Niterary Department.

Translated for the Banner of Light.

THE

FROM: THE GERMAN OF FRANZ HOFFMAN

BY CORA WILBURN.

CHAPTER VIII. ULTIMATED TREACHERY.

The sun had not yet risen when Ulrich commenced the business of the day, in attending to the discharging of the cargo of the good ship Johanna. Wilkens, after giving his friend the morning's salutation, labored diligently with him, for it was his desire, as well as Ulrich's, that the vessel should set semble the malignant joy and the expression of fesail on the return voyage that very day: for Wilkens feared that the presence of the good Captain Peters would interfere materially with his nefarious plans. This had been concerted between the employer and had purposely led him into the snare for his dehis tool; and in the hurry and bustle attendant struction. upon his varied labors, Ulrich found no time to call upon the Senor Acosta, or to apprise him of his ar- are in the way of a person whe is determined to be rival. He was on the point once of hastening to his rid of you, and would be at all hazards, perhaps in house, if only for a few moments, but Wilkens adroit a far different manner from that which 1 have ly prevented him, telling him there would be time enough to morrow; and so the day passed on, he and I can promise you that he will treat you well if knew not how rapidly.

At sundown the "Johanna" was ready to sail, and was to weigh anchor the next day at break of dawn. With humid brows, and very weary from the hard toll of the day, the companions stood upon the hired by Mr. Creeper to put him aside forever. And deck and glanced toward the town, with its lights in that moment how bitterly he regretted not having reflected in the clear waters of the harbor.

"How would it do, Ulrich, if we take a little walk on shore?" said Wilkens. "Let us ask the throw himself upon the Captain de Silva, and to Captain whether he will not accompany us. I found seek a free departure from that wretched house by a very pleasant place of sojourn there, yesterday, force. But one look at the stalwart form of the Cap

and would like to take you there." not accompany them; for in the haste with which lessness of such an effort. His eyes wandered over the cargo had been taken in, it could not have been the room, and alighted upon a window that appeared done with the usual regularity; and, in consequence, to have been forgotten by the men. He collected his the sailors would be obliged to work all night, and entire self-control, and thought only of gaining time, the Captain's presence was needed to oversee and hoping to be enabled to reach the window, and there-

give his orders. Ulrich thought that it would be useless to ask time. Ulrich felt no desire to leave the ship then; said coldly: but Wilkens entreated so urgently, that at last he consented, through fear of wounding the feelings of expense. I suppose the Captain here is an old friend

throughout the day. They entered the boat, and, as no sailors could be spared, they rowed themselves to the landing, and moored their boat upon the beach. Wilkens sprang Senor!" first on shore, and, taking Ulrich by the arm, he led him in the direction of the tavern. Despite the darkness of the night, he soon found the place, and man. "I see that we can yet be very good friends. he entered with his friend the narrow, unpleasant Of course you must follow me on board my ship, for room that was filled with the fumes of strong drink and tobacco.

odd about here," whispered Wilkens, as he saw Ulrich's undisguised looks of astonishment and disgust, in view of the disorderly surroundings, and the motley and riotous company.

they drink, some of which we also will order, will the confounded accounts and such like stuff, and 1 taste all the better for the reason that we do not ex. am glad you take the thing so coolly." pect to find such an excellent beverage in such a

side him; called for Padre Mondoza and ordered speech of the Captain. In the meantime he had his wine, at the same time casting upon the host a sig- eyes everywhere, resolved to watch his opportunity. nificant glance, which was to announce that the The sailors, all but five or six who guarded the door, comely young man beside him was the victim in- had returned to their places. The treacherous Mentended for the Captain de Silva.

had been given unnoticed by Ulrich, by an almost the betrayed Ulrich; the Captain's attention alone imperceptible motion toward one corner of the smoky room, where the Captain was seated. The Padre resigned to his destiny. Mendoza hastened to bring the wine ordered by Wilkens; and when he returned he took a seat at the table, and Captain de Silva, arising from his corner. went and sat down beside the two young men.

"That's right," he said, and laughed; "fellows like you must enjoy life while you're young. Make a little room, Padre Mendoza; if you permit, I will join your company with a glass of wine."

Although Ulrich regarded him with reserve and ill-concealed disgust, the Captain, nowise disconcerted, took his place with entire self-possession, and patted our here with impertinent familiarity on the in among the cigars, and with the other quickly drew shoulder.

"Do n't look so grum, my little friend," he cried. laughing hoarsely; "better put out your fins, and raising the sash, and effecting an escape. let us touch glasses to our happy acquaintance. We may, perhaps, be longer together than you think for. Well, now, will you not?"

"No, I will not!" replied Ulrich. "I do not like to touch glasses with every one, and least with importune persons whom I do not know."

The Captain laughed mookingly, and said: "You will talk in another tone, my good friend,

when you have learned to know me better. And now no longer delay! Your glass here-drink to throwing down a chair, he sought to steady himself our good friendship!"

from his chair and said:

"Mr. Wilkens, it is too warm here, and I do not like the wine. Let us go from hence."

"Not from the spot shall you stir!" thundered the Captain, and he grasped Ulrich by the arm. "You stay here, and I will have no more nonsense! Do you understand me, chap? You will leave this tavern only to follow me on board my vessel. There we shall manage, and make you meek, my fine fellow. Attention, boys !"

The bearded sailors, who until then had sat seemingly indifferent to the rest around another table. now sprang from their seats, surrounded their lead er and his victim, and guarded the door. Ulrich saw, as by a lightning flash of intuition, that he had been betrayed by his fellow voyager, and the one look he cast upon him convinced him all too fully of the cruel truth. For, however studiously Wilkens had guarded his every look and manner, while playing the part of a hypocrite, he could not now disrocious satisfaction that sparkled in his eyes, and spoke from every feature. He did not even try to conceal his agency in the matter, nor deny that he

"Try to be contented, Ulrich," he said. "You chosen. Follow Captain de Silva with a good will, you never attempt to escape. Such an attempt you would pay for with your life."

Ulrich comprehended the full extent of his danger, and he understood, too, that Wilkens had been heeded the warnings of his trusty friend, old Martin! The instinct of self-preservation urged him to tain, another at the brawny arms of the numbers Wilkens knew very well that Captain Peters would surrounding him, convinced him of the utter hopeby effect his escape.

The first shock over, which the undreamed of behim; but he did so, and returned with the answer trayal of Wilkens had caused him, he collected his that the Captain desired they might go by them- thoughts and became calm at once. He sat down selves, and that he would follow if he found the quietly, forced a smile to his unwilling lips, and

"You are making a poor jest. Mr. Wilkens, at my the friend who had so materially assisted him of yours, and you take this method of punishing me for my lack of politeness toward him. We will let the joke pass. I ask pardon of the Senor Capitano. and herewith let the matter rest. To your health.

"Thunder! my good fellow, you please me now," cried de Silva, touching his glass to that of the young there is no joke in that. But if you behave as well as you have begun, you shall not have a hard life Do not feel troubled because things look a little with me, and perhaps you will yet live to bless the good fortune that has made a sailor of you, even against your will. It is a merry life upon the sea. Sometimes rain, sometimes sunshine—the right sort of change; yes, yes, a young fellow like you is what "These persons are nothing to us, and the wine I have long been looking for, to help me out with

Ulrich determined to control his feelings to the utmost, cast a look full of scorn and loathing upon He drew Ulrich, despite his remonstrances, be- his whilom friend, and then replied cheerfully to the doza had arisen from his seat to bring more wine for The tavern-keeper responded to the signal that the company. Wilkens sought to avoid the eye of was riveted upon the captive, who seemed entirely

> At the before mentioned window there stood an open box with cigars. Ulrich, rising from his chair, walked toward it.

> "Where to?" cried the Captain, taking hold of him by the arm.

> "To fetch a cigar," responded the young man, quietly.

> "Ah, that's it! I thought you were tired of my company so soon. Bring one along for me."

> With an indifferent manner he approached the window, and standing before it, he thrust one hand aside the bolt that fastened the window down. It succeeded, and nought remained to be done, except

> "What the devil are you looking for so long, my boy?" called out the Captain, impatiently; and he got up with the intention of advancing toward him. But Ulrich reflecting hurriedly, prevented the movement.

> "It is all miserable trash, Captain. Look at these cigars yourself," he said; and taking up the box, he approached the table.

Suddenly he stumbled; it was done purposely, and by holding on to the table. During the effort neces-Ulrich cast a look of reproach upon Wilkens, and sary to restore his equilibrium, he let the box fall allowed his glass to remain untouched. He rose from his hands, and the cigars it contained rolled hither and thither upon the floor.

keep one of them, for I do n't allow such jokes."

The sailors stooped to pick up the scattered treasire; even the Captain aided them in the search, and Ulrich, drawing a deep breath and exulting inward- to know what it is? What has he committed? Am ly at the success of his plan, beheld himself for a I to be told or not?" vehemently interposed Martin. opportunity. With one bound he reached the win- with a look that revealed to the old servitor his indow, threw it wide open, sprang upon the sill, and ner and malignant joy; well, he has led a bad life from there, light as a bird to the ground. As he in Valparaise; he has robbed his adopted father gave the jump, he heard a cry: "He escapes! He of a sum of ten thousand dollars, and appears to Captain de Silva, also reached his ear, warning him is enough almost to break the heart of my worthy to use his utmost speed and caution in maintaining uncle, after all that he has done for the deprayed, the advantage he had gained. He gathered together good-for-nothing, miserable, swindling wretchall his strength, for the spring from above being of tain mingled with the shrill accents of the Padre esty." Mendoza. The darkness was so impenetrable, that from the tavern and immediately vanished; and the sudden tumult was hushed, and succeeded by complete and unbroken silence. Only a practiced ear could have taken note of the solitary footsteps wend. ing hurriedly through the night, until they were lost in the distance.

Was it Ulrich, who was thus happily escaping from danger and threatened captivity? or was it some belated wanderer? Who could tell? The night lay dark and lowering over the earth, and no human eye could pierce its enfolding mysteries.

CHAPTER IX.

"APPEARANCES DECEIVE."

If our readers have entertained doubts of our friend Ulrich's escape, the events we are about to narrate will elucidate that point to a perfect understanding of his condition, and the advantages taken of it by his enemies.

A year had elapsed since the departure of Ulrich for Valparaiso, when one day Mr. Creeper appeared before his uncle, with a sad and troubled countenance, and found the old gentleman, as usual, in the company of his faithful Martin.

When Herr Breitenbach beheld the lengthened visage of his nephew, he exchanged a sorrowful glance with his old confident, and said:

"Still no news from our beloved boy. I know it by your looks, Mr. Creeper. I would give anything to know what has happened."

"Hem - nothing particularly has happened," drawled forth Mr. Creeper, and he cast a pitying look upon the good man. "Nothing has happened, as far as I know, but-"

The adopted father of Ulrich saw the hesitation with which he words were spokeñ.

"Ha!" he cried, with sudden energy, "you have some news of the boy; out with it, at once! Why do you hesitate and delay?"

"Oh, my dearest uncle!" replied the plotter, in a melancholy tone, "indeed I would rather keep from you what I have heard of—of—well, I must say it of the wretch Ulrich. But you know, my dearest, most esteemed uncle, ingratitude is the world's reward; and I, too, you know, placed so much confisums; but that is a matter of minor importance. But that he should deceive my good, kind, loving uncle, who gave to him the affection of a fatherthat this wretched creature should so shamefully abuse such goodness, that is the worst of all. The money could be easily forgotten; but the rank ingratitude, the gross hypocrisy, the bitter deception, that it is that fills my soul with sorrow and regret. And how will my dear uncle feel to find that his love has met with so disgraceful a return !"

Herr Breitenbach had turned deadly pale at his nephew's words, and old Martin trembled like an as-

"But in the Lord's name what has occurred?" at son? But do not fabricate an untruth, I warn you,

tion of his uncle's thought that he could be capable of a perversion of the truth.

"My beloved uncle," he cried, "how can you such unjust suspicions."

complainings of his nephew, but snatching the letter from his hand, he read it hastily.

the fatal letter dropped from his nerveless hand.

"Thunder! how careless!" cried the Captain, us home soon; for now I see too well that all faith | to Mr. Acosta, and the truth shall be brought to Pick up the cigars, men, and take care you do n't and honor have departed from the earth. Oh, Ulrich! Ulrich! how could you so cruelly wound my

heart?" "What is it that has happened? Shall I never get noment unobserved. He lost no time in seizing the | "Well, then," said Mr. Creeper in a soft tone, but s gone! After him!" and a loud imprecation from have taken flight in an English vessel. I think this "Please to stop for awhile, sir;" interrupted Mar-

greater depth than he had anticipated, had, for the tin. "And see here, sir; if your letters state it a moment, almost deprived him of consciousness, with | thousand times over, that our hearts' boy has all at such weight had he fallen to the earth. But he sped once changed to a frivolous, dissipated, degraded swiftly on, as if winged by despair and hope alter- being, I answer in his defence, it is not true! I say it nately. He had but a short space betwixt himself is not true! Either your correspondent has written a and his pursuers, when a loud cry burst from his falsehood, Mr. Creeper, or there are thirgs conceallips, that was answered by the mooking laughter ed which time will clear up and explain. Ulrich and the sound of many voices. Then there arose a was at heart such a good and honorable boy, that I wild shout; the deep, thundering tones of the Cap still would wager a world upon his truth and hon-

"Appearances deceive," said Mr. Creeper sarcasit was impossible to distingush objects, or decide tically. "Is not that your favorite maxim, good upon what had taken place. A ray of light gleamed Martin? You see, now, old man you, too, have been deceived by appearances. Ulrich seemed to be an honest, trustworthy individual; when, behold ! he yields to the first temptation that crosses his path. Yes, ves. old Martin, 'appearances deceive.'"

> "I will still continue to hope so," replied Martin; appearances are strong against the poor boy, but though appearances deceive, the truth will triumph, Mr. Creeper, in the end. The truth will come to light. What your correspondent has written there is untrue from beginning to end. I know the boy; no one knows him better than I do; and you want me to believe that in so short a time he has changed to a criminal? You cannot do it, Mr. Creeper! And you, dear master, keep up your faith and courage! That letter is full of lies! I say so, and when the boy of our hearts returns he will settle with the rascal that strives to malign him in his absence. Your correspondent is a liar! What is his name?" demanded Martin, impetuously.

"His name is Wilkons, my dear Martin." responded Mr. Creeper, very softly. "Wilkens, a very honest and pious man, who is incapable of the slightest deviation from truth. I am not more upright myself than he is; but still," he continued, with a sardonic grin; "you do not know my young friend, and I do not feel at all hurt because you do not place confidence in his word. But if he does not write the truth, how is it that the Monsieur Good-for-naught, the deceiver and swindler, Ulrich, does not give some account of himself to his friends? Why does he not return from Valparaiso as his business with Senor Acosta has been concluded long ago? He could have been here three months ago, if he cared anything at all about returning to Hamburg. Now, will you explain to me, Martin, why all these circumstances so strongly corroborate what my honest friend Wilkens communicates? He does not return, neither does the wretch write home: for he fears that punishment will follow detection. It is all as clear as sunlight. But we will make a last effort," he continued, turning toward his uncle; "one more effort to obtain the whole truth. Do you, sir, write yourself to your old friend Acosta, in whom you have always placed the most implicit confidence. You will then find out whether Ulrich is yet worthy of dence in the boy. He has swindled me of large your fatherly esteem. Dear heavens! I am myself deeply pained that the unfortunate young man has chosen the path of ruin; and at first my very soul recoiled from believing the terrible revelations written by my friend Wilkens. But alas! the proofs were too evident, and all corroborated the testimony that we have been warming a viper, and fostering it in our bosoms, to be rewarded with such dire and black ingratitude."

Herr Breitenbach, who had listened pale and sorrowful to old Martin's defence of the absent, and to his nephew's expositions, now seemed to agree with him completely.

"Yes, yes," he replied, shaking his head mournfully, "there is a strong accusing testimony. The length asked the deeply movedold man, sinking into boy of our hearts has become a degraded being, and his favorite arm chair, as if he were at once bereft he has embittered the last days of his best friends! of strength: "What is it that Ulrich has commit- Oh, the unhappy boy! I intended to do so well by ted? Nephew, I trust you would not tell your uncle him. It will not do to trust in appearances, in a an untruth? Tell me the whole matter at once! I smooth and beguiling exterior. Of what use would want to know all; all, without reserve or embellish it be," he resumed, after a pause, "to write to the ment. What news have you received of my adopted | Senor Acosta? His answer would open anew the wound inflicted by that most ungrateful boy. Oh, Ulrich, did not the memory of your fond old fatherly Mr. Creeper turned up his eyes in pious depreca- friend come over your heart when you sought the path of wickedness? Could it not lure you back to virtue and duty?"

"So you will not write, Herr Breitenbach? You think for a moment that I would stain my conscience | will not ask a single question concerning the boy? by the utterance of a falsehood? Oh no, no! Such | You will believe in all these falsehoods, that the good sentiments are foreign to my nature. Take this let. Lord knows how, have been wafted over the seas?" ter and read for yourself what has caused me the cried old Martin, with a half sorrowful, half angry utmost consternation; but then do not ask whether zir. "Well, then, sir, I will write to Mr. Acceta, I tell you the truth. Oh, how painful it is to incur and let his reply be what it will, I shall not give up my faith in Ulrich. I repeat it; Appearances de-Herr Brietenbach did not give much heed to the cive, but truth shall triumph.' You will see that he is innocent, and you will regret ever having doubted him. Poor, persecuted, honest boyl if even your "Alas, alas! it is too true!" he exclaimed, and adopted father deserts you, old Martin at least will remain your friend, until from your own lips he "Old Martin," he continued, in a low, sorrow- should hear the acknowledgment of the sins imputed stricken voice, "let us pray the good Father to call to you across the seas. This very day I will write

light, though it lie buried a thousand fathoms beneath the earth."

The unaltered trust of the hoary-headed servant. man, was not without its influence upon the master. His eye lighted up with a gleam of hope, and he took the hand of his old friend with warmth and recovered energy.

"Very well, Martin," he said; " write to him, and antil the answer is received I will not altogether thrust him from my heart. Write, old Martin; my friend Acosta will reply in truth. If he says Ulrich is innocent, I will believe it, though all the world should be against him. But, if he corroborates what has been said, then-" the old gentleman flushed to the very brow-" by heaven! the ungrateful miscreant shall never cross my threshold!"

"So be it," said Mr. Creeper, scarcely refraining from a broad smile of triumph; and Martin thought in his own soul. "Let Acosta write as he will, I will stake my life on the innocence of the boy."

That same day he wrote, and entreated the merchant to send him the immediate and particular details of Ulrich's life in Valparaiso, imploring him to investigate well the matter before giving his decided opinion, and to state clearly and fully all the facts concerning the condition of the young man. Herr Breitenbach added a few lines in a trembling hand, and the letter was sent by the first opportunity.

It took nine weary months for the anxiously detailed reply to reach Europe; and during that time, not a ray of hope had been given to the expectant friends; although Martin inquired of every Captain arriving from Valparaiso. What little they heard only served to deepen the gloom, and to corroborate what Wilkens had written, and what he had repeated on his arrival in Hamburg, for Wilkens was now in the employ of Mr. Creeper, and in the place formerly occupied by Ulrich. Therefore, when Senor Acosta's letter came, old Martin felt that it brought no cheering news, and he put it into his master's hand with a heavy heart.

Herr Breitenbach unfolded the missive tremblingy, and with a faltering voice, he read to his old confidental friend the following:

"Most esteemed sir and friend: This is a world of illusions, and ingratitude is so universal a vice of our times, that it does not surprise me that even you should live to feel that sorrow. I am unfortunately compelled to inform you that the young man n whom you placed buth Implicit annadense has most grossly deceived you. I have satisfied myself upon this point from personal investigation; and necessity demands, though I am well aware of the pain I shall thereby inflict upon your philanthropic eart, that I tell you the pure and unvarnished truth. Mr. Ulrich came to me after his arrival in Valparaiso, several days afterwards, and he excused himself for not calling on me at once, with the plea that he had fallen into the hands of robbers, and that in escaping from them he had met a severe fall, which confined him to his room for several days. This excuse had truth in it, for it was corroborated by one Mendoza, who keeps a tavern for sailors and such people. Mr. Ulrich then concluded his business with me, and manifested much tact and ability, so that I was extremely well pleased with him, and invited him several times to my dwelling, intending to make him acquainted with some of the first inhabitants of the city. But Mr. Ulrich declined all my advances; and I soon heard, with much regret, that he had fallen in with an assemblage of dissipated and worthless fellows, with whom he joined in all the excesses of a vicious life. I took it as a duty incumbent upon me to warn him; but in the place of thanking me for my good intentions, he responded with much impertinence, that no one had the right to control him; that I should go my ways, or he would order the servant to throw me out of the door. Under these circumstances I could do no more, and I left the unfortunate youth to his fate. But I still kept my eye upon him; and I heard and saw things which changed my first feelings of interest and friendship to contempt and entire disgust. The young man spent his time in the lowest taverns; he drank and gambled, and was found, not once, but often daily, lying intoxicated in the streets. I heard that he had lost large sums of money at play; and I was about to write you concerning the disorderly course of the infatuated oreature, when I learned that he had left Valparaiso, in all probability in an English ship. Since that time I have not heard aught concerning him. This is all that I can tell you concerning young Ulrich. I advise you, my friend to forget the ungrateful being who has repaid your bounties with such signal heartlessness.

I remain your devoted friend, &c., &c.,

Herr Breitenbach looked at old Martin and mourn-'ully shook his grey head. And the old man kept hiseyes fixed upon the ground, so that he might not behold the grief of his esteemed master. There was. ong and solemn silence between them; a great. weight of sorrow rested on the hearts of both.

At length Herr Breitenbach broke the oppressive-

stillness, saying: "Let these thoughts go! He was unworthy, and does not deserve that we shed one tear for him. Old: Martin, we stand alone again in the world."

"May the Lord comfort us!" replied the life-longrend, and he restrained the starting tears from lowing down his cheeks.

"My Father in heaven knows how deeply I loved the boy! And now the poor misguided creature must act so! I never would have thought that so

much trouble would visit me in my old age." Herr Breitenbach was silent awhile; then a deep flush stole over his face and his eye flamed. With deep Indignation he thought of the unworthy Ulrich; and he rose from his seat, clenched his hand, and orled:

"Martin, he was a wretch! a hypocrite! a liar! a thief and a deceiver! He was an ungrateful serpent that fostered at our hearthstone! I now tear his idea from my heart and my memory; and never, while I live, shall his name be mentioned! Be silent, Martin; I will not curse him; but he is as dead to my love and remembrance !"

"Oh, sir !" entreated Martin, and he lifted up his supplicating hands toward the master; "perhaps he is innocent; we may have unjustly condemned him. Shall we not at least listen to his defence?" "He is guilty!" sternly replied Herr Breiten-

bach; "all the witnesses are against him !" "We have not his own testimony;" said Martin; "Oh, sir, appearances deceive; how often have we experienced this in life!"

"But we have the certainty here as well as the appearances," replied the saddened master. "Not another word, Martin, or you incur my displeasure! I will never hear from him or of him again; never will I behold him! he is dead and buried for me unto all time!"

He had scarcely uttered these words, when a knock was heard at the door, which immediately after opened, and there entered hastily -. But hold! we will not now explain who the new comer was, leaving our readers the pleasant task of guessing the problem, while we return to other scenes and persons of our story.

CONCLUDED IN OUR NEXT.

Written for the Banner of Light. COME TO ME, GUARDIANS.

BY EARL MARBLE.

Come to me, guardians, With your love-light, Open my eyelids with Radiance bright: Let it pierce through my brain Into my heart, Checking my waywardness With wisdom-dart.

Come to me, guardians, When I am sad; Point me to happy times Which I have had; Push back the cloud of gloom From my poor brow-Yes, dear, dear guardians, Come to me now !

Come to me, guardians, When I am glad; Come to me when the hours No more are sad : Come in your angelhood, Come in your might, Guide my weak steps from the Pathways of night.

Come to me, guardians-Step 'cross the shore, 'Tween earth and heaven-land, With your love-lore: Read to my aching heart, Draw me to thee-Whether I'm gay or sad, Come, come to me.

Boston, Oct. 2, 1861.

Notes by the Way.

Backed out from the spindles and looms of Lowell, and the cold walls and noisy pavements of Boston, I am, again among the mountains whose rooky slupes, partially covered with dwarfed trees, furnish, at this season of deep autumn most magnificent scenery, in the varied foliage with every tinge and hue, from the fadeless evergreens, to the bright red sumac, the golden birch and the variegated maple. To me this ne most delightful season of ture is changing and disrobing her forests and plants for a winter of rest. It does correspond with age and declining years in us, which, to those who have lived natural lives, done their duties and fulfilled their missions, is ever the most pleasant and hopeful, calm and serene; the season to which I have long been looking forward, as I often have in a busy summer day toward the evening shades of a gilding sunset. I feel it approaching in my system, and I welcome it as I near the meridian line of a century, and watch the autumn tinges on my hair and feel them in my eyes and nerves; but I know there is a spring nearer to me, when the death chill comes over the body, than there is to these trees, when the blasts of November strip them of foliage, and the silent tread of winter seals up the circula-

This little village of Holderness, on the Concord and Montreal railroad, about forty miles from Concord, is planted, and grows, in a valley or grove between the hills, on a little stream which affords water power for making paper, weaving stockings, &c.; has about one thousand living souls cased and domiciled, a respectable share of which are insured in different societies against fire in the other world, Some, however, have let their insurance run out, and have not renewed, and some have resisted all entreaties to insure in this life against contingencies in the next.

Spiritualism has found its way in here, and is slowly enlightening the churches and the people, orecping over their hearts and feelings as autumn does over the forests, and coloring the outer expressions with the language and beauties of our philosophy, even when they are not aware of it. Everywhere I go, and especially in the country, I see and hear and feel the influence our teachings have produced on the people, and especially on the churches. Universalism and Unitarianism (except the colleges) are about ready to cast off the shells, spread their wings, and soar in a more etherial element, breathe in an upper atmosphere, and converse with friends from the other homes. Even old orthodoxy begins to tremble and quake and crack, and it, too, must soon open and let out its millions to the sunshine of a WARREN CHASE. higher life.

Holderness, N. H., Oct. 3, 1861.

The types are the men-of-arms of the world's later and greatest generals, and whon they receive the leader's command, their columns make the world's heart tremble with enthusiasm and beat time to their marches.

.Some people care little for curious objects. If they had the apple that Eve tasted in Eden, the ap-"ple that revealed to Newton the law of gravitation. and the apple that Tell shot from his son's head, they would give them to the cooks to make dumplings.

AN ADDRESS. DELIVERED AT ALLSTON HALL, BOSTON, ON THE ANNI-VERSARY OF THE

DIRTHDAY OF THEODORE PARKER. August 23, 1861.

BY CHARLES II. BRAINARD.

It would be folly and presumption in me to attempt anything like an elaborate dissertation upon the character of Mr. Parker. To do this would tax the highbe the work of many men, and no single observer. however intimate, need attempt it!" I propose to give you a few personal reminiscences of Mr. Parker, whose acquaintance I first sought as a matter of pecuniary inenterprise in which I had just embarked. Notwithstanding his great popularity, there was at that time no portrait of him in the market. He cheerfully accepted of my invitation to sit for his picture, and accompanied me to a gallery near the Old South Church, where we passed an hour, which was one of the shortest I ever knew. Mr. Parker was, as usual, in excellent spirits, and entertained me as I was never entertained before, with sketches of character, anecdotes of public men, and almost perfect imitations of some of the popular orators of the day. Such a genius for wit and actor, he would have stood at the very head of his pro-

Mr. Parker's magnetic influence over every sympaoften in his study, and, at such times I completely lost sight of the vast intellectual distance between him and myself.

The moment I entered his presence, all fear and all reserve were instantly banished. I saw, not the sage, not the philosopher, not the stern Iconoclast, but the warm hearted genial friend, who manifested the deepest interest in everything that for the moment interestof his spirit, and lift me up until I could almost feel the throbbings of his mighty heart against my own ! ble of my life. I always left his presence with throb. tub of the Dairyman's daughter." bing heart and quickly beating pulse, and as I hurried ometimes thought I knew something of the emotions that filled the heart of the prophet.

.. When down the mount he trod. All glowing from the presence of his God."

For some months it was my privilege to listen to the sermons of Mr. Parker at Music Hall. The impression made on my mind by these sermons was so deep that I found it easy to report their outlines from memory, and, in some instances, to give literal quotations. Two of these sketches, from memory, I published in a weekly journal of this city, and as they have not, to my knowledge, been published elsewhere, a few extracts may not be uninteresting. These sermons were delivered in the fall of 1855. The first was "A Sermon of Social and Personal Integrity."

"Men," said Mr. Parker, " are honored more for their integrity than for their mental endowments. Webster, Everett and Choate are celebrated for their great oratorical powers, but the three Adamses duty. Neither Washington nor Franklin were brilliant men, and neither were able to address an auin after ages, when men, famous only for their elo-

ouce, shall be forgotten. Integrity is the finely chiseled statue of marble that survives the sacking of a city; but eloquence is like the chalk figures that ornament the floor of a ballroom, which, on the morning after the dance, are obliterated by the servants' mop and broom. Integrity he owes to her family and to society; but eloquence is the stage dancer, who, tricked out in all the dazzling array of gauze and tinsel, wins the cheap applause of the audience.

There is no condition in life in which the integrity of the soul may not be preserved! Even the broom of the street-sweeper may become a sceptre of his integrity, and with it he may make clean a pathway on which his soul shall travel to God i"

The other discourse, delivered in October, 1855, was upon the "Religious Faculties."

"Formal worship," said the preacher, " is often mistaken for the natural service of God. The exercise ing-is, at best, but a cheap enjoyment. In the name of religion, men make shipwreck of religion, when they cultivate this faculty by itself. Let no man deprayer for the whole of true piety. This devout disposition, attending meeting, partaking of the sacrament, and observing other rites and ceremonies, may be united with great immorality. When united with ignorance and dullness, man becomes a bigot, a devout dunce. A devout miser maintains all the forms of family worship, says grace before and after meat, yet cheats all day, lies in his shop, and devours widows' houses. a man of this stamp was engaged in the African slave trade. He was in the habit of reading a sermon to his let, and sold his captives into hopeless bondage in Cuba.

This devout disposition may also be united to great preaching, but now it only cost him twenty-five cents a year. 'Then,' said the preacher, 'may God have mercy on your miserable, mean soul !'

A Calvinist, full of this devout disposition, believes in a devil who goes about seeking whom he may de-

This devout disposition may be united with great cunning and shrewdness. It may also be united to of the Revolution! great vanity and worldliness. Here is a woman full of formal worship which she delights in, yet her outward | hand of a cowardly assassin, and every gallant heart in life is a Vanity Fair, and she would as soon give up Massachusetts was nearly crushed by the blow, Mr. her hope of heaven as the respectability of her worship. Parker stood in his place in yonder hall and spoke But her piety produces no holy aspirations. It is like the Arctic moon shining upon a field of ice, producing glitter, but no warmth.

The devoutest sects of America are the most cruel. It is they who write . South Side Views of Slavery; who think it wicked to abolish capital punishment and wicked to kill a man without prayer.'

Whenever I heard Mr. Parker converse upon any subject in which he took a deep interest, it seemed to me that to that one subject he had devoted the highest powers of his life. He seemed to be perfectly familian with everything that had been written and published concerning it During the early part of the year 1857.

· Higginson.

• Higginson

I met a gentleman who had passed several years of his life in the East Indian Archipelago, where he saw specimens of a race of men who seemed to be but connecting links between the human and the brute creation. When I mentioned this circumstance to Mr. Parker, he was decoly interested, and requested me to bring the Oriental traveler to his residence. I did so, and then discovered that in addition to his other vast and varied attainments, he had become a perfect master of the science of Ethnology. How many works have been written on this subject I have no means of knowing, yet I confidently believe that Mr. Parker est powers of any mind. One of his culogists has know the name and was familiar with the contents of truly said, " That friend praises him best who paints every one that had ever been published in any language. him just as he seemed. To depict him as he was must | This circumstance made a deep impression upon my mind, and when, a year afterwards, a friend, who during his travels in Oregon had visited an Indian burial place and brought away two skulls, sent me copies of them in photograph, I took them to Mr. Parker's terest. I wished him to lend his countenance to an study and laid them before him. I never before bestowed a gift that seemed to confer so much pleasure upon the recipient. He was perfectly delighted, and had I covered his desk with the choicest specimens of gold that ever came from the soil of California, I believe he would have deemed them worthless in comparison. He proposed making pencil copies of them for a friend in Germany, but I spared him the trouble by sending to Philadelphia for duplicate prints.

He, as you are all aware, was deeply interested in everything that related to humanity, and the lower the scale, the more intense his interest. He humor I have rarely seen developed in any man, and I truly "condescended to men of low estate." Take then thought that had he adopted the vocation of an him for all in all he was the most intense and grandly human being I ever knew.

Mr. Parker was eminently practical in all his tastes and pursuits; although keenly alive to the perception thetic friend who came within his sphere was most of beauty in all its forms. He seemed to have no venwonderful. He had a power of fascination which but eration whatever for relies, save the Revolutionary firefew men possess. It was my good fortune to visit him arms in his study, one of which did good service at the taking of Quebec, and afterwards at Lexington.

I once discovered at the house of a friend in a neighboring town, a large collection of manuscript letters, including several from George Whitefield, Isaac Watts, Cotton Mather, and many other celebrated characters. Thinking that these letters would interest Mr. Parker, I offered to borrow them for his entertainment, when he frankly told me that they would hardly repay him ed me, and who seemed to throw around me the arms for the time he should expend in their perusal. A friend once read to him in my hearing a newspaper paragraph. stating that the pulpit from which John Wesley Those were golden moments, and I treasure them in once preached was to be brought to America. "Yes," my memory as amongst the happiest and most profits. replied he, " and I presume it will be followed by the

Some of his admirers and disciples were as practical homeward, with rapid and clastic footsteps, my spirit as himself. I once met a rough looking man from the refreshed by the benediction of his presence, I have country, who wished to purchase a full set of his works. After he had completed his purchase, I endeavored to sell him a portrait of his favorite author, but found it hard to induce him even to look at it, and I doubt if he would have taken it away had I presented it to him. When I related this circumstance to Mr. Parker, he laughed heartly, and commended what he called the good taste of his admirer.

During the last interview I ever had with Mr. Parker, I requested him to make a contribution to an album which I keep for the autographs of friends of universal freedom. A few days before his departure for Europe it was returned to me with the following sentence, which is dated January 7, 1859, two days before he was attacked with that bleeding of the lungs which hastened his departure for Europe, and finally terminated his earthly career. It is probably one of the last things that he ever wrote on this side of the Atlantio.

"There is a God of infinite perfection, perfect wis. dom, perfect justice and perfect love. The universe over, for their unflinching integrity and their conscientious discharge of every public and private part, the world of spirit the other; imminent in each he transcends both. True religion is service of him by the normal development, use and enjoyment of every dience in those tones that find their way to the limb of our body, and every faculty of our spirit. But heart. Yet their integrity will be the theme of praise all forms of religion among honest men are efforts to obtain the true-the child stumbles and babbles in learning to walk and speak."

The crowds that attended Mr. Parker's ministrations at Music Hall, formed but a small part of his congregation. From Maine to Louisiana, and from the shores of the Atlantic to the borders of the Pacific, his living words were borne as on the wings of the wind, and is a noble mother, faithfully discharging all the duties influenced more minds than those of almost any other American author. No matter how great the opposi tion to his views and sentiments upon religion, the popular reforms of the day, and his estimate of character-whatever he wrote, all earnest men and seekers after truth were obliged to read. His written words were almost as magnetic as the tones of his voice. A few years since I traveled through what are now some times called the "Confederate States of America." During a brief stay in Savannah, I visited the study of some Methodist clergymen, where I found a copy of 'Ten Sermons of Religion," which was nearly worn out by constant use. I met many clergymen during my tour, scarcely one of whom omitted to make in. of the religious emotions—shouting, praying and sing- quirles about Theodore Parker. Last winter as I sat one evening in my room in Kansas, I was visited by a man of giant frame, who, after conversing for a few minutes, discovered one of Mr. Parker's sermons lying ceive himself and mistake the disposition to verbal upon my table. He hailed the discovery with an exclamation of delight, and informed me that he had long been an admirer of Mr. Parker, and had read everything from his pen that he could procure. I need not tell you that this was an earnest and philanthropic man. He had traveled with an ox team from the southern part of Kansas, nearly two hundred miles. and in many instances through snow drifts ten feet in depth, to obtain food for his starving neighbors.

My friends, it will be many years before we shall find another to stand in the place of Theodore Parker. sailors every Sunday, yet he robbed hamlet after ham. Now that he has passed from earth and entered upon a state of endless progression, the world begins to see how much it has lost. No man ever lived in Massachusetts, or in this broad expanse of country, to whose meanness. A Methodist preacher was once expatiating fearless and truthful utterances in all times of peril upon the advantages of Methodism, which he said was | and excitement, the great mass of the people so attena cheap religion, as the preachers were paid from a gen- tively listened. There were times when it seemed to eral fund, thus rendering the tax upon individual be his special province to give expression to the emomembers a very light one, whereupon a rich man, a tions of the great heart of the people. When the streets great Methodist, arose and said this was a fact, for be- of Boston were full of armed men, and yonder Court fore he joined the Methodist church it cost him from | House was surrounded by chains and guarded by cantwenty dollars to twenty-five dollars a year to support | non and bristling hayonets, lest a poor fugitive slave who had fled from the blood-hounds of the South to en counter the no less formidable and merciless hounds of Boston, should make his escape and enjoy the blessings of Freedom-Theodore Parker stood in Fancuil Hall, and spoke in denunciation of this new crime against humanity, until the old cradle of Liberty rocked, as it had never rocked before, since the days

When Charles Sumner was stricken down by the what everybody felt, but what he alone had power to utter. He had coined the emotions of the public heart into words, which went forth all over the land upon wings of lightning. Upon all occasions he was ready to speak the needed word, and the people always heard him gladly. .. As he sat in his library during his life time, he was not only the awakener of a thousand intellects, but the centre of a thousand

Undismayed by fear, unterrifled by threats, unwearied by exertions that would have prostrated almost any other man, and reckless of his own life, even, he pursued the even tenor of his way, and boldly spoke

the honest convictions of his heart, regardless of consequences. It was easy to purate him with the cry of infidel, scoffer, and blasphomer; yet while some of his clorical defamers were counseling obedience to the Fugitive Blave Law, and drauging the word of God into the service of Satan, he stood in a conference of Unitarian ministers and uttered such brave and noble words as these:

"For my own part, I would rather see my own louse burnt to the ground, and my family thrown one by one amid the blazing rafters of my own roof, and 1 nyself be thrown in last of all, rather than have a single slave sent back as Thomas Sime was sent back. Nay, I should rather see this Union dissolved till there was not a territory so large as the county of Suffolk. Let us lose everything but fidelity to God!" A man capable of uttering from the depths of his heart, such a war between mind and matter-between free-labor opposing influences that hatred and malignity could great idea or truth which God has established, may be not by reason of any might or skill in himself, but because he is united to God and is a laborer together with him. The man that adopts any divinely appointed ist. A Republic, to be permanent, must be a unit: truth, no matter what the world thinks of it, rides in all its constituent parts must yield to the control of men hate.''†

I have semetimes thought that Mr. Parker might properly quote, as peculiarly applicable to his own ase, these lines of Dr. Watts:

"Well, let them fight and rage and ravel I can perceive the noise no more Than we can bear a shaking leaf
While rattling thunders round us roar."

Regardless of the opposing influences that surrounded him, he labored with carnestness and diligence to o perform, and gathered strength from opposition.

stands the structure of massive granite, as firm as the giant oak of the forest, whose deeply-rooted trunk has tion—whatever may be assigned as the casus belli—is withstood the storms of a century. From every point of the compass come blasts that lash into fury the ocean, whose waters sometimes dash over it and menace it with utter destruction. Yet there it stands dangers that threaten him, and guide him in safety to his destined port.

thos with which he read that beautiful hymn-

"Nearer, my God, to thee, E'en though it be a cross That raiseth me, Still all my song shall be Nearer, my God, to thee, Nearer to thee!"

"While thee I seek, protecting power, Be my vain wishes stilled, And may this consecrated hour With better hopes be filled."

Or that noble hymn of Sir John Bowring-"From the recesses of a lowly spirit
My humble prayer ascends; O Father, hear it,
Upsoaring on the wings of fear and meekness—
Forgive its weakness."

These were his favorite hymns, which he read oftene han any others, and as he read them, his heart seemed to respond to every sentiment that fell from his lips. reached the age of fifty, when, like a worn and weary sentinel, he laid his armor off, to rest in heaven.

In his death American literature has lost one of it devoted friend. He has exchanged earth for heaven;

·· He has passed through golden portals Upward to the blest immortals, To behold the saints and sages
Who outshone their several ages."

He will be mourned with that love which speaks in th still, sad music of humanity, with that truthful tone to which the deepest sympathies of the heart alone can give perfect utterance. The flowers that bloom on his grave at Florence, will be watered by the tears of affection, and future generations will tread with honor and delight in the bright pathway marked out by his

Lo! the waking up of nations From Slavery's fatal sleep; The murmur of a Universe— Deep calling unto deep!
Joy to thy spirit brother!
On every wing of heaven
The onward cheer and summons
Of Freedom's voice is given! Glory to God forever ! leyond the despot's will The soul of Freedom liveth Imperishable still. The words which thon hast uttered Are of that soul a part, And the good seed thou hast scattered Is springing from the heart.

In the evil days before us,
And the trials yet to come—
In the shadow of the prison,
Or the cruel martyrdom—
We will think of thee, O brother! And thy sainted name shall be In the blessing of the captive And the anthem of the Free I §

† H. W. Beecher. § J. G. Whittier.

.A PECULIAR CASE.—In our marine miscellany an ncident is related, which is a striking proof of the eculiar hazards that are created by civil war, particularly among commercial men. Two brothers, one iving in Portsmouth, N. H., the other in New Orleans, disgraced were captured by the United States navy. The Northern brother hoisted on two of the ships the Stars and Stripes, and these vessels, thus adorned, were captured by the Southern privateors.

FALSE TEACHING .- "The best is the cheapest." How many have involved themselves in expenses bevond their means, and in consequent misery, by practicing from this pernicious fallacy? The best It will be felt in the palaces of our great cities, als the dearest; good may be cheaper than poor, but though New York, as the grand centre of exchange between good and the best is the difference between for all products, must, in a commercial sense, be economy and extravagance, with those of limited greatly prospered. Especially in the South will all PAUL PRY.

Turn a man away from one question that he conceives it his right to examine, and you embarrass all speedily ended, will rise above the din of battle. the working of his whole intellectual constitution. Place him in a house, and debar him from but one apartment in it, and you tell him in vain that he greatest victory. is free to all the others. It is a Bluebeard mansion him wherever he treads.

"OUR PRESENT STRUGGLE-ITS MORAL AND PHYSICAL ASPECT."

A Lecture by Mrs. Cora L. V. Hatch, at Dodworth's Hall, Now York, Sunday Evening, Oct. 6th, 1861.

[Reported for the Banner of Light.]

In the morning discourse, we presented a synopsis of the various causes which have led to the existing situation of affairs in our country. The present war we showed to be the result, not simply of slavery, but of sectional difficulties entirely remote from that subject, whether as respect moral, intellectual or material considerations. Properly regarded, this is sentiments as these, could not be crushed by all the and slave-labor-between intelligence and ignorance -we may even say, between aristocracy and democarray against him. "He who unites himself to any racy, republicanism and anarchy. It is also to be considered that a Republic founded on a Federal ure that he will go on conquering and to conquer. Union among separate States, has never yet prospered, and, in the nature of things, never can long ex-God's chariot, and has God for his charioteer. No a central ruling power. But hitherto, among ourman rides so high and in such good company as the selves, each State has had its separate Government man that allies himself to a truth that God loves and and individuality distinct from the General Administration, and frequently in opposition to it. This should not be. There should be no North, no South, no East, no West, no sovereign State called Florida, to contend on equal terms with another called Indiana, or Massachusetts-but our whole country should constitute but one nation-one America, whose citizens should be American citizens only; and no republican experiment can anywhere be successeccomplish the work it seemed to be his special mission ful until this spirit of unity pervades the minds of the people, their Constitution and their laws. His-So stands the Lighthouse on Minot's Ledge, whose tory shows that a departure from this principle has foundation is embedded in the solid rock! Amid the always been the cause of disruption and failure, welling waves and foaming billows of the Atlantic whatever might have been the immediate pretext for the quarrel. So with ourselves; slavery, nullificabut the secondary cause of the rebellion.

In discussing the moral and physical effects of the war, itself, we remark, that the issue of the conflict, unshaken and unshakable; while from its lofty sum whichever side may be successful, will be the final mit streams forth a brilliant light, whose rays extend settlement of the question. By the law and usage of far and wide over the surrounding waters, to cheer the mankind, the vanquished must submit implicitly to heart of the wave-rocked mariner, to warn him of the the will of the conquerors, whose right all other nations must recognize as paramount—no matter what No one who ever listened to the voice of Mr. Parker may be their views of the moral questions involved. then he poured forth his soul in prayer to the Great Therefore, in a moral sense, War is the only supreme Father and Mother of us all, could doubt the sincerity arbiter of the destiny of nations, in all difficulties and depth of his devotion. His devotional tendencies which are incapable of peaceful solution, and all nawere, also, illustrated by the hymns he was accustom. Itions have had to contend with such difficulties; and ed to read at the Sunday services, in Music Hall. Who the question as respects ourselves, is only whether it that heard him can ever forget the tenderness and pa- was our proper policy to wait until all other means of adjustment were exhausted, or to resort at once to the arbitrament of the sword, and crush the danger by force, in its incipient stage. In our humble opinion this question might have been far better settled by an appeal to arms, one year, or six months ago, than now. All resources of moral sussion and concession, either failed in their employment, or failed of being employed at all; and the only true remedy at any time, was that we are now using. In all cases of rebellion, and in its earliest stages, the right is conceded to the lawful government of enforcing martial law; and had this been done at the first outbreak of the Secession heresy, the loss of valuable lives, the prostration of commerce, and the sacrifice of our national prestige, would have been averted. Had any one in power adopted the motto of Jackson, and Mr. Parker's life was measured by deeds, and not by dared to "take the responsibility," just when the cars. It was therefore long, although he had scarcely crisis arose, we should not now be witnessing the unprecedented spectacle of two mighty armies inactively confronting each other for months, on opposite banks of the same river, and draining the treasure brightest ornaments; Truth, Justice and Humanity, of the country for a purpose which no man can conwho came within his social sphere an affectionate and jecture. No Bull Run or Lexington would have stained the annals of the North, nor would weeping mothers, relatives and friends, be now lamenting lives uselessly, ingloriously sacrificed. We should be looking round on a land of prosperity and peace. All that we are now deploring, arose from a lack of energy in "taking the responsibility," even by measures not warranted by the strict letter of the Constitution-a Constitution in reality sufficiently elastic for the requirements of any emergency.

The physical effects of war, unlike its moral results, are almost unmixed evil. Even the full flush of martial renown carries no compensation for the misfortunes by which it is conferred. What victory can atone for the prostration of material interests, for the gloom of fear which falls like a pall over the hearts of men, for the desolation which blasts the fruits of honest industry? Even the wreath of fame, so wildly coveted, is but an idle consolation, for where one hero is immortalized, thousands with hearts as brave, and arms as stalwart, sink into unhonored graves. A protracted, offensive war is certain destruction, even to a righteous cause. A nation which is physically prepared for war, can better afford to stand on the offensive against a worse provided enemy until the resources of the latter are exhausted-for war, after all, is but a contest of endurance-in which the last dellar wins. But if the blow must be struck, let it fall quickly and powerfully. A little delay may sometimes be politic, but so long a pause as now keeps us in suspense, is the sure sign of hidden corruption in the sources of command-where no lack of men or money can be pleaded in excuse.

Again, the effect of war must be the final settlement of the dispute, by the adjustment of sectional differences. The question of slavery will be decided -as well/as other less important causes of contention-and the whole subject will receive a final quiwaed four ships. The Southern brother hoisted on etus, whichever section wins the day. There will, two of the ships the rebel flag, and the vessels thus at the same time, be a reconstruction of our form of government, on such a basis as we have before said is necessary to the peaceful existence of a Republic. The mistakes of our forefathers will be corrected, by which minor governments were allowed to interfere with the general welfare, and to sow the seeds of strife and jealousy.

Among the physical effects of war is scarcity. This will yet press upon us more heavily than now. the horrors of famine and slaughter be experienced, until every hearth will be a seat of desolation; and the outery of suffering millions, if the war be not But, still, the end will be glorious, for out of darkness shall come light-from the utmost disaster, the

We may be confident that the next great encounter to him; the door of the forbidden chamber haunts will determine the question. Another Bull Run would bring European recognition of the Southern

forgets his own errors and accuses those of his neigh- visit. bor-nor is he sufficiently mindful that ho is, in part, to decide the national destiny-and that his voice and influence, timely exerted, might have aided in he who neglects to protect the common government, spoll-bound, aimless, and rife with sighs. whatever its form may be, will, in turn, seek its protection in vain amidst the disastrous consequences of his folly and the wreck of all his cherished institu- SPIRITUAL CONFERENCE AT CLINTON tions. But a speedy peace will be far from at once healing all our troubles. There must be a gradual overcoming of sectional differences by the united voice of a people unanimously determined for the perpetuation of their country. There must be a union of hearts-mutual concession-closer acquaintanceship; for the North and the South, as to social, moral and intellectual life, have virtually been two distinct nations, with no accurate knowledge of each other's character or dispositions.

This conflict is not merely to decide whether Slavery shall be extended. It is the result of long animosities, growing out of distorted views derived from imperfect knowledge. The result of the last Presidential election was waited for as a formal protext lar and just as often declared, viz.: that there and a signal to open the strife, but the pretended ap- and can be, no sensible evidence of a life beyond the prehension on the part of the South that her interests in the Union would be forgotten, was a mere subterfuge, for it is an evident fallacy to suppose the President could take any important action without themselves, respecting disembodied spirits.-The vulgar the consent of his constituents.

You of the North, to whatever side your sympaconsideration to defend against destruction the Government which guarantees you liberty and justice. By turning traitors, you would gain no respect, confidence or sympathy from the rebels you would assist, It is no time now to bemoan the damage to your pecuniary interests-the result, partly, of your own supineness. Your pockets will not again be filled until the war is decided -so that you had better put your shoulders to the wheel and help your side to gain the victory.

