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Translated for the Banner of Light.

THE

FROM THE GERMAN OF FRANZ HOFFMAN.

[CONCLUSION.] CHAPTER X.

THE ESCAPE. It would appear from all the testimony gathered on every side, that Ulrich having escaped the hands of robbers, had fallen into the no less dangerous ones of evil-minded persons, who in an incredibly short space of time, had corrupted him to a level with

themselves. Herr Breitenbach believed this; old

Martin, although his heart rebelled, believed it; and

we ourselves are compelled in the end to believe it. But see, kind reader, "appearances deceive," as old Martin says. Ulrich had not escaped his pursuers, but found himself on the following morning in the power of the Captain de Silva, who had dragged him on board his slave-ship, and had obliged him to don the dress of a sailor. Still it appears enigmatical that Ulrich should have been taken captive and at the same time that he could be in Valparaiso, arranging business matters with Senor Acosta, and then giving himself up to the dissipations of a vicious life. Be that as it may, he was there, and also on

board the ship.

When Ulrich sought safety in flight from his treacherous friend and his vile associates, and when he had safely reached the open street, he encountered Padre Mendoza, who had been fetching wine for the sailors in a neighboring cellar. By the gleam of his lantern he recognized the fugitive, and immediately he understood the bearing of the whole affair. He cast aside the lantern and the wine bottles, and threw himself upon the young man with the suddenness and fury of a panther. Ulrich, not expecting such a strange attack, uttered a loud cry, and, beneath the weight of his foe, fell to the ground. In the next moment, he was surrounded by the sailors. who carried him back to the tavern anid foud demonstrations of triumph.

While the confusion lasted, Wilkens hurried away, not caring to meet again the eye of him he had so cruelly betrayed; and the steps heard through the stillness of the night, were those of this arch-

not looked upon with favor by Captain de Silva. He you on board the Carolina, and I must not break regarded him with anger and contempt, and order- my word. And I need your services more than the ing him to be bound hand and foot, he had him dragged on board.

At the break of day the bonds were removed, and he was permitted to walk the deck, for already the "Carolina" had weighed anchor, and with all sails spread, she glided out of the harbor like a swan.

Leaning against the masts, Ulrich glanced around. There were many vessels at anchor there, and perhaps if he had cried out, some one would have appeared, to help; but not a soul was visible, for it was yet very early. As they neared one of these vessels, Ulrich started and could not repress a cry of joyful recognition, for he saw the "Johanna," the dear familiar ship that had brought him from Hamburg. On board, all was bustle and activity, for they, too, were preparing for an early departure.

Captain Peters was yet on shore, having gone there for the purpose of saying farewell to Ulrich. He was told by Wilkens, that having dissipated through the night with a party of low associates, he was in all probability lying inebriated in some tavern. Captain Peters shook his head doubtingly, and the distance, of the voracious sharks abounding in would have waited for Ulrich's appearance, but having received strict orders, he was compelled to relucword to his young friend.

When Ulrich beheld the ship, he could not for his life have restrained the cry of joy that arose to his lips. He stretched out his arms and waved his oner would contemplate an escape. He treated him handkerchief in signal for help; and he succeeded in arousing the attention of some of the sailors upon her deck. But as they did not recognize Ulrich in one hinting at the probability of his secretary's dehis changed clothing, they deemed the call was sim- sire for liberty: ply made in jest, and they turned away and pursued their usual avocations. Our unfortunate hero uttered another loud and despairing cry, as he dream of leaving me." saw the men turn away, and this time he attracted the attention of Captain de Silva, who, approaching him rapidly, placed his broad hand over the captive's mouth; and in another moment he veloping the coast, Captain de Silva left the deck, found himself below, with sufficient time upon his hands to think over the terrible fate that had befal- his hammock for the night.

A feeling of deep, painful, almost utter hopelessness crept over his spirit, as he lay like one crushed of destiny in the dark solitude to which he was condemned for several days. He beheld the entire web Senor." of intrigue into which he had fallen, and he saw clearly that it originated with Mr. Creeper, who had laughed. sworn his destruction. What would his adopted father think, as time passed on, and he would be still unheard from? His imagination pictured too faithfully the manifold dangers he incurred; the calumnies and untruths that would be spoken against him. How easy it would be to accuse him of embezzling sums of money? and he could not defend his honor, retreating footsteps of the Captain. The greatest and appearances would condemn, and the wiles of his foes would triumph.

Ulrich felt very unhappy in view of these accumu. duties with half-closed eyes. He walked leisurely

lated misfortunes; but the consciousness of innocence, and the faith of his sorrowing heart in God, upheld him in the sad hour of trial. The hope that never forsakes the human heart, whispered to him of a happier future, of escape from his present misery.

His intention was, in the first place, to regain the good will of the Captain, