NO. 2.

Miterary Department.

Translated for the Banner of Light.

THE

FROM THE GERMAN OF FRANZ HOFFMAN.

BY CORA WILBURN.

CHAPTER III, HELP UNTO HIM THAT AIDS.

All had forgotten the brave boy except the grateful mother, and the gentleman in the brown coat; rescue of the child. Neither of them knew Ulrich, plied the good man. but they did not cease their inquiries until they had learnt his place of abode. While all were yet occu- handed it to the physician, who approached the bedpied in stemming the progress of the fire, the mother side of his patient, and held the light before it. It loving trust in his clear eyes.

To conceal the embarassment that the lady's fer- from the earthly form. vent gratitude occasioned, he praised the little boy's courage in passing untremblingly through the dan- the light upon the table, looked compassionately in ger, while both were suspended by the frail rope be- the face of the boy, and said, very gently: twixt heaven and earth.

the child was left alone in the burning house. She had gone into the country the day before on urgent business, and had left her boy in the care of the servant girl, who, as she was told by a neighbor, had gone out early that morning, and had not returned, probably out of fear when the alarm of fire was the doctor. "Prepare yourself to hear the worst. given. The mother's horror may be imagined on Out of this sleep your mother will never awake, for returning from her journey to find her house envel-she has passed calmly and peacefully away-in oped in fiames, and her only child in imminent and death." immediate peril. She wept anew at the recollection, and with much difficulty Ulrich's mother succeeded in calming her. When she took her leave, she said she would go to the house of her father-in-law, which was in a distant portion of the city.

"whom I expect soon to return from a business knew no bounds. With loud lamentations he threw journey in France, and he shall thank and reward his arms around the lifeless body and pressed his you, my dear, brave boy, and we will never never filial kisses on the silent mouth that had ever reforget what you suffered for our sakes."

They were received with great joy, but while they tively, said yes, yes, or no, no, to his questions the occurrences of the day, in which narration he and he could think of nothing else. had been interrupted before. His hands smarted severely, but he gave no signs of pain, and was de- and his first great trial, but he promised to return lighted in the thought of the mother's joyous feelings, and good brought about by his humble in- phan, helplessly thrown upon the world. He did strumentality.

Toward evening he bethought himself of the physician that was needed for the sick woman. He sprang hastily from his seat, and told her that he had an errand to perform. As he stood by the bed he saw that she was more than usually pale, that her breath came short; a sudden apprehension darted through his soul.

"Mother." he said softly, "your hands burn; do you feel worse?"

"Do not be troubled, my kind boy," replied the sufferer, with a languid smile.

"It will soon be over. The fright occasioned by the fire, your bleeding hands-the agitation of the whole day-all has weakened me. But a few hours of sleep will restore me again."

"Yes, sleep and the doctor, mother! I will go and bring one as quickly as possible," said Ulrich. "Only a quarter of an hour's patience, mother, and I shall be back again."

She would have retained him with the assurance that they were too poor to employ a physician, and pay for the costly medicines, but the boy smilingly told her that he hoped they would not lack the means.

He hastened out and wended his footsteps toward a jeweler, who gave him ten shining dollars for his golden chain. Then he sought a doctor, and entreated him to call immediately upon his sick mother, promising him the necessary compensation for his trouble.

The physician, to whom Ulrich applied, was a man of strong, benevolent feelings, and he expressed his willingness to accompany him at once. With my fingers to the bone. And to-day, I went for one, hurried steps and loudly throbbing heart, he walked but it was too late." on before, believing in his simplicity, that it was in the power of the medical man to cure every form of his mother by the tenderest names to return to life disease he encountered, if he were but willing to do once more. so. And he thought not that his mother could be seriously ill, for she chatted with him, ate and drank of the stranger, as he gazed upon the lad, and murwith him, and was only too weak to arise from her mured to himself: bed and go about her usual tasks. He did not even think that the cough that troubled her was of any dangerous nature, for he had had a worse cough to despair as long as old Breitenbach can prevent it. than that, and had recovered from it even without Perhaps-yes, God may have destined him to cheer the doctor and his medicines. Now he had obtained the evening of my life, and to take the place of that money wherewith to pay the services of one of those wonderful magicians, and without doubt she would soon be restored to health. Perhaps on the following are quite alone in the world now? morning she would be able to leave her bed.

Ulrich confided his sanguine hopes to his companion, who shook his head, and smilingly remarked that matters could not be brought about so quickly; am," said the old man. " How would it be for you

within the range of possibility.

Thus conversing, they came to the wretched domicil, and night having set in, Ulrich was obliged to lead the doctor over the dusky threshold into the still darker room.

"Here I am, mother, and the doctor is with me, tco," he said, cheerfully. "You shall see him in a moment, after I light the candle at the coals in the stove."

There was no answer.

"She is sound asleep, sir," said the boy, "and indeed, I do n't wonder at it; for she looked so tired before I went out she could scarcely keep her eyes open. Shall I awaken her, sir ?"

"Strike a light first, my child, and then we shall he, who had offered an hundred louis d'or for the see, and know all that is necessary to be done," re-

Ulrich having succeeded in lighting his candle. with her child, gained the narrow street where the fell upon a pale face with closed eyes. He took the boy dwelt. She found the house, and entering it, be- hand and sought for the pulse, but could not find it, held Ulrich sitting by the bedside of his sick mother, for the hand was cold and heavy. He bent over her and binding up his bleeding hands with strips of and held his ear close to the mouth. The breath he linen. She thanked him with all a mother's grate- waited for had fied forever, and the weary heart was ful eloquence, and the child clung to him with a still. While Ulrich had been absent seeking aid for her, the death-angel had summoned away the spirit

Silent and deeply moved, the physician put down

"Do not grieve all too much, poor child, but I The mother then related how it had occurred that have come too late, and am of no further use, here."

Ulrich did not comprehend his meaning. "Only wait, dear Mr. Doctor, until she wakes up." he entreated. "It will not be very long, for she has

not slept well for some years." "It is no use to deceive you, my dear boy," said

Ulrich uttered a pieroing cry, flung himself on the floor beside the couch, and taking the ice cold hand, called upon her by every endearing epithet to awake and answer him. When he found that his efforts' were in vain, that the warmth and the life returned "There I will await my husband," she said, not, he realized that she was dead, and his sorrow sponded so lovingly to his call. It was in vain the Ulrich insisted upon accompanying her, and car physician sought to console him. Ulrich gazed at rying the little one to the house of his grandparents. him with tear-filled eyes, appeared to listen atten-

were embracing their daughter and covering the res- out the slightest consciousness of what he responded cued child with kisses, he crept silently from the to. His entire soul was overwhelmed with grief by room and hurried home to relate to his mother all the unexpected death of the beloved foster mother.

> The doctor finally left him alone with the corpse the next day and do what he could for the poor ornot observe when he was left alone, but continued to weep and call upon the departed, until his grief found vent in prayer to the good God. What his prayer was, he knew not himself. Perhaps it was the expressed wish of his heart unto the great Father in Heaven, that he, too, might be taken up into his eternal rest; or he may have prayed for strength to bear the stroke of bereavement that had taken from his sight the only being he had loved and revered from childhood.

The poor child! With his foster-mother he had ost all, and it was natural that his deeply wounded spirit should be overwhelmed with pain and sorrow. He was still upon his knees, sobbing and wailing, when a stranger entered the wretched chamber that was then also the place of mourning. At the sight that offered itself there, he started, and then advancing, laid his hand upon Ulrich's shoulder. The boy looked up, and recognized the gentleman in the brown coat, who that day had both blamed and applauded him.

"Oh, dear sir," he exclaimed," my poor mother is dead !"

"Great God!" oried the stranger. "That is a heavy loss for you, my good boy. Was she a long

"Oh, yes, for many years," replied Ulrich, sobbing loudly. "It is a long time since she left her bed, but I thought that the cough was not of much consequence, for she never complained much of pain, and hoped from day to day that she would get better. Oh! I never thought that she would die, or I would have fetched the doctor long ago, if I had to work

He burst into another fit of crying, and called upon

A deep emotion was visible in the pale features

"Hem! Such a bold, brave, fearless, and yet so soft and loving a heart! The boy shall not be left which I forever lost!"

"Listen, Ulrich," he said, taking his hand; "you

"Yes," he replied with a deep sigh, "all, all alone, now that my dear, dear mother is gone !"

"Well, then, my boy, you are situated just as I but he consoled him with the promise of doing al to come and live with me? Then we shall be two;

within his power in saving her life, if it were yet | I have you to take care of, and you have me to take | who would give many an honest mechanic hundreds the place of your loss."

loss nothing on earth can restore!"

"Right so, my boy. I see that you have truly ly, so frugal and retired, as if he were possessed but loved your mother, and I am pleased to hear you of a moderate income. Others in his place would speak as you do, and in no other way. But, believe have entered upon a round of festivities and exciteme, that however deep the wounds that trials strike, ments; but he deemed a different course the best. time will bring healing for them all. I am an old In the suburbs of the city, near the Elbe, he lived, man, and speak from experience, for the Almighty in a small and convenient house, that, beautifully has sent me many tribulations and sorrows, many a surrounded by a large and well-appointed garden, dearly beloved one has been torn from my arms. was yet simple in appearance and in its interior ar-But I repined not, for to murmur against the decrees rangements. He rented his large four-story house of God is to sin. Whatever He does is well done; in the city. Of carriages, horses, parties, and the and we may weep and mourn when a loved being is like, he thought not, but lived as secluded as a snail taken from us, but never rebel. Weep as you will, within its shell, with no attendant but old Martin, my boy, weep on! But then gather your strength and who had spent forty years in his service. Then overcome your pain, even as this morning you con-there was the cook, who was housekeeper also, and quered danger and fire. See, I came here to give who had lived with him for some ten or more years. you the hundred louis d'or that I had promised to Her duties were light, for Herr Breitenbach was conthe deliverer of the little one; but I have now tent with the simplest fare, and never desired more changed my mind. You do not want money at this than one dish of any kind of food. In the place of time; you need a heart, since you have lost the best wine, he drank clear cold water; and when the cook and nearest. And see, that heart you shall find in remonstrated with him for his style of living, and me / I will love you and take care of you, not as desired to prove to him her knowledge of her art, he your mother did, for that is impossible, for a mother's love cannot be replaced by anything on earth. No; but as a father will I love you, and give you a home for the one you have lost. Therefore do not despair; though you may weep, weep away the burning sorrow. So, and now I am ready to gowill you come with me?"

Ulrich shook his head, and again pointed to the ly enjoined upon him a strict and unvarying adhebed. The old gentleman knew what he meant to rence to truth. convey.

"You mean that I shall leave you with your mother?" he said. "Very well; remain here. But will send you some one, that you may not be alone. And now, farewell. I will return to-morrow, and ship or confidence of any honorable man." then we can talk the matter over."

He took the boy's hand with hearty, heartfelt sympathy, and then left the house.

face upon the mother's hands. In a short time af- not even read distinctly. ter the departure of his new-found friend, there appeared an old man, in neat and simple apparel, with a friendly face, that inspired confidence at the first glance. Very quietly he sat down in a corner, unwilling to intrude upon the mourner's grief; and there he remained, sympathizing and silent, and Ulrich was totally unaware of his presence, so mighty was he enwrapt in his sorrow.

But at length the storm of his feelings subsided tears ceased to flow so rapidly; his sobs were stilled, and, overcome with exhaustion and emotion, yet glistened upon his long dark eyelnshes, and his no matter, I can learn again." lips were compressed most painfully. But the old | "Right, my boy, and I will give you that opportuman said:

God that my dear master will find much joy with the hand, and conducted him up stairs to a little

its accustomed place, took Ulrich in his arms like an ble, one chair, and a bookshelf. The bedding coninfant, and laid him on the straw sack, his only and sisted of a mattrass, a pillow of horse-hair, and a deep, uninterrupted sleep.

"So," he said again to himself, "there is another weary, sorrowful heart cradled into rest by sleep. Oh, how unspeakably good is our Father, who, for good and industrious," said Herr Breitenbach. every pang, for every trouble, gives us the soothing balsam of holy sleep! Sleep on, thou poor bereaved possible; and this effect was the very one his beneorphan, and dream of thy mother; then in the very factor sought to bring about. He was sent to school midst of sorrow wilt thou be blest and happy, at when he had been freshly and neatly clothed; and least for a few short hours."

CHAPTER IV. THE ADOPTED FATHER.

Herr Breitenbach, the kind protector of the orphan boy, was, in many respects, a peculiar and eccentric man, although no better, more deeply feeling heart could be met with in the wide world. But his kindness and entire sympathy was revealed only to those who deserved it. He was a stern judge for the idle. dissipated, and vicious. "No one is secured against misfortune," he would say; "trials are sent by God. and God is just; but every one can distinguish between right and wrong, who is in possession of his senses. And if any human being commits evil against the voice of his better convictions and that of his conscience, he is not deserving the pity of his fellow beings, and justly incurs their scorn and con-

Herr Breitenbach acted upon this principle, and him. the needy and helpless ever found in him a father, if deemed worthy of his care. But the sluggard, who could, but would not labor, might have succeeded sooner in moving a solid rock, than of touching the otherloved, and as intensely hated and maligned. He mercantile house, and old Martin had expressed his ness. But those gifted with sound sense and clear judgment saw and appreciated his motives. The one sons of his own. looked only on the rough side; the other penetrated good.

of dollars—give, not lend—surely could not be penu-"Oh, dear, kind sir," said Ulrich, pointing with rious in disposition. But, judging from the world's tear-filled eyes toward the pale, silent mother, "her standpoint, he gave many reasons for the charge: for Herr Breitenbach, the millionaire, lived so plainretorted laughingly in praise of the temperance to which he owed his hale and vigorous age.

To this pleasant abode Ulrich was led by the good old Martin, after the funeral of the woman they deemed his own mother. Herr Breitenbach took him by the hand and bade him welcome home; then he had some conversation with him, and particular-

"The first falsehood that I ever find you guilty of will be the sign of parting between us," said the old gentleman, "for whoever would so far degrade himself as to deny the truth, is unworthy of the friend-

Ulrich listened attentively, and promised obedience. Thereupon he was examined as to the extent of his learning, and it was evident that the boy of When the door had closed, he sat down again thirteen was not far advanced in knowledge. He by the lifeless clay, and bent; his pale, tear-stained knew nothing of writing or arithmetic, and he could

> Herr Breitenbach shook his head. "It is time that you came into other hands," he said. "Your mother may have been a very good woman, but she has most shamefully neglected you."

> Ulrich's face glowed crimsom with indignation. He could have borne everything said or done unto himself, but he could not bear to have the memo: y of his foster-mother attacked.

"She never neglected me !" he cried with a tremling voice. "When she was well I always went to school, and I went willingly. After she became slok. he fell asleep upon the bed beside the departed one. I could not go, of course; for I had to remain at home Only then did the old man arise from his seat, and and spin, or go out and beg, so that she should not taking the light, he held it before the boy's sleeping die of hunger. I had to do this for many a year, countenance, which he scanned attentively. Tears and so I forgot what little I had learnt. But that is

nity," said Herr Breitenbach, who was not sorry to "Yes, yes, it is a good loving face; and I hope to behold his defence of the mother. He took him by room under the roof that commanded a fine view of With these words the old man put the candle in the Elbe. It was simply furnished with a bed, tausual bed. He covered him with a woolen coverlet, thick woolen coverlet. But Ulrich's eyes sparkled that he had brought with him, in his foresight, and with joy when he was informed that all this was sat down to listen to his breathing, that was inter- thenceforth his own. He had never been so rich in rupted by gentle sobs, until he rested calmly in a possessions, at least not to his recollection, and he had not slept in a bed for a long, long time.

"And all this is really for me?" he asked.

"All yours, and yours only as long as you remain"

The boy resolved to be as good and industrious as as might have been expected, he was placed among the A B C children, which fact caused his face to burn with blushes. But although saddened, he was not angry; but put forth all his energies, and applied himself to his tasks most assiduously.

Herr Breitenbach smiled his inward satisfaction. for before the year had passed, the boy had taken his place with those of his own age.

In two years afterward he had taken the lead among his school-mates; and in two years more had gone through with all his studies.

From a handsome boy, he had grown to a fine looking and stately youth, whom every one delighted to gaze upon. The roses of health bloomed on his cheeks, and his dark eyes sparkled with candor, spirit and goodness. He loved his adopted father devotedly; and his gratitude toward him was unspeakable. The old gentleman loved him as a son, and the faithful old Martin would have gone through fire and water for the "boy of his heart," as he called

On his eighteenth birthday, Herr Breitenbach had a long conversation with his confidential servant; after which the young man was called to his presence, in order to decide upon the future, and the wise truly benevolent heart. As a natural conse- business he would choose through life. It was the quence, therefore, the old gentleman was deeply desire of his adopted father that he should enter a was often condemned by an appearance of harsh- full approval; but he did not wish Ulrich to remain in Hamburg, and that for strange and peculiar rea-

Herr Breitenbach was the proprietor of one of the the mild spirit, and saw its workings for truth and first merchant houses in Hamburg, but had retired from all active participation in business many years Many called him a miser, because he refused to before, and left the charge to the care of a nephew, aid the indolent and the intemperate. But the man who gave in his report of all connected with the firm,

once in every week. He had formed his plan for his adopted child in this wise:

"He shall go to my nephew," he said to his man Martin. "He can there learn all he yet needs; for the house is in connection with all parts of the world. And besides, I shall not lose sight of him, and that

is an advantage for him and a pleasure to me." "All right," responded old Martin, and slowly moved his head, as was his custom when matters did not seem all right to him.

"But, sir, I would not send him to the city." "And why not, you cross old bear?"

"It is n't good for a young man to be under such strict rule all the time," he replied. "He must go out into the world-must stand upon his own feet; and must become acquainted with all serts of people. I would rather see him in the pepper country than in Hamburg, with your nephew."

"You are a fool, old fellow!" said his master, smiling; "and envious, into the bargain. You begrudge me the pleasure of the boy's company; you want to be the only favorite. I know you well, old fault-

"God preserve me forever from such bad thoughts and such a disposition!" oried the old man. "God knows that I wish the dear boy everything that is best in the whole world; and that I begrudge you the pleasure of his company, you do not believe at all. No. no; old Martin knows very well what he means, and because he knows, and wants to spare you and the good boy all care and trouble, he says that he would rather see him in the pepper country than here in Hamburg."

"Hem! You do not quite trust my nephew, Marin? Is that it, old one? Tell me the truth."

"Well, then, if you are determined to know, it is o; I don't trust him!" burst forth old Martin. He has looked at the dear boy with crocked eyes ever since he came into the house; and not once, but a thousand times, have I observed that he looks on im with ill favor. Therefore, sir, it will bring no good to send the boy of our heart to him."

"But I have eyes in my head, too," said Herr Breitenbach: "Why have I not remarked that he looks with ill favor upon Ulrich? No, old Martin, you are under a mistake. Only last week, when my nephew was here. I mentioned to him my intention of sending the boy to the counting house; he seemed very much pleased at the suggestion. He praised the boy, and said I could do him no greater favor than that of placing him under his care. Would he have spoken so, if he held a grudge against him? No, old one, you h ve miscalculated this time, and are very much mistaken."

"Believe me, sir! believe me, my dear good master, I am not mistaken," said the faithful old servitor, with such appealing earnestness, that Her Breitenbach was surprised. "If you send the boy into the city, some misfortune will happen before a year is past; and you and I, and the dear boy himself, will be the losers, while other people will be laughing within their sleeves. I will not say anything against Mr. Creeper, your nephew; but the very fact that he desires to have the boy in his charge, makes me distrust him, and have my suspicions."

Herr Breitenbach pondered long over the words of old Martin. His nephew was no favorite of either; yet he knew of no dishonest act that could be brought against him, and as a business man, he was highly esteemed. This was one reason why he would not allow the old man's warnings to influence him; and another reason was, that he could not think of parting with his adopted son, and allowing him to go from home.

"What could happen to him," he reasoned "under my very eyes? If any wrong were done to him I should hear of it; and my nephew would not dare to offer him injury, well knowing that I hold his future in my hand. Creeper has no fortune of his own: and if the old uncle were to withdraw his hand, he would fall into poverty, and lose all his hopes of future success and influence. There is not the slightest danger for Ulrich, and I should deprive myself of one of the greatest joys of my old age, were I to send the boy away, even for a year. Our days are numbered, old Martin! Let us enjoy them, and not embitter them by our own fault. Call the boy in, that we may inform him of our plan."

The old man, who, with well-carned familiarity, joined with the utmost respect, usually displayed the greatest alacrity in obeying the orders of his master and friend; but that day he proved refractory, and would not move from his place. The happiness of Ulrich, his well-beloved master's peace of mind, and lastly, his own, he felt were at stake; and he used every argument at his command; entreaty, prayer, and warning, to dissuade Herr Breitenbach from his favorite project. But when he said that was all of no avail, he spoke thus candidly and with much ex citement-

"Well, then, my dear master, if you are determined to run blindfolded into misfortune, do n't ever reproach old Martin for not having given you sufficient warning! Remember what I tell you; Herr Creeper will not rest till he has torn Ulrich away from your heart!-for that is his intention-so that the boy may not inherit a large portion of his uncle's fortune, that he looks upon as his own by right. There, now, I have unburdened my breast of a load; and you may scold or even drive me away, if you will not believe me. I have done my duty toward you and the boy. And that is enough. With me

be done what God wills!" He thought that his master would be indignant, but he was not at all inclined to scold. He sat immersed in thought, leaning his head upon his hands. At length he said :

4 Listen, old Martin! You may be right, and you

may be wrong, but the thought of accusing my nephow of plottings and envy, is repugnant to me. Let the boy himself decide! If he desires to leave us, well-he may go! But if he prefers to remain, well; then, old Martin, we will keep our eyes wide open, and leave nothing undone to shield him from every attack. Why, the ten thousand! It would be wonderful indeed, if any one should succoed in deceiving two such old foxes as you and II No more opposition, Martin; my resolve is takenbring the boy here."

The old man withdrew, sighing deeply, for he felt that Ulrich, left to the decision himself, was cortain to acquiesce in the views of his adopted father.

" Heaven knows how dear the boy is to me," murmured the faithful man as he slowly and reluctantly ascended the stairs. "Though it would almost break my heart to have him go over sea into strange countries, I would rather know him among the Carnibs or Cannibals, than in the care of Herr Creeper, who has no thought for anything but his uncle's bags of money. Well, God grant that no misery may occur through this matter.

"The master wants to speak with you, young gentleman," he said to Ulrich, whom he found poring over his books. "He has something particular to tell you."

"What is it?" demanded Ulrich; "you, of course, know all about it?"

"Yes, I do," said Martin. "The question is, whether you will remain here, or go to a distance The master wishes you to go to Mr. Creeper."

Ulrich was somewhat surprised, for he too mistrusted the nephew, who had always treated him rudely and contemptuously whenever Herr Breitenbach was absent.

" Is it indeed, your master's wish that I should go there?" he inquired.

"Yes, it is his wish; and I must tell the truth, even if it cost my life," said Martin, impetuously. "But listen to me, dear Mr. Ulrich, and do not not upon that. You shall decide yourself, said Herr Breitenbach; and I advise you rather to go to America than Hamburg. Hamburg is a bad place; the air is not good for you; so take old Martin's advice; he means you well."

Ulrich felt for a moment unresolved. With all his heart he would have followed the old man's warning. and would gladly have embarked for America; but the wish of the man who had so long been his benefactor, was paramount to all other considerations. Ulrich possessed a highly elevated and sensative feeling of duty, and after a few moments' reflection he resolved to chey the voice of duty only.

"It will not do," he said to old Martha: "Herr Breitenbach's slightest wish is a command to me, and never will I willfully disobey him who has done

so much for me." "But only reflect, dear Mr. Ulrich ----"

"There is nothing to reflect upon," interrupted the young man quickly; "I know very well that I am as a thorn to Mr. Creoper's eye, because I have obtained so much of his uncle's love and trust. But my benefactor wishes me to go to him, and I am bound to fulfill his wishes. For the rest, I shall always endeavor to do my duty, so that Mr. Creeper will have no just cause of complaint against me. Let us go, Martin."

"Well, indeed, sir, although you are acting against your own interests, I cannot blame you," said Mar- the information in his power, but even in doing And scoff exultant at the feeble thralls tin, and pressed his hand. "Go, then, go! Perhaps I am over-anxious, and besides, old Martin will keep his eyes open and see that no wrong is done you. Go with God, Mr. Ulrich! Such a grateful, honest heart as yours will be kept from sinking by His Almighty aid! Well, Herr Breitenbach will be pleased to hear of your resolution, and there is always some good out

resolve to fulfill his wishes, and in the many friendly words and numberless little attentions lavished upon him for the succeeding days, the young man reaped the reward of his act of self-denial. This reconciled him to the idea of living for many a year with the, to him, repugnant Mr. Creeper; but he determined to bear up against all that could occur with the sustaining sense of duty, and to suffer all without murmer or repining for the same holy duty's sake.

CHAPTER V. MR. CREEPER.

From the moment that Ulrich left the quiet home for the business house in the city, a widely different life and varying pursuits opened before him. He could no longer follow his inclination, but was compelled to sit from morning until late before his desk, writing letters, arranging complicated accounts, and keeping the books, all of which he performed with industry and care. At first these tasks were irk-

course of a few weeks he entered upon them all with real pleasure, as if he had practiced the same all his life. If Ulrich had feared harsh or scornful treatment, he was destined to be most agreeably disappointed. Herr Creeper, it is true, gave him the hardest and most complicated labor, but he favored him with

some—as all unaccustomed labor is—but in the

in his heart he apologized to his employer for ever having harbored fear or distrust of him. One day, about four weeks after Ulrich's admittance to the firm, old Martin came to see him, and to have an hour's chat with him. He looked around the room in astonishment, for he did not think they would have given his favorite such a handsome

many words of praise, and seemed to prize duly his

many efforts. The young man was surprised, and

apartment "Ay, ay, but you live here in style. Herr Ulrich." he said. "Silken curtains, a downy divan, a carpet. table and chairs of mahogany. Indeed, Herr Breitenbach with his millions does not live half so well. So, you are well pleased with the city, I suppose, and never think of the old friends?"

Smiling and cordial, Uirich grasped the old man's hand and looked into his eyes. "You know very well," he said, "that my plain little room with its beautiful prospect of the river, and all its loving memories, is dearer to me than all the pomp and splender of the world. And then to be accused of forgetting my old friends! Surely, Martin, you are the last one to believe that of me. If Herr Breitenbach himself had not ordained that I must return home only every quarter for a few days, I should have taken my road every evening, despite of the distance, and come to see you every night."