In conclusion, permit us to say, that however proevery fireside may be heard the voice of mourning their day, nobody now could be more enlightened. still let us remember that for every life thus sacrificed. added to those unseen hosts, which, more powerful than earthly armies, shall aid the cause of the survivors and urge them on to victory! For, beyond the veil which separates them from our physical companionship, are not unnumbered hosts marshaling their shining ranks in the good cause, and pressing forward to the rescue with resistless strength? Who can believe that a Washington, a Clay, and a out the universe; but, when they are out of equilib-Webster, could now stand idle in their refulgent rium, the result must be either inertia or destruction. abodes—that they would not even, if necessary, burst dency is seen in the formation and growth of religopen the portals of heaven, and haste to our supous seets, and in the history of science and of meport ?-or that the subtle spirit of Calhoun, thirsting chapical invention. Everywhere, when any importo complete the treason which he was forced, by su- tant improvement was proposed, the cry has been, perior vigilance and activity, to leave unfinished "Stop that!" "The world is not ready for it." Is here, is not now aiding the cause of rebellion? It possible for us, in one generation, to overcome this tendency? Our difficulty is the greater, because, while the intelligent worker always thinks ahead in sword again in another sphere, and march under what relates to the circumstances of this life, as rethe command of higher intelligences. Then let not spects the spiritual world and its future, he has, your hearts be desolate. Endure, and wait, and sup plicate, and the victory will yet be yours.

Spicitualism in Berks County, Pennsylvania.

erence to the progress of the principles of our philos- his example, and we are that few. We occupy very ophy in this section of Pennsylvania. I would not independent thinkers in astronomy. Like theirs, have your readers suppose that they have no advocates in this region, though it is but recently that to the common sense and daily observation of anything has been done in the way of public lectures. | mankind; and but few are bold enough even There have been a number of circles in successful op- to take a look through our telescopes. Nor are eration in different portions of the country, and these tral errors. We still speak of having a spirit meetings are blessed by the presence of some, though within us—as if it were stowed away or imprisoned unknown to the public, very excellent mediums, and that there is a deep interest felt in this subject is evident from the following, which is a brief account oternity. The obstacle is in the difficulty the mind of a visit paid by the writer to the town of Falsing- cession of new light. ton, in the county aforesaid.

Through the invitation of E. Hance, I visited this ly entertained by him during my sojourn in the place. Mr. Hance is among the first who embraced the principles of Spiritualism, after their introduction to the illumine the world; and, even as ten righteous men world, through the agency of the Rochester Knockings, would have saved Sodom, so one truth, accepted by and since that time has been an earnest and able advocate of our cause, as may be well attested by a number of articles written by him for the Spiritual Telegraph.

At his house, in the evening of the day to which fiding our attention to its intellectual aspect. The we allude, we held a circle, at which was a young old Hebrews in the Desert were enjoined not to gathman who has been acting as main medium in that er more of the miraculous manna at a time thun portion of the country for some time. The spirits seemed to have perfect control of his organism, and ner, if we lay up larger intellectual stores than can gave their ideas with considerable clearness through be converted into wholsesome moral nutriments, the him. The name of this young man is J. Bunting, superfluity will breed us falsities and errors. The and he is doing a good work.

The next day I lectured, by appointment, to a small, though apparently appreciative audience, in Tellytown, a small village about three miles from the Spiritualism into New York, it was shown to me, in one at which I was staying. There was a manifest desire for more light on this interesting subject, and who would run away with it—would drag it in the a lecturer or test medium who could make it convolands and consciences would very much dislike to nient to spend a day or two in this vicinity, would, take hold of it. The foreshadowing, I am sorry to in my opinion, be well satisfied with the result of say, has been realized. I do not intend to cast any his or her visit.

held a circle for tests and development, at the house you know, as well as I, that there are those among of Mr. Comfort, who is another of the few, who, having an opinion, dare maintain it in spite of opposition. This circle was, so far as we are able to learn. satisfactory to those meeting with us; several gave evidence that they were possessed of mediumistic powers, by the manner in which they were handled by those out of the form who had met with us. The following evening, by request, I suffered the spirits to address the citizens of Oxford through my organism. Here we were enabled to obtain the public school-house, and a large and attentive audience favored us with their presence at this meeting. Considerable desire was manifested for more light on this subject at the close of the exercises.

I returned to Falsington in company with my countable for this. On the contrary, there is some-

Confederacy, and the North, still unbroken, would be friend Hance. On the next morning, after taking forced to come to terms. In such case, we could do leave of the inmates of his house, I was conveyed by nothing better than to await, patient and united, him to the residence of a sick relative, from which the necessary process of dissolution in a society place I returned to Philadelphia, much pleased with founded on slave-labor. But this must not be. As the aspect of things in that portion of the moral surely as a Divine Providence rules, so surely among vineyard. I hope lecturers who may visit our city men will the right triumph and the wrong be forced will bear Falsington, Tellytown and Oxford in mind, to succumb, though, it may be, after a long and ar- and not fail, if an invitation should be extended, to duous struggle. For each one of the adverse parties give the inhabitants of these places the benefit of a Yours, for the extension of truth.

The child on whom Heaven has bestowed the gift destroying the germs of our present calamities. We of genius, wanders forth into the fields and woods, should consider that this state of things is almost an embodied imagination; an elemental being, hereditary among us, for, always, the interests of yearning for something high, but knowing not its sections, not of the people at large, has been the rally- mission. A powerful destiny heaves for development ing cry of political factions; whereby even these sel- in its bosom; it feels the prophetic wave surging to fish, limited interests are ultimately endangered, for and fre; but all is indistinct and vast-caverned,

> Reported for the Banner of Light. HALL, NEW YORK.

> > Tuesday Evening, October 1, 1861.

QUESTION .- What are the obstacles to the more rapid and harmonious spread and development of Spiritualism? Mr. Partridge.-The obstacles I will mention this

evening are the following:

I. The prevailing want of faith in the future existence of man.—True, everybody assumes their belief in he fashionable Orthodox creed respecting immortality-which consists of simple assertion, without a particle of evidence—but this is the mere parrotike repetition of phraseology, from which we cannot infer the existence of any real faith. This is shown by the fact that another proposition is just as popugrave; and no doctrinal position involves so speedy and entire a loss of caste, as does a declaration of belief in such evidence.

II. The false ideas entertained among the Orthodox notion is that the soul takes a long journey into some unknown country, from which "no traveler returns;" and that its existence there, (if it exists at thies may incline, must now remember that War is all,) is a kind of moonshine-an utterly unsubstanactually upon you, and that you are bound by every tial state-which our conceptions cannot grasp, and which, indeed, is not worth grasping; so that when we inform the everyday Christian that spirits are something, and that they are actively engaged in various useful occupations, he is unable to accept and comprehend the fact.

III. Ignorance and false views concerning human life, its needs, purposes, and ends .- Human beings at large know nothing, and care nothing, about each other's origin, destiny, or trials; any more than if they sprang up and withered, like mushrooms.

IV. The pride and folly of our Spiritualist writers and speakers, who, in order to display the extent of their acquired knowledge, are continually treating us to the vamped-up ideas of old posts or philosotracted may be the period of our trials-though from phers; as if, because these were well-informed in

V. Spiritualism is necessarily revolutionary. - Its an immortal victory will be gained, another soldier principles are at war with all the popular ideas already spoken of; and it sends its student into an entirely new sphere of thought. Hence it must offend the pride, and disturb the repose, of the timid and unreasoning mass of society.

Dr. HALLOCK .- I think we may find the cause of the retarded growth of what seems to us so good and true in the inherent tendencies of the human mind, which are centripetal and centrifugal, radical and conservative. These are both alike necessary, throughback upon the past for support and guidance. Jesus, it is true, endeavored to counteract this, and to turn back people from old-time science to the living experience of the day; but the experiment was sub-Through the public prints we hear but little in ref- stantially a failure. Only a few are now following we ourselves entirely emancipated from ances--and are unable to rise to the conception that each one of us is now a veritable spirit, or denizen of has in accommodating its vision to this sudden ac-

We are trying to form compounds from elements so unlike, that they refuse to unite chemically, and place on the last Saturday of August, and was kind- we can only get a clumsy mechanical junction of our philosophy with our creeds. If we move on at all, we ought to be satisfied—and we certainly do move on. The little candle we have lighted will one day

race. [Applause.] Mr. Fishbough.-The main obstacle in the onward path of Spiritualism is not to be found by conwas required for one day, for by being kept, the overplus would surely breed worms. In like manmoral and the intellectual part of our nature are like man and wife: they must go together, or both will be useless as to the great objects they were created for. At the time of the first introduction of a dream, that it would fall into the hands of those mire, and daub it all over, until persons with clean reflection on those prominent supporters of the We returned to Falsington, and in the evening efforts have resulted in good to the community; but movement, who are honest and honorable, and whose Spiritual mediums who are guilty of some of the most horrible abominations it is possible to conceive of-of utter filthiness-of acts which cannot even be named-in addition to thieving, lying, and every form of deception, in order to get the money of the dupes who patronize them. When the careless, or the curious, in the community catch a glimpse of these nefarious doings, their report circulates among the orthodox and people of the world, and infidely, all alike, and our very name becomes a stench in the nostrils of society. All this you know—and how can you expect Spiritualism to stand, if you utter not a word of reprobation? Our doctrine has made many people better, but I know, too, it has made many worse, by depriving them of faith and moral re-

straints, and substituting the sophisms of "What-

ever Is, is Right." True, Spiritualism is not ac-

thing in this light from the spiritual world, which is able to regenerate the race by being brought to bear upon the hearts of men. Spiritualism will reinstate forence between the schemes of the North and the latter than the churches the good, old, childlike faith in the Communion of the Saints, which provailed when the Communion of the Saints, which provailed when the names of the dead as well as living communicants used to be read at the altar; for, when our philoso. phy and phenomena are so applied, morally, as to rephy and phenomena are so applied, morally, as to re-tieness and loving kindness from angels to mortals, move justly aroused prejudices, this thing is going Every atom of earth seemed to smile under the mild to prevail all over the world. Mas. Spence.-I am glad our friend has brought

up this subject. If ever Truth needs a friend, it is when it has fallon into bad bands. It is among those of pure life that we find the real traitors to our cause. I grant there are ten thousand things done by spiritual mediums which are offensive to moralbeen charged upon them. But Spiritualism originated in no human intelligence and was aided by no human advice. It has introduced itself and by no own form-has chosen its own instruments, and pursued its own course. As to the phenomena, they are our teachers, and, if you have any confidence, you should bring no charges until you have seen the end of their purposes. I am a medium, and I consider no medium unworthy of assistance and defence. Do you understand what are the experiences, the trials of mediumship? You know that all classes of spirits communicate, and that death makes no changes in human nature. Therefore, how can you be surprised or shocked at any communications? Mediums are very peculiarly circumstanced, and need moral aid from those professed Spiritualists who rid icule their distressing trials and temptations as relies of old-time delusions. When a medium is perpetually being tempted to commit sulcide; or, eing temperate, is forced by the spirit of one who died of delirium tremens, to drink to excess; or is tions. even made permanently insane by the transfer of spiritual influence from a manian-are we to ridicule and shun, or to help and pity? Again, are you prepared to draw the line between the doings of spirts and those of mediums in such cases of moral deinquency as have been alluded to?

The world is not to be reformed by covering up and smoothing over the hidden depths of iniquity No! They must be stirred up and brought to light o their very bottom before they can be cleansed and therefore I do not regret the course which spirts are disposed to take, nor have I a word of conemnation for any mediums. We are in the hands of those who know what they have to do with us, and how to do it.

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

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

Second Day's Session, Saturday, Sept. 14, at 8 1-2 A. M. PRESIDENT JONES in the chair, but soon yielded it to Vice President Mns. Topp.

L. K. COONLEY spoke of obsessions, and the query, L. K. COONLEY spoke of obsessions, and the query, "Upon what do spirits live?" Thought they oftentimes (when not acquainted with the higher powers of spirit,) lived on the spirit, or essence, of food eaten by mortals, and cited cases in proof thereof. Thought it impolitio for any medium, (if having power to avert it.) to allow any one particular spirit to control at all times, as it tended to assimilate the medium to the idiosyncrasies of the spirit's earth-life, and thereby weakened the medium's own individuality. weakened the medium's own individuality.

J. ROBINSON related many cases in support of the power that spirits do so possess mediums. He thought he had been the means of relieving many spirits' errors, and caused them to rejoice in discovering new light and truth for their advancement.

MR. DAYTON.—As we were commanded to "feed the hungry," it would not be right to "cast out those poor devils." He had many doubts about clairvoyants ever seeing spirits, but gave accounts of many views of his own, and said he lost the power of vision some time, from sickness. When he was considered about to die, then his vision became suddenly opened, and he says hundred of beings about him they were and he saw hundreds of beings about him that were not in the earth-body.

L. K. Coonley claimed that our cooks infuse their magnetism into the food we cat, and make it more or less digestible, according to the affinity of that magnetism. Spirits must obtain their food according to adaptation. We select our food by the power mind possesses of controlling and compounding elements. Spirits do the same. Mind advanced bath power to ompound wine, without the tedious process of earth growing vines. Such is spirit-life.

A. J. H1001NS, of Chicago, gave many illustrations of bread and other food, made dyspeptic and indigestible by the psychological effect of unhealthy magnetism. Almost any article in a room will take on the oul, or spirit, of every touch or move; so that when a Psychometrist comes in contact with it, he is enabled to reveal the whole history of the beings and doings of the time, though the events transpired thousands of

Regular Lecture, by S. P. Leland, of Ohio.—The speaker stated that he belonged to the atheletic school of reasoners, which ignores any philosophy not de-ducible to fact, recognized by one or more of the ex-ternal senses. The central idea was, mind was the result of organized matter. Destroy the organization, and the mind ceases. That we know nothing of the forms of future organizations. We wonder at the monstrosities found in former geological eras; and, some time in the vast future the crudities of our fossils will appear as terribly ugly to those ultimate per-ceptions, as the ungainly forms, wrought in the mil-lions of ages past, do to us now. The same great law shis will appear as terribly ugly to those distinate perceptions, as the ungainly forms, wrought in the millions of ages past, do to us now. The same great law that shapes the crystal, shapes the brain, and mind is the electric effect of that organism. Lime and water produce heat; but the heat was the result of the union. Life existences were from the operation of the same natural law. The brain becomes the organ of the organized spirit. He takes hashish, and then becomes two distinct entities; recognizes the two realms comes two distinct entities; recognizes the two realms in which pleasure and pain reside, distinctively. He ave accounts of many different persons, whose organ-ized spirits had left the body, and had been seen at a distance, from their external tabernacle, to perform

Mr. Leland's lectures. The one in question created intense excitement in the midst of the many thinkers present, and questions were asked from all parts of the house, and answers quickly returned, which made this time one of the most interesting that I ever witnessed in such public gatherings.

The proper hour baving arrived, the President declared the session adjourned to 1 r. m.

Afternoon Session.

Vice President BOARDMAN in the chair. Mr. A. J. Higgins wished to talk of the war. Be cause there is to be a free platform, he came here to treat of the condition of the country, and to unveil some of the condition of the country, and to unversione of the enormous robberies of the people by political demagogues. An encampment is established in this place: The former Congressman from this district has the appointment of Colonel, with authority to raise a regiment of Cavalry. One thousand horses are to be obtained, for which Government agrees to are to be obtained, for which Government agrees to pay \$127 apiece. Farmers get from \$50 to \$50 each, and some go-botween-speculator pockets the balance. Such is the case all over the country. Those who have to labor hard, have to pay the taxes to meet the requi ements of this nefarious scheme. The war thus far had developed no object for war. Slavery is to be upheld, and he thought the no object policy must event in the scholar line presents in the California. nate in the rebels taking possession of the Capitol, before the people of the North will be aroused to the imore the people of the Arth with solution of slavery. Chaplains could receive \$150 a month, and the soldiers, who do the work, get but \$13 to \$20 a month. He continued his criticisms to some length, showing the

persons who really supply the soldiers, get but four-teen cents per day; and thus is the roughly treated reen cents per day; and thus is the roughly treated volunteer for our country's salvation robbed of his

Mr. Brewster continued on the same subject. Said and the same subject. Said our Government proclaims to the world the equality of rights to all the citizens, and yot carries on, or upholds, such baseness, and even fights to maintain the unhallowed privilege to buy and sell our citizens in boudage. But he had hopes for a better future.

Regular Lecture, trance, by Mrs. L. G. Barnes, of Lunday, McHenry Co., Ill. She is a young speaker in the fluid, of much promise. Her chief theme was geninfluence of her happy control. She would have all nature cultivated. No part can be spared. She could see the flowers digest the angel love from the glistening dew-drop. She could feel the heavenly influence ascending from the pure white robes of the lily of the valley. She would bring angelic flowers, whose loving spirits should careas the lonely and desponding of earth. Thoughts are like buds growing on the stems.

den of which was

"There is no such word as fall." Mr. H. then made some further remarks against slavery. Alluding to the remarks previously made, about the women of the North being in bondage, he thought the men were as much in slavery as the women. Ho spoke again, at considerable length, on the War question, urging great and energetic measures.

MRS. JUDD, of Antioch, McHenry Co., Ill., spoke under the influence of an Indian spirit. in broken Eng-lish. Her remarks were full of native pathos. Re-ferred to the paleness of the white women; counseled them to go to work and health would come and re-store beauty to their cheeks, making the hand hard and the heart soft. You pale faces have made us suffer, but we come to help and bless you.

MRS. DURLING, of Crystal Lake, McHenry Co., (said to be an excellent test medium) spoke a efw minutes in some unknown tongue, with occasional transla-

The President declared the session adjourned to

Evening Session. President JONES in the chair.

President Jones in the chair.

Mr. Leland thought public sentiment never so plastic as now. Nearly overy department of mind is in a state of great agitation. The social relations are swaying to and fro like mighty waves of the ocean. Now is the time to cleanse the "Egean stable." to remove corruption. If there was a rotting diamond in the crown of God, he would help pluck it out. He believed in fidelity to our vows. If he had ever loved a woman, and gave her a vow of love, he would suffer the pangs of a thousand deaths before he would defame her character. He thought the marriage laws should be reformed. be reformed.

JUDGE BOARDMAN thought it best to speak plainly. You cannot frighten him. He had been through hell and seen the devil. Thought we were yet living in the old Mosaic dispensation. Quoted from the laws of Illinois in regard to women. They are classed with idiots and negroes. Referred to services in the army and hospitals. Chaplains received \$1,500 a year, while nurses received only about \$150. Why this great disparity in the pay of the sexes?

MRS. S. A. COONLEY gave a stirring Poem, entitled Southward Ho!" Many volunteers were present, and the poem elicited much applause.

L. K. COONLEY (entranced) announced as his theme on this occasion, "Reform and Reformers," which lecture, by agreement with the editress of "The Rising Tide," published monthly at Independence, lown, was phonotically reported by B. P. Leland for said paper. The lecture is a review of Reforms of Ancient and Modern times, compared with reference to the moral character of those claiming to be reformers, down through the Ages, from the Christian assumption of God's (priests) efforts for the salvation of man, to to the efforts of modern reformers for betteling the condition of the human race. [This was the regular evening lecture.] L. K. Coonley (entranced) announced as his theme evening lecture.]

MRS. S. A. COONLEY gave another poem, entitled 'Onward and Upward.'' JUDGE ROARDMAN spake briefly of Principles and Unitary Laws, the tendency of which was to sustain the doctrines of "Whatever is, is Right," which elicited many questions.

PRESIDENT JONES again sustained that doctrine, and illustrated by reference to the growth of the peach, or any other fruit tree, and the full fruition thereof, showing that from the first process of gestation, through every stage of development to the completion of the beautiful and luscious fruit, it was right that the principle equally applies to every kind of animal and man.

Mr. Howard asked if it would be right for some unruly boy to girdle that "right" growing tree, as it began to blossom, and teach his (Jones's) boy to serve other trees in the same way, if he happened to take a dislike to the wayer? dislike to the owner? PRESIDENT JONES maintained that kind of philos-

ophy with much ability. The President then declared the session adjourned to 8 1-2 o'clock, Sunday morning.

Third Day, Sunday Morning Session. Vice President BOARDMAN in the chair. Mr. J. ROBINSON continued from his former remarks in support of the doctrine of "Whatever Is, is

Ms. DUTTON, of Dundee, Ill., advocated the doctrine of "free love," as defined in its objectionable form as received by the public; but the matter of the remarks generally the reporter deems unfit to publish MR. DAYTON talked much of a wonderful dream that he had about the mode of the cagle, in building its nest, and inuring its young to flight and daring. The moral of which was, as I gathered it, that the more you are thrown upon thorns, and have to endure suffer-

louder than the others that were accustomed to the thorns from infancy. He thought the evils of the present marriage system would do for those who wanted it. He used to oppose it-but he had histance, from their external tabernacle, to perform the works ordinarily wrought by human beings in the parth-known forms.

It is impossible to give even a faint idea of some of Mr. Laland's lectures. The one in question evented wanted in the used to oppose it—but he had reformed. He had a spirit-instructor, who showed him nature in visions. He told a long tale about the tadpose it is impossible to give even a faint idea of some of Mr. Laland's lectures. The one in question evented a medium going about affinity seeking, was a fool. He made many capital hits, which seemed to be appreci-

MR. LELAND made a few remarks on the laws of Development. Strength, helthought, was an element of the constitution of being; growth its inherent destiny.

Regular Lecture, Sunday morning, by Judge Board-nan —I will not attempt to report any of the language of the lecturer. His discourse was principally written, and occupied about one and a half bours in delivery. The object of the argument, as my notes indicate, was to prove the truth of the ancient religion of Buddhism—the eternity of spirit individuality through circles of transmigration.

S. P. LELAND asked the Judge if he intended to argue that if the human spirit was living in the identity of the sheep, and the sheep transgressed by getting over the fence into the cornfield, the spirit must return back to the hog plane of identity?

The Judge answered in the affirmative. That spirits were ready to take on bodies whenever the earth is prepared for them.

PRESIDENT JONES announced S. P. Leland as the regular lecturer, at 2, P. M., and then declared the session adjourned to one o'clock.

Afternoon Session. Vice President MRs. Topp in the chair.

MR. A. J. Higgins thinks that man, being a microcosm of all things above and below, therefore in the true marriage relations union would take place with-DIR. COONLEY called attention to the fact that Government allows about thirty cents a day for rations to those enlisted and encamped in St. Charles; the supply of which rations has been let and sub-let, until the persons who really supply the soldiers, get but the supplier of the subduing the slavery propagandists.

Regular Sunday afternoon Lecture, by S. P. Leland,—I will not attempt to give much of the flowery inspiration of this lecture. It was one continued flow of poetic prose. His (the speaker's) expletive sentences are overflowing with allegory; full dressed in adjectives and adverbs, with sparcely scattered nouns and pronouns, barely sufficient to chain the attenuated thoughts. Somewhat like our well known and very allegation flow. R. P. Ambler, Mr. Leland when he decloquent Bro R. P. Ambler, Mr. Leland, when he do-stres, takes his audience "cap-a-ple" off from earth so high that the observer from the earth plane can fan-MR. DAYTON liked to see people have high 'hopes.

Talk of Freedom! Where is it to be found? Why, listeners dangling through "the blue etherial vault, the people sustain a religion which holds up a God as bespangled with star-thought worlds, rolling in majes-

tic splender up the highways, through heaven's gold-clad arches, to perch on the dome of celestial glory !''
In the prophecy of the future, we "harnessed the thunderstorm to the gilded chariot, and sped over the thanderstorm to the gilded charlot, and sped over the mountains and through the valleys of the air, as angel-glorifled messengers of love, in the resurcction of a progressive humanity." When the speaker closed, the audience unanimously "encored," and he again wrapped the listeners, for another half-hour, in the "garments of celestiality," to close with rapturous applicable.

MR. BREWSTER again argued for the freedom of wo

MR. JACOB WICKIBER, of Aurora, Ill., gave some of his experience after he "had a call from God to preach the gospel." He urged the people to live like Christ. S. P. LELAND thought we could not live like Christ, and do our duty. We would have to give up all at-tempts at business, and we should have a miscrable state of society.

PRESIDENT JONES announced Mrs. Streeter as the regular lecturer for the evening, and then adjourned to

Evening Session. Vice President BOARDMAN in the chair.

Mr. A. J. Higgins again spoke of the war and the ondition of the country. Thought if our Constitucondition of the country. Thought if our Constitu-tion was not adequate to the wants of the time, it was best to make a new one,

MR. BREWSTER called attention to the "tricks of traffic," and the enormous deceptions practiced by our merchants and others in the sale of goods and chattels. MR. Durron thought if this war continued the women would have to labor in the field. Said they ought to take off their hoops and dress for the work.

Mr. LELAND thought it a practical question. If the voman had an object, they would adapt themselves to the requirements.

By request, Mr. Leland recited a beautiful poem, en-

titled "the Poet's Dream."

MRS. STREETER (regular evening lecture) commenced, as is her custom, with a prayer. Her text was, "Comfort ye my people," &c. She spoke of our dutles to aid each other—often repeated the text. Wantaking the preliest off the line and ties to aid each other—often repeated the text. Wanted to aid in "taking the padlock off the lips and throwing away the key." Thought there was good in everything, and that we should be cautious how we render judgment. To do good, and comfort one another, must always be right, yet she thought that the doctrine of "Whatever is, is Right." was pernicious. Thought you could not alve comfort by condemnation doctrine of "Whatever is, is Right." was pernicious. Thought you could not give comfort by condemnation. We should practice what we preach, and teach what is practicable. There were no bigger devils than could be found in human form. No hell but that found in the human conscience. She spoke against the infatuation of affinity-seeking. Referred to the beauties of a true marriage. Said you would notice "those trees clubbed most where the best fruit grows." There were many saidders present, and she closed with good many soldiers present, and she closed with good advice and encouraging words to "Young America." She was much applauded, and an invitation extended by the volunteers for her to address them on next Wedn day afternoon, at three o'clock, on the camp-ground,

Ma. LELAND again (by request) read an original poem, entitled "the Slave Mother's Appeal."

MRS. L. G. BAINS (entranced) took the stand and gave encouraging words to the young soldiers. Bhe was much applicated, and was invited to address the volunteers on the camp-ground, Monday afternoon, at

MR, J. G. STEARNS, an eccentric psychological lecturer, having been a soldier in the Mexican war, wanted to address those present. He spoke of his experiences, and said "a pack of cards was used by the soldiers more than the Bible." His remarks caused much excitement. Mutual and satisfactory explanations were exchanged, and President Jones declared the seasions of this Festival closed, and the audience slowly dispersed.

The house was generally well filled through all the different sessions. Collections were taken up, the proceeds of which were equally divided with the "regliar lecturers" present.

Owing to the stringency of the Orthodox sentiment

in St. Charles, none but Spiritualists or those favorable, were invited to entertain the friends from a distance. As a consequence, the accommodations were not so pleasant in all cases as was desired, and I regretted to pleasant in all cases as was desired, and I regretted to hear some few complaints on that account. President Jones alone furnished lodgings to over forty persons. A generous table was provided by the citizens, in a convenient hall, and was kept standing during the whole three days, free of access to everybody that was an hungered. Thus passed this great social gathering.

[We tender our thanks to Bro. Coonley for his able report. His powers of condensation are remarkable.]

> Written for the Banner of Light. NOT ALL A DREAM.

BY CHARLES P. RICKER. An old man sat by the glowing fire,

Dreaming of scenes in the past, As radiant forms with a golden lyre Stole in at the lattice fast. His face was bright with a pleasant smile,

And his heart beat high with joy, While his leaping pulses told full well That he thought himself a boy. The hours were gay, and his heart was light, While his laugh was hold and free

And bridal hours lent a rainbow bright, He hoped, perpetually. The wine was poured at the marriage feast; And a kiss on the maiden's brow.

As he pressed her to his manly breast.

Betokened their nuptial vow. The bitter tears from the old man's eyes; Like the rain, were falling fast; For his bridge hones and brilliant skips.

Long faded in the past. And he sighed and murmured, "the world is cold; It robbed me of all I love-My light went out like a tale that's told, To shine in the land above."

And the old man had a vivid dream, That shadows through the lattice came, And thought of heaven he'd caught a gleam, To revive his weary frame.

In a listening mood he bowed to hear The brooklike murmuring song, Whose cadences fell on his spirit's ear From the ever radiant throng :-

From the home of love, in the realms above. Where love-light knows no warning, Where the birds age sing in eternal spring. And rainbows know no fading, To a world of care and sorrowing fear Where immortal buds are setting, Has a cloud of light, filled with beings bright, From the shining realm been floating ;

They have heard thee tell, and they know full well. That thy days on earth are closing, And the golden beams that around them gleam, E'en now are thy senses closing. Would you love to dwell where no tougue can tell Of the radiant beauty, rare,

Where stars ever shine, nor the light grows dim : Come then, mortal, welcome here ! The music ceased-and the " silver cord," As the old man smiled, was riven : But the closing strain by him was heard,

As he 'woke from his dream in heaven.

Worcester, Mass., Sept. 3, 1861.

A VALUABLE AND UNMISTAKABLE TRUTH .- Be it known to all feminines, from childhood to old age, that a sunny, happy face, in calico, is more attractive and lovable, than a cloudy and cold one in silk. PAUL PRY.

Affect not the society of your inferior, nor court that of the great. The first will consider you a restraint upon them, and the last as an intruder, or upon sufferance.

THE PAST, PRESENT AND FUTURE OF AMERICA.

A Lecture by Mrs. J. H. Conant, at Aliston Hall, Boston, Sunday Evening, Sopt. 29, 1861.

In the evening, Mrs. Conant prefaced her remaks with an Invocation:

Thou God of bond and free, thou Father of all the vast human family, again we come to thee with offerings to lay upon thy throne. Again, oh Divine Source of Life, we render up thanksgiving unto thee, through the tomb of mortality, and, oh Father, for the darkness of the present we praise thee, as we know it is the barbinger of the light in the future. Oh Lord. our God, need we ask thee to cast off the shackles that bind humanity-to give unto thy sons and daughters a morning of regeneration? Need we ask thee to wipe away the cloud of sorrow from human brows? Need we implore thee to send thy holy messengers to the children of earth? Oh, our Father, we know thou carest for each and every child of thine; and that all alike are joined by mighty cords to thy great heart. We know that each and all must feel thy presence, and give endless thanks unto thee. Oh, our Father, while the earth praises thee unconsciously, we will offer conscious homage unto thee-and thy praise shall endure forever and for-

The lecturess said:

Agreeable to announcement this afternoon, we are to speak upon the "Past, Present and Future of

America-dear America! Thou favored among the nations, what shall we say of thee, save that which is written upon every rock, tree, star?-yea, all things have it written upon them, and, throughout the ages of time and eternity, all things shall bear that inscription which is the glory of our beloved country. Long years before the mind of Columbus had conceived of the existence of a New World, there were those minds unconfined in mortal, who had conceived of a high and holy mission, which should be accomplished on this new and beautiful continent. They had taken cognizance of it, looked at it searchingly, and they beheld a condition of things that was favorable to the spread of truth-favorable to an influx of spirit power. The old world and her children had long been in a condition of spiritual, moral and religious darkness, and the Lord God of all deemed it well to send out messengers of thought to earth, who should proclaim glad tidings of great joy, not only to the little few, but to the myriad of generations that should come after that little few. We say, long ere the clairvoyant mind of Columbus had an existence in mortal, the future destiny of America was conceived and planned.

That spiritual design must be ultimated through material powers, and the messengers of the New Idea knew that some one must be found on whom should be placed the power to traverse the wild, dreary waste of waters beyond all the lines of civilization, to the unknown shores of America. Columbus's great brain was made to throb with the idea of a world beyond the sea. Yet it was a long time before he could persuade himself that he was taking the right step. His guides and friends in spirit had much to do to persuade him. And when his plans were matured, he knew not that those high in power, to whom he must go for ail, would grant that which was so necessary for his further progress. But there was something within him which told him he should not fail, and this same monitor still upheld his spirit when one after another of his comrades gave up in despair, and cheered him on, till his straining eyes beheld the hazy coast of San Salvador. The interior watchword that guided his spirit, was the good of you of to-day-the good of the generations who should profit by his labors throughout coming time. When the mission of Columbus was accomplished, the denizens of the spirit spheres had indeed gained a victory. You will have to wait until you enter the spirit spheres before you can know of the joy of the spirit world at that result.

This company of angels never lost sight of this land of their hopes and aspirations—this land which they had chosen on which to sow the seed spiritual. that would spring up and bear fruit to the honor and glory of God. They never lost sight of this new world, though the old world was shrouded in darkness, civil and religious, through all these ages. Ever and anon the angels whisper of it-and the world starts with wonder. Slowly and surely the angels work, till at length their object is accomplished. But how was that object accomplished? Still and small, but mighty in its results, came the voice to the little few, bidding them leave the shores of the old world, to find a home in the new. Who prompted them to leave their homes of luxury and wealth, to try the unknown wilderness of America? -who but the same band of angels that sent Columbus forth? And when these few earnest souls, who fled from the home of their birth to build the foundation of a nation of freedom, landed on Plymouth Rock, again this band of guardian angels sent up their praises to God for the victory won. Again we say, you can have no conception of the joy of the spirit world, while you are cramped in materiality.

After the angels had gone thus far in establishing the principles of civil and spiritual liberty, they felt their mission was not yet complete, till they made their presence felt to their chosen people, by means of something which the world knows of today, but was hardly prepared to receive then-Modern Spiritualism. It came to them, as it were, wrapped in a cloud, and soon the world was startled by the cry of "Witchcraft," and like the Jews of old, the multitude cried out "Crucify them-crucify the witches." The new world, redeemed as it was from the tyranny of old institutions, was not yet so free from its old garments as to appreciate the good intentions of their unseen guardians, and so the firstborn child of Spirit communion fell a victim to superstition and ignorance. But each and every one of the martyrs wrote their names not only upon the page of history, but each and every article they came in contact with was an instrument of power to them in after years. So the crucifixion of the poor witches of old was only external, but was the means of bringing forth greater good. It was indeed a fatal error your fathers committed in thus rejecting the ministrations of those who had guided them unto the promised land, but there was a great purpose accomplished, even at this, for by the power they left on ... carth then, they were enabled to come in these latter . days with greater force and power. God has led on the great Spiritual army to their purpose, and they will not, cannot fail of its accomplishment.

The influx of spirit-power has more to do with your nation and your national politics, than you can refalize. You cannot tell as well as we can why every . element of your nature, every department of your being, is so strongly called into action.

The crisis has come in religion, and men are be; ism, and from it he goes forth a dweller in a new Church told him was true. He has looked at the dream beside the mighty realities of the new. mage, and worshiped it-not the real God; but now he is becoming strong, and the hidden things of the Father are becoming plain and clear to him.

We have said that Spiritualism had much to do with your politics. When your fathers fought for independence, freedom and liberty, they did well; but you have another fight to do. They fought according to the light of their time; you must fight according to the light of yours, that you may legate to your children a more glorious light than your fathere gave to you. You of to-day demand more light than your fathers did. That which satisfied them, leaves you an hungered. They fought, bled and died, for that which satisfied them, and which has served you well up to this time. In Nature there is a necessity for midnight dews, for piercing winds and dripping showers, as for the warm sunshine and the breath of the zephyr. As a nation likewise, you Lore." require the midnight dews, and the showers, and the Great Eternal, through his ministering angels, is pouring upon you the tribulations you as a nation and a people require. But out of the midnight darkness there shall come a morning of joy, as there always

Mortal minds cannot conceive of the purposes of the Creator, because they are finite. Few, indeed, there are that realize the glorious mission of America. Her genius has never paled, has never slept. They to whom your destiny has been entrusted, are equal to their task, and know well what is necessary

for your progress and happiness. Though it is hard to part with the loved ones who lay down their bodies upon the battle-field, there must be martyrs. Nature, God and the Truth demand it, and some must make the sacrifice. Go when you send them to the battle field, though your ears are pierced with their death-song, oh, feel that it is right, and God has need of the sacrifice, to bring about the glorious morning of peace which you shall live to hail. Know, oh sons of America, that you give not up your fallen defenders to despair, but that they have a little earlier taken to themselves wings to soar into the unknown future; and from that unknown future perhaps they may be more than ever vigilant for and armed for the defence of the right. You know not yet of the glorious flower's growing in spirit-life, with which the immortals will crown those who fall in the struggle for the right and the truth.

Let us tell you that the great God hath need of a Jefferson Davis, else he would never have formed him and called him forth as he has. If there were none to contend against you, where would be your victory; and how would you know your own majesty of strength? The Lord hath need of you all where you are, or else he would not have placed you as you are. He loveth the North as the South. He loveth those who oppose you as well as you. His love extendeth over all of his children, and he chasteneth them because he loveth them. Oh, then, ask not for peace to come among you, till it comes in God's own good time. Jesus must again come upon earth in the form of spirit messengers, in your midst, proclaiming " Peace on Earth and Good Will to Man"-not only to you of this nation, but to all mankind.

Oh, ye children-ye who dwell upon this favored land, lift up your souls in thanksgiving, calling upon God to direct you in the way He wills; and though the waves sometimes sweep over you, remember that He stands at the helm of your bark, and, oh, feel that in His own good time, America-glorious America-shall be guided into a harbor of rest, peace, and glorious reform.

EMMA HARDINGE AT ALLSTON HALL.

reeted the appearance of this favored speaker before them to day. Her subject in the afternoon was the those for disdain. Grand Man of the Universe."

She spoke of the transmutation of man from the lower kingdoms of life into the higher, as a greater mystery than that of the alchymists of old, who essayed to turn basest metals into shining gold. The transmutation of earth into fruit, flowers, and verdure, too, no science can tell the process of. You bethe same heaving throb, forever. The blood through that delicate life existed in lower forms, even drew the particles of which it is composed from the vegetable or mineral spheres of existence. In the soul of the Grand Man we find this sure evidence of transmutation. We find every step of the Grand Man is identical with the characteristic of some kingdom beneath him, and everything finds its glorious prototype in him. We find him the mighty it would only operate on their prejudices, and conmacrocosm of the whole universe.

In the Grand Man, we find five elemental stages through which he passes to the grandeur of his re- so great fools or other matters, they are very wise lationship to God. The first is sensuous-that which teaches it to know its wants and to supply them. It possesses discretion and instinct equal to the ani- class, giving their warrant to set up for their better mal, but no further does it approach, alone, to the intimidation a sort of "rogues' gallery?"

The next element of man's nature, and the next step higher, we shall call man's affectional nature. | men, and therefore ought to be humble enough just Here the sensuous degree is tempered by the affect to keep out of the way. It is said that a wit once tional, and the little child is made to love those who minister to its wants. Affection and sensuousness combine on this plane, without reference to anything the fun out of him; to which the other made answer. higher. Then comes intellectuality—one of the last characteristics of childhood, and the first of manhood. Then comes in order morality, which perfects the intelligent, effectional, sensuous being. But is this all? Is man now complete? Still the great little—has a part; let him choose it, or find it, and mass grope in the shadows, and feed upon the darkity. Sensual man must, perforce, be sensual in his himself, and nobody else at all. primary condition; but at length the sensuality is absorbed by its own action, and he comes up to higher and nobler phases. He sees something of good ple get cured of their conceits by being laughed out outside of himself, and his developing nature sees of them, who would not stand and take argument for new joys and beauties in earth, sky and ocean, till a moment. It is one of the strange perversities of at length he rises to return the filial embraces of his human nature. Few of us can bear ridicule. But God.

the century; it came as a new Minerva, springing stones of ridicule and caricature. is the culmination of man's nature, this Spiritual- the great men being continually at sixes and sevens. itself, must be a powerful nation.

ginning to sunder themselves from that religion kingdom of glory, holding in one hand the key that which was only a cloud or mask of materialism, and unlocks all the mysteries of nature, and in the other to ask "What am I, and what is God?" In the past, the compass that will guide him to newer fields of man has been willing to believe only that which the mystery, where the present will seem less than a

> We are able this week to give barely a skeleton of the ideas Miss Hardinge advanced, without even essaying to clothe them in the gorgeous drapery of words with which she decked them.

In the evening she held the audience's rapt attention for nearly two hours, upon the subject of "Demonology." She treated it in an original way, making Spiritualism the new name for that which was Domonology in those ages when it was criminal to know too much. This lecture was also a continuation of the afternoon discourse, or, rather, an elaboration of some of the ideas advanced in it.

After the lecture, she signified her willingness to answer such questions as might be propounded. which she did to the satisfaction of the audience.

She announced her themes for the coming Sabbath to be "The Philosophy of Sleep," and "Legendary

Banner of Night.

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LITTLE GREAT MEN.

When so many are anxious about what estimate others will put upon them, belittling themselves from what they might be, by this excessive regard for other people's ipse dixits, it would not be a bad idea for them to consider what they really areabout how much they were made for-and after how large a pattern they were cast. John Ruskin, the robust rhetorician, descants well on this point. He says that, generally speaking, the greatness or smallness of a man is determined for him, at his birth, as strictly as it is determined for a fruit, whether it shall be current or an apricot. Education, favorable circumstances, resolution, industry, can do much; in a certain sense, they are everything-that is to say, they determine whether the apricot shall fall in the form of a green bead, blighted by the east wind, and shall be trodden under foot, or whether it shall expand in tender pride, and sweet brightness of golden velvet. But apricot out of currant-great men out of small, did never yet art or effort make; and, in a general way, men have their excellence nearly fixed for them when they are born. A little cramped and frost-bitten on one side, a little cramped and fortune-spotted on the other, they reach, between good and evil chances, such size and taste as generally belong to men of their calibre; and the small An eager and attentive audience of kind friends in their serviceable bunches, the great in their golden isolation-these have no cause for regret, nor

Well and truly said. It is no disgrace to be a small man, provided one was born with only the capacities of a small man. If we all make the best of it, what more can be expected? But when frogs seek to expand to the proportions of oxen, it is not strange that we hear of accidents and explosions, Why should one person imagine that he can be, or hold the pulsations of the ocean's mighty heart, with has a right to be, as great as any other person he sees or hears of? He will find that nature has set the veins, courses forever at its own melody, and limits which he cannot pass. It will, in good time. you know not the delicate keys that usher that mu- occur to him that this world is charming, chiefly besic into life; but there must have been a time when cause of its variety, and not at all because so few men in it manage to be alike. Then these aping notions will be oured. It is high time they were, let the medicine be as bitter as it may.

If it would do any reasonable amount of good, nothing would be easier than to draw a variety of portraits, and full lengths, of small men, for their special profit; but they would care nothing about it; firm them in their habits both of thought and action. Men do not like to be "shown up;" let them be ever and resolute upon this. Besides, by what authority is any one class made police servitors over another

The point is-and that is all there is to it-to make little men understand that they are not great asked a poor peasant what special part he played in the great drama of existence, thinking to have a lit-"I mind my business, sir!" That is all any of us has to do; first, find out to a certainty what our business is, and then follow it out with religious perseverance and industry. For every man-big and then stick to it. In doing simply this, he will not be ness of the past, because they have not attained the in a state of envy at this man, or continually copyultimate of their individualized manhood, spiritual- ing and mimicking that; he will be himself always

Ridicule often effects what arguments and discussion cannot reach; hence some few little great peoif no turflike reason and persuasion will reach Spiritualism has come as the greater teacher of some, then it is well enough for them to try the hard

from the brain of Jove; and the angels ascend and It is not too much to say, that a very large share descend upon it like the ladder of Jacob's dream. It of our social troubles comes from the little men and

And this, in them, is because the little fellows make such mistakes about their own worth and importauce, and try to crowd the bigger ones out of place, of Christ..." The poor ye have with you always." It Once let each pursue his own way uninterruptedly, is the duty of us all to bear that fact in mind. no jostling and scrambling and crowding, and the When the government, through its contracts, is payworld would get on well enough. More than half ing large prices for army cloths manufactured right of what is called ambition, is nothing more than en- here at our home mills, and fortunes are making out vy, because we cannot be what others are, but what of the same, we contend that it is a wicked shame we never were born to be.

either, in simply finding his, or her, own sphere, and ing down the price by threatening to take others astonished, each one of us, to look carefully and see this is what they call patriotism—not to employ such no such great need that we should be always governing, or overlooking, somebody. It is by no means so certain that we are proper servitors of the morals of in the enclosures of others.

An Error Exposed.

One fact, and a very important one, has been made plain by this war with rebellion already: that the vicinity, to relieve the monotony of beach life. A interests of agriculture and commerce, for a great people like ours, are one and identical. It has, for many years, been the pet topic for the leaders of secessionism to barp on, that the agriculturist was be-ing made a tool of the merchant and of the maning made a tool of the merchant and of the manufacturer; that the class of men who throve by exchanging, and so circulating, the commodities held there, in a cottage at the foot of Powow hill. The in surplus by the producer, did so at the expense of only disagreeable thing about the place new is the the producer; that the mercantile class, in a body, were a set of Jews, parasites and cunning adventurists a general nuisance in any community and turists, a general nuisance in any community, and are paid the hardest starvation wages, and the numprone to usurp power as fast as they grew rich by ber of people seeking work makes it impossible for their operations. The Southern demagogues held up the operatives to compel their employers to do them this false idea to the minds of Western farmers with decided success for a long course of years; and they modest enough not to put in any special claims to patriotism on account of their willingness to make fully calculated, when the crisis came which they precipitated, on finding the agricultural region of the great West disinclined to oppose their ambitious schemes, in consequence of their sectional dogma having taken root.

But great indeed was their astonishment, on

learning that the West, in the first place, had no sort of sympathy with their plan to overthrow the mildest and most beneficent government on the face thing like the way in which the extreme South proout-perhaps all the sooner by the aid of the rebellion itself—that never, in the world's history, were the interests of agriculture and commerce more intimately associated and linked together, each helping the other, and neither sufficient to sustain itself peril. Then it was seen of every eye, that if commerce went down temporarily in the stormy conflict, agriculture must suffer in a corresponding degree; that a shock to the one similarly affected the other: most likely to thrive alike, and was, therefore, the one under which they were most secure.

Here is certainly to be found one of the most inallied to man in respect of his material and social interests, and that on the basis of a broad and be neficent organization alone can individuals or com munities hope to prosper. It is plain enough that one person is not to be allowed to have it all his own way, nor another person; but that mutual interests require a mutual disposition to yield, to concede, to arrange; and these practices are merely what we who never paused to measure the true length and breadth of its meaning. Society is a compromise; commerce is a compromise; all arrangements between man and man, whereby each is able to secure o himself more nearly what he desires than he otherwise could, are a compromise. And it is only heat through all human action, even as it would be to permits and wills such a state of things to exist.

Hence, we repeat, the war will have accomplished one good result, if it has not accomplished it already. ties, who might otherwise have suffered themselves to become estranged through the wicked and false arts of the demagogue. It has performed wonders in consolidating and welding together our various populations, with their various interests. To-day, the common heart throbs with one idea; yesterday, it was distracted and divided with its own feelings and prejudices. We think and feel now as one man but lately, we were quarreling one with the other as to who should have the honors, and which section should have the preference. If necessity has brought a grander ulterior good is likely to be produced.

Flour for France.

An investigation by the authorities of France dis closes the fact that that nation is in a sad deficiency in respect to their grain crop this year, which renders it highly necessary to import in large quantities. A French agent some time since was in St. up to anything like a respectable figure. Week before last, there were exported from New York, three millions of dollars worth of grain, against two millions of dollars worth of all exports, in a time of peace. If this is the fact, that a foreign demand for short of total expulsion. the overplus of the great Western granaries is to keep our railways busy and our commerce employed. in spite of the sudden lopping off of the cotton carrying trade and the coastwise trade by our vessels. it shows plainly enough that, by the favor of Provi-

The Poor Always.

We cannot expel from our recollection the words for the dependent operatives in these mills to be com-There is a great deal for a man to do, or a woman, polled to work at low wages, their employers keepliving truly in that sphere over after. We shall be who stand ready to snap up all vacant places. If what a world of work there is for us to do, if we do a word as philanthropy, in connection with it—then but set out to do the right thing by ourselves. There is anybody can be patriotic, and the sentiment is a cheap and mean one.

See what one of the editors of the Springfield Republican (good paper) says on this head, writing others-that we have any right to oversee them. from Amesbury and "all along shore." He had Let us but dig the weeds out of our own garden, and been paying a visit to Salisbury Beach-the same we shall have little enough time to go rooting around place where there was a recent Summer gathering of visitors, and a speech on secession, or rather against it, by Caleb Cushing. Says the writer:

"For visitors to this place from other sections there are many attractive pleasure excursions in the sail up the Merrimae is delightful, and there are Haverbill. The factory village on the Powow, in Amesbury, is worth seeing. John G. Whittier lives money out of the government and their employees at the same time."

That is the way some men make fortunes, and when they have made them, they sit down and tell those who are to come after them what great sacrifices we made in our days for the perpetuation of free government, little thinking, either, of the fact that, but for social stability, their fortunes would be of little worth to them. If ever the poor operative was enof the earth: in the next, did not see the danger titled to the kindest care of those employing his valwith which its great interest was threatened in any-uable services, it is now. Now is the time to show that we are all patriots - and not that the many are fess to see it; and, in the next, has suddenly found born to do the work and make the sacrifices, while a select few are to be privileged to get rich by their labors and lord it over them.

Priests to People.

All our readers remember very well what Garibalalone. When the cowardly cannon that encircled di said of the system of Popery..." In the midst of Sumter echoed across the length and breadth of the Italy, at its very heart, there is a cancer called continent, it became plain in an instant that if one Popery an impostor called Popery. Its smile is the of these two great national interests was placed in smile of Satan." In Italy, the proportion of priests jeopardy, the other was likewise. Men sprang to to people is astonishing. Umbria contains a popuarms in the West, as well as in the East, eager for lation of 493,829 souls. The number of male conthe rescue of the government from its imminent vents in the province is 220; of female, 121. These are peopled by 2,801 nuns and 2,388 monks; in all 5,189. This multitude may be thus classified: Endowed (possidenti-i. e., possessing or having a right to acquire property) monks, 936; nuns, 2,672; menthat the farmer was indeed a close brother to the dicant friars, 1,452; nuns, 129. The value of lands merchant, and the merchant to the farmer. It was and houses occupied by both sexes of these coclesiasapparent that this government, in its single aim to tical scourges amounts to \$8,266,750. In some dispreserve the peace, and give every one the best tricts of Umbria the property held by ecclesiastics hance possible for the improvement of his condi- in mortmain amounts to a quarter of the whole protion, was just the one under which all interests were prictorship; in others to a half. There are fifteen bishops and archbishops in Umbria, or one to every 32,800 inhabitants. If all Italy were blessed with a proportional ecclesiasticism, it would have 780 bishexpressive lessons of this age and generation. We ops, 124,000 monks, and 145,600 nuns. In France are taught, by every changing circumstance and there are but 80 bishops, or one to every 460,000 every imaginable consideration, that man is nearly souls. If Umbria were provided like France, she

Rich Poor People.

There are such, and we have seen them. They are, in our judgment, the profoundest philosophers and the happiest fellows on the planet. We have been in the modest houses of those who never were and never will be over-supplied with the wealth of are acoustomed to term Compromise, however odious this world, and there witnessed what wealth could that same word may have become, of late, to many never buy-scenes of happiness that were real, because they grew out of contented and disciplined hearts. It is easy enough to be rich-misfortunes excepted. Let a person elevate his thoughts, developing the intellectual and spiritual parts more than the qualities that have to do with nothing but material and earthly existence, and he will be astonished and ignorance to cry out against this law that runs to find what a shrinkage his income is easily capable of undergoing. He will find that he is obliged subject to criticism the decree of Heaven, which both to labor for others less, while he can do for himself yet more and more. There is many a man, intelligent and refined, who dwells in apartments of moderate dimensions, yet gets vastly more happiness out It has brought together people of wide-apart locali- of existence than any millionaire. It makes a great difference whether one is comfortably situated, and with slender means at that, or is perfectly wretched with the care of his accumulated means in the shape of stocks and bonds.

Of Jealousy.

It is passing strange what makes men of the same calling and profession quarrel so. But they all do it. not excepting any one profession in the list. The ministers quarrel-oh, sir I you need n't pretend to say they do n't -and are jealous of one another, and us closer together, it will be through necessity that go off and say sour and bilious things about one another, and very frequently refuse to recognise one another upon the streets. And the lawyers disagree, as everybody who ever went into a court-room must know all about for himself. Authors look wofully askance at one another on public occasions, and seem to feel that the next worst thing to not being praised themselves, is to hear their more fortunate or more gifted brethren spoken a little well about. And it Petersburg, purchasing wheat; and, at the present happens, unfortunately, to be so through the whole time, French purchases in this country-in New list. Jealousy is a strange quality, if you may call York and Chicago—are the only ones who keep grain it that; perhaps it is only a disease, in aggravated form, of some naturally healthy faculty, or set of faculties. It acts the complete tyrant, however, and will not let its subject, already bound hand and foot, have peace by himself and for himself on any terms

The Great Eastern.

This leviathan steamer was saved, it appears, by -the ingenuity and address of one of the passengers Mr. Hamilton Towle, of Boston. She received damage dence, this gigantic rebellion is not going to ruin us to her rudder, and this gentleman rigged some tempoall, as was threatened, but that, while the great West rary gearing which carried her back to Queenstown produces grain to feed the world, the North, even by in safety. The New York Herald, in speaking of her unlucky history, calls her the "great mismanaged."

It says it is somewhat singular that for every voy- whom our influence extends, nearer to a rational age she has had a new commander. No wonder, conception of Delty. L. C. Bowles, Publisher, 217 therefore, that with such a grovious system of mis- Washington street, Boston. management she was found wanting in the hour of danger. The putting back to port is, of course, a particularly valuable number, containing two colored matter of minor consequence, as the best steamers in engravings of spirit drawings through the mediumthe British and American trade have done the same. ship of Mrs. E. J. French, of New York city-engray. But we trust that the example of the Great Eastern, ed, too, in a fine style of art. These pictures belong viewed in all its aspects, is one which will make her to a series of papers written by Mr. B. Coleman, on owners and builders more careful, both in management and workmanship, for the future, and, at the same time, convince the public that she is none the less a success because she has met with reverses.

How Do You Employ Them?

Your talents. They are a gift, be they large or small. They were not such as you selected for yourself, good friend, but just such as you were endowed with. What do you suppose they were given you for? To let them lie idle and rust? To make a vain valor, and of integrity. I see the venerable apostle show of, that less fortunate ones might feel inferior of Temperance, whose muse is equally plantive in and secondary and unhappy in your presence? Or were they bestowed, firstly and chiefly, for your own otism-who loves liberty in his old ago with all the happiness, to aid you in growing and progressing, to enthusiasm of boyhood, and finds his youth renewed help you up and out of undesirable conditions? Was not this the very end had in view, when the gift was I see the venerable Pierpont in your staff. I know made?

Some persons have an aim; more go along without any. Of those aims, not all are worthy of the characters that form them. But better so, for the individual development, than to have no aim at all. Better, of course, grow even a little, than not at all. sort of general supervision of the sanitary condition Besides, aims take new shapes in time, and lead to results very different from the original expectations, On this account it is best to direct the attention to something, let it be even trifling. Nobody knows what trifles lead to at last.

Why give way to despondency, and argue that because you have got along pretty well into life there is no chance for improvement? It is a false plea, and robs you of your right every time you make it. It is never too late to begin. Life does not consist in | Hon. Charles Sumner. This lecture will be followed years. If you have never yet felt the grand impuls- on consecutive Tuesday evenings, by others from the es of internal growth and the throbs of increasing following named gentlemen, in order :- Jacob M. power, the years have nothing to do with it; you have yet your beginning to make. Begin now: at ouce; right here; even among the most discouraging orick Douglass, Ezra H. Heywood, Edwin H. Chapin, circumstances. The very beginning you make will soon bring about a change in those circumstances, not gladly give the price of a ticket to be talked to No man knows what he can do till he tries. No tal- an hour each week by such men as these? It is but ents, however humble, are below the reach of improvement. Their possessor oftentimes looks back and beholds his progress with actual wonder. These the Committee, Messrs. Fred. H. Henshaw, A. B. Dalittle experiences of growth and accumulation serve vies and S. B. Stebbins. as the intensest stimulus to the human soul. Well is it they are so freely given us. We should fall down and die of pure inanity, unless some incentive without limit our own power and happiness.

Necessity a Friend.

would be good luck, and we should never fail to make something out of what is generally called'dis. aster. These times have compelled many persons to become economical in their habitual expenses; economy leads to temperance; temperance to good hours dense our correspondence. and sound digestion; and these, again, to clear consciences and much actual happiness. Our people from Mrs. Ann E. Porter, dated Springfield, Vt., Aug. have not dissipated at the watering places as much | 27, in which she stated she should in a few days as is their wont, because they did n't have the money leave for Zanesville, Ohio. But as we have received to do it with; and as a consequence, they are returning to our larger cities from their usual summer ab- place, some time since, a letter would be more likely sence, much improved in health and habits, and altogether more sensible in their ways of thinking.

The New York Herald says-" Mothers and daughand rural hotels, and cottages in Vermont, Pennsyl- ready. vania, New Jersey and such like tranquil and pastoral regions, where trout fishing is about the most exciting event of the day. They return to town, for the most part, not after months of extravagant live tion. If it were only necessary to live, that would ing, but after experiencing the luxury of homely be a consolatory and encouraging reflection. But to fare and moderate prices. This has been forced upon live with peace, to live with dignity, to live with many in consequence of the general depression of business and scarcity of money; but the general re- your habits, your aspirations-and this in the persult is good, and if the war will only cause our to potual companionship of a person to whom you have ple to continue the practice of wholesome thrift, it will not have been without its uses. Extravagant dignity, to cripple your freedom, to jar on each expenditure and love of show had become a vulgar passion with us, owing to the general prosperity of the country, and there was hardly a limit to the extent to which this species of snobbishness was carried. It is to be hoped that when the war is over, we shall not lose sight of the salutary lesson we are receiving and relapse into the old style, which has earned for a class the title of " codfish aristocracy," but control our domestic affairs by a higher standard of taste, and in this have the willing support of the

Music in Churches.

It cannot be denied that music-if it be good music-is a wonderful proselyter. The managers of the church have understood that, since the Popes began to erect and adorn their great churches and cathe- showing how Doctors Webster and Parkman and drals. On entering a place of worship, a soul with | Old Zack' were subdued, they would have carried any degree of sensibility is exalted to a wonderful a greater air of truth." So you see that the same degree, it saluted by the swelling volumes of musical objection has occurred to me that has to you. I sound from the organ. How grandly they roll from know nothing of any statements of Mr. A. J. Davis, point to point along the roof, as if seeking exit to the heavens! How profoundly is the sentiment excited, as it is thus made to take in a meaning to worship, and the forms of worship, that might in no other way be suggested.

The world is much affected by shows and sounds, and always will be. The outward objects of nature ask my aid and advice. For the former you have seem to be true responses to the silent aspirations of the heart, and the thoughts therein implanted. A the medium, and therefore I cannot render you the church without music of some kind cannot prosper. aid you seek, as, unfortunately for the cause, she and Set up a good organ, and place before it an excellent choir, and its aisles will soon be filled with eager form. But the advice I will give you, " without monpow-seekers. Those who "get up" congregations understand this, and act upon it accordingly.

Book Notices.

is the representative of liberal Christianity, though | means, that they are provided with fuel, food and barred into no particular faith or sect. Its editors, raiment. To be more specific: I do not know your however, are Unitarians-Revs. E.H. Sears and Ru- | means, but if you can spare fifty dollars without sefus Ellis-and we know of few men in the church riously imparing your means to pay your debts, and whose minds are more judiciously eclectic than theirs. appropriate it to the aiding of these poor, traduced, We shall gladly welcome your monthly visits, rever- and slandered instruments for propagating the beauend friends, and though we are laboring in different tiful truth of spirit communion, I think that the fields, we trust we shall both be true to the purpose evil spirits that now disturb your repose, will flee we have before us-that of "strengthening the prin- from you as vermin do, where there is nothing left ciples of a practical, renewing and cheerful faith, and for them to feed upon. I shall, at a future time, give by a devout spirit and sympathy with all truly hu- the dialogues referred to. mane movements of the times," bring those over | East Cambridge, Oct. 10, 1861 (Box 95).

THE LONDON SPIRITUAL MAGAZINE for October, is a "Spiritualism in America." There is also a letter from William Howitt in this number, and an interesting and lengthy sketch of our co-laborer of the Herald of Progress-Mr. A. J. Davis.

Personal.

Rev. Dr. Bellows thus referred to Col. Wilson's chaplain, at the entertainment at the Fifth Avenue Hotel, in New York, on Wednesday: "Colonel-I am happy to see you supported by men of experience, of the airs of Palestine, and herolo in the airs of patriby the ardor of his unsleeping devotion to humanity. that his prayers will not quench the smoking flax of your wadding, or his songs beguile you of one sinew of warlike energy and strength."

We are informed that the Hon. Robert Dale Owen has been authorized by the Government to take a of our troops in Maryland and Eastern Virginia, and to incur any necessary expense in providing properly for the sick and wounded.

The Fraternity Lectures.

The "Fraternity" of the late Rev. Theodore Parker's Society have announced their fourth annual course of lectures, to commence at the Tremont Temple on Friday evening, Oct. 18, with an address from Manning, Geo. Wm. Curtis, T. W. Higginson, R. W. Emerson, Wm. R. Alger, Henry Ward Beecher, Fred-Wm. S. Studley, and Wendell Phillips. Who would justice to say that the community owe the perfectness of these arrangements to the executive skill of

To Correspondents.

BROTHER "VINDEX," we appreciate the Interest could be all the while applied to our faculties, de- you take in the Bannen, but you must not think we manding their development and thereby increasing intentionally slight you on account of the non-appearance of your correspondence. We are completely "crippled" in this respect for space. We intend to do the best we can for all our correspon-We never need grumble so about hard times; if dents, however. When we grow larger, as we cerwe made the best use of things, even the worst luck tainly shall-we mean the BANNER-we shall have room enough to print everything worth printing. Our experience teaches us that we can expand easier than curtail-that is, give a greater variety of matter with less brain labor than when we have to con-

C. E. E. M., New HAVEN, Ct .-- We received a note no answer to a note addressed to her at the latter to reach her at Springfield, we think.

TRUTH AND JUSTICE.—We do not insert anonymous communications; and we decidedly object to pubters do not come to us as formerly, fresh from water. lishing advertisements gratuitously. We have sufing-place dissipation, but from quiet farming houses fered too much by this method of doing business al-

> BULWER ON MARRIAGE. - From "My Novel." -Most men marry, and most men survive the operafreedom, to live in harmony with your thoughts, given the power to wound your peace, to assail your thought and each habit, and bring you down to the meanest details of earth, when you invite her, poor soul, to soar to the spheres—that makes the To Be or Not To Be, which is the question.

> A Leavenworth paper says it has information to the effect that one hundred slaves leave Missouri every day for Kansas. At this rate, should this rebellion hold on for a year or so, it will need no eman. cipation proclamation to make Missouri a free State.

To W. B., Box 248, P. O., New York.

DEAR SIR AND BROTHER-I have yours of yesterday. In a letter to a friend of 8th I asked, "Do n't you think that I contracted too much from the original sent you? I think if I had given the dialogues. "that Parkman met Webster when he left the form. and conversed with and led him away," nor does it disturb me. I give what I receive; and it must be taken for what it is worth.

You are, it seems, beset with spirits that disturb your own, and the peace of your family; and you not sent me a postage stamp, nor any means to pay her family have the natural wants of others in the ey or without price," is this: Have more faithpray earnestly that God will give you happier thoughts, and not suffer you to be led into temptation. Do not visit the mediums in your present ex-THE MONTHLY RELIGIOUS MAGAZINE. - This monthly cited condition, but see to it, to a fair extent of your PAUL PRY.

ALL SORTS OF PARAGRAPHS.

Part of the manuscripts of a tale, entitled " Nona, THE Success, by Cleaves Durand" may be had by the light in adulation; and, as this is not what they reperson who left it at this office, on application to the ceive from sincere friends, they rarely have sincere

BROTHER TUTTLE'S ESSAY IS again crowded out.

A message from General Lyon will be found on our sixth page. We also call attention to the message headed "The Second Death." It will give the reader ideas upon the subject that can be derived from no other source. It truly says-" The past has given but a limited knowledge of the spiritworld; but the glorious present, the morning of the MEDICAL TREATMENT-NUTRITIVE PRINCIPLE. millenium, marked as it is by the coming back of the spirits of the departed, laden with the wisdom of two spheres, has thrown a newer light upon the condition of the departed than you have yet received."

The address of Charles II. Brainard, delivered at Allston Hall, on the anniversary of the birth-day of Theodore Parker, occupies a large space on our second page.

See second page for a lecture by Mrs. Cora L. V. Hatch, on "Our Present Struggle-Its Moral and Physical Aspects."

We regret to see, as one of the "signs of the times," that our friends of the Investigator have been obliged to reduce the size of their Journal, because of the financial pressure, we suppose. But we know friends
Seaver and Mendum well enough to know that they
will make up in quality what they will lack in quantity. The Investigator has always been one of the
sent by mall, \$2.

MRS. B. K. LITTLE,
The MRS. B. K. LITTLE,

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Th tity. The Investigator has always been one of the best allies of Spiritualism, inasmuch as no organ bas done more to break off the prison shells of old theology, and let human souls out into the light of freedom, where they could choose between a religion that takes a firm and tangible hold upon immortality, and a doctrine made up of negatives merely, like that of philosophic atheism. Go on, brothers, in the path your God has laid out for you; for we know humanity has need of us all, and there is no high and no low, so long as we stay where nature has placed

We love fun, and we like to give all sides a hearing and so we may print a little satirical poem in our next. Digby advises us to do so by all means. Nous verrons, as old Father Ritchie used to say.

The following is a copy of an advertisement which appeared in a country paper : " Made their escape, and varied practice, it is eafe to assert that there have been a husband's affections. They disappeared immediately on seeing his wife with her hands and face un most economical, as well as the speedlest and washed at breakfast."

CHEAP BABIES.—In China, now, you can buy a dozen Chinese babies of their mothers for \$2.

Our Grain Chor .- It is estimated that England will need 61,000,000 and France 80,000,000 bushels of grain during the ensuing nine months. This fact will ensure the balance of trade in favor of the United cres, Ulders, and Tumors. States for a year to come. We shall keep all the specie we get from California, besides hav & large a lock of hair, a return postage stamp, and their address receipts from Europe.

EFFORT AND SUCCESS. However you view creation's plan. You find this maxim true: There's naught impossible to man That man resolves to do.

Parents, never pull children's cars for offences committed by them, no matter how aggravating the offences may be. Many a child has been made permanently deaf from this habit of parents. A cor respondent informs us that a father has made three beautiful daughters entirely deaf by lifting them up by their ears for trivial offences.

ENGLISH LIBERALITY .- The London Post, Palmerston's organ, says that the arrangement by which England, France and Spain are to occupy the Mexioan ports, and take half the revenues and allow Mexico to retain the other half, is " liberal towards Mex-

FLOWERS. Mountain blossoms, shining blossoms, Do ye teach us to be glad. When no summer can be had, Blooming in our inward bosoms? Ye whom God preservoth still,
Set as lights upon a hill,
Tokens to the wintry earth that beguty liveth still!

THE REDEL SPY SYSTEM -A letter from Kentucky says: "Last evening a party of four Union men direct from Mumfordsville, the present headquarters of the rebels on Green river, arrived at our camp with information that really astonished us. They tell us that the rebels have a line of spies-persons who have taken the oath-from Gen. Sherman's headquarters direct to their own General at Mumfords ville. He says that their cavalry scouts venture up as far as Upton's after nightfall, and obtain what in formation they want and return unmolested.'

A free press is the beginning of a free government as a tavern, a blacksmith shop, and a lawyer are the beginning of a village.

A CONSTANT BLESSING. How bountiful, how wonderful Thou art, sweet Air!
And yet, albeit thine odors lie On every gust that mocks the eye, We pass thy gentle blessings by Without a care.—[Barry Cornwall.

In Russia, monks and bishops cannot marry, but simple priests may. A priest, however, when his wife dies, must not marry a second time; and hence the Russian proverb-" Happy as a priest's wife,"

The New Bedford Mercury states that Mrs. Samuel A. Frazer, of Duxbury, is now engaged in knitting stockings for the soldiers in our army. She was employed eighty-five years ago in knitting stockings for the soldiers of the revolution. She is now ninetytwo years of age.

On the flag of the Wisconsin Regiment, commanded by Col. Payne, it is designed to have inscribed after every battle the names of the five men of every class and rank who may have distinguished themselves in the fight-the standard, at the close of the war, to be deposited in the hall of the State Legisla-

A wife at thirteen-a divorce at fifteen-a suicide at eighteen—is the brief but significant history of a young woman who took strychnine last week in Bleeker street, New York, and so prematurely ended her mortal existence.

ASTRONOMICAL INSECTS .- At one of the late meetings of the British Association, a philosopher read a paper "On Geometrical Nets in Space." Another delivered a lecture on the habits of spiders, of which insects a well known variety is accustomed to make geometric nets in any convenient space between twigs or in palings. Are the geometrical nets which exist in absolute space constructed by any spiders which in absolute space constructed by any spiders which exist there, and are those spiders as big as the scorpion in the zodiae?

NY A. P. M'COMBS. A Pampblet of twenty-four pages, containing clear and lucid arguments in support of the ALL RIGHT doctrine, and a perfect overthrow of the claims in a pampblet entitled, "In Is n' ALL RIGHT."

For sale at the Banner of Light Bookstore, 158 Washing-pion in the zodiae? geometric nets in any convenient space between twigs

Multitudes, like monarchs, will not always bear the truth; and multitudes, like monarchs, will seldom hear it. Both monarchs and multitudes defrienda.

A man's want of conversation generally arises The reader shall have the pleasure of its perusal in from his supposing that his mind is like Fortunatus's purse, and will always furnish him without his putting anything into it.

> 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.

> REPUBLIA THE ATTACK THE ANALYSE THAT HE AS A LERED G. HALL, M. D., PROFESSOR OF PRIVETOLOGY, 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 porson or by letter, from any part of the contry. 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 C.

MRS. J. S. FORREST. PRACTICAL, MAGNETIC AND CLAIRVOYANT PHYSICIAN,

12 OSBORN PLACE, BOSTON, NO. 12 UBBORN FLAGE, BUSTON,

INTHERE sho is prepared to treat Diseases of a Chronic
Uniture, by the laying on of hands. All those afflicted
in body, or mind, will do well to test her mode of treatment,
as she has never been known to fall in glving relief, if not a
permanent cure, which can be testified to by many in Boston
and vicinity.

Oct. 19.

LET THE AFFLICTED READ!

THE ORIGIN AND CURE OF DISEASE.

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

The Power to Remove Disease! It is one of the most important developments of the times that this power 18 KNOWN AND 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 moment, before the patient utters a word.

IN OVER FIFTEEN THOUSAND CASES which have come under the Doctor's care, during his long more than NINETY-FIVE PER CENT. HEALED. These are facts worthy the attention of these who are seeking the

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

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

The Doctor gives particular attention to the cure of Can Those who desire examinations will please enclose, \$1,00

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,

4w Oct. 5. BOOKSELLERS' AND NEWS-VENDERS' AGENCY

ROSS & TOUSEY.

121 Nassau Street, New York, General Agents for the BANNER OF LIGHT, Would respectfully invite the attention of Booksellers, Dealers in Cheap Publications, and Periodicals, to their unequal-

led facilities for packing and forwarding everything in their line to all parts of the Union, with the utmost promptitude and dispatch. Orders solicited. ORGAN FOR BALE.

SUITABLE for a small church, vestry, hall or parior, in good order, and will be sold low. Inquire at Plympton's, 344 Washington street, where it can be seen. If July 27.

Books. New

JUST PUBLISHED. SECOND EDITION OF FALSE AND TRUE MARRIAGE, BY MRS. H. F. M. BROWN, with the addition of "Mrs.
Gurney's Letter." Frice, 10 cents, post paid. \$8 per hundred. All orders should be sent to
Oct. 19. Sm H. F. M. BROWN,
Oleveland, Ohio.

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 Infidols," embodying thirty important Questions to the Olergy; also, forty Close Questions to the Doctors of Divinity, by Zepa; a curious and interesting work, cutified, Le Brun, and much other matter, both ampaint and instructive.

ing work, entitled, Le Baux, and much other matter, both amusing and instructive.

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

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

error grapple.

The "Fyc-Opener" should be in the hands of all who desire to think for themselves,
Frice, 40 cents, postpaid. The trade furnished on liberal
terms. For sale at the BANNER OF LIGHT BOOKSTORE, 158
Washington st., Boston.

Essays on Various Subjects,

INTENDED to elucidate the Causes of the Changes comIng. upon all the Earth at the present time; and the Nature of the Calamittes that are so rapidly approaching, &c.,
by Joshua, Cuvier, Franklin, Washington, Paine, &c., given
through a lady, who wrote "Communications," and "Eurther Communications from the World of Spirits."

This Note of Courts were a When earth to mail 10 cents, the col-Price 50 cents, paper. When sent by mail 10 cents in ad-

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

Price 80 cents in cloth—10 cents addition for postago, when

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

The Rights of Man, by George Fox, given through a lady. The above works are for sale at the BANNER OF LIGHT BOOKSTORE, No. 158 Washington street, Boston, Mass. Oct. 5

BOOKS. BOUKS.

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

Also—MEDICINES that have been prepared by Mrs. Massu, and those prepared by Mrs. Merter.

There being a CIRCULATING LIBRARY attached to this establishment, many of the above books can be hired on reasonable terms.

Orders promptly answered.

"WHATEVER IS, IS RIGHT" VINDICATED.

DERMATOLOGY!

DR. B. C. PERRY.

DERMATOLOGIST,

OFFICE

29 WINTER STREET. BOSTON,

TREATS SUCCESSFULLY

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

Dr. Parax would respectfully inform the citizens of Boston and vicinity, that, having practiced for the past eight months in Boston with the most gratifying success, the question of his ability to cure Diseases of the Scalp, restore lost Hair, and stay Blanching, is no longer a matter of speculation, but a fixed fact, as the Testimonials he will offer can attest beyond the possibility of a doubt. The question often asked, "What Boston references have

you?" is satisfactorily answered. Dr. Porry 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 med-

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 o' the Scalp, Less of Hair, and Premature Whitening, both theoretically and practically, and the universal success that has attended his efforts wherever he has practiced he feels confident in saying that he can treat successfully all Diseases of the Scalp, Loss of Hair, and Premature Whitening.

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

BOSTON TESTIMONIALS.

BOSTON, June, 1861. DE. B. C. PERRY-Dear Sir :- In reply to the many inquirles respecting the success of your system of Trenting 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.

A. A. KEEN, Professor Tufts College. JOSIAH A. BROADHEAD, residence, Pavillon, Tremont st. WM, HAMLET, Ed. M. & M. Magazine, Boston.

A. A. ALDEN, Boston Post Office, residence 61 Indiana Place. L. A. PRATT, Noprse, Mason, & Co's Agricultural Warerooms, Quincy Hall. J. D. MORTON, 107 Btate street.

E. H. BRAINARD, Carriage Maker, South Beston. B. B. CHANEY. . W. FREEMAN, Proprietor Tri-Mountain House, 845 Han-

over street. J. J. ANDERSON, Plano Maker, 289 Cambridge street, corner Charles. JOSEPH T. BROWN, Apothecary, corner Bedford and Wash-

ington streets. C. C. BROOKS, Granite Bank, 86 State street, residence 50 Union Park.

W. S. BAKER, Arch street. J. E. ROUNSVILLE, 80 State street. OLIVER H. HAY, Charlestown.

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

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

A. H. STOWELL Fourth Street Baptist Church, Boston.

From W. S. Whitney, firm of Winsor & Whitney, No. 18 Commercial Wharf. BOSTON, May 28, 1861.

Dr. R. C. PERRY-Dear Bir :- I wish to state to those who are losing, their hair from any discuses of the scalp, that my hair had fallon off to such an extent that the top of my head had become nearly bald, and in the meantime my head was incessantly covered with a heavy sourf; but since receiving your treatment my head has become as healthy as ever, and a new growth of thick hair is fast supplying the place of that which was lost. Respectfully yours.

WM. S. WHITNEY, 13 Commercial Wharf.

From the Rev. John T. Sargent. Boston, Juno 24, 1861. I cheerfully add my own to the many other testimonials as to the efficacy of Dr. Perry's method of treating capillary diseases. In many other cases besides mine, which was an aggravated one. I have witnessed the skill and success with which he has arrested the tondency to premature blanching, JOHN T. BARGENT. and even loss of the hair.

No. 70 Daver street.

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

Boston, June 18, 1861. DR. B. C. PERRY-Dear Sir:-For some eighteen years I have been greatly troubled with dandruff; during all that time it has been a constant and daily source of aunoyance 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-dressors, and was nothing better, but rather grew worse; and always, in a few hours after being thoroughly champooed, my head would be in as bad condition as before.

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

From Joseph W. Dickinson of the firm of Palmer & Dickinson, (clothing.) 91 Devonshire street. Boston, July 8, 1861.

Dr. B. C. Perry-Fir:-Knowing that a large number of poople are in some way afflicted with diseased scales, which requently 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 neatment for such diseases, because of the effectual cure of a disagreeable cruption on my head which had annoyed me or months; and I attribute its present healthy condition solely to your professional skill.

From Albert F. Chandler, Commission Merchant, residence 38 Chester Park

Boston, July, 1881. 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 extema of the head, which, for several years had resisted the

efforts of the best medical skill that I could obtain. Hoping this testimonial of your ability to successfully treat aggravated cases will induce the afflicted to secure your service, I remain Yours respectfully, A.F. CHANDLER.
Oct. 5.

The Messenger.

Hach message in this department of the Bannan we claim was spoken by the spirit whose name it bears, through Mns. J. H. Coman, 'chile 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-

as tasts of spirit communion to those friends who may recognize them.
We hope 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 yinix beings. We believe the public should know of the spirit-world as it is—should learn that there is evil as well as good in it.
We ask the reader to receive no dectrine putforth by spirits in these columns that does not comport with his reason. Each expresses so much of truth as he perceives—ne more.

MESSAGES TO BE PUBLISHED.

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

Thursday, Sept. 5.—Invocation; "Is the death of the mortal body a necessity, and if so, why?" Edward B. Richards, Bristol, Conn.; Bilas Walti, Boston; Mary Murray Boston. Monday, Sept. 9.—Invocation; "Progress of Infants;" Sambel Kimball, Derry, N. H.; Henry T. Harris, Carrolton Ala.;

Monday, S.p.t. 9.—Invocation; "Progress of Infants;" samuel Kimball, Derry, N. H.; Henry T. Harris, Carrolton Ala.; Ida Main, Brooklyn, N. Y.; Tuedday, S.p.t. 10.—"What is the Philosophy of Prophecy?" Daulel Meagher, Liverpool, Eng.; Frances Isadore Staples, Princeton, N. J.; Johnson Pierce, liquor dealer, New York. Thursday, S.p.t. 12.—Invocation; "Whatever Is, is right;" Joe Forbush, Wells, Me.; Alfred Rundlett, to his brother James, Porismouth, N. H.; Busan Brown, Lowell; Caleb Fronch, Sanbornton, N. H.

Monday, S.p.t. 23.—Invocation: Questions and Answers; Harriet Page, Boston; J. Madlson Page, Now York.
Tuesday, S.p.t. 24.—Invocation; "How is the spirit improved by being brought in contact with earth?" Patrick McGinnis, Washington Villago; Addic Wilson, Augusta Maino.

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

Tuesday, Oct. 1.—Invocation; "Memory and its laws in a Spritual state?" Jessie Cook, Troy, N. Y., and Harriot Page, East Cambridge, Mass.; ack Collins, N. Y. Zouaves; Chns.

Walker.

Thursday, Oct. 3.—Invocation; "Are the accounts in the Thursday, Oct. 3.—Invocation; "Are the accounts in the Scriptures of Translation true—or did ever any one depart this life by any other process than the death of the body?" Simeon Comer, Belfast, Me.; Naney Bullard, Medford, N. H.; Maria Thompson, San Francisco, Cal.; Augusta Waiton. Monday, Oct. 7.—Invocation; Marriage Affinity; Obstacle of unbellef; James H. Davis, to his tather; Isaac Herrick, Cincinnatt; Emily Shoroy, Kennebunkport, Mo.; Little Ida Carter, Canton. Mass.

Ida Carter, Canton, Mass.

Tuesday, Oct. 8.—Invocation; "Come unto me, and I will give you rest?" Thomas Holly, East Boston; Ann Maguire, Boston; Marietta Barrott, New Haven, Conn.; Edward Hobbs.

Our Circles.

The circles at which these communications are given, are held at the BANNER OF LIGHT OFFICE, No. 158 WASHINGTON STREET, ROOM No. 8, (up stairs,) every Monday, Tuesday and Thursday afternoon, and are free to the public. The doors are closed precisely at three o'clock, and none are admitted after that time.

James H. Davis, to Jefferson Davis.

Yes, I can speak. I've a message to my father. My name is James H. Davis. He is not here sirin Virginia. I left your earth too young to think of evil or of good. I was most four years old when I left earth. I am one of my father's guardian spirits, and wish to warn him; but they told me after I came here that I was too late. Will you send my message to my father? Tell him not to leave Richmond for four weeks, for if he does, he dies—he comes to me. Will you tell him? Jefferson Davis is my father.

I have been from earth most twelve years. He will be assassinated! If he comes to us by violence, he will be exceedingly unhappy. If he comes by disease, he will not be so unhappy. We would not have him come to us as we see he must if he leaves Richmond within three weeks. Tell him so. I'll never trouble you again, if you will. Oct. 7.

Invocation.

Oh, thou who has created everything-thou who art the Source of all life-our Father and our Mother, to thee again we come. We find thee ever dwelling in the midst of the shadow and also in the sunbeam. In hell thou hast taken up thy abode, and in heaven there thou art also. Everywhere in Nature we find thee—around, above, beneath us, and within us. Thy love sustains us. Thy mighty power is always around us, shielding us from all evil, and drawing us continually nearer and nearer unto thee.

Need we ask thee to bestow thy blessing upon us?

Need we ask thee to bless those nations in commo-tion and discord? No; for every hour conveys a blessing, and every moment of time is fraught with some glorious gift dropped from thy hand; and for this condition of things we can but offer our soul's We know thou wilt receive it. thou hast formed us in thy image-called us into being by thy great law-drawn every function of our nature in accordance with thy will.

Oh, Father, as the sun worships thee, so we, Great Creative Spirit, give unto thee that worship that comes from the inmost depths of our being; and as it is wafted up to thee, we are made to feel that thou hast done all things in wisdom, and thus we know

Indian Spirits and our War. We are now ready to hear and answer what ones-

tions may be propounded to us. The following was read :

"Does not the red man's spirit possess more power to

day over this continent than the white man's, in the manner of this warfare—such as the concealed battery, the ambuscade of musketry, cruelty to foes, hitherto unknown among civilized nations - and if so, for what purpose?" The sons of America in the past have dealt un-

justly with the red man; and so sure as day follows night, and night follows day, so sure there must be a time of retribution. Each and all must receive their natural allowance; if they do not receive it at one time, they surely must at another.

When your forefathers first planted foot upon American soil, instead of looking up to and obeying the natural God, they obeyed the unnatural God and there are certain seeds which they planted upon the American continent, that you of to day reap the fruits of. They came with their souls fully freighted with selfishness and bigotry, and because of this unnatural condition of things, their descendants reap the long hoarded reward of vengeance from those they wronged. They wished to become possessed of the soil upon which they landed as easily as possible, and that, too, without rendering back a just equivalent. "How can we get possession of so much of their land?" was a question often asked among themselves. "How shall we extinguish the red man? How shall we bargain with him? We will give him this toy and that toy, and in the simplicity of his nature, we will receive in return for them something of value. We will take his lands-his broad hunting-grounds, and give for them "a mere song." knew not how their injustice to the wild children of the forest was hoarded up in the hearts of that race, to be poured out upon the heads of their

children's children in coming time. The credulity and native honesty of the red man made him an easy prey for the shrewd, designing, calculating pale faces. Their moral and intellectual organs were small, and their weak nature betrayed them. But now the red men have grown strong in spirit-life-have perceived the wrong that their white brothers have done them, and so sure as the day follows the night, so surely will the Red man return

and take care of that which was his own by Godgiven right. If you sin against any atom of life in God's universe, that atom will, some time or other, bring back to you your fitting condemnation. Indeed, this is a mighty law which follows you even to the spirit-life. The sins of your fathers in the past are now being visited upon you of this day and generation. The thousands of spirits of the red men whom your fathers wronged, are coming back with all the power of their spiritual existence, to fight against you of the North who are endeavoring to sustain the American Government, for they desire to see it overthrown. because they see its foundation was evil. They see

fully governed by it as you are by your God-by I felt strangely. I don't know how the spirit gov-your consciousness of right; and the red men, acting erns this body, and if I don't, I aint to blame. naturally through your material mediums in a thou-

Severe will be the struggle you must pass through but when the lesson of war is once learned, and its experiences profited by, you will know that the Great Eternal forever guides all things aright, and his hand is seen in all the affairs of mortality. Then your nation will again enjoy the sunshine of peace and prosperity. Sept. 2.

Nathaniel Faxon.

This spirit manifested himself through the medilium, but could not speak. He wrote his name through the medium's hand. He recognized an old acquaintance at the circle, and asked for his assistance. He wrote "Blanchard helps me;" and, when thy children to look up to thee and bless thee, and to asked how old he was, wrote eighty-six. He shook hands with his friend and left. Sept. 2.

David Reardon.

By Solomon, I don't understand this. What's all this mean? I hardly know who I am-I thought I knew who I was. I ha'n't learned about these places yet. I thought if I came back, any way,

about as near as I can get.
I'll tell you of my business here. I was told I'd nally disappointed. He was shot about twenty minutes before I was. I belonged to the Second Iowa Regiment. I saw him die-the noblest man in the I'd walk as far as two legs would carry me to see

We all liked him, because he was good-he was brave—he was a Washington! I was told I'd see him here. I was told he'd be here, and I got a pass to come. I had to fight like hell-I mean I had to work hard to get here. I do n't care for myself. about leaving my body, but I do want to see how he is getting along. He must be a noble soul! His last words to me, have been with me ever since they have always stuck to me. I'll tell you. You see he was sort of gloomy—had been for some hours. Kind of a cloud was over him, but still his great heart

on, and said, "God's on our side—be brave." I hath no power.
was n't quailing any, but perhaps he thought I But what is this second d ath? We may define it would. I was second licutenant. I felt there in a variety of ways, but that which is the most he was shot.

He's a brave soul. I'd go to hell to find him, but I do n't care for them now. I want to find him. I bave n't any more to say, sir. Yes, Sigel was brave, but he was n't like Lyon. He had a soul had a soul. Some of them do n't have, you know. Sept. 2.

Nathaniel Lyon.

Friends, I am pleased to be with you to-day. 'Tis rue, I labor under great disadvantages; but if the Almighty has seen fit to bestow this blessed boon upon me, I feel I can do no less than accept and use it to the best of my poor powers. I am conscious that I deserve no eulogy such as I have been an unwilling listener to—as coming from one of my dear comrades—conscious I do not deserve it. T is only the outgushing of a most generous nature, that is willing to lay such a laurel at the feet of one he

I feel I lacked that faith in the Almighty that I my existence—I lost my faith in God. I had ascertained that the enemy had outnumbered mo-that heir force was far superior to my own. I perceived they had planned well, and all their schemes were admirably laid, and I found mine were useless, at he same time. Notwithstanding all this unforiunate condition of things, when I should more than ever have looked to God for strength, I lost faith in the Almighty. I could not feel that day as I would. I felt certain evil would come to me, and I lost my faith; and it was high time I should pass out of my earthly body when I lost that all must have in order o conquer-faith in God.

My brother soldiers and dear friends mourn my oss. I have few words for them. I commend them o God, and ask that they may ever be supplied with that I lost at the last most trying hour of my life. I would ask that they keep faith in their right hand continually. There may be times in their lives when that may be requisite to surmount obstacles in their way. To my enemies I extend nothing but induess, poor and unwelcome as the gift may be.

my beloved country, I shall most certainly do so. lost certainly I cannot speak for all; but I must attribute my own fall to the loss of the jewel of faith. I cannot explain faith in God, save it is that which is found within your own souls—that confidence in the Almighty's power. You all need it.

A word to Gen. Sigel. A Washington led on his armies to conquest, by having faith in God, and by going frequently to commune with God in private et each and every officer in the American army have but the faith of Washington, and there will be no defeat-nothing like defeat of their ranks. Fare Sept. 2.

George Carruth.

I was told by coming here I should find a way open to talk with my folks. I do n't care to very nuch, for I don't feel in a condition to talk much. If I saw any other way by which I could throw off think I would take this one; but they say it's the most direct way, and my friends here do n't know of any other one. The fact is, I ought to have been here now. I was unfortunate in some respects—was of the millennium, marked as it is by the coming in the habit sometimes of taking too much liquor. Well, I made a practice of drinking regularly. I'm wisdom of two spheres, has thrown a newer light there's no use to mourn about what you can't help. | yet received. Modern Spiritualism, in this glorious would like to commune with some of my friends, and tell them they'd better avoid such things, if they can. Oh, I was n't what you call a hard drinkerwas n't anything of the sort: but I drank too much. and it injured me, and shortened my life; and that's enough, I suppose, to make me miserable; and they profit by its teachings, and there will be no necessity ay all these things here are no different from what experienced before I died; and there's no reason why I should n't feel little out of sorts; and if I can better myself by coming here, I want to. I've heard of this place before; I've read the paper, not a long ed, thrice blessed are ye upon whom the second time before I died. I was no believer—wish I had death hath no power. You who enter the spiritbeen. Then I should n't have had to ask so many tand free minded and ready to receive truth when it time before I died. I was no believer-wish I had questions when I got here—and you can't always find those here to set you right.

Well, if any of the folks want to talk to me, I'd like to meet them. I hardly know what my condi- should, because few are so perfected in spirit as tion is here, yet. I have n't been here long enough to find out. Of one thing I am sure—I died before care. I ought to, and feel as though this was not the place

It as the foundation of the seeds of wrong against do what I ought to have done in the body; and it's them, and their whole strength is in consequence hard to find out what's right, and what you've got leagued with the enemies of the Union. The feeling to do. They tell us we have got to work out what your ancestors planted in the bosom of the red man, we have got to do through other folks' organs; and by their solfishness and avarice, will receive its law as we can't always find a body fit for our use, we of compensation, and the result is unavoidable, are sometimes lost what to do. I hardly know how You cannot change the red man's hatred by out. to manage this one. I don't like it. It may suit ward education. You may cover it over and hide it, you slow coaches, but it don't suit me. Folks like but the same power is there, and it always will seek me are apt to be impatient. I was told to keep up a It is their guide, and they are as direct thought, till I had got into the medium; but

I died here- in Boston. I'd rather say nothing sand ways you do not know, upon the faculties of about my death; it would only make things worse man susceptible of use, are exulting in the coming for me. My name was George Carruth, tobacconist, of the hour when their souls may be sated with rebeen dead only a short time.

Invocation.

Oh, thou spirit of the mighty past, thou spirit of the glorious present, thou spirit of the Great Eternal future—thou who art ever with us—thou who art also with those who oppose us-tunto thee do we come by prayer. Unto thy most holy self do we lift our offerings to-day. Oh, our Father, we have entered thy presence this day, to give thee worship; and oh God of the past, present and future, we feel that thou wilt accept our offerings. Though the blood of thousands flows around us, because of darkness and evil-though death seems to have clouded us in gloom, we feel assured that thou wilt ever teach learn thy lessons of adversity. We thank thee, oh Father, for this great and beautiful earth-for the golden sun, for the planets that roll forever; and oh Father, again we praise thee in behalf of those souls upon earth who every day and every moment enjoy thy bounty, and yet who know thee not. In behalf of the sorrowing ones of earth, we thank thee-for they who cannot see that out of sorrow is born great--well, I thought I would n't be a woman! That is er joy. Oh, Father, may the doors of their souls be ever open to receive the angels of thy love and wis-I'il tell you of my business here. I was told I'd dom, that they may be soothed and pointed beyond see General Lyon here, if I came. I'd go fifty the present to the future ages, where we shall know thousand miles to see him, and now I'm most infernally disappointed. He was shot should be seen to the loved once the loved whisper peace to those in the troubled spheres of earth, that they may be brought to know and love army. I'd give up my seat in heaven to see him. I thee in all the manifestations by which thou appearest unto them. In behalf of them we praise thee. at this hour. For each and every subject of earth, whether abiding in sorrow or exulting in joy, we thank thee, feeling thy wisdom guideth, governeth, and controlleth all things.

The Second Death.

We are now ready to speak upon whatever question may be propounded to us. A visitor asked:

"Is there such a condition as the Second Death?-if so,

The book called the Holy Bible speaks of such a heart did n't go under a bit—not after his death. He condition. We are told that one said that those on was shot three different times before he gave up. whom the second death had no power, are indeed First, right down by the ankle. He didn't mind blessed. But, like all the sayings of that good and that at all. But the last one went right to his true brother of ours, it had its double meaning. eart.
My name was David Reardon. He says to me, we know. It is no belief with us, but positive knowl-Reardon, come forward!" and then cheered us all edge. Blessed are those on whom the second death

was something like a death-knell in his words. I plain to us we will give to you. In the first place, felt he knew he was about to go away himself, and all conditions of matter and degrees of life about you he cheered us on, and he was cheering us on when are continually dying. As death is but another name for change, and you are constantly changing, so you are constantly dying. There is not a moment if he was there. I am disappointed. I've got folks, of your lives when you are not changing—passing out from one sphere or phase of life into another; but since you have direct reference to the great change, that which appears to be death to your conseption, we will speak of that, and that only.

The first death you recognize is the change that takes place between the spiritual and the material, when the spiritual has no longer need of a material form, or, when, by the force of conditions, the material body can no longer contain it. This, we say, is the first death apparent to your consciousness.

Then what is the second death? During man's natural life, or his existence here in the natural body, he gathers to himself a great portion of all that is floating in the atmosphere of earth-material, spiritual, political, moral and religious. All these different conditions he gathers to himself, more or less; and thus, each and all, when they come to the spiritworld, are for a time unable to judge for themselves -to stretch out their hands in recognition of the hould not have lost in the most trying hour of world and its laws, further than the material sphere. They naturally form some idea as to what condition they are to be in after they leave the body, which

nature has taught them they must leave. Through all the lower order of things he has been taught the lesson that existing forms are all more or less rapidly undergoing change—that the higher or more refined particles are continually coming out from, leaving or casting off the the lower. So he knows to a positive certainty that his spirit cannot always control his physical form. Hence he desires to know what will become of himself after he has lost his body. Shall he continue to exist?-and, if so, in what condition? So the mind is prone to inquire of the church, and the other oracles the world has set up as givers of wisdom unto the people

But the church does not agree within itself. Come," says one teacher, "and I will show you the only way to heaven." "Come," says another, "and I will guide you upon the only true road—every other one save the one I walk in, leadeth straitway to perdition." The human mind cannot be otherwise than beseiged with unbelief, because of these con-When I may be able to do the least for the help of unhappy, and his ideas become vague also, because of his desire for the truth. Indeed, these ideas beceme so impressed into his mortal being, that to set them aside requires another death, terrible as that which characterized the sundering of the spiritual from the physical form. When he passes into the spirit-world, and finds he has been taught a doctrine almost wholly devoid of truth, there comes with terrible effect the feeling that characterized the change called death, for he must die out of these ideas, just as his spirit died out of his body. Now can any of you cenceive of that most terrible condition of existence that must be passed through? Oh, our Divine Brother spoke no small thought, when he said, Blessed are those upon whom the second death hath no power!" And who are they? We find few indeed who are unbound-enfranchized-free; who have cramped themselves by no special religion, but have been looking around through nature, instead of artificial structures, and hence taking into the the difficulties that seem to be in my way, I don't | soul things of spiritual freshness, instead of musty ignorance and superstition.

The past has given but a limited knowledge of the spirit-world; but the glorious present, the morning back of the spirits of the departed, laden with the hard enough off, in consequence; but upon the condition of the deported than you have present, has given you a newer light than you have. It comes in accordance with nature's law, and at the direction of the Almighty. You are ready for the influx. You are prepared to talk with angels. Let the world receive it, and seek to understand and for the second death—death from the blind creed ignorance and prejudice have interwoven with your spirits. Oh, what a terrible order of things exists in the spirit-world in regard to these things. Bless comes to you, are among the blessed ones. Oh, with what a liberal hand nature bestows her gifts upon her children! Yet but few receive them as they to be receptive of the disembodied spirits' love and

You need no more go into the dead past to atfor me, and they tell me about coming back here to tain wisdom, than you need to carry your dead

Thomas Gurney.

I suppose I am in Massachusetts? I am sorry offered here. It's exceedingly hard for me to so far command myself as to be enabled to speak clearly bere to-day.

I have before me still very fresh remembrance of the last scenes I witnessed on earth. I may be wrong, and I may be right; that's a matter that will be settled some time, I suppose, but now I think you at the North are in the wrong. I believe still I did my duty when on earth, and if I have got to suffer on that account, I am ready to receive all that may be imposed upon me by suffering. I lost my life at Moultrie. I am not sorry for anything that's past, except that I came here so badly off with regard to knowledge of these things.

They tell me here that you allow free speech. am not disposed to lay anything unjust upon you of the North, or your institutions. I care nothing about them. Previous to this present outbreak, I took but very little active part in political affairs. I was a private man—lived in a little heaven of my own, and had no desire to interfere with the institutions of government, and especially of you at the North. I used you all well, and supposed you could take care of your affairs as we could of ours, and everything always went on very well with me, till I was crowded into political things; and when my portion of the country divided copartnership with you, I felt in duty bound to sustain it against you of the North, who, instead of taking care of your own poor slaves, negected them, and interfered with our institutions-interfored with what you had nothing to do. After I got once into the strife. I was fully aroused against in the course I pursued, and it was right for the South to set herself against you.

I don't know how many were killed at Moultrie, but should judge from one to two hundred. If none were reported killed, it was not right, for I am fully acquainted with nearly a hundred who left at the same time I did.

I have a brother here at the North, from whom I have received no intelligence for some time. Up to the time of the outbreak, we were on the best of terms, but since that time I have not been able to know his whereabouts or his views. I presume he styles us spit-fire. I feel this to be so. There are sometimes words spoken that have greater effect than that of throwing cannon balls. I believe some writer says the pen is more potent than the sword, and I believe it.

You have done much here at the North, to create this war. To a great extent you are accountable for the condition of those you send here by this war, and for the things that brought the war about. You ask us to live peaceably with you, and then, instead of looking upon us as brothers, you are coolly waging warfare against us and our institutions. If you'd hanged the traitors long ago, you'd have less to hang on our side now. If there's justice in heaven, I believe it will be meted out at some time. Your Northlieve it will be meted out at some time. Your North-ern traitors have deluged the land in blood, and robbed parents of their children and children of their parents. They're in costsies now. If you their parents. They 'ro in ecstasies, now. If you Mine no longer are verdant with youth's dewy morn, knew your place, you'd hang them all. You'd hang But have lived out their summer, their freshness is gone; Jeff. Davis if you could get him, would n't you?

Look abroad o'er the mountain, the valley, and gler you'd better hang those who stirred him up to this As Autumn comes, ripening the harvests of men; robellion; instead of outting off the branches of the | See the changes since Summer her mantle withdraw. ree, you'd better dig it up by the roots!

My name was Thomas Gurney, Lieutenant. I was born here in Massachusetts, but moved South early in life. It was my adopted country, in one sense-my iome. I expect I was born in Boston, but, on some accounts, I'm ashamed to own it. I was near sixty when I was killed. When I last heard from my brother, he was in New York City. He is now in Washington. I should be pleased if I could speak

I am, at present, in rather an undecided and unhappy condition. I wish to come as often to earth and commune as I can. I seem bound to come. I am under obligations to you for coming here, but I Care not for Life's bubbles—they last but a day; cannot as yet feel I am among friends in coming Look protty on eddles that whiri them away; here. I may be put up with as a spirit, but should I But look at them only, and strive not to graspcome here with my body and my views, would you They crush but to ashes, like poisonous asp! receive me?

I do not know that I did not fight against my own And strive to attain it, and reach it—or die; brother. I believe he is in the Federal army. For dying shall gain thee one step toward the goal Something tells me this. He was not at Sumter, but That fond aspiration hath set for thy soul! in one great sense I fought against him. 1 have done what little I was able to do, to the friends I left. Whon, among the fresh leaves you have garnered up he at home, and consider that all settled. I wish I had My frost-leaf of Autumn shall duly appear, my own body, instead of this. I see no such mighty difference between mortality and spirit-not so much

I hope you'll not be disappointed in your Presilent—so far as you are concerned, I hope not; but I fear you will be. He may be an honest man.

To-day the rumor was circulated in the papers hat Jefferson Davis had just died at Richmond. A visitor asked if the news was correct.] I think not. If he had been dead, we should have

been informed of it before now. News flies with us ıs well as with you. Well, before I go, if my brother will favor me with hearing, I wish to speak with him. I do not care

Samuel Davis.

privately.

I used to think death silenced everything; but I see now it's not so, and some folks stand on their dignity as much as ever. Talk about death being something o throw off the body—I tell you it aint so, by hokey thought all things would be righted pretty quick for I thought it would all be heaven or hell. -'t is, but it 's all mixed up together.

I'm pretty kind of happy, considering how I got cicked out of my body-my home. There's no use crying about what you can't help, so I made up my nind to push ahead as well as I could, same as I al ways did. I do n't know much about this way of coming, but I saw others doing it, and I did. If I'd had any body, as I 've got now, I 'd whipped that fellow out of this so soon he would n't have known it. There 't is again. We can only fight with ideas now, and if I can lick his ideas out of him, it's all O. L. Sutliff, G. W. Hollister, E. Woodworth, E. F. right, aint it? If I'd had my body I'd whipped him if I's smart enough. How old is he? Well, if I's going to guess, I should say he's about fortyfive or so. Did he say he's older? Well, I hope he do n't lie, but darned if it do n't look like it, any-

My folks do n't believe amything about this-I do n't know what the devil to call it. They seem to be fire-proof, water-proof, spirit-proof, and everything Boston. Were you ever in Northfield? Well, there's where the folks are.

I don't like fighting much, but it's best to fight By golly, it's exciting, though.

I was twenty-three, sir. I haint got much learn-

ing, can't talk much-can to suit myself, thoughthat's all I can do. I was in the third regiment. Spencer was the name of my captain, I spect, unless he took one that did n't belong to him.

my friends. I want to come right straight home. I they first make mad." can see them, and I want them to see me. But han mo. They are religious. Now as to this religion business, it 's an infernal humbug, the whole of it. Now, then, all my folks who are religious are getting ence was large and appreciative, and stirring and awfully humbugged. I did n't believe anything. profound lectures were given, that will live long in

bodies to the spirit-world with you. Nature is so rate in her resources, and so liberal in her benefact is, I used to drink some-didn't belong to the tions, that all may, if they will, be free from the church, and I could n't stick to the Bible, so of course bondage of the second death. Oh, may the Great they thought I was going to the devil. But I want Eternal, in his wisdom and loving kindness, spare all to tell them it 's all a humbug. I'd like to tell just from the horrors of the second death! Sept. 8. how I'm situated here, and what I see; but I can't talk as well as I want to.

I ha'n't seen God nor the Devil. Oh, they're humbugs, too. There ain't any. It's all a lie. They that my own home furnishes no such opportunities say you 'll be called into the presence of God when for us who have lost our bodies, to return, as are you die. Well, I died, but I ha'n't seen him, and I offered here. It's exceedingly hard for me to so far ha'n't seen any hell to speak of; and, what's more, I ha'n't seen anybody that has, and I've seen some who've been here a long time. I'd like to make the folks believe this—I know they wont. They 'll say I'm tied to the Devil, sure; but I'd as lief be tied to the Devil as tied to God, let me tell them. I told them so before I went off, and they thought I was going into hell with my eyes wide open. I tell you there ain't any true religion.

You may tell the folks I'm pretty well off, and feeling pretty well, too. Tell them I aint in hell yet, and do n't believe I shall get there. There's more hell on earth than anywhere else-at any rate, there 's more poor devils here. I pity those folks who died religious, for everything here is so strange to them they do n't know what to believe. It's them darned humbug ministers that do all the mischief. I'd like to give them a snuff of their own

Well, I'm done for it, as far as this world goes, aint I? I's going to say, tell the folks I'll come home sometime; but then I got nipped in the bud, for they are of that kind who do n't believe anything that aint in the Bible, and they'd as soon welcome the devil as me. Well, I'll keep cool about it.

I suppose you want to know who I am, do n't you? Well, in the first place I want to tell you I'm no relation to Jeff. Davis, though my name is Davis. It's Sam. If I was his relation, I'd cut him, darned quick.

Are there mediums there in Northfield-folks like this? Well, I heard of them, but I thought they ou, and when I left my body, I blamed you; but were witches. I heard some of them once, and I we got over that now, though I still feel I was right thought it was kind of witchery. Wonder if the folks know of it? Oh, I'd like to get into a nest of min-isters—I'd shake 'em up! If there is any Satan, I'd like to be in his place a little while. They say he served old Job a darned unwholesome trick; but if I's in his place, I'd serve them a darned sight worse

Well, have you got anything to drink? I'd rather have Scotch whiskey or Santa Cruz. I'm sorry you can't afford to treat a fellow. I'm around where anything of that kind is going on.

Well, what's to pay for that letter? Well, by "all right," I suppose you mean you do n't charge anything.

I used to want liquor for my stomach's sake, but I remember I ha' n't got any stomach now. I feel dressed up awful queerly. If I's dressed in the Sandwich Islands, I'd know what to do just as well. Well, I'm going, then. Good day. Sept. 3.

Written for the Banner of Light. FISHING FOR LEAVES. TO EMMA'S ALBUM, WITH A PROST-LEAF.

BY LITA H. BARNEY.

So you 're fishing for leaves, petite Emma, my friend, Look abroad o'er the mountain, the valley, and glen, And Autumn, the glorious, has come into view ! The woods, once becomingly, neatly attired, Have thrown off that quiet, and seem all a-fired; The maple, the sumac, the chestnut, the elm, Have placed bold Confusion as queen of the helm, Who, taking advantage of Nature's decay, Has gathered her forests in splendid bouquet! Decay has enstamped every leaf with its glow, But shall teach you rare lessons that youth cannot know And these I have likened, sweet Emma, to me-For my Summer is passing, my Autumn I see. The lessons that I and these leaflets would teach, Are: Gain all the wisdom that lies in your reach; But look at them only, and strive not to grasp-Set high thy life's standard—thou canst not too high,

If through all this poesy you care not to run, Catch the one little point, that, to fame, I begun, And gathering it home to your soul, in a trice, Think of Lita H. Barney's small bit of advice. Carbondale, Pa., Sept. 6, 1801.

Notes from the West.

DEAR BANNER-My former notes closed with the Grove Meeting at Euclid. Our next meeting was at Richfield, Summit county, Ohio. It was the first spiritual meeting ever held in the place. There are quite a number of Spiritualists in the vicinity, all of which seem to be in earnest and bound to do something for the inauguration of a better condition to come here. I wish to meet him where I can speak of the race. Our meeting was a complete success. Thoughts were uttered there that will not soon be forgotten, and mental seeds sown that will take root and bear a hundred fold.

The Spiritualists are making preparations for regular Sunday lectures during the winter. Richfield is twelve miles from Hudson, on the Cleveland and Pittsburg Railroad. Speakers wishing to make engagements there can address S. E. Phelps.

At East Norwalk, Ohio, our three days' Convention was such an one as would do any soul good to attend every week. A happier and more harmonious gathering of fraternal spirits will not often occur "this side of Jordan." The platform was free; and free men and free women stood upon it and spoke free thoughts. B. P. Barnum, A. B. French, Brewster, S. Eastman, Mrs. C. M. Stowe, and Mr. Hunter, were among the speakers. The audience was very large, and the meeting undisturbed. Years hence we shall look back to the "Puckerbrush Convention" as a bright oasis in our spiritual lives.

My next stopping place was Clyde, Ohio. Some of the friends of reform there seem to be awake. else. My folks are Presbyterians—not in Boston. If audiences are not large, they are generally appre-They're in Vermont. Nice place, that, but 't aint ciative and intelligent. Our good brother, A. B. French, seems to be the moving spirit, and beneath his influence reform must grow.

At Hudson, Michigan, I gave two lectures in Libafter you get into it. I's killed in the last battle, I guess. I was n't scared, but it makes a fellow feel erty Hall, on the Origin and Authority of the Bible. funny to hear the shot whistling around his head. Such views of "divine books" were rather rare in Hudson, and shocked some of the pious tremendously. It is to be hoped, however, that they will recover from the "collapse." Such demonstrations of pious anger long ago lost their terror to me. I think I am doing nothing if I do not awaken the indignation of By thunder, I do n't want to come here in this woman's rig and talk. Can't I get anything else to talk with? I want to find some way to talk with than for truth. "Whom the gods would destroy

At Fremont, Ind., we held a two days' Grove Meetthey'd sconer think of the Angel Gabriel's coming, ing. J. T. Rouse, Abram and Nellie Smith, Josephine Griffin and others, were present. The audithe hearts and memories of those who heard them. The meeting at Leonidas, Mich., was a good one. It might have been better with a little better manngement. A free table was prepared in the grove, and free homes and hearts were open to receive all. Mes. M. B. Kenney, Lawrence, Mais,

Mes. M. B. Krimer, Lawronce, Mass.
Med. E. C. Clark, Lawronce, Mass.
Med. J. Pupper, Hanson, Plymouth Co., Mass.
Mes. J. Pupper, Hanson, Plymouth Co., Mass.
Mes. Bertha B. Chass. West Harwich, Mass.
Wis. Balley Potter, M. D., Wostboro, Mass.
Rey. John Pirepout, West Mediord, Mass.
Mes. M. E. B. Hawrer, Baldwinyllo, Mass.
Mes. J. B. Parhaworth, Fitchburg, Mass.
Frederick Robinson, Matblehoad, Mass.
Mes. M. S. Townsund. Taunton. Mass.

PREDBRICK ROBINSON, Main Dictions, Sines, Mas. M. S. Townsendy, Tauniton, Mass. Mas. L. S. Nickenson, Worcester, Mass. Onances P. Ricken, Worcester Mass. Mas. S. Mania Bliss, Springfield, Mass, Mas. J. J. Clark, care Wm. S. Everett, E. Princeton, Mass,

Mns. Susan Sleight, tranco speaker, Portland, Maine.

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MISS. BUSAN M. JOHNSON, No. 228 Green street, N. Y.
MRS. J. E. PRICE, Watertown, Jefferson County, N. Y.
ALEX'E G. DONNELLY, Bennettsburg, Schuyler Co., N. Y.
MISS ELIZABETH LOW, Leon, Cattaraugus Co., New York.
H. CLAY BURCH, Smith's Mills, Chautaugus Co., N. Y.
J. W. H. Tooher, Penn Yan, N. Y.
MRS. S. L. CHAPPELL, Phonix, N. Y.
JAHN H. JENKS, Johksville, N. Y.
JARED D. GAGE, Oneida, N. Y.

MRS. E. A. KINGEBURY, No. 1903 Pine street, Philadelphia MRS. C. A. FITOH, No. 321 Race street, Philadelphia. MRS FLAVILLA E. WASHBURH, Windham, Bradford Co., Pa DR. N. B. Wolfe, Columbia, Pa.

DR. N. B. WOLFE, Columbia, Pa.

MRS. HRANGES LORD BOND, BOX 878, Cleveland, Ohio,
MRS. H. F. M. BROWN, Cleveland, Ohie.

MRS. CLARA B. F. DANIELS, Westfield, Medina Co., Ohio.

E. WHIFFLE, West Williamsfield, Ashtabula Co., Ohio.

A. BERE E. CARPENTER, Columbia, Licking Co., Ohio.

A. B. FRENCH, Clyde, Sandusky Co., Ohio.

DR. JAMES COOPER, Bellefontaine, Ohio.

MRS. SARAH M. THOMPSON, Toledo, Ohio.

LOVELL BERBS, North Ridgeville, Ohio.

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ABRAN AND NELLEE BUTTH, THROE MYOFS, MIC REV. J. G. FISH, GANGOS, Allegan Co., Mich. HENRY A. WALLACE, Flushing, Mich. ELIJAH WOODWORTH, Leslie, Mich. A. B. WHITING, Albion, Mich. E. V. WILSON, Detroit, Mich. GEO, MARSH, Adrian, Mich.

MRS. S. E. WARNER, Dolton, Sauk Co., Wis. G. W. Holliston, M. D., New Berlin, Wis. Sanyord Mille. Salem, Olmsted County, Minnesota. A. W. Cuertiss, Marion, Olmsted Co., Minnesota. Dr. John Maynew, Wyoming, Chicago Co., Minn.

W. A. D. Hume, Independence, Iowa. Rev. H. S. Marble, Atalissa, Muscatine Co., Iowa.

NOTICES OF MEETINGS.

"Temptation."

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

Naw York.—At Lamartine Hall, corner 8th Avenue and 20th street, meetings are held every Sunday at 10 1-2 a. m., 8 p. m., 7 1-2 p. m. Dr. H. Dresser is Chairman of the Association.

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

Lowser.-The Spiritualists of this city hold regular meet-

New Benforn.—Music Hall has been hired by the Spiritualists. Conference Meetings held Sunday mornings, and speaking by mediums, Afternoon and Evoning. The following speakers are engaged:—Miss Belle Scougall, Dec. 1st., 8th, 16th, and 22d.

Postrano, Mr. — The Spiritualists of this city hold regular meetings every Sunday in Lancaster Hall. Conference in the forenceon. Lectures afternoon and evening, at 3 and 71-2 o'clock. Speakers engaged: — Miss Laura Deforce during October; Miss Susan M. Johnson, the three last Sundays in Verence and Control of the Conference of the Co

er; Miss Emma Hardinge, two ast Sabbaths in G. B. Stebbins, during January; Belle Scougall, during Feb.

PROVIDENCE.—Speakers engaged:—Susan M. Johnson the last two Sabbaths of Oct.; Belle Scougall in Nov.; Leo. Millast two Sabbaths of Oct.; Belie Scougall in Nov.; Leo. Miller in Dec; Mrs. A. M. Spence, in Jan.; Mrs. M. M. Macumber in Feb.; Frank L. Wadsworth in May.

Adbertisements.

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ADA L. HOYT, Chicago, Illinois.

MRS. ANNIE LORD CHAMPERLAIM, Portland, Mo. Alongo R. Hall, East Now Sharon, Mo.

Mns. A. P. Thompson, North Haverbill, N. H.

Mrs. Clivton Hutchinson, Milford, N. H. Mrs. J. B. Buitt, Manchestor, N. H. Charles T. Irish, Gratton, N. H. Frank Chase, Sutton, N. H.

LEWIS C. WELCH, West Windham, Conn. MRS. M. J. WILCOXSON, Stratford, Conn.

MRS. ELIZA D. SIMONS, Bristol, Conn.

J. S. LOVELAND, Willimantic, Conn.

Ezna Wills, Williamstown, Vt.

At Mendon, I lectured one evening to about twenty porsons, but the next evening I was blessed with the desired presence of but seventeen, and dismissed without an attempted lecture. "A poor commentary on my lecture last evening," thought I, as I went from the hall, thinking of the delightful luxury of talking to empty benches, at the expense of lungs and life.

At Sturgis, Mich., met many old friends. Lec tured there Sunday, Sept. 1, to good audiences. Bro. Fairfield has done a good work there this summer, and his influence will long be felt.

Stopped at Middlebury, Ind. They hold few meet ings there now. The war excitement has paralyzed all interest in everything else. Stopped over nearly a week, but did not lecture.

My next stopping place was St. Charles, Illinois. The Spiritualists there have organized under the name of the "Religio-Philosophical Society," the basis of which is free thought and free speech. The association recognizes the unlimited freedom of the soul and all its powers, and seems to be free from all dogmatism and sectarianism. Our Festival there on Soptember 13th, 14th and 15th, was decidedly a glorious success. S. S. Jones, Judge Boardman, L. K. Coonley, E. Dayton, E. F. Brewster, Mrs. Streeter, Mrs. Barnes, and a host of other speakers less known, were there, and uttered many great and glorious thoughts, that will live to bless many a wounded heart.

I lectured in St. Charles three Sundays, and about in country places in the vicinity during the week evenings. Am here now, prostrated with an attack of hemorrhage of the lungs. How soon I shall recover, time will tell. I have been imprudent by lecturing in the open air too much during the summer. Nature has often warned me by gentle pains, but her kind admonitions were lost amid the flames of a wild ambition, that were silently burning my life away.

Next week I shall return to Ohio, but shall spend most of the winter in the West. Friends desiring lectures on Geology er General Reform, will please write soon. My address is Cleveland, Ohio.

Yours for Reform and Progress, S. PHELPS LELAND.

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 b as correct as possible.

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

S. PHRLPS LELAND will commence a course of lectures on Geology at Richfield, Summit Co., Ohio, Oct. 22; at Sharon, Medina Co., Ohio, Oct. 31. Friends desiring lectures on Geology or Goneral Reform, during the Kall and Winter, will please write soon. Address Cleveland, Ohio.

MRS. AUGUSTA A. CURRIER will not visit the West this season, as she intended. In consequence of this change, she is ready to make ongagements to lecture in New England this fall and winter. She will speak in Marblehead, Oct. 13 and 20; Ohloopee, Oct. 27; Oswego, N. Y., Bundays of Nov. Address box 815, Lowell, Mass.

MISS EMMA HARDINGE WILL lecture in Boston during Oct. in Taunton, Milford and Portland, during part of November, and December, and form engagements for other Sabbaths and week evonings this winter in the cast Address, care of Bela Marsh, 14 Bromfield streat, Boston, Mass.

MES. ANNA M. MIDDLEBEOOK 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 Bundays in those months, will apply as soon as possible at Box 422, Bridge-

WARBEN CHASE lectures in Marblehead, Oct. 23d, 24th, 25th and 27th; in Quincy, Mass., four Sundays of Nov.; Lowell, Mass., Dec. 8th and 15th; Taunton, last two Sundays of Dec. He will receive aubscrptions for the Banner of Light atolub

H. B. Brorer, inspirational speaker, will lecture at Fox-boro, on the 8d or 4th Sunday of Oct; Lowell, first three Sundays of November; Chicopec, the 4th Sunday of Novem-ber. Applications for lectures elsewhere, should be address-ed to him at New Haven, Conn.

Mas. Mary M. Macumber will lecture two first Sundays of November in Worcestor, Mass.; two last in New Bediord; February in Providence, R. I.; June at Portland, Me. Address, West Killingly, Conn. N. Frank White can be addressed through Oct., at Taunton, Mass.; Nov., Seymour, Ot.; Dec., Putuam, Conn. All applications for week evenings must be addressed as above, in advance.

MISS EMMA HOUSTON will lecture during the month of De-cember in Charlestown, Mass. She may be addressed for the present, at Manchester, N. II, or East Stoughton, Mass.

MRS. AMANDA M. SPENOS will locture in Bradford, Me. Oct. 15, 10 and 17; Bangor 4 Sundays in Oct. and 1 in Nov Address, the above places, or Now York City. CHARLES A. HAYDEN will speak in the vicinity of Stough

ton through October and November. Address as above, or Livermore Falls, Me. LEO MILLER will speak in Stafford, Conn., Nov. 3d and 10th; Summersville, Conn., Nov. 17th and 24th; Providence, R. I., five Sundays in Dec. Address, Hartford, Ot., or as above.

MRS. FANNIE BURBANK FELTON lectures in Now Bedford, October 20th and 27th; in Boston, Dec. 1st. Address 25 Kneeland street, Boston. W. K. RIPLEY Will speak in Bradford, Me., each alternate Babbath for the coming year; one fourth at Glenburn, and one-fourth at Kenduskoag.

GEORGE M. JACKSON, inspirational speaker, will respond to calls for lectures on Spiritual and cognate reform ques-tions, at Prattaburg, Stouben Co., N. Y. until 15th Oct.

MR. and MRS. H. M. MILLER can be addressed at Conne aut, Ohio, care Asa Hickox. PROPESSOR BUTLER's address is care of Dr. Child. 15 Tre

MISS L. E. A. DEFORCE lectures in Portland, Me., in Oct F. L. Wadsworth can be addressed Boston, Mass., care Bela Marsh, 14 Bromfield street.

H. L. Bowern will give ticket lectures, or otherwise, o Mental and Physical Anatomy. Address, Nasick, Mass.

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MISS B. ANNA RYDER, Plymouth, Mass.
MISS LIZZE DOTEN, Plymouth, Mass.
E. R. YOUNG, box 55, Quincy, Mass.
MRS. JENNIE S. RUDD, TAURION, Mass.
MRS. JENNIE S. RUDD, TAURION, Mass.
A. C. ROBINSON, Fall River, Mass.
A. C. ROBINSON, Fall River, Mass.
ISAAO P. GEBENLEAF, LOWELL Mass.
N. B. GERENLEAF, LOWELL Mass. N. B. GREENLEAF, Lowell, Mass.
MRR. ADBY H. LOWE, ESSEX, MASS.
J. H. RANDALL, NOTHINGID, MASS.
H. A. TUCKER, Foxboro', Mass.
F. G. GURNEY, DUXDUTY, Mass.
J. LOCKE, Greenwood, Mass.

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Boston, Aug. 24.

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S. Grover will also attend funerals. Residence, No. 3 Emerson street, Somerville. ALLSTON HALL, TREMONT STREET.—The regular course of lectures commences in the above Hall on Sunday Sept. 19th, and will continue through the winter, and services will commence at 245 and 7 15 o'clock, r. M. Admission 10 centa.—Lecturers engaged:—Miss Emma Hardinge the four Sundays in October; Miss Lizzie Doten the last two Sundays in Norember and the last two in December.

TEST MEDIUM.

MRS. W. F. SNOW, the reliable test medium, has taken Room No. 30 Pavillion, in Cochituate Place, Boston, where she will attend to Clairvoyant Examinations and Spirit Communications, also receive calls to lecture in the vicinity of Reston. CONFERENCE HALL, NO. 14 BROMFIELD STREET, BOSTON.—Spiritual meetings are held every Sunday at 10 1-2 A. M. and at 8 and 7 1-2 P. M. P. Clark, Chairman.

The Boston Spiritual Conference meets every Tuesday evening, at 71-2 o'clock. (The proceedings are reported for the Banner.) The subject for next Tuesday evening is:—"Temptation."

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

Bept. 28. 8mº Lowell.—The Spiritualists of this city holdrogularmeetings on Sundays, forencen and afternoon, in Wells'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.

MRS. M. W. HERRICK, Clairvoyant and Trance Medium, at No. 2 Jefferson Place, Hours from 9t b. 12 and 2 to 6; Wednesdays excepted. Smº Sept. 28.

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ing and Trance Medium, may be found at 75 Beach t, Boston. street, Boston. MRS. C. A. KIRKHAM, Seeing and Trance Medium, 140 Court street, Boston, Mass. tf April 13. GRACE L. BEAN, Writing Test Medium, No. 3 Lathrop Place, (leading from Hanover street.) "5w Sept. 21.

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Peurls.

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

GOD'S ANVIL. Pain's furnace heat within me quivers, God's breath upon the flame doth blow, And all my soul in angulsh shivers, And trembles at the flery glow; And yet I whisper, "As God will !" And, in his hottest fire, hold still.

He comes and lays my heart, all heated, On the hard anvil, minded so On the hist division in indicates the late of the list own fair shape to heat it.

With his great hammer, blow on blow;

And yet I whisper, "As God will!"

And, at his heaviest blows, hold still.

He takes my softened heart and beats it;
The sparks fly off at every blow;
He turns it o'er and o'er, and heats it,
And lets it cool and makes it glow;
And yet I whisper, "As God will!"
And, in his mighty hand, hold still.

Why should I murmur? for the sorrow Thus only longer lived would be: Thus only longer lived would be.

Its end may come, and will, to-morrow,
When God has done his work in me;
So I say, trusting, "As God will!"
And trusting to the end, hold still.

He kindles for my profit purely Affliction's glowing, flery brand, And all his heaviest blows are surely Inflicted by a Master hand; So I say, praying. "As God will!"
And hope in him, and suffer still.

We wish to close our eyes on the world in the places we love best; the child in its mother's bosom, the patriot in his country's.

> MORNING AND EVENING. When first the glorious god of day When first the glorious god of day
> Flings wide his orient gates of gold,
> And striding on his kingly way,
> Bids earth her varied charms unfold;
> When flower cups brim with fairy wine, And dew-pearls catch a ruddy glow,
> And song-birds wake their notes divine,
> And balmy breezes softly blow—
> Mead, wood, and dell I love to pace,
> And greet dear Nature face to face.

When western skies are royal red,
And even spreads her dusky vell,
When love-lorn Luna overhead
Brings forth the tuneful nightingale;
When shepards fold their fleecy care,
And gaily chirp the green-grass choirs,
When bat and moth whirt through the air,
And dark were alleht their effections. And glow-worms light their elfin fires—
I love to roam o'er mead, o'er hill,
And let my fancy sport at will.—[John G. Watt.

The deepest sorrow is noiseless. There is no grief like that which does not speak.

ASLEEP.

She sleeps among her pillows soft,
(A dove, now wearled with her flight,)
And all around, and all aloft, And all around, and all aloft,
Hang flutes and folds of virgin white:
Her hair out darkens the dark night,
Her glance out-shines the starry sky;
But now her locks are hidden quite,
And closed is her fringed eye!

[Barry Cornwall.

Faith is the angel that leads Religion through the dark by the light of her wings.

DEDICATION OF A SPIRITUAL HALL IN MARBLEHEAD, MASS.

As I see no notice of the above named occasion from the pen of any one more immediately concerned in it than myself, I beg to tender to the readers of the Bannen a few lines in very substantial evidence that Spiritualism is neither slain by the war, nor extinguished as the charm of novelty wears off, from the hearts of the faithful.

On the evening of Friday, September the 27th, a large concourse of persons assembled round the building known as the shoe manufactory of Mr. Bassett, one of the most liberal and enterprising inhabitants of Marblehead, for the purpose of assisting digation of the entire of the unper part of the establishment to the use of those spirits in and out of the mortal tenement, whose commission and privilege it is to instruct the world in the noble and reformatory philosophy of Spiritualism. It will be remembered by those who have visited Marblehead since the advent of Spiritualism, that a building erected by Mr. Bassett for a similar purpose, was recently destroyed by fire, and, notwithstanding this severe less of property, and at the very culminating point of hard times, panies, national and war crises, &c.; &c., which now beset the distrustful minds of the age, the proprietor of the present building, at his own expense, has fitted up in excellent taste and handsome fashion, the largest part of his own manufactory into a commodious hall, where, free of charge, the public may listen, and the spirits discourse of the sublime themes of eternity. Although no pressure of financial difficulties, either

at this period or during the former money crisis, has induced Mr. Bassett to suspend operations with his happy, well-remunerated work people, he, like the rest of the American world, has felt severely the pressure of the times, but, in strange contradistinction to the popular mode of economizing which our spiritual friends are generally adopting, (to wit, laying up the ten and five cents formerly so lavishly invested in spiritual banks, in the seven per cent. national loan,) Mr. Bassett cherishes the strange delusion that funds invested in the Treasury of humanity's welfare, though due at longer dates than American Government stock, are somewhat more permanent, and pay better interest, and that, as the treasures of earth take to themselves wings and fly away, they point, with unmistakable signs, to the riches of a land whose leases are granted for eternity; and so with the sting of each new affliction, came the yearning for spiritual strength and comfort, until, finding his appeals for aid to sustain spiritual meetings too coldly responded to to make their continuance possible, he set about proving his character of a true Reformer, by doing the work himself. Gave the building, planned its arrangement, and carried his plans into execution, until on the above named evening of the 27th of September, he assembled together a large and most respectable audience, whom he conducted up a short and handsome flight of steps into a well lighted, well furnished, flowerdecked hall, lent his kind voice to the aid of a sweet and most harmonious choir, and, doubtless, would have spoken the inaugural address, had he not modestly concluded I could perform this part of the ceremony in more experienced fashion.

As the idea was not original, either with me or my spirit guides, it is no egotism to mention that the first and last words of the address was the quotation from Revelations, so highly appropriate as the Spiritualists' motto: "And there shall be no more death." I was about to recommend the inscription of this noble prophecy (whose fulfillment is so amply realized in Spiritualism) over the platform or

these edifices among Uriah Clark's five million Spir- instead of believing in the reality of those characitualists does not exceed four or five, the hint thus ters and facts.

Third. It is maintained that the Creeds of the publicly expressed may be better reserved for my private correspondence with the proprietors.

Of the rest of the evening's programme it is unnecessary to speak. Good feeling, amounting to enthusiasm, seasoned the hour. A promise was made by those who have never deceived me, nor will, I believe, fail the good man in whose behalf they spoke, that "the spirits" would ever meet him there, ever natural meaning. come and inhabit the house he had reared for them -the temple dedicated to their honor; that though the benches may be deserted by human forms, and the cold, selfish tread of humanity no more re-coho on the floor, spirits ever loving and true would never desert him, or his hall; ever assemble there to worship with him, (even if he stood alone) the Father, who prefers the devotion of one faithful human heart to the empty halleluiahs of multitudes; and that when the mouldering hand of decay had swept the visible form of the temple into oblivion, the spirit of devotion and love that had erected it, should preserve it in the archives of eternity, and open its gates to worshipping angels, in the land where truth erects her halls of imperishable beauty.

N. B .-- If "the world's people" feel disposed to sneer at the Spiritualists, who after drawing out the elite of mind, in the largest cities, halls, and audiences of the States, have nothing more to boast of than the dedication of two halls, in two small villages of Massachusetts and Indiana, and whilst St. Louis, Cincinnati, Chicago and Columbus in the West, Boston New York, Philadelphia and Providence in the East, cannot, in the language of Joel Tiffany, build even a barn for the spirits, and scarcely now sustain meetings in hired halls, let the aforesaid sneering world take heed that though Seth Hinshaw in Greensboro', and Mr. Bassett in Marblehead, are but two, of Uriah Clark's five millions-let them take notice, I repeat-what kind of two they are; that within a fortnight of each other, in the most calamitous and panic-stricken days that have ever fallen on this glorious land, they have given of their earthly treasure, to build temples for the world's progress, improvement and comfort; have reared up monuments to an unpopular cause, in an hour when all besides are fondly clinging to their wealth as their Saviour, and alone, out of the cold millions of lookers on, are dedicating temples to the benefit of others, without one single selfish aim or hope of earthly reward, fame or even appreciation.

My beloved and revered friend Seth Hinshaw and kind Mr. Bassett, I have written of you both as utterly unselfish; perhaps I am wrong, for verily you both know where and when you will have your reward. Perhaps the best conclusion the world can come to of the whole matter, is, " to go and do like-EMMA HARDINGE.

The English Church.

Good old "Mother Church" of England-as all the attentive readers of the Bannez for some time have known-has at last run upon a rock; and although we entertain no such great fears that she will founder or go to pieces, we are pretty certain that the useless portion of her load will have to be thrown overboard, in spite of the serious and repeated protestations of original owners, so that she may finally float off at high tide, and bear away under winds still more auspicious for all on board. There have been written several Essays and Reviews by some of the most progressed minds of the English Church, on the prominent points of Church doctrine and belief; these productions excited both reflection and comment to an unwonted degree, on the occasion of their first appearance, and led to a discussion throughout the body of the Church, that has fairly compelled individuals to pronounce for this were right, though they differed. He took theg round side or that, according to the tendency of their minds that temptation was a glorious means of the soul's and the largeness of their faith. Some time ago, we advancement to happiness. took occasion to speak of the re-appearance of these Essays and Reviews in volume form in this country, under the editorial auspices of Rev. Dr. Hedge, of Brookline. They form certainly a body of extremely liberal divinity, and are far in advance of any position hitherto taken by the Church, either in England or America. The discussions contained in them have fairly shaken the Church to its centre, and provoked in many instances, a spirit of opposition whether God and the devil are principles or personalities, and I don't care. I believe that we make ourthe utter and complete subjugation of those who dared to raise these new questions and problems.

Not to enter any more at length, however, upon the history of these Essays and Reviews, we merely desire to place before the readers of the BANNER the result that has recently been reached concerning them in the highest court known to the English Church, namely, the Convocation of Canterbury. They have had the Essays on trial before this high | goodness in it. Court of Admiralty for some weeks; during which time, committees and sub-committees have been appointed, and entrusted with the critical examination of these heretic discussions, with power to report progress and bring in judgment upon them And this is the conclusion of the whole matter.

Archdencon Denison, of the Lower House of Conrocation, presented and read the following report of the Committee on the Essays and Reviews:

We have carefully examined the book, and we onsider the following to be its leading principles:-

First. That the present advanced knowledge pos essed by the world in its "manhood," is the standard whereby the educated intellect of the individual man, guided and governed by conscience, is to meas are and determine the truth of the Bible.

Second, That where the Bible is assumed to be a variance with the conclusions of such educated in ellect, the Bible must be taken in such cases to have no divine authority, but to be only a "human

Third. That the principles of interpretation of the Bible hitherto universally received in the Christian Church, are untenable; and that new principles of interpretation must now be substituted, if the credit and authority of the Holy Scriptures are to be main-

Further than this, the aforesaid Committee found

First. In many parts of the volume, statements and doctrines of the Holy Scriptures are denied called in question, or disparaged. For example :-The reality of miracles, including the idea of Creation, as presented to us in the Bible; Predictive prophecy, especially predictions concerning the In-carnation, Person and Offices of our Lord; The Descent of all mankind from Adam; The Fall of Man and Original Sin; The Divine command to Sacrifice Isaac; The Incarnation of our Lord; Salvation through the blood of Christ; The Personality of the Holy Spirit; Special Inspiration; Historical facts of the Old Testament, including some referred to by

our blessed Lord himself. Second. It is urged that many passages of the Scriptures may be understood and explained upon by the principle called ideology; by which is meant,

rostrum of every Spiritual Hall. As the number of character and facts described in the Holy Beriptures,

Church, whether regarded as confess ons of faith, or as "lastruments for the interpretation of Beripture," may now be put aside, as no longer suitable to the present advanced intellectual condition of the world. Fourth. Liberty is claimed for the clergy and candidates for the holy orders to subscribe articles of Religion, and to use formularies in public worship, without believing them according to their plain and

coliness of life from Christian Doctrine.

These, therefore, constitute the hardest and truest things that can be uttered against this new body of liberal and progressive divinity. We are all glad to

know the worst at once. After giving in this report on behalf of the Committee, the Archdeacon deliberately proceeded to ask that what is styled a "Synodical Judgment" be pronounced on the book-something like a bull, or a decree of condemnation fulminated at times against innocent pages of print, such as "Uncle Tom," and other works of the human brain and human inspiration. This was the exact form of the resolution introduced by the Archdeacon, which resolution—it may be as well to state—was finally passed by a vote of thirty-one to eight.

Resolved, That in the opinion of this House, there are sufficient grounds for proceeding to a Synodical judgment on the book entitled Essays and Reviews; and that the above resolution be communicated to the Upper House, together with a copy of the Report of

And now the Essays and Reviews will be read and discussed, and studied, more than ever. People, both in the Church and out, will desire to acquaint themselves with any new interpretation of the Bible, that recommends it more fully to their higher sense and reason. The good work of freeing the human mind will go steadily forward, while all the old superstitions are laid away in their own mouldiness, to be

Reported for the Banner of Light, BOSTON SPIRITUAL CONFERENCE,

TUESDAY EVENING, OCTOBER 8, 1861.

QUESTION .- Temptation.

Dr. Gardner made the opening speech with remarks pertinent to the subject, viewing temptation as being a useful means of development. There are two conditions necessary to temptation, viz., attraction. tion within and attraction without. We are all tempted. Christ, as perfect man as ever lived on earth, was tempted. He was subject to passions like other men, and was consequently tempted to do wrong, as other men are. There is a devil within and allurements without that tempt us to do wrong. If we yield to temptation, there must be a selfish de sire within that is wrong. If our better natures pre-dominate, we resist this temptation, and are made better thereby. Money, it may be, offers the greatest temptations to the world, but all its temptations may be overcome by the exercise of our justice. There is a power dwelling in man that ever admonishes him to resist temptation. If he heed the ad-monitions of this power, and obey it, the struggles that he will experience will bring him above the evils of temptation. Temptation has its use; we are all tempted; and notwithstanding our resolutions to the contrary, we all, in a greater or less degree, yield to its influence. But by the troubles that temptation brings, we gain a victory over the conflicts of life, and are made better.

Rev. Mr. Thaver said, that temptation was, whatever tried and tested us. If we manfully resist, it gives us moral strength and power to overcome the difficulties that we encounter in life. The three Hebrew young men, and Daniel and Christ, are examples for us to imitate, in the resistance of this influence, that to us is an evil, if we yield to it.

REV. SILAS TYRRELL spoke elaborately and interestingly-showing how temptation had been viewed, and how it was now viewed; and that both views

Mr.Wetherbee made some shrewd onslaughts upon the speakers that had preceded him: thought that "Whatever Is, is Right," was common nonsense; thought that there was a difference in things such as heat and cold; white and black; good and bad. I do not rise to amuse, but to instruct. I think that we are still in darkness; that we have only seen the shadow of God, yet; only his dark side; not his bright side; and it is in this darkness that we are tempted. I don't know selves strong by being drawn through the fires of temptation. Temptation is a sort of attraction that draws us to do that which is bad for us. Men are tempted in various ways. Nineteen years ago I was a Sabbath-breaker, when I was tempted by Sally Holland, a charming lady. She walked along the street and I followed her. She led me to the church, where I heard the Bible read and the word of God preached. This temptation was good for me. Another may be tempted in another way, and find use and

Mr. Pardee.-It is useless for a man to repeat himself. Last week I spoke on this subject. I answered the question. What is temptation? and how does it manifest itself? Now the question suggests itself to me-What are the uses of temptation? The answer to this question must touch upon the doctrine—"Whatever Is, is Right," for temptation has a use, and every useful thing is right, though it may seem wrong. There is much in the idea, "Whatever Is, is Right," to befog and delude the mind. Man has a lower nature, and this nature is the basis of the attraction that we may call temptation. With the grosser nature that we possess, there is a finer. higher nature; in these two natures we have the ower and the higher notes of life. Shall we prefer the baser notes—the lower life? It will not do to call influences that draw us down, "bubbles,"-they are injurious and demoniacal to our better natures. We must contend with opposing forces to build up the divine manhood.

Mn. EDSON.-I rise to say amen to what Mr. Pardee has said. I admit that there is truth in "Whatever Is, is Right," but I think if one is influenced to yield to temptation by it, he is cursed by his quickening consciousness.

[A voice.-No one is influenced to do wrong who sees that whatever is, is right.] But we are blessed and quickened in our interior life by seeing and shunning that which is wrong and ovil. "Blessed be the man that is tempted and falls," says one; this hurts my feelings as much as that reckless utterance: "God damn the Commonwealth." I prefer the paths of goodness, peace and blessedness.

Prof. Butter.-The prophetic, oracular soul acepts unconsciously the doctrine "Whatever Is, is Right:" and could we see things in their finalities -could we view existence with the telescopic eye of God-we should doubtless agree with Dr. Child's theory of intimations, from the suggestions of the soul. But we get only disjecta membra of men and of creation. And we know there are antagonistic forces at work within us and around us, making agony, and

seeming havoc. To be sure it is true that " The cry wrung from our spirit's pain May echo on some far-off plain, 'And guide a wanderer home again."

Nevertheless, I cannot feel otherwise than that all willing surrender to the downward drawing of my that the reader is at liberty to accept the idea of nature is hateful, abhorrent, wrong. But I do not

tion; believing its subjugation to be only a question of time, not of fact. But all violation of conscientious conviction casts me into a hell of torture, which is the antipodes of heaven and God.

Dr. Child.—Admitting what we call God to be in-finite, will you explain how there can be any antipo-

Paor. Burten .- I know nothing about God. Vast as the Universe, filling up all the spaces of the Heavens, there is no background against which God can stand relieved, whereby we may measure or define him. Everything to me is as good as infinite, which, seeing, I cannot see over, for it hides the beyond. The God I speak of is that which is within, not with-

Dr. Child.—Then I understand you to imply that there are as many Gods as there are men and wonen?

PROF. BUTLER .- I do not believe in any personal God; but in order to express ourselves with any approximation toward clearness, we must belittle God o the measure of our human comprehension. Thus, hen, because we are hemmed in by the limitations of form, and because every man's conception of God s an enlarged projection of his own special ideal of Goodness, Truth, and Wisdom, there are (in a sense) as many Gods as there are men and women; which loes but mean that each is an individual part of the universal whole.

REV. MR. TYRRELL.-I understood Prof. Butler to just now say, that, could we see as God sees, we should see all things right—which implies a God outside of ourselves; and also implies, if God does not see wrong, that all things are right.

PROF. BUTLER,-Maugre all the beautiful intentions of my friends, Dr. Child and Mr. Tyrrell, I canfiction to the soul." The divine nebulous possibilities of man do not crystalize themselves into divino actualisms, without spiritual struggle and effort of his has been fairly wood and fully won. We must shiver lances in the service of Goodness before she consents to crown us with her garlands.

The transfiguration of our life occurs after the Gethsemenean hour. Every soul has within itself the splendors of God struggling to be born, and the birth does not come without the travail and pain. Christ and Judas stand, respectively, as representatives of temptation overcome, and of overthrow by temptation. The new-born glory shot out at every pore of Jesus' face, altering the fashion thereof; while the violated angel in Judas uttered such solemn protest that it brake the man's heart asunder, and spurned his flesh into the grave. But I do not condemn nor execrate Judas. Every nature must run its orbit; and all planets have their deflections and divergements from their exact circular action, as a whole, into eclipses, in which each part of the whole express es its partiality, and acknowledges its special char-

I do not deprecate temptation. It often serves as a rock on which to break the shell of some hard-enof a knife is to cut his fingers; yet edged tools are we shall continue it in force only two months, useful. The dawning of the age of manhood is marked by approaches of licentious feeling, yet it is only through the affectional nature that a man can be affectionally ennobled. If there could be a world without temptation, it would be a mere dim, twilight world. Wherever light is deepened, the blackness is brought into more fixed and definite outline. If a man falls, he will rise again, for Truth is heaviest and will at last reach the centre.

Only that which is excellent is permanent, and sin s burned to ashes in hell; and spiritual knowledge enters by the gateways of spiritual suffering, with its alternate victories and defeats. Thus, in the absolute and impersonal sense, the views of the thinkers of Dr. Child's school are correct, while in the limited and personal sense, it is no less true that temptation, instead of being "a fiction," is an awful and stupendous "fact," which, like the riddle of the Sphinx, each soul must solve wisely and well, or be well-nigh devoured thereby.

Question, Wednesday evening, Oct. 16th: Why are piritual communications contradictory?

The conference will hereafter be held on Wednesday, instead of Tuesday evening. This change is made on account of the Fraternity Lectures, which are to be on Tuesday evenings.

Why are the Manifestations through Mr. Foster so Certain and so True?

Mr. Foster's development is, without doubt, sponaneous. It is not a development of efforts that restrain or indulge; it is not a development over which human effort did have, or can have, any control. Mediums are not made mediums in nurseries, schools, or colleges-neither are they made by what are called religious or devotional exercises; but they come forth in defiance of these influences, with or without them, just the same, by natural, spontaneous

I would define Mr. Foster's mediumship to be a natural waking up of the soul's sensation to the perception of his outward consciousness; by which he sees the realities of the spiritual world, and sees the material world as being but the shadow of the spiritual world is the real world to his perception, and the sensuous world seems like a his perception, and the sensuous world seems like a dissolving vision. His life is now, chiefly, like the maining days among strangers, living frugally upon a life of one who has dropped the physical body and soldier's pension, when he might have obtained that really become a spirit. His affections for the glories of earthly things, for the falling actions and un-certain sayings of men, hold him but feebly; but his a worthy family of sons and daughters, who inherit affections for the unfading and enduring beauties his virtues and are emulous to practice them. Being the spirit world hold and draw him with a master power, over which he has no control, and he desires power, over which he has no control, and he desires nies. "Let me die the death of the righteous and let the size his properties." one. He recognizes the beautiful truth that there my last end be like his." is a power and wisdom that made him, sustains him and continues his being-and that all his life is right—exactly right, even in its minutest workings.

I asked Mr. Foster if he ever acted naughty? In a asked Mr. Foster if he ever acted naughty? In a very childlike manner, he said: "No; I act right; Her every day walk was the most orderly. In a world I cannot act wrong: I cannot possibly be untrue to myself." I asked him if he blamed others for ac- do ions that were called naughty? He said that he could blame no one, for he "could find no cause existing in spirit for any blame, for anybody." I was much pleased with this answer that was so full of peace and heaven, and thought that in this answer I had almost found the key that would unlock the mystery of his wonderful medium powers, for I thought blame of self and others was but the shadow of materialism that obscured the bright light for a while, of the spiritual world from us; which shadow of the spiritual world from us spiritual world from obscurity is the darkness that covers our medium powers. While the shadows of matter and the love of matter envelop us, we see faults, wrongs and evils everywhere rife. This view is of our earlier vision ; t has its place, and is right; but this is a darkened vision, and will grow dim and cease to be. Then the vision of the soul will be opened to see in the bright light of the real world that has produced the darkness that we have wandered in. The development of the soul's vision is the development of me-А. В. Сппр.

course; but healing time closes them up and covers | mortal life.

think our immortality is at all influenced by tempta- them with verdure; men keep no memory of those who brought them only ovil; the exterminators perish in as deep oblivion as their victims.

Notice to Spiritual Committees.

Please to leave my name off the Cambridgeport list of meetings, Mr. Editor, as my services have been declined there upon the ground that the meetings were not to be continued. There is an injustice to the speaker, where their services are dispensed with, as is often the case in these direful times, and the Committees neglect to omit the name from the published list, as, of course, no one would write to them for a month that was advertised elsewhere. I wish to say, to all as, of course, no one would write to them for a month that was advertised elsewhere. I wish to say, to all places where I am engaged, that if you wish to suspend your meetings at the time that the arrangement previously made would bring me to you, that it is an act of simple justice for you to send me word as soon as your minds are resolved upon it. M. M. MACUMBER.

West Killingly, Ct., Sept., 1861.

The undersigned, grateful for past favors, and thanking his friends and the public for their patronage, would inform them that he has removed from No. 2 Jefferson Place, to No. 17 Bennett street, (corner of Jefferson Place, near Washington street, Boston,) where he will be happy to meet all that are seeking for health, or to visit families, wherever a Healing Medium may be wanted, (on reasonable terms,) hoping, by being attentive and faithful to his spirit guides, to be able to relieve the suffering and distressed. Hours at his Rooms, from 9 A. M. to 12 M., and from 1 to 6 P. M.

SAMUEL GROVER, Healing Medium.

A Generous Offer.

Mr. J. V. Mansfield, the well known medium for answering sealed letters, has generously offered—for the space of three months—to answer gratuitously a sealed letter for every subscriber who remits us not agree with them in thinking temptation to be "a two dollars, for the Bannen one year. Each letter to be answered must accompany the subscription money, and also three 3 cent postage stamps to preactualisms, without spiritual struggle and effort of his pay return letters. Mr. M. makes this offer solely to own. The *Ideal* never weds itself to the *Real*, until it aid us in extending the circulation of our paper, here been fairly woosed and fully man. We much which is the best way to benefit the cause.

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 its way into Germany, been translated into the German language by a gentleman well known to the scientific world, and has been extensively sold in that country. We will send the book by mail to any part of the United States, on the receipt of \$1,00.

Inducement to Subscribers To any one who will send us three dollars, with the names of three new subscribers for the BANNER or Light, for six months, we will send a copy of either, Whatever Is, is Right, by Dr. Child, The Argana of Nature, by Hudson Tuttle, or, Twelve stain selves that we mount to higher things. We know good through evil. The first use a child makes of a knife is to out his figure as a child makes of a child make LECTURES, by Mrs. Cora L. V. Hatch, with a splendid

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

> All friendly are cordially invited to attend. Speakers from a distance who may journey in this direction will be welcomed to our meeting.
>
> By order of the Committee of Arrangements,
>
> OWEN THOMAS, Secretary.

The friends in Montpelier, Vt., will please make arrangements 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. WARREN CHASE.

Obituary Notices.

Passed from his earthly dwelling, in Lynn, to his home in the better land, Oct. 4th, Col. R. K. Lane, formerly of Maine, aged 68 years. For many months he was a great and patient sufferer from a most painful disease, (cancerous affection of the jaw bone.) which deprived him of the food which nature craved, and the pleasure of conversing with his friends, yet he ever welcomed them with a pleasant smile, and a warm gran of the hand. He was a warm friend, a warm grasp of the hand. He was a warm friend, a faithful husband, a fond and indulgent parent, and an "honest man." For several years he has enjoyed the comforts of our better faith, and, in his last hours, his spiritual vision was opened, and he saw his spirit friends beckening him on, and thus he passed peace fully away. His earthly partner, having a susceptible nature, has been aided and influenced to attend to all his wants, through all his sickness, without a murmur or complaint, knowing that his earthly labors and duties were over, and her own drawing to a close; to them death had no terrors, but comes with friendly aid to conduct us to our better home. In the war of 1812 he volunteered his vouthful and

vigorous services to his country, and on the Canadian frontier, while leading a battalion of soldiers, he received a musket ball in the breast, which has made him an invalid for life. He has filled many and impor-tant offices in his native State, with honor and fidelity. In the Aroostook war, he again volunteered his services to his country, left his wife and little ones, marched through the snowy woods in mid winter, and remained until the close. His purse and his name were ever ready to assist the embarrassed and the endearments and associations, to spend his few reof an officer. He was retiring and unobtrusive in his manners. Many in the street have observed his ven-

Died 29th of 6th month, 1861, MATILDA HILLS, wife of ELIHU HILLS, of West Grove, Jay County, Ind.,

down-trodden everywhere. She had been a Spiritual-ist for several years, and a speaking-medium. Her frail, diseased body gave way under the mission she was called to fulfill. She could see with her spirit vision the prejudices which would rise, mountain high, against her, and with her frail, weak body, and natu-

Died in Randolph. Mass., Sopt. 10, 1861, CHARLES, son of Austin and Abby Reynolds, aged 3 years and

In this severe trial of their faith may the hearts of

In this severe trial of their latti may the nearts of these bereaved ones be illuminated by emanations direct from the great Fountain of Truth and Light. While the sound of the busy feet and cheerful voice of this much loved child has ceased to be heard in their dwelling, rendering their recently happy home com-paratively desolate, may they have a conscious realiza-tion of the continued presence of his loving spirit, urging them to higher aims and inspiring them with more elevated hopes in an ever progressing and immortal

destiny.

Mr. Reynolds has for some years past, been used as They who carry nothing but the firebrand and the sword, imprint deep marks of their existence for a and cheer have been transmitted from those that have sword, imprint deep marks of their existence for a passed on, to loved ones still inhabiting the mundane period in the burning and bloody furrows of their sphere, thus demonstrating beyond a doubt their im-