Niterary Department.

Written for the Banner of Light. THE MARCH OF FREEDOM.

BY ELIZA A. PETTSINGER.

In earnest tones a woman's voice is pleading For poor forsaken ones across the main ; In gentle love their lonely lives now leading To usefulness again-

A woman stands with helping arms extended To those whom Custom ne'er has sought to aid. To those whom Church or State has ne'er befriended But all assistance stayed.

Now Fashion points with cold and cruel finger, And turns her haughty head in scorn and pride From those she 's doomed in useless lives to linger, From Hope and Love denied. She tramples on the weak-the strong upraising, To bold Aggression widely opes her door

Whose creaking hinges on the lone one turning,

Bid her come no more. Oh, Custom, hang thy head and veil thy blushes And look upon thy deep stained soul within ! Examine well its soiled and shattered tablet, Nor dare to speak of sin !

Oh, veil thy face, while woman, noble, fearless, Stands forth in all her queenly strength and pride, Daring to plead for the desolate and the cheerless, Against the opposing tide !

As once with Inspiration, fervent, glowing, ... The saintly Maid of Arc went forth with helm and sword.

On each brave warrior in the ranks bestowing God's battle-word :

The conflict won, the vanquished foe retreating, Retraced their hopeless steps, their homes to gain, While Peace unfurled her pure and spotless banner O'er field and plain.

"But too much fame had been the meed of woman; Too lofty aspirations in her soul had shown-A veil of strength-of power more than human, Around her then was thrown. Thus speaks the Past; when bold and dark oppression With impious hand e'er sought the light to stay. That from eternal founts was then revealing

Now Freedom dons the golden shield and helmet. Unfurls her banner to the whispering breeze, Whose stainless form, with Light and wisdom glowing. Is borne across the seas-

A more auspicious day.

Where Tyranny long with firmless hand uprearing Her weak and tottering throne of boasted might, From whose decaying spoils now bold, unfearing, Ascends a form of light.

A form of light and beauty now is glowing, With hopeful aspirations caught from High; A voice is heard throughout the land proclaiming The promised Era nigh-

Oh, who shall crush this living form of beauty. As now from clime to clime she wings her way ; Or who that voice of fervent, zealous pleading, Shall deign to stay?

Though hireling priest beholds the form advancing, And seeks with nerveless arm and weak'ning force With dwarfish skill his fetters now is forging To stay its course :

Though frowns the bigot as he fondly clingeth To old and musty creeds so basely won-Though hate and malice point the shaft he hurleth, The proud form marcheth on.

O'er towns and cities vast, like magic springing, Presides this genius of the coming age-Minerva-like, the peaceful emblem bringing, As seen by Bard and Sage. Behold her footprints on the plains and mountains, Along the proud Sierra wends her way, Where sighing winds with cool and crystal fountains In mingled music play.

From bright Pacific shores of teeming beauty, Where Hesper's rays make glad the bounteous plain, Vibrates a sound to souls long tried in duty Across the main.

Oh, faithful ones, the cross so bravely bearing; Oh, weary not while Angels cheer thee on i The unfading wreath each brow shall soon be wearing. For victories won.

Arouse, ye dormant souls in every clime and nation! In aid of woman's woes is heard a woman's voice; From woman's lips that glow with inspiration The pean sounds rejoice.

Rejoice, rejoice, a brighter day is dawning! When mind o'er mind doth hold electric sway : From Error's night now beams the joyous morning Of endless day. San Francisco, Cal., 1861.

Suggested by reading of Miss Emma Hardinge's noble work in the great School of Reform.

A MAN OF FEELING. Of much he talked, and much he wrote,

Fine words of feeling, nicely blent With tender touches, sweet to quote, And little thrills of sentiment.

Oh, fine and sympathetic toes That turned aside to spare the worm ; Kind heart, that disregarded woes Which merely took a human form I Except when far Tahiti's sons

Could draw his bounty o'er the main, And leave those hungry wretched ones To perish in a neighboring lane.

Oh, noble soul! surpassing all In depth of pity, breadth of sense, How often has the crowded hall Reccheed to thine cloquence!

And men bepraised the liberal hand, And men extolled the mighty views. And spread the name throughout the land, That figured in the morning news.

Then reverence the good man's grave, And let your grief be like his own, And give him all he ever gave— That soft and tender thing—a stone!

Translated for the Banner of Light,

THE

TRIUMPH OF

FROM THE GERMAN OF FRANZ HOFFMAN.

BY CORA WILBURN.

CHAPTER VI. A VOYAGE TO VALPARAISO

A wicked man will always find ways and means for the execution of his evil plans. And Mr. Creeper had soon formed a plan that promised the surest results, and having also found an accomplice, he lost no time in putting it in execution.

One day Mr. Creeper sat alone in his chamber and thought of Ulrich with a frowning brow and compressed lip, for he had not succeeded in undermining the principles of the good young man. A servant entered and announced a gentleman of the name of Wilkens, who desired to speak to Mr. Creeper.

"Wilkens!" the name seemed familiar to him, he bethought himself, and remembered that if it was the same, he had been in his employment some years ago, had committed a forgery, and had taken flight. Mr. Creeper felt inclined to deny him an interview; but he at length thought otherwise, and bade the servant show him in. A young man, the senior of Ulrich only by a few years, entered. His miserable, ragged clothing, his unsteady glance, and the low, frowning manner with which he approached, was all calculated to inspire disgust; and even Mr. Creeper cast upon him a look of haughtiness and scorn, although he had resolved in his own mind to make him the instrument of his designs.

"How dare you come into my sight after the shameful betrayal of your trust?" he thundered. Do you not know that I can throw you into a prison at any moment? What do you want with me?"

"Bread-I want bread !" cried Wilkens, the forger. Ever since I committed a orime, I have been pursued by misfortune. A part of the money I took has been stolen from me; and the rest melted in my hands like spring snow. Ill-gotten gains are of no avail, sir. Poor and helpless as I was, I sought employment, but no one would favor a person who had neither passport nor certificate of good faith to show. I was compelled to beg. That was too much for me. I determined to return here, and on my knees entreat your forgiveness; and obtain that, or"-and he smiled with bitter saronsm-" a place in the penitentiary! Here I am now, Mr. Creeper; do with me as you will."

The rich merchant bent his piercing looks upon the wretched sinner.

"Ah, sir, you know that the penitentiary awaits you," he said. "You know that you are in my power, that I can east you down to earth and trample upon you, or restore you to your former position."

Wilkens trembled beneath the angry glances of his former employer. He had hoped to gain pardon, as the wealthy man must have long since forgotten all about the paltry sum once taken. And now in place of what he expected, he found a stern and threatening judge.

"Have meroy, sir-have mercy!" he oried, falling at Mr. Creeper's feet.

" Hem-well, perhaps the matter may be arranged." said the merchant, thoughtfully. "The question is, whether you would be willing to give your services on a certain point; then I would not only forgive the past, but give you a situation in which you could support yourself without stealing."

Greatly astonished, the man looked up and cried: "Oh, my dear sir, I will do all that you demand. All-all! You may rely upon me as upon yourself. for your hand lies so heavily upon me, you know I could not escape you. I am your man, Mr. Creeper, in all that you desire."

A contented smile played around the thin lips of the plotter, and he resumed, in a more friendly tone:

"Rise, Mr. Wilkens; my servant shall show you to a room, and shall provide for your immediate wants. In the meantime do you remain as retired as possible. In a few days you shall know what I demand of you, and, if you serve me faithfully, you will not regret having called upon me."

He called a servant, gave him his orders, and dismissed Wilkens. He continued to pace the floor for an hour or more; then he murmured to himself: "That will do-it cannot fail!"

And he sought Ulrich to request his company on a visit to Herr Breitenbach, telling him that his presence was needed there upon some business of importance. Although Ulrich often went to see his adopted father, he could never come too often, for the old gentlemen loved him truly as a son. And he was received with so much cordiality and joy that day by Herr Breitenbach and old Martin, that Mr. Creeper was almost forgotten.

"You come to-day at quite an unusual time," said the good man, smiling, as they took their places at the tea-table. "How is that?"

"We have come upon peculiar business," replied Mr. Creeper. "I have news from Valparaiso, in Chili, that makes it indispensable to have this interview with you, my much esteemed Uncle. Our correspondent and business friend, Acosta, announces to us that great and sudden losses call for the immediate assistance of his friends. Acosta is an honorable man, and not only will your house lose the sum of some hundred thousand dollars in case he is

compelled to fail, but it seems to me that our friendly intercourse of so many years demands that quick and energetic steps be taken in his behalf. My first thought was to embark for Valparaiso myself, and investigate the condition of Acosta's affairs, and take measures accordingly. I do not doubt but the not act without your concurrence, and I came therefore to receive your decision. I have brought our respondence and accounts with Acosta; and can

Herr Breitenbach sat for awhile immersed in thought, with corrugated brows. Then he said:

"Acosta must be helped even at a sacrifice. The undred thousand dollars he has of us are a trifle; heart for that matter, no one need go to Valparaiso; but four eyes are b tter than two, especially when two how would it do to send him to Chili? You say he has kept the accounts with Acosta for the past year, so I think we can well trust him with the matter. What do you think, nephew?"

by every means in his power the departure of Ulrich. He had opened his mouth to give utterance to some of his objections, when Mr. Creeper prevented him, by saying :

"I, too, have thought of Ulrich, and will not deny to you, my dear uncle, that your proposition has given me | guard, Ulrich !" joy. I dared not propose the matter to you, because I know how dearly you love this worthy young man. painful for you; and so I preferred going myself. derstanding, the young man withdrew. know of no one else so well calculated in a matter requiring so much insight and tact, and I determinthat Ulrich should go, then am I ready to depart upon the moment, dear uncle."

"What nonsense is this about sacrifice and trouble?" replied the old gentleman. "The boy must go out into the world sometime, and it is good to be thinking about it. How is it, Ulrich; will you undertake this matter?"

least of all the voyage."

you would," said Herr Breitenbach approvingly. "Well, journey on, in God's name! That you may let you go without compunction, and will give you bertd his persecutor ant awake and plotted. my blessing. The way is long, but God is everywhere, and will extend his guiding hand over you, all the quicker will you return."

"The Johanna, Captain Peters, is ready to sail,"

take passage in her to-morrow morning early." old Martin vehemently, and he stretched forth his Creeper called out after him: hand toward him, as if to hold him fast. "Herr Breitenbach, bethink yourself! If any misfortune know me-I will reward you richly." were to happen to our ' heart's boy,' we should never go, master; for if you do, I prophecy to you that we

shall not behold him again." "Why, old Martin, are you a fool?" said Herr anxious, half fearful look. "Why, what is the mat-tically, and rubbed his hands with great show of sat-

ter with you?" "The matter with me is, that I think the water steps, he murmured to himself: treacherous: that Valparaiso is far beyond the seas; rope behind him. Do not let him go, master! Mr. lost if he turn traitor to me." Acosta can be helped without his incurring peril; and if he remains here, we, you and I, can watch over him. Dear Mr. Breitenbach," softly entreated the old man, "I have served you for more than forty years, and have never trespassed upon your kindness; please grant me my desire, and do not let our a fellow passenger on board also bound for Valparai-Ulrich go from our eyes. I have a presentiment that the voyage will bring him evil. Keep him with hero would not smile on him at home. He had been us, dear sir! Indeed, you will regret it if you let

Herr Breitenbach appeared to waver in his resolve; but Ulrich, who anticipated the gain of pleas- suitable employment in some mercantile capacity. ure and knowledge from a trip to foreign lands, He gave the young man his name, and promised his himself spoilt all the plans and wishes of his true friendly regard, wherewith to enliven and beguile old friend, Martin.

hend."

"You are right, Ulrich; be it as I have said." decided Herr Breitenbach. "What, there, you old ed a cheerful countenance, the latter an acquirement growler, with your superstitious notions! Let me not to be too highly prized at sea, where it is imposalone with such nonsense. Go with God, my son! sible to get out of the sight and reach of disagreeable He will guide you safely back to our arms."

"Good; if Ulrich is determined to go, he shall at least not go alone. I, old Martin, will accompany him! Yes, I will not forsake him, and before anything happens to him, it must be my turn first."

"Nothing of that, not a word, you obstinate curmudgeon, you!" cried his master. "That would be man can be extricated from his troubles, but I would a fine arrangement. You would roam around the universe, and old Breitenbach may be left to take care of himself, ch? No. no: the boy is old enough good Ulrich with me, because he has kept the cor- to take charge of himself, and does not need you, Martin. But I want you, so that we can talk totherefore give better information than I am possess- gether of the 'heart's boy,' when he is far away, And therefore you must remain, while he goes. Not another word upon the subject-all is arranged."

"But, Herr Breitenbach," said the old servant, who was almost weeping, "can you really have the

"But, old Martin, can you have the heart to leave me here alone," interrupted his good master. "The of them belong to a troubled man. I would have no boy can get along without us; but I, who have been objections, nephew, if you would undertake the jour- a friend to you through so many years, shall I sit at ney; but who then would see to the business? I home forsaken and alone, without one true soul to am too old, and Ulrich is again too young. Hem! help me bear the parting? If you can do this, go, Martin, go; leave old Breitenbach alone, and-

"No, sir! no, my good master! If you speak to me so, I cannot," broke forth old Martin, and wiped away a tear from his grey eye-lashes. "Go, then, Mr. Creeper could not restrain the expression of my heart's boy! go without old Martin, who will triumph that flashed from his eyes. Old Martin stay at home and pray for you. But listen," he said caught the glance, and unable to overcome his sus- in a whisper, as he clasped Urich in his arms, " bepicions, resolved to watch him closely and prevent ware of deceit and treachery. Mr. Creeper may appear as friendly as he chooses; old Martin cannot be deceived. Appearances deceive, my boy; and, believe me, this man is plotting evil against you. Heaven grant that all may prove better than I fear, but I cannot help my forebodings. Be upon your

Herr Breitenbach interrupted the whispered communication by telling his adopted son to lose no time thought that parting with him would prove too in preparing for the voyage; and, with a mutual un-

He spent the last night of his stay at the old and well-beloved home. Never had an evening passed ed to place the decision in your hands; but if it swifter on. Only when the clock announced the costs you the slightest sacrifice, if you are unwilling hour of midnight did he tear himself away from the enciroling arms of his benefactor and the faithful Martin, that he might not rob them of the necessary repose. He could not sleep that night, but wandered restlessly up and down, recalling the warning words of his trusty old house-friend.

"The good, loving heart," he murmured, as he threw himself into an arm chair, while a narrow "With all my heart," replied Ulrich, "for Mr. streak of crimson in the east announced the coming Acosta is, without doubt, a trustworthy, honorable of the day, "he sees spectres in my path, and never man; and if I can do anything toward aiding him, | ceases to cry out appearances deceive; forgetting, I should not shrink from any responsibility or trouble, in the meantime, that appearances are as much in favor as against Mr. Creeper. With the love of God "Very good, my son; you speak as I expected in my heart, with a clear conscience, what have I to

Leaning back in the soft chair, he was overcome have the pleasure of rescuing an honest man, I will by weariness and fell asleep. And while he slum-

Captain Peters had received his orders, and was waiting impatiently for a passenger, recommended even far beyond the seas! Begin your preparations to him by Mr. Creeper. For an hour the boat was without delay, my boy; for the sooner you leave us kept waiting on the beach, to take the stranger on board the Johanna. At length he made his appearance, accompanied by Mr. Creeper. The day had said Mr. Creeper; "if Ulrich is expeditious he may fully dawned as the two men neared the boat; they shook hands. Wilkens was the name of the recom-"But he shall not go! he shall not, say I!" cried mended passenger, and, as he jumped on board,

"Do not forget; if you bring me good news-you

"I will remember and fulfill all," replied Wilkens, forgive ourselves as long as we live! Do not let him "The plan is so well arranged that it cannot rossibly fail. Before a year is over, you will hear from me, Mr. Creeper."

The boat sped swiftly on; the merchant gazed af-Breitenbach, gazing upon the old servitor with dis- ter it until it vanished in the midst of the anchored tended eyes, while Mr. Creeper cast upon him a half ships that thronged the harbor. He smiled sarcasisfaction, and as he retraced his way with rapid

"I shall at last be rid forever of the fellow. Every and that our Ulrich will be surrounded by a thou- thing promises a certain success, for Wilkens is a sand dangers, as soon as he leaves the shores of Eu- determined scoundrel, and he is in my power; he is

CHAPTER VII. IN VALPARAISO.

A long sea voyage of many months is a monotonous affair. Ulrich was very glad, therefore, to find so, in search of the fortune that he candidly told our told that the Germans were much sought for, in that distant land, and having some letters of recommendation from Mr. Creeper, he hoped to obtain

"Dear father," he said, "I am no longer a child, Ulrich, young and inexperienced, was heartly and surely I am safe in God's keeping everywhere, pleased to accept such offers, and so the young men as you said just now. Let me go; good old Martin became intimate in a short time. Wilkens shared means well, but there is really nothing to appre- Ulrich's cabin, and lost no opportunity of ingratiating himself into the favor of his companion. He played the flute, sang, told stories, and always showpeople. When poor Ulrich was taken captive by Creeper smiled complacently at these words, but the terrible sea-sickness that so seldom fails of old Martin dropped his bead upon his breast in a attacking the novice, Wilkens proved a constant atsort of utter hopelessness. But suddenly raising it, tendant and invaluable friend. He spoke cheerily to him, inspired him with courage and patience, and

the unavoidable monotony of the voyage.

scarcely moved from his side, till he recovered. Our young friend felt grateful for all this friendliness, and it caused him to overlook with indulgence the various hints that in moments of forgetfulness emed to escape Wilkins, and which, if earnestly considered, would have denoted a lack of conscience and principle. If any remark was made by Ulrich upon this point, his fellow-traveler would color, stammer forth an apology, and acknowledge that he spoke frivolously at times; he promised amendment, and Ulrich, who had become used to his society, was ever ready and willing to pardon.

During the three months' voyage, Wilkens had completely won the confidence of the guileless youth, and had extorted from him a promise that he would use his influence with the Sepor Acosta to procure him a situation. The unsuspecting victim had not the slightest foreboding that the man he deemed so true was purchased by his direct enemy, to execute a plan which was to hurl him to destruction.

After many weeks passed in contemplation of the eavens and the ocean waste, the Johanna approached the coast of Chili and the gladdened voyagers beheld the green and sunny land of their destination. After all had been arranged at the anchorage, the passengers were at liberty to go on shore; but no one left the vessel except Wilkens, as the sun had set already and the shadows of night were closing rapidly around. Wilkens said that he could not control the impatience he felt to stand once more upon the firm earth, and he promised to return early in the morning, to assist Ulrich in discharging the cargo, at which he was to superintend. The Johanna was to take in cargo immediately, that very day if possible, and return to Europe without delay; such were the strict orders of Mr. Creeper, and Ulrich was thankful for the promised aid of his associate in the press of business that weighed upon

While everything was silent on board the ship, and all had sought their hammocks, Wilkens sauntered about on shore, and well provided with the instructions of his treacherous employer, he sought the tavern of one Senor Mendoza, said to be situated in the immediate vicinity of the landing, but he could not obtain the desired information until he met a half drunken sailor, who was passing down the street and singing lustily.

"Padre Mendoza?" he cried, as Wilkens questioned him. "Who should know Father Mendoza better than me? I have just come from there; and if you do n't object to giving a thirsty fellow a pint of Cape wine, I am your man, and will take you to Father Mendoza'a."

Nothing could have pleased Wilkens better. He took the sailor by the arm, and promised him as much wine as he could drink, and in a few moments they reached a long and low building, from which issued the boisterous mirth, or rather discord, of a rough assemblage. The man opened a door and led Wilkens into a room that was filled with eigar smoke as with a dense fog.

"Where is the Senor Mendoza?" screamed the sailor, amid the ever increasing din.

There appeared a small and slender figure, with a shrewd face, a long, thin nose, a pair of little, sparkling, cunning black eyes, that seemed to pierce the thoughts of others. He looked at the half inchriated tar, and said sternly:

"What do you want, Juan?" and he frowned darkly upon him. "Go away, I will not give you credit for anything more."

"I do not want any credit," said the sailor, laughing; "this Senor," pointing to Wilkens, "has promised to pay for as much wine as I choose to drink. So out with it; two pints at once! Juan is thirsty; and your wine, Father Mendoza, is the best o be had in this miserable place."

A look of the host's questioned Wilkens as to the truth of the man's assertion; and that conspirator nodded, and put a gold piece in the hand of Mendoza. The sailor was served, and when he had settled himself comfortably beside his comrade, Wilkens whispered a few words to the attentive and smiling tavernkeeper.

"In a moment, Senor," he replied; "just you go on before-two steps to the left in the corridor, and you will find a quiet chamber."

Wilkens took his way, found the designated room without much trouble, as the corridor was lighted up, and entered. A moment later Father Mendoza followed with a light, and asked obsequiously:

"What can I do for you, Senor ?-Mendoza serves willingly so rich and generous a cavalier." "The service I demand of you is slight, but you

shall be amply rewarded," replied Wilkens in the, Spanish tongue. "I have occasion to put out of my way a young man who is in my way at present, Senon. Mendoza. Will you undertake this matter? A hun. dred pistoles shall be the price for the successful;

Senor Mendoza, stepped back and looked upon the speaker distrustfully.

"Do you mean that he shall taste a few inches of." cold steel?" he inquired. "With such affairs the old Mendoza has nothing to do. Keep your money sir, and do not tempt an honest man."

"Hold! I do not mean that, Padre," cried Wilkens, approaching the host. "But I have heard that you have plenty of friends who are in need of sailors at all times. Well, there might be a vessel going to the East Indies shortly, and the captain might be in . want of men, and I could deliver up to him a robust young fellow, if you would only take the trouble to hold him fast, honest Padre. You shall not do it for nothing, if you take care that the fellow does not return to Europe for some years to come. One hun-

dred platoles, Padro Mendoza! Decido quickly, if you please."

"Ah! a hundred pistoles-it is worth the having! To the East Indies, did you say? Hem! there is the Captain de Silva; good ship; cruises only in the Indian waters; and sometimes on the Bouthern coast of Africa, to take in chony. The matter could he arranged; but it must be done quickly; for tomorrow or the next day, he sets sall for Madras. I will speak with him. You say a hundred pistoles, cavaller ?-a hundred!"

"One hundred for you, and another hundred for the Captain de Silva, if he will remain until the day after to-morrow, and will take the fellow of whom I speak."

"Wait one moment, Senor Cavaller," said the honest Father Mendoza. "Captain de Silva is among my guests, and although he dearly loves my wine, yet will I go and fetch him-business before pleasure. Sonor Cavalier."

Mendoza left the room, and soon re-appeared, accompanied by a short, stout man, with a red face, Mack heard and hair, and, withal, coarse features. He was presented to Wilkens as the Captain de Silva. The piece of projected treachery was unfolded to him; but the captain shook his head and waved his hand in denial.

"Can't be done, Senors," he said; "papers and all ready; wind favorable; must go."

"But a hundred pistoles and a hardy and usoful young sailor, captain?" said Wilkins. "For such a reward, I think you could postpone your voyage for one day."

"Hundred pistoles?" exclaimed the captain, and he looked grimly at the honest Father Mendoza, who had not said a word concerning the price. "Hundred pistoles? that alters the case. Will take in another load of hides to-morrow. Where is the fellow that is to make the voyage to Madras?"

"To-morrow evening you will find him here," said Wilkens: "take charge of him while I am with him at the table; and when you get him safely on board. I will pay you the hundred pistoles; but not one penny before. Do you understand, my friends?"

"All clear," responded the captain, putting his broad, red hands into his pockets. "Bring the chap here; I and my people will bundle him on board; and once there, you will not hear from him any more. But keep your money ready, or you will see that Captain de Silva is not to be joked with !"

"Well, as I see, Senors that you are so willing to perform the request of a stranger, I will return the favor by giving you immediately one half of the promised sum," said Wilkens, as he drew a well fill. ed purse from his pocket.

"Here, Senors, are a hundred pistoles; share it now, and to-morrow there will be more."

"Ha! Senor Cavalier, you are a man!" cried the captain, and slapped Wilkens familiarly upon the shoulder.

"Rest assured, the chap shall never trouble you again. Keep a look out, Padre Mendoza, so that the bird may not escape us."

"Mendoza replied with a sarcastic smile; and well satisfied with the night's results, the plotter left the tavern, and sought lodgings in an Inn close by. [TO BE CONTINUED.]

> Written for the Banner of Light, SPIRIT INTERCOURSE.

** Seeing we also are compassed about with such a cloud of witnesses."—Heb. 12:1. How pleasant to feel while we dwell here below. Blessed spirits are near us wherever we go ; - . When by sorrow oppressed-surely tempted and tried,

That the loved ones who 've left us are still by our side. It may be a father, or mother, perchance, Whose spirit our spirit has come to entrance-Who, seeing some danger which lurks near our way, Has come to protect us, that we may not stray.

It may be a brother, or sister beloved. Whose affection while living we often have proved-Who approaches to speak a kind word in our ear, To make life less lonely, our spirit to cheer.

Perhaps a companion, perchance a dear child, Who often, when living, of sorrow beguiled, Has left, for awhile, its bright home in the spheres. To bid us be hopeful and dry up our tears.

It may be some spirit who round us would cast Its arms, who has lived in the ages long past-Has come to inform us of good things in store, And bid us be glad and rejoice evermore.

To the lessons they teach, O let us give heed-Receive nothing for truth because found in a " creed." Then " peace like a river" to us shall be given. And each have on earth a sweet foretaste of Heaven. Boston, Sept., 1861.

Ugly and Beautiful Women.

We say of one woman, that she is ugly; we say of another woman, that she is beautiful. What constitutes this beauty? What is the standard of that which commands our admiration? A lovely face. prominent forchead, luxuriant hair, intelligent eyes, white, clean teeth, vigor, intelligence, activity, youth and health, neatness and taste in dress, a woman's modesty, and agreeableness in her general deportment. Such things as these, according to the world's standard of beauty, constitute a beautiful woman, and the opposite of these an ugly woman. But should a woman possessing all these attributes of beauty, and more, be caught in a conflagration, the consuming flames of fire would burn them all up, and not a trace of the beautiful woman would be left for us to gaze upon and admire. These things that fire can burn up are not the enduring attributes that constitute the beauty of a woman. These things that the finger of time can touch and destroy are not the attributes which constitute, in a woman, that beauty which the deep soul gazes upon, to love and admire. Many women, indeed, most women, have not all these outward, superficial marks of beauty; but every woman that has a soul, is endowed with all the attributes of internal soul beauty. Look at any woman's soul, and we see beauties that fire cannot burn up and that death cannot claim as its own, How trashy and fleeting is the superficial standard of beauty, when compared with the emblems of the soul that lie beneath, and live, and bud, expand and blossom in freshness and fragrance forever. Every woman has got a beautiful soul, however ugly her face or dress may be, and it is the imperishable attributes of the soul that shall command the deepest admiration and love when the surface tinsel that we have called the standard of beauty has fallen off and gone to dust again. It is sensuous eyes, not heart and soul eyes, that make one wonan ugly and another woman beautiful. All women are beautiful in-A. B. C.

Communications.

NEW YORK BURITUALISM. character of the spiritual pulse in New York may angels. not prove unacceptable to your readers, Mr. Editor. I beg to tender them the following items.

I presume that many, like myself, deeply interestname of hungry souls and that precious spiritual tures. I am pretty sure I should come off loser by knot of choice spirits who weekly theorize in the hard and stony places, the good ground exists now part of those who find their own excessive satisfac- me farewell. the public platforms.

very turn. Among these, fame speaks most loudly the convictions his tests bring of spirit-presence are

To a poor student like myself, who am fain to confess I have not progressed beyond my B C, and am often found tripping over my A, nothing in New phy. York touched me with a thrill of more grateful rejoicing than the sound of the beloved raps, ringing out their clear peal of immortal joy bells, through the mediumship of my affectionately remembered friends, sweet little Katy Fox and her sister, now retired on her laurels, into the domestic privacy of her beautiful home with her excellent husband, Mr. Underhill. In affectionate and friendly intercourse with these ladies, I soon had the pathetic lamentahead, and replaced with the conviction that our spirit friends can, if necessary, and under proper conto manifest themselves.

If my organ of marvelousness bad not been drawn ous cry of... Mrs. French, your house is on fire." In bled auditory. less than one minute the stillness of the scene was

nal, generously suggested that as the Salem and oratory, as one source of the world's intellectual and Smithfield days of witch justice were out of fashion, spiritual growth. I believe we may trace the un-

were extinguished, (very little damage beyond the their successors. consumption of some lace window curtains having I need not dwell on the pernicious effects such been effected,) Mrs. French quietly walked up heterogeneous opinions would impress upon minds stairs to the scene of confusion, and in the same seeking for stable philosophy, nor wonder that the marble fixedness of eye and manner that she had mere fact of trance speaking fails to satisfy the retained from first to last, gave a few orders, thank. seekers for spirituality. But even this objection is ed the helpers, called her scattered circle together secondary to, and almost grows out of the total again, and recommenced her operations with a compo sure that no witness, however disinterested, could have arrangements, and the absence of system and represerved in so trying a scene. Try again, Monsieur sponsibility by which meetings are huddled up, and New York Editor! you are not the first doughty left to depend for their success, like any other ten combatant who has found it easier to wrestle with cent show, on the amount of power the speaker posfiesh and blood than with spirits. As two of the sesses, to draw in, (not hungry souls) but dimes, pictures drawn at these circles were by the desire of wherewith to defray expenses. Where this practice the invisible artists presented to me, all who wish to is resorted to as I have shown in previous articles, leye-glass to inspect these pictures, and they remain ers, as centres of the moving world of Eastern

In the glorious obscurity of firs. French's house, conclusive evidence that a five cent sheet with a wood engraving of a popular thief or murderer, is of far higher account than the fairy-like and deeply touch-Deeming that a little information concerning the ing parable pictures, executed by the very hands of

I look upon the cold judifference with which these wonderful pletures are received, and the utter ellence of the selentific and literary world concerning their ed in the success of our noble cause, have viewed production, as a keener satire on the biblical assurwith surprise and regret the apparent decline of ance that a man would n't exchange his own soul for public interest in the subject which the suspension the whole world, than ever fell from the pens of Volof Sunday meetings in that city seems to imply, tairs or Tom Paine. In the present hard times, I During the month of August last, when I journeyed to should be sorry to tender one of my somewhat scat-New York for the purpose of spending a much need-tered dollars in exchange for the soul of many an ed season of repose in its environs, my retreat was one who has watched, while the patient-loving spirinvaded by a few of my dearest friends, and in the its made their artistic touches on Mrs. French's picfood best calculated to feed them, I was entreated to one hundred cents for my offer. But the spirits are come out of my shell and deliver a few lectures to more faithful, and oh, how much more untiring lathe Spiritualists of the city. In obeying this behest, borers in the Father's vineyard than we are; and I had a rather more extended view of the true char- though much of the seed they sow falls, as the Bible acter of the field than is represented by the little assures us it did, eighteen hundred years ago, in New York Conference, and I am forced to the con- as then, and surely much of it had fallen into the clusion that whilst Spiritualism itself has a lodgment faithful hearts that crowded around me during my n the hearts and brains of thousands in New York, six lectures in Dodworth's Hall. Each Sunday saw through whose influence it is daily and hourly my audiences increase, until, on the last night, the spreading, its public manifestations languish only paling days of dear old Dodworth's Hall seemed to for want of order and systematized effort on the have revived, and a noble audience assembled to bid

tion in the enjoyment of private Spiritualism, but | The lecture given on that occasion, by the earnest are unwilling to risk character, time or pooket to desire of several of the audience, will soon be printed share this boon with the world. The delightful task in pamphlet form, and that, not with standing the deof "out working" noble self, has been so vigorously preciatory remarks which I heard one of my fellow insisted upon by our public teachers, that their lis- lecturers making, as I passed out of the hall, and teners have begun to obey them literally, and the found said lecturer haranguing a crowd of listeners majority of Spiritualists are now so devoted to the with the assurance that I had given the same lecture practice of this acceptable teaching, that they con- before in Boston. Good friend! who thus stood so sider themselves absolved from the necessity of ele-needlessly, to neutralize the effect of my words upon rating their radiant light one peg above the precious a most kind and seemingly deeply moved audience, bushel of self. Hence Spiritualism is the charm of know that I repeat the subjects of my lectures more private life, and yet is unmistakably waning from than once, twice, or thrice-whether it be possible to repeat the exact words or not in extempore addresses, Test mediums abound in New York; Conklin, one I cannot say; but this I know, that after lecturing of the earliest and best of the class, is still to be for quite three years, on subjects mainly chosen by found at his post; a number of new names, well rethe audience, I have been required by my spirit ported of, offer seances for investigating minds at guides to go forth and preach "this gospel" to "every creature in the world." As every creature whom of Mr. Colohester, medium for that most wonderful I may be able to address is not in one place at the phase of spirit-power, the engraving of names on same time, I may have to repeat "this gospel" in a the arm of the medium. I am told that Mr. Col- great many places before every creature is reached, chester's gifts are varied and wonderful, and that and my spirit guides are of opinion that the enforcement of one true principle is of more value than making an hundred new speeches, especially since the mere marvel of trance speaking is merging fast into a demand for an unique and permanent philoso-

> I will close this long article, with another, which for superior importance, demands as popular novelists word it, the consideration of a new chapter under the style of

> > FREE REFORM LECTURES FOR THE PEOPLE.

Whatever value the knowledge that spirits communicate with earth, may have been to humanity in the nineteenth century, the revelation itself owes its tions of "dying manifestations" knocked out of my existence primarily to the spirits next to the mediums, through whom alone, the revelation could be made. Whatever progress of opinion concerning ditions, improve rather than decline in their ability the soul's destiny hereafter, and its relation to human practices here, may have been effected; by the teachings of the spirits, is attributable primarily to upon almost to exhaustion, during my own Spiritual the services of trance and inspirational speakers, and experience, it would have culminated to its last next to a few self-sacrificing and devoted persons. point of extension when, on three occasions during who, in different towns and villages have bestowed my New York visit, I, with several other highly same their time and substance to sustain public meetings. people (on every other point but Spiritualiem), gat in I consider it almost a work of superogation to advo-Mrs. E. J. French's parlor and beheld blank pieces cate the worth or point to the effect of Sunday gathof paper marked, examined, and carefully tested, &c., erings generally—so long as humanity in its various &a, laid on the floor in broad gas-light, and in a space capacities shall be organized in variety, and each of time varying from six to ten seconds, taken up, one sounds a different tone in the scale of being, covered with drawings in pencil, crayon and water special work from specially endowed individuals. colors, the latter of which were invariably fresh and will be demanded for the benefit of the rest-and. running wet. On the first occasion of these sittings, oratory, like every other gift, produces its legitimate just as the circle had been formed and the paper effect in suggesting thought, leading opinion, and was about to be laid, we were startled by the omin- magnetizing into harmony the minds of an assem-

Special hours only can be set apart from the urbroken by dozens of trampling fect, and before any gent demands of life's busy routine to reason upon, of us could reach the room where the fire originated, or think over abstract principles; and special perthe house was full from basement to cellar of the sons will be in demand to propound them; every kind and eager throng, who, seeing blazing curtains form of thought, whether resolving itself into Scifrom the outside, had rushed in to extinguish the ence, Orthodoxy or Spiritualism, has and ever will continue to grow into hope and permanence by such About a year ago, one of the reliable sources of means, and in one form or the other; then the people popular instruction, y'cleped a New York daily jour- will demand and the world of speciality must supply the next best mode of exorcising evil spirits was to mistakable signs of decadence in the interest maniset the impostor's houses on fire, and said journal fested in the Spiritualists' public gatherings to two would stake his word for it "this would fetch the sources. The mere facts and phenomena of spirit sybils out of their trance." It would be useful to communion once apprehended, the mind next reaches inform this noble editor that in the instance I have out to grasp the principles of life's philosophy, as cited, his highly Christian formula failed of its ef- taught with such wonderful breadth of analysis by fect. Although the uproar was loud enough to the spirits, and on this point it is not all persons arouse the whole neighborhood, it never moved "the who are subjects of spiritual entrancement, that are competent mediums for teaching. Many of our After nearly all the circle had broken up in the speakers, with the most perfect faith in their being vildest confusion, she remained immovable, and spirit mediums, industriously spend their energies turning calmly to those that remained, said: "It is in contradicting the teachings of their predecessors. all right, no need to be alarmed." When the flames a compliment which is often returned to them by

want of order observed in nearly all spiritual nonsee them are welcome to call on me, whilst I remain too many of our best and most valuable speakers sufficient time in a city to carry baggage with me; falling short of the herd attracting power, are obliged and I make this offer in no very great alarm of being to forego their due meed of remuneration, until they over run with visitors; for whilst I hardly know one can no longer starve on as spiritual lecturers; if, on human being who would not have professed them. the other hand, free meetings are given, it is invasolves willing to give half their earthly possessions riably at the expense of one or a very few persons, to obtain sounds, sights, or substances from the aw- who, feeling unable, naturally grow to feeling unwilful and hitherto undiscovered realms of eternity, ling, also, to shoulder the burden of catering longer twenty years ago now, when the dear ingenious for the public soul. To equalize these burdens, and hands of the inhabitants of that veiled land perform yet afford this ago the benefit of reformatory before the very eyes of mortals, and under circum- enunciations, whose influence will vibrate through stances that dely the smallest attempt at trickery, eternity, and certainly lay the most marked foundaworks of art that remain intangible evidence of their tiens for the characters of the next generation, I agency, the world scarcely condescends to raise its would propose that New York and Boston Reform-

America, shall each form an association for the bust- White. This distressed them, so they both said that ness details of a reformatory Habbath meeting, no he would never forgive them, and Dick said he had more bluding in the shape of creed, dogma, or for- rather remain in hell. mula, than the society now carried on, inaugurated by the Into Theodore Parker. Binco Spiritualism proper may be narrowed down to the mere belief of communion with disembodied souls, and the doctrines taught by the spirits, embrace every kind of will forgive you." reform that will tend to spiritualize humanity, I would not ask for the fetter of even the word Spiritualism to enclose the neck of our reform child; nel- to do with the Knapps than any other person. He ther need we ask that any recognition of the phe- at last thanked me for giving him a more proper nomenal facts of spirit communion should narrow down the platform of teaching. We who are happy and he would pray with them. Mr. White said, enough to be Spiritualists, need neither the name nor the intellectual accord of others to make us recognize their brotherhood. Let our meetings be emphatically reformatory of every abuse to which the and was told why he had been called, he roused himhuman spirit is subject, and our only platform, human progress in its most unlimited sense. Who will tell me that in New York and Boston there are forgive them. Send them to me, and they shall have not from ten to twenty thousand minds, whose only recognition of religion would be defined in such meetings? And who will tell me, that out of the thousands of known literalists, in these two cities, a you." few hundreds could not be found to sustain, by small subscriptions, meetings of the above character. As neither advertisements nor show bills would be required, the hire of a good hall or church for a ten months' season would not exceed one thousand dollars. Fees for the best speakers at twenty-five dollars per Sunday, with, it may be, incidental expenses for board, &c., need not exceed fifteen hundred; and with five hundred more devoted to procuring music, three thousand dollars would cover the entire of the necessary expenses, and three hundred persons, at swore to what they believed to be true, and he was an annual subscription of ten dollars, would suffice anxious that I should make this known. to place the whole on a dignified, public spirited, and wholly independent basis. Let the choice of speakers be determined only by their known capacity to were "working out their salvation in right good improve, instruct, and benefit their auditory, rather than by day or religious profession.

sophical seances, &c., &c., it might increase the society's usefulness, but should not be relied on as its blame." neans of support. I would have my New York and Boston friends notice that nothing more than a skelent, with many apologies to the courteous Editor ster will remember it. for the use of the columns which have been engrossed may add, wholly unselfish co-worker in

ENNA HARDINGE. 18 Shawmut Avenue, Boston, Sept. 20.

Reconciliation in Spirit-Life.

After writing my experience with Mrs. Getchell, September 7th, I pursued my sittings almost daily to her, and to love her as he once did in life. for a fortnight, and after a few of a similar class to the first, I was visited by a new class-merchants, ship owners, professional men, many of whom I knew personally within the past fifty years, and knew them to be men of the first positions in their Mrs. Conant, when she plead for her husband's life day, and always esteemed temperate men; several, if he should be taken prisoner. also, who have sent beautiful messages to earth, and their revelations were astounding. I found that however moderate may have been the size of stimuriod of twenty to fifty years; that those who had like to see her father? progressed to the higher circles, when they came back to earth to control mediums, were obliged to He will never see me. He is self-willed and stubreturn to their homes to get rid of their sufferings born. He would not see me on my death-bed," &c. from the magnetism of earth. And if I should give the names of many, the world, too, would be astounded. as I was. The antidote in all cases proved effeatual.

The revelations imposed upon me duties, and, recalling the past, I took the names of fifty to sixty, very many of thom my personal friends, whom I thought I could aid; and here again were revelations still more astounding. Many that were dear to me and new I am well in body, and with a heart full of in life-high livers, but kind and good men-had remained in absolute darkness, which they all describe as hell, from ten to forty years; and especially was this the case with my English friends, whom I had says he witnessed the reconciliation between the faknown during the war of 1812. Most could not see, ther and daughter, and thought I might be satisfied and did not know how they got here. One had a that mine was not the work of the devil, as I had brother, an intellectual man, and member of Par- told him that some of my spirit-friends gave it that liament, whom I knew. Him I called to take his name. brother and neighbors to a better home; but he also wanted the antidote, and though not a dark spirit. had made no progress, had done nothing but wait turn an answer that evening to three calls. One did for the Judgment and the coming of Christ. And not communicate. It must be remembered that these this I have found to be universally the case with who speak through Mrs. Conant, come prepared to those who look to the atonement for their salvation. answer questions, while those that I call are mostly Not one had progressed beyond the plane of his life when awakened as from a sleep, and are bewildered, with nothing to do, and without labor there can be no them are unwilling to give their names entire-they progress. Charles Lamb was so weak as to be una- want to wait till they have better garments, and can ble to control without aid. De Quincy was stronger, give a more satisfactory account to their friends of and said that he had not in any of his works de their condition. scribed sufferings equal to those he had endured in spirit-life. When relieved, he felt "like a giant; I bles eight to ten brothers to be relieved from their can now go forth and do t work before me." sufferings; but I would not have others, with less Lamb was "waiting," and aid he would, when means, refrain from seeking information from their stronger, come again, and lea, n the truth of these spirit-friends. Let each send something, if it is but new teachings-now, he did not understand them. I do not intend to inflict many personal details

upon your readers, but there are a few cases that will be interesting.

I calledo to me in the course of one sitting, Joseph and Frank Knapp, Richard Crownshield, Mr. Colman, Frank's spiritual adviser, and to whom he made his confession, and Mr. White, the one murdered. Joe and Frank, it will be recollected, were hung, and Dick committed suicide after his condemnation, in prison. Joe and Dick, the two guilty ones, were in a terrible state of mental and physical suffering. They had not received a word of kindness or sympathy during the twenty odd years. When relieved of their physical sufferings, they were told that they must obtain the forgiveness of Mr.

· Every call I have made, but one, has been respond-

"Are you not sorry for having taken his life?" "Borry? I would have given my own life to have restored his, half an hour after I struck the blow." "Well, then, when he sees you are repentant, he

Mr. Colman at first stood upon his dignitydeemed that his work was finished, and had no more view of his duties, and said they should have his aid.

" I am a feeble, poor old man, and why have you called me ?"

When relieved from the cause of his " feebleness." self, and said with a strong voice :

"Forgive them? Poor boys, poor boys-yes, I will

my forgiveness, if it will make them happier." "But, Mr. White, I want you to go to them. They are sorrowful, but timid, and are afraid to go to

"Oh yes, I see-poor boys. I will go to them, and

they shall see that I forgive them."

Frank had nothing to do with the murder, only he did not reveal and prevent it-did not want medicine—the most that troubled him was the belief with many, that his father and mother had perjured themselves to save him ; but he said it was nof true -that when he took his candle and bade them good-night, they thought he had gone to bed-he did not do so; but they thought he did; and they only

Joe has been to me since, and says they are all forgiven; that he and Dick had joined the band, and earnest," &c.

The next case was that of Doctors Webster and Would not this be a manufactory of noble senti- | Parkman. They had seen each other, but had never ment and progressive mind worth the sacrifice of spoken, and it would fill a sheet to give in detail how ten dollars for one year, or fifty, to place the society these stubborn doctors were subdued; but they were on a firm basis and establish it for five years? If subdued, and Doctor Webster has been to me since, week night lectures or public collections were deemed chuckling with delight. They are reconciled to each advisable, to raise surplus funds for libraries, philo- other. "Parkman told me all you said to him, and he really believes that, of the two, he was most to

Doctor Parkman, I believe, will now work himself up into better company, but Doctor Webster has eton of "the coming man of Reform" is here pre- some more trials to go through; he has got to meet sented; but the flesh and tissue to cover the bones is his mother, and the girl he made way with, if I can not wanting, and can be had when needed; at pres- get her name so as to call her, for I doubt if Web-

The last case I shall mention, is that of Zachery by this communication, I feel I have no right to tres- Taylor and his daughter, Mrs. Jeff Davis. I called pass further than to add that in or out of such an the old President first, and here also I must be brief. association, this side or the other of the Atlantic, all He wanted medicine badly, and described his longwho sympathize in the effort to shake up the dry ings graphically, with now and then an expletive, bones of the past into the living man of such a re- which bordered on profanity. When cured he was told form association, will find a zealous, and I trust I that he had also a heart disease which must be cured. Did not understand me.

"Have you seen your daughter ?"

"My daughter," roared out the old man? "No. Do n't want to see her-do n't know anything about her."

It was pretty hard work to humble the " old hero," the medium, which you published in the BANNER of and to obtain his promise to see her, to be reconciled

"But I cannot speak to her, to-night." "Well, but please remain."

I then called the daughter, and there soon came the low, wailing voice that I had listened to through

"I am sick in body and sick at heart. You called

me, saying, you thought you could do me good." I was obliged to ask some questions touching her lants-if taken to satisfy a desire, especially if it had bodily disease. Had never taken stimulants only become habitual-that they took with them this de- when she felt feeble and faint, and could not account eire, and, as it could not there be gratified, it became for her present sufferings. When relieved, she utterintensified, and, though not dark spirits, this con- ed forth her thanksgiving to God, as only gifted wostant longing had checked their progress, for a po. man can do. When calm, I asked her if she would

> My father—see my father? What do you mean? "Look around and you will see your father."

Then the gaze, and at last the recognition, and then followed the impassioned action, which lasted some minutes. Then turning to me:

"Yes, I have seen my father. He cannot speak to me to-night, but to-morrow he will be reconciled to me. Oh, the inscrutable ways of God; but a few minutes since I was sick in body, and sick at heart, joy;" and with further outpourings, of which old "Paul" had his share, she took her leave.

My namesake uncle has been to me since, and

September 17th .- I received three letters enclosing two dollars fifteen cents, and was enabled to rehe passed away. And how can they? They have an indefinite memory as to the past-besides most of

Those who send a dollar should know that it ena-PAUL PRY. a penny stamp.

Box 95, East Cambridge.

Why nm In Spiritualist?

This question is often asked me by my opponents. What good does it do to believe in Spiritualism, supposing it be true? My answer is, I was once blind -now I see. I know it has done me good. I once had a dead faith in immortality-I now have a living faith. All sects have a faith of some kind in immortality; but it is only a dead faith. Spiritualism gives me a living faith with perfect knowledge of a future state of existence. It also clears away the superstitious belief of an " angry God," an "endless hell," and other false notions. It also teaches me, he that doeth wrong shall suffer for the wrong that he doeth. WM. THORNDIKE.

Portland, Me., Sept. 22, 1861.

Correspondente.

A Spiritual "Revival," and its Singular

DEAR BANNER-Thinking that an account of the extraordinary revival we are now enjoying in this part of New Jersey, might be acceptable to you and children. many of your readers, I have concluded to give you a few of the particulars.

A short time since, Miss De Force paid us a most welcome visit, and being much exhausted and reduced in health, she thought of resting a few weeks at the hospitable mansion of our estimable friend, Judge Burr; but it seems that there is no rest for either the rightcous or the wicked, for, soon after her arrival, she was induced to attend a Friends' meet- mission and destiny, in this progressive age, for ing, where, Quaker-like, she was moved by the spirit, vastly important is her office in the world's developgreatly to the astonishment of all, and abundantly to the satisfaction of most. The larger part of the audience seemed to realize that the ancient days of Fox and Penn were being revived. They thought the young Friend spoke as never woman had spoken, and manifested their approval of her by their urgent solicitations that she should go home and take dinner with them.

But soon a few of the old fathers and mothers learned that she was a spiritual medium, and, oh dear, in their estimation their sanctuary had been polluted. They immediately gave evidence that they had a " zeal for God, but not according to knowledge, for, being ignorant of God's righteousness, they were resolved to sustain their own righteousness, and to forbid her casting out devils in their synagogue, unless she followed in their wake," not having learned that no man or woman could do a miracle in the Divine name, and lightly speak evil of the source of that

But not so with the larger portion of the audience. To their credit be it proclaimed, they immediately formed a committee of arrangements, and resolved she should be accommodated with a house, if she desired to speak any more.

Her fame went abroad throughout this region, and the next Sunday the large court house in this place was, filled to overflowing. She held forth for the space of nearly two hours to the most attentive audience I ever saw. She gave full credit to the learned and pious of all ages, sects, and nations, for their efforts in elevating the human race, and claimed that truth was a divine principle-eternally the same, though not comprehended nor appreciated by all alike, or to the same extent by all. Nevertheless, so far as it was comprehended and expressed, it was equally a truth, equally a divine principle, whether discovered and proclaimed by Thomas watther discovered and proclaimed by Thomas St. Charles, as President. He was chosen by unantification. The following additional officers were then chosen: Judge Wm. A. Boardman, of Waukegan, and Mrs. S. H. Todd, of Geneva, Vice Presidents. Mrs. D. P. Daniel, of Independence, Iowa, one appreciate higher and clearer manifestations of the editors of "The Rising Tide;" Mr. E. Dayton, of Huntley, McHenry Co., Ill., and Mr. S. P. Leland, of Cleveland, Ohio, Secretaries. er times and other circumstances, had to give way to the fulfillment of the ancient prophecy: "Old things the fulfillment of the ancient prophecy: "Old things shall be done away and all things shall become new."

This, she claimed, Abraham had realized in his leaving his father land, and the Gods of his fathers, of adjournment shall be at 12 m. and 5 r. m., and 7 in the evening, each day. The regular hours of adjournment shall be at 12 m. and 5 r. m., for dinner and and his going forth the advocate of a new development of truth, at the instance of a spirit. Moses for the full and free expression of thoughts upon all subjects also made an advance upon all that had preceded for the views uttered, subject to the ordinary rules of decohim; but that Jesus had made the most thorough renovation, by repudiating all the oruel enactments of Moses, retaining whatever was good in his system and teaching that the renovation of the result is seen that the result tem, and teaching that " no man had seen God at any time-the son he only bath declared him," although the Jews supposed that Moses had seen him. and talked with him face to face.

course he had a full house, for all his friends and her friends, and everybody else, wanted to hear him. of Crown Point, Ind., as the selected lecturer for the Even Miss De Force and myself could not restrain evening. our curiosity. But when we had assembled, and he had taken his position, he very courteously informed us that he could not be so indecorous as to reply to a lady, especially one that had only just got out of her teens, (neither did he reply, nor attempt to reply to a single proposition she had made) but he would take some notice of those spirits she professed to be influenced by. He accordingly searched the Scriptures, thinking that in them he had eternal life, and gathered up all he could find of what the superstitious of past ages recorded, relative to wizards, tious of past ages recorded, relative to wizards, for his spirit guides had told him and his wife, before witches, sorcerers, &c., and paraded it as an offset, they commenced traveling, that no extra pecuniary re or rather as analogous to modern Spiritualism, and thus detained a large audience for near an hour with a tirade of low, burlesque and indecorous ridicule, to the disgust of a large part of the attendance.

Last evening Miss DeForce delivered another lecture; but my space will not contain the particulars. She delivers another this evening, and another to-

Spiritualism has got a deep hold here now, and it will stick like pitch. T. W. O. Mount Holly, N. J. Sept. 25, 1861.

Excursion to Hammonton, N. J.

The friends of Philadelphia, who participated with those of Hammonton, in their social gathering of August 28th, will revert with feelings of peculiar pleasure to an occasion of no ordinary interest. Though the day was somewhat inclement, intermingled with sunshine and shadow, causing our number to be less than anticipated, yet it marred not the harmonious condition that seemed to universally prevail, or the purpose that brought us togethereach other's happiness and advancement in the cause of truth and human progress.

The various exercises of the day were conducted in the hall, so kindly appropriated to our use, and formed a pleasing variety, adapted to our physical, social and intellectual wants. The speakers of the day were Miss Alice Tyson, Dr. H. T. Child, Prof. Longshore, Mrs. Wilhelm, S. Osburn, of Philadelphia. and Bros. Langdon, White and Wolverton, of Hammonton, all of whom are working for the cause of human redemption, and anxiously await the dawn of a new era, when selfishness, discord and error shall be supplanted by the fruits of the spirit, and thus humanity become a brotherhood, and "God's will be done on earth as it is done in heaven."

In awarding true merit to true worth, we cannot fail to make a passing allusion of our earnest and faithful co-laborer, Miss A. Tyson. The teachings of our beautiful philosophy have nowhere found a more truthful expounder or consistent follower. Not actuated by motives of selfish policy or seeking popular opinion, she follows out the dictates of that inner voice, whose principle is fixed for usefulness and good. Her ministerial labors, several years in our midst, have not been without success, accompanied by the graces of a truly harmonious life; modest rived for the regular lecture.

and unasuming in its bearing, yet exerting an influonco deep, wide-spread and irresistible. Many hearts can respond to the awakening of latent principles, touched by the inspiration of a higher life. while listening to the soul stirring truths, the sympathetic and carnest appeals of our sister in behalf of the oppressed, the weak and sorrowing of earth's

Whether amid the public duties of the Sabbath, the pressing demands of the circle, the demestic ties of home, or the couch of suffering, we see her move on in the gentle tenor of her way; ready to alleviate. quick to sympathise, from the unselfish recesses of a nature, whose highest aim is the happiness of all. With such workers our cause must prosper, and woman should look well to the interests of her sphere,

In conclusion, to the friends at Hammonton, who so kindly extended their hospitality to us, we would say, an impression, deep and lasting, has been made upon our memories, to linger with the scenes and associations of another bright onsis in the journeyings of life, to be again enacted, we hope, on some future occasion. MRS. C. P. W.

Philadelphia, Sept., 1861.

THE THREE DAYS' FESTIVAL AT ST. CHARLES, ILL.

A BRIEF SYNOPSIS OF THE EXERCISES, REPORTED FOR THE BANNER OF LIGHT, BY L. K. COONLEY.

First Session, Friday Afternoon, Sept. 13, 1861. Met in the Universalist Church, at 2 r. M. Quito a large number being present from different parts of the country, and, the managers not being quite ready to introduce the programme, Messrs. S. P. Leland and L. K. Coonley were urged to take the stand and enter-

S. P. LELAND, in his remarks, alluded to the purposes for which we had assembled, to the condition of our country, and the great utility of conventions, in changing the sentiments of the masses, by opening the avenues for free discussion. But a few years had clapsed since speakers would be mobbed for attempting to call the attention of the people to the enormous evils of intemperance and slavery. How mighty the change throughout the North.

L. K. COONLEY made a few remarks, with reference to the state of the spiritual cause in different parts of the country; spoke of the liberality of the spiritual friends in nearly all places, in offering and giving the traveling lecturers and mediums their hospitalities; that he and his companion in four years itineracy, from Maine to Louisiana, had almost universally found genial souls and open homes. God bless those noble spirits everywhere. He had no complaints to make.

Mr. Howard, of St. Charles, from the Committee of the "Religio-Philosophical Society," said they were now ready to proceed with the regular organization of the Convention, and nominated S. S. Jones, Esq., of St. Charles, as President, He was chosen by unanf-

S. S. Jones, the President, presented the following,

which was adopted, as the programme:

tea.

A free platform shall be maintained through the Festival,

The President, on taking the chair, briefly alluded to the objects of this Annual Festival of the Religio-Philosophical Society; extended, in behalf of the Spiritualists of St. Charles and vicinity, a true wei come to the friends who had come up in response to To her views in general a Rev. Samuel Aaron, of the call. He spoke of some of the important events of the past year, and trusted the present conflict of our country would reply to her the next Sanday evening. Of dom. He urged freedom of expression, but moderations in the bad a full house for all his friends and tion of judgment.

The President then announced Mrs. J. R. Streeter.

MR. E. DAYTON, of Huntley, McHenry Co., Ill., took the stand, and reviewed his feelings, from the time when he used to dispense radical truths from tho Universalists' pulpit; remembered some of the unkind words that were then bestowed upon those who were Now he regarded those epithets as called radical. spurs or incentives to progression; thought there were germs of beautiful thought-flowers, in those meant-to-be unkind words. He referred to the letters of mediums—particularly that by Emma Hardinge complaining about remuneration. He was glad to hear them; it would test the true laborers in the cause

of progression. L. K. Coonley said he had no complaints to make, wards, above necessities, need be expected; and such had been the case from that time to this. When the receipts are larger, we have to travel further and use more; so that the general footing has been about the same, and we receive the same welcome to the homes of our friends.

JUDGE BOARDMAN spoke of radical truths as being truths that were not popular. Nature seemed radical: great upheavals were taking place; mind is in revolution. The high must be made low, and the low be elevated. It was all right.

MR. J. R. STREETER, of Crown Point. Ind., said the pathway of himself and wife had been made pleasant during the last year, by the kind friends with whom they had met. He was pleased to meet so many smiling faces now, that were present at the festivities here last year. The Judge thought all was not right. He thought he saw many things to be righted.

Mr. Brewster was happy to meet so many old friends, and thought we should have a good time. True, the earth might quake, and the political world crack and tumble to pieces. He thought the present war would result in favor of Freedom, and would urge all to take courage—that a great social Revolution was inaugurated, which would result in the elevation of

The PRESIDENT thought Bro. Streeter ought to see "that whatever is, is right," and argued that there must be a great ruling power by which all things are ultimated. Many questions were asked, which were replied to upon the hypothesis that conditions rule the plied to upon the hypothesis that conditions rule the actions; and the result is the legitimate effect, as no ther could be produced.

MR. Howard thought the results of such teachings rould be very pernicious.

S. P. LELAND thought that whatever resulted in the welfare of humanity, would be the effect of doing right. He was of the opinion that the "rut." in which many got mired was the attributing everything, good or bad, to the direct control of Almighty God.

Mr. Coonlay thought it equally apparent that whatever is, is wrong. According to the revelations of the Bible, God's purposes were all overthrown, and everthing has been going wrong ever since the Creation; notwithstanding God has made several efforts to get the world right, thus far, without success.

Mr. John R. Robinson, of Dundee, Ill., thought it difficult to tell what is right, or what is wrong. It was evident that all things must develop; and therefore must be right in each stage of progress. The PRESIDENT, by rule, declared the session adfourned to 6, P. M.

Friday Evening, Conference Session. Vice-President BOARDMAN in the chair.

Mr. Streeter thought if every thing, or act, is right, there can be no responsibility. The body was subservient to the mind, and every mind recognized its individuality.

MR. BREWSTER again sustained the doctrine of Whatever is, is right." PRESIDENT JONES announced that the hour had ar-

Mas. Streeten (entranced) prefaced her discourse anomalous cases of prophecies which have been ful-with a lengthy but impressive invocation to the filled only partially, or with elight variations.

"Grand Fountain of Eternal Spirit." She then gave

Dn. Gray proposed as the part subject for discourse. or grand Fountain of Eternal Spirit." She then gave very effectively, a beautiful but short poem—theme in Jove." Her discourse occupied about one hour. Subject: Practical Reform, based upon the language of Peter in answer to Christ: "Whom do ye say that I am." to. Spoke of the rock on which the Christians had built their church; and if it really meant Peter of the olden time, Christ called him Satan, and logically the church of to-day is built on the devil. Spoke of the inspiration of that age, and of the present age—thought that the eternal rock on which the Church must be built, must be built.

Mrs. S. is a small, frail woman, and all wonder how lectures are given. She is regarded as a practical, popular speaker, and generally calls out large audi-

remarks, principally a repetition of thoughts on the subject of ·· Whatever is, is right,'' by Messrs. Leland and Boardman. Adjourned to meet at 81-3 o'clock, on Saturday

[Owing to the very crowded state of our columns, we are obliged to defer the publication of the remain-

Conference continued after the lecture by further

der of Mr. Coonley's report until next week.] Reported for the Banner of Light. SPIRITUAL CONFERENCE AT CLINTON

HALL, NEW YORK. Tuesday Evening, September 24, 1861.

QUESTION.—Can spirits foretell events?

to the present condition of mankind, unless we were living under a different dispensation. Our present government dispensation was one of war and bloodshed, and hence not much in advance of the ancient Jews; while, in the right application of physiological laws, we were hundreds of years behind that people. Individuals, and especially mediums, would, now and then, perceive and announce most blessed truths, to which their lives, in the normal state, were far from confirming. The spirit-manifestations of this day were only a new form of the manifestations which have always existed; and the teach-ings and testimony of the Gospel are the same in ffect with those of many modern Spiritualists, our chief difficulty with these old records arising from wrong interpretation.

Mr. PARTRIDGE.-I think that we have had abunlant testimony, within the last twelve years, that spirits can and do foretell events. To mention only one instance, out of the great number on record, there is the prophecy I have read to you, which was received from General Jackson, on the twenty-fourth received from General Jackson, on the twenty-fourth large, although it is disclaimed by their leading of January, relating to our present war. So far, it minds, to accept the utterances of spirits as infallianything like the accuracy of that communication.

The fact, then, being settled; how is it that a spirit is enabled to make such prophecies? As before stated to you, my idea of a human spirit is, that it is of such a nature when sufficiently attenuated as to permente and come into conscious contact, and most ntimate relations, with all other substances, both on the mental and material planes of being; so that just as you or I, through our relations with the laws governing in this lower sphere, are enabled to foresee when planting a peach-tree, that it will probably produce fruit in due season; so, when spirits come into contact with the higher forces of the universe, the more refined essences of things, they can, just as naturally, predict their development into the great of spiritual truth, and reform in general, I have just events of history, such as are now occurring in our been gratified by an exhibition of such a spirit. In and; and a spirit so intimately in rapport with the American political mind as that of General Jackson was, even when on earth, would now, with its increased force and clearer insight, find no difficulty can recognize.

MR. FISHBOUGH .- Previous speakers in this discusion have seemed disposed to account for the phenomena of spirit-prophecy, by placing them on a basis of reasoning like that which underlies the mathematical sciences, and resolving them into mere necessary deductions from known elements. This is one way to prophecy, provided we get the element difinity settled in our minds, and no doubt spirits may prophecy in this very manner. By ob-serving the successive stages of growth in the life of a plant, and connecting them with their respective seasons, we may prophecy the result of putting seed into the ground; and, since political and religious institutions have their stages of growth, their regular periods for the evolution of leaves and blosoms and fruit, of perfection and decay, these also may be predicted with more or less of accuracy.

On this principle, I may claim the credit of having foretold, two years ago, that the year 1860 would witness a change in the American government, which would correspond to the death of a plant. This I did by ascertaining, first, the climacteric period of leading events which had affected it had taken place. which I found to be either twelve or seven years. The product of these numbers—eighty-four—being added to 1776, gave me 1860, as the year which should witness the completion of one cycle of the national existence and its entrance on a new stage of levelopment.

But this is not the way in which either spirits or genuine prophets among ourselves, predict the fuure. As I have said, in the spiritual state, there is no such thing as time; all events are now. Eternity s simply an infinite Now; and, if we lived in eternity, we should live where the first ideas, the archetypes, of all things, would be in rapport with our minds, and our minds in rapport with them. This is the true internal spiritual state; and here on earth, so far as we are in that state, and as our external condition fits us for the reception of such knowledge, so far we are able to foretell the future it may be for a thousand years to come. All things that ever were, and that ever shall be, exist at this moment, not only in their first principles, but in every one of their minutim. Were it not so, they could never be embodied at all.

... I have had many things foretold to me by spirits which did come to pass, and many which did not; and in the former class were some predictions which I received with the utmost incredulity. My own experience, therefore, teaches me there is no such thing as absolute, certain prophecy. Moreover. can conceive of the infinitive Past as exist ing in the present, but not of the Future being so contained; for the past has left its traces upon matter; and a spirit in rapport with me might read off my former history, but how it could discern that which as yet is not, and has made no such marks, I cannot conceive. Such a faculty would be tanta mount to the possession of Infinite Power, for that which can foretell events precisely and minutely, must also be able to bring them about. On these grounds, I conclude that spirits have merely the same power of prophecy that is poseessed by saga-cious and well informed minds among ourselves; though, perhaps, the former enjoy it in larger meas

Dr. Young .- Spirits, as observing and reasoning beings, must be able, not only to anticipate the requirements of men and of nations, and so to predict events, but also to sid in providing for those requirements, and hence in bringing about the fulfilment ments, and hence in bringing about the fulfillment of their own predictions, by exerting their power ettes, by the name and style of The Religious Society over their fellow-spirits, and over mortal minds, by moulding opinion, and aiding the spread of novel ideas. In such a manner, the agitation which, twenty years ago, commenced in a small circle in this city, it is provided that it shall, each and every year, city, on the subject of Land Reform, has so widened in its irfluence over public sentiment, as to lead to the embodiment of the principle contended for in the embodiment of the principle contended for in the embodiment of the principle contended for in and three Trustees, which Trustees shall be styled the Chicago Platform; and the Reform might, by "The Trustees of the Religious Society of Progressive the same process of persevering agitation, be ex-tended to include the whole territory of the United States. This theory will account for the otherwise perform the usual functions of like officers in other or-

DR. GRAY proposed as the next subject for discus-

general are too ready to take up and act upon the mere bald assertions of communicating spirits, conit is possible that her feeble system can sustain such cerning their own identity. They fall into this er-incessant thunder tones as those in which her inspiring ror in common with most notorious founders of fanatical sects; and the result invariably is, (to the extent of their ability) that they substitute, for the normal and direct influences of faith in communion with the spiritual world, the notion that salvation must come by implicit belief in them, as interpre-ters between God and man. The instant a man is impressed with the idea that he is communicating directly with Delty, or some supernaturally exalted being, he becomes the Pope of an imaginary movement; and all the good effect which was designed to flow from spirit intercourse, is, in his case, nullified. This has been the cause of the miscarriage of much zealous effort among Spiritualists, whereby they have been diverted into the vagaries of free love, &c.

2d. Disregard of the fact and laws of Interpolation. 3d. Mistakes about Obsession. It is well ascertained that persons in the body can obsess each other, even at great distances, through magnetic rapport; can molest and annoy a healthy object and disturb the currents of his thoughts; and this influence is often attributed to the spirit-world. I have known sever-Dr. Briss read a part of I Corinthians, ch. 12; and al cases in which the sufferer, after having begun to form a new life, has been struck with horror by those unlucky results of rapport established with or without evil motives, and led to repudiate all further connection with the subject.

Mr. Goodwin .- Another circumstance which imedes the spread of our belief, is implied, I think, in the very term, "Spiritualism." It has been made an "ism," and the spirit of the age is opposed to 'isms." Even in churches, popular preachers are obliged to apologize for presenting their doctrinal systems under this aspect. Instead of exploring the wide field of our philosophy, we are too much occupied with facts and their particular application to the one subject of spirit-communication, and what spirits are supposed to teach. "Facts" are ruled to be "always in order" in our own discussions, and this perpetual anxiety about such testimony is an evidence of conscious weakness. It follows that the outside world, ignoring our claims to a broad, comprehensive philosophy, regards us as merely a new sect, more heterodox and unfashionable than most others. There is a tendency among Spiritualists at is at least certain, that no living person at that date | bly true; and we are also afflicted by many of that could have foretold the present state of things with class of persons who are always ready to embrace a new thing, and to cast it off as soon as it has lost the gloss of novelty.

DEDICATION OF A SPIRITUAL HALL IN GREENSBORO, IND.

We copy the following account of this interesting occasion from the "True Republican," for which paper it was prepared by a distinguished lady lecturer:

In this time of a general complaint of want of means, it is refreshing to see any exhibition of public spirit, especially when directed toward the advance the town of Greensboro', Ind., Seth Hinshaw (the chief supporter of Spiritualism in that place) has raised a fine hall for free meetings and lectures, and on Sunday, August 25th, 1861, it was dedicated to, in foreseeing the results of its activity for some con- and set apart for the use of Spirits in and out of the siderable period ahead. This is all the prophecy I form. Miss Mary Thomas, of Cincinnati, an inspirational speaker, attended, and through her the dedi-

cation lecture was given.

The text chosen by the influencing spirit was taken from the dedication of Solomon's Temple: Behold it was in mine heart to raise a Temple to the name of the Lord my God."

The medium commenced by referring to Temples that had been raised for worship in past time—Solo-mon's Temple, the Temple of Juggernaut, that of the Goddess Kolee, etc. She then remarked that Temples were dedicated, or set apart to the name of the ruling God or Spirit, that the service generally expressed the nature of the so-called God; thus Juggernaut Temple and Kolee's altars were dedicated by human sacrifice—Solomon's Temple by the blood of animals, showing Jehovah a god of blood and vengeance, though human sacrifice was forbidden. This house is raised under different auspices, and dedicated by no blood now, nor by the commemoration of any blood shed in past time, and toward all spirits whether in or out of the form.

First, we dedicate this Hall to the name of the God of Spiritualism. Here the medium remarked that that government, and then at what intervals the theory of many was, "Is there then more than one leading events which had affected it had taken place | God?" No! In spirit-essence there is but one; but No! In spirit-essence there is but one; but in revelation, he seems to change with the mind of the revelator. Tracing back history, it was shown that among other things, climate had an influence on man's idea of God, thus the stormy idea produced a stormy God. Italy a people who readily turned to the worship of the Virgin; England, with its fogs, encouraged two modes of faith, viz.: Calvinistic and Armenian, answering to the divisions of government, aristocracy and the masses, thus giving the idea of a God who selfishly chose, as a king makes nobles. The power recognized by Spiritualism was shown to be the God of America; a universal God, and this idea the result of the universality of climate and

"To whose name is Justice, Love Truth and Wisdom, we dedicate this hall; next, to all spirits in and out of the form, that they may meet freely at all times, coming from their homes on the earth, and their homes in the spirit-land. To free discussion on all points, setting this hall apart as a place wherin to express freely all thoughts, on every sub-ject that may help man's earthly and spiritual progress; but especially we dedicate this hall to the spirits of those who have fallen, or who shall fall in this war. Stricken down suddenly, and taken from their dear ones, they turn earnestly toward them and would fain communicate, giving them blessings; and, come in faith, reach forth toward them, and they will meet you here."

The medium spoke at some length after this, setting forth more particularly the blessings to be attained by spirit communication, both to us and them, ending with a short invocation of spirits'

The whole was most interesting; the hall was crowded, some standing outside.

Society of Progressive Spiritualists, established at

Greensboro', Henry County, Ind., August 11, 1861.

We also publish, by request, the Constitution and Articles of Association of the Religious

DECLARATION. We, the undersigned, being desirious of promulgating the great and sublime principles of the Harmonial Philosophy, and of elevating and unfolding the minds of humanity to a due appreciation of the attributes of Deity, as manifested through Mother Nature, the betating the product of the attributes of the principle of the product of the

17, 1852, for the regulation of religious and other soci-

OFFICERS AND THEIR DUTIES.

ganized bodies, and especially the following duties,

It shall be the duty of the President to call meetings of the Society, and preside at all meetings of the So-ciety or Executive Board, if present, and act as the general corresponding and financial agent of the Soci-

it shall be the duty of the Vice President to perform all the duties of the President in his absence or in-

all the duties of the President in his absence or imability to act.

It shall be the duty of the Clerk to keep accurate minutes of the doings of the Bociety and Executive Board, and such other duties as usually apportain to similar officers, under the direction of the President.

It shall be the duty of the Treasurer to receive all moneys belonging to the Society, and keep a correct account thereof, and if it be from the Collector, to resolute to him therefor, and now the same out at the orelpt to him therefor, and pay the same out at the or-

der of the Fresident, under the direction of the Socie-ty or Executive Board.

It shall be the duty of the Collector to collect all moneys subscribed or contributed, and pay the same over to the Treasurer immediately, taking his receipt

der of the President, under the direction of the Socie-

It shall be the duty of the Janitor to take charge of the meeting house, and perform all such duties as are incident to such offices in other bodies, and act as the general messenger of the Society.

It shall be the duty of the Trustees to perform all such duties as the law under which this Society is or-

YACANCIES-HOW FILLED.

ganized requires:

In case a vacancy in any office in these articles provided for, shall occur, either by death, resignation, re-moval to a distance, or inability to act, it shall be the duty of the Executive Board to appoint some member of the Society to fill such vacancy until the next ensu-ing annual meeting; and any office may, if necessary, be filled pro tempore in case of the temporary absence of the regular incumbent.

THE EXECUTIVE BOARD AND THEIR DUTIES. The President, Vice President, Clerk, and Trustees, shall form an Executive Board, and a majority of them may transact business in the name of and on be-half of the Society, but subject to the approval of the Society, when an amount exceeding ten dollars is in-

The Executive Board shall report all their doings at the next annual meeting of the Society, and whenever required by a vote of the Society, in a business-like manner, which report, when approved by the Society, the Clerk shall spread upon the records of the Society for future reference.

The Executive Board shall be qualified to give Public Leaverness that the Society for the Society for the Society for future reference.

lic Lecturers certificates, which shall indue them with fellowship as "Ministers of the Gospel,"—such minis-ters of the Gospel as are referred to in the statute law under which this Society is organized; and authorize such Lecturers, in the capacity of such Minister of the Gospel, to solemnize marriages in accordance with law; which certificate may be as near as practicable in the following form: CERTIFICATE.

To all whom it may concern: Know ye that the Religious Society of Progressive Spiritualists, reposing confidence in our — as a public Lecturer, do hereby grant this Certificate of Fellowship and recognize — as a "regular Minister of the Gospel," and as such authorize — to solomnize marriages in accordance with law.
Given under our hands at Greensboro, Indiana, this — day of —, A. D. 18—.

-, President. Vice President. Clerk. Trustees, Executive Board of the Religious Society of Progressive

OF MEMBERSHIP.

We hold these truths to be self-evident. That we are all children of a common Parent, who through the kind care of Mother Nature, and the instrumentality of Angelic Messengers, ever holds the lowest, or least developed, as well as the highest of his children, in his loving embrace, and provides impartially for their every want, and is continually bringing them to appreciate his unfailing love for all: Therefore it is the duty of this Society to receive all who avow a belief that departed Spirits can and do communicate with mortals, and desire to unite herewith by subscribing to these articles, each individual alone being responsible for views entertained, or uttered, or acts performed or approved. And for these reasons no complaint or charge against members of this Society shall ever be entertained, nor shall any member of this Society ever be suspended or expelled from membership, except for refusal to acknowledge that departed Spirits can and to communicate with mortals, which disbelief shall be considered a relinquishment of membership. As all things in Nature are subject to change, so is

the mind of man subject to change; and what appears to be Truth and Right to day, may appear otherwise tomorrow. For these reasons any person becoming a member of this Society, is at liberty at any time to withdraw therefrom, and have his or her name stricken from the roll of members, on application to the Clerk, without imputation for so doing.

That man is a progressive being, and at all times

acts in accordance with the internal forces of his own being and external surroundings; and therefore it becomes the duty of every Brother and Sister to extend
the hand of charity to all, and use their utmost endeavors to unfold the higher faculties and enlighten the minds of humanity, and especially of the erring, down-trodden, and oppressed.

That the most highly developed inhabitants of earth

are intermediate between those angelic beings of expanded and sweeping intellects, who long since passed from earth, and now inhabit the "Summer Land" of the Higher Life, and the lower races of humanity, who occupy the rudimental planes of this sphere of existence: and that as the Angelic World tender their kindest offers to do for our unfoldment in health, com-fort, wisdom, and happiness, so it is our duty to extend like loving care to our Brothers and Sisters of every grade of life for their unfoldment in health, comfort, wisdom, and happiness,
That "to err is human," and that "no man liveth
and sinneth not;" therefore it is the duty of man to

encourage his fellow man in well-doing, and to chide and judge not, as all in turn need encouragement, and not censure and reproach.

MODE OF DOING BUSINESS.

A majority vote of the members present at all regularly called meetings of this Society, when it does not contravene these articles, shall govern. FINANCES.

All money required for the furtherance of the great objects contemplated, and to be used by this Society for any and all purposes deemed expedient, shall be raised from free donations, voluntary subscriptions, and rents and profits or sale of property owned by the Society—but never by taxation of its members.

LEGISLATIVE POWERS. The Society may from time to time adopt such By-Laws at meetings duly called for that purpose, as shall be deemed expedient, provided they do not in any manner contravene or conflict with the true intent and meaning of these articles, or the laws of our country.

OF AMENDMENTS OF THE ARTICLES OF ASSOCIATION.

These Articles of Association may be amended by a vote of two-thirds of the members of the Society present, at a meeting called therefor, by a notice hereof in writing being posted ten days previous thereto in the town of Greensboro, in three public places, one of which shall be on the door of the place where such meeting shall be held, setting forth the proposed amendments; provided such amendments shall have been submitted in writing, at a regularly called meeting of the Society, at least ten days before being acted upon. And provided further, that such amendments shall in no wiso infringe upon the largest and broadest interpretation of these articles in favor of individual rights, freedom of action, thoughts, and expression thereof. And no amendment shall ever be made allowing complaints to be entertained against members, nor for their censure, suspension or expulsion, except for a disbellef that de-parted spirits can and do communicate with mortals, nor in any wise to restrict or hinder any persons from uniting with or withdrawing from this Society in the manner herein before provided.

FIRST BOARD OF OFFICERS. The following named persons are elected Board of Officers until the first day in January, A.D. 1862, and until their successors are duly elected and enter upon he duties of their several offices.

Man, the noblest of all animals, is born lowest. The next thing below a babe is nothing, and the next thing above a man is an angel.

The poor can gaze at and enjoy the splendor of the rich, but they are generally obliged in return to pay

their taxes for them. What would the nightingale care if the toad :

despised his singing? He would sing on, leaving the cold toad to his dank shadows.

Reported for the Banner of Light. MHS J. H. CONANT AT ALISTON HALL, BOUTON.

Bunday, Sept., 29th, 1861.

AFTERNOON DISCOURSE.

This was the first lecture of the regular course of the season before the Spiritualists of Boston. A larger than average attendance welcomed our friend and protegé, and her discourses elicited the warmest encomiums from her listeners, and many predictions of success in the new field she has entered upon. She prefaced her remarks in the afternoon with an invocation:

God of the Sabbath-day, we approach thee at this hour with blessings and with joy. We would lift our souls on the wings of prayer unto thee, oh our Father, and not only now, but throughout eternity would we give thee praise. Whatever the conditions that surround us, oh our Father, we feel they are the instruments of thy will, and they are dear unto us. Oh God, we thank thee for the light of this glorious and peaceful Sabbath, even as all external nature praises thee. Oh, our God, need we ask thee to bless us, and remember us as thy children? Need we offer thanks unto thee, while all souls are sending up their offerings unto thee continually? Oh, our dear Father and Mother, we feel that that that comest up to thee for all thy children, thou wilt at all times receive. Again, oh our Father, we thank thee for this Sabbath day. May it be indeed a Sabbath day to all on earth and in spirit-life, and may they be made to feel and know thy presence, and feel thy love, forever and forever.

She said: "The wisdom of the spheres we have not, but such as we have we give unto ye." We propose, this afternoon, to speak upon the Philosophy of Sin; and in order that we may be better able to illustrate our subject, we will call your attention to two eminent personages-Jesus the truth-teller, and Judas the liar. We will endeavor to show that Judas was as necessary to Jesus as Jesus was to the world. The mission of the one was no greater than the mission of the other. History affords you a knowledge of their surroundings; but that which it doth afford you, is but little, when compared with that which hath been kept from you. Christianity tells you that the man Jesus was divine, using the word in the sense of the term as understood by the Christian world. Without sin was Jesus born, so it hath been told. But we propose to show you that our divine brother came up through the same hell that each and every human being progresses through; that he was as natural as he was divine, we also propose to show you.

Many years previous to the advent of Jesus, the medium, the son of Mary, and the son of God, as he is called. Jesus our brother, and the brother of all that are or are to come—we say previous to his advent, a number of philanthropic spirits who loved their earthly kindred, formed themselves into a band, actuated with a desire to assist humanity. They desired the world should be liberated from the chains of religious despotism, superstition and bigotry. They prayed to know what they should do, and, in answer to their desire, came the response: "Go ye to earth's people and do what ye may be able to, to influence the beings of earth, that they may become spiritually wise." So this class of kind spiritual beings did come to the earth, and sought out beings upon the earth plane, whom they could use for their high purposes. They sought out two-a son and a daughter of humanity-a son and daughter of God-through whom a mediator might come-might be given to earth, that the chains that had so long held man in bondage might be thrown off, and he set free. Mary, the good child of our Father, was singled out from the mass, and made the parent of Jesus of Nazareth. Christianity has told you he came by the power of the Almighty. We do not question this—we know it is so; but when Christianity tells you that our brother Jesus was not as human and natural as he was divine, we call Christianity a liar, for she hath declared falsely.

Between the years of five and ten, the mortal child Jesus was subject to all the lower order of manifestations. He was a medium, and received raps, precisely as mediums do of the present day. All the lower of what you term physical manifestations, were given through his mediumship, and he was often possessed or obsessed by undeveloped spirits. They at times seemed to hold entire control of him-so much so that his parents knew not what to do with him, and the whole community were in arms against him and his family, and demanded he should be put to death, for his great power-for those who possessed him seemed determined to do evil unto all who came in their way.

After coming through this phase of his mediumship, we find our brother standing before the Doctors of Divinity in the temple, arguing with them, and causing them to look with wonder upon him, because of his wisdom. He was then a child of twelve years, having passed from the lower order of manifestations to the intellectual. It may be asked, was it necessary he should pass through this lower order of mediumship? We say it was, for nature is not alone perfect in one department, but in all, and ever brings her subjects from the lower to the higher. You can never enter heaven till you have passed through hell, and gained the eternal shores. Nature has ordained this to be so, and God has decreed it. and who shall declare against it? Who shall avoid

So, then, it was necessary, not only naturally but spiritually, that our brother should pass through the lower order of manifestations—not only be controlled by the higher, but come into rapport with the lower. We hear of his ministering unto the spirits in darkness. If not in rapport, how could he minister to them? So he dwelt in hell that he might set the captives free.

After a time, the bright intellects that filled him with natural truth, found it necessary to surround him with batteries upon your plane—to provide him with mortal aids. He was, as it were, a city of himseelf, and it was necessary there should be walls around that city, and gates at which to come and go. : So there were built upon the north three gates, at the south three gates, at the east three gates, and at the west three gates, represented by the twelve aposrtles-twelve aids of the medium Jesus. Each of , these twelve was differently organized, and peculiarly organized, also. Each was selected for his peculiar place, and all were true to their master and faithful, sawa,one-Judas. We find he was sensitively organixed; he was easy to be influenced. Christianity has branded this person with darkness, darker than midnight. Christianity has said Judas sold his Lord -betrayed his Saviour into the hands of his enemies;

and Jesus was offered up as a sacrifice unto death. you draw to you those spirits who will aid you might live eternally, and that if the sinner would of divinity and of progression. believe in him, he should be released from the op- Let the prayer of your soul be, "Thy will be done." pression of his transgressions, and be made an heir Too few feel the full import of these words, "Oh of salvation at the right hand of God. The Church God, thy will be done, and in thine own way." The says, " if you believe in Jesus the Saviour;" but it Church says, "Save me, oh Lord, but save me in my should have said, "if you believe as we do."

As much as we reverence the Bible, we cannot aubject.

That Judas was necessary to the carrying out of hell will recede and heaven abide forever. the mission of Jesus, who can deny, when they admit the great Father called both out into the field of ac tion? Why did Judas place Jesus in the hands of indeed. If we have done the mission set before us the Jows? What led him to betray his brother? to-day, to one human soul, we are amply repaid. It both out to do their mission—the same eternal God | may plant one seed that will bring up a golden harthat had endowed him with the faculty that made vest of love unto him, and that we all may be made him a criminal, when his mission on earth was ended. But without that crime, what would be the glory attached to Jesus to-day? There would be none. When he arrived at thirty years, his mission was accomplished, and he was made ready to listen to and obey the call to come "up higher." Judas was the door, the instrumentality by which Jesus was enabled to obey the voice of God; and Judas was as necessary to the accomplishment of the mission of Jesus, as the earth spheres are to the progression of human souls.

The philosophy of sin-what is it? Who can define it? The Church has failed to. Go wherever we will through earth, and we find none able strictly to define sin, because the inward monitor hath been for the time silenced, and hath not been allowed to speak. The Church hath essayed to speak of it, but oh, how poorly hath the Church responded to the internal desire of man. Sin: what is it? We propose to call it God's left hand. Now, without his right hand and left hand, the Divine Being would be imperfect. That which may be called righteousness, we would place at God's right hand; and that which the world and the church call evil and sin, at his left, Without both hands, there could be no perfectionno law. Goodness and right are what they are, because of sin and wrong; and if there was no sin, wo should pity you indeed. We have told you you must all graduate from hell before you can enter heaven; that suffering is the only power that can release you from that which you call sin, which is only a lesser degree of that goodness which you so much seek after. The great God who formed all things, formed all in wisdom. If he did, then there is no positive evil: but if positive evil exists, then there is no God at all, and you are, all but chips and sticks upon a great ocean, driven hither and thither by the waves

We find Judas was intimately connected with Jeus, and was placed there by the law of life-placed there to be a dark shadow to the beautiful and glorious picture that the world so much loves to look ipon. Christianity, in looking at Jesus, failed to ee that he was not only a representative of the higher degree of life, but of the lower also; and he was given to man for the express purpose of teach. ing him wisdom concerning those things men call in and goodness. These holy intelligences so loved mankind, that they desired to liberate them from the religious darkness in which they were chained. The great masses were living in fear of death. They said, "We have sinned, and who shall redeem us? The great image of retribution was ever before them. and their friends in spirit-life desired to take it best way to benefit the cause. away from them. Thus Jesus was given them. He came from heaven, and took upon himself the dark. ness of hell, that he might serve the God who formed that element In the human mind which men call

Oh, then, where shall we draw the dividing line Almighty created all his own, and pronounced all very be does now, for times change, and circumstances earth is necessary to the production of the beautiful when he lives to nothing but himself. The highest flower. You bless the one without bestowing a is not thus and there sought. thought upon the other—and why? Because the one one of the millions of God's creatures acts in pervast class of God's children the world and Christianity has branded with evil, is fast coming up higher. obediently to the commands of God. Jesus is speaking through thousands to-day, calling up the dead know that God is the God of the saint and the sinner

In all departments of nature, we find the crude beginning or foundation of all that is good and beautibut a type of spirit. You should have learned long ago the lesson that there is nothing common nor unclean, that no matter how low or undeveloped, material things may be, they are as faithfully fulfilling their mission as you are yours. There must be ish motive, is to do nowise better than ill. all degrees and every phase-and the power at the left hand is not to be shunned nor condemned-for there would be no truth nor purity on earth without the distinctive opposite, of falsehood and impurity. as well as the one at his right.

There is law of compensation, that, after the have passed through. Time and God will compenworld. There are experiences you cannot avoid. heaven, you must go to hell first. Oh, we can catch the sound of the voices coming back to us from the ing since man had being on the planet. millions in the celestial spheres, but who passed

through great tribulation to get there. Holl is to the soul what infancy is to the bodythe sphere of weakness and undevelopment. The God of saint and sinner created all, and pronounced sympathics to become interested in it, either one way all he hath created good-very good. Oh, children or another; if a poor person desires a little help, he of earth, the day is opening before you, the darkness cares nothing for poor people-let them take care of is retreating, and the way is lighted by which you themselves; if his sympathies are strongly appealed are to go up higher. Instead of vainly searching to, he will curb and restrain them, lest they lead him for the altar of the unknown God, let every one wor- to being mixed up with affairs likely to take his ship the God you have and can comprehend—the time, and occasionally lighten his pocket; if he sees God that will come down and dwell with the prosti- a suffering spirit that he might render aid to he tute and murderer. Such a God is the God of Nature will let it suffer, for it is nothing to him. Is

And yet we are told that he was sacrificed that man and advance you in accordance with the great law

way."

The time is fast rolling round when the material old it sacred, because we know there is much of un. shall be comprehended by the spiritual, and they truth therein contained-for, like ourselves, they shall feel even the divine necessity of each to each who wrote the book were not perfect. But to our other. Then will divine will and law be blended with the understanding of man, and as this is done,

If we have planted one germ that shall spring up in usefulness to those before us, we shall be blessed The same power that created them, and called them is all we ask from the hand of our Father, that we him one of the twelve chosen ones of Jesus, made to feel, whatever our condition of suffering or joy, that we are in his hands, and he doeth all things well; that he hath meted out to us hell, as well as heaven, and that sin and sorrow are instruments for our good in his hands; and if he bids us suffer that we may be strong, let our souls respond, "THY WILL BE DONE."

Mrs. Conant's evening lecture was on the Past, Present and Future of America. Space compels us to postpone its publication till next week.

Banner of Night.

BOSTON, SATURDAY, OCTOBER 12, 1861.

OFFICE, 158 WASHINGTON STREET, BOSTON, ROOM No. S. UP STAIRS.

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SERVICE AND SELFISHNESS.

If a person says he will hereafter live solely to himself, and not spend his force and energy upon others, he thinks he has come to a wise and shrewd determination. Perhaps he has as he looks at it Upon whose brow shall we write sinner, since the but he cannot be sure of always looking at it just as good? We know well that the class you call evil, and conditions along with them. It is clearly a misare as necessary to the good as the dark, gloomy apprehension, to think one can have the highest good,

Parsimonious souls, such as desire to enjoy the is comely to your view, and the other is not; because fruit, but to avoid the labor of producing and sethe one attracts you, and the other does not. Every curing it—that would get all the good a generous spirit of self-sacrifice secures, yet would not take the feet accord with law, the one as the other, and the first step toward the sacrifice, do not comprehend the first principles of the law that traverses all nature. It is simply this law—that a man has and enjoys only what belongs to him; whatever is external and fortuitous is not his, and he cannot have it nor who have long lain in a hell of Ignorance. They are enjoy it. He is blind, therefore, when he says he called, and all must answer to the summons, and will keep all he gets, so that he may have more, for one cannot have more upon any such rule. It is so ordered in nature, that the habit of spiritual hoarding begets spiritual poverty. No man can keep all he has, and still add to his store. Nature has fixed ful on your eternal plane. Now the external is a better way, which is, that generous sacrifices alone bring generous reward: and that not even the same efforts and sacrifice, if made in a spirit of selfishness, will bring home to one's heart the same results. It is all in the motive; to do well from a purely self-

All things work circuitously, or from higher to lower and from lower to higher. Nothing remains stationary. No individual can say, let his position be as quiet and secluded as he may choose, that he God loves the one that stands at his left hand just stands this year exactly where he did a year ago; if he has not gone forward, then he has gone backward; as for standing still, it is an impossibility. midnight, must come the noonday sun. The time | So that if he works to high and good purposes, forwill come when you will be compensated for all you getting mere self in his exertions, he works successfully, and surprises himself with the blessed results sate all things. They who eat of bread and water he secures; but if he sets out with a determination now, will receive their milk and wine in the upper to make all circumstances bend to the gratification of some private desire of his own, he is sure to fail and they bring you a fullness of knowledge naught exactly where he centered his expectations; and he but these experiences could give. If you would go to fails simply because he does not yet understand the law of nature in all such cases the world over, work-

For example: our neighbor declares, either in his thought, or aloud, that he will not bother his head about the rest of the community in which he lives: he says, if there is civil war, he will not suffer his the God of that unchangable wisdom which ever possible to conceive that such a person, going through become ready to walk therein. So surely as you do, can know nearly as much of the resources of his own

soul for happiness, as if he had chosen to test these resources by pursuing a directly opposite course of question.

to descend. None of us are completely isolated from ly that our views are appreciated and accepted by the rest; if it were so, society would become impost housands around us. The gratification, too, is all sible. When a man gives most of himself to others, the more sincere, because, in times past, the tenor of whether of silent sympathy or of active service, he our articles, conscientious and liberal as they are, both enlarges his own nature, and multiplies his has been succeed at, or openly assailed, by a portion possessions at the same time. This sort of giving is of the secular press, and oftentimes denounced as not parting with what one has-it is gaining just infidel, by the mechanical religious newspapers. in proportion to the size of the gift. We are so made, The tide has turned now; now we receive complithat the more we do, the more we can do; whether it be service for ourselves or for others. And it is compliments are fully appreciated by us; for, since equally true that we chiefly enlarge our own capacities when we perform the most services, willingly and generously, for others. The very first plan of selfishness shuts the door upon expansion immedi-

Hence it is only short-sightedness that seeks its own peculiar good, as something separate from the rest. We may not thus dam up the great divine current for our private interest, without finally being overwhelmed. The spiritual energies flow round and round, from lower to higher, and from higher to lower, among men just as between the hosts of heavis so complete and entire. If we think to serve cipline they beget that they will rise to a higher even for that service; for selfishness is the sure death of all spiritual forces. If, however, we would enlarge ourselves, we must practice such helping discipline as generous services and ready self-sacrifice secures. Just that is what Christ means, when he says that he who would be greatest in that kingdom-of spiritual enjoyment and growth-must become as the least. It costs a greater sum than can be counted out in money, to enlarge the domains of a man's spirit. He must pay the price himself, and it is from his own life and heart.

The Autumn.

We are now in the midst of the most delightful and delicious days of the year. No heart can shut out the influences of this peculiar time. The atmosphere is not the same atmosphere as of June: the sun seems hardly the same sun : the cry of the crickets in the grass is as unlike as can be to the rattling melody of the bobolink in the lush green of the June meadow; the solemn Katydid in the trees is no wise like the robin at four o'clock in the morning; in fact, neither voice nor air reminds you of the year's freshness and youth, but it is as if you were transported to some other land, and were holding contemplative companionship with strange skies. This is all ripeness, and maturity, and satisfaction; the other was full of promise, pulsed with the arder of youthfulness, and alive with warm colors and glowing expressions. Yet no comparison will do either season justice; Each is distinct, and must stand alone. There is nothing like our June-dear, lovely, ravishing month -and there is nothing, either, like our calm, ripe, golden and glorious October.

How many objects there are to entice us out o doors at this time! It is too hot, or the system becomes suddenly enervated, in the daily development of Spring; but now, all is so cool and tranquil, the pastures lie so placid in the lap of the smoky haze. the heat of the sun is so gentle and genial, the atmosphere so indolently laves the contented spirit, as the sea closes about the bodily form, that it is a real delight just to be out breathing, looking without purpose anywhere and everywhere, and answering with the silent voice of the spirit to the calls that may be heard by the sensitive ear all over God's perfect

An Autumn day has no heat nor haste in it. It to lie dissolving its riches in the vast beaker whose watch them. Well may the Journal, and all kindred rim is the horizon. Placidity utters itself through political and party journals, assert with unwented all its quiet expression. Contemplation—that slow and sure growth of the human soul-steeps itself in its delicious atmosphere. We instinctively get off more manifest. We must, as a nation, either go among the trees, and enjoy a new love of being alone. Solitudes are now delightful, because they furnish would ask for nothing, for life is now so deep and strength and purity as a nation."

The whole air holds such a "solemn stillness," that one can well nigh seem to talk with his very thoughts American loan with such vehemence, is to be found aloud; the levely Katydid at evening shrills her in the fact that one of the Rothschilds is a controlhoarse cry up in the chambers of the elms or the ling owner of that journal, and wants to run down sycamores, and the crickets begin to set up their American (United States) credit to so low a pitch melancholy refrain in the faded grass and stubble; that all other money-lenders will be frightened off, and at this hour the hush is so complete that the and he get control of the entire foreign loan himself! heart acknowledges the spell laid upon it; the soul That's it, exactly. There always was a reason for involuntarily assumes the attitude of prayer, and everything. It seemed difficult to understand why a the experience that is born of the hour, silent and powerful journal, like the London Times, that alprofound as it is, makes a close to the day as fitting ways professed to work for the advancement of popas it is spiritually memorable. No man can yield ular interests, not the least of which is the perpetuhimself at all to these influences, and say from his ation of law and order, should suddenly have veered heart that he is not become both more and better around as it has done in the present instance, and than he was before. He secretly confesses—if he is come into open opposition of the American princiwont to watch his own growth--that, with the days, ples of government. But all men are still human, he ripens, too; and that, along with the season, he and all journals cannot be expected to vary much may become more and more glorious and glorified to from the same standard. It is our opinion, however, the end. This is no more the year's autumnal time that the London Times will exist long enough to acthan it is our own; in its generous lap all sheaves knowledge its error, and place a fuller confidence of hopes are faithfully garnered and piled.

Modest and Moderate.

Let a person but consider that to him alone was never entrusted the entire work of the world, and, on the other hand, that he cannot enjoy more than one istic message recently published in the Bannen, from ble. The trouble with Theodore Parker was, that he ed at Bull Run. The News feels bad because this could not reconcile it with his aspirations to be con- poor Fire Zouave does n't talk like a D. D., and theretent with doing only one man's share of service. He fore comes to the conclusion that Spiritualism can looked over society and saw how much work there never supplant grim old cursing Orthodoxy. Read inconsiderately overlooked the fact that he was gift- - and now copy some of another kind. You must ed with the working and enduring capacity of but one have an aversion to swearing, when you pick out for much against his wish-to do but limited service. them ! But all are by no means as conscientious in their aspirations as he; we need not generally restrain men from planning too much good work for the worldthey are rather apt to overdo in respect of selfish Hall, New York, every Sabbath afternoon and eveand unworthy efforts. Still, even on the low plane ning. Our New York friends must bear this in mind. of life, a person gets more out of it by not trying to She is one of the most able exponents of our beautido more, or get more, than he can consistently with ful faith, and has our warmest sympathies in her his uninterrupted happiness.

Patriotic Music.

Oliver Ditson & Co., No. 277 Washington street, Grand March, and Ellsworth's Funeral March, by afternoon and evening, gave her first lectures on the Beckel. Each sheet is illuminated with a vigorous 6th. The subjects were, The Grand Man of the opens new paths of progression to his children as they life with such a determination and in such a spirit, and life-like portrait, in colors, of the hero whose Universe, and Demonology. We shall give a report

"Enlik and Works."

It gratifies us to know-as we do from private letconduct? Let all human experience answer the ters and from a notice here and there by the public press-that our recent article on "Faith and Works" The high cannot go higher, except it also consents is receiving general commendation. It shows plainments where before we got villification. All these we have not changed, the fact goes to show that, hav ing only Truth for our guide, we have managed to outlive a hurricane of ignorant vituperation; and now that a more liberal public sentiment in matters pertaining to the welfare of the race is beginning everywhere to manifest itself, we can only rejoice at the near approach of the coming new era-the steady onward march of Progress.

The midnight dews of war are now moistening the planes that have been blistered by the too brilliant sun of Prosperity; but the morning of Peace will be here soon, in the freshness of its calm glory, and en and the children of our own planet. There is no all will join in blessing God for sending these diresuch thing as cutting the wires of a connection that ful shadows of the Past, since it is through the disonly curselves, we instantly cut off our resources plane of thought and action-materially, as well as spiritually. Then, indeed, shall we commune with the blessed angels, face to face, and know them even as we are known. Only let us hold fast to the faith that flowers and bears fruit in works, and the end of all troubles and trials will be permanent Peace.

Profession and Practice.

In the well-known sermon which Corporal Trim read, as reported in Tristram Shandy, occurs the following passage:-"I know the banker I deal with, or the physician I usually call in, to be neither of them men of much religion; I hear them make a jest of it every day, and treat all its sanctions with so much scorn as to put the matter past doubt. Well, notwithstanding this, I put my fortune into the hands of the one, and what is dearer still to me, I trust my life to the honest skill of the other." Showing that all the creeds in Christendom, subscribed to with affirmations and oaths without number, do not establish a man's character for honesty or honor; but that, on the contrary, such professions and vows have just nothing to do with it. So long as people regard a man's professions at all, as distinct from his conduct and character, they offer a premium for deceit and dishonesty. How idle it is to attempt to make a distinction between a person and his character; as if they were two, instead of one only. A few more sermons like the impressive one, read so feelingly in Shandy Hall, would help set the world right on a point where it has long been wofully mistaken.

Seeing it.

" If we are going to make our way successfully through this mighty struggle and come out with renewed strength and purity as a nation, we must come to a better moral tone than we have displayed hitherto. If we think that this is a contest of artillery and bayonets, of mere physical power, we are terribly mistaken."

Thus speaks the Boston Journal. One would suppose it had caught the genuine spirit from reading the BANNER or LIGHT. But it is true, as the spirits have said to us again and again, that this present work is one of political purification. The politicians begin to see it now; presently they will both feel and recognize it. We all trust and pray that the day of political corruption—as we have known it in the past, has gone by; and that we are on the is a perfect thing. Like the Ethiop's pearl, it seems eve of seeing new times and better public men to seriousness that "we must come to a better moral tone than we have displayed hitherto." Nothing is backwards or forwards. This is our day of decision. Which way shall we take? The progressed condition their own companionship. Nature's self is enough of the human race gives a ready answer. We shall for us, and more than enough. We feel that we assuredly come out of this war with "renewed

> We See it. The reason why the London Times opposes the than ever in the people to control their own institu-

> > Suum Cuique.

The Lynn News devotes a "leader" to a characterindividual's share, and at once he has become sensi- the spirit of one of Ellsworth's Zouaves, who was killwas which needed to be performed at once; and he all of our messages, Mr. News-say, those of this week man, and therefore must be content—though ever so re-publication only those with the most caths in

Mrs. Corn' L. V. Hatch's Lectures.

By reference to our standing notice of meetings,

Miss Mardingont Allston Hall. This gifted lecturess having been engaged to speak have just published Major General M'Clellan's as above on the four Sabbaths of the present month, of the afternoon lecture in our next issue.

Manifestations

[Having recently witnessed the startling, but unmistakably legitimate manifestations of spirit-prespany with two gentlemen connected with this estab. lishment, we intended to write out our minutes in full for this number of the BANNER. But having re-Beach street .- ED.]

The advent of this remarkable medium among us, who is giving forth so much testimony to prove the fact that spirits are around us to influence and talk to us, calls forth our soul's thanksgiving and gratitude. Any reasonable evidence that we could ask, to satisfy our outer consciousness that our deceased friends still live, and live with the power, too, of influencing us, not only through the avenues of feeling, but through the intelligence of words, is given through Mr. Foster's mediumship, without hesitation; without effort; with perfect case. These manifestations of spirit-power, intelligence and identity, are truly wonderful, astonishing and inexplicable to those who witness them. To me they are awfully grand : they are miracles to my infantile perception. The chairs of philosophy and science do not, cannot explain them. Our sacred desks, which claim to tell us of the soul and its future destiny, avail us nothing, by explaining to us these modern miracles. I cannot do less than pour out my feelings of thanksgiving that the time has come when these spiritual truths flow to all who desire them, so easy and so certain that the facts cannot be gainsaved or controverted. For what a hard and toilsome journey every poor Spiritualist has led during the few years of this new development! Popular prejudice has fought it; science and philosophy have fought it; all the churches have fought it, and this world's popularity and good repute have fought it, too. So every Spiritualist has had all these things to oppose and antagonize his soul's deep and ardent longings, his soul's deep and honest convictions.

Every one who has had experience in Spiritualism, knows how hard it has been to get satisfactory communications from spirits; how much time, effort and money it has cost to get only here and there a little, that was satisfactory; how often the cold water of opposition has put out the little kindling spark that we hoped would burn with increasing light and love so soon for us. And now it is not strange that we should hall the advent of Mr. Foster with joy and gratitude—a medium whose spiritual power rises triumphant above all these obstacles that after having been attended by several Doctors in have troubled and hindered us heretofore in our beautiful. lovely Spiritualism.

On Fast Day, September 29th, I made Mr. Foster a invitation to witness some spirit manifestations completely healed up, as well as any other part of through his medium powers.

Our company consisted of three persons beside Mr. Foster. We wrote some half a dozen names each, on separate slips of paper, out of Mr. Foster's sight and knowledge, folded them close, and rolled them into little round balls, slightly larger than a either one of our party to tell which was which. We sat by the table. Very loud raps came in various ring, felt by every one in the room. Mr. Foster, in treat for the Invalides. an undisturbed quiet way said, as he gazed appar- All correspondence intended for Prof. Brita powerful man!" bowed courteously, as if some per- Bond street, New York. son had come iato his presence, and continued: "What did you say? Desort? Desart? I cannot hear; speak louder. I cannot understand; write your name." His left hand was then moved, as if by some unseen power, took up one of the paper terms the Professor's eloquent efforts in that place balls and handed it to me, and said, "That is the on Fast Day. So great was the influence of the Proname; he is your friend," and at the same time his fessor's speaking upon the people, and their appreright hand was seized and wrote the word " De Soto." I unrolled the ball, and this name was written in it. the evening, and poured out their delicious serenades This name has heretofore been subscribed to many upon him. communications that I have received. In the same way, the lady and the gentleman in company with me, each received the name of a spirit friend that they had written and folded in the little balls.

Then Mr. Foster wrote, "Call not for the living, for ve have them with you," and at the same time took one of the balls and handed to one of our party; which, when opened, proved to be the name of a person that had not yet gone over to the spiritworld:

Mr. Foster said : "Look on the back of my hand." We all looked, and could see nothing unusual; but in the space of a few seconds there appeared "U. S. P." written as if painted with blood under the outer write it in a proper manner to print, and we will intransparent skin of his hand. At the same time his other hand seized one of the little balls and handed will print it if we can possible find room to do so. it to me, exclaiming with emphasis, "Uleyetta Sabine Potter," seizing my hand and shaking it with great cordiality. It may be remembered by some of our behalf. We stand in need of the services of just the readers of the BANNER, that this beautiful child of heaven was an extraordinary medium, and some account of her life and death was published in the Bannen near two years ago. Among her last words

Take me, Death, in thy embrace-I'll come as bride to thee; The shroud shall be my bridal dress, The ivy wreath my orange flower."

She then seized Mr. Foster's hand and wrote: " am happy; I am happy."

Mr. Foster then said: "What a funny spirit this is: he is a scholar; he is a genius; he is an artist; he is very beautiful; but not in the sense that we see beauty; he holds two hearts and both hands, and says to me, 'Mary's affinity.' What does this mean? I do not know Mary or Mary's affinity" He handed to me one of the balls, and on it was written " Mary's affinity."

Mr. Foster then said: "Dr. Child, there is here a beautiful spirit, that is very nearly allied to your such matter. own soul, but not by any ties of consanguinity. Look attentively upon my arm." At the same time he handed me a paper ball, and made bare his left fore kindness to forward. We all desire peace; but we arm, on which no trace of words or letters were visible-after which, in a moment, the word "Flora" their highest conceptions of right. When each and appeared in distinct large letters. Then immediate- every one does this, peace and prosperity will perly there appeared traces on the word Flora, as if vade our whole country. another word was written over it; and while gazing upon this singular appearance, in the space of a few desires to ascertain the location of an artist who seconds the word "Love" was distinctly developed, draws spirit-likenesses. Should this meet the eye of and Flora had entirely disappeared. I then unvolled such an artist, he or she will do well to address as the paper ball, and the words Flora and Love were above.

Blr. Charles H. Poster and his Remarkable written upon it. This, to mo, was a very striking and beautiful test.

Many other manifestations of a similar nature to the above were made; all of which gave incontroence through the mediumship of Mr. Foster, in com- vertible evidence of the existence and identity of spirits around and about us.

Mr. Foster has, beyond a question, well developed and very clear medium powers; and the question ceived a communication from Dr. Child upon the naturally arises in the minds of those interested in subject, covering the whole ground, we publish it these things, what peculiar characteristics has Mr. instead, fully endorsing every statament therein Foster that accompany his wenderful powers? With made. Mr. Foster's scances are held daily at No. 75 your permission, Mr. Editor, I will offer a thought on this subject next week. A. B. CHILD.

Autumn Field Sports.

Most rurally says our favorite writer on field sports -Frank Forester-" one half the pleasures of field sports to me, is other than the mere excitement. If there were nothing but the eagerness of the pursuit, and the gratification of successful vanity, fond as I am of shooting, I should, I believe, bave long since wearied of it; but there are so many other things connected with it-the wandering among the loveliest scenery-the full enjoyment of the sweetest weather—the learning the innumerable and all-wondrous attributes and instincts of animated natureall these are what make up to me the rapture I derive from woodcraft! Why, such a scene as this-a scene which how few, save the vagrant sportsman, or the countryman, who but rarely appreciates the picturesque, have ever witnessed-is enough, with the pure and tranquil thoughts it calls up in the heart, to plead a trumpet-tongued apology for all the vanity, and uselessness, and cruelty, and what not, so constantly alleged against our field sports." Poor Herbert! He wrote with an inspired pen, when he touched upon nature and her countless attractions.

Healing with the Hands.

DR. JOHN SCOTT, No. 50 Bond street, New York, continues to lay his hands on the sick and they are healed. We are assured that during his four years residence in New York a great number of persons to whom life was a burden have been delivered from a frightful bondage, and made to rejoice in the possession of renewed health.

The following letter from a Lieutenant in the United States Navy, to Dr. John Scott, bears an explicit testimony to the Doctor's remarkable healing powers:

No. 91 Second Place, BROOKLYN, Sept. 14, 1861. DEAR SIR—I most cheerfully tender you this cer-tificate, acknowledging the great benefit which I have derived from your most excellent treatment. I had been troubled with a cancer on my upper lip. increasing by degrees for over seven years; and New Orleans and New York, received no benefit. 1 finally called upon you to examine me, and you informed me you could cure me in a few days, without pain or annoyance. I am happy to say that after fourfriendly call, and, while there, gladly accepted his teen days the cancer was removed, and the place scarcely leaving a scar.
I remain yours, Edward M. Keige. my face

Motel of the Invalides.

PROF. S. B. BRITTAN has removed to No. 50 Bond street, New York, (a most convenient and in all respects desirable location) where he will prosecute pea. These balls were all made of the same kind of his professional business, in the treatment of Invapaper, and were about the same size. Then the lide, by the aid of Vital and Artificial Electricity, eighteen balls, more or less, were shaken and mixed Human Magnetism, the several Processes known together so thoroughly that it was impossible for only to the scientific and practical Psychologist; and combining in his methods-when the case may require it-Chemical, Sulphur, Steam and Aromatic places in the room—on the table, under it, on the Baths, with the addition of such other means and floor, on the walls, and on the ceiling. These raps agents as may be properly comprehended in an enwere so heavy as to make the gas fixtures and furni- lightened edectio treatment. Persons from abroad ture in the room rattle, and produce a sensible jar- can have genteeel apartments and board in this Re-

ently upon some unseen visitant in the room, "What tan should hereafter be addressed to him at No. 50

Prof. C. Butler.

We have received a letter from Mr. L. Carrier, of East Douglas, Mass., complimenting in the highest ciation of it, that a band of music was called out in

To Correspondents.

J. Judson, Columbus, Pa.-We do not intend to nake the Banner a political sheet in any sense whatever; but we should have been craven indeed, when our beloved country was in its greatest peril, had we not raised our BANNER in favor of law and order. We hope yet to see the time-honored Stars and Stripes floating over every inch of Columbia's vast domain, and all her sons and daughters re-united in bonds of peace and love. It will be so.

A. P. T., HAVERHILL.—We are unable to do as you desire. The obituary notice has been destroyed. Resert it. The article you allude to was received. We

S. H., GREENSBORO', IND .- We are under deep obligations to you, brother, for what you have done in such true men.

WM. THORNDIKE, PORTLAND, ME .- You may inform the party who has questioned you, that our exchange list is so large we have been obliged to curtail its dimensions. In fact, we have no occasion for exchanges, any way, as our paper is entirely original. Yet we have consented to exchange with many weeklies, providing the publishers give our prospectus one insertion in their respective sheets, and sent a marked copy to this office.

T. W. O., Mr. Holly, N. J .- We hope to hear from you when anything of public interest occurs in your section of country. Write briefly and to the point.

HERMAN MUNSON, GALENA, ILL.-You reason very well, friend, but we do not see that it would benefit any one to discuss this abstract subject. A few minds may understand it, but the great mass do not -hence it is space wasted to fill our columns with

Anonymous, Baltimore.—We think no good would esult by publishing the message you have had the shall never have it until men and women act up to

J. M. OZIER, OLIVERBURG, OHIO. - This correspondent

ALL SORTS OF PARAGRAPHS.

A circular from J. B. Lippincott & Co., Booksellers, 22 and 24 North Fourth street, Philadelphia, announces that this firm have just published the Revised Regulations for the Army of the United States, with a full index. It is an octave volume of 560 pages. No doubt such a work is needed at this time. When the book comes to hand, we shall notice it in

We should be happy to publish the report of the Wisconsin Spiritualists' Second Quarterly Meeting, held at the city of Berlin, on Saturday and Sunday, September 14th and 15th, 1861; but as it has already been put in print and circulated, and as our columns are crowded with original matter, (having more on hand than we can possibly use for months to come,) our friends must take the will for the deed. We thank them for their vote, and will try in future to be prepared for similar emergencies.

An address, by Charles H. Brainard, Esq., deliv-An address, by Charles H. Brainard, Esq., delivits way into Germany, been translated into the Gerered at Allston Hall, Boston, on the anniversary of man language by a gentleman well known to the scientific world, and has been extensively sold in that the birthday of Theodore Parker, August 28, 1861, will appear in the forthcoming issue of this paper. It is a fine production, and will be perused with interest by those who did not have the pleasure of being present on the occasion of its delivery.

We have an interesting essay in type from the pen of Hudson Tuttle, Esq., entitled "THE SPIRITS' HOME." It will appear in our next issue.

POPULAR.—At the recent Convention to nominate a candidate for Governor of Massachusetts, at which there were over twelve hundred delegates, there was but one dissenting voice to the re-nomination of John A. Andrew, our present popular Governor.

Superficial minds are sometimes apt to be hypercritical. Take warning, gentlemen, or you may yet get castigated as badly as did those who once undertook to burlesque Byron out of sight. Do n't fanoy that you know everything, and everybody else knows nothing. Have a care, we say.

"Curses, like chickens, will come home to roost." Dr. Russell, the correspondent of the London Times, was fined fifty dollars for shooting game on Sunday, in Illinois. He is making a practical thing of his legal knowledge in this country, and will go home a wiser man than he came.

FOREIGN VISITORS IN BOSTON .-- The subjects of the Mosquito kingdom are more numerous in Boston this year than they have been known to be before for years. Furthermore, they congratulate themselves on their good blood, and, though not artists, it is not a paradox to say they are masters at drawing.

DIGBY'S LAST .- Why is a retired ice-merchant like Custom House officer? Because he is an ex-ice

One of the sharp-shooters at Lynnfield, it is said recently hit an empty keg, at the distance of a mile, twelve times in succession, thereby knocking it in pieces. Digby considers the shooter a stave in good marksman.

STRANGE, BUT TRUE .- If you visit Dungeon Rock reader, in Lynn-which, by the way, is a romantic location - you will always find Marble there, although granite is the only kind of stone in the lo-

Snow's Pens.-The best pens made in America are manufactured by Messrs. Esterbrook & Co., of Philadelphia, for J. P. Snow, of Hartford, Conn. They make them of a score of different patterns, and send us the following liberal offer: Any reader of the Bannen can have a gross of the best pens in the market sent by mail, postage paid, by enclosing one dollar to J. P. Snow, Hartford, Conn.

ANALOGY. The heart that is soonest awake to the flowers Is always the first to be touched by the thorns; So men with the handsomest, gracefulest feet,

Are always afraid you will tread on their corns. A man puffed up with his own conceit, reminds us of a rich but brainless old woman, who is dressed in flashy silk, bedizened all over with ruffles and flounces. She thinks everybody admires her, when everybody despises her.

"What a pretty child that is," said a schoolmaster to the lady he boarded with; "its countenance is so expressive! Why, madam, how very much it looks like you!" The schoolmaster said he never had a better boarding-place after that.

Anger, though an infirmity, is nevertheless some times justifiable, and even noble.

A BAD BREATH.—An Irishman, at work on a stone wall, caught a small spotted animal which he took to be a neighbor's kitten; but dropping her almost instantly, he clapped both hands to his nose, and exclaimed: "Howly mother! what has she been ate-A Bad Breath.—An Irishman, at work on a stone ing?" It was a skunk!

All good deeds, however small, help to swell the broad river of mercy and goodness.

How few who, from their youthful day. Look on to what their life may be, Painting the visions of the way In colors soft, and bright, and free: How few who to such paths have brought. The hopes and dreams of early thought!

There are eight thousand laborers now engaged upon the Suez canal in Egypt. It is intended that steam communication will be established by it between the Mediterranean and the Red Sea.

Orders have been issued from Washington, suspending the drafting of soldiers in Iowa. The Pres ident chooses to rely upon voluntary enlistments and thinks this will be ample for all exigencies of the war. It is quite evident that patriotism will make better soldiers than force.

A PRAYER FOR RAIN. Oh, God, send down thy silvery showers Upon this blistered world of ours, And we will send back praise to thee. From succored earth and pleased sea-The tinkling leaves will whisper thanks, And emerald glades, and grassy banks, And meadows pimpled o'er with flowers, And ripening fruit and shady bowers In thousand grateful, happy ways, Will give to thee, oh God, their praise.

Half of time is day, and half is night; but more than half our conscious being is made up of dreams -and the dreams of the day outnumber those of the

Some men are drones in the money-cells of to-day, who fill the honey cells of to-morrow and a thousand

Some Eyes and Catarri. The following recipe for the cure of the above diseases we find in the Herald of Progress: " Mix two ounces of sweet oil with half an ounce of camphor, over the fire. Rub this cintment in the skin of your stomach, in the cheeks, on the eyes, and very thoroughly manipulate it into your temples, and where the nose is most afflicted. Snuff sweet oil into your nose two or three times per ton street, Boston. Price, 10 cents.

day. Arise! Let blood flow into your feet and hands. Become very healthy, and, therefore, beautiful. Will it strongly."

A Card.

Having attended the Lectures, and witnessed the experiments of Dr. H. L. Bowker, on Animal Chemistry, Anatomy, Physiology, Mesmerism, and Clair-voyance, and, deeming them to be highly instructive and entertaining, we most cheerfully and willingly recommend him to the public as an able scientific lecturer. Rev. Silas Tymeell,

A. B. CHILD, M. D., J. Wetherbee, Jr., JACOB EDBON, H. F. GARDNER, M. D., PROP. CLARENCE BUTLER, GEO. A. BACON.

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 an enumeration of its contents. This work has found the wey into Germany been translated into the Germany been translated into the Germany. country. We will send the book by mail to any part of the United States, on the receipt of \$1,00.

Notice.

The friends in Montpelier. Vt., will please make ar rangements for me to speak there twice or three times, on Sunday, October 20th, on the Cause and Cure of the Present Rebellion, and write me at Holderness, N. H.

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., PROFESSOR OF PHYSIOLOGY, author of the New Theory of Medical Practice on the Neutrative 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. 6m

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CONTAINING MEDICAL PRESCRIPTIONS

YOR THE HUMAN BODY AND MIND.

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to this climate, simplified and adapted to universal use as a

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Extra sized strong and vigorous plants will be supplied at the following rate:—5000 Plants, \$25; 1000 Plants, \$6; 500 Plants, \$4. Any less number, \$1 per hundred. Full directions for setting out the plants and cultivation will be given when required.

Orders sent to DR. CHILD, 15 Tremont Street, Boston, or J. S. ADAMS, West Roxbury, Mass., will be promptly answered.

Sw Oct. 5.

New Books.

BOOKS.

BELA MARSH. No. 14 Bromfield street, keeps constantly for sale a full and complete assortment of SPIRITUAL and REFORM BOOKS, at the lowest prices.

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 important Questions to the Clergy; also, forty Close Questions to the Doctors of Divinity, by ZEPA; a curious and interest-

ing work, entitled, La BRUR, and much other matter, both nusing and instructive.

amusing and instructive.

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

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

would be gamed by its suppression. Baid no, let truth and error grapple.

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

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

Washington st., Boston.

Essays on Various Subjects,

INTENDED to elucidate the Causes of the Changes com-ling 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.

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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

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TREATS SUCCESSFULLY

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

Dr. Panky would respectfully inform the citizens of Boson 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 attest beyond the possibility 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 medical 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 treatment. Dr. Perry having devoted the greater portion of his life to the study of Disease of the Scalp, Loss of Hair, and Promature 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 Scalo, Loss of Hair, and Premature Whitening.

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

BOSTON TESTIMONIALS.

Boston, June, 1861. Dr. B. C. Perry-Dear Sir :- In reply to the many inquirles respecting the success of your system of Treating diseases of the scalp, and loss 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.

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

A. A. KEEN, Professor Tults College.

OLIVER H. HAY, Charlestown.

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

E. H. BRAINARD, Carriage Maker, South Boston. L. W. FREEMAN, Proprietor Tri-Mountain House, 845 Han-

over street. C. J. ANDERSON, Plano Maker, 239 Cambridge street, corner Charles.

JOSEPH T. BROWN, Apothecary, corner Bedford and Wash-

ington streets. E. O. BROOKS, Granite Bank, 86 State street, residence 50

Union Park. W. S. BAKER, Arch street. J. E. ROUNSVILLE. 80 Blate street.

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

man, For several months I have been afflicted with a disagreeable and very annoying difficulty of the scalp, manifesting itself in eruptions and a heavy deposit of sourf, which baffled all remedies which I had used. After receiving treatment from Dr. Perry for a few weeks, my head has assumed a nerfeetly 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 tients. 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. STOWELT. Fourth Street Baptist Church, Boston.

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

mercial Wharf. Boston, May 23, 1801. 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 fallen 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 sourf; but since receiving

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.

your treatment my head has become as healthy as ever, and

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 cares 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 hair. JOHN T. BARGENT. No. 70 Daver street.

From John H. Butler, Esq., 27 Court street, residence No. 9 Florence street.

Bosron, June 18, 1867. 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. BUFLER.

From Joseph W. Dickinson of the firm of Palmer & Dickinson, (clothing.) 91 Devenshire street.

DR. B. C. PERRY-Sir:-Knowing that a large number of people are in some way afflicted with diseased scalps, which frequently result in loss of hair, but having no confidence in remedies 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 acatment for such diseases, because of the effectual cure of a disagreeable eruption 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 35 Chester Park.

Bosrow, July, 1861. DR. B C. PERRY-Dear Sir :- It affords me great pleasure to recommend your treatment for diseases of the head, as racticed by you in curing my daughter of a bad case of exema of the head, which, for several years had resisted the efforts of the best medical skill that I could obtain. Hoping this testimental of your ability to successfully treat

aggravated cases will induce the afflicted to secure your service, I remain Yours respectfully, A. F. CHANDLER
Oct. 5.

The Messenger.

Each message in this department of the Hannen wo claim was spoken by the spirit whose name it bears, through Mrs. J. H. Conaer, while in a condition called the Trance. They are not published on account of literary merit, but as tests of spirit communion to those friends who may re-

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

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

MESSAGES TO BE PUBLISHED.

The communications given by the following named spirits will be published in regular course:

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

Tuesday, Sept. 3.—Invocation; "The second Death"; Liout. Thomas Gurney, South Carolina; Samuel Davis, Northfield, Vt.

Goo. Carruth. Boston.

Tuesday, Sept. 3.—Invocation; "The second Death";
Llout. Thomas Gurney, Bouth Carolina; Bamuel Davis,
Northfield, VL.

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

Monday, Sept. 0.—Invocation; "Progress of Infants;" Bsmuel Kimbali, Derry, N. H.; Henry T. Harris, Carrolton Ala.;
Ida Main, Brooklyn, N. Y.

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

Thursday, Sept. 12.—Invocation; "Whatever Is, is right;"
Joe Forbush, Wells, Me.; Alfred Rundiet, to his brother
James, Portsmouth, N. H.; Susan Brown, Lowell; Caleb
French, Banbornton, N. H.

Monday, Sept. 23.—Invocation; "How is the spirit improved by being brought in contact with earth?" Patrick McGinnis, Washington Yillage; Addio Wilson, Augusta Maine.

Monday, Sept. 30.—Invocation; "Are any of the planets of our solar system inhabited by human bolugs, and if so, what is their condition?" Geo A. Redman, New York City;
Aunt Milly, (a slave), Carleton, Miss.; Mike Eagin, Battery-march street, Boston; Eunice P. Pierce, South Danvers, Mass.

Na Tuesday, Oct. 1.—Invocation; "Memory and its laws in a Spiritual state?" Jessel Cook, Troy, N. Y., and Harriet Page, East Cambridge, Mass.; Jack Collins, N. Y. Zouaves; Chas.

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

Charles Walker.

My Dear Brother-Go to the medium Foster. I have something to tell you. CHARLES WALKER. Oct 1.

Invocation.

Thou Great and Infinite Intelligence, thou Giver of Immortality, thou Great Central Sun, around whom all things continually revolve, and from whom they continually draw their strength, again we approach thee through prayer. Again we send forth the song of thanksgiving and praise unto thee. We ask thee for no blessing, but we offer thee the fresh buds of truth that have grown upon the morning of our lives. We know thou wilt accept our gift, and we know thou wilt bestow thy blessings upon thy children as thou seest they need. And in behalf of all the world we thank thee, now and forever. Aug. 27.

The Judgment Day. We are now ready for whatever questions our

friends have ready for us. "What is the condition of those spirits who believed in the general judgment day, and the resurrection of the material body?"

When the spirit of man lays off its covering, or loosens itself from the physical body, it is precisely the same identity that it always was. If it was Orthodox while in a mortal temple, it is Orthodox in spirit; if it was Universalist before leaving that temple, it is the same afterwards. If on earth a Catholic, the spirit is Catholic in spirit-life. Each and all are in spirit the same as in material life. In the Bible there is a passage, saying: "As the tree falleth, so it lieth." We apply it in this way: As man dieth, so he enters upon the spiritual plane of life. The same law permeates everything. The change from the state of mortal to immortality is but a change of condition-not of nature. Now the spirit, when it leaves earth, and passes into the other life, carries with it such a belief as bath been planted and nourished prior to that event. Spirits do not lose their religious belief with their bodies. but it adheres to them till they have been able to partake of stronger food, intellectually and spiritually, and thus receive the stronger light beneath the radiance of which the old shall pass away, and the new succeed it. The condition of the enfranchised spirit is precisely the same as the condition of one here in the form with such a belief. Every being who has lost his body, has entered upon the spirit plane, expecting to see all things different; but the expectation continually deceives. They have to cast off the old and put on the new, before they can see things as they are.

Thousands still believe in the old idea of the resur-

rection of the physical body, because they did not die believing any other way. The feeling of un-charitableness toward all who live and die outside of the pale of Christianity, is as prominent among spirits as mortals, and they hug as devotedly the shroud of sectarianism in which they were wrapped as they ever did while on earth; only as they receive the light from those above them, do they loose their hold to grasp imperishable realities.

If one is fond of looking out into the broad and beautiful expanse of Nature, outside the Church, he enters the spiritual existence more truly a lover of God, and a more apt and ready scholar of the truths of Nature. The Church cries out for God, but finds him not, as they conceived him to be, and are disanpointed; thus thousands of spirits return to earth unsatisfied and unhappy.

There are many prone to accept the truths of the new dispensation, who dare not. There are thou-sands who would willingly lay down the things of old, and grasp the new and more beautiful, but dare not and are ashamed to own their Lord and Saviour. And what says Jesus of such? Let us see what the record says: "They who are ashamed to own me, them will I be ashamed of before God and the holy angels." Here comes back the full force of disubeyed law. This is a sin for which there is no forgiveness, not in this world nor the world to come. A sinwe call it such, that you may comprehend us. An individual who has been aroused to a consciousness of the condition of things in the spiritual world, and has received the full light of truth upon his soul, will return thanks upon his maker, and desire to serve the Lord and Saviour where he is to be found. They begin to know he is not to be found on a throne in some far off heaven, but within each individual's life there is the guide and instructor of immortality, and each and allmay look there and learn the way to

When this new light bursts in all its glory upon the dweller in the spiritual world, there is a more acute perception of light and darkness, of heaven What is the natural result? Unless educated up to a high standpoint, the individual is plunged into the deepest hell mind can conceive of, for the separation from cherished beliefs and the giving up of what were deemed the only sureties of sal-

vation, is painful indeed. But as time revolves, changes follow each other in rapid succession. Change is marked upon every thing. And the light of the new age dispels the darkness of the older ones-that dense moral darkness that has shrouded the minds of men in the past, yet which afforded a higher knowledge than any age

previous to their day. When the body is cast off from the spirit, it hath

but gone back to its common parent-laid down upon might have done much good. I begin to see myself Thus many worshipers of old theology will be sadly and see what I can do.

Botsoy Jane Phillips.

'Tis something like twenty-five years since I used my own body, and I have most forgot how to talk. But I think it is the duty of all to avail themselves of the I think it is the duty of all to avail themselves of the blessings God sees fit to shower all around them. It would seem to me to be foolish to neglect any of the know why it is. Now, some of my former acquaint-blessings God sizes were to the control of the con blessings God gives us. I want to use them, as well as others do, and I have only waited to use this, which is a new blessing to me, because I thought I was too weak, too feeble, too unworthy, to grasp of so great a gift. I stood back, and let others come, for I remembered what Christ had said, that he who would be first, must be last in some things. They who would be great in the kingdom of Heaven, must become like a little child-humble in all things-willing to wait for the proper time for them to come forward and reach their friends through one of the greatest and most glorious gifts God ever gave to man. Oh, had he given it to us when I was on earth, I think I should have received it, but I do not know. I was pretty rigid in my belief-pretty rigid. of ten that hold office in this city, and all through was one of that unfortunate class of beings who beleve in the resurrection of the body. I believed my to be so, for I reed their minds and find it therebody would be raised when the trump should sound, and that is proof enough, what better do you want? and God should call all his children together. I Now, right out here in the city of Roxbury, there are thought so, and it was a long time before I got rid no less than ten, and three of them in positions they of that bolief; and I wish to tell my children, for I wouldn't hold a great length of time if it was known have got some on earth, that they may seek to know Ten of my friends—that is, acquaintances—ten inthe truth before they leave the body, for it is harder | fluential men, so help me God! And if I thought it to learn the truth after than before.

without it. Still I would honor the will of God, and if it was his will I should return to it again, I would be content. I can now tell my friends of this existence as it is, and thus aid them in the right, whereas they have been taught to believe that the world would sometime or other be brought to judgment, and they perhaps be lost. What would be your feelings if there was no one to receive you, when you come upon this side, and you know not what is before you-you know not if the next moment you will be plunged into Hell, or be called into the presence of an angry God! Oh, to believe God is ever angry with you, is a terrible belief, and especially when you are told Hell is blazing for the damned!

up in the Orthodox faith. It was hard for me to we thank thee for the power thou hast bestowed up-break away from a belief that had grown to me so on the angel world to commune with souls in mortal of my children came to me, who had left me years to the souls in prisons of materiality, we thank before, and tried very hard to convince me in regard thee. We praise thee in behalf of those who do not body again, but go onward forever in pursuit of wis. dom. I was taught that as soon as I threw off the belief that impeded me, I should progress rapidly, black, and all thy children. Oh, Father, send thy and be able not only to receive instruction, but impart it to others. Others had told me of this before, but I thought they were my enemies, sent from the kindness, so as to feel thou art indeed the Father of devil to tempt me, and I persisted in my belief; but all. And unto thee shall come forth an eternal song when my own child, who had died without sin, came of thanksgiving, that shall be like unto thy most holy to me, I knew she would not deceive me; so from that self. little child who was fledged in spirit years before. I first got light. I have get some children left, and I want them to receive me, that I may talk with them, and entreat them to give up their belief; for the longer they stay here in mortal, the stronger that belief will be, and the harder it will be to get rid of it. Oh, I feel I came for something to-day, if it be for no other purpose than to break off the chains that bind my children to the Church. Oh, there are many beautiful things in this new religion of Spirit ualism, that I want them to know of before they come where I am, that they may not be as I was.

My name was Betsey Jane Phillips. I used to live in the town of Exeter, N. H. Oh, if I could only be

Charles Hill.

Well, Captain, I can't say as I would n't like my ody again. That old lady has been around here s ong, she's got used to going without hers; but I have n't got used to going without mine. I'd like it now pretty well. Look here, sir, I want to know what regulations you have. Say what I please, ch? Is that all? I thought I'd got to come up here and be examined. I've only got to say what I please, and you write it down. Well, how are folks to d anything, in this fix? My name was Charles Hill. belonged in New Bedford. This is Boston, is it? started to go from Valpariso, in the ship Mary Ann. and got washed overboard mighty sudden one afternoon, and that's the last I've had to do with my ody. It was the first of May, 1860. Now you see Captain, I'm in a pretty bad fix. I was called aloft soon I did n't square up accounts. Now, if you can help a fellow out of that fix, I'll thank you

I's a pretty good fellow—as good as any of them that aint any better than I. I hain't got a body of my own, so I want to buy one, or beg one, or borrow one, to go around with for a month or two. This aint the kind I want, though. I want one I can rig up in my own way, and navigate for a month or two. By hokey, I'm strong enough, aint I? You say I can have one only for an hour or two. Well, that's bad. I suppose I'll have to get you to do my business for me, then. Well, I want my traps sent home. for one thing, and another thing, I want what's due me paid over to my friends. I suppose that 's right, aint it? Look here, Captain, I want to talk with them. The fact is, I got sent up too quick. I was out in a boat, and one of those big fellows slapped me with his tail, and knocked my brains out. hope it satisfied him! I think I's kinder smuggled in here. I tried to get out of it. Yes. I'm thank ful I aint any worse off, but a fellow do n't care to leave in just that way.

I wonder if the folks have heard of my death yet? guess not. Well, I don't know about coming to any of the family. There 's brother Joe, but I do nt know about talking to him. I'd rather look round and see if there is no one like me I can speak through pefore I promise anything. You see, I'm kinder out of fix. I was twenty-six years old. Ha! ha! While the old lady was telling about the resurrection of the body, I could n't help thinking of something. suppose the religious folks here will think it's wick ed. Thinks I, God'll have a pretty hard time hunting up my body, when he wants it. It's more 'n I felt as though I was in some way akin to God. I ould ever do to find it. I do n't care for it now, but 'm in a bad fix without it.

I do n't know how I am going to fix it with you for hope that it cannot always last, but I do n't know. writing for me, Captain. I did n't know you pub-lished it. Do you? Then I'm under so much more

Well, how do you get out of this? A whale would and true. She died when I was about fifteen years have hard work swallowing all these traps. Ha'n't old. Shortly after that, I went into business with got any liquor here, or a pipe, have you? Oh, well, see there are ladies here, and I'm turned into a here. I have two brothers and a sister. I was the ady myself, for convenience sake, aint I? I did n't youngest of the family. I formed the acquaintance snow which was the best way to move, and I do n't of some young men who were about leaving England like to move around much yet, till I get better ac- to come to America. I suddenly conceived a desire quainted. Well, my best wishes to you all. Good to come, too; so, in spite of all my father's, broth-Aug. 27.

Thomas Lord. Good afternoon, sir. I suppose there is a certain class on earth who are acquainted with me, who think, very rightly, too, that I did but little good with us, for it is fashionable; if you don't, you when I was here, though I was in a position where I wont be considered much." So I took my first les-

the bosom of its mother, never to be resurrected into that I made but very slow progress while I was here, a form again, for the same purpose it fulfilled before, and I think it is high time I began to stir myself,

disappointed, and will have to dwell in Hell because I 've been eccupied in looking around some since of ignorance in matters of religion and spirituality. I 've been here; I communicated here before, once, the second of these things before you enter or rather, at another place, but for the same comupon the next sphere of existence. Trim your lamps, pany. I believe I have a different object in coming that when the bridegroom comes, you may not be here to day. I wish to do what I may be able to do obliged to ask oil of your neighbors. Aug. 27. friends.

Some spirits have the power of looking into the minds of mortals they are apt to come in contact with. So clearly can they read the thoughts that ances I have come into very close rapport with, and I have seen that some of them are very fair on the outside. but foul within. I know they would be glad to see the Union dissolved, and would be glad to do all they can do for its ruin. They entertain just such sentiments, if they dare not make them public. Now if they don't turn round, and be just to their God, their country and themselves, I'll expose every one of them. They are in positions where they can do much for their country if they choose to, and I intend they shall. They live in a country where people

can't carry two faces a great while.

I am led to go around among those in various publie positions, and I find it true as God, that four out the country, too, are against the Union. I know it o learn the truth after than before. | would be right, I'd call their names right out and I had great expectation of something—I hardly tell what's in their thoughts, as I read their minds. knew what. I really did not want to go back to my do, I'd call their names right out. If I was as I used

to be, I'd call them out anyway.
My name was Thomas Lord. I suppose you 'll admit I've drawn a correct picture of myself. I resid-

ed in Roxbury.

If government would take men out of lower positions in life to put into office, they'd find far more loyal subjects, in my opinion. Oh, I may be able to do some good yet. It is not too late. Aug. 27.

Invocation.

Our Father, the earth praises thee; shall we, thy children, do less? Our Father, the angels in Heaver praise thee; can we, thy humble creatures do less? Our Father, the denizens of hell praise thee; and I lived to be most eighty years old, and was brought | shall we in mortal not praise thee also? Oh, our God, But after I had been here a good while, one habiliaments; and for the privilege of preaching to all these things, and that I should not take up my see thy wisdom, and who are blind to thy love. We praise thee in behalf of those in the churches, and those not in the churches-in behalf of white and ministering angels into the midst of thy children that their souls may be expanded with love and of thanksgiving, that shall be like unto thy most holy

Functional Life of the Spirit. We are now ready to hear any questions that may be presented.

"How does the functional life of the spirit differ from that of the earthly body?"

We would say to our friends on earth, in reply, that the spirit leaves the material body at the change called death, and enters upon its separate existence, possessing each and every organ, each and every pe culiar feature or function that it did in the body. The difference exists only so far as it must of necessity exist, by the spirit being separated from material suran instrument in God's hands of doing some good, roundings, and independent of material things and here, how thankful I should be. As I said before, I conditions. We who have been liberated from our bodhave been gone nigh twenty-five years. Oh, when I ies, do in our sphere precisely as you do in yours with first came here, I thought my spiritual body would the exception of the mechanical use of a material have to come back and enter the material again, by body. So crude and imperfect have been the ideas of some curious process—by one of God's miracles men and women regarding the spirit existence, that I did n't dare to look into. I only knew I had lost many are struck with wonder when we tell them that my body, and was robed in a spiritual body, which we have precisely the same organs to use after the would enter into the material at the resurrection day, change of death that we had previous to the change.

I might have come before, but I stayed away because
I could come at this time with more power than I terial, or that which manifested itself through the ma-168 a certain stage, or receives a certain amount of experience or progression, while it inhabits a material body. After it has left the material form, that form becomes inactive-all functional life has ceased. It has gone out. Where has it gone? The spirit has acted through the body so long as it could use it, and when the body became unfit to contain the spirit, or the spirit had grown too subtle to be contained in the body longer, it withdraws from it, having no longer need of it, and the body crumbles back to its component parts again, while the spirit goes forward, perfected and matured by its existence in mortality. It has entered upon a newer life, and cannot turn back. The spirit cannot long remain in its primary condition or its first department, because it is merely a stepping stone to the condition and department of life next beyond: and from thence it goes onward and upward in refinement and progression, rendered at each step more sensitive and powerful in spirit, while it recedes from and consequently becomes weaker in material-

> So beautiful, so grand, so vast in itself is the subject before us, that all future ages are required for its manifestation and outgrowth. We can but take the one step before us, and must wait till we are called upon to take the second. We have often told you that there are many spirits inhabiting the spirit world, who can scarcely conceive of the change—can scarcely believe they have lost their material bodies. Why is this? Simply because their condition spiritually is so closely allied to their condition materially, that they are not able to discriminate the difference So close is the connection between the spirit-world and your beautiful earth that the one is continually interblending with the other. Aug. 29.

Daniel Morgan.

Oh, my God! if this is what you call coming back, I think I've got about enough of it before I hardly begin. Oh, I've been in hell, and the darkest kind of hell. I never saw anything like it. Oh, I'd give the world if I could live my life over again, I would.
I'd give the world if I had it, to live my life over again! Oh, the customs of society are so infernally at fault, that it is impossible for a man to live aright. unless he know some of the things I knew to my sorrow before I came here. The customs of earth-I blame then. You ought to understand them, and give people warning. They will make you feel the hell within you, if you give up to them. Oh my God! I was once respectable, honest, and

I don't feel so now-ha'n't felt so for years. have been in hell-am in hell. I have still some I was born in Newcastle, England. My father was a forehanded merchant—a man honest, respectable and respected. My mother was a good woman-kind my father, or at work for him, as you would say ers' and sister's entreaties, I left my home and came here. I was then, I think, just rising twenty-one

I did so, and became a perfect wreck. I came to love liquor, and became a slave to it, and so I went down. the change from death to continued existence, and I awoke to all the horrors and torments of hell.

Oh, if I could only be placed back where I stood in oyhood, I would give all the wealth of the world, if had it. It is too late! The law is, for us to advance forever. We cannot go back. It is all fixed, unchangeably; and I am told if I would improve my condition, the wide future is open to me. But oh how long I must toil, and how hard I must struggle to get back to the plane I fell from. Oh, the torment, the thirst for liquor is terrible. In fact, since I have been here I would have sold my soul for a glass-I would have given up my birthright to immortality for a glass of liquor.

My sister has come here since I left my home. She s with my mother. I have seen them, and oh God. it only added to my hell! My father is still alivean old man. God knows I do n't want him to know of my being here, and how I died; but then I do. too. My brothers are alive. I wish I might meet with them somewhere on the highway of life, before they come where I am. If I do not I shall always think

it is because of my wickedness here.

People who have the habit of hard drinking do net, when they become spirits, have the opportunity to satisfy it. Yes, it is a crime. It is not, I know, against the laws of earth, but it is an awful crime against the body and the soul.

What can the poor drunkard do? He knows not where to go. Go to God, and he refers you right back to yourself. Go to any of the bright ones here, and they will say the Saviour is within yourselfgo back there and be healed. We feel indeed doom. ed; but we have to get rid of that feeling, though we feel the full weight of our sin overwhelming us. There is no greater sin-no greater. I cannot believe I am to suffer so always. I am satisfied with nothing since I came here. Everything disgusts me. don't want to see anybody better than I, and I don't want to see anybody worse than I, and I don't want to see anybody like myself—for that is worse than all. What shall I do? It seemed before I got here as though devils were all around me sticking pitchforks into me. I am afraid I shall never get over such feelings-I wish I could.

My dear, dear father, I don't want him to know anything of my own unhappy condition, but I wish could talk with him to-day.

My name was Daniel Morgan. I died in Bostonhere; I belleve, two years ago, but I aint sure abou it. I think I know the year, at any rate. The last year I had any recollection of here, was 1858. have no cognizance of anything after that time. I an beginning to have a clearer perception of things, but can't get rid of my old feelings. I do n't care what

becomes of me, sometimes, for, it is hell, everywhere I was carried down there to one of your dissecting houses, and out up. I did n't have even the privilege of a decent burial. I did n't know that, though, till some time afterward. I have been to see the place where my body laid, since then. It was a room somewhat larger than this: on one side there are cases of instruments, and there's a long table, covered with canvas. It is a hard looking place. I in quired what became of my body, and those I inquired of took me there, and told me it was dissected there and I'd better look no further for it-and I did n't care to. I saw a young man there. He seemed to be a student. Guess he was-do n't know; should think he's about twenty years old. I got a fair sight of everything through him. He was like the body I

have got now. I could see things through it.
Oh, this life l I wish I was out of it! I hope it there's any of those I used to be with, going on in the same way I went, that they'll take warning from me. I should be sorry to see even the dog owned die as I did. I was a little over thirty.

I am anxious about my acquaintances—one in particular, by the name of Hart. He's a good fellow, but got led into it the same as I did. I hope he'll turn round. I do n't know where he is. I'd like to help him. Oh, I'm so miserable I can't help

myself, even.
My father's name is Daniel. I had heard my father had sold out, and the family was broken up, but I can't tell. For the last five years I had no communication with them. I could tell no good of myself, so I did n't write. I tell you what it is, hell's a bad place-better avoid it, if you can. Good day. Aug. 29.

H. Marion Stephens.

"He or she who alleviates the most of human woe. stands nearest to God." This inscription we find written on the hearts of many who still dwell on earth, but they see not that which has been written there by the angels. There shall come a time when their eyes shall be opened, and they shall see-shall not only see, but feel the full force of the truth: He or she who alleviates the most of human woe. stands nearest to God."

Mortals can only alleviate woe through charity, and of God the Father. There are some ministering angels left upon the earth, whose duty it is to remove the clouds of doubt and sorrow from the proken-hearted, and to speak words of comfort and cheer to the weary wanderers in dark places. But when we say there are some on earth who are willing to greet with a kind word and friendly action those who seem to the world to be evil, we are saying much because there are so many more willing to offer their right hand to the one of their fellows who fall n the great highway of life, than to the stranger and the lone. Oh, you do not always obey the voice of the angel within that prompts you to little deeds of kindness and love, and yet you know not how great a responsibility you incur when you disregard her voice. You have not learned that one kind word choes itself through earth eternally, and when you do not expect it, brings back its music to you.

Oh, see that the angel whose name is Charity, is ver within the watch-towers of your soul, that moral darkness and gloomy terror may come to naught, and that the poor trembling souls of earth may be ighted to the spirit-world. When this angel is allowed to rest within your souls, earth shall grow bright-er blossoms, and gush clearer waters, and manifest pure and diviner life with those who now go sorrow ing on to the spirit-world.

Oh, it is glorious to lift up the down-trodden of the spirit world, through the instruments of earth-lift them up to virtue, purity and truth, remembering that the great God has commanded you to labor for the salvation of your brothers and sisters, and has taught you that the happiness of all is inevitably connected with your own. You are all saviours, and if you do not use well the instrumentalities God has given you, so surely will he call you to account. With feelings of pity, charity and love for the unfortunate and weak of earth, go on your way rejoicing in good done to others, for God looks upon you and smiles, and thousands in hell are listening to the soft echoes of your kind words to souls in mortal Not one is lost. All those who dwell beyond the dark shadows of ignorance and woe feel the force of every kind word you bestow upon the suffering in you come to this side of life, you will be amply paid for all you do to carry peace and happiness to those

in need. I was induced to visit this place to-day by one of the poor down-trodden daughters of earth, whom society styles a prostitute. She hath been gifted by high heaven with the power to commune with departed spirits. It is not long since I communed through her own hand. She said to me: "If this be the spirit whose name' I have before me, will sho visit such a place, naming the place, such a day, naming the day, and there give me proof that I rejoice that the BANNER still continues to wave am indeed a medium between this and the angel high in the intellectual and spiritual firmament,

son because it was popular, and society sanctions it. and strive to enter at the straight gate; purify my And because society said it was gentlemanly to drink, garments from all sin, and live hereafter a new life."

I did so, and became a perfect week. I came to love I need not ask that our Father will strengthen that promise to me. It is sacred with her who made it from step to step, clear down, down to hell, and I to me; and when this word goes to her in good time, died in the Station House, of delirium tremens. I wo will be able to see what the world sees—not that went into the other world without any knowledge of good can come out of Nazareth. So let us see if the good can come out of Nazareth. Bo let us see if the world will allow, if there is not something in spirit-ual things that may tend to goodness and purity.

With blessings upon all who remember me, and prayers for all to whom I may do good, I will leave you, and pass on to other duties. From II. Marion Stephens, the actress, the authoress, the humble woman of America.

> Written for the Ranner of Light. TRUE AND LOYAL.

> > BY A. MARY LANDER.

Arn-Gay and Happy. Though traitors boldly preach secession, And spurn the flag that shelters them, I still love our glorious union. And dearly prize each starry gem. So let others do as they will, I'll be true and loyal still, True and loyal, true and loyal, I'll be true and loyal still.

Though a Maury and Magruder, Long our country's pampered sons, In her peril now desert her, Recreant prove these trusted ones-Still let others do as they will, I'll be true, etc.

And there 's Pillow, Twiggs and Pebbles. Long our bounty have enjoyed, Joining with traitorous rebels, Now in league with thieving Floyd-Still let others do as they will, I'll be true, etc.

Though rebel foes have been victorious, On Manassas' bloody mead. Coward hearts now quail inglerious, Quaking are the limber kneed-Still let others do as they will, I'll be true, etc.

Let others kneel and act the menial, I fear not their threatened ire, hours But I'll prove a descent lineal, From a hero patriot sire. So let others do as they will, I'll be true, etc.

Though Patterson was slow and tame, Still aloft our banner files; We'll show them the McClellan's game. All doubters go ask Governor Wise. So let others do as they will, I'll be true, etc.

No upstart flag o'er me shall wave. Where rattlesnakes and pirates play. While I've an arm to strike and save Our homes and alters from its sway : So let others do as they will, I'll be true, etc.

Though perjured foes may win at first. And Beau-regard old Jeff. and Bragg. God of my fathers still I'll trust, And ne'er desert my country's flag. Bo let others do as they will, I'll be true, etc.

Mrs. A. F. Patterson to her Eastern Friends. In reply to the many times repeated question, What has become of A. F. Pease, now Mrs. Patterson? by numerous New England friends, I will reply: Out on the Western prairies -not idling away life altogether, but still a mouth-piece for spirits through whom the words of life and good news to all people are spoken.

I have recently been on a lecturing tour to La Salle, Dixon, and Sterling, in this State; and although many of the people, and much of their money, have gone to the war, and for its support, there is left a class of friends to do the thinking, who call for light from the "summer land" to guide them through the perilous present, and who will pay enough for that purpose to comfortably sustain the speaker.

I find that the harmonial philosophy is taking root in the hearts of thousands who are yet connected with the various churches-not having strength and individuality sufficient to come out from those sepulchres, throw off their grave clothes, and bask in the radiance of the sunlight of love and truth. through kindness, through love, which is at the right Everywhere the light from above is penetrating. Even in the present contest between the North and South, I see a struggling for the predominance of justice over tyranny, right over might; and the great thought agitating the masses is for entire freedom-" Give me liberty or death." Not only are the majority asking for physical liberty for all mankind, but they ask for release of the mind from all the myths of past ages and nations, and seek, and will not rest till they find suitable nourishment for the spiritual—the inner life. Therefore, I predicate, after this present contest, there will come a time to our nation of peace, which will be the result of justice and freedom to all men; when this entire people shall come into fraternal relations, and the recognition of equal rights and privileges beyond or in advance of any past attainment. This will be the result of the dissemination of Light from the Spiritland-of free thought and free speech.

There is enough for willing hearts and hands to do in the eventful present; not so much in distant lands as in our own country-in each home and neighborhood-to instill the right thoughts into young minds who will soon take the lead in society, to give of our sympathy to starving souls, and to direct inquiring minds who have hitherto lived on the husks of the old, dying theology, to pure crystal founts and fields of bloom and beauty found in nature and natural religion. Wecan say to disappointed seekers in the past for inspiration, behold the living streams of the present-drink from them ; to those who ask for God and heaven, look within your own souls; to those who look for truth, beneath, around, above-in all nature is truth to be found; only interrogate each atom, flower, or sod aright, and you will receive a truthful and satisfactory reply.

I will say to my eastern friends, that the people of earth life. Remember, nothing is lost; and when this prairie country are, like you, enjoying communion with the spirits, in whose society I find rest and ALMIRA F. PATTERSON. a home.

Springfield, Ill., Sept. 26, 1861.

Whitewater, Wisconsin.

Please allow me a corner in the Bannen's bright folds for a few crude thoughts, comparative with the thought-stars that shoot out from the love-orested spirits of your many correspondents.

I rejoice that the BANNER still continues to wave world. Give me but this proof, and I will try once more to redeem what I feel that I have lost—will try once more to gain an honorable position in life; try centre to circumference; unheeding the bugles blasts once more to break away from my surroundings, or booming cannon's rear, it triumphantly floats on.

bearing the dear tidings of peace and good will to all in its folds. Long, long may it wave through the cold meanderings of earth, and may its beavenborn truths gently lead suffering humanity up from the cesspools of ignorance. It has already agitated the waters of superstition, and very many of its worshipers in this beautiful land of sunset are coming forth to bathe in the sunlight of free thought and free speech; thus they are preparing to gather those precious jewels that come from that sweet summer land that lies beyond the vale, the spirits "home, sweet home."

I noticed in a late number of the Banner Miss Hall's announcement of her capacity to convince the skeptic and novice of spirits' presence, and to remove the veil of doubt by giving remarkable tests of their presence, the enormous sum of twenty-five cents being asked for accomplishing the same. Now, in justice to Miss Hall, I will this affirm: She has never set a price for her labors. Perhaps our good brother B. sincerely thought it was all he would be willing to give for messages from the unseen, and therefore set his own price-not hors. If laborers are worthy of their hire, surely Miss Hall should be better remembered. Too many of our professed Spiritualists really think that mediums can work without pay, live without food or raiment. Such are stumbling-blocks, worshiping the almighty dollar far more than truth and justice; and Miss Hall has realized this by the small pittance she receives from such. She is a truthful lady, having good test powers. I bid her God-speed, and all others who are laboring to alleviate humanity.

Yours in the good cause. JUSTICE.

Men of some vocations are usually undersized. The most strapping fellows in the community are the schoolmasters.

MOVEMENTS OF LECTURERS.

Parties noticed under this head are at liberty to receive subscriptions to the Banner, 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.

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

as correct as possible.

Miss Bellk Scougall lectures in Elkhart, Ind., the four Sundays of Oct.; Providence, R. I., the four Sindays of Nov.; New Bedford, Mass., the four first Sundays of Dec; in Troy, N.-Y., the last Sunday of Jee, and the first Sunday of Jan., 1862; in Cambridgeport, Mass., the three last Sundays of Jan.; Portland, Me., the four Sundays of February. Will receive applications to locture in the Eastern States during March of 1862. Address as above, or Rockford, Ill.

S. PRELPS LELAND will speak in Hudson, Michigan, Oct. 10; in Adrian, Oct. 11; in Olydo, Ohio, Sunday, Oct. 13. Will commence a course of lectures on Geology at Richfield, Summit Co., Ohio, Oct. 22; at Sharon, Medica Co., Ohio, Oct. 31. Friends desiring lectures on Geology or General Reform, during the Fall and Winter, will please write soon. Address Oleveland, Ohio.

Mrs. Augusta A. Currier will not visit the West this deason, as she intended. In consequence of this change, she is ready to make engagements to lecture in New England this fail and winter. She will speak in Marbiehead, Oct. 13 and 20; Chicopee, Oct. 27; Oswego, N. Y., Sundays of Nov. Address box 815, Lowell, Mass.

Miss Emma Hardings 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 cast Address, care of Bela Marsh, 14 Bromfield street, Boston, Mass.

Miss Emma Housrow has decided to stop in New Hamp-shire for the present. She will lecture through the month of Oct, in Lompster. Those wishing to make engagements with her to lecture either Studays or week evenings, may address her at the above place, or at Manchester, N. H. Mas Ama M. Middle place, or as mandlesser, N. H.

Mas Ama M. Middle place will spend the months of
October, and November in Boston, and requests that all
friends in the immediate vicinity of that city, desirous of
obtaining her services as a lecturer for the Sundays in those
months, will apply as soon as possible at Box 422, Bridgepart Con.

WARREN OHASE loctures in Campton, N. H., Oct. 18th; in Marbiehead, Oct. 23d, 24th, 25th and 27th; in Quincy, Mass., Jour Sundays of Nov.; Lowell, Mass., Dec. 8th and 18th;

Taunton, last two Sundays of Dec. He will receive subscrp-tions for the Banner of Light at club prices. MR. and MRS. IP. M. MILLER are to lecture in Phillips Oreck, N. Y., Sunday, Oct. 18th; West Almond, Oct. 10th and 11th. Those wishing their services can address at Belmont, N. Y., until 10th Oct.; otherwise at Conneaut, Ohio, care Asa Hickox.

M. B. STORER, inspirational speaker, will lecture at Foxboro, on the 3d or 4th Sunday of Oct; Lowell, first three Sundays of November; Obleopee, the 4th Sunday of November. Applications for lectures elsewhere, should be addressed to him at New Haven, Conn. MRS. MARY M. MACUMBER Will lecture two first Sunday

of November in Worcester, Mass.; two last in Newburyport February in Providence, R. I.; June at Portland, Me. Address, West Killingly, Conn. N. Frank Whitzs can be addressed through Oct., at Taun-ton, Mass.; Nov., Seymour, Ut.; Dec., Putnam, Conn. All applications for week evenings must be addressed as above, in advance.

Miss. AMANDA M. Spence will lecture in Foxoroft, Oct. 8, 9, 10 and 11; in Bradford, Oct. 15, 16 and 17; Baugor 4 Sundays in Oct. and 1 in Nov. Address, the above places, or New York Olty.

OHARLES 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 Stafford; Conn., Nov. 3d and 10th; Summersville, Conn., Nov. 17th and 24th; Providence, R. I., dve Sundays in Dec. Address, Hartford, Ct., or as above. Mus. Farner Bundank Felton lectures in New Bedford, Oct. 13th, 20th and 27th; in Boston, Dec. 1st. Address 25 Kneeland street, Boston. W. K. RIPLEY will speak in Bradford, Mc., each alternate

W. A. RIPLEY WILDES IN DIMINIC, M. G. GEORGE MICHAEL Babbath for the coming year; one fourth at Glenburn, and one-fourth at Kenduskeag. Groech M. Jackson, inspirational speaker, will respond to calls for lectures on Spiritual and cognate reform tions, at Prattsburg, Stouben Co., N. Y. until 15th Oct.

PROPESSOR BUTLER'S address is care of Dr. Child, 15 Tre-MISS L. E. A. DEFORCE lectures in Portland, Me., in Oct.

Address above. F. L. Wadsworth can be addressed Boston, Mass., car Bela Marsh, 14 Bromfield street.

H. L. Bowker will give ticket lectures, or otherwise, on Montal and Physical Anatomy. Address, Natick, Mass. Mas. C. M. Srows, may be addressed until further notice, Cleveland, Ohio, care of "Sunbaam,"

REV. E. CASE, Jr., Florida, Hillsdale Co., Mich., or care of Mrs. James Lawrence, Cloveland, Onio. Dr. E. L. Lyon, may be addressed care of Wm. Crowell Geneva, Ashtabula Co., Ohlo.

DR. E. L. LYON, may be addressed care of Wm. Crowell, Geneva, abitabula Co., Olito.

Mrs. M. H. Coles, care of B. Marsh, 14 Bromfield st., Boston Mrs. H. C. Montague, care of P Clark, 14 Bromfield street. Mrs. A. H. Swan, care P. Olark, 14 Bromfield street. Or Colembra, 15 Bromfield street. Mrs. A. H. Swan, care P. Olark, 14 Bromfield street. Dr. O. H. Wellington, No. 202 Northampton st., Boston, Dr. O. H. Wellington, trance speakef, Boston, Mass. Dr. H. F. Gardener, trance speakef, Boston, Mass. M. C. Question, 15 Harrison Avenue, Boston, Mass. M. C. Question, 15 Harrison Avenue, Boston, Mass. R. J. Bartell, 40 South street, Botton. Lewis B. Monnoe, 14 Bromtidd St., Boston. Mrs. R. H. Burt, 60 Carver st., Boston. Charles H. Orowell, Boston, Mass. C. H. Dellfield, Dox 3314, Boston. Bens. Danforth, Boston, Mass. Dr. C. O. York, Boston, Mass. J. H. Gurrier, Cambridgeport, Mass. J. H. Gurrier, Cambridgeport, Mass. W. Eller Corp. Royn, Mass. Chas. T. Inish Taunion, Mass., care of Staples & Phillips. Miss B. Anna Ryder, Plymouth, Mass. Miss Lizzie Doven, Plymouth, Mass.

CHAR, T. INISH THUHUM. MASS., CATO OI STRINES MISS B. ANNA RYDER. Plymouth, Mass.
MISS B. LIZZIE DOTEN, Plymouth, Mass.
MIS. J. YOUNG, DOX 85, Quincy, Mass.
MIS. JENNIE S. RUDD, TAUNTON, MASS.
MIS. JENNIE S. RUDD, TAUNTON, MASS.
REV. STEPHEN FELLOWS, FAIL RIVOR, MASS.
ISAAO P. GREENLEAF, LOWEII, MASS.
ISAAO P. GREENLEAF, LOWEII, MASS.
MIS. A. DECOREN, GREENLEAF, LOWEII, MASS.
J. H. RANDALL, NOTHHUH, MASS.
H. A. TUCKER, FOXDOTO, MASS.
H. A. TUCKER, FOXDOTO, MASS.
MIS. M. B. KENNEY, LAWTONCO, MASS.
MIS. M. B. KENNEY, LAWTONCO, MASS.
MIS. J. PUFFER, HAUSON, Plymouth CO, MASS.
MIS. J. PUFFER, HAUSON, Plymouth CO, MASS.
MIS. J. PUFFER, HAUSON, Plymouth CO, MASS.
MIS. M. B. SHELLER, WOST HATWICH, MASS.
MIS. M. B. B. SHEWER, BAIGHWIYHIO, MASS.
MIS. M. B. B. BARNEWBERH, BICHDURY, MASS.
MIS. J. B. FARNSWORTH, FIICHDURY, MASS.

Mas. J. B. Farnsworth, Sichburg, Mass. Frenderick Robinson, Marbichead, Mass. Mas. M. S. Townsend, Taunton, Mass. Mas. M. S. Nickerson, Worcester, Mass. Charles P. Riuker, Worcester Mass. Mass. B. Maria Blies, Springfield, Mass.

NEATLY AND PROMPTLY EXECUTED

MRS. J. J. CLARE, care Wm. H. Everett, E. Princoton, Mass, Mas. Busan Elezont, trancespeaker, Portland, Maine, Maz. Annie Load Chandenlain, Portland, Mc. Aloneo R. Hall, East New Sharon, Mc.

Mas. A. P. THOMPSON, North Haverbill, N. H. MES. J. B. HMITH, Manohostor, N. H. CHARLES T. IRISH, Grafton, N. H. FRANK CHASE, Sutton, N. H. EZRA WILLS, Williamstown, Vt.

DANIEL W. SNELL, No. 6 Princo et., Providence, R. I. Mass Flavia Hows, Windsor, Poquonock P. O., Conn.
Mas. Helen E. Monell. Hartford, Conn.
Lawis C. Welch, Wost Windham, Conn.
Mas. M. J. Wilcoxson, Stratford, Conn.
Mas. Eliza D. Sinons, Bristol, Conn.
J. S. Loveland, Willimantic, Conn.

MES. M. L. VAN HAUGHTON, 306 1-2 Mott st., N. Y. Olty, MES. A. W. DELAFOLIS, No. 2 King Street, New York, MISS SUSAN M. JOHNSON, No. 238 Green street, N. Y. MRS. J. E. PRICE, Watertown, Josserson County MBS. J. E. PRIOE, Watertown, Jolierson County, N. Y.
ALEX'R G. DONNELLY, Bennettsburg, Schuyler Co., N. Y.
MISS ELIZABETH LOW, Leon, Cattaraugus Co., New York,
H. CLAY BURGH, Smith's Mills, Chautaugus Co., N. Y.
J. W. H. TOOHBY, Penn Yan, N. Y.
J. W. H. TOOHBY, Penn Yan, N. Y.
JOHN H. JENES, Jonksville, N. Y.
JARED D. GAGE, Onolda, N. Y.
MES, E. A. WELL, WALLOW M. M. Y.

MRS. E. A. KINGSBURY, NO. 1905 Pine street, Philadelphis. MRS. C. A. BITCH, NO. 321 Race street, Philadelphia. MRS FLAVILLA E. Washeurn, Windham, Bradford Co., Pa. Dr. N. B. Wolffe Columbia, Pa.

Mns. FRANCES LORD BOND, Box 878, Cleveland, Ohio, MES. H. F. M. BROWN, Cleveland, Ohio, Mas. H. F. M. BROWN, Cleveland, Ohio, Mes. Clark B. F. Daniels, Westfield, Medina Co., Ohio, E. Whipple, West Williamsfield, Ashlabula Co., Ohio, A. Bert E. Carpenter, Columbia, Licking Co., Ohio, A. B. French, Clydo, Sandusky Co., Ohio, Ohio, Dr. James Cooper, Bellefontaine, Ohio.
Mrs. Baran M. Thompson, Toledo, Ohio,
Lovell Beref, North Ridgovillo, Ohio.

MRS. J. R. STREETER, Crown Point, Ind. John Hobart, Indianapolis, Ind. MRS. A. F. PATTERSON, Springfield, Ill. MATTIE F. HULETT, Rockford, Ill. ADA L. HOYT, Chicago, Illinois.

MRs. D. CHADWICK, Linden, Genesee Co., Mich. MRS. M. J. KUTZ, CANDON, KENT COUNTY, MICH.
MRS. M. J. KUTZ, CANDON, KENT COUNTY, MICH.
AREAM AND NELLIE SMITH, Three Rivers, Mich.
REV. J. G. FISH, GARGES, Allegan Go., Mich,
HENRY A. WALLACE, Flushing, Mich.
ELIJAH WOODWORTH, Leelle, Mich.
A. B. WHITING, Albion, Mich.
E. V. WILSON, Detroit, Mich.
GEO. MARSH, Adrian, Mich.
MRS. S. E. WLENDER, Delter Sank Go. Wilson,

MRS. S. E. WARNER, Delton, Sauk Co., Wis. G. W. Holliston, M. D., New Berlin, Wis. BANFORD MILES, Salem, Olmsted County, Minnesota, A. W. Curtiss, Marion, Olmsted Co., Minnesota, Dr. John Maynew, Wyoming, Chicago Co., Minn. W. A. D. Hume, Independence, Iowa. Rev. H. S. Marele, Atalissa, Muscatine Co., Iowa. Mns. D. S. Curtis, Sacramento City, Cal.

NOTICES OF MEETINGS.

ALLSTON HALL, TREMONT STREET.-The regular course of lectures commences in the above Hail on Sunday Sept. 20th, and will continue through the winter, and services will commence at 2 45 and 7 15 o'clock, r. m. Admission 10 centa.—Lecturers engaged:—Miss Emma Hardinge the four Sundays in October; Miss Lizzle Doten the last two Sundays in November and the last two in December.

CONFERENCE HALL, No. 14 BROMPHELD STREET, BOSTON. OONFERENCE HALL, No. 14 BROMFIELD ETREET, BOSTOR.—
Spiritual meetings are held every Sunday at 10 1-2 a. m.
and at 3 and 7 1-2 r. m. P. Clark, Chairman.

The Boston Spiritual Conference meets every Tuesday evening, at 7 1-2 o'clock. (The proceedings are reported for the Banner.) The subject for next Tuesday evening is:—
"Temptation."

A meeting is held every Thursday evening, at 7 1-2 o clock, for the development of the religious nature, or the soulgrowth of Spiritualists. Jacob Exison, Chairman.

for the development of the religious nature, or the soul-growth of Spiritualisis. 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 F. M., 7 1-2 F. M. Dr. H. Dresser is Chairman of the Association.

At Dodworth's Hall 806 Broadway, Mrs. Cora L. V. Hatch will lecture every Sunday, Morning and Evening.

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

NEW BEDFOED.—Music Hall has been hired by the Spiritualists. Conference Meetings held Sunday mornings and

ualists. Conference Meetings held Sunday mornings, and speaking by mediums, Afternoon and Evening. The following speakers are engaged:—Miss Bollo Scougall, Dec. 1st., 8th, 15th, and 22d.

PORTLAND, Mr. - The Spiritualists of this city hold regular meelings every Sunday in Lancaster Hall. Conference in the forencen. Lectures afternoon and evening, at 3 and 71-2 o'clock. Speakers ongaged:—Miss Laura DeForce during October; Miss Susan M. Johnson, the three last Sundays in November; Miss Emma Hardinge, two ast Eabbaths in Dec. G. B. Stebbins, during January; Belle Scougall, during Feb. PROVIDENCE.—Spoakers engaged:—Mrs. M. S. Townsend, the first two and Susan M. Johnson the last two Sabbaths of Oct.; Belle Scougall in Nov.; Leo. Miller in Dec; Mrs. A. M. Spence, in Jan.; Mrs. M. M. Macumber in Feb.; Frank L. Wadsworth in May.

LEOMINSTER, MASS.—The Spiritualists of Leominster hold regular meetings on Sunday, at the Town Hall. Services com-mence at 1 1-2 and 7 1-4 r. m.

GLOUGESTER. Spiritual meetings are held every Sunday, at the Town Hall.

FOXBORO.—Meetings first, third and fifth Sundays of each month, in the Town Hall, at 1 1-2 and 5 1-2 p. y. CHARLESTOWN.—Sunday meetings are held regularly at Central 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. Those are facts worthy the attention of those who are seeking the most economical, 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 Gllead and a

Physician for the People, who will send them forth healed and made whole. The Doctor gives particular attention to the cure of Can-BEE, ULUERS, and TUMORS. These who desire examinations will please enclose \$1,00

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, 4 W Oct. 5.

OCTAVIUS KING, Eclectic and Botanic Druggist, No. 65
Washington street, Poston has always OTAVIUS KING, Eclectic and Botanic Druggist, No. 63
Washington street, Boston, has always on hand overy variety of Medicinal Roots, Herbs, &c., selected with great care; pressed and put up by himself, and warranted pure, and superior quality. Also, Dr. Clark's celebrated medicines; Beach's, Thompsonian, concentrated, and most of the compounds used in the Eclectic 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 Denrs in silver, and one red stamp. Five of diff-rent powers, sent free 67 postage, for \$1.60. Address F. BOWEN, lock box 114, Boston, Mass. Aug 31.

ORGAN FOR SALE.

UITABLE for a small church, 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. DOARD FOR YOUNG CHILDREN.—Infants and young children can be accommodated with beard, and careful attention, on application to Mrs. J. M. Spear, No. 1 Nowland street, out of Dedham street, Boston. Terms reasonable. Oct. 13.

JOB PRINTING

AT THIS OFFICE.

Mediums in Noston.

Medical Medium,

158 WASHINGTON STREET, BOSTON, (Banner of Light Office, Room No. 8.)

(Bander of Light Once, toom NO. 5.)

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

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

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

TERMES.—Examinations and Prescriptions, at office, \$1.00; milly visits \$2.00; by letter, \$1.00 and two three-cent postage stamps.

**The Family practice respectfully solicited. The best of

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

CLAIRVOYANT EXAMINATIONS, Delineations, Comm nications, 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. Unndreds who have been impervious to all other treatment, exclaim with delight, at the music of health and harmony produced in their system, by her manipulations. The depressed and afflicted have only to give her a trial to insure satisfaction.

Sopt. 28.

NOTIOE.

NOTIOE

NOTIOE

INFORMATION has been received by the subscriber which is most important to be known to married persons who are ignorant of the laws of reproduction, which establishes the fact that MATERNITY, 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

receipt of \$3.00 Medical examinations and prescriptions, or Psychometric Readings of Character will be forwarded by mail on receipt of \$1.00. Clairvoyant examinations FREE. Advice \$1.00. Address DR. II. L. BOWKER, Natick, Mass., or call at my office 7 Davis street, Boston. CLAIRVOYANT PHYSICIAN.

MRS. E. B. DANKORTH, Clairvoyant Physician, has taken nooms at 26 Harvard street, and is prepared to examine and prescribe for the sick, Medicines on hand. Mrs. D. will give advice on business while in a trance state.—Tarms 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.

Boston, Aug. 24.

ROF. GEO. M'LAREN, Prophetic and Business Medium, will receive visitors at his residence—will answer inquiries by letter in relation to social and domestic and all business affairs in life. Those who require prompt and delinite answers with please inclose one dollar.

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

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

CAMUEL GROVER, Trance, Speaking and Healing Modum, Rooms No. 3 Jofforson Place, (leading from Bonnett, and near Washington street) Boston. Hours from 9 to 12 and from 2 to 6—Sundays excepted. Examinations, \$1. Circles Wednesday evenings; admittance 10 cents.

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

TEST MEDIUM.

MRS. 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 receive calls to lecture in the vicinity of Boston.

Aug. 31.

SPIRIT INTERCOURSE.

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

11 June 8.

MRS. E. M. T. HARLOW, (formerly Mrs. Tipple.) ClairNRS. 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 each. tf Feb. 16

MRS. FANNIE B. FELTON, Trance Speaking and Seenosdays and Fridays, at No. 25 Kneeland street.

Sept. 28. 8m9

MRS. M. W. HERRICK, Cinirvoyant and Trance Medium, at No. 2 Jefferson Place. Hours from 0 to 12 and 2 to 6; Wednesdays excepted.

Diarrhoa and Dysentery.

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

CLEM'S SUMMER CURE.

A SIMPLE sweet syrup, compounded of roots and barks, containing no drugs or deleterious substances; mild and safe in its operation, agreequie to the taste, and does not, like other diarrhea preparations, constipate the bowels, thereby endangering the system, &c., necessitating the immediate use of cathartics; but it gives immediate relief, minders use of cathartics; but it gives immediate relief, in a healthy, natural condition. One bottle of the Summer Cure is sufficient for any ordinary case; one or two potions boing sufficient to cure up the most violent attack; and four to six bottles warranted to cure any one case of confirmed chronic California Diarrhea. The Summer Cure is adapted to all ages, sexes and conditions; none can be injured by its proper use. For children and infants, and particularly for children teething, it has no equal. The Summer Cure has been used in a great variety of cases for three years, with astonishing results; never yet having failed to effect a cure. To mothers with large families of children, the Summer Cure s truly invaluable. s truly invaluable

a truly invaluable.

23 All agents selling this medicine, may at their discreion refund the purchase money to persons dissatisfied with

its results.

Price, 50 cents a bottle.
G. C. Goodwin & Co., Boston, General Agent for New England, H. H. Har, Portland, and B. F. Bradbury, Bangor, General Agents for Maine.

HOWES & CO., Proprietors, Belfast, Me.

Sold by all good Druggists.

10wo Aug. 24.

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Pearls.

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

AUTUMN.

These sweet delicious Autumn days.
When all the air is filled with calm. And all day long a purple haze
Hangs o'er the meadow and the farm.

These quiet dreamy afternoons And sunsets rich with crimson glow. These soft refulgent harvest moons
Fill me with thoughts of long ago.

In happy reverie my thought
Goes back to those dear times again,
And scenes and faces ne'er forgot Come thronging to my musing brain.

However glad the present is, However swift the moments go— I cherish still these memories, Remembrances of long ago.

If in life you would succeed, you must look up. The stars are serone, and stay forever in their spheres; the torrent at your feet whirls and roars, and any look at its turbid waters may plunge you into instant destruc

THE PRAYER OF GENIUS. Almighty Father! let thy lowly child
Strong in the love of truth, be wisely bold—
A patriot's bard, by sycophants reviled
Let him live usefully, and not die old!
Let poor men's children, pleased to read his lays,
Love for his sake the scenes where he has been; Love for his sake the scenes where he has been;
And when he ends his pilgrimage of days,
Let him he buried where the grass is green,
Where daises, blooming earliest, linger late,
To hear the bee his busy note prolong—
There let him slumber, and in peace await
The dawning moon, far from the sensual throng,
Who scorn the wild-flowers' blush, the redbreast's

lowly song .- Ebenezer Elliott . Many who feel very rich when tempted to buy some unnecessary thing to gratify vanity, experience a painful sense of poverty when called upon to give.

TIME.

Time, the tomb-builder, holds his fierce career, Dark, stern, all-pitiless, and pauses not Amid the mighty wrecks that strew his path, To sit and muse, like other conquerors, Upon the fearful ruin he has wrought.

[G. D. Prentice.

When colors are costly, prudes can't afford to blush for their erring sisters.

PASHION. Fashion, a word which knaves and fools may use Their knavery and folly to excuse.—[Churchill.

Good temper, like a sunny day, sheds a brightness

Reported for the Banner of Light. BOSTON SPIRITUAL CONFERENCE, TUESDAY EVENING, OCTOBER 1, 1661.

QUESTION .- Temptation.

Mr. Bowker .- The apostle James says, "Count it all joy when you fall into divers temptations." Temptation is evidently the great tester of human capaci ty and endurance—one of the great developers of hu-man power and moral growth. In looking at Nature we find that the sturdy oak which stands alone, buffetting the storm and tempest, takes a deeper hold upon its mother earth--its fibres more tough and enduring, its branches firmer, etc.; whilst the forest oak takes a shallow hold upon its parent soil, its fibres are less enduring, its form more frail. The storm and tempest make the difference. The same law applies to man and woman. We who meet temptation and withstand the storm and tempest of life, like the pasture oak, gains power, strength, manhood and development; whilst he who shirks and shuns the du-ties, trials and temptations of life, and draws him-

like. like the forest oak. We all strive too much for the easy chair, for some quiet spot where we can dole away the coming moments as they fly, forgetting that the great object of life is activity, use and development.

self down into the easy chair, grows thin and dwarf

Temptations are given us as obstacles to conquer, something to contend with. He cannot be a true monarch who cannot conquer himself. Napoleon died amongst the wild waves of the ocean, a victim to his own unconquered ambition. He is the greatest monarch who can control himself, and rule all his acts to his own convictions. The best physical health comes from the highest activities and use.

Physical improvement comes alone from contact This is equally true of natural growth. If the world grows to be good, noble, and manly, we must have temptations, strife, contention, the hurricane and tornado, the thunder and the avalanche. He who can weather the storm will grow big at heart. For him there shall be a crown of glory, as bright as the stars and as eternal as the God that made him.

Dr. Child.—Temptation is an invitation to do

something that the world calls wrong. It is not understood to mean an invitation or an effort to do good. I should not be surprised, and indeed I expect it will be so-that all Christian ministers, within ten years, will be tempted to believe in spirit-communion, and will yield to the temptation. Now what is there really naughty about this temptation? Men of vig orous minds do not think that there is anything naughty, and if not naughty, it is not temptationbut many ministers of feebler development think that the invitation now offered to commune with angels is a wily temptation, and should be turned away from like the charms of a venomous snake. Ministers have called the gentle, loving, kind, forgiving, and comforting whispers of dear departed friends and angels, the subtle and cunning temptations of the devil. We do not understand temptation to be an invitation to goodness, but to evil; to do that which is wrong. This is temptation—and temptation to the soul is a fiction; it is a phantom of the church and a shadow of matter. We do not say that fishes, cattle, horses, dogs, cats, birds or reptiles, are ever tempted by the unseen powers of God to do wrong; can we say less of men and women, who are God's children? These former creatures all do right, and I cannot claim for men and women that their inclination to rectitude is inferior to the animal creation. I cannot claim for man or woman, that any one living ever does, or is "tempted" to do that which is not exactly right. Temptation and condemnation are of a kindred nature; both are articles of the creeds of old school-houses and old meeting-houses; they are only bubbles that break on the surface of the more real waters, and are things that were and are not. Yes, bubbles that appear inviting to those who think they can grasp and hold them; but they hold nothing, and when broke, will leave no trace of their existence. While a man runs after the bubbles of temptation, to accept or reject them, be ye sure that he runs after the bubbles of condemnation and thinks that he catches them and throws them at others. It is right and well that childhood should be amused by blowing bubbles; bubbles are pretty, but are not dangerous; and are not very

Mr. Edson.-Temptation is a going out through some department of our affectional nature after the cause which moved the soul to act. It supposes desire and an opportunity to gratify it. It is a response to the law of love or affinity. Every soul not absolutely good is liable to temptation. The more perfect or progressed the soul, the more spiritual or refined the tempter. Our safety lies in eur dependence upon the God within, hence the prayer. "Lead us not into temptation, but deliver us from evil." &c. The motives which actuate us when we yield to temptation, are not the result of spiritual contemplations. In such cases we do not pause to look deep

note the sediment of our animal nature, and we here in this Conference. Yes, you are so, whether might have been repelled and restrained from the you will own it or not.

Comparative evil by the divinity which enlightens our consciousness and shapes our ends.

It is a man who don't know anything about spiratuality, that says he has the dovil in him, and of

It flows into the soul, and through its affectional nature, from the fountain of life, by or in accordance [Question.—Are you better than Prof. with our execution of law. Temptation is a means through which the unfolding spirit is enabled to re-ceive spiritual emanations or fragments of truth from each individual soul, and impart to all. The self, as an object of pity?] law through which this is done is eternal, and cannot be broken or rendered inactive. What we call sin, or the transgression of the law of life, is obedience to that same law in its more external spheres of being. When we consider that love in the animal is blind, that its degree of spiritual development has not unfolded an individualized consciousness of a better or best state and capacities to feel after the good it does not see, we see the use of temptation-that it is an appointed means to unfold a freedom of the affections which, under God and his providences, must ultimate that same perfection in the human soul that pervades all departments of life not contami-nated by the pernicious effects of blind liberty in the unregenerated affections. It is good to be tempted without sin, for it brings the soul up to God.

[Question.—How high is the soul carried up before it arrives there? Is God a great way off?] God is an eternal distance in unprogressed love and affection from the unregenerated soul. Each step we take as we journey home to God, is a degree taken in the spheres of good and use. As we journey through the discreted orders of love, we leave behind as dead and worthless, those things which once allured us outward and upward in life. The

things which once tempted us have lost their power. PROF. CLARENCE BUTLER.-Man is a celestic-infernal being. Two oppugnant worlds strive within him: two forces struggle for mastership over the soul. The angelic scraph sings, and the demoniac beast howle; and thus arises the jar and clash of life-its horrible ghastly discord. There is an upward and a downward drawing. The first is aspiration; the last, temptation. The effort of the one is to spiritualize the senses; of the other, to sensualize the soul. The former is true direction of our forces; the latter, false misdirection of the same principles.

Temptation, then, dealing with the lower nature may be defined as Desire from within leaguing with Opportunity from without; and the person tempted sends or descends in the degree in which he yields to or overcomes the suggestions which prompt him. I condemn no one for surrendering to temptation. I cannot get behind any man's consciousness, to dis-cern the structure and leanings of his mind, and so I cannot and dare not judge. There are people in the world whose natures, through injected iniquities, have been so sapped and mined, and set on fire of hell, that it is next to impossible (at least in this time-symbol,) for their God-given instincts to assert themselves. A child may imbibe liquid destruction from its mother's breast: may be doomed and damned before it is born. Then, again, there is such a thing as paralysis of the will; so that a man may have exquisite perceptions of truth and beauty, and still be incapacitated from incorporating into his own life the spiritual goods and uses which he reveronces and loves,
Surrender to temptation does not therefore neces

arily involve moral condemnation. There is no arbitrary outward standard in this matter; and I know of no other test than this: A man is blameable only in the degree in which, having the opportunity of distinguishing between right and wrong, and possessing the power to choose, unrestrainedly, between the two, he yields to the misdirection of the passion, and stifles the pleadings of the principle, and so slides sheer into the hells, when he might have ascended into the celestial vigor and beatitudes of the heavens.

There are two kinds of personal virtue. Negative

and positive. The first is of that questionable sort which-never having felt all the imps of darkness tugging at the chords of life, may or may not endure the strain, when it comes. The last is won out of fight—born out of conflict—and is worth striving for, because it is the true metal of manhood. This comes from temptation, which I would not, therefore, seek to put away, so much as to subdue, and to im-press into the service of the higher soul. Therefore let us, upon this grim yet glorious battlefield of life,

" Arise and fly Move upward; working out the beast And let the ape and tiger die."

Dr. Child.-Question. In your estimate of the injurious effects of unresisted temptation, did you refer to the physical nature, or to the soul?

Ans. I speak only for myself when I say, to the soul. If, having the power to choose the right, I act in opposition to the will and the law which my higher soul reverences and approves, there is a protest in my nature against such apostacy, and I am self judged and condemned.

Dr. Child.—Can the soul of man go backward, ever; or is it only his material attributes that go backward?

Ans. I think pure spirit, as such, does not retrograde. It oscillates between its opposing tendencies Goodness is legitimate king, Evil the usurping pre-tender. Under the first we are guided toward Duty and Blessedness. Under the last, we are misguided toward infelicity and disaster. But the central focus of spirit does not shift itself: only its rays may be distorted.

Mrs. Wing .- "Lead us not into temptation." This petition involves two difficulties. Temptation or trial, is the necessary condition of human development. Why then should we ask not to be led into temptation? James says, "Count it all joy when ye fall into divers temptations, knowing that the trial of your faith worketh patience." And "How can God e said to lead us into temptation?" James says, Let no man say when he is tempted, I am tempted of God, for God cannot be tempted with evil, neither tempteth he any man, but every man is tempted when he is drawn away by his own lusts and en ticed." But the Christian, who is conscious of this weakness in himself, feels that any temptation may be too strong for him, and therefore prays to b spared in a measure of his liability to fall. This self-distrust, which trusts in God, may make temp-tation, is unnecessary for the object of temptation; is in part to teach this very lesson of weakness Hence, if we pray beforehand, in the right spirit, to be saved from temptation, then the prayer may do for us all that the temptation would do; but if the temptation comes, we may be sure that we needed t, and may hope that we shall have strength to resist it adequate to the occasion. Temptations are occasioned by circumstances which come in the Providences of God. And if they thus come, does not God tempt us? The answer is, that though the oc casion of temptation is in the circumstances which God arranges, yet the cause of temptation is in our own evil desires. It is apparent that the same circumstances which would be a temptation to one man would be no temptation to another; and when this occasion is sent by God, it is not sent, because he wishes us to fall into evil, but because he wishes us either to learn our own weakness, or to practice and self, and may really be a tempter; but God does not thus tempt; he tries us, that we may grow purer and stronger through the trial.

MR. PACKARD.-If the devil is in us, we are not obliged to keep him there. We have in ourselves the power to resist the temptations of the devil, and cast him out. The man that says he has got the devil in him, and has got to keep him there, is to be pitied. Prof. Butler has said this; and I do n't know whether he is a minister, a doctor, or a lawyer, and say-I don't care; I can only say that he is to be plied, and that all we say is listened to for good or evil by One says that he is tempted to do good. Whoever them.

down in the fount of life. Had we done so, the im- heard of such a thing as being tempted to do good? mediate cause which moved us to act would have Get the devil out of you, if he is in you. This is lost its power to control. Love would have risen Bible dectrine, and you are Bible men and women

The inner love which is the cause of spiritual illu- necessity must keep him there. The idea of overmination is free. It comes welling up in the hearts coming temptation is the key to all Caristianity, and consciences of harmonious souls, from the di- There, did you ever think of that? I claim that I vine mentality within, like water in a literal well. can resist temptation, and keep the devil out of me; Question .- Are you better than Prof. Butler,

in you express so much pity for?] No.

[Question .- Then why do you prefer him to your-I do not.

Question .- You experience no difficulty in sceing hers' faults, do you?] I can see the devil anywhere.

[Question.—Do you ever pitch into yourself as you into others ?]

I will pitch into the devil anywhere. [Question .- Are you as wicked as those you fire

[Question.—Then why do you fire at them, instead yourself?]
[A voice.—Because he is "Orthodox."]

Because I am bound to resist evil. [Question .- Did Christ teach us to resist evil?]

[A voice.—Christ says, Resist not evil.] PROF. BUTLER .- The gentleman (Mr. P.) may have

stated his own position correctly, but he has certainly mis stated mine.

[A voice.—It is the same with Packard as it is with all other fault-finders—never quotes correctly.]

REV. SILAS TYRRELL .- In discussing the subject under consideration, we shall necessarily be led to talk about good and evil. Were it not for what is called good and evil, the word temptation would be meaningless, inasmuch as all that is called sin, wickedness and evil, relate to man alone. Man finds himself existing on earth a rational intelligence, surrounded by certain influences and forces, which act upon the nerves of sensation, thereby begetting a concentrated action of all the faculties and functions of the whole physical man. Some of these influences produce in man very pleasant and agreeable sensations, and cause him to act, in the estimation of those who assume the right to judge, consistently and agreeably; while other influences produce in him very lisagreeable feelings and cause him to act like the devil.

Hence, all things which create pleasant feelings in man, and have a tendency to make him act correctly, are denominated by our judges, good; while those things which make him feel miserable and cause him to act badly, are called sinful, wicked and devilish. Thus we see that what is called temptation, is simply man's ignorance of the influences and forces in Nature which surround him and act upon him In the past, men have racked their brains to invent religious creeds, and construct theological platforms by which to influence and bias the minds of the people on the subject of religion. Millions of dollars have been expended to erect beautiful and costly temples, that the salaried expounders of those croeds and dogmas might instruct mankind how to resist temptation. But, alas! the people have not grown wise under their teachings. Had the same amount of money been expended, and the same amount of talent employed in disseminating useful knowledge among the people, the goal of human happiness had been much sooner reached than it can be now.

If we wish to remove temptation from man, or man from temptation, we have only to impart to him a thorough knowledge of the laws which underlie and govern his being. The moment he obtains this knowledge, he will say to everything which stands in the way of his spiritual growth and harmonious unfoldment, as Jesus once said to Satan-"Get thee

The great blunder which our religious teachers have made, has been in supposing that there are cer-tain things in existence which are absolutely and totally wrong. Now, air, I regard this as a serious mistake. Everything holds its right, proper and lawful place in the universe, and is essentially necessary in order to complete and perfect the whole.

What we call evil, is as necessary to the perfection and happiness of man, as good. It sustains the same relation to the man as the hurricane does to the oak in yonder field. As the tempest, in sweeping over the isolated oak, only causes it to strike its roots still deeper into mother earth, so evil in all its diversified forms, in surging against man, only causes him to send forth his living, burning aspirations to the infinite source of life for help—to lay hold of the principles of righteousness, justice and truth, with an undying grasp, and struggle with all the divinity of his nature to triumph over every opposing influence. What though he does fall once, twice, thrice, yea, or an hundred times! Does that prove that it is not for his benefit to be tempted, even though he does fall? By no means. The only possible effect which evil can have on man, is to break his hold on material life—to destroy his earthly loves, and crack the material shell in which his godlike soul is en-

shrined, that it may unfold in immortal beanty.

Blessed is the man that endureth temptation, is ne passage of Scripture. And now, Mr. President, I will make another. Blessed also is the man that is tempted and falls. Why? Because the very fact of his falling will prove to be the schoolmaster to bring him back to correct principles.

Many wrap the cloak of self rightcousness around them, and thank God that they have not fallen into certain vices, and yielded to temptation as others have; when in fact they have never been tempted in those directions at all. Their virtue is simply untried innocence. We are told that Jesus of Nazareth was tempted in all points, like as we are, yet with-out sin. Why, sir, the very idea is preposterous. If Jesus was tempted, he must have possessed the de-sire to yield to the temptation; and if he desired to yield, then according to his own formula, he committed just as much sin as any other individual would have done under the same circumstances.

Jesus of Nazareth was a human being: and it is only in consequence of his humanity that his example is worth anything to us human beings. He, like all other human beings, was imperfect, only in a less degree, and was compelled to be perfected through suffering, which is the effect of sin. Let us thank God, then, and take courage; realizing the fact, that after we have been tried and tempted, and have gone through the process of stumbling and falling, our spiritual natures will become unfolded, individualized and rounded out, so that we, too, shall be enabled to triumph over all the conflicting influences which now mar our peace and happiness.

"Faith and Works."

While reading your beautiful editorial upon Faith and Works," in the Banner of 21st September, I was reminded of what occurred a few evenings previous. I had had a sitting with Mrs. Getchell, and stopped on my way home at Professor M'Laren's, in Dix place. He was sitting on the sofa in a dreamy state, while I related to him some of the most interesting cases, and remarked that some of my spirit-friends were fearful that I should be injured by being followed by undeveloped spirincrease our strength. A wicked man may take a its. When he said-there are more spirits that satasic pleasure in making others wicked like him-have followed you to hear you talk, than there are soldiers defending Washington. Deeming this but a figurative expression, I still remarked, that I must be careful as to what I said, when he was suddenly entranced, and a full voice came: "Not so—speak naturally, and then you will speak carnestly. We do not follow you to do you harm, but to do ourselves good." I do not mention this as anything peculiar to myself, but as corroborative of the truth of the esthat we are surrounded by unseen intelligences.

DEIFYING MEDIUMS.

DY LITA H. BARNEY.

I dislike the idea of making angels out of men and women, who have not half fledged their wings, toward the Spiritual world, for my experience teaches me that of all with whom I have come in contact there is yet a strong taint of their earthly proclivities remaining, enough certainly to distinguish them from the race of gods. It has long been quite a newspaper custom, and, in my opinion, in very bad taste, in giving sketches of mediums, to go into the the Assyrians, by whom they were carried into capseventh heaven of descriptive vocabularies, to find words to convey the enraptured sensation that the beholder has experienced at seeing the god or goddess of their present theme arise before them and the audience, to convey to them the stream of inspiration transmitted from the spheres through their organisms. If persons out of the field, feel such humiliation at seeing their medium friends thus flippantly handled, what must be the sensations of those thus designated, by well-meaning, but simple-heartwhat they feel free to express as obnoxious, privately. This same sort of fantastic foolery I have seen much of in past times, and also several times lately; heathen. The Assyrians and Egpytians had a priestand between the splendid texture of the skin, the hood consisting of different orders, before the time flowing drapery, the emerging naiad, the upturned claimed for the existence of the Jewish nation. If orbs of black or blue, the charming arrangement of not the originators, they are the unquestionable supthe hair, the beneficent smile, fresh from the land of porters of the invidious distinctions in society, be-Abraham, and all these little minutice, with the par- tween the different professions in life. They profess ticular gesticulations, and intonations, we are apt to to be humble, while they claim the highest rank. The lose sight of what is coming from those ruby lips, pagan priests were satisfied in being upon equality just parted to show the pearly teeth, and to forget the application of the sermon in noting the beauti- gate the presumption of being superior to them ful flourishes of the lily-white hands, sparkling with showy rings.

Perhaps I cannot appreciate the beautiful as well as many; but I must say I never saw anything very interesting or sublime in watching the coming or going of the trance state. Mediums are apt to twitch and jerk in quite an ungraceful manner, and toothache, or they give several unmannerly and undignified yawns, while passing under the influence, all the calamities that threatened the nation. and where the grace or picturesqueness of the whole affair is located, I confess my inability to determine. Yet I am finding no fault with these manocuvres, Pandora. Jupiter ineautiously gave her a box, but. and I should not speak of them at all, and certainly under the impulse of a fatal curiosity, she opened it, not in this light way, only on account of some writers who are ready to go into costasies at what I call remained in the bottom of the casket. The resemcontortions, that are to me endurable only because blance between the copy and original cannot be misthey bring the speaker to a more receptive and superior state.

I have seen our most solid, substantial, principlehunting mediums make up some of the ugliest faces ances given through them. I had "the bitter before the sweet, and it makes the sweet the sweeter."

I hope no medium will feel injured at all by my as being necessary to the ultimate growth of the in-ascended alive to heaven, and turned into stars. The food in order to make the body grow to its proper lonese of Buddha; the Calmucks of Xaca; the Crissize from infancy. I am referring to a species of ad- tians of Jesus. They are all believed by some nations; ject to, throughout the country. Puffing mediums the fame of Enoch, he is not so generally believed in day, and it is time it ceased. Give them their due, the others are. subject, those whom you worship in your own hearts as your most beautiful type of the Divine.

Providence, September 80, 1861.

Letter from M. S. Townsend.

mined to do what is before me as ever. It seems to him and his kingdom. me as though there is greater need of earnest, hon- The sun having stood still at the command of Joshit were to bring us to the cell or the rack.

increases every hour, because hundreds are daily brains sufficient to concect tales sufficiently wonderpassing "the mystic river with the pale boatman," ful, the inspired writers have had the folly to cram leaving weeping friends who long to know their des in their works all the folly of heathen writers. tiny, and who, with aching hearts, will come to us | The universal gloom which is said to have covered for comfort, in the assurance that their friends still the earth at the crucifixion of Christ, was borrowed

If we are not honest and truthful in our associaimpart no substantial comfort, and they will have are both false." good reason to exclaim, Alas, it is naught! We love of worldly honor, of display in fashion's rounds, make further extracts at another time. and, indeed, everything that would take one thought from the divine fact, that we are all immortals, destined to live forever, and therefore need so to live that every act may be favorably recorded in the Book of Life. Let us be true!

My home is still in Taunton, where I am endeav oring to do as little harm as possible, and as much good. To take as much comfort as I can with my little family, composed of husband, self and sister, who came with us from our mountain home in Vermont the last of July, and enjoy the society of our many friends, whose kindness continues the same. To cultivate a hopeful spirit, even in relation to earthly things, trusting in that Almighty Power whose will is the law of Love, and consequently must bring out of confusion harmony and peace, am as ever, dear friends, everywhere, Your sister for truth and justice,

Inducement to Subscribers. To any one who will send us three dollars, with he names of three new subscribers for the BANNER or Light, for six months, we will send a copy of either, Whatever Is, 18 Right, by Dr. Child, The Abgana of Nature, by Hudson Tuttle, or, Twelve LECTURES, by Mrs. Cora L. V. Hatch, with a splendid steel engraving of Mrs. Hatch. These works are all published for one dollar each, and this is an offer worthy the immediate attention of our readers, for we shall continue it in force only two months.

The "Eye Opener," , We proceed to make extracts from a few pages of this plain-speaking pamphlet, which the reader will find advertised in another column, and is for sale at the Banner office. Says the writer—who is a Cath-

olic priest-" Whoever be the writers of the Bible, It is evident that they borrowed the idea of a hely book. and much of its subject matter from idolators. All nations have had sacred books, which they profess to have received from heaven. The Egyptians, to whom the Israelites were said to have been in bondage; tivity; the Hindoos, the Chinese, and other nations distinguished for antiquity, all have divine relations. The intercourse which the Jews had with different nations suggested the idea of making a Bible, but they were not quite so successful as those from

The idea of inspiration was originally borrowed from the Pagans. Every great man was believed to be inspired. Plate says no man can be great without divine inspiration. Homer, Lycurgus, Romulus, ed people who dwell only in an atmosphere of poetry Pythagoras, Solon, and all the distinguished generals that is composed entirely of foam, and if you wait and sages, were not only regarded as divinely illuminfor it to subside, you have nothing left? This is ated, but worshiped after their death as gods. The difanother delicate point for mediums to refer to. They ference between the holy men of the Bible and those do not wish to injure the feelings of their self-con- of the heathen is very great. Blood, adultery and stituted biographers, and so forbear to utter publicly cruelty hallowed the former; while virtue, genius and usefulness consecrated the other.

whom they borrowed the idea. o

The priesthood was also a plagiarism from the with kings; but Jewish and Christian priests arro-Whenever they gained the power, they have always shown the disposition to assert the supremacy." 0 0 0 0 0

"The Jewish sacrifices were borrowed from pagan nations. All history gives the Egyptians credit for the invention of festivals and sacrifices. The scapegoat of the Jews is a most daring plagiarism. In one roll their eyes in a decidedly un-Christian-like way, of the Egyptian sacrifices, they laid hands on the very much like a dolphin in the last agonies of the head of a goat, and, after loading it with imprecations, prayed God to divert upon the victim's head

The introduction of physical evil into the world by the curiosty of Eve, is founded upon the story of when out flew all the evils in the world, hope alone taken. Woman's curiosity is made in both cases the origin of evil. In the one instance, she happened to desire to know how some fruit tasted; in the other, to diecover what was in a box. In both cases she while passing into the abnormal state; but this I violated the commands of her Creator to gratify an soon forgot in the beauty and majesty of the utter- idle curiosity, and misery, orime and death were the consequence.

The translation of Enoch corresponds with, and was suggested by prior stories of deified men and heremarks, as I look upon each phase of mediumship roes. Hesperius and Astrea were believed to have dividual and the world, as it is that he partake of Hindoos have the same story of Dhruva; the Ceyulation that mediums of good sense continually ob- but are absurd and ridiculous. Unfortunately for by handbills and in advertisements, has also had its by the nations which are deceived by his priests, as

but do not run into such an extreme as to hold up to The story of Jepthah's daughter was suggested by the ridicule of others, and the mortification of the that of Iphigenia, who was sacrificed by her father, Agemnon. They are both barbarous, inhuman, and diabolical. They stain the pages of the book which records them as facts; and it is a satisfaction to now that they are but childish fables.

The ridiculous tale of Samson is the mangled tale I find myself urged to address you again, Messrs. of Soylla, without the merit of originality. Soylla, Editors, and speak through this mouth-piece of our it appears, had the wickedness to out off the purple people, with the assurance that I still remain in the look of her father, Misus, king of Megara, and give body, (insufficient as it is to perform the labor my it to Minus, her father's enemy, with whom he was spirit would dictate,) and am just as much deter- at war, and by that undutiful means destroyed both

est workers than ever, for surely the waters are ua, is foolish enough in its nature, and inconsistent troubled deeply with this great storm of war thun enough with the revelations of science to consign it dering over our nation. We need to examine well the to contempt; but if anything can make it more so, principles by which we are governed, and inasmuch it is the fact of its having been borrowed from the as they are true to our highest understanding of heathen. The Egyptians give an account of the sun goodness, honesty and virtue, cling to them, though having four times departed from its regular course; setting twice where it ought to have risen, and ris-Our responsibility as mediums and Spiritualists ing twice where it ought to have set. Not having

live and love and can communicate with them again. from the heathen tale that at the death of Julius Consar the sun grew dim, and continued so for a tion with mortals, they will have good cause to doubt whole year. Tais curious tale is told by Virgil, Ovid our higher relation with immortals. If we do not and Pliny. The latter miracle is greater than the understand the principles of our philosophy, we can former, and supported by stronger proof; but they

The reader should purchase this little book and want to know of what we speak; to live what we examine its pages for himself. It will compel him, profess: to make ourselves our best, noblest selves in from very shame, to examine into his belief and see every action, word and thought; to cast from us all upon what basis all creeds are founded. We may

Obituary Notices.

March 21, 1861, MISS EMMA H. MOALLSTER, aged 20 years, 1 month and 1 day; on the 26 h. George H., aged 21 years 9 months 9 days; and Aug. 28th. WILLIAM FRANCIS, aged 17 years 7 months and 22 days—all of consumption, children of Clement and Minalta Moallsten, residents of Manitowoc, Wis. Emma was confined to her bed four months; George

over one year, and William Francis eight months These dear children were all of the Spiritual faith, and all anxious to be released from the frail casket which held them, for they knew of a better and happier land

beyond.
The Spiritual philosophy is the sheet anchor of the afflicted ones who are left, and they look upon the departed ones as having gone a little before, where they will wait patiently the coming of those left behind.

Died, in Bradford, Me., Aug. 27, 1861, MATHIAS D., only son of M. and H. A. TAYLOR, aged 7 years 1 month. The subject of this notice was reared to the above age not to fear his best friends, therefore when his mother asked him if he was afraid to depart, his answer was—No i

Friends of Progress in Indiana.

The next annual meeting of the Friends of Progress will be held in Richmond, Ind., on Saturday and Sunwill be neld in Michmond, 1nd., on Saturday and Sun-day, October 19 and 20.

All friendly are cordially invited to attend. Speak-All friendly are cortainly 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.