"Yes, yes, I believe it," said old Martin, laughing heartily. "And now, sir, how do you like the city?" " Very much, indeed," he replied. "Indeed. Martin, we have both been unjust in our judgment of Mr. Creeper, when we feared that he would not use me well. He is very kind and indulgent toward

his good will." wonderful if I should so totally have mistaken the trace his way with gnashing teeth; hoping still

man! Of course, appearances deceive, and perhaps from day to day for the downfill of the innocent. all will be better than we imagined. Wonderful, that whenever Mr. Creeper comes to see us, of course master's first question is: How is my boy Ulrich our history. Many a time temptation stood in Ulgetting along?' And then Mr. Creeper makes no end rich's way, but he as often pointed it steadily away, of praising him, says he never found a better young and Mr. Creeper was convinced that he must plan difman, and that his education does him honor. I came ferently if he would take from the good young man to-day to hear from your own lips whether he was the love and esteem of his worthy uncle. as well satisfied with you as he tells us he is, and I hear and see that which astonishes me. Well, well, appearances deceive, and if we have been mistaken in Mr. Creeper, I shall be most glad to find it out, for his sake and your own. But, with all that, be upon your guard, Mr. Ulrich! See, I am an old man, who has seen and experienced much in the world, and I know how the saying that appearances deceive' often hits the nail upon the head. It may be we have wrongly judged Mr. Creeper, for appearances deceive. But it is possible, too, that Mr. And Order reigned supreme; but there's a price Creeper may have put on a mask, for appearances Affixed to all things here, and he whose soul deceive. Keep your eyes open, Mr. Ulrich! That Will bear the cost may win and wear the prize. hurts no one, and can be of great use to you. Now, we will talk of something else."

It was as the old man had said. Mr. Creeper spoke in the highest terms of praise of the young clerk, and ever after such an interview Herr Breitenbach would glance triumphantly at his old servant, and sometimes would say to him: "Well, Martin, And rules with prickly rods of steel—like spurs who was right?"

straightforward Martin. "God only grant that you Which often lasts the utmost stretch of life; remain right, and I will willingly own myself in the And he who would avoid it, needs must learn wrong. But we will wait for the end. It is not His lesson well and well perform his task. evening until the day is over, and appearances de- His gifts he sets on Himalayan peaks;

The old servant never lost the distrust in his soul, nor did he lose sight of his favorite with his eyes, No matter who performed the wondrous task; and although he could discover nothing tending to For still the ledge he stood upon remains, justify his suspicions, he remained ever wakeful and And others may ascend to where he stoodupon his guard. He loved Ulrich so sincerely that Perhaps gain higher ground than has been reached. he foreboded danger, when to all appearance there For where is he who hath performed a feat was the utmost security.

understood the character of Ulrich's employer. In place of troubling or humiliating the young man, to Who climb high hills will often see beyond which his position afforded many opportunities, he Others still higher left them to ascend. treated him with unvarying kindness, and manifested toward him so much signal favor as to create the envy of the other employees. He entrusted him with the most important business matters, and showed the utmost confidence in his honesty and ability; Who dream of pleasure may not feast upon it. presented him with gifts from time to time, and was unvaryingly cordial and friendly. Sometimes he From out the blessed cup of Life Eternal, rebuked him, but always mildly, for not allowing Must labor carnestly; must sweat and toil, himself any recreation and not seeking some diver- Like those who delve for gold, or dive for pearls; sion for his mind when business hours were over. And like a valiant soldier be content For the young man took no other pleasure but that of a short walk; then he shut himself in his room and devoted the time to reading and the acquisition of foreign languages, which branch of study Herr Breitenbach had recommended to him. But his apologies were smilingly refuted by Mr Creeper. "It is good and praiseworthy," he replied, "that

young man who is seeking to obtain a position in The fountain of sweet peace and calm content, the world should apply himself and try to obtain all | Will bear all barriers down which block their paths good we may run into extremes. Look at other That bound their souls and hemmed or hedged them in young men of your age, my dear Ulrich; without The miry slough of listless lethargy; being indolent or dissipated, they know how to enjoy Whilst those who 're weak in faith, nor dare aspire the pleasures of life, especially of society. You stand alone, and allow your youth, the best time of your life, to pass by without enjoyment. I do not In crazy folds, worm-eaten and decayed, mean that you should become extravagant and fond of pleasure, by no manner of means. But you must Ulrich told his adopted father of his desire and | go into society, learn to know the world and appreciate it. This is of as much consequence to a merchant as the knowledge of business and of foreign languages, for he cannot do without this knowledge of the world. I mean well with you, and therefore I frankly tell you that I have heard opinions of you that have annoyed as well as saddened me. Those of your own age, your companions in business, think you a reserved, penurious and haughty being. No one knows better than I, that this is unfounded; but it is believed by many, and that must prove disagreeable not only to yourself, but to me and to your kind adopted father. Shame on the calumniators! I ory with you, and yet appearances are against you. Every one knows that you have money at command, as much as you desire, and yet you retire from every one. Indeed, my dear Ulrich, for vour own sake you must put an end to such rumors, and that you may come and go unhindered, I give to you the house-key. Go into company sometimes, and once in a while to places of amusement: to the theatre, to balls and concerts; in short, live like other young people, and you will be met with affec tionate regard and cordiality; whereas, now, your society is unsought, you are almost avoided, and made sport and calumny of behind your back."

There was some truth in Mr. Creeper's speech, and Ulrich, who had noticed the strange manner of his companions, thanked the merchant for his good advice, and promised to follow it.

Mr. Creeper having added a few more pressing admonitions, returned to his own room, sat down in the comfortable sofa corner, smiled sarcastically and

murmured unto himself: "That will do the work! Once driven into the whirlpool of life, surrounded by frivolous and vicious young men, who will soon approach him when they sorry the fortunes of war are against him, and that find how much money he has to spend, he cannot he has gone down in the heat of battle, unvictorious." long withstand the temptation. Unacquainted with the world and its many baits of folly, he will fall from step to step, if no one is by his side to warn him. The plan is finely conceived and must succeed. kindness and indulgence, I shall stand free and imwealthy Herr Breitenbach!"

Ulrich, meanwhile was too pure-minded and too the business circles in which Martin was known, unsuspicious of evil to see the snare that had been and for two or three days almost every other person prepared for him. Without a doubt he followed the you met had something to say about it. The ordiadvice given him, and sought a more friendly inter- nary way of referring to the subject was in these course with his companions of the desk and counter. words: "Poor Martin, I hear, has gone down again" He went into society and tasted the cup of social And not a few responded, "He's reached the bottom pleasures; but he only tasted; for his pure heart, of the hill this time, sure." Some pitied; some pious disposition, and gratitude towards his adopted blamed; and some spoke harshly and angrily—the father, shielded him from all excesses, and from the latter were of those who lost by the failure. I felt fall from honor on which Mr. Creeper hoped to exult grieved for Martin. It was a sad ordeal for a man and gain his point. Often, at the dead of night, of right feelings to pass through. the master of the house crept stealthily through the I did not meet him, except casually in the street, chambers and corridors toward the room in which for some time after his failure. But passing his Ulrich slept. Lifting up a curtain, he would gaze store one day, and seeing it closed, as a sign that he through a small window, with darkening brows. had given up business, I felt it a duty that I should Hoping always to find his bed vacant, he was always not hold myself aloof in this his day of trouble. So

me, and that he gives me so much to do is a proof of out after ten o'clock at night; and he slept soundly while Herr Creeper deemed him away among some "Hem!" murmured the old servant, "it would be frivolous and intemperate assembly. He would re-

> Several years passed on without bringing any material change to any of the persons connected with

[TO BE CONTINUED.]

Written for the Banner of Light. MAN HIS OWN CREATOR.

BY GEORGE G. W. MORGAN.

Man is his own Creator, and can be Whate'er he listeth, and whate'er he craves He may attain—If he pursues the course Decreed since first the world from Chaos sprung There 's law for each and rules for all to learn; Who studies and obeys them will be sure To gain the guerdon that he hungers for.

Who would be wise is dilligent to learn, Forswearing all things else, with other aims. Life is an art that is not often learned-The world's a school where Want's omnipotent, Drawn out, and punishes for slight mistakes "Until now, you are right, sir," replied the With vigorous arm ; whose blow retains the smart, Who stumbles as he walks most often falls, And he who falls is lost; who stands may rise; What has been done may be achieved again. Who has received the world's applause therefor It seemed, however, as if Martin had entirely mis That has not in his heart, at least, declared, If 't were to do again he could improve Upon it, and excel his first attempt.

> Let him who covets wealth adopt the rules Laid down to gain it; they're as plainly drawn As sun at noontide on a summer's day. They stare at honey oft that may not sip. But those whose souls are fainting for a draught To bear ungrudgingly a soldier's woe; Must bear the brunt of many hard fought fields, And show a dauntless mien, calm, undismayed 'Gainst all the shapes that Evil may assume.

Though every rose is studded round with thorns And roads filled full of jagged rocks and stones And every stream polluted with rank weeds. Yet those whose souls are worthy of the prize: To reach the heights their panting souls survey, Will still remain like timid sheep pent up For the rich pastures which they see beyond. But dare not venture to break down and gain.

UP HIGHER.

Down again!" I heard remarked, in a half-nitving, half-complaining way.

" Martin ?"

"Yes; he's tripped again." " So I heard this morning."

"Tripped, and gone down with a heavy fall; so heavy that I doubt if he ever recover himself again. "I'm sorry for Martin," said the other. "He

has always impressed me as a well-meaning man." " Yes, well-meaning enough; but something more than well-meaning is required for success in this world,"

"A spice of cunning and shrewdness, not to speak of reguery."

"Shrewdness is required, and forethought, and a number of other qualities not possessed, I think, in a high degree by Martin. As to the ounning and roguery, they may succeed for a time, but they always outwit themselves in the end."

"Poor fellow! Be the cause what it may, I pity him. He's tried hard to keep up. No man could have been more faithful to business, so far as the devotion of his time and his active attention were concerned. He deserves a better fate."

" How will his affairs settle?"

"Not particularly well, I hear." " Does he show a hand?"

"Oh yes." The answer was without hesitation. "I might have known that from what I knew of the man.

"I don't believe Martin would hold anything back. He always impressed me as a man who would pay to the uttermost farthing. Poor fellow I I'm

"Yes, gone down, gone down, unvictorious," was responded in a tone of pity. It was the first intimation I had of Martin's fail-

ure in business, and I was pained to hear of his My uncle will discard the fellow if he becomes dissi- misfortune. I knew him very well, and held him, pated and vicious, and I, having always shown him as a friend in high personal regard. The testimony which had been borne in favor of his integrity was maculate of his faults, as the only heir of the in agreement with my own estimate of his character. Intelligence of this failure soon spread through all

disappointed. Ulrich had made it a rule never to be I called at his house one evening. When I grasped

not come through this trial without great suffering. sive every moment. He had the appearance of a man who had come re-

cently from a bed of sickness. "How are you, my friend?" I asked, as we sat down together.

"As well as could be hoped for," he replied, a feeble smile touching his lips with a ray of light. "Cast down, but not forsaken."

"This is one of the troubles that is hard to bear,"

said I. "Yes, but, as in all other troubles, our strength is as our day."

"I am pleased to hear you say that," I remarked. "I should be sorry, indeed, if I could not say it," that is unseen but full of strength."

"And so your strength has been as your days,"

"Yes; or I should have perished among the floods. evident."

asked, during our conversation.

"Yes," he replied, with such confidence in his voice that I said, with some carnestness.

"Then why did you not use the means?"

"Simply because I could not satisfy myself that they were the right means. You shall hear and judge for yourself.

Two months ago one of my customers, to whom I had sold rather more freely than my judgment af- prepared to answer without hesitation. terward approved, failed. It was only a few days before the notes which I had received in payment, came due. These notes had been discounted, and I was thrown upon the street as a borrower on most disadvantageous terms. Another loss, following quickly on this one, alarmed and bewildered me. Twice before I failed in business, and now this norance.' dreaded ordeal, more painful than death in my imagination, looked me in the face again, and I grew and that. Caught at one expedient and then anoth- words, 'Stupid fool!' er; dropping each in turn as of little promise, or as indefensible on the score of honest dealings.

While sitting at my desk one day, searching to his face. about in my thoughts for a way of escape from the difficulties that environed me like a steadily approaching wall of fire, a real estate agent, with whom I was well acquainted, came in and said to me, in a confidential way :

I know where some money is to be gained, Mr.

'Money is a very desirable thing,' I answered. And not always to be picked up in the street,

'Not so far as my experience is concerned.'

'Or mine either. Well, as I was saying,' he went on, 'I know where some money is to be made. Would you like to join me in making it?

I answered yes, without hesitation; of all things, money was what I then most wanted ; and asked for a statement of the ways and means required.

'In the first place,' said he, 'can you raise three or four thousand dollars within a week ? I said yes, if the amount was only needed tempo-

rarily; if for permanent investment, no. 'It will only be needed temporarily,' he answered,

as bait for taking a big fish.' And he smiled in a way that did not strike me as pleasant.

There is a piece of wild land in the interior of this maiden sisters, who long ago were sick of paying hap lost my way, never to find it again. It is better, taxes on property that yielded no income. The tract | far better, I think, to walk in the right way, even if includes nearly two thousand acres, and was bought it be with naked feet, than to tread on soft velvet be had to day for three dollars an acre. I know the at last." parties who own it, and they are now, as they have been for years, anxious to turn this property into money, which can be invested and insure an annual interest. They are advancing in life, and prefer a sense, be called a misfortune, but a trial in which present certainty to large hopes in future. I have known of the existence of this property for some time, fish in your soul, and thence a new birth of higher and have had itching fingers toward it, because I and more heavenly principles. You were brought felt certain from its location that it must contain into a strong temptation, in which good gained a valuable mineral deposits—coal or iron. Last week victory over evil; and you are a truer man for the ran up into the region where it was situated, and fierce struggle and contest." getting a skilled man in the neighborhood, spent two days in a careful examination of the entire tract. Coal crops out in many places, specimens of which I brought away. It proves, on testing, to be of superior quality. Moreover, a railroad is now in the lower or up higher? What would you have done course of construction, which will pass within three miles of the land. Why, Mr. Martin, this whole have clutched eagerly at the golden opportunity tract could be sold for a hundred thousand dollars which came with such tempting smiles? or, like in an hour, if its value was known in the morket as Martin, risked the fire? If you are a man looking I know it. Now what I require, to gain possession, is heavenward—and doubtless this is so-let the questhe money. But, unfortunately, I am poor. I know tion come home; it may give you a new conscioustwenty men who would clutch at the opportunity of ness of your own state. In the mirror of his scruiolaing me in the purchase and put down the cash pulous action you may see a reflection of yourself. at word; but I'm afraid to trust them with my secret. And this is why I come to you. If you can furnish the means required, one half the land is yours. I have already seen the old ladies, and they ity and magnetism, which are not only the Father your interest in a week for fifty thousand dollars!'

got rioh on paper twenty times a year, but a cool, hrewd person, who understood entirely what he was about. If he had spent two days on the property referred to, in company with an expert, the report he made as to coal deposits might be fully relied upon. Here, then, was a way of escape made plain to me. I had but to raise the sum of three thousand dollars, which my credit would enable me could make its value known. I was on the point of from which all perceptible goodness flows. thanking him for the offer of a share in so promising an enterprise, and saying that I would go in with him of course, when this question came into my

· Is it right to take advantage of the ignorance of these old ladies, and get possession of their property at a mere tithe of its real worth?'.

endeavored to put it out of my mind. But it kept W. Beecher.

his hand and looked in his face, I saw that he had repeating itself, and growing more and more intru-

'What do you say?' asked the man, breaking in upon my long, hesitating silence.

'In one hour I will give you an answer,' said I. This would afford me time to look at the subject on all sides. The temptation, under the dreadful pressure of my circumstances, was very great. In either of the previous ordeals through which I passed "Not forsaken. I trust," he answered in a firmer I would have yielded with scarcely a struggle. But I could not see, now, that a way of escape like this was defensible in any clear aspect of Christian morality. It was taking advantage of my better information to obtain valuable property for a most trifling consideration. Would this be in harmony with the Golden Rule? Would there be justice and judgment in the act? Was it a deed that any good he answered, still gaining steadiness of manner. conscience could bear onward to the closing of life, We look forward to great trials with a shuddering and not feel its pressure as a burden growing sense of fear, because we are conscious only of the heavier and heavier? As I dwelt on the subject my feeble power of endurance that may be called our mind grew excited and eager. On the one hand own. But when the trial comes, and we go down was inevitable ruin-my affairs were so near a crisis amidst the rushing waters, in fear and shuddering that hope had given way; on the other, a fortune lest they overwhelm us, we find an arm to lean upon as large as I had ever asked for lay within my reach, and I had only to put forth my hand and take it-only to put forth my hand and save myself from disaster and my creditors from loss. Then came my additional argument that my refusal to accept That I sit here, and talk with you as a man to his the advantage would not prevent the old ladies from friend, clothed and in my right mind, makes the fact losing this property. Some other person would be found to take my place in furnishing the cash re-"Could you not have prevented this disaster?" I quired, and so the land would pass to new owners. But this did not satisfy me. It was the old falso argument in favor of appropriating another's goods because they were doomed to be stolen by somebody.

In an hour my tempter returned. 'What's the word, Mr. Martin?' he asked, looking at me so confidently that I saw he was in no doubt about my acceptance of his proposal. I had settled the question, after a severe struggle, and was

· The thing seems promising enough,' said I: but I have concluded against becoming a party in the transaction.'

· Why not?' he asked, looking disappointed. 'Plainly,' was my answer, because it has n't a fair look. Advantage will be taken of another's ig-

The man's face betrayed an instant angry movement of his feelings, and he muttered something in

faint with heart-sickness. I looked eagerly this way an undertone, in which my ears seemed to detect the 'And you are really in earnest?' said he, scarce-

y seeking to hide a look of contempt that was rising

'I am,' was my firm answer.'

' Good morning !' He threw the words at me with an impatient im-

pulse, and left me on the instant." "Did he find a less scrupulous individual to join

him?" I asked. "Yes; and what is more, the purchase of the land

was made, and it has since been sold to a company for some fabulous sum-two or three hundred thousand dollars. I believe." "Half of which would have been yours?" said I.

"Yes," he answered, without change of tone or manner.

"And instead of being down in this low, dim valley, you would now be on the sunny heights of pros-He looked at me for a little while without answer-

ing. "Have you, at any time, regretted that decision?"

"Not for a single instant," he replied. "After the temptation was over, and my mind was able to rise into a clearer region, I saw the transaction in such a hideous aspect, that I almost shuddered in Explain yourself fully, I now said, and he went thinking of my escape. Ah, sir, there are greater evils than poverty, and higher good than riches. With that sin upon my conscience, I would have gone state, which has been owned for years by two elderly down into regions of doubt and darkness, and mayoriginally at one dollar and a half an acre. It can in passing along the road that leads to destruction

"Better? Yes, a thousand times better!" said I. with ardor. "This fall, then-this going down, again, as the common saying is-cannot in one there might come a death of something evil and sel-

"I know not how that may be," he answered. "I only know that I have a clear conscience; that in The result more than confirmed my expectation. the fire through which I have been required to pass, I have not let truth or justice go to the flames."

How think you, reader? Had that man gone down under circumstances of like trial? Would you

The great ruling principles in Nature are electric-

are ready to sell the property for six thousand dol- and Mother of the universe, but the all-creating, suslars; one half cash, and the balance in six and taining and protecting power of the wondrous and twelve months' payments. The thing must be done innumerable worlds which roll in perfected majesty quickly, or they may got an inkling of the truth. and sublimity in illimitable space, this mighty power What do you say, Mr. Martin? You can sell out being manifest in every material atom in the universe, and the spirit of that power only in man, the Now this man was not a scheming visionary, who great God-representative. The only religion for man is that given by the "medium," Jesus of Nazereth, which is comprised in acts as well as faith; in loving truth and rightcousness with all the heart, mind and strength, and our neighbor as ourself; always abounding in charity toward our fellow man, forgiving his trespasses against us; and whatever we would that others should do to us we should do even so to them—the highest perfection of character to do, and hold my portion of this land until we in man being the only acknowledged Divinity, and Boston, Sept. 26, 1861.

Good intentions, as they do not justify misconduct. so neither do they excuse or even palliate it. It is not enough for a man that has done wrong to say, My intentions were good." If they were how came you to be doing wrong? If your intentions were right, how does it happen that you did not do You have been deceived, blinded, and led

Weltten for the Banner of Light. THE MURMURING BROOK.

DY LITA II. BARNEY.

It sings to me the same old song it sang in days gone by When Life was but a pleasure-sail upon its luliaby, And though within the years since fled full many changes be,

Yet now it sings the same old song that then it sang

Its gurgling waters take me back to days of merry youth. When all of life was diamond bright with stones of sparkling truth,

And in my future I could see no signs of gathering storm,

But thought the world would always hold me to a I piled its pebbly, laughing way, with chip, and stick,

and stones. And frolicked with companion gay, to see them hurrled

Just so, since then, I've often dammed my own life's

channel up, But life is onward ; every day fills up its own deep cup.

Flow on, sweet brook, thou bring'st to me both mem-

'ries sad and sweet, But for the sake of olden days thy merry sound I greet; I'll lay upon thy grassy banks beneath the beechen tree, And glory in the happy songs that thou shalt sing to me.

Pulnam, Conn., Sept., 1861.

SPIRITUALISM:

SCIENTIFIC RATHER THAN THEOLOG-IC, THE DEMAND OF THE AGE.

An Address delivered by J. H. W. Toohey, before The National Convention of Spiritualistic Lecturers," held in Oswego, N. Y., August 16th, 1861.

Friends and Co-Workers-Experience in testing the sincerity of Spiritualits and Agitators, has demonagain and anew the need of converting " the ology? to Science, and "roligion" to Civilization. The progress and results of our popular education have also convinced many that it is not enough to superficially convert men and women to agitation-see ing the age is discordant with, and disorganized by multitudinous issues. These and kindred convictions have brought us together, that we may strengthen the bonds of fellowship, colarge our conceptions of Spiritualism, and improve our methods

for its popularization. These demands grow out of the fundamentals of the "spiritual philosophy;" for, having learned the wisdom of "death," the mind is anxious to know the value of life. "The people," too, demand a philosophy as catholic as the sun, as positive as laws of Nature," and as practical as the needs of daily experience. A philosophy thus constructive will enable us to teach, and man and womankind to enjoy the benefits of science, the dolights of freedom, and the transports of social harmony!

Encouraged by previous labors, and enriched by the aspirations of the mind, the ministry of spirits, the progress of ideas and the integrity of reformers, we may, without being presumptuous, hope for further and more harmonic progress. To effect this, we can labor individually in the social circle for the cor-rection of the "unfinished work of our fathers;" and, as members of society, we may live in tolerant intercouse with many of our so-called "religious" teachers; but as reformers and livers of the truth, we need a gospel of positive, practical knowledge. Many of the sins of our ancestors (both of omission and commission,) may be excused, as they knew next to nothing of the earthly splenders of a healthy and harmonic life; but we, seeing the evils of their ignorance, must free ourselves, and, as far as possi-ble, the minds of others from all theological bondage.

To this end we must work, as well as think, and educate the body as well as the mind, though to do so is neither easy nor convenient at all times. Temptations to compromise with "public opinion," grow up with our surroundings; while a desire to conciliate a popular church and a more " popular theology," meets the mind and too often corrupts the spirit in the every-day relations of life. Too often the love of fame, and the desire to succeed in business, mars the otherwise fair proportions of the spirit, to our great hurt and the injury of the cause we love.

Indood sine coonsional the native strength and majesty of their spirits, or-dained, though self-elected, to the work of teaching. They are the "representative men" of human history, and stand mentally and spiritually above the millions of the age, as the physical mountains rise up from their surrounding earth. Affinity of spirit preaches in behalf of the rights of private judgment. and comprehensiveness of mind, bring them into nearness and dearness of relationship with Nature hope, or charity, suggests the "articles of belief," and and its infinite soul! They catch the first glances the old dispensation; like the tops of the tallest or life being "not of this world," but by way of commountains, that glow with the golden light of the morning sun, they reflect the splendors of "the heavens" on the thoughtless many in the valleys of life. As such, they have a local habitation and a God to man, it ignores the authority of Reason and name" among the stars of Humanity-being spirits quarrels with the conclusions of Science. It preaches of beauty and joys forever-witnesses for the past and prophets of the future!

Many of us will come between these extremes of character, being neither of " the heaven—heavenly." nor of "the earth-earthly," but children of the age, and learners one of another. For in emulating the rich, we bestow upon the poor, hoping to equalize extremes. And thus we will have to re-cast and spiritualize the assumptions of the "saint," the conceits of the reformer, and the "loves" of the worldling. The desire to do this may give us place in the school of reform; but nothing short of its actualization will make us an active power among the controlling and constructive forces of civilization. To the vanguard of equalizing and constructive

Aspirations thus broad and comprehensive may be deemed prosumptuous, by detracting men and not tious. No wonder persecution and orime have markover wise women; but the truly educated Spiritualist, knowing the Infinite writes its approval on the spirit of the daring door, " hopes on, toils on"-the more, since on the earth and in the spheres all honest and sincere efforts work together for good.

It is not presumption, therefore, but a noble necessity, that prompts the mind to emulate "the and improve upon their labors, however infe-"We change to angels by degrees," and rise to the dignity of wisely knowing and rightly doing, only by virtue of education and experience.

These general reflections are pertinent to the pur these meetings, if I comprehend the intentions of the Committees. The published "call" in- tizes with Inspiration and Religion-the latter with forms us, that "the present agitated state of the public mind in relation to Social and Political Institutions, as well as to Religious and Theological Ideas, to and through minds thus educated, until each genemarks a transitional period in the world's history of no ordinary moment. The Old is passing away; the passed from individual to national appreciation, and New is struggling into birth. It therefore behooves became the acknowledged teachers those who are called to be Spiritual Teachers, that they be qualified to lead the way to a new age of of truth. Tolerance sprung into life for differences Wisdom and of Harmony-to the inauguration of of opinion, and made catholic the understanding. both a more vital and practical Religion, and a more Knowledge thus became a power, and men learned just and fraternal Civilization. Anything less than to love the true, the beautiful and the good. Exthese will fail to meet the demand of the time and panding thought developed ennobling connections, the promise of the opening era."

all of which are significant to some individuals-if perience having authorized the conviction, that "the not fundamental to progress. This being so, I ask, natural was first, after that the spiritual." Who among us is qualified for these things? Who is able to classify the wants of the age, and capable of supplying the demand? Or where shall the as in an orderly universe. Time and the Ages became

might be given, but the members of a reformatory Orderly, as the labor of the time, was for the learner

Convention may be excused, if remembering the crimes and cruelties of "church and state"—and with an honest dislike of "authority"-they think and say, let each individual answer to, and for himself. divine for his own well being! Each mind should be a law unto itself, the spirit being rich in good gifts. But if not, let those who are "weak," seek the aid of ministering and guardian spirits, whose manifestations and inspirations make vital and vocal the intuitions of the mind, tranquilizing the affections, in softening the issues of life.

The frequency with which these and kindred responses are uttered by members of the spiritualistic family, fully attest the supposed resources and strongth of such persons, giving sweet assurance of sympathy and friendly aid in the hour of need; but they do not meet the issue, nor suggest the method for educating the harmonic and constructive teacher.

Inspiration may aid intuition, and for a time illumine the mind; but, without knowledge, fallibility and uncertainty must ever accompany the judgments of men. Ignorance may be native, but it must be eradicated; for certainty and rest attend the development of positive knowledge. Evidence accumulates from every department of society and life, demonstrating the need of knowledge. after nursing into life, gifted and enthusiastically commissioned teachers, testify for knowledge! And last, but not least, the hopes and sorrows of the mind; the health and sickness of "the race"-like the revolutions of nutions and the rise and fall of empires - attest the insufficiency of inspiration, "Revolation," and testify for knowledge !

Sincerity will stimulate thought, and enthusiasm will strengthen resolution, making the mind superior to circumstances: but neither can save the mine from being ignorant, nor the body from the consequences of wrong doing. Feeling, though ofttimes near akin to inspiration, knows nothing of the calm and harmonic order of Nature; and though it prompts the sensitive to do and dare, it is but to repent and suffer. And thus it must continue to be, so long as the mind believes in and relies on "theological providences"-so long as the mind is led by

"impression," and not fed by knowledge!
A brief survey of our "religious" experiences
will illustrate the evil of believing exclusively in the wisdom of spiritual agencies, for belief has been the watchword of all religious associations, and is still deemed the only reliable bond of fellowship. A blind veneration and an ignorant conceit, not knowledge, have authorized this assumption, and vitalized alike the worst and the best phases of "religious worship." Their prominence in human experience has colored the past, and still keeps in being ceremonies no longer real. They demand for this end one seventh of all time, and nominally set it apart in the interests of "theology" and the Church.

Protestantism, with a ministry of thirty thousand en, and Romanism, with a priesthood more powerful, (though nominally less in this country,) vindi-cate their claims, magnify their importance, and enforce the forms they have developed. If interrophi-the gated as to the significance and value of those claims and pretensions, "the Church" gives differing and conflicting answers.

Thus, the Roman Catholic being primitive, prides itself on being apostolic! It is exclusive and authoritative; and if the priests are to be believed, the only reliable form of "historic Christianity." It is content to be stationary in time, because a finality in Heaven." It ignores progress and assumes perection! It punishes all dissent, by virtue of "the Holy Reman Catholic Church." It makes obedience the first, and devotion the second virtue, the intellect nor science having "neither part nor lot in the To doubt the authority of the Church, the matter." purity of its officers, or the wisdom of its ceremonies, is a crime—if not "a mortal sin"—for which atonement must be made. The intellect being "carnal," philosophy is profane; both needing regeneration and saving grace, to free them from the taint of "Nature." Are these doomas considered unworby "revelation," and beneath human dignity? For all such, it has coromonies most imposing and dramatic. The language of its songs and provers is earnest, emotional, and venerative; while Art ministers to, and makes its "forms" resplendentall of which invests architecture, music, painting, statuary and dress with a sacredness not their own -making them ministering spirits in the service of the marvelous! But "the conclusion of the whole matter" is prayer and confession: atoning for imaginary sins, and growing vain over imaginary virtues -thus making progress in Science, Philosophy and general Reform, impossible!

Protestantism is both a protest against, and an mprovement upon phases of this "religious" development. Nevertheless, the "Orthodox " Protestant. like the Roman Catholic, derives his authority from the Holy Bible, and the Ancient of days. Professing to respect individual convictions, the Protestant minister condescends to address the intellect, and preaches in behalf of the rights of private judgment. hope, or charity, suggests the "articles of belief," and authorizes the "creed." Confessedly, this logic has of the new era, and retain longest the best phases of little in common with science or philosophy. History pensation, it is all powerful in dogmatic theology. It develops mystery and culminates in paradox; for, while professing to explain and vindicate the ways of modesty, but oscillates between catechisms and dogmatisms-being over-wise in its own conceit.

. The Church, accordingly, is the only reliable medium of progress, and the Bible, the creator of civil and religious liberty. Assumption is bad argument, but a necessary policy, when the interests of theology good, we correct the bad, and in receiving from the required the minister to magnify his office-the more, since Jesus declared the person to be "a thief and a robber," who should chose any other medium of salvation than the Church-a judgment considered true and righteous by the Protestant par excellence as well as the Roman Catholic.

Thus Protestantism, like Romanism, culminates in a mythical church, an aristocratic priesthood, and a dogmatic creed-and all by virtue of a preternatural theology, which, while it had the power to inright, is a pre-eminence to be obtained only by conse-oration of toil to heroic and reformatory labor. man is anti-natural, anti-progressive, and superstied the legislation and government of these religious bodies. No wonder cant and hypocrisy mix with the better convictions of the saint, since superstitious fears affright the imagination and enfeable the mind.

If Spiritualists and reformers have learned to deplore these results, it is because progress has gone on outside of the Church, and in defiance of the rior the matter and manner of the teacher may priesthood. Earnest men and thoughtful women were forced to respect Nature and doubt theology by virtue of intuition and their own experiences. one is native to, and talismanic of the aspiring mind; the other grows with time and expands into knowledge, and both unite in Truth. The former affini-Nature and Science, and all harmonize in Wisdom.

These elements of a Catholic Anthropology spoke ration acknowledged their power. Facts and ideas of the mind. Working for good, they established the immutability and modern knowledge became more serviceable than Thus, from general and particular standpoints, we ancient conceits. The relations of time, rather than are brought face to face with the age and its issues, the "things of eternity," became eignificant ex-

Thus growing, the mind ignored an arbitrary God and "a depraved human nature," as abortions pirant commence, how proceed, and when leave off? sacred, rather than particular dispensations. Each To these questions many and conflicting answers generation came orderly and equitably into history.

of the day. Equitably, because work was for all, —the former in substituting the mechanical forces of and none should be pensioners upon the dead.

in their day and generation, infidels, atheists and commonly united thereto.

The error is an old one, and when Theodore Parroads and telegraphs—the genius that invented, and ker was yet a young man, feeling the absurdity of the course of t

most liberal of nations, and the most practical of Indeed, it seems impossible to apply pet phrases to people. In the order of Nature and "the course to people. In the order of Nature and "the course to Indiced, it seems impossible to apply pet phrases to people. In the order of Nature and "the Infinite, without dissent from the thinker and sold indiced, it seems impossible to apply pet phrases to people. In the order of Nature, and the herald of the Progress, and the herald of the Future. Its students and ministering spirits teach in the name of Nature, and the herald of the Future. They are positive by and by the authority of Law. They are positive by virtue of facts, and universal because of principles, They feel grateful to the Past while deploring its the Bibles and theologies of erring men. Working as Protestants, they believe in the real Catholic Church, and make Protestantism consistent with philosophy, science and progress. They place the individual above bibles, oreeds and institutions, the spirit being progressive and immortal.

The popularization of fundamentals like these sufficiently indicate how far we have removed from the theologies of "the Fathers,"-but does not indicate the affinities of Spiritualism, for the detail and minutia of science. And it is just here our philoso-phy is weak, and our reaching defective. We need, therefore to be critical with and among ourselves, for vain conceits and crude individualisms often characterize the teachings and practices of the so new faces, and are all the more injurious for being alled "spiritual philosopher." An egotistic Spiritualist is no better than a dogmatic Saint. Both may be the natural expressions of their times, but abused feminine with more discrimination and inike all over ripe fruit, both should be got rid of as oon as possible

To correct these phases of character, Education must practicalize the suggestions of intuition and the dictations of inspiration. Together they give balance to the mind, as the hands and feet give proportion to the body, but, divorced, extreme follows, and they antagonize each other. Thus the ascetic lover of God is often a good hater of Humanity; the worshiper believing the soul deprayed, declares natural goodness" "filthy rags." The atheist, seeing nothing of an "Almighty" in Nature, often finds "gods among men." This here worshiper many faces as there are tongues that take her name of reform. The Churchman ignores science, and calls its philosophy materialism; while the scientificist repudiates the Church, and declares theology a superstition. And yet these extremes are but the natural proportions of the grand idea, when united

The Spiritualist, like his ancestors, has the weakness of extreme, for the majority still delight in the wonderful and the marvelous, to the disgrace of science, and the injury of progress. True, the Spiritualist, unlike the Churchman, can plead youth, inexperience and defective education. We know the majority of them have been too busy in vindicating the facts of spirit-intercourse, to develop systematically and in detail the application of principles Time and opportunity are necessary to study the science of forces and the adaptation of things.

These extenuations, though proper in their place These extenuations, though proper in their place, ner of interrogating too plainly show the presence should not blind the mind, nor make it insensible to and power of authority. And naturally enough it is present needs. So thinking, I ask what is the remody, and where are we to look for the Saviour? I answer, first, in the capacity and energy of the indi-vidual; second, in the power of knowledge to edu-indeed if the mind outgrow the power of credulity in answer, first, in the capacity and energy of the indicate; and third, in science, the infallible guardian centration and unity of mind and knowledge, every of spirits, and the many phased expressions of life.

The importance attached to individual capacity it. and education of character, by most Spiritualists, means of education.

Now without calling in question the sincerity of intention to undervalue the power of spirits in their ossess to sustain the assumption. And until such vidence is presented, there is no rest for the inquiring mind on these points outside of the certainies of Science.

Am I asked what I mean by Science? I answer, Science, in a comprehensive sense, is classified knowledge and demonstrated truth. Its foundations are acts; its fundamentals, principles; and its finalities, laws. It commences with "the infinite little. and ends with the Infinite good. Its head is cool, but it judges with a righteous judgment; its heart is non-personal, but it loves with an impartial affection. In its right hand is justice, and in its left inegrity. Its movements are equitable, for its goings forth are on the legs of utility and economy. Its and spiritual, and ever truthful in all. Nothing can corrupt it not even the priesthood. It will not lie for the "Bible." nor bear false witness against a sinner." "It is the same to-day, yesterday and orever."

In brief and in general, science is thus significant and reliable to all acquainted with its teachings, and should therefore be the standard of appeal in all disputes. But in order to strengthen the inducement, I and teachings.

1st. "Gop"_It is "no new thing under the sun" for the reformer to be accused of irreverence. inasmuch as he or she comes to transform the deformed, and correct, rather than venerate, existing institutions and customs. The Spiritualist, therefore, in of circumstances" than an intentional offender. In children, all such should be consistent with their own teaching, the more, as the Spiritualist is expected to incorporate the best phases of religious culture with the most truthful revelations of science and philosophy.

If the teacher therefore believes in an Infinite intelligence, and uses the word "God" as a synonym, there should be no confounding of terms, as it leads to confusion of thought. Without this corrective there will be "gods many and lords many," but no Infinite, Positive Intelligence. The more, since Man tends to make "God" in his own imago-a generalized individuality. History in every age nation illustrates this anthropological fact, and by virtue of the same law, every generation improves upon its predecessor and corrects in part or in whole the misconceptions it finds. The teacher may be supposed to know the difference between personal conceits and logically defined ideas, but here, as elsewhere, capacity and genius fashion, and education colors the idea

Naturally enough therefore, some Spiritualists vishing to get rid of a "theological god" and a Man Doity," have gone so far as to ignore "the the Ancients for the Moderns, I learn from Hufe Divine Personality," and speak and write of Deity land, a learned German physiologist, and Erasmus as a "Grand Principle." But this, with many liberal thinkers, is both unphilosophical and irreverent

nature for the Divine Mind, the latter in presenting For this growth and expansion of thought, we are such substitution as worthy of adoration. The cor-indebted to echolars, philosophers, men of science, rection intended has this good, however: it divests and men of letters, many of whom were considered. Deity of sexism and partiality, two mental abortions,

the energy that keeps them in motion. Thanks to making Delty masculine, and wishing to correct the all, and other unmentioned, but not forgotten agents common custom of religionists, he wrote of and adand members of the Scoular army, whose workings and pleadings have enriched life and established the power of civilization, while doing the will of trade, improvement, since it is neither consistent nor logibusiness and commerce. Thanks to the propaganda of Anti-slavery, Woman's Rights and Socialism; for Science and Philosophy require a Unity. A. J. Bayes aided in liberalizing the Mind, establishing Equity only highest a Descript the large from the party of my liberty a newer in the large from the party of the large from t Equity and making Liberty a power in the land.

Into an Age thus enriched, blessed and liberalized, and Mother Nature," which is deemed defective for Spiritualism has come, to add to the culture of the

2d. NATURE—Theologians having always had a poor and rather rascally opinion of our earth, were expect-

ed to write and speak of Nature in loose, slippery and errors, and honor Religion while separating it from disrespectful terms; but something better is expected from "Philosophers" and Reformers. As yet the progress has been slow, and the improvement superficial, for Nature -- life-giving, life-supporting and life-protecting Nature—is pressed into the service of every thinker—tinker, world-mender and worldbender—that appears on the reform platform. The frequent and conflicting uses made of Nature in much of our lecturing and writing has created a de mand for fixed conceptions and clearer definitions. Without this, correct thinking is at an end, and actual knowledge impossible. Having seen the folly of declaiming about "God,"

it will be a good if we abstain from a like weakness in the name of Nature. Old foes often reappear with new. So it is hoped that Spiritualistic and reforma tory lecturers will speak and write of that much creased practical respect. The house of Nature, like the house in Heaven, has "many mansions," each department of which has its own particular excellence, and should be spoken of accordingly. Nature no doubt is "perfect," but this general conviction should not seduce the mind from observing phenomena, and thinking deeply on the habits of "Things," for (to use the significant language of Dr. Rush) many faces as there are tongues that take her name loves Humanity, and is oft devoted to the interests in vain. If Nature is to be the Canaan, she must be so by the single instances she produces. If her excollencies are scattered over the species, it is Art (and Science) that must collect them into individu-

3d. AUTHORITY -It may be owing to "the insolence of office, the law's delay," and the tyranny of Church and State, that Spiritualists generally are sensitive to leadership and government; but whether owing to these or other causes, no class of persons can be found more quick to resent any and all assumptions of secular authority; and yet when dealing with Spirits and Mediums there is a tolerance and passiveness to their dictations, which in many, many cases would be mirth provoking, were it not for con-sequences. Even when the Circle is cheerful, and the interrogator is on "easy terms" with the communicating Spirit, the questions asked and the manso, considering the nature and tendency of new loves and old habits. The theologic spirit has been so promone generation. Nevertheless, correction must come of the mind. Those, when harmonized in the spirit, for very many need emancipation from the authority and organized in the life, become the Saviour of the individual. And be it romembered, that in this conthought here and worse consequences hereafter; for if kind and quality of experience is comprehended; it the life we now live has to do with our future probeing alike friendly to human nature, the ministry gress and happiness, none but the wisest and best influences should be permitted to color and fashion

That this life is fundamental to the next we are renders it unnecessary to urge the value of the one, nearly all agreed; that this argument is predicated or the necessity of the other; but when we ask, who on the general testimony of spirits and mortals is shall be our Teachers and Educators? there is need well known; and yet how poorly we estimate the for a better understanding. Many will have it the mission of the earth life! The growing sense, how-spirits are the only competent guides; and not a few ever, affirms all "influence," "authority" and "conmediums have represented their spirit-friends as trol" injurious and pernicious that weakens the prohibiting them from reading books, attending lec- gen ral health. This expression of sense is owing to tures, and in every way preventing the use of other the fact that delicate and sensitive women becoming mediums and public speakers, are often taxed be-Now without calling in question the sincerity of yond their strength. They are expected to talk in the persons making these statements, and with no private circles, travel, and fill public engagements under every variety of condition and circumstance. ministry of Love, I must say we need very much Men as well as women become victims to over-work more and a great deal better evidence than we now — to the great injury of their physical integrity - to the great injury of their physical integrity and general usefulness. Doubtless the desire to please "the friends" and the ambition to aid progress, with other personal peculiarities, help to develop this condition of things, but after making full allowance for these and other idiosyncracies of mind and hady, much must remain with the spirits and the control and authority they exercise over their

I say this advisedly, having learned from trance mediums and other speakers that their much labor was authorized by spirits, because the spirit friends of said speakers had concluded to take them to the Summer Land" in one, two or more years. And yet I must think there is some mistake as to the true source of this and kindred assumptions, for, affinities are self-elective, and are best represented conceding the spirits do teach such destrine, it is by in astronomy, geology, chemistry, physiology and no means self-evident they are either right or wise in phrenology. It is mineral, vegetable, animal, human so doing. Nor is it consistent that such dogmas be so doing. Nor is it consistent that such dogmas be tolerated by those who have repudiated a "Calvinistic God," with his power to forcordain, decree and

But these theoretical and mere intellectual convictions must give way when we consider the "defective health" and almost confirmed sickness of many of our prominent speakers and lecturers, for it is difficult to conceive how any body of men and women can teach a life healing and life sustaining gospelask your attention to a review of some of our habits | themselves being sick! The more since "we are now looking for men and women who will tell us to worship God with our bodies as well as our souls. Only the healthy man and woman can make a true theology. Life will not be a dreary vale, an everlasting shadow, if our nerves and muscles are as God intend ed them to be. Many a bad theology has been made common with other innovators, is more "the victim out of a diseased system. Many a dark doctrine has had its origin in disturbed functions in stomach or order, however, that Wisdom may be approved of her liver. We cannot help throwing our diseases into our thoughts. If we are to have a religion that shall be entirely, freshly natural, its first requisition must be-that men obey God's physical laws, and present themselves at his altar with physical integ-

4th. Proof vs. Assumption - Notwithstanding the suggestive sense of these statements, many there are who will persist in ignoring the possibility of error or ignorance in the teachings of their "spirit friends;" who will insist on being sick and going to the "spirit world" "scarce half made up," because as yet they have not learned the value of the earth life, nor the power of civilization to correct the ills from which they suffer. For the benefit of all

such, the following facts and figures are submitted. "Three score years and ten" were promised by a wise man" to the moderns for a normal lifetime; the ancients having lived, according to modest calculation, from ninety to one hundred and eighty years. The extreme number it is true belonged to the Patriarchs and Heroes of the Jewish Nation, who, ac cording to report, were favored in more things than length of years." But leaving the Patriarchs and

oRev. Mr. Hepworth, of Boston.

Wilson, his English editor," that the majority of poeta, philosophera, phyalciana, historiana, musiciana, artists, men of science and men of letters, lived variously between the extremes of fifty-one and one hundred and seven years.

This evidence suggests the strangest possibilities for enlarging and lengthening the volume of life, as it testifies to what has been attained under the extremes of brain culture. It shows, too, that, without much science, life has been prolonged from fifteen to twenty-five years beyond "three score and ten." Generalizing on a few facts, however, has been abandoned by the more thoughtful students of history, for the more cautious conclusions of " averages;" so I submit the following estimates and statistics of longevity to help individual judgment.

M. Flourens, a French Academician, thinks people should live one hundred years; while a learned writer in the Edinburgh Review thinks eighty years a more justifiable limit. In Scotland, however, in 1810, there were 2,800 persons living, aged over one hundred years. In Prussia in 1841, the population was 12,000,000: the number of persons who died at ninety years and upwards, was 1,676. In Russia, in 1842, in a population of 60,000,000, there were ten thousand deaths of persons over ninety years. In Austria, in 1842, the population was 11,900,000; four hundred and forty-six persons died over one hundred years. In Norway, in 1845, in a population of 1,200,000, forty-one persons were living whose age was rising one hundred years. In England and Wales, in 1853, with a population of 18,500,000, ninety-three persons died over one hundred; and in the United States, in 1855, in a population of 26,-000,000, forty three white persons died aged over one hundred years.

These must be taken as "extreme cases," when compared with average duration, (which is from twenty eight to thirty-three years the world over,) but they prove, nevertheless, the possibility of pro-longing life. Should these figures be deemed insufcient to warrant the conclusion of M. Flourens, evdence can be multiplied to favor it. For instance, the Quakers of Great Britain, (according to late English census returns, live fifty-one years, two months and twenty-one days;" while the more irregular and reckless "of the population die before reaching the age of twenty-one." Quetelet (an em-inent French statistician) "gives statistics, more or less reliable, from every nation of Northern Europe, showing a gain of ten to twenty-five per cent. during the last century. Where the tables are most carefully prepared, the result is least equivocal. Thus, in Geneva, where accurate registers have been kept or three hundred years, it seems that from 1560 to 1600 the average lifetime of the citizens was twentyone years and two months; in the next century, twenty-five years and nine months; in the century following, thirty-two years and nine months; and in the year 1833, forty years and five months; thus nearly doubling the average of man in Geneva within those three centuries of social progress." France, it is estimated, that in spite of revolutions and Napoleons, human life has been gaining at the rate of two months a year for nearly a century. In England the progress has been far more rapid the rate of mortality at present being one in sixty -the healthiest condition in Europe-while in halfbarbarous Russia the rate of mortality is one in wenty-seven."†

These facts and figures are valuable in themselves, as evidences of progress and the beneficent genius of civilization—the more as in educating the mind, they isprove assumptions, which make spirits the execuioners, rather than the guardians of men and women, doctrine as repugnant to refined sense, as it is inonsistent with the "loving kindness" of ministerng spirits.

5th. Results and Necessities :- It is not, however, to fortify the intellect against, nor strengthen an already existing skepticism of spirit-intercourse, that these facts and suggestions are given, but to demonstrate the need of making Spiritualism scientific and practical, rather than theologic and fanciful. In theory we are free and radical-but, in fact, much remains to be accomplished, ere we are emancipated from the power of habit and the authority of cus-Nor can we hope for better success, so long as a defective education wastes the energies of the mind and perverts the functions of the/body. So long as Angelology is separated from Biology, and men and women conform to bad social conditions, so long will the results be injurious mental, moral, and devotional culture, general disease and sickness, with a few marked and radical exceptions.

The remedy, however, is in the individual, and the ability of the mind to master the details, and apply the principles of science to the relations of Good sense and personal experience will do much but science will truly and correctly educate, for it speaks "as one having authority" through physiology, vital chemistry, psychology, phrenology, pathology, and the temperaments—and culminates in the patholic and actual splendors of anthropology! These are fundamental to, and will in time become the expositors of a reliable and practical Spiritualism, for truth is an unit, and must be consistent with itself. Useful knowledge will thus take the place now held by glittering generalities in the public mind, and science will be acknowledged sacred.

To this end, and to popularize the laws of life, and the philosophy of health, the father and the mother must be qualified to teach the young. Home and the family circle, rather than the college, must become the nursery of harmonis thought. The more and the sooner, if the teacher and the teaching are thorough—" elementary thoughts," giving place to first and fundamental principles. The generation of life, and the adaptation of temperaments, as well as "regeneration of the soul," should be under stood and insisted upon. And this, though last and least in the fashionable mode, should be first and foremost in Spiritualistic education, because necessary to physical health and harmonic marriage. Serofulistic and puny offspring have long since suggested the need of some change for the better; and new, awakened, anxious and sorrowing mothers demand it. The sexes, too, need to know of the holy uses and vulgar abuses of the generative organs, the better to become rational, moral and affectionate lovers of each other. And liere, as in other esoteric lepartments of life, the parents, when properly edicated, become the first and the best of teachershome truth and family experiences enabling them to anthorize while explaining the conclusions of science.

The physical training of the young will also need attention; and practice and precept go together to make it a blessing to mind and body. frames and expanding organs need the benefits of oheerful discipline and systematic exercise. School hours should be so divided, and school yards so furnished, as to give times and means to all attending, for gymnastic and athletic sports and education, as trade labor" and " farm work" prevent the healthy and graceful development of the organization. These with mirth, music and cleanliness, should become the practical expositors of "the Beautiful" in the College of Manners; that health of body and harmony of mind, may so educate Man and Woman, as to dapt each to each and both to Nature.

Thus the necessities of life grow upon us. But these and all other expansions of the universal gospel must come through Spiritualism and Science not theology; and with due respect to Jesus and the assumptions of the churches, they will develop the parmonies of health and the delights of Happinessnstead of "sin, sorrow and sacrifice." They "will make all things new," and practicalize the aspirations of Faith, Hope and Charity; making each

> The outgrown right, the old abuse. The pious fraud transparent grown, The good held captive in the use Of wrong alone.

These wait their doom from that great law Which makes the past time serve to-day; And fresher life the world shall draw From their decay-

OArt of prolonging Life. † Article VI., Atlantic Monthly for January, 1861.

Written for the Banner of Light. FOR ANNIES MOTHER. BY S. P. P.

Childless mother, sad and lone, Pining for thy darling one. Whom He lent thee for a time, And then recalled to brighter clime,

Cease thy murmuring-dry thy tear. Look above ! there's faith to cheer The burdened and the anguished soul-Loved Annie dwells in Heaven's goal.

There she dwells in God's own land, An angel in a happy band, Mother-a tie to link above Thy soul to him who rules in Love !

'T is said that those He loves the best. He chasteneth more than all the rest : The brightest spirits, heaven-born. Have borne the cross—been crowned with thorn!

Mother ! feel thy chastening here, Will lead thy soul to Annie, dear; Bow to His will, and kiss the rod-Remember, 't is the will of God!

SPIRITS AS CULTIVATORS AND WORK ERS WITH MANKIND.

BY AMANDA M. SPENCE.

ARTICLE SIX.

Nature sows the germs of life blindly, here and there and everywhere, some upon atony ground, some upon barren sand, and some in fertile places; and the elements and principles visit them equally blindly, sometimes sending clouds instead of sunshine, sometimes sending too much rain, and at other times not enough; sometimes settling down upon them in the forms of mildews, frosts and invisible death in many shapes. The result is that many perish-more, in fact, perish than survive. But if an intelligent being, of sufficient knowledge, had the power to control the destiny of each germ, he would let none fall upon sand, none upon rocks, none upon unfruitful soil or barren places, but he would deposit each one in such soil as would most surely cause it to germinate and attain a perfect growth. That same intelligence, granting it sufficient knowledge and power, would, moreover, so guide the blind elements and principles, that light, heat, the rains, the dews and the frosts would fall upon the germinating, growing and ripening vegetation in quantities adapted to the wants of each particular tree, plant, shrub, fruit and flower. But man has not sufficient intelligence, knowledge and power to enable him thus to control the destiny of each individual of the vegetable kingdom, and hence the individuals of that kingdom are still subject to the control of blind elements and principles, which know neither what they are doing whither they are going, nor what they ought to do, or whether they ought to go, in order to preserve and develop every living thing. Man, however, has found it to his interest to study the nature, habits and needs of a few species of the vegetable kingdom, such as the wheat, the oats, the corn, the cotton, the hemp, the flax, the apple, the pearthe peach, and other fruits, grains, plants and herbs, which are necessary to his own existence and to the comforts and pleasures of his life. Yet, in the cultivation of these, although he has improved much upon the blind methods and movements of Nature, still, in most instances, he does not direct his atten, tion to particular individuals, but to aggregations of many individuals, in such a way that a larger number attain the fullness of their life than would have done if left in the hands of unintelligent Na-

The farmer, for instance, cultivates the wheat, and in order to insure an abundant crop, he ploughs, pulverizes, fertilizes, drains and irrigates the soil according to the nature, habits and needs of the plant; larger number sprout and mature, and attain a higher state of perfection than if they had been sown by Nature here, and there, and everywhere, to take their chances of soil, weather, sunshine and rain. Still in this method of cultivation, which looks to the growth and perfection of large numbers, but pays no especial attention to particular individuals, a great many grains of wheat never sprout, a great many die after they have sprouted; in some parts of the same field there is a less abundant yield than in others, and in some localities, the plants are stunted and imperfect in organization, and hence the wheat in those localities is less abundant in quantity and inferior in quality. So that under this system of cultivating large numbers at once, without any especial regard to particular individuals, there are still unfavorable chances against all the individuals. though the number of those unfavorable chances is far less than they would be if the wheat was suffered to remain subject to the ungoverned action of the elements and forces of Nature.

Nature knows nothing, and is conscious of nothing: and hence she cannot make any one of her innumerable productions a speciality, to be sheltered, and housed, and protected more than any other, against disease and death and destruction. She knows neither the grain of wheat nor the germ of the human being. The soul-germ and the kernel of corn alike, rest upon her bosom, and she is unconscious of either. A soul starves, dwindles, and is perishing in agony, and an apple seed is rotting in the stagnant pool, but Nature cannot stretch forth her arm to save either. Nature sows soul germs just as she sows everything else, here, there and everywhere; and if she were conscious of her work, we might well say that she sows them recklessly and unfeelingly. It is true she has planted them in the garden spots of the temperate and tropic zones, and upon the young, green islands of the ocean; but then, again. she has strown them along the frozen shores of Greenland and Iceland, and scattered them upon the barren deserts of Arabia, and amid the burning sands of Africa. In this blind depositing of germs, and in this absence of any especial care for, or cultivation of particular individuals, or of large numbers of individuals, the yield of ripened, Immortal souls is small indeed, as compared with what it might be if every individual germ were under the especial care and cultivation of an intelligence which had sufficient knowledge and power to give each the full benefit of all the elements and principles which its nature demanded.

The comparison is a truthful one. Of the seeds which are dropped in the forests, or which fall upon the wild prairies and the desert places, and upon the fruitful, but uncultivated soil of the earth, thousands perish where one even germinates, and of those which germinate, thousands die prematurely where one reaches its full growth. And so it is in all the departments of life, the highest as well as the low- I in and out of the body, have kindled in this nation you must bow low to knaves and fools.

est. Of the countless germs of divinity that are the fire of purification. In both the North and the sown broadcast over the earth, thousands period South, among women as well as among men, human without ever having germinated, and of those which passions and human selfishness in all their forms germinate, thousands reach but a limited degree of are intensified to the very highest degree; and when growth before they too are consumed and blotted out one stimulant, one intensifier has done its work and of existence by the blind forces of Nature. Yet un- ceases to arouse the still unconsumed elements of aided by any special intelligence which has inter- the human nature, a new stimulant, a new intensifored in their behalt, the earth has, in all ages, yield- fler is presented. If to day defeat seems likely to ed a more or less abundant crop of divine men and subdue without having destroyed the selfish feelings women, simply by the fortuitous and concurrent ac of the North or of the South, to morrow victory tion of the proper forces and elements under favora- wakes them up to new life and new energy. If toble conditions, just as the earth, unaided by any day the watchword, "Union," falls dull and dead special intelligence, has yielded a more or less abun- upon the ears of the North, and ceases to intensify dant crop of oaks, pines, cedars, and of individuals of every existing species of vegetation, simply by the accidentional and unintentional concurrence of forces raise the flagging energies of the North to another and elements in such quantities and under such circumstances as to favor the growth and ripening of have been committed by the North, whether real or those which have grown and ripened.

It is evident that there was a time when there was no intelligence capable of knowingly and judiciously interfering in behalf of the vegetable kingdom, man not having yet appeared upon the earth; and even after he did appear, many ages must have elapsed before he had sufficient knowledge and intelligence to enable him to accomplish much in the way of cultivating any of the countless species of the vegetable kingdom. It is equally evident that, for a corresponding reason, there was a time when there were no intelligences capable of knowingly and judicious- ing defeat, and again enters the field with redoubled ly interfering in behalf of the divinity that is imof time, such intelligences were unfolded, and from they conceive to be their rights. that time (it is immaterial when it was.) dates the interference of such intelligences in behalf of the germs of a divine nature that are implanted in humanity, the aim of such intelligences being, as far as possible, to remove such livino germs from the bent of his own passions, prejudices, inclinations, sphere of blind chance—shielding them from everything which would be likely to destroy them, and in good earnest, with a will and a gusto. The cultisupplying them with everything which might be vators embrace both the North and the South in the necessary to carry them healthfully through all the phases of their development up to their adult, im- both sides. They know neither North nor South. mortal state. This interference on the part of a higher order of intelligences, (whom we have denominated cultivators,) like man's interference in behalf of certain species of the vegetable kindom has been and still is, directed to the cultivation of large masses, or nations, and communities, without any espeolal regard to particular individuals, and also to the cultivation of particular individuals, who, when such a thing is possible, become objects of especial care and interest on the part of the cultivators. The husbandman knows what soil to select, and how to body or the mind, or both the body and the mind of prepare that soil, and when to sow the wheat in it, the Caucasian, the Indian, the Negro, or any other in order to raise a more abundant crop than unassisted nature could produce anywhere in the most choice portions of her vast domain. And so the cultivators of divine life know how to prepare a nation of human beings, and how to deal with that nation. so that its yield of divine men and women shall vastly exceed that which unassisted nature could by divinity that slumbers north of it; and divinity any possibility produce from the same or any other

For the purpose of illustrating the methods by which interior wisdom cultivates nations, in order to secure a more abundant erop of divine men and women, let us take the United States as an example, divinity, free, uncontaminated and unadulterated In this nation there are many millions of men and women, representing all grades of the human nature, with only here and there a single man or woman beneficial to the men and women of the South as to who has really attained to the divine state. In fact, those of the North; and the more equally balanced so seldom is a divine man or woman met with, that the struggle is, the greater will be the benefit to both many intelligent persons suppose that such a being sections; and the longer the agitation is continued has appeared but once upon the earth, and that was the more surely will every remnant of the human in the person of Jesus Christ, whose advent, they nature be dissolved and consumed in the purifying say, was by a miracle, and whose character was fire. an anomalous mixture of God and man, which . To the cultivators of the interior and to the divine can never be repeated, or reproduced, by the ordina- men and women in the form who understand Nary laws of growth and development. The vast ma- ture's sublime transitions, all results are internal. care and attention

love of money, love of dominion, lust, passion in all and impenetrable that it is impossible for the inspiration of the spheres to reach those buried, slumbering germs of a divine nature. Now the important oblect to be attained in the process of cultivation, is neither for freedom nor slavery, neither for union vinity in humanity and the spontaneous as well as fore the strata which overlie the divine germs must unobstructed and unembarrassed by a single selfish the human nature can be dissolved. Agitation is out the possibility of a restoration or resurrection. Accordingly the cultivators of the interior, through where and forever. their various instrumentalities, their mediumistic men and women, and their numerous workers, both

their limited loves, desires and ambition, to-morrow "Freedom" is handed down as a new watchward to pitch of excitement. To-day, atrocities reported to unreal, kindle the whole South into a consuming fire; to-morrow, atrocities, said to have been committed by the South, whether real or unreal, set the whole North in a blaze, and they boil over with the spirit of retaliation and revenge. If the spirit of the South droops, before the work of purification is completed, the scale of victory is turned in their favor, and again the South takes courage, and their martial feelings rise to a greater pitch of excitement and tension than before; while the North soon recovers from the shock of an unexpected, overwhelmzeal and energy. If the South need soldiers, her planted in humanity, such intelligences having nei- mediumistic men and women become military exther been produced as yet upon the earth, nor devel- horters, and by the most glowing appeals to the secoped from the multitudes of inferior orders of spirits tional loves, prejudices and partialities of the South, that passed into the interior. But, in the progress encourage them to take up arms in defence of what

> The workers of the spirit-world are permitted, and even urged and stimulated to work, not all for the North, nor all for the South, but some for the North and some for the South, each one according to the partialities and preferences, so that he does his work arms of their limitless love. They operate upon They have no other aims than the breaking down and destroying of the human natures of men and women in both the North and the South, and the awakening of divine natures wherever and whenever they can be reached, irrespective of lines of latitude or of longitude, irrespective too of the quality and degree of the human nature in which they may find those divine natures enveloped, whether it be love of money, love of fame, love of power and dominion. or any limited love which causes the enslaving of the race. The divinity in a slaveholder is just as valuable as the divinity in a non-slaveholder; the divinity in the swindling, lying, cheating merchant is just as valuable as the divinity in the honest, just and truthful merchant; the divinity that slumbers south of a given line of latitude is just as valuable as the wherever found, whether North or South, and in whatever forms of selfish and human feelings it may be encased, needs the same process of cultivation, and the same kind of discipline to rid of its human and selfish encasements, and bring it forth, pure with any human or selfish element whatever. Therefore the present national agitation will be just as

jority of persons know man through his human and Therefore, in the estimation of such cultivations and selfish nature only, and, therefore, when you talk to of such men and women, the mere attainment of them about divine men and women, they honestly Union is not the attainment of a result; the mere believe that you are deluded and carried away by a attainment of Freedom is not the attainment of a theory which exists nowhere except in your own im- result; the mere attainment of Victory by the North agination. But the character and attributes of the or Victory by the South, is not the attainment of a divine men and women of the nineteenth century result; the final triumph of the North or the final are as decided and as well defined as those of Christ, triumph of the South is not of itself a result-none and if the existence of such persons at the present of these are results. If this war should give us day is disputed, or if they are not admitted to be any nothing but Union, Freedom, and Northern triumph, different from the merely refined, intellectual, benev. or Disunion, Slavery and Southern triumph, then it olent, moral and virtuous men and women, it only would give us no result. If this war does nothing shows that divine men and women are rare indeed in with the internal natures of men and women-if this this age, as they have been in all ages, and are too war consumes not the human passions, predjudices few and far between to familiarize the world with and limited, circumscribed and selfish feelings of their true nature, and with the vast difference which men and women-if this war purifies not men and exists between them and those who are merely hu women-if this war brings forth no divine men and man in their life and loves. With few exceptions, women, then it gives us no result. All results, we reindeed, the man and woman of this age and nation peat, are internal. Union, Freedom, Victory-Disare wholly in the human state. The desire and aim, union, Slavery, Victory, are all external things, however, of the cultivators is to secure from this which are held up before merely external and intelpeople as large a yield as possible of divine men and lectual men and women as objects to struggle and women. By what means do they endeavor to reach contend for, with the belief that they are really retheir aims? The nation must be cultivated upon sults-things of themselves desirable-things for the the same general principles as the individual; for human heart to settle down upon and rest contented the object is to reach the individuals which make up with. So thinks the boy of the butterfly he chases, the nation, and bring about the same healthful de- little knowing that the joy, the struggle, the ambivelopment in a large number of persons, simultaned tion, the exhiberation, the animation of the chase are ously, which it is the aim to bring about in any sin- working internal results more precious than a world gle man or woman who is made a subject of especial of gilded butterflies. Wisdom perceives that while those external things are reached after and contend-The divine germs of this nation lie buried-deeply ed for, changes are, as a consequence, going on in buried beneath strata of selfishness-of ambition, the internal natures of men and women, which are the real results, and that if the external things are its forms and degrees, and every trait and attribute attained before those internal changes are compleof the human nature-strata of seifishness, so thick ted, the real result is not completed-the real result

is not attained. The prayer therefore of divine, unselfish men and women is neither for victory nor for defeat. to remove everything which stands between the di- nor for disunion, but for whatever is necessary to complete the work of purification, and whatever may the special elements of divine inspiration. There- tend most effectually to dissolve and consume the selfishness of both the North and the South, so that, be removed, layer after layer, until those germs lie when the agitation has swept by, it may leave the naked, free to receive their legitimate inspirations, divine natures of men and women everywhere free and open to the special and to the spontaneous eleambition desire appetite or passion. Now, agita ments of divine life, and that, as a consequence, tion is the process, and the only process by which divine men and women may arise in both the North and the South, who, recognizing no lines of latitude the fire of purification. Agitation is the process or of longitude within which the divine loves and and the only process by which all selfishness affections should be shut up, flow freely over all such is enabled to pass through the life which is limitations and all other barriers and restrictions natural to it, and finally die a natural death, with with which the human nature encircles itself, and recognize each other as brothers and sisters every-

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Bunner of Night.

BOSTON, SATURDAY, OCTOBER 5, 1861.

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SUCCESS IN LIFE.

To get rich, or to go to Congress, is not the highest object toward which a man may direct his ambi- can be the reason? Has the recent arrest of the Abbe tion. Our social needs have been peculiar, of course; McMasters, of the N. Y. Freeman's Journal, had any and so they have been met with peculiar methods to | thing to do with it? More than a few disinterested that their sons shall be placed in active business at | ment with the Charleston Bishop, in that letter, on as early a period as possible; and, by such a mistake, young men lose the benefit of that very portion of their lives in which the habit of personal obthey have practiced themselves to observe. It cannot be thought a very broad or profound experience.

it all with such a rapid glance, and there seems to Hughes to this? Can he thus sit on two stools, and be such a stimulus to effort in the very atmosphere still remain in truth the Catholic Archbishop? we all breathe, that we are in a hurry to lay hold of life at any sacrifice whatever. A young man's friends, if he happen to have been graduated at one of our colleges, do not think he is in the way of coming to much," or that he ever can, if he does | tain degree of volubility, your quiet neighbor there, not enjoy a lucrative professional practice in one of who does not seem inclined to talk at all, is thereour largest cities or towns, within certainly ten years fore less in manhood and soul-gifts than yourself? It from the day he received his diploma. Now that is has long ago been established as a fact in society, nonsense, and of the crudest sort. It assumes that that the most fluent talker is the hastiest or shalno real headway at all. If the whole matter is to be that standard be an excellent one!

It is not much, now-a-days, to be only "smart." In fact, we have so many smart men and women around us, it is a very desirable matter to stumble, now and then, upon one who is dull. We are a mercurial people, yet with excellent bottom; we have and enjoy their fortunes besides. It is not general- tions. y thought that one is doing much, either for himself or anybody else, unless he is making some sort not "smart." To be proved smart, therefore, appears to be the summum bonum of all social aspirations. If a man cannot make a shrewd bargain-which him to money, or to Congress.

But the simple fact that things are so, is the secannot defray his own funeral expenses at last? this age, certainly, without its aid; but there are unsatisfactory trick. points of spiritual destination beyond bank-vaults; the rim of the soul's horizon is not the same thing with the rim of a dollar; mere avarice-hard, hold, and exacting—is not the happiest teacher for one who would really make his life a success.

It is easy to quote illustrious examples, showing men, and still die poor at the last. Let us think of so gifted a man as Sir Walter Raleigh, the first of merchants how to make splendid fortunes, and died ble Robert Morris, of Philadelphia, the well-known declared that we should have utterly failed but for his lawful creditors what his country owed to him.

in his solitary room, throwing off articles for the Esq., the President of the Norwich and Worcester press, or making school books for youth, is forming Railroad. and shaping a public sentiment against which the mere politician has no power to work. Things do not go by appearances at all. The simple things have been employed to confound the wise, ever since men peopled the world. It is a sign of a short judgment, to declare that another has not succeeded in life, because he gives you no visible proof of success, agreeably to a certain standard, in houses and lands, in bank stock and government funds, or, anyhow, in public position; he may have lived to the exact purpose for which he was born, and yet we may not see it, because we are not raised up to the plane of the higher standard to which he has continually re-

Bro. M. Taylor, writing from Stockton, Maine, says the cause of Spiritualism is progressing steadily in that section. He has just finished a lecturing which stands on a ground darkened by clouds of engagement there of a year's duration. This speaks sorrow! So do stars come forth from the empty well for the Spiritualists of Stockton.

Archbishop Hughes.

In the course of some remarks over the corpse of the young Irish patriot, McManus, at the Cathedral, in New York, Archbishop Hughes took occasion to say that " love of country has generally been understood as that by which men defend their native or their adopted soil, and support its government when that government is lawful and not oppressive. If that government should degenerate into oppression and tyranny, then would come the love of country, but not its government. This has been the rule, not by authority, but by recognition, of the Catholic church in all ages and throughout the world." Nevertheless," said the prelate, "some of the most learned and holy men of the church have laid it down, with the general sanction of authority, that there are cases in which it is lawful to resist and overthrow a tyrannical government." And he refers to one instance, standing out for all time, as an example-that of the resistance of the Barons to King John, resulting in Magna Charta. "This," adds he. " was a lawful resistance." And this-he continues -is "a right which the Catholic Church recognizes. But the only difficulty is to know at what given point an attempt to redress the grievances complained of may commence." He explains that the grievances must be real, and past endurance. And he finally declares that "it is, at all times, and under all circumstances, an immense responsibility to commence a revolution, an insurrection, a rebellion, or by whatever name it may be called."

It strikes us that the Archbishop is not quite up to his letter to the Bishop of Charleston, which appeared in the public prints a week or two ago. What correspond. It is the one anxious matter with parents | persons would be glad to know. He held an argubehalf of our government as it is, it being the inflexible rule of the Catholic Church to respect and obey the existing government. By what principle, servation and comparison would be most actively then, does he continue to recognize the Charleston employed, and actually obtain experience long before Bishop as such any longer? The latter has openly rebelled against the government of the United States. and he should therefore be deposed, agreeably to We are so practical, there is so much to do, we see Catholic Church rule. What says Archbishop

Talk and Thought.

Do not you suppose, good sir, that because you may be able to get off other men's ideas with a cersuccess means making money, and nothing more; lowest thinker. To think, compels one to silence; whereas a young man in the practice of a profession | the laws of logic run in that direction; all valuable may be making money very fast, and yet be making inner experience lies in the shadows of solitude. He who is so ready to communicate, may not begin to referred to some standard, how important it is that dream of the depth and heighth and vastness of that world in which another lives, who, perhaps, cannot publicly utter a word. This verbal trickery is pretty cheap and common stuff. You will see, in an assemblage, or group of well-meaning reformers, nine talking and gesticulating persons for one who is so burdened with his contemplations that he cannot taken it upon ourselves to plan and perform the say a syllable. It is a fault that tells after a time, work of many generations to come, and to make upon all who are brought to see it in its true propor-

Well-meaning persons are much too apt to talk their plans, and projects, and professions to death. of a bustle and stir; and unless he is stirring, he is If they prefer right to wrong and the true to the false, let them prefer it; it is their own affair, and will soon betray itself, just as it is, in their character. It does not change one's character to profess means getting the advantage, anyhow—he never will to be attached to goodness over wickedness; the imcome to much; if, instead of pursuing some end, provement will show itself at last, if the motive and worthy or worthless, which he sees some other per- purpose are imbedded within, whether any formal son pursue, he prefers to follow out his own aspira- profession is made or not. People often get excited. tions, he is a noodle, unless those aspirations lead even get mad, in asserting their faith in liberal truth over narrow bigotry; forgetting that they betray in their own case the very bigotry they would verest criticism that could be made on the spirit of condemn. We all discuss one another too much. the age. Why is it not in the power of an individ. We have need to practice at least as much as we ual to achieve signal and complete success in life for theorize. The accumulations we make to our expehimself, even if he goes poor through the world and rience need to be closely assimilated to our natures. We must make muscle, and not merely grow fat. Were we sent into this state and stage of being for We should think even more than we talk; else our another purpose than to make money? Forbid the talk is of that which we cannot as yet know, and we mean thought! Money is all well enough; as an repeat only the sayings of other persons, who have instrument, or means, nothing could be affected, in themselves for generations been practicing the same

The Norwich Route to New York. The recent establishment of a new line of firstclass, staunch, and elegant steamers across the Sound to New York, makes the mode of travel by way of Norwich and New London the favorite one at that men may be in the highest degree successful this time from Boston. All concerned in this latest enterprise would appear to have outdone themselves. The traveling public, quick to see and seize upon all courtiers, of favorites, and of gentlemen. Let us re- improvements that are an advantage to them, have member Columbus—what he accomplished, and what already appropriated this route to New York to their was his fate. Let us think of the famous Captain own use. From Boston they go to Worcester and John Smith, who led forth valiant colonies into Vir- | New London in magnificent sixteen wheeled passenginia, showed companies of powerful and wealthy | ger cars, making no change either of seats or baggage, at which latter point they step on board the in obscurity and abject poverty himself when his beautiful, new Sound steamers-"City of New York" particular work was done. Let us not forget the no- and "City of Boston"—and are at peace until they have made their tollet and stepped on the dock in financier of the Revolution, of whom Washington Gotham, the next morning. The great strength, the sea-going qualities, the luxurious furnishing, and his sacrifice and his genius; and yet he was thrown | the entire menage of these boats place them far beinto jail, and lay there, too, because he could not pay | youd anything we have in steam navigation. It is enough to add that this splendid success has been The public man may suppose that he moves the wrought by Commander Comstock, who is at the head whole social system; but the pale student who works of the Steamboat Company, and Augustus Brewster,

New Publications.

THE ATLANTIC FOR OCTOBER contains its quota of well-written papers, as much as usually apropos to the times in which we live. "Agnes of Sorrento" is continued, the terrific is put under the caption of "A Night in a Wherry," and Dr. Holmes doses us with The Wormwood Cordial of History."

THE KNICKERBOCKER.—This venerable old stand-by comes every month looking as fresh as in the days of its youth, when Irving's Diedrich gave it its cumbersome name, and the lamented Clark made it the vehicle of immortal verse. It may be said in its praise that it keeps up with the demands of the day. in politics as well as in literature.

How brightly do little joys beam upon a soul sky, when we look up to them from a deep well.

OURE.

A Lecture by Hon. Warron Chase, at Aliston Hall, Boston, on Sunday Afternoon, Sept. 22, 1861.

According to announcement, this distinguished orator and reformer occupied the desk at Allston Hall to-day. The attendance was much larger than the rain would warrant one in predicting. His subject was, "The Present Crisis of American Affairs."

The lecturer thought that in this, the great crisis of our country, we should view the matters it suggested dispassionately and calmly. He declared this to be less a warfare between slavery and freedom, than between democracy and aristocracy, and not this country would be the battle ground alone, but this contest and its results would be felt among the

The question is, whether an aristocracy or a democracy shall govern the country; and whether it shall be divided into little homesteads for the many, or into cumbersome plantations for the few; whether wealth, education and the soil of the country shall be monopolized, or whether everything that man holds dear shall be free, including religion.

Our forefathers fled from an aristocracy to establish a democracy. Industry became respectable then; and it has never yet become disreputable in the New England States, or north of Mason and Dixon's line. With this influx of hardy industry came the desire for education, and in the olden time it was a part of the duty of the preachers to educate the children on week days, in the houses or rooms in which meeting was held on Sunday. Thus was sowed the seeds of democracy; and chattelism, though allowed by law, receded from these States, because it was not profitable, and could not be sustained beside free labor.

On the other hand, in the Cotton States the people hold large tracts of land; they monopolize the soil there, as they do not do in New England; and they home to Maine. have their labor done by persons whom they own; ignorant. If you find school houses at the South, portunity of hearing him. you find them closed to the poor. The rich are as no further than to that class.

The question of to-day is Aristocracy and Democracy. Shall we go back to the feudal ages? The fact. Thus the work goes bravely on. Barons in the feudal ages built themselves in with massive walls, and put their picket guards around them to keep away their enemies or marauders. The plantations of the South are hedged around with them against the poor white thieves of the Southfor the institutions of the South allow them to be no

Now shall we extend the principles cherished in the free States over the whole nation, or shall we and Missouri, Northern institutions have been carworking to sustain the government.

But down in South Carolina and the Gulf-States, respectability is coupled with the ownernship of property, and the poor man is a oriminal. Now shall education, labor and industry be allowed to extend downward over the South, or shall they be allowed to go no further?

General education brings peace and prosperity. Our muskets here had grown rusty, and our cannons were turned into pots and kettles. Musters were only boys' play, and we had made war disreputable. the Cherokees to join the Confederates in a war upon Hence we allowed a Scoretary of War to ship our the United States, good "Father Beeson" is working munitions South, for we didn't want them any with all his might to influence the United States longer. We felt secure and easy, and had almost Government to deal justly and generously with succeeded in annihilating the mob spirit; and under them. It is a striking contrast of occupations. We the work of education, loafers and rowdies would observe, from the Harrisburg (Pa.) Union, that Mr. soon be unknown. We were wearing away the mob Beeson has been holding a public meeting on his famaterial, and were using up the strength of men in vorite subject in that city, at which a regularly apthe factories and on the farm, instead of in warfare, pointed Committee reported upon the condition and and were lulled into security. But we have been claims of all the Indian Tribes within the limits of suddenly aroused. The South felt, because we al- the United States. The report, which quotes liberlowed them to steal our war-munitions, that we had ally from a previous statement made by Mr. Beeson, grown correspondingly weak. They felt they would brings to light a mass of corrupt dealing, fraud, not have a serious time in subjugating us. But treachery, lying and deceit, practiced upon the Inthey have been greatly disappointed, and it is well for us and our children that they have been.

The English government has kept up foreign wars to dispose of their surplus poor white males, or sent them off into colonies where they die of disease. But we have bought new land, where our emigrants and our poor whites have been sent, and they have built up the same institutions they learnt from us. But the poor whites of the South have been increasing, and instead of drifting westward and improving land, they have remained in the large cities, worth less except for mobs, or by lynch-law, and now the scheming politicians of the South have made use of them, and like hired assassins they are marching up to the Potomac, and up the Mississippi. We have got to meet them, and conquer them, for the good of humanity, for the cause of civilization. It is no consequence how many of them are killed, and so there is no need of making reports of the lost; they are of no consequence save for warfare or aggression, and their officers look upon them as meaner than under.

