this way, a man, in what he may call a dream, is able to read passages in his future life. Both the esse and the posse of a man are as much bound up within himself, at any given time, as the oak is contained in the acorn. Spirits say they have the same power of entrancing us, that we have of entrancing each other; and I am inclined to believe the assortion, for I have been present in circles when the to produce light, and raise the surrounding temperature; and many persons, in all ages, have been enranced when no human being in the form was opprophecy is the perception, in the prophet's nervous organization, of what is transpiring in the minds and hearts of those around him.

Mr. Fishbough.-All things that ever have existed or ever will exist, in the natural world are in existence, at this moment, in the Spiritual or more who would take hold of such an undertaking, world. In that world there is no such thing as Time if they are honest, for the benefit of their species. or Space; but all is an Infinite Now, apparent Time being due to a succession of states in the mind, and being more or less extended, according to the rapidity of that succession, or according to the approach of occurrences toward simultaneousness. Thus, unler certain circumstances, all the events of a man's life will pass with vivid distinctness before his mind in the course of a very few moments. This being promised, it will be seen that all forms in the natural world must have their archetypes in the realm of spirit; and a prophet, is one who, having passed for the time being, into the spiritual, interior state, and with his physical senses in abeyance, happens to come into rapport with the archetype of some particular event which is yet to be projected into the natural world. Not that the event, as it comes to pass, is exactly and circumstatilly prefigured in its archetype; for modification in form must be caused by material embodiment; and hence no spirit a boy from drowning; but when he returned with seen occurrence is to be brought about. In this general manner, however, all the great events in human istory have been foreseen by some means or other.

Dr. Fisk .- About three weeks ago, intending to visit my aged father, up in Dutchess county, I asked a spirit if it would rain on the next day. The an swer was, "No." "On the day following?" "No," again. "On the succeeding Tuesday?" "Yes, but not all day." And just so it was, on all those days. Now, I cannot believe that I could myself, by the operation of any natural law, get into such a state as to foresee such things; for I know every effect must have an adequate cause. We may call what is to occur next week, or next year, a future event; but exists in the present tense, and is not a mutter of struggle.

mere reasoning or calculation from experience, for of the The writer was used as an instrument in the hands.

The writer was used as an instrument in the hands are the constant to sneak of life and its conastronomer, they are grounded on the mathematics. no man can say more than that he believes they will sequences, and to give some consolation to the sorrow-take place, provided the requisite conditions continued in friends.

J. L. P. take place, provided the requisite conditions continue

A Voice from Illinois.

Messas. Editors - I remit "six bits" for six nonths subscription to the "BANNER," and further than that I feel as though I ought not to say anything that, would not be of "material" benefit to
yourselves, as I well know the feelings of the pubtute and forsaken found in her a benefactor and auviser, and in sickness she was ever at the bedside of
the sufferer as long as her physical energies would admit. She has left a husband with whom she has spent
more than fifty-seven years of her earthly life, who, allisher, as he opens letter after letter and finds only a that is, I—wish to say a word or two in regard to Spiritualism out here.

I am sure I cannot tell whether the cause is prospering in this locality or not. Yet I think it " holds its own," for the adherents hereabout are a strongminded people, and do no not give an inch when combating for the Truth revealed to them by angels, (spirits of just men and women). A few good mefiums are here, one whom the skeptics say, "makes the raps." There are but few outspoken Spiritualists—one, I am sorry to say, presides over the Congregational denomination. Poor fellow! he smoth-

coins of various denominations—silver and copper— ers the truth, and we all "feel for him," as they say and, among the former, one of a novel aspect, marked at Camp Meetings.

The "College City"-Galasburg-you are probably aware, is about five miles west of this village, on a lecturing tour and had arrived in Newark, N.J., and contains a goodly number of tall steeples, maswithout ready money, and in a state of consequent sive brick colleges, and many beautiful residences. To say of Galesburg anything that would indicate that the people there are liberals, would be telling an untruth outright: but one redeeming trait is, that us have experienced. In the course of his ramble, Rev. Edward Beecher, brother of Henry Ward Beecher, preaches there every Sabbath, and gets off some excellent spiritualistic ideas, and is no doubt doing a great work toward breaking down the bitter opposition manifested toward those who preach a more case frankly, and asking their assistance to enable Christlike gospel. He is evidently preparing the him to deliver a fecture on that subject. He did so; minds of the people of that benighted place for the more wholesome, angelic, and epiritual knowledge that may, at some future time, be imparted to them by inspired men and women from the East.

I would suggest that Spiritualists, and especially mediums, keep an eye on Galesburg-the "College City" of the West. That here is a good place to preach the gospel of good tidings is most true, and in due time, Messrs. Editors, you may be surprised by the announcement of a glorious spiritual revival here in Knox County, Illinois-the home of bigotry and sectarianism. Could you send a few "Lights," or Banners thereof, to some of our Reverend gents. whom I will name, you might possibly do some good, as well as obtain subscribers. There need to be a long story told about this vicinity, and the advantages that offer to those who may come here and labor as teachers of Spiritualism; but want of time forbids me from so doing, and I would gladly leave it to abler hands, did I think they would "nothing extenuate," etc. But you may hear from me again in the future.

Hoping the Banner of Light may continue to wave over the Prairies of the West and the rock-bound shores of New England, and impart glad news to the sorrowing, and wisdom to all, I remain.

HENRY STRONG Truly yours,

Knozville, Knox County, Ill., Aug. 22, 1861.

Menling and Self-sustaining Labor Institute For the last few years, Messrs. Editors, my mind has been impressed upon the caption of this article. Whether an institute of this kind could be carried on in harmony of the inmates and their surroundings; or if the time has arrived for such an institute, if the time is upon the horizon for such an undertaking, are there enough individuals who would like to join in it? and can their minds be cleansed from the petty jealousies that the education of the times has inculcated with them? The philosophy of Spiritualism is a beautiful one. If persons are willing to live under the dictates of reason and knowledge, and if individuals can, and are ready to throw to the four winds of the earth the jealousy, backbiting, &c., that was engrafted in their education and parentage-if there are such individuals who are seeking after happiness, and are willing to registration of distant events is all the while taking do good to themselves and others by unleading their minds of all the angularities that has been engrafted

I write to you, Messrs. Editors, to see if there can be found a company of men and women of congenial spirits, who could place aside the selfishness. or a great part of it, that was born within them, and come together for the real good of their neighmagnetic aura was concentrated with such force as bors as for themselves; I write to those of all grades of mediumship, so that all diseases could be broken and scattered in the institute. I also write to those in connection with the mediums, who are seekers erating on them. But all trivial, uscless cases of in connection with the mediums, who are seekers prevision I take to be mere accidental openings of after happiness and health—who are willing to he spirit plane. Moreover, much of what is called work for their own health as for their brother or

I have under my charge a place well calculated for such an undertaking, owned by an individual who would be very libera

The place is situated within forty-five miles of this city, and commands an undoubted supply of water medicated with the healing properties that are needed for all diseases. The buildings need but little alteration, and are large enough to accomodate from eighty to one hundred persons. Should there be any one who wishes to get further insight in such an undertaking, and has a desire to join, by addressing a note to the subscriber through the post office, such information can be had of

Boston, Aug. 16, 1861. ' EDWARD DE RUSS.

THE QUINTESSENCE OF MEANNESS .- Mr. George Bathe boy, he found that some unmitigated rascal had rifled his pockets of a dollar-all the spare change he hed.

Obituary Notices.

Gone up higher, in North Fairfax, Vt., Sept. 9th, Joseph Stony, Jr., of typhus fever, aged 27 years and 9 months. He in the early part of Spiritualism was developed as a physical medium, to give tests, that our friends, though passed on before us, are not dead, but ever with us to give proof that they live and love the dear ones of Earth the same. This was a source of happiness to him, also to an aged father and three sisters, they being full believers in Spirit.comspirit, who now positively knows such an event, it sever. Bidding his friends an affectionate farewell, he exists in the present tense, and is not a matter of sang of his future life and labors, departing without a munication. After suffering some three weeks with his disease, he felt the chords of mortality begin to sever. Bidding his friends an affectionate farewell, he

of spirits, on the occasion, to speak of life and its con-

In Dummerston, Vt., August 31, Mrs. Amy Tem-rle, in the 82d year of her age. The subject of the above notice, together with most of her descendants, embraced Spiritualism several years ago. In reviewing the history of Mrs. Temple, we find many things worthy of example. The destitute and forsaken found in her a benefactor and admore than fifty-seven years of her earthly life, who, although he feels deeply the loss of her companionship small subscription and a mass of "manuscript" of no "earthly" use to an editor, and of scarcely merit enough to appear in print. But, nevertheless, we—

that is a "mish to say a manuscript" and thus a function is to be theirs. It was the request of the deceased that Mrs. E. B. Bemis should perform the obsequies at her funeral, which she did on Monday following, in an entranced state, to a large collection of friends and neighbors, some of whom are not willing to hear a medium on any other occasion.

Friends of Progress in Indiana.

The next annual meeting of the Friends of Progress

will be held in Richmond, Ind., on Saturday and Sun-day, October 19 and 20.

All friendly are cordially invited to attend. Speak. ers from a distance who may journey in this direction will be welcomed to our meeting.

By order of the Committee of Arrangements.

OWEN THOMAS, Secretary.