If the principles of the North and its institutions were made known to the soldiers of the Southern army, every regiment in the South would disband in twenty-four hours. They have been prejudiced against the North and they have been taught we are their enemies, and would place the negroes over them. They have been deceived, cheated, defrauded; for if the truth were known to them, they would of the alphabet should be procured, and when the be with us at once. We are to pity them-not despise them.

Now what if the Cotton States were to succeedto maintain their positions, and obtain a separation from the Northern States? Immigration would not centre thitherward; the slaves would, by natural law, increase ten times as fast as the whites. The rich white population there are growing weaker and more imbecile, and from intermarriage, will become weaker still; and the slaves, increasing physically, intellectually and numerically, would soon overturn the country, and set up a government of their own: and if they did, they would be recognized there is nothing positive.

THE REBELLION .-- ITS CAUSE AND by all the nations of Europe and by us, for they would have carned the country they would hold.

Charity demands that we attend to the white population of the South, and that we should spread our institutions over them, and gradually erect our school-houses and our northern elements of society: and we owe it to Europe as well as ourselves, to put down this rebellion; and it is the duty of every true citizen, to be faithful to his country, and the arm of every strong man is demanded in support of the government and its institutions. We look back and read the pages of history, and the blood pulses faster in our veins as we read of the patriot blood of the revolution; and the blood of our grandchildren will spring as eagerly when they read of the deeds of those who poured out their blood to stay this mad rebellion of the slaveholders.

I would there were none here at the North who aristocrats and democrats of England and of the would be willing to leave a tory's reputation and name upon the page of time--become tories to humanity and traitors to their country. If not for themselves, let them preserve their own children from such a lasting disgrace. Let them not sacrifice millions for the illusory good of the few; let them not be false to their God, to humanity, to their own

If any such there are, let them remember that their treachery will leave a black spot upon their souls that cannot be wiped out-like the spot of ink told of by poor Lippard, on the hand of Calhoun.

[A more lengthy report of his evening lecture upon the same subject will appear next week.]

Personal.

MR. CHARLES H. FOSTER.-Ninety-nine out of a hundred of Mr. Foster's spiritual manifestations are incontrovertable tests, which show to the world the fact that " dead " folks talk with folks that are not yet " dead."

F. L. Wadsworth, we are pleased to know, has recovered from his recent illness-or, at least, so nearly recovered that he called on us Thursday on his way

Prof. Clarence Butler will lecture in Foxboro' on and the poor white population have no provision Sunday, Oct. 6th. The Professor is an eloquent made for them. Thus they are kept poor, weak and speaker, and our friends there must not lose the op-

We understand that Ada L. Coan the test writing intelligent, generous, and noble as any of the people and rapping medium, is doing a great work in Chiof the New England States, but these traits extend cage, Ill. Thousands visit her rooms as skeptics, and go away believers, the proofs being so palpable of spirit-presence that they are obliged to admit the

Dr. M. G. Smith has this summer been endeavoring to use his leisure time for the improvement of some of the street boys and other children in his neighborhood, says the Newburyport Herald. He slave shanties, and the negroes are made to guard has had meetings on most of the evenings, collected from thirty to two hundred persons, whom he has induced to learn and recite passages of Scripture and hymns, and to whom he has lectured on familiar topics, and among whom he has distributed papers and tracts. Quite an interest has thus been awakallow the breach to be made wider than now, be- ened, and the children have as anxiously sought him tween civilization and barbarism? School houses have day after day as they have their homes at night. crowded into Western Virginia, hence you find the Recently the doctor has several times taken them people are loyal; in parts of Maryland, Kentucky to the Beach. On Monday, his party, consisting of about two hundred, took passage in the horse-boat. ried hence manhood is respected, and the people are They were of different nations and classes—the school-children and those who never go to school, the well-dressed and the ragged; but they all fraternized readily, and went in for having a good time. A good sail they did have; a good run upon the beach; a good wash in the surf; and they all sat down to a good dinner of green corn and potatoes, and afterwards to a nice clam chowder for supper.

Father Beeson and the Indians.

While the poet Pike of Arkansas is stirring up dians by the overpaid agents of the Government, that ought to put a civilized nation to shame and confusion. We hope Father Beeson will continue his public advocacy of the rights of the poor Indian, till it shall come about that this exiled race enjoy all the privileges-few enough-which have been guaranteed them, and for which they freely consented to their own removal.

To Correspondents.

Owing to the extreme length of Bro. Toohey's address, we have been obliged to omit much interesting correspondence intended for this issue. We shall try and accommodate some of our friends in this respect in our next number.

M. S. T .- You labor under a strange impression. You are ever welcome; but you must know that so few short columns as the Bannen contains, cannot hold all the matter forwarded to us; hence each must abide his turn, and each one's turn will come.

ELAM MICKILEW, BINGHAMPTON, PA.-Walt Whittheir slaves. What are they going to fight for? man never published any volume save his "Leaves of They have no home or principles at stake. If they Grass." He has other works ready for publication. conquer, they will receive no benefit. But the men as soon as the times warrant it. You can address him of the North have something to fight for-for the soil at New York City. As to circles in Pittsburg, Pa. that is theirs and the institutions they were born you had better make inquiries of some one there. We are not informed.

> ANAGRAMS .- Anagrams are formed by the transposition of the letters of words, or sentences, or names of persons, so as to produce a word or sentence of pertinent, or of widely different meaning. This may be converted into a highly interesting game for a social circle. A large number of letters word is selected, should be transposed by the company. For instance: Let the word be Astronomers. These letters rightly placed will make: No more stars. Immediately: I met my Delia. Catalogues: Got a clue. Elegant: Neat leg. Old England: Golden land. Parishioners: I hire parsons. Parliament: Partial men. Revolution: To love ruin. Penitentiary: Nay, I repent. Midshipman: Mind his map. Matrimony: Into my arm. Sweetheart: There we sat. Presbyterian: Best in prayer. Telegraphs: Great helps.

While faith has nothing doubtful, yet in reason

ALL SORTS OF PARAGRAPHS.

want us to say anything about politics; another of good, than any other kind of a reputation; and if do n't want us to say anything about slavery, pro or I have been a useful citizen, the public owes all the con; another don't want us to say anything about advantages of it to the little book." temperance or intemperance—and so on, ad infinitum. Gentlemen, Spinitualism stands way up above, and We shall try to be a true Spiritualist.

have ten square feet of ground or ten acres, try your quarters, and an abundance of warm clothing. hand at the berries, and, our word for it, you will thank us for the suggestion-and by all means try the extra plants advertised in another column. They are all they are recommended to be-we have tried them, and know.

The pressure of the times has left but two spiritual papers in existence in this country—the Banner of Light and the Herald of Progress.—Boston Iran-

True, Mr. Transcript; but the Banner and Herald will soon have a more extensive circulation—as we shall continue it in force only two months. TRUTH prevails-and then, the field being larger, new spiritual papers will start up, and all be amply supported.

INTOLERABLE BORES.-Loafers in editorial sanc-

Dr. Perry, the Dermatologist .- This gentleman, tation, socially and professionally, from physicians of the United States, on the receipt of \$1,00. and others in every city where he had practiced. He has not only sustained his reputation, but added

We are sorry to say that the Sunday Spiritual meetings at Cambridgeport have been suspended for the present.

We have received two letters from California of too personal a nature to make public—at least until we hear "the other side" of the story. More especially so, as one of the letters is annonymous, and the two conflict materially in their statements. It grieves us, as journalists, to be made conversant with transactions so unbecoming believers of our beautiful faith. It is better to forgive those who err, however, than by casting them off, sink them deeper

however, than by casting them off, sink them deeper in hell.

A pretty girl was lately complaining to a Quaker friend that she had a cold and was sadly plagued in the lips by chaps. "Friend," said Obadiah, "thee should never let the chaps come near thy lips."

The next annual meeting of the Friends of Progress will be held in Richmond, Ind., on Saturday and Sunday, October 19 and 20.

All friendly are cordially invited to attend. Speakers 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. should never let the chaps come near thy lips."

A FLORAL GIFT.-We are indebted to J. S. Keith, of Cambridgeport, for a beautiful arrangement of flowers, tastefully preserved and pressed, making at once a bouquet and a picture, giving us · The fragrance of Summer when Summer is gone.'

There is no policy like politeness; and a good manner is the best thing in all the world either to get a good name or supply the want of it.

INSANITY.

· O! what a noble mind is here o'erthrown! The courtier's, soldier's, scholar's eye, tongue, sword i The observed of all observers i quite, quite down i e that noble and most sovereign reason. Like sweet bells jangled out of tune and harsh;
That unmatched form and feature of blown youth,
Blasted with ecstasy ! Oh, woe is me!
To have seen what I have seen, to see what I see!

The excellent Catholic journal, the N. Y. Tablet has some very sensible observations on the present mode of providing pupils for the Military Academy at West Point. It says:

"Give those youths who are neither politicians nor the sons of politicains a chance. Let admittance to the Military Academy of the Great Republic be based upon democratic principles. Let a boy's own intelligence, genius, moral worth, be the needed qualifications, and not his father's wire-pulling talents, or the number of votes he can control. Let a board of examiners be appointed in every Congressional District, and let all youths between certain ages be enabled to present themselves for examination, and the most worthy be selected."

The eye of the common house-fly is fixed so as to enable its prominent organs of vision to view accurately the objects around in every direction; it is furnished with eight thousand hexagonal faces, all calculated to convey perfect images to the optic nerve, all slightly convex, all acting as so many cornea-eight thousand included within a space no larger than the head of a pin! all hexagonal-all of the best possible form to prevent a waste of space! This is so wonderful, that it would stagger belief, if not vouched for by being the result of the microscopical researches of such men as Lewenbook, and others equally eminent.

"The execution of that song by Miss Clyde was very difficult," said a lady to Dr. Johnson, once. "Difficult!" shouted the doctor, "I wish it was im-

A BEAUTIFUL CUSTOM .- It was formerly the oustom at Rheims, on Christmas morning, in the cathedral of that city, to loose birds out of a cage, as emblems of what Christ does for the soul, in freeing its hopes and aspirations from imprisonment by despair and sin .- Religious Paper.

Yes, a beautiful custom, perhaps, but we hardly think it carried out the simile. December is a chilly cold month to us, and it must be so to the emanoipated songsters; and how many poor birds have died of cold and fright, in pursuance of this priestly form. we trust He who numbers the hairs of our head. keeps a reckoning of.

We frequently receive letters from different persons complaining that they have written to this or that medium, without receiving any answer. We would suggest to such, to consider whether they have written their name and address plainly, and that of the medium also. We have more complaints from mediums who cannot decipher the address of their correspondents, than we do from the other class.

Woman is, we grant, the "weaker vessel," but she is moulded of finer clay.

Benjamin Franklin tells us, in one of his letters,

says, " gave me such a turn of thinking, as to have an imfluence on my conduct through life; for I have A correspondent and subscriber says he do n't always set a greater value on the character of a doer

Quartermaster General Meigs is understood to be making provision for the comfort of our troops durcovers all other isms. If one is a true Spiritualist, he ling the coming winter, by providing portable stoves must necessarily be a true Reformer, and if he be a to be used in tents. During the Crimean war, Nature reformer, he is a blessing to the human race. poleon had over three thousand stoves sent to the army beseiging Bebastopol, and nearly the same Raise STRAWBERRIES .- There is no more pleasant number of wooden "huts" were also provided. or profitable occupation than raising strawberries. While it is to be hoped that many of our troops will A few plants set out now will yield you a choice lot pass the winter in the "sunny South," those who of the delicious fruit next summer, and the season may be exposed to the variable temperature of the following ten times as much more. Whether you Middle States should be provided with comfortable

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 cither, Whatever Is, is Right, by Dr. Child, The ARCANA 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 are more powerful for good in consequence, for they worthy the immediate attention of our readers, for

The Arcana of Nature.

This volume, by Hudson Tuttle, Esq., is one of the best scientific books of the present age. Did the reading public understand this fact fully, they would have the work without delay. By reference to the seventh page of this paper, last column, the reader will find who has an office at 29 Winter street, for the treat- an enumeration of its contents. This work has found ment of diseased scalps, loss of hair, &c., offers in its way into Germany, been translated into the Gerour columns the most satisfactory testimony of his man language by a gentleman well known to the sciskill and success in his treatment of capillary dis- entific world, and has been extensively sold in that eases. The doctor came to Boston with a good repu- country. We will send the book by mail to any part

A Card from Dr. Griswold.

to it since he came here. Many of our citizens wished for endorsements of his success from those they knew, and we have no hesitation in saying that his list of Boston references are of the most reliable character.

It is due the subscripters to the sunpeam to suspend its that I have reluctantly been induced to suspend its publication altogether. For a month previous to the last issue, not a single subscription was received for it. I was compelled to feel that, with the exception of a few, it was not wanted. Whatever communication I shall have in the future with the public upon the subscription was received for it. It is due the subscribers to the Sunbeam to state ject of Spiritualism, will be through the medium of such journals as others may publish. The only one now for me, or likely to be, is the Banner of Light, to the support of which I would earnestly urge all who feel an interest in religious reform, to exert their utmost infinence. My work for a time to come will be in connection with the army, where all my sympathies for suffering humanity will find a demand. Spiritualism may be falling beneath the shadows of dark ages, but it will arise again more than ever resplendent in beauty when the earth shall have been purified by the beauty when the earth shall have been revolution that is now already begun.

C. D. Griswold.

Friends of Progress in Indiana. The next annual meeting of the Friends of Progress

ADVERTISEMENTS. 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. MEDICAL TREATMENT—NUTRITIVE PRINCIPLE. DR. ALFRED G. HALL, M. D., PROVESSOR OF PHYSICLOGY,

Bathers G. Hall, M. D., Professor of Physicion,
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.

Choice Strawberry Plants. 146 WILSON'S ALBANY SEEDLING" is the most prolific Strawberry known.

Single Plants have yielded 370 Berries in a Season EVERY PLANT IS PERFECT AND BEARS FRUIT, thich is of Excellent Flavor and often measures Four T

Persons having a large or small piece, of land which they desire to cultivate, EITHER FOR PLEASURE OR PROFIT,

will find these plants to give the utmost satisfaction. Extra sized strong and vigorous plants will be supplied at he following rate:—5000 Plants, \$25; 1000 Plants, \$6; 500 he following rate:—5000 Plants, \$25; 1000 Plants, \$4. Any less number, \$1 per hundred.

Full directions for setting out the plants and cultivation will be given when required. will be given when required.
Orders sent to DR. OHILD, 15 Tremont Street, Boston, or
J. S. ADAMS, West Roxbury, Mass., will be promptly answered.
Sw Oct. &

New Books.

Essays on Various Subjects,

INTENDED to clucidate the Caures of the Changes com-ing upon all the Earth at the present time; and the Na-ture of the Calamities that are so rapidly approaching, &c., by Joshua, Cuvier, Franklin, Washington, Paine, &c., given through a lady, who wrote "Communications," and "Fur-ther Communications from the World of Spirits." Price 50 cents, paper. When sent by mail 10 cents in ad-dition for postage.

Further Communications from the World of Spirits, on subjects highly important to the human family, by Joshua, Solomon and others, given through a lady.

Price 50 cents in cloth—10 cents addition for postage, when

Communications from the Spirit World, on God, the Departed, Sabbath Day, Death, Crime, Harmony, Mediums, Love, Marriage, etc., etc., given by Lorenzo Dow and oth-ers, through a lady. Price 25 cents, paper.

The Rights of Man, by George Fox, given through a lady.

The above works are for sale at the BANNER OF LIGHT BOOKSTORE, No. 158 Washington street, Boston, Mass. Oct. 5

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 Doctors of Divinity, by Zera; a curious and interesting work, entitled Le Brun, and much other matter, both

ing work, entitled Lk Brux, and much other matter, both anusing 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 assunding, that the Clergy, 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. Edid he, let truth and error grapple.

would be gamed of the correct grapple.

The "Eye-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 BARNER of Libert Bookstone, 156.

18 Sont, 14.

"WHATEVER IS, IS RIGHT" VINDICATED. Benjamin Franklin tells us, in one of his letters, that when he was a boy, a little book fell into his hands, entitled "Essays to do Good," by Cotton Mather. It was tattered and torn, and several leaves were missing. "But the remainder," he leaves were missing. "But the remainder were missing." He leaves were missing. "But the remainder were missing." He leaves were missing. "But the remainder were missing." He leaves were missing. "But the remainder were missing." He leaves were missing. "But the remainder were missing." He leaves were missing. "But the remainder were missing." He leaves were missi

DERMATOLOGYI

DR. B. C. PERRY.

DERMATOLOGIST.

OFFICE

29 WINTER STREET.

BOSTON.

TREATS SUCCESSFULLY All Diseases of the Scalp, Loss of Hair, and Premature Blanching.

DE. PERRY would respectfully inform the citizens of Boston and vicinity, that, having practiced for the past eight months in Boston with the most gratifying success, the question of his ability to cure Diseases of the Scalp, restore lost Hair, and stay Blanching, is no longer a matter of speculation, but a fixed fact, as the Testimonials he will offer can at-

iest beyond the nossibility of a doubt. The question often asked, "What Boston references have you?" is satisfactorily answered. Dr. Perry would call attention to the following Certificates, as to his success in treating all Diseases of the Scalp, which ought to inspire confidence in the most skeptical mind. The Doctor might fill a book with testimonials of the cures he has performed in his speciality; but he only offers a few Certificates of cures in aggravated cases, many of which had defied the best medcal skill in Boston.

People should always bear in mind that the loss of hair and premature blanching is caused by some disease of the scalp, or disarrangement of the capillary organization, and consequently no remedy applied to the hair, of itself, will be of use, until the cause is removed by a proper course of trentment. Dr. Perry having devoted the greater portion of his life to the study of Discase of the Scalp, Loss of Hair, and Premature Whitening, both theoretically and practically, and the universal success that has attended his efforts wherever he has practiced he feels confident in saying that he can treat successfully all Diseases of the Scalp, Loss of Hair, and Premature Whitening.

All communications should be addressed "B. C. PERRY, Box 2837, Boston, Mass."

BOSTON TESTIMONIALS.

BOSTON, June. 1861. Da. B. C. Perry-Dear Sir:-In reply to the many inquiries respecting the success of your system of Treating diseases of the scalp, and less of hair, we present you with this written assurance of the satisfactiory results attending your treatment of capillary difficulties. Acknowledging your entire success in our own cases, we cheerfully recommend you to the confidence of the public. A. A. KEEN, Professor Tufts College.

JOSIAH A. BROADHEAD, residence, Pavilion, Trement st. WM. HAMLET, Ed. M. & M. Magazine, Boston. A. A. ALDEN, Boston Post Office, residence 61 Indiana Place.

L. A. PRATT, Nourse, Mason, & Co's Agricultural Warerooms, Quincy Hall. J. D. MORTON, 107 State street.

E. H. BRAINARD, Carriage Maker, South Boston. B. B. CHANEY.

L. W. FREEMAN, Proprietor Tri-Mountain House, 845 Han-C. J. ANDERSON, Plano Maker, 289 Cambridge street, corper Charles.

JOSEPH T. BROWN, Apothecary, corner Bedford and Wathington streets. E. O. BROOKS, Granite Bank, 86 State street, residence 50

Union Park. W. S. BAKER, Arch street.

J. E. ROUNSVILLE, 80 State street OLIVER H. HAY, Charlestown.

From the Rev. Austin H. Stowell, a well know Baptist Clergy-

For several months I have been afflicted with a disagreeable and very annoying difficulty of the scalp, manifesting itself in cruptions and a heavy deposit of sourt, which baffled all remedies which I had used. After receiving treatment from Dr. Perry for a few weeks, my head has assumed a perfeetly healthy condition, which is to be attributed to his skillful management of the case. His thorough knowledge of the scalp diseases is only equalled by his polite and considerate devotion to his patients. I wish strongly to recommend all my clerical and other friends, who are thus troubled, to try

his professional ability. There is healing for you. A. H. STOWELL. Fourth Street Baptist Church, Boston.

From W. S. Whitney, firm of Winsor & Whitney; No. 13 Com-

mercial Wharf. BOSTON, May 23, 1861. Dr. B. C. Perry-Dear Sir :- I wish to state to those who are losing their hair from any diseases of the scalp, that my hair had fallon off to such an extent that the top of my head had become nearly bald, and in the meantime my head was incessantly covered with a heavy scurf; but since receiving your treatment my head has become as healthy as ever, and a new growth of thick hair is fast supplying the place of that

which was lost. Respectfully yours,
WM. S. WHITNEY, 13 Commercial Wharf.

From the Rev. John T. Sargent.

Boston, June 24, 1861. I cheerfully add my own to the many other testimonials as to the efficacy of Dr. Perry's method of treating capillary diseases. In many other cases besides mine, which was an aggravated one, I have with essed the skill and success with which he has arrested the tendency to premature blanching, and even loss of the bair. JOHN T. SARGENT. No. 70 Dover street.

From John H. Butler, Ezq., 27 Court street, residence No. 9 Plorence street.

Boston, June 19, 1861. DR. B. C. PERRY-Dear Sir:-For some eighteen years I have been greatly troubled with dandruff; during all that time it has been a constant and daily source of annoyance to me, by irritation of the scalp, disappearing of my hair, and covering my coat collar.

I have had recourse to very many preparations and modes of treatment by physicians and hair-dressers, and was nothing better, but rather grew worse; and always, in a few hours after being thoroughly champooed, my head would be in as bad condition as before.

About two months since I was induced to make trial of your treatment, and my head is now entirely free from dandruff, and is perfectly well. I consider it a permanent cure, and feel that I have derived one of the greatest blessings at your hands. I cheerfully recommend all who are troubled with dandruff, or diseases of the scalp of any kind, to make trial of your skill. Your grateful and obedient servant,

JOHN H. BUTLER.

From Joseph W. Dickinson of the firm of Palmer & Dickin-

son, (clothing.) 91 Devoushire street. Boston, July 8, 1861. Da. B. C. PERRY-Sir :- Knowing that a large number of scople are in some way afflicted with diseased scalps, which frequently result in less of hair, but having no confidence in emedies for removing capillary difficulties, they despair of ever having theirs cured, I would say to such that I am pleased to be able to aid my testimony to the efficacy of your teatment for such diseases, because of the effectual cure of a disagreeable cruption on my head which had annoyed me for months; and I attribute its present healthy condition solely to your professional skill.

J. W. DICKINSON. From Albert F. Chandler, Commission Merchant, residence

38 Chester Park Bosron, July, 1861. Dn. B C. Penay-Dear Sir :- It affords me great pleasure o recommend your treatment for discusor of the head, as racticed by you in curing my daughter of a bad case of exzema of the head, which, for several years had resisted the efforts of the best medical skill that I could obtain. Hoping this testimonial of your ability to successfully its aggravated cases will induce the afflicted to secure :

vice, I remain Yours respectfully, A. F. CHA? Uriah Oct. 5.

The Messenger.

Each message in this department of the Bannen we claim was spoken by the addit whose name it bears, through Mins. J. H. Coxan, while in a condition called the Trance. They are not published on account of literary merit, but as teats of spirit communion to these friends who may re-

We have a show that spirits carry the characteristics of their earth-life to that beyond, and todo away with the erromous dea that they are more than rinits beings. We believe the public should know of the spirit-world esit is—should learn that there is evil as well as good in it.

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

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.

Oh, thou great architect of universes, thou who art our Father and our Mother forever, thou who art everywhere present, and who art the parent of our souls, to thee we come, from the darkness of mortal-We would speak unto thee, not because we would ask of thee any especial blessing, not because thou hast not abundantly blessed us, but because thou hast planted within our souls a stream of living water, that continually flows unto thee in the form of worship. Thus we pray unto thee, oh our Father, and as thou hast strung the chords of our nature in harmony with thee, may we feel each and every chord vibrate in harmony with thy great soul; and unto thee, our Father and our Mother, be endlesspraises spoken. Aug. 22.

The Unreliability of Spirit Intercourse. If there are any present who have questions to propound to us, we are ready to answer them.

If there are none, we will speak upon one that hath been already given to us, which is this: "Why are the communications we receive, purporting to come from the spirit-world, oftentimes so very imper-

Spiritualism is at present a mere child with humanity. It bath not grown large or strong, and its powers are as yet feeble-very weak. The minds dwelling upon earth are not ready to receive anything stronger or more perfect than the child Spiritualism is able to give. Our wise Parent hath planned all things in wisdom. Ignorance is no part of himself. Whatever he doeth, he doeth wisely and well. And as we are told our Father doeth all things. he consequently hath something to do with the child Spiritualism.

In your lack of judgment and short-sightedness, you are always asking for more than you can take good care of, physically and spiritually; you ask for a greater flood of light than you are capable of receiving and using properly. Yet you ask, because of that propelling influence within you—that law by which way are to progress and pressure all derivations. which you are to progress and overcome all darkness, and become free in spirit, good and happy. We are constantly asking, because the desire has been implanted in our natures; but the same power that hath planted this desire, hath set bounds to it.
If all the communications from the spirit-world

to the inhabitants of earth were perfect—were just what mortality could ask for, or desire, what do you suppose would be the result? First of all, our subjects would lose their humility-rise too high in self esteem, and surround themselves by too positive a force, and we would not be able entirely to overcome that force. They would build around themselves a high wall, and their spirit friends would not be able to scale it. This would be one of the consequences of such an event, and the world would stand in fear of mediums, knowing they had the power to exert such an influence for happiness or misery. Believe us, the world would tremble, should you receive all you foolishly ask for. Believe us, modern Spiritualism would be more a curse than a blessing, if it came to you faster than your minds could receive and digest its truth. Allow us to ask the friend who has questioned us: Would it be wise in you to expect the little one who has just commenced to learn his A B C's, to master the whole scientific kingdom in a lesson, or go boyond certain bounds of intellect? You would tell us no, because he is a child, and in an incipient condition of intellect, or mentality. Our new and and as you grow and expand in your spiritual na-tures, so the child Spiritualism grows and becomes strong, and you will receive spiritual food according to the capacity of your nature. God ever hears and answers the prayers of his children; but those who ask only for curiosity, he has no answer for. When you ask us to overthrow Bunker Hill Monument, do you suppose we will do it to satify your curiosity? Do you suppose we can do it? We tell you no. That God who created us has set bounds upon us, and we can do thus much and no more. In our sphere of life we are as much bound by conditions as

So you who ask for more spiritual light than you are able to receive without injury to your vision. do not wonder that the great Author of your souls does not heed your demand; but turn within yourselves and see if you have not enough to take care ofenough that you cannot understand-enough that you have not the power to comprehend.

Oh, learn the lessons of the hour well, and the next will furnish you with something higher, nobler, Aug. 22.

Robert S. Garnett.

I do not wish to speak to day, unless I can speak with freedom. I am aware I stand within the camp of the enemy. I am aware of your feelings toward such as myself, and I assure you it is with mingled feelings of sorrow and joy that I come here to-day. I make this early effort, because I made a promise to that effect. Although I was not a believer in modern Spiritualism. vet I said. if there was truth in it, as so many profess to believe, I would certainly return and give what I might be able to, to prove that this new theory, or religion, or science, whatever you may choose to term it, is true.

I am not at the present time complete master of the conditions that seem to surround me. I can hardly realize that I have lost my body, and if I speak at all, I must do so through the weak organism of a woman. But so it is. I have lost it. It is gone, and will never again be under my control. That I feel sad in contemplating it, I cannot deny, but that I feel to rejoice that I lost it as I did, I cannot deny, either. I fought on yonder battle-field, and lost my body there. I fought for my home, my friends, for those I loved, and fought against you of the North. What say you to that? If you have any objections to me now, say the word, and I will re-

A dear and valued personal friend is a private bellever in the coming back of spirits. When I left my home to fight in my country's cause, I made him the promise I have spoken of, and I feel I ought to regard it as sacred; and though I am obliged to come here to the North to fulfill it, the duty seems to me none the less a duty. I have nothing particular to say to that dear friend, except that I am as much at ease as I expect to be, considering all things. I am satisfied with my condition, and satisfied with the course I took, and still believe it would be far better to bring about a dissolution of the Union, than to reside in continued distrust of each other, as we have in the past. If we could live together in peace, God knows I would stand by the Union; but if we cannot, it is better to separate.

If I am not misinformed, you Spiritualists believe it is proper to outgrow certain conditions, certain laws; that is to say, you not only set certain laws at nought, but believe the God of humanity sustains in setting aside these bounds you have over.

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sibly be to any one of you at the North. But I cannot but believe if Washington could speak to you, he would say, if the two portions of your country cannot live in peace, for God's sake let them separate!

I have seen many persons living in constant tur-moil — with no reciprocity of feeling whatever, though civil law bound them together, and kept them so, pre isely as it is with these States. Now I contend it is not right to keep two conflicting elements bound together. I contend it is wrong, and God

If you do conquer-if you vanquish your Southern brethren, by the power of your arms—if you do keep the South with you—what then? You merely hold in subjection a class of beings who despise you, and are constantly desiring to get away from you, the further the better. You have no tastes in common. and you are as distinctive as light from darkness. Had you not better let them go? If you conquer, what will you accomplish? You only cover over the sore, and in a few years it will break out again worse than before.

But I do not believe you can conquer; for I believe there is not one at war with you who would not rather have the dearest child of his heart torn in eces, than bow again to the laws of the United States! They feel they are fighting for liberty and for justice. So you of the North feel. I do not plame you. I did not come here to blame any oneonly to speak to my friend.

As I advance, I may see differently, and that it may be right for the Union to be preserved; but I am far from it now.

I should like to speak to my dear friend privately, but I cannot, yet; but asking my friend to remember me spiritually to my friends, and giving you my name, I will retire. Robert S. Garnett. I lost my life about seven or eight miles southwest

Andrew Hecler.

By faith, death do n't seem to change people much. General G. stands on his dignity, do n't he? Well, suppose I'll stand on mine, too.

Now, stranger, I do n't know, but I hope to make out something by coming here. I've got two broth-ers in the army, and I want them to fight for me that is, stranger, I want them to rut in just so much more of their powder and ball, on my account, as I can't do it now. I was killed at the battle of Rich Mountain, and I've been looking around here, since. Of course the General tells you the South are gong to conquer; but we'll show'em there is strength at the North as well as at the South. We can take better aim, and pick off more men than they can, and in the course of a few months they'll find it

He has as good a right to talk here as I have. He had a pass to come here, and came. I think he's a d—d rascal, and he thinks I am, I suppose, so we're agreed on that. I can't see that he's a d—d sight was their due. He gave to the forms of life that exhigher up than I am, if he is a General. I went out to fight for the Union; he to fight against it. I send them on through time, gradually maturing, snow I was right, and he thinks he was, I suppose But when he talks of conquering the North, I 'll tell him he can't do it. We have people at the North who will give up everything they have got for the sake of the Union, as well as the South have those who will give up everything to break it down. It's no use for them to talk—they can't do as they want

got folks beside the boys—two sisters, and one who is married, and so I used to say she was out of the world. The one that's married lives in Ohio—clear out of the world, and penned up with her husband and children. I don't know, though, but she'll give me the chance to speak to her first of all. The amount of it is, I'm knocked out of my understandng, and have to come back here to get my reckoning. I did n't come from Germany, but my grandfather did, that's a fact. He came from High Germany.

By thunder, stranger, I have to look out for my own head and another one too, here. I hailed from Missouri. I was in the Fourth Missouri Regiment. My captain's name was Croix. 'My brother's names are Alexander and John. I lived in the town of Salem, Missouri. You've one in your State, I believe. Send this to my father, eh? Well, by thunder, stranger, I'd like to see you. He gave up the ghost

long ago.
1've got two aisters at home—Nancy and Sarah. three; but as 1 did n't, I want you to tell the boys to fight a little harder on my account, wont you?

I'm going to have a little brush with that fellow as soon as I get through here, and see if I can't convert him. At any rate, I'll let him know I know something. I teil you what: I saw the blood of some who wanted to get out of the Union. I'm a little green, but I'm just as good, for all

Eh? Why do n't you answer, then? I ain't unhappy. I'm as happy as ever I expect to be. Now I'll go and talk with that old fellow a little

while. He knows a little more than I do about some things, but I ain't afraid to talk with him. Well, stranger, wind up by putting my name at the bottom of that, will you? Andrew Hegler.

Aug. 22.

Frances Adelaide Story. My name is Frances Adelaide Story. I was six teen years old and died of consumption in the city of Washington, D. C., in 1856.

I have many times tried to speak, but without success. I wish very much to speak with my father. His name is Hamilton Story. He knows nothing I do not suppose that all have the same sensations of the world of spirits. He is united to the world of mortality. I wish to tell him that, and more, and dition after death. To me there seemed to be give him knowledge of the spirit-world.

My mother joins me in sending love and good will to my father and her husband. I am happy-very to rest, and yet I seemed to be active. happy in this new world. There is only one source through which unhappiness flows, and that is the whom I was strongly attached; and as God has been knowledge of the spiritual ignorance of my father

and my brother William.

My brother William is a medium, but he does not know it. If he did have a knowledge of spiritual things, he might receive, much aid from the friends believers in this spiritual doctrine, but I cannot say he has in spirit. Now, when he does receive anything, he knows not from whence it comes, and he often questions as to whether it is well to do just he feels, as though he could not help doing. His doubts would be driven away and he would be satisfied if he did but know of the medium powers he has at his command.

Now I propose to meet him privately, that I may peak with him of his own powers, and convince him that I do speak. And my father. He sometimes doubts the existence of God. 'Tis because the world and his religion have failed to satisfy him; him. Good-day, sir. Aug. 22.

Invocation.

Oh, thou Infinite Spirit — thou who art our strength yesterday, to-day and forever — thou from whom comest all light, darkness, joy and sorrow, n fear of thee, but because we love thee and because there is that within our spirits that continualy resolves itself into the form of worship unto thee. Oh, our God, the wide universe praises thee constantly; every plant lifts up its tiny head in prayer and praise unto thee. Every grain of sand raises its offerings unto thee, and every blade of grass universe is constantly sending forth prayer to thee, hast already blessed us. We ask for no gift, feeling drive away that shadow-for I am told that they can

I reverence those who fought for the Union long thou art bountiful in bestowing thy gifts upon us. ngo. They were my forefathers, as they were yours. We ask for no departure from thy law, feeling thou Washington is a name as dear to me as it can pos- wilt understand all our wants, and give accordingly. And so, unto thee, great Author and l'ather of our life, be endless praises spoken. Aug. 26.

> The Beginning of the Creation. If there are any present who have a subject or question to offer us, we are ready to receive it.

A visitor proposed. " The Beginning of the Creation."

In the first place, we have no faith in the beginning of the creation—that spoken of in the Bible—that historical account regarding the creation of the world. To us this theory is entirely without foundation, spiritually. All things that once were, now are, or ever shall be, never were created, being co-existent with God. To suppose that our Futher spoke into existence out of nothing this beautiful carth, were but to suppose that our Father ruled entirely outside of himself-acted beyond his own

law. Now all Nature tells us that our Father, the supreme spirit of the Universe, always rules in harmony-always acts in law. Again we say we do not believe in the story of the creation. Those princiall that you have at the present day, and all that is to be. We speak of new things-new philosophies, new religions, new worlds, each and every day of our life; but that which seems new to the minds of to-day, is not so in reality-only in phase, or manifestation.

Now our Infinite Father manifests himself by his law or his power, which are one and the same thing, according to the necessities of the great Universe. Whether minds are embodied or not, it matters not. God unfolds himself to them according to their capacity to receive him. In the past, men could receive but feeble light, because their minds were slow of St. George. I am a Virginian, and feel proud to own that I am.

Aug. 22.

The Bible tells you of a first man and a first woman -Adam and Eve-from whom sprang all the races of men. Now with our understanding, which we feel to be in harmony with God and Nature, we cannot but perceive at once that this idea is entirely without foundation in truth. Every race of beings has, so to speak, its Adam and Eve, or its power of spiritual. intellectual, physical and moral unfoldment; but to suppose that our Father created from these two all the human organisms—all that are now or ever were upon the earth, is unfounded and vain, because our Father works by law, and from that comes all the bosts of spirits and mortals.

The idea of Creation, the speaking into existence of a world; the calling of something out of nothing, is simply absurd. Who can produce such an event? Surely not a God himself. Can you conceive of a place where nothing is? We admit, indeed, that there was a time when there was chaos—but the elements that go to make up the earth and all, were just as perfect millions of years ago as they are to-day; but God gave them power of unfoldment just as fast as sond them on through time, gradually maturing, becoming higher and nobler. We know that God is precisely the same being he was sixteen hundred or sixteen thousand years ago. The elements of life in all existing forms manifest themselves exactly the same as they did millions of years ago, and by precisely the same principles.

To suppose that our God were a God of progression, would be to suppose that he was finite-that I 've got two brothers in the army. Do you want my hame? It's Andrew Hecler. Now spell it night, sir. There's nok in it. All I want of my brothers is for them to fight a little for me. I've lion, which are the outer garments of things. So tions, which are the outer garments of things. So then we can have no sympathy with that which the old Bible record gives us regarding the creation of the world. If our friend has further questions to ask us on

this subject, we are ready to hear them.

Will you explain the formation of the earth and the different planets?

Each and every outward manifestation, whether small or great, is to us an offshoot of the great Central Mind or Principle that permeates all things material. These human forms, according to our ideas, are but an outward or external embodiment of lower conditions of matter. These bodies are the instruments through which the spirit of the Most High is enabled to manifest itself to and through every ohter department of Nature. The vast variety of planets that fill your universe came into being by the same law that you came into being through. The same mighty principle that slowly and gradually planned the human intellect and soul, as slowly and firmly brought matter out of chaos into the form of your beautiful planet. But this power did not create something out of nothing, to float like worlds in the Universe. The same great law that creates the tiny flower to bless you with its beauty and fragrance, called the vast worlds, each and every one, in its time and place into form. So all things are governed by a law that is their own, and which is comparable to the great general law, as the earth planet is comparable to the centre of the planetary system. As the earth moves around the central sun. so each and everything, material or spiritual, moves around the central God; and, like God himself, can at no time go outside of its proper orbit.

There is a vast, a mighty field open before us, so mighty that our words seem insignificant to us. This subject requires time-a greater amount of time than we have to use at present. Aug. 26.

Lieut. Grebble.

Death folds us in her cold embrace one moment, and the next we find ourselves in the midst of a vast world we know nothing about. I suppose each and every experience is peculiar to the one who owns it. that I had when I was first made aware of my conrible uncertainty—a something at once dark and for-bidding, and yet pleasant and peaceful. I seemed

I have left some very dear friends on earth, to gracious in opening a highway between the two worlds, I suppose it is right that I, in common with the multitude, should avail myself of this glorious blessing. I will here say I have dear friends who are that I had any faith in it. I know some of my acquaintances did have, and to them I make my first appeal from the land of shadows. As yet, I am poorly off as a spirit. If I have

power, I do not know how to use it very well. I have ocen told that with the loss of our bodies under such conditions as I lost mine, we are possessed of more power than we had previous to the change, and may return and use that power to great and good advantage. I cannot yet see this to be true; but if it is. I thank God I was so soon cut off. I desire to occupy the position that will enable me to do the most go but we who love him can, if he will let us talk with to those I fought for and died for, whether spiritually or physically. I desire to occupy that position that shall result in the most good to the glorious cause I was engaged in when here. I feel at times a peculiar weakness, in consequence of losing my body. Sometimes there is a cloud around me, which I am told, is the result of my speedy exit from one all there is of heaven and of hell—our Father and life to another, but which will soon pass away, as 1 our Mother, to thee we come, not because we stand come into contact with mortality. I have no correct idea about this thing, but I am told that strength will come to all who desire it. I desire to know how I may work, and what I can do to assist my country

and people. I have ascertained that certain of those who knew me, and stood beside me on the battle field, and fought with me, have become melancholy in conseadores thee. The fiery sun praises thee, and the quence of my death, and their melancholy has mild moon renders homage unto thee. The whole seemed to cloud my own spirit. I will say to those dear friends and companions who regret my departour Father; and so in common with the material ure from one condition of life to another, that it is world do we raise our voices in thanksgiving unto my wish, if they desire to aid me and those that We ask thee for no blessing, feeling thou fought with me, that they should do all they can to

do much toward it; and I am informed, further, that if I could hold communication with them, I could take this shadow away from my companions, and thus ald myself and them.

I am now free from the bonds of mortality. I have no pains or distresses such as the body is acoustomed to, so I feel that I can be of much service in this present and national difficulty; and if my friends will let me openk to them, I will teach them, as well as I can, the best way for them to do their duty to their country, their friends, and their God. Aug. 26. LIEUT. GREDBLE.

Henry Constantine Smith.

Some time since I wrote a letter to a friend I have on earth. I am not able to ascertain whether that friend has received this letter, or not; and as I am auxious to come into closer quarters with him, I come here to-day, to give a few words that may be put in print, feeling very well satisfied if I do so that he will receive it.

I suppose I must comply with your customs, and must obey the requirements of your laws-for there seems to be law governing your affairs here—so I will tell you who I am, where I was born, and some thing about myself.

I suppose my name is Henry Constantine Smith. I was an Irishman by birth; yes, I can boast of old Erin as my home. I'm not ashamed of it. I, too, died for my country's cause, but not this year nor the last. It is now something like, if I mistake not, thirty odd years since I was here. Some time before my death, I had been heard to say some things against the fellows that were roaming in the vicinity of where I was living—I mean the Indians. In consequence of my freedom of speech, one of that class of beings took it into his head to send me over here—he did so, by shooting me when I was sitting

in my camp. I am very glad I am a spirit disencumbered with a body, in these days, for I can do much more now than I could if I had my body. When we need bodies, we can use others about as well as we ever could our own. But no matter about this. I come to speak to my friend.

I perceive, by reading some of the highest minds of state, that there is a project in contemplation with regard to my friend. It is in contemplation to put him in active service, in a position where he may do henor to himself, and assist his country. Now I know that no more loyal soul lives on this foot stool than exists within the breast of my friend to whom I come. He has thought it strange that certain measures have not been taken in regard to him. But I will say to him that everything has been done under the direct influence of his spirit guides, or aids. He is never without them, and when Government comes to a full decision in regard to him, I want him to feel that it is right-just the position his friends desire him to fills

After he has become installed into his new position, we desire that he shall give us a hearing, that we may pour into his car advice that shall not only be of great value with him, but still greater with the nation. He must remember, as he does, doubtless, that the innumerable class of beings who people this earth are controlled by the larger class above; and in proportion to our means of contact, we are able to give them greater or less strength, give them of what the world does not yet fully understandspiritual power. You do n't know what powers are extended to save your beloved country from death and you have no conception of the vast amount of spirit power brought to bear upon you. You do n' hardly know what you have already come to, and know nothing of what is almost ready to burst upon you. These people do n't know what they do when they speak against Spiritualism. It is yet to be your saving power; and when the standard of freedom is again planted all over your country, there will go up a shout, not from the visible, but from the invisible world, that will startle earth to its founda-

My friend will understand me, if others do not You will please say the above is for Capt. R. A. Wainwright, from Henry Constantine Smith. Turning to a vistor, the spirit continued:

Friend, when you send letters to those of your friends who are now fighting for the Union and the honor of their country, tell them they are guarded by a power not mortal, and no harm shall befall Stella Decota.

I want you to write a good long letter about me Tell my father and mother how I came here to see you, and how I never went a great way off-only here, since I died. My name's Stella Decosta. I lived in Baltimore. I was seven years old.

I am as large as anybody, now, and I can talk just as well as anybody, and I sint afraid. They said I must n't be, and I aint. My father's name is William. My mother's name is Caroline. I just come here. I been dead since the snow-birds went last time. We don't have any snow-birds where l am now.

I've got two brothers and two sisters, and I'm the tallest of all. I'm big, now. I've been here. I know where this is. It's Boston. I've been here with my father, and I have stopped at the Tremont House and my brother, too; but I's a little bit of a girl My father don't do anything. Don't you know where Baltimore is? Well, he lives there. I want to go there, sir.

Do they have mediums there? Are they niggers? do know some niggers that used to talk with the spirits. Is Jane a medium? She aint black—she vellow. Is she a medium? If she is, I'll go to her. Well, I want my father and mother to come here where they were before. Then I'll go and see them and I don't want you to let any of the soldiers ge my letter, because they'll tear it up. My father o n't like the soldiers. He do n't like Lincoln's soldiers. and I want to tell him all about 'em. I seen some real good ones here. That red-headed man that was here talking when I came was real good. He showed me how to come, and then I see other things good, too, and I reckon they aint all bad, be they

want to talk to him. I want my mother to know all about where I am. They have nice things here for you if you are good but if you aint good, you can't have 'em. They do n' have niggers to wait on you, here—but I reckon they would if you ask 'em to. Jane took care of my things. Tell her I love her now, will you?-and when she comes here I'll show her all around, and show her what nice things they have here. I told her I'd pay her some time for getting goodles for me, and I will.

Father don't like 'em, but I want him to, and I

I do n't know when they are coming this way. My mother used to be born here—I mean she was born here; used to live here at the North—in Massachusetts. I don't know what her name wasdon't know as she had any. I aint funny. You need n't laugh.

Now wont you tell my mother how nice I am here, and how nice I get along? I do n't have a father or mother here, but folks that 's just the same. I want to talk to Jane, too. Do n't you forget her. Yes, my father has got Sam, and Kit, the cook. She 's black; Jane aint—she 's yellow. Will you put that in the paper, and my name, and my father and mother, nd Boston and Baltimore, and all? Well, I'm going Aug. 26.

Col. Fisk.

[Written:]

SPIRIT OFFICE, Aug. the 26th, 1861. To the friends I last night communed with: You in mortal are sensitive. So are we. Now the lady to whom I am indebted for a supply of that so nec essary to give that you desire, is not willing to give herself to me as a medium to be used unreservedly: and on no other condition will I receive her again, for good reasons. You see, some time since, she was rather shocked from her high estate, by the untruthfulness of one Bradshaw, and since that time she has been of the world and not of the spirit.

You ask me to come again, as formerly. I will do so if she chooses—not unless; and if she desires, she must comply with my requirements. Your most obedient, Cor. Fisk.

Waltion for the Banner of Light. DUATH OF NAPOLUON

DY WILPHID WYLLEYS.

I am dying—France, I'm dying i In this gloomy sca-girt land, While beside my dying pillow Proud, exultant foeman stand.

I am dying—France, I'm dying t Far from thee, whom I adore, Banish'd, bound, a hated prisoner, On Saint Helen's rocky shore.

Strange wild shadows flit around me, While, before my glazing eyes, Shadowy ghosts of hoary bygones With their varied forms arise.

Who once bore my banner on? Wasted all, by war, or famine, All have perished—all are gone. From thy classic land, O Egypt! From thy desert's burning sands,

Where are now the iron legions

Rise before my dying vi-ion.

All those wasted death-cold bands. From thy wastes, O frozen Russia! From thy dreary waste of snow, Come the last long saddened wailings Of a nation's bitter woe.

Aye, beneath thy wonders, Egypt i 'Neath thy works of old renown, From whose hights a score of ages On the ghastly fight looked down,

Met they, and with war's stern thunders Tamed the desert: warrior's pride;
But alas i the bravest perish— All those stern old braves have died.

Then amid thy smoking ruins
And around thy shattered power,
Death, the spoiler, fated Moscow!
Claimed in truth a fearful dower.

Ah I these gloomy shadows haunt me, With their long and ghostlike train, Till. methinks, I hear the grounings Of my dying braves again.

O ! the earth is full of corses, And her streams run red with gore, From the burning sands of Afric To the Baltic's frozen shore.

And the world is filled with glory, While it echoes my renown;
I, alas I a guarded prisoner,
To the silent land go down.

Here I die, Oppression's victim, On Saint Helen's rocks so drear; Tyrants, now with pride, may triumph, Who once heard my name with fear.

Shorter grows my fleeting breath, And I feel upon my bosom Coldly brood the angel death. Farewell, France ! again, O! never

I'm dying-France, I'm dying !

Shall I tread thy flowery shore, Where the swords of banded despots Have been dipped in patriot gore. All my love for thee was useless, Tyrant might, alas! was strong, When all Europe's kings combining Stamped upon thy soul the wrong.

But be strong, a day is coming When the Truth shall victor stand, And the voice of wakened freemen Shall proclaim it through the land.

Then The Right for which I've struggled. Strong through years of silence grown, Shall arise and crush each despot 'Neath the fragments of his throne.

Farewell, France! the damps are gathering On my dying check and brow; I've defied him oft in battle, But 't is Death that 's victor now.

Death has come, at last, to claim me, In this barren-prison isle,
And I go to meet his summons.
Still unbent and proud the while.

Downward through his gloomy pathways With unfaltering steps I'll tread, And I'll meet my gallant comrades Soon, amidst the mighty dead.

Son nor parent, wife nor brother, Stand my dying bedside nigh; With exultant pride my foemen Gaze into my glazing eye.

Though my brave and conquering legions Wait my charging cheer no more, Though an exile, feared and hated, Dying on Saint Helen's shore,

Though no kings nor high-born nobles Bend them to my iron will— I will perish like a hero— Die the "Great Napoleon" still.

Bear, O! bear my parting farewell,

Ye who stand my bed around. To the few who still were faithful When my star of fate went down. Tell them that I died a hero-

Proudly met the phantom, Death ! That I spoke their names while dying, Blessed them with my latest breath. To my wife-O! bear my blessing, To the noble and the true,
Josephine, who cheered and loved me,

All my desperate journey through. Ah! alas! poor widowed Empress! Thou art sleeping in thy tomb; Thou didst die, poor, broken hearted, Ere my darkest days had come.

Ha! behold-their columns waver : Carnage spreads on every hand ! Forward, Guards! ye men of battles, Victors oft in many a land.

Ah! my mind is wandering, wandering ; Ah! Feebler grows my failing sight: Ne'er again my voice shall cheer them, No'er shall guide the deadly fight.

O! those grand immortal heroes-Kingdoms trembled 'neath their tread. But no clarion's voice can call them From the nations of the dead.

Still a glorious hope remains, That we'll meet again, enfranchised, On the fair Elysian plains. O they fought like Gods immortal,

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All their earthly fights are over ;

To their chieftain staunch and true. When his last great hope was blasted.
Over fated Waterloo. Torn and soiled my victor banner,

Empire gone, and warriors slain—Sceptered tyrants, titled robbers, Now may freely breathe again. Wide it flew, 'mid thousand battles On the war-storm's sulphrous wings;

But it sunk at length, forever, 'Neath the power of Europe's kings. Never more when rings the war-cry O'er thy sunny land, O, France! Shall the thousands arm and follow,

Where Napoleon's banners glance. Never more in stormy battle Shall my heart exultant beat, Where the thousand madly perish,

When contending aimies meet : France I my country, now adjeut Fortune frowned upon my banner, Sunk my star at Waterloo.

Oberlin, Ohio, Aug., 1861.

MOVEMENTS OF LECTURERS.

Parties noticed under this head are at liberty to receive appacriptions 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. Lecturers are informed that we make no charges for their notices; but if any one feels it a duty to pay, he or she may remit whatever they please. This statement is made in answer to many inquiries upon the subject,

Lockness 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 Belle Scougalt lectures in Elkhart, Ind., the fou Mass Belle Bouvall lectures in Eighart, Ind., the four Sundays of Oct.; Providence, R. I., the four Sundays 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., 1802; in Cambridgeport, Mass., the three last Sundays of Jan.; Portland, Me., the four Sundays of Fobruary. Will receive applications to lecture in the Eastern States during March of 1802. Address as above, or Rockford, Ill.

March of 1802. Address as above, or Rockford, 11.

8. Pizers Leland will speak in Waukegan, Illinois, Sunday, Oct. 6; Reading, Mich., Oct. 8 and 9; Hudson, Mich., Oct. 10; Adrian, Oct. 11; Clyde, Ohio, Sunday, Oct. 13. Will commence a course of lectures on Geology at Richfield, Sumit Co., Ohio, Oct. 22; at Sharon, Medina Co., Ohio, Oct. 31. Friends desiring lectures on Geology or General Reform, during the Fall and Winter, will please write soon. Address Cleveland. Ohio. Cleveland, Ohio.

Mrs. Augusta A. Quanten 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, Oct. 6: Chicopee, Oct. 20 and 27; Ośwogo, N. Y., Bundays of Nov. Address box 815, Lowell, Mass.

MISS EMMA HARDINGE WIll lecture in Boston during Oct. in Taunton, Milford and Portland, during part of November and December, and form engagements for other Sabbaths and week evenings this winter in the east. Address, care of Bela March, 14 Bromfield street, Boston, Mass.

Campton, N. H., Oct. 13th: In Marbichead, Oct. 23d, 24th, 25th and 27th; In Quincy, Mass., four Sundays of Nov.; Lowell, Mass., Dec. 8th and 15th; Taunton, last two Sundays of Dec. Ho will receive subscriptions for the Banner of Light at

MR. and MRS. H. M. MILLER are to lecture in Phillips Oreck, N. Y., Oct. 6th, 8th and 18th; West Almond, 10th and 11th. These wishing their services can address at Belmont, N. Y., until 10th Oct.; otherwise at Conneaut, Ohio, care Asa

H. B. Sronzn, inspirational speaker, will lecture at Fox-boro, on the 3d or 4th Sunday of Oct; Lowell, first three Sundays of November; Olicopee, the 4th Sunday of Novem-ber. applications for lectures eisswhere, should be address-ed to him at New Haven, Conn.

MRS. MARY M. MACUMBER will lecture two first Sundays of November in Worcester, Mass.; two last in Newburyport; February in Providence, R. I.; June at Portland, Mc. Address, West Killingly, Conn.

N. Brank Whitze can be addressed through Oct., at Taunton, Mass.; Nov., Seymour, Ut.; Dec., Putnam, Conn. All applications for week evenings must be addressed as above,

MRS, AMARDA M. SPENOR WIll locture in Foxoroft, Oct. 8, 9, 10 and 11; in Bradford, Oct. 16, 16 and 17; Bangor 4 Sundays in Oct. and 1 in Nov. Address, the above places, or THE ORIGIN AND CURE OF DISEASE.

CHARLES A. HAYDEN will speak in the vicinity of Stoughton through October and November. Address as above, or Livermore Falls, Mo.

LEO MILLER Will speak in Blasford, Conn., Nov. Sd and 10th; Summorsville, Conn., Nov. 17th and 24th; Providence, R. I., sive Sundays in Dec. Address, Hartford, Ct., or as above. Mes. Fannie Burdank Felton lectures in Now Bed-ord, Oct. 18th, 20th and 27th; in Boston, Dec. 1st. Address 5 Kneeland street, Boston.

W. K. Ripley will speak in Bradford, Me., each alternate Babbath 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, Stouben Co., N. Y. until 16th Oct. PROFESSOR BUTLER'S address is care of Dr. Child, 15 Tre-Ds. L. K. and Mrs. S. A. Coonley, will speaks in McHenry, the first Sunday in Oct.

MISS L. E. A. DEROROE lectures in Portland, Me., in Oct. Address above.

F. L. Wadsworn can be addressed Boston, Mass., care Bela Marsh, 14 Bromfield street. H. L. Howken will give ticket lectures, or otherwise, on Mental and Physical Anntomy. Address, Natick, Mass.

Mas. C. M. Srowg, may be addressed until further notice, Cleycland, Ohio, care of "Sunboam."

REV. E. CARE, JR., Florida, Hillsdale Co., Mich., or care of Mrs. James Lawrence, Cleveland, Onio.

Dr. E. L. Lyon, may be addressed care of Wm. Crowell, Geneva, Ashtabula Co., Ohlo. H. CLAY Bunch, tranco speaker, Smith's Mills, Chautau-

MRS. M. H. COLES, CATE OF B. MAYSH, 14 Bromfield st., Boston MRS. H. C. MONTAGUE, CATE OF P. CISTK, 14 Bromfield street, MRS. A. H. SWAN, CATE P. CIATK, 14 Bromfield street, MRS. A. H. SWAN, CATE P. CIATK, 14 Bromfield street, DS. O. H. WELLINGTON, NO. 202 Northampton st., Boston, DS. O. H. WELLINGTON, NO. 202 Northampton st., Boston, JOSEPH H. BIOKYODD, trance speaker, Boston, Mass.

DR. H. F. Gardner, 46 Essex street, Boston, Mass.
M. C. QUESTION, 161 Harrison Avenue, Roston,
L. JUDD PARDEE, Boston, care of Bela Marsh.
REV, SILAS TYRRELL, 40 South street, Boston,
LEWIS B. MONROE, 14 Bromfield St., Boston,
LEWIS B. MONROE, 14 Bromfield St., Boston,
MRS. R. H. Burt, 66 Carver st., Boston,
GHALLES H. CHOWELL, Boston, Mass.
C. H. DELLYIELD, DOX 3314, Beston,
BENN. DAFFORTH, Boston, Mass.
DR. O. C. YORK, Boston, Mass.
J. H. CURRIER, Gambridgoport, Mass.
MRS. SARAH A. Byrnes, 53 Winter st., E. Cambridge, Mass.
W. ELLERY COPELAND, ROXBURY, Mass. MRS. M. H. COLES, care of B. Mareb, 14 Bromfield st., Boston

W. ELLERY COPPLAND, ROXbury, Mass.

W. ELLERY COPPLAND, ROXBUTY, Mass.
WM. E. RIOS, ROXBUTY, Mass.
CHAS. T. Intel Taunton, Mass., care of Staples & Phillips,
Miss B. Anna Ryder, Plymouth, Mass.
Miss B. Anna Ryder, Plymouth, Mass.
Miss Lizzie Doten, Plymouth, Mass.
E. R. Young, box 85, Quincy, Mass.
Mrs. Jennie B. Rudd, Taunton, Mass.
Mrs. Jennie B. Rudd, Taunton, Mass.
A. O. Robinson, Fall River, Mass.
A. O. Robinson, Fall River, Mass.
N. S. Geernleap, Lowell, Mass.
N. S. Geernleap, Lowell, Mass.
J. H. Randall, Northfield, Mass.
H. A. Tugers, Foxboro', Mass.
F. G. Gurney, Duxbury, Mass.
J. J. Locke, Groonwood, Mass.
Miss. M. B. Kenney, Lawronce, Mass.
Miss. M. D. Kenney, Lawronce, Mass.
F. T. Lang, Lawronce, Mass.
F. T. Lang, Lawronce, Mass.

MRS. E. O. CLARE, LAWFORCE, Mass.

H. T. LAME, LAWFORCE, Mass.

MRS. J. PUPPER, HAUSON, Plymouth Co., Mass.

MRS. BERTHA B. OHASE, Wost Harwich, Mass.

MW., BAILLY POTTER, M. D., Westbore, Mass.

REV. JOHN PLERPONT, West Medford, Mass.

MRS. M. E., B. SAWYER, Baldwinville, Mass.

MRS. J. B. FARNSWORTH, Fitchburg, Mass.

FREDERICE ROBINSON, Marbichead, Mass.

MRS. M. S. TOWNSEND, TRUBLED, Mass.

MRS. L. S. NICKERSON, WOFCOSTOF, Mass.

OHABLES P. RICKER, WOFCCSTOF MASS.

MRS. B. MARIA BLIES, Springfield, Mass. MRS. B. MARIA BLIES, Springfield, Mass.
MRS. J. CLARK, care Wm. S. Everett, E. Princeton, Mas Mns. Susan Stright, trancospeaker, Portland, Maine.

MRS. ANNIE LORD CHAMDERLAIN, Portland, Mc. Alonzo R. Hall, East New Sharon, Me. Mns. A. P. Thompson, North Havorbill, N. H.
Mns. Clipton Hutohinson, Millord, N. H.
Mns. J. B. Shitti, Manchester, N. H.
CHARLES T. Inish, Graiton, N. H.
FRANK CHASE, Sutton, N. H. Ezza Wills, Williamstown, Vt. DANIEL W. SHELL, No. 6 Prince st., Providence, R. I.

Mas Flavia Howe, Windsor, Poquonock P. C., Conn. Mas. Haten E. Monell, Hartford, Conn. Lawis C. Walcir, West Windham, Conn. Mas. M. J. Wilcoxson, Stratford, Conn. Mas. Eliza D. Simons, Bristol, Conn. J. S. LOVELAND, Willimantic, Conn.

MRS. M. L. VAN HAUGHTON, 306 1-2 Mott st., N. Y. Olty. MRS. A. W. DELAFOLIE, No. 2 King street, New York. MISS SUSAN M. JOHNSON, No. 238 Green street, N. Y Mas. J. E. Paice, Watertown, Jefferson County, N. Y. ALEX'E G. Donnelly, Bennettsburg, Schuyler Co., N. Y. Miss Elizaberh Low, Loon, Cattaraugus Co., New York.
J. W. H. Tooner, Penn Yan, N. Y.
Mrs. S. L. Charpell, Phonix, N. Y.
John H. Jenks, Jenksville, N. Y.
Jared D. Gage, Oneida, N. Y.

Mas. E. A. Kingsnuny, No. 1905 Pine street, Philadelphia Mas. C. A. Fiton, No. 321 Usec street, Philadelphia, Miss Flavilla E. Washburn, Windham, Bradford Co., Pa. Dr. N. B. Wolf Columbia, Pa.

DR. N. B. WOLF Columbia, Pa.

MRS. FEANGES LOND BOND, BOX 878, Cleveland, Obic,
MRS. H. F. M. BROWN, Cleveland, Obic,
MRS. CLARA B. F. DANIELS, Westfield, Medina Co., Obic,
E. WHIPLE, West Williamsfield. Ashtabula Co., Obic,
ALBRET E. CARPENTER, Columbia, Licking Co., Obic,
AL B. FERNOH, Olyde, Sanducky Co., Obic,
DR. JAMES COOPER, Bellefontaine, Obic,
MRS. SARAH M. THOMPSON, Toledo, Obic,
LOVELL BEEDE, North Ridgeville, Obic,
MRS. J. R. STREFERD, Group Daint Tol.

MRS. J. R. STERETER, Crown Point, Ind. John Hobart, Indianapolis, Ind. MRS. A. F. PATTERSON, Springfield, Ill.
MRS. H. PATTERSON, Springfield, Ill.
MATTIE F. HULETT, Rockford, Ill.
ADA L. HOYT, Chicago, Illinois.
MRS. D. CHADWICK, Lindon, Genesee Co., Mich.
MRS. D. CHADWICK, Lindon, Genesee Co., Mich.
MRS. M. J. KUTZ, Cannon, Kent County, Mich.
ARSAN and NELLIE SMITH, Three Rivers, Mich.
REV. J. G. FIRH, Ganges, Allegan Co., Mich.
HENRY A. WALLACE, Flushing, Mich. ELIJAH WOODWORTH, Lealle, Mich. A. II. WHITING, Alblon, Mich. E. Y. Wilbon, Detroit, Mich. Geo. Masse, Adrian, blich.

Mus. S. E. Wannen, Delton, Sauk Co., Wis. G. W. Holliston, M. D., Now Berlin, Wis. A. W. Courtes, Marion, Olmsted County, Minnesota.
A. W. Courtes, Marion, Olmsted Co., Minnesota.
Dr. John Maynew, Wyoming, Chicago Co., Minn. W. A. D. Huns, Independence, Iowa. REV. H. S. MARULE, Ataliana, Muscatine Co., Iowa. Mas, D. S. Guarie, Sacramento City, Cal.

NOTICES OF MEETINGS.

ALISTON HALL, TREMONT STREET.—The regular course of lectures commences in the above Hall on Sunday Sept. 20th, and will continue through the winter, and services will commence at 2 45 and 7 15 o'clock, P. M. Admission 10 cents.—Locturers engaged:—Miss Emma Hardingo the four Sundays in October; Miss Lizzio Doten the last two Sundays in November and the last two in December.

CONFERENCE HALL, No. 14 BROMFIELD STREET, BOSTON .--CONFERENCE HALL, NO. 12 BROWNIED STREET, DOSTOR.—
Spiritual meetings are held overy Sunday at 10 1-2 A. M. and at 8 and 7 1-2 r. M. P. Clark, Chairman.

The Boston Spiritual Conference meets every Tucsday ovening, at 7 1-2 o'clock. (The proceedings are reported for the Banner.)

The subject for next Tucsday evening is:—
(1 1 Multiv)

"Affinity."

A meeting is held every Thursday ovening, at 71-2 o clock, for the development of the rollgious nature, or the soul-growth of Spiritualists, Jacob Edson, Chairman. New York.—At Lamartine Hall, corner 8th Avenue and 20th street, meetings are held every Sunday at 10 1-2 A. M., 8 P. M., 7 1-2 P. M. Dr. H. Dresser is Undirman of the Association.

Lowert .- The Spiritualists of this city hold regular meet-LOWELL.—The Spiritualists of this city hold regular mecings on Sundays, forencon and afternoon, in Wells's Hall, Speakers engaged:—Miss Fanny Davis in October; II. 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.; Mis. Augusta A. Currier, two last Sundays in Dec.

MRE ANA M. MIDDLERROOK Will spond the months of October, and November in Boston, and requests that all friends in the immediate vicinity of that city, desirous of chaining her services as a lecturer for the Sundays in these months, will apply as soon as possible at Box 422, Bridgeport, Conn.

Warren Chase, second and third Sunday in Dec.; Mis. Augusta A. Currier, two last Sundays in Dec.; Mis. Augusta A. Currier, two last Sundays in Dec.; Mis. Augusta A. Currier, two last Sundays in Control, and November in Boston, and requests that all friends in the immediate vicinity of that city, desirous of chaining her services as a lecturer for the Sundays in those months, will apply as soon as possible at Box 422, Bridgeport, Conn.

Warren Chase, second and third Sunday in Dec.; Mis. Augusta A. Currier, two last Sundays in Control, and Sundays in Dec.; Mis. Augusta A. Currier, two last Sundays in Dec.; Mis. Augusta A. Currier, two last Sundays in Dec.; Mis. Augusta A. Currier, two last Sundays in Dec.; Mis. Augusta A. Currier, two last Sundays in Dec.; Mis. Augusta A. Currier, two last Sundays in Dec.; Mis. Augusta A. Currier, two last Sundays in Dec.; Mis. Augusta A. Currier, two last Sundays in Dec.; Mis. Augusta A. Currier, two last Sundays in Dec.; Mis. Augusta A. Currier, two last Sundays in Dec.; Mis. Augusta A. Currier, two last Sundays in Dec.; Mis. Augusta A. Currier, two last Sundays in Dec.; Mis. Augusta A. Currier, two last Sundays in Dec.; Mis. Augusta A. Currier, two last Sundays in Dec.; Mis. Augusta A. Currier, two last Sundays in Dec.; Mis. Augusta A. Currier, two last Sundays in Dec.; Mis. Augusta A. Currier, two last Sundays in Dec.; Mis. Augusta A. Currier, two last Sundays in Dec.; Mis. Augusta A. Currier, two last Sundays in Dec.; Mis. Augusta A. Currier, two last Sundays in Dec. In Sundays in PONTLAND, MR.—The Spiritualists of this city hold regular meetings every Sunday in Lancaster Hall. Conference in the forencon. Lectures afternoon and evening, at 3 and 71.2 o'clock. Speakers engaged:—Miss Laura DeForce during October; Miss Susan M. Johnson, the three hats Sundays in November; Miss Emma Hardinge, two ast Sabbaths in Dec.; G. B. Stobbins, during January; Bello Scougali, during Feb.

G. B. Scholine, during January; Bello Scougall, during Feb.
Providence.—Speakors engaged:—Mrs. M. S. Townsend,
the first two and Susan M. Johnson the last two Sabbaths
of Oct.; Bello Scougall in Nov.; Leo. Miller in Dec; Frank
L. Wadsworth for May.
LEOMINSTER, MASS.—The Spiritualists of Leominster hold
regular meetings on Sunday, at the Town Hall. Services commonco at 1.2 and 7.14 p. M. GLOUCESTER.—Spiritual meetings are held every Sunday, at

Fornoso.—Meetings first, third and fifth Sundays of each nonth, in the Town Hall, at 1 1-2 and 5 1-2 p. y. OHARLESTOWN.—Sunday meetings are held regularly at Control Hall, afternoon and evening.

Boston Adbertisements.

LET THE AFFLICTED READ!

DISEASES are successfully treated only in proportion to the knowledge obtained of their cause, and the ability of the Clairvoyant 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 IS KNOWN AND EXERCISED. Its possession has enabled DR. MAIN to treat every class

and kind of Disease for the past ten years WITH UNPARALLELED SUCCESS. The origin and cause of the difficulty is known to him in a

oment, 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 those who are seeking the most oconomical, as well as the speedlest and MOST PERMANENT MODES OF CURE,

Those whose cases have 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 Gilead and a

Physician for the People. who will send them forth healed and made whole. The Doctor gives particular attention to the cure of Canoens, Ulores, and Tumons.

DR WILL blew 10101e \$1.00 a lock of hair, a return postage stamp, and their address plainly written, and state sex, 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 BLOOD PURIFIER.

A medicine much needed to purify the blood, DR. MAIN'S INSTITUTE IS located at No. 7 Davis street, Oct. 5.

NEW MEDICAL TREATMENT. THE GREAT REMEDY FOR THE OURE OF DISEASE

HOT AIR BATH,

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

DR. L. TILTON DR. L. TILTON

MAY be consulted upon diseases of the skin, such as Salt Rheum, Serofula, Erysipolas, Seald Head, Eruptions of every kind. In hundreds of cases they cause Consumption, Asthma, Throat Disease, Dyspopsia, Liver Complaint, Female Diseases, Rheumatism, Catarrh, Cough, Lung Difficulties, etc., etc.—In fact, most diseases originate from a poisonous, unhealthy action of the skin. The Hot Air Bath Remedy we have found to be an extraordinary solvent on 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. Persons residing at a distance, wishing to take medical advice, etc., may do so by forwarding in writing a description of their case.

their case.

Dr. T. will visit any part of the country for medical purposes. All consultations free. By letter onclose postage stamp for return mail. Office hours for consultation, from 9 to 12 A. M., and 2 to 5 P. M. Address,

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

Aug. 17.

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Aug. 17.

ONSUMPTION AND ASTHMA CURED.—DR. H. JAMES of discovered, while in the East Incles, a certain cure for Consumption, Asthma, Bronchitts, Coughs, Colds, and GeneralD chility. The remedy was discovered by him when his only child a daughter, was given up to die. His child was cured, and is now alive and well. Desirous of benefiting his fellow mortals, he will send to those who wish it the recipe, containing full directions for making, and successfully using, this remedy, free, on receipt of their names, with stamp for return postage. There is not a single symptom of Consumption that it does not a tonce take hold of and dissipate. Night sweats, peevishness, irritation of the nervee, fallure of memory, difficult expectoration, sharp pains in the lungs, sore throat, chilly sensations, nausea at the stomach, inaction of the bowels, wasting away of the muscles. Address

ORADDOCK & CO.,

Sept 21. cowly 225 North Second st., Philadelphia, Pa.

Sept 21. cowly 225 North Second st., Philadelphia, Pa. OCTAVIUS KING, Eelectic and Botanic Druggist, No. 65
Washington street, Beston, has always on hand every variety of Medicinal Roots, Herbs, &c., selected with great care; pressed and put up by himself, and warmnted pure, and of superior quality. Also, Dr. Clark's celebrated medicines; Beach's. Thompsonian, concentrated, and most of the compounds used in the Eelectic Practice. N. B.—A liberal discount made to Physicians and Healing Mediums.

May 25.

A BEAUTIFUL LITTLE MICROSCOPE, MAGNIFYING objects 500 times, will be mailed to any address on the receipt of 25 CENTS in silver, and one red stamp. Five of different powers, sent free of postage, for \$1.00. Address F. BOWEN, lock box 114, Beston, Mass. Aug 31.

ORGAN FOR SALE. SUITABLE for a small churce, vestry, hall or parlor, in good order, and will be sold low. Inquire at Plympton's, 344 Washington street, where it can be seen. if July 27. BOARD FOR YOUNG CHILDREN.—Infants and young children can be accommodated with board, and careful attention, on application to Mra. J. M. Spear, No. 1 Newland street, out of Dedham street, Boston. Terms reasonable. Oct. 18.

JOB PRINTING, NEATLY AND PROMPTLY EXECUTED AT THIS OFFICE.

A. B. CHILD, M. D., DENTIST, NO. 15 TREMONT STREET, BOSTON, MASS.

Mediums in Boston.

DR. CHAS. II. CROWELL, The Early Physical Degeneracy of Medical Medium,

168 WASHINGTON STREET, BOSTON, (Banner of Light Office, floom No. 8.)

Mr. C. is controlled by a circle of reliable Spirit Phy-MELT Mr. U. is controlled by a circle of reliable Spirit Physicians, who will examine patients, sive diagnoses of all discases, and prescribe for the same. These 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 hair by mail, by which method the physician will come into magnetic rapport with them.

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

oing.
Dr. C. will give special attention to Diseases of Children

during the warm months.

TERRIS.—Examinations and Prescriptions, at office, \$1.00; family visits \$2,00; by letter, \$1,00 and two three-cent postage stamps. ATP Family practice respectfully solicited. The best of references given.

MRS. A. C. LATHAM,

No. 292 WASHINGTON ST., BOSTON,

Corner of Bedford Street, (up stairs.) CLAIRVOYANT EXAMINATIONS, Delineations, Comminications, Advice, &c. Also, the

HEALING POWER, BY THE LAYING ON OF HANDS.

The success which attends this department of Mrs. Latham's practice is truly 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 sillicted have only to give her a trial to insure satisfaction.

Sent. 28. NOTICE.

NOTICE.

In 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 Matennity, under any and all circumstances, may be strictly under control of the will. This is a perfectly natural method, 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 \$1.00. Chairwoyant examinations fare. Advice \$1.00.

Address DR. H. L. BOWKER, Natick, Mass, or call at my office 7 Davis street, Boston.

cline 7 Davis street, Boston.

CLAIRVOYANT PHYSICIAN.

ARS. E. B. DANFORTH, Clairvoyant Physician, has takIVI on Rooms at 20 Harvard street, and is prepared to examine and prescribe for the sick. Medicines on hand. Mrs.

B. will give advice on business while in a tranco 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.

Sin

PROF. GEO. M'LAREN, Prophelic and Business Medium,
will receive visitors at his residence—will answer inquiries by letter in relation to social and demestic and all
business affairs in lite. Those who require prompt and definite answers with plores inclose one dollar.

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

No. 7 Dix Place, opposite 638 Washington st., Boston.

Aug. 10.

Aug. 10.

CAMUEL GROVER, Trance, Speaking and Healing Medium, Rooms No. 2 Jefforson Place, (leading from Bennett, and near Washington street) Boston. Hours from 9 to 13 and from 2 to 6—Sundays excepted. Examinations, \$1.

Circles Wednesday evenings; admittance 10 cents.

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

TEST MEDIUM.

TEST MEDIUM.

RS. W. F. SNOW, the reliable test medium, has taken Room No. 39 Pavillion, in Cochituate Place, Boston, where she will attend to Clairvoyant Examinations and Spirit Communications, also r. colve calls to lecture in the vicinity of Boston.

tf Aug. 31.

SPIRIT INTERCOURSE.

M. JAS. V. MANSFIELD, of Botton, the world-renowned Letter-Writing Test Medium—certified by thousands of actual written tests—may be addressed at 12 Avon Place, by inclosing \$1 and four 5 cent postage stamps. Office hours from 9 A. M. to 5 P. M. to 5 P. M. T. June 8.

MRS. E. M.T. HARLOW. (formerly Mrs. Tipple.) Clairvoyant Physician, 48 Wall street, Boston. Patients at
a distance can be examined by enclosing a lock of hair. Examinations and prescriptions, \$1 cach. if Feb. 16

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Annual Spiritual Register, for 1861. Edited by Urlah Clark. Frice, 5c.

Peurls.

And quoted odes, and jowels five words long, That on the streiched fore-finger of all time Sparkle forever."

A BONG.

Summer is sweet—ayo, summer is sweet— Minna mine with her brown, brown eyes; Red are the roses under his feet. Clear the blue of his windless skies. Pleasant it is in a boat to glide. On a river whose ripples to ocean haste,
With indolent fingers fretting the tide,
And an indolent arm round a darling waist,
And to see as the western purple dies,
Hesper mirrored in brown, brown eyes.

Summer is fleet-aye, summer is fleet-Minns mine with her brown, crown eyes:
Onward travel his flying fleet,
And the mystical colors of autumn rise. Clouds will gather round evening's star— Sorrow may silence our first gay rhyme The river's sweet ripples flow tardier far Than the golden minutes of love's sweet time; But to me, whom omnipotent love makes wise, There 's endless summer in brown, brown eyes.

We don't want men that will change, like the vanes of our steeples, with the course of the wind, but men, who, like mountains, will change the course of the

SLAVERY.

Slavery's jaws are death—
Ay, worse than death—a living sepulchre!
Born in an age of darkness, crime and blood,
A child of Passion, by Ignorance nursed;
It grew a monster hideous and grim,
With ulcerating limbs and viper breath;
The very earth loathed its slimy tread;
The fertile fields changed to a sterile waste.
O'er which an incubus of night revealed
War's red-tongued lightnings, and his thunder's boom.
Crime stalked beside it unabashed; lust joined
Its train; religion fied. The slave became
A brute; the master was transformed to fiend;
And, as two wretches slaking in the tide, Slavery's jaws are death-And, as two wretches sinking in the tide, Each other grasping, die in that embrace— So the enslaved and those who held them so, Each sank the other in the Stygian pool.

[Hudson Tuttle.

People seldom improve when they have no better models than themselves to copy after.

THROUGH THE PORTAL.

We see but dimly through the mists and vapors ; Amid these earthly damps
What seem to us but sad funereal tapers May be Heaven's distant lamps.

There is no death! What seems so is transition; This life of mortal breath

Is but a suburb to the life elysian. Whose portal we call death .- Longfellow.

Pride is as the ice of winter; the season will surely come when it must melt.

Reported for the Banner of Light. BOSTON SPIRITUAL CONFERENCE, TUESDAY EVENING, SEPTEMBER 24, 1861.

QUESTION .- Affinity.

Mr. EDSON.—I know of no belief so pernicious in its tendency as the belief that there exists in the material or spiritual universe an unfound half of ourselves-some other soul that is our true affinity, and must be found before we can be happy. Such a belief constitutes the believer's affinity; seekers seeking that which cannot be found by sensuous perception. The conduct of such believers has brought the doctrine of free love and affinities into bad repute. I am a believer in the doctrine of free love and affinities, as I understand them. I believe this doctrine to be the only doctrine or means calculated to unfold the substance of things hoped for in ourselves and others. I have canvassed the ground, and know by experience and observation the dangers which threaten the timid soul who lacks faith in God and his providences. I have seen the workings of freedom in the affections of the unregenerated, and the painful regenerating processes which follow. I do not now fear, as formerly, freedom from exter-nal law and long-cherished conventionalities, though it threaten the destruction of all that the literalist thinks worth preserving. Supposing material and spiritual wars, pestilence and famine, do come, or are upon us, and with them such distress as the world has never witnessed—to the Spiritualist who is born of the water and the spirit, it can but de. stroy old forms. It can but unfold the growing grain, and reveal the ripening corn-its golden ear freed from the husks. It seems to me that the field is about ready for the harvest, and that Spiritualism is calculated to do an important work-to unfold the beauty of the inner life; the divine use of affinities and that freedom of the affections which makes man superior to the beast. I grant that the Spiritnalists may have had among them spiritual wolves. who presume to be shepherds in Israel; mouthpieces to the spiritual world-who devour, in the only sense it is possible, the "lambs of the flock."

Undoubtedly there have been and still are, what

may be called spiritual leeches, (I may be one, and be ignorant of the fact,) which fasten themselves within the affections of unsuspecting souls, unconsciously coiling, like designing serpents, around the hearts of the divinely fair, the spiritually beautiful, absorbing, like a sponge, the vital forces of the choicest souls, leaving them apparently friendless among thieves. Individuals believing in what they call free love and affinities, who do not distinguish love from lust, thinking they have no control over their love and affection, may continue to seek affinities, to exploiter in the mud of animalism and mar the otherwise fair face of God in Nature, until its recoiling effects shall sting their sleeping consciences into active life, where they may perceive the self-afflicted wounds and scars that may never be outgrown. I do not condemn such souls, for they have a mission to perform in their own peculiar way. The innocent may suffer for a season—it is necessary it should be so; but there is a compensating principle in the law of love or affinity which will sooner or later separate the chaff from the wheat, the dross from the gold. Affinity or free love, as revealed by God in his Providences, opens the divine sight of the soul; the judgment day within its consciousness, in which, each must see himself as the Gods see him. Jesus, the spiritual Shepherd, in whom the Christ, the true affinity obtained, said, If I be lifted up I will draw all men unto me. It is being done through the law of love, or affinity; it is to unfold the Church, that is or is to be. The disciples of free love, or true affinity, chosen out of the world through the execuion of the law, and sent forth as sheep among wolves by the coming Christ, are not deceived; they know the Shepherd's voice, having entered at the door of the fold, having the Christ, the magnet of true affinity formed or forming within them, so as to be guided by the spirit of love in the spheres of charity, cannot be lost or led astray. I believe our true affinity, if found at all, will be found to be the eternal cause in the spiritual universe; the essence called the word, or working of affinities, which says through all its innumerable beginnings, Come, let us make man in our own image. The working of this law called affinity, is to me the most satisfactory evidence I can find of a future and eternal existence. The law and the Lawgiver, which are inseparably connected, speak to the soul, through the "dissolving views" of chemical or elective affinity, saying,

"I can create and I can destroy." It is God's mode of operation in the social and moral world which speaks through our spiritual percep-tion, saying, "There is no permanent peace to the wicked;" to the unprogressed, the unregenerated affections, "Come up higher," for there is a home for the spirit that attracts, and is attracted; "it is eternal in the Heavens." There is a spiritual state, or action exemplified in the foot of a dissected frog. soul's affinity; and I know that there cannot be

affinity? What is the affinity of every man and erences, makes all nature's peace." By the law of me that is lovely, all that nourishes and sustains me, all that draws and holds me, all that commands my admiration and love, is in affinity with my soul—is may not understand the lesson; but one of the main my soul's affinity, made manifest to me through the objects of life is to do so, and incorporate the knowl-mediumship of this falling, material world—is the edge into our souls. I think souls are made up of other half of my being, that is inseparably blended an aggregation of thoughts, as the body is of cells with my own forever.

All to me that is hateful and devilish, that is draw and hold me, that does not command my admiration and love, that does not call me onward from good to better, is the absence of a recognition of my soul's affinity-is the attraction of matter that draws and holds me for awhile at first. With the creation of every human being in the physical world, the spirit half of that being had creation in the spiritual world at the same time. It is of ne cessity that my soul and its counterpart had crea tion at the same moment; and so of every soul that lives on earth; one to range through the conflicts of matter, the other to live in spirit and counterpoise and sustain the spiritual. Yes, there is a soul af-finity in the spiritual world for every earthly wan-derer here. There are no odd halves made in creation; everything has its counterpart which is made at the time of its own creation. A man is but half a circle; but half of a perfect thing, and woman is the other half of that circle; the other half of the

I do not know that it is necessary, and I believe that it is not, that the other half of my being should be born in matter to gain identity. Neither can I believe that my identity in the spirit-world could be sustained without the identity of my spirit-half abid-

I cannot do less than re-affirm that there is not a soul created without its corresponding half; and that the creation of both halves must be simultaneous There is no life in the material world that is not allied to its counterpart in the spiritual world. One spirit is made to begin its journey in matter, and the other to go with it in spirit. The alliance of the two is eternal. This we do not know at first; the knowl edge of that which really exists is kept from us. It is wise; it is well that this dark veil of conflict and repulsion should, for a time, obscure this beautiful truth which is the prerogative of each; and which, when seen, is to the soul the blazonry of heaven's brightness—the concord and fruition of heaven's love for us; and it is for each one, too; it is for all; it is not for one more, and for another less. When we come to meet our counterparts in recognition, which is nothing sensuous or sensual, but entirely spiritual, all existence shall be a round of harmony, and with out a single exception all the things of oreation shall then be unutterably lovely, and our attractions to this falling world of conflict will cease to hold, and our affinity for the spiritual world of beauty will come before our recognition. In this union is felt all the brilliancy of the "bright and morning star;" the fruit of the "Tree of Life;" the fullness of the Church of God; the Alpha and Omega of existence—and an infinite world of beauty lies within the circle of two souls blended. It is the harmony and perfection of self that makes the world around harnonious and perfect.

So the perception of hateful, evil things, are changed for the perception of lovely things; for then all things as they exist, are rounded into a perfect symmetry—a perfect harmony and love, for in very thing we behold the manifestation of our own soul's affinity—our own soul desires throughout all creation; for it is that atmosphere of blended love which makes the perfection of harmony for us, and all things are levely to us. This is the recognition of our soul's affinity—our other half.

Christ, two thousand years ago, perceived and inti-mated this, but did not tell it. He saw many things he did not tell. Christ was in perception of this mighty power, affinity, which brought him in rapport with humanity to see and recognize this awful reality sweeping from end to end, and holding our existence; he saw that it covered the awful area of infinite love to each one.

Christ has been a great comforter to humanity. But he said there shall be another comforter that shall abide forever; this is the soul's offnity, which the world could not then receive, because it saw it not. This comforter is the Holy Spirit; the spirit of truth. Truth to each one; for each one's self; the recognition of the soul's affinity that abides with life and love of these thus icined. But how few are it forever. The comforter shall testify of me, says Christ. He who sees and recognizes this view of affinity, will see that Christ recognized it, and will tesify of him by saying that he recognized it.

The affinity of Christ was his bride, which bride was to him the beautiful Church of God in spirit. Was not Christ a perfect man? And who should his bride be but a perfect woman? And what is the true Church of God on earth or in heaven, to man, better than the true and faithful bride of his soul A great multitude of spirit voices speak in Revelation and say: "The marriage of the Lamb is come and his wife hath made herself ready." And an angel says: "Come hither, and I will show thee the bride, the Lamb's wife." Christ says, and well and truly it was said in the perfect harmony of souls united, "I am the Alpha and the Omega, the first and the last." "The spirit and the bride say, come." Say to all men and women, come on to the ame development of love and harmony; come to the

ecognition of your own eternal affinity. By this view of affinity not one single tie that is recious and sacred to the soul, is cut asunder. All he ties of affection and love that exist between two souls with or without earthly marriage, are but the manifestations of the spiritual affinities of each, through earthly organizations, which may not and oan never be broken.

MR. THAYER .- Some of Dr. Child's remarks are to ne very beautiful: those in particular which claim that there has no half been made to live alone; that no child which God has made is left to wander in solitude and alone, but holds its own counterpart in eternal alliance. This, to me, is a very pleasant hought. Could it be recognized, the world would be less selfish, more generous, more noble, better and happier. It is necessary that woman should be conoined with man, to make man perfect. God did not finish man till woman was made: God made man in his own image, male and female. The man and the woman that are made for each other, are conjoined forever in true love. This is the truest affinity. To do the will of my Father, comes within this circle of this affinity, is to act my true affinity.

Mr. PACKARD requested that nothing which he

aid should be published. Mr. WETHERBEE .- What Dr. Child has said was moonshine to me; I must confess that I do not understand him; yet I was pleased with what he said his language was very beautiful, and so I applauded him with the rest. I rise now, as much as anything, to switch this question on to the track. I may not succeed. Looking around me. I see those I like and those I dislike, and some I like at first I like less afterwards, and those often that I am not attracted to at first. I like, upon a further acquaintance. Some people are so organized as to like everybody, and everybody likes them, and some, it would seem, hardly belong to the brotherhood of man. This is the rface view. There is something behind all thisthe fountain from which it proceeds-for from thence proceed the union the marriages, and the associations of life. The more the parts of our several mentalities affinitize, the happier and more en during the tie that binds. Affinity is a suggestive word, and every one will have his own peculiar definition. As the brother said, very few know what is meant by the word. By its results or effects, we see something in the social aggregations and unions. We satisfied; Mr. Bowker says that he is. I have been are hardly able to probe it; but we see the principle married fifteen years, and I love my husband only in Nature as plainly as we do the principle of nerve-from a sense of duty. I know that he is not my

condition of internal mentality, which moves the We see this affinity, our affinity in all the lower machinery of life, where perfect rest is perfect ac- forms of life, even in dead atoms, so-called. We see tion. There, all is love, joy and peace; it is the operation of laws patent in us, in our bodies, eternal day that has begun to dawn in the hearts demonstrated in our souls by inference, with such and consciences of the race. By the Da. Child .- What is my affinity? What is your operations, this law of affinity, "all nature's differwoman? All to me that is beautiful, all to affinity we develop our bodies, and so by a similar law our souls, though not from the same source. When Nature teaches, it is the voice of God, though we or atoms. The soul of the individual is an atom of God, and affinitizes, by a law analogous to affinity, grong and evil, that is repulsive and discordant, to other souls or atoms of God, and from such grow that is oppressive and destructive, all that does not the unions and associations of life of every kind, social, political, instructive, financial, religious, and the world is beginning to get light in this direction, and future generations will be benefitted by it.

DR. CHILD .- Mr. Wetherbee, will you lay aside your modesty, for a moment, and tell the congrega-tion truly to what heavenly luminary your emanations of light may be compared? You say that mine are "moonshine." Can yours be less than sun-

Mn. WETHERBEE.—I think that I may be compared to a fixed star, whose rays are only yet visible by the aid of a power that magnifies.

Mrs. Middlebrook .- I imagine there has been heretofore a slight manifestation on the part of some, of a disposition to evade this subject. I do not know why this should be, unless it is because of the ridicule and contempt aimed at us by a certain vulgar-minded class of the outside world, who are prone to scorn everything which they have not seen fit to investigate; or, perhaps, on account of the just indignation of those who, having seen, have been pained to find that our religion too often proves a cloak to cover immorality. If this be the case, I think it becomes us to approach the subject fearlessly, and " beard the lion in his den;" and take so deided a stand for right, that even the most timid inquirer after our faith may know where to find us; and not be obliged to see, that in attempting to hold sweet converse with the loved departed, they must meet a monster so hideous, that it is better to re-

treat than to advance. I am sure we cannot close our eyes to the fact, that some have been so far possessed by this hideous monster, as to allure the innocent and unsuspecting from the path of virtue, and then leave them to drag out miserable days in repentance and sorrow. Others again boldly avowing their belief in affinity, have given it only the signification of "passional attrac-tion," and in carrying out their evil practices, have brought disrepute upon all those who believe with them in the doctrine of Spiritual intercourse. These things are found in Spiritualism, as well as among the Christians; no more—I hope less. We cannot deny them. I believe there has been many a weak and susceptible, but otherwise innocent female, who has been led on sympathetically, until almost lost to her sense of right; and on the other hand, noble and generous manhood has stooped to those follies that are unfit to grace the sacred hearth-stone of social life. But then the question may be asked, do Spiritualists generally consent to and encourage these things? Oh, no: not generally, in word or deed: but too often by their silence seeming to give conzent.

Is there then no truth in the doctrine of Affinities? I hold that there is; but the great difficulty lies in our ignorance of the subject; our unpardonable and willful ignorance.

We talk about the inner life, and live the outer; we talk about being spiritual, and are sensual; we talk about affinity, and rush on, led by impulse, just as the child, pleased by the light, thrusts its hand into the flame; and the consequences are about the same—we are burned. I think it is quite probable that those who (to use a popular phrase) follow their attractions, will be very apt to spend their lives here, and a portion of the hereafter. in searching for their affinities. Walker says, "Elective affinity is where one body is formed by the decomposition of another," and is not this often the case in marriage? The husband grows strong and robust on the fast decreasing magnetism and vitality of the wife; and that, too, without knowing the cause; and so the reverse. This, then, cannot be the true marriage affinity. My view of it is as follows:

Man is not an element, but a combination of elements: consequently the attraction of one element of his nature is not sufficient. There should be a union life and love of those thus joined. But how few are united where all of these sentiments blend-how many men there are who feel that their wives are intellectually inferior; how many women who have reason to know that their husbands do not bestow the same amount of affection that they exact, and how often both parties feel that the other has habits that they can never respect. If common sense could govern their attractions before marriage, as well as after, much of the present unhappiness might be spared them.

"But," says the fanatic, "the yearnings of my soul have never been satisfied. I was young and foolish when married, and I know that my companion is not the one that God and nature designed for me. Must I spend my whole life in loneliness and sorrow on account of the strictness of marriage laws ?"

I answer, of two evils we may choose the least: it is better to die an honest man or woman, than to live a dishonest one. But be sensible and not die. H. C. Wright says, "We are unloved because we make ourselves unlovely."

I hear a great many talk of the bondage of marriage laws. But did they ever bind a couple without their mutual consent or wish? Do you ever feel bound until you desire to break them? Live up to those yows with as true a heart as you make them, and you will never feel the weight of their chains Then, again, one says that probably there is no such thing as eternal union or affinity. I do not know, but I have observed that those who live happily, generally wish and believe that their union will be as eternal as the power that formed us. It is not a union if it can be dissolved. There have also been cases where it has been claimed that spirits have given directions for families to separate; but I would say to spirits or mortals—if men or women do not know that they are unhappily united without your assistance, you have no right to interfere. Go home and find better occupation. If such spirits come they find something to attract them.

I am not sure but that, if the demon of discord is entertained in the family, spirits might feel as if their advice in the matter would be welcome, too. But, friends, I could wish that the fair fame of Spiritualism might not be darkened by those practices which some through mistake term the doctrine of affinities. And, in conclusion, let me say that after much observation, these are my sincere convictions uttered in that charity which would not overlook, but reform-not to be personal in the least, but to advance a principle; and I wish that every Spirit-ualist would meet this subject as Christ met Satan, saying, "get behind me," and bring no longer disgrace upon a cause as capable and elevating as our own progressive religion. Let us then with heart and tongue protest against that which is unsafe on account of our ignorance of it; and if we are indeed privileged to walk hand in hand with angels, may their light never grow dim in our hearts, and may they never be ashamed of our assistance and co-ope

Dr. Bowker in early life found his true helpmeet his perfect affinity. She has been all that a wo-man could be to him, and has answered all the requirements of a perfect counterpart; and heaven

would be hell to him without her presence. MRS. COOLEY.- I am glad that there is one who is

such a thing in the marriages of the flesh. I will a few who depend on eathing enough of it to feed do my duties as an earthly wife the best that I can on from the channels where it electors, but they faithfully, truly, justly. It is my wish and my prayer that my love may be very free and very universal not be constrained to the littleness of self. Like the love of Christ, may my love be free love. To please my own desires, my love cannot be too large; but may country is full of provisions, and even the war canit ever be tempered with wisdom, sympathy and compassion.

Dr. Wellington being called, said that he must repeat briefly the leading ideas of his remarks last week, in order to make himself understood in what he may add on the same subject. To reason well, we must find as many points as possible that we may get some rum and tobacco beside. settle upon as absolutely and undeniably true. He explained the principles of affinity and attraction as operating in the mineral, vegetable, and lower animal kingdoms. It leads the life of the vegetable to seek only certain elements which in all ages are exer vegetables, seeks only to repeat itself. It enlarges its size, but does not extend its being or change from age to age. This elective affinity of the vegetable and lower animal life fairly represents or typifies selfishness. It seeks to repeat itself—appropriates only kindred elements.

But when we come to man, we first find the conscious spiritual element. This seeks something beyond and superior to itself. It delights in inspira-tion, needs development. It cannot rest, except while unfolding new powers and seeking new life. When apparently resting in present attainment, and selfishly enjoying only that which is in "affinity" with present taste, it manifests its unrest by talking of "going to Heaven." The spiritual always has a need of something out of and beyond itself. We will not attempt to define God, but simply to explain our meaning in quoting certain attributes. All nations and ages represent Deity as conferring bene fits. The Christian's God is absolutely unselfish. He creates, that he may have the privilege of bless-

ing. And this creation is the action of one of his divinest attributes. Procreation is the highest function of animal life demanding the most full and harmonious use of all its powers. But in the human parent, not only does the soul repeat itself and generate offspring with the same spiritual faculties, but often the spiritual possibilities of the offspring far exceed those of either or both parents. Thus true parentage is a means of development of the race, and this, in proportion to the dissimilarity of parents, if they live in harmony and love and in a divine union, the diference may be the cause of greater happiness.

Marriage is, therefore, the highest human relation. True marriage the nearest to the divine. In such union the husband seeks to bless his wife. The wife desires only to confer happiness on the husband. Each forgets SELF-desires to bless. This is divine. It is this which makes the essence of the honeymoon which would be perpetual if the parties forgot self as God does. Deity seeks more beings to love-can not be happy unless bestowing. The man seeking his "affinity," is seeking some one to love him especially, is not forgetting self and seeking to bless her to whom God in his providence has united him, and

There came a po whom he might make so happy, if unselfish, that both shall forget their difference

A perfect marriage demands spiritual union. The nighest happiness flows from the most rapid develpment and the fullest use of our ability to bless others. The most rapid development is not secured by association with those most like ourselves, though may feel the most "affinity" for such. But we are most happy when we realize most fully that those who most differ from us, are made to differ by our Heavenly Father. And to develop according to God's ideas of their natures, they must have free-dom for these peculiarities. If this is fully appreciated in the marriage relation, and truly lived, it affords the conditions for the highest happiness and greatest development, because such must live most inselfishly, and be constantly stimulated to use new faculties.

Dr. GARDNER.-I believe there is a vast difference between affinity and attraction: attraction holds to-gether particles, but those particles may not affinitize. So, many mistakes have occurred in married life, because circumstances caused an attraction, but not an affinity. The human body is supported upon what it attracts; but I cannot love what seems hateful. I can love all people, but the degree would be opposite with all. I can wish good and happiness all, but no further with some. The mysteries of the marriage love are the rock on which humanity has split in the past. I want to know the criterion to separate spiritual love from the sexual.

I believe there are those persons living in the marre relation, who affinitize only on perhaps on the intellect or some other plane, while they have not a single other feeling in common Then there is a vacuum, and Nature abhors a vacu The real question is, is there such a thing as a perfect marriage between individuals - a perfect union of the sexes. Is the idea that men and wo-men are only half of human beings, and must come together to be made whole, a truth? Perhaps, when we have worked through eternity, we may find our

perfect counterpart-not till then. Subject next week-" Temptation."

Hard Times.

I cannot recollect any time within the scope of my nemory that I have not heard some one or many complaining of hard times. When crops are abundant and prices low, the farmer complains of hard times. His produce will hardly pay for raising. When crops are short and prices high, the consumers ory hard times. It costs so much to live. When the shops and mills are all in full time, the owners have hard times to sell the stock and keep the hands paid. When the shops and mills slacken on time and wages, the operatives feel the hard times for which they must prepare in easy times. To the indolent and idle, the times are always hard, and their complaint is always heard. To the prudent, industrious and devoted Christian Spiritualist, in constant communion healthy, the times are seldom or never hard.

it is only a panic.

First, the scarcity of money is complained of. Is money scarce? Where has it gone? We are not sending it out of the country. Every week for a long time, has brought large importations to New York from Europe and California. It is neither sunk nor locked up, but goes into circulation, and very week increases the specie circulation of the Free States. Money really never was so plenty in the Free States as at this time. True, three or four of the Western States have a depreciated paper currency, based on the bonds of the insolvent Southern States, but that is a trifle; and will be a blessing to them in teaching them wisdom in banking policy. True, the money circulation of the country is changing its channels; less of it is running through the shops and mills and stores, and vastly more through the government and the army and navy, to those who supply them, and labor for them. There has perhaps been no period in our history as a nation. when more money was paid for labor or service than at this time.

The immense drafts of the Government will start many an idle dollar into circulation, and the trensury notes bearing interest will be a safe and secure fund, for if the Government cannot be sustained, the rich will soon be poor, and the deposits soon removed from all who have them. Changing the channels of the circulating medium of the country without disencumbering it, cannot impoverish the people, although it may cause some suffering to

on from the channels where it slackens; but they will soon face about and fish for it where it runs.

We have never had two consecutive harvests in this country equal to the years of 1860-61. The not raise the prices, a fact soldom if ever known before. The farmers complain of hard times, because the prices are not higher; but they have enough to eat, and can sell enough to pay their taxes and buy all that their health and comfort require, and will

Our commerce is uninterrupted, and our sails still whiten every sea, and even coast along the rebel shores of the Gulf of Mexico. We are fishing and hunting, praying and preying as briskly as ever. actly the same. The beet, though by the side of oth- God rains and shines and lights and darkens on us as usual. Wherefore, then, the cry of hard times? True, the bales and boxes of New England are filling and accumulating, waiting for the wheat crop of the West, which will soon be after them, or the specie which it will exchange for them. True, some dyspeptic souls, who are always in trouble about what is never to happen, are alarmed lest we should get out of cotton. They would do well to engage a supply of Gens. Butler or Fremont, as they will no doubt find enough of the "contraband of war" to supply this class of sufferers. It may be high. What of it? Then the cloth will be high, and we may have to shirt ourselves at an advance of a dime or two on a shirt.

But the taxes -- oh, the terrible taxes! How they will oppress the poor, who have none to pay. The rich, I admit, will feel them some, but if they were not rich they would not feel them, and surely they can afford to sustain the Government with their purses, while others give their lives or labors to defend them and their riches. The middle classes will scarcely know the difference in their taxes for the war.

Lowell, Mass. WARREN CHARR.

JUST CAUSE FOR ANGER.—A German of the Second Michigan Regiment, in a hospital at Washington, had his arm amputated. His description of sensation he feels from his fingers which lately belonged to his left arm, causes frequent bursts of merriment from the other patients in the ward. He says: "I veels der tings mit mine vingers ven I knows ise got no vingers dare, and it makes me mad ven I veels der tings all der time mit mine vingers ven mine vingers aint dare any more sthill !"

Obituary Notices.

In Bridgewater, Vt., July 23, 1861, Charles E. Curris, aged 24 years and 11 months, was freed from earth life, by diptherla, and passed to that better home

There came a power, unheard, unseen, Until like mildew-blight, Upon some lovely blooming flower, It fell; like shade of night.

It heeded not the anxious prayers Of loved and loving ones, But uninvited, wandered round Among their happy homes.

And one by one, it snatched away, Nor cared for bleeding heart; But God sends loving angels back To soothe the painful smart.

And thus for agony like yours
There is a balm to heal,
For where your earthly husband was
An angel is revealed.

And where his voice once cheered your heart.

By reaching outer ears, It now is breathed so softly forth That only spirit hears. And where his fond embrace once thrilled Your being with its love, He folds you closer to his heart

To bear your hopes above. In the same town and from the same disease, little A. daughter of Edward B. and Roxle A. WILLIS, aged months and 22 days.

She grew like a beauteous young rosebud,
Its petal-life folded within,
Awaiting for Time's magic finger,
Her Nature's deep secrets to win.

But alas ! like the frosts of the Autumn, That cause the fresh flowers to fade, She drooped her young life and departed— Ye see but the place where she stayed. Ye mourn not like those without comfort.

For the Death angel opened the door; And when he departed with Ida, A sunbeam was left on the floor. And the love of her spirit still lingers

With a glory so wondrously fair, That for dust ye had once loved so dearly, An angel immortal is there. And like stars that shine out on the midnight,

Her beautiful spirit appears,
To cheer you along on your journey
Through life, with its sorrows and tears.

M. S. TOWNSEND.

Left the form, at Ogdensburgh, N. Y., on Wednesday July 24th, 1861, DOLLY PARK SEARLE, wife of R. D. Searle, caused by disease of the heart. Her departure was instantaneous. Sitting in her chair, conversing with her friends, in apparent usual health, her spirit ling with her triends, in apparent usual health, her spirit left without pain, peacefully as though she was in a natural sleep. It had long been her carnest prayer that she might leave in that way, if it was the will of Providence. Death had long since, in her mind, been robbed of the terror that ignorance attaches to it: she robbed of the terror that ignorance attaches to it: sho viewed it as merely a transition to the more perfect and real state of existence, where she could serve her Creator more perfectly, in the company of her "dear ones" that had gone before, and still be able to guide, comfort and aid those loved ones she had left, through their spiritual organism, as one of the agencies of the Father's Providence to man. For several years past, encouraged and aided by her husband, she has been a deveted Christing Spiritualist, in constant communion. healthy, the times are seldom or never hard.

Let us examine the causes for the present cry of hard times, which we hear so often, and from so many, and see if there really is any necessity, or if it is only a panic.

With her spirit friends, and see if the same that the same wind hot by the .. Christ," was beautiful to her; and she relied upon the promise that there was a mansion prepared for her. Fearless in her efforts in scarch of truth, she used the inspiration of the past and present as means from the same kind Father, to enable us to progress the same kind Father, to enable us to progress the same kind Father, to enable us to progress the same kind Father, to enable us to progress the same kind Father. here and hereafter in that happiness of Heaven which she felt belonged of right to her, and to all; and that all would receive it, in proportion to the efforts that they each made to obtain it. "Love one another" was the great command to her. That she made it her rule of conduct, her self-devotion for the happiness of others, will long be attested by all that he pleasure of knowing her.

Departed this life, Friday, August 23, 1861, ORPHA, aged 18, only daughter of J. B. and Sophronia TUTTLE, of East Randolph, N. Y.

The funeral was largely attended by friends and neigh-

bors, who listened attentively to sweet words of spirit-ual truth from our brother G. W. Taylor. The young ladies of the vicinity, dressed in white, carried wreaths and bouquets of flowers, strewing them over the grave-beautiful emblems of the pure spirit that had grave—beautiful emblems of the pure spirit that had departed. The bereaved parents are comforted, knowing that their child "still liveth;" for during her last days of mortal life the angels opened a "door through the sky," and she saw the forms of spirit friends. The pure faith of her spirit shone brightly to the last. Through life and death she seemed a rich exotic from a fairer clime, and the last rays of receding life left her features lit with the smile of Heaven. Just previous to her departure she wrote these verses, addressed to to her departure she wrote these verses, addressed to

her friends.
.. Listen while I tell to you
... Listen while I tell to you How sweet the angels sing; For I must bid you all adieu. And join them on the wing. I am to be an angel. blest,
And join the spirit band,
Where I shall ever be at rest
In that bright, happy land. Then, dearest friends, weep not for me, When I am out of sight; My spirit will return and be All clothed in radiant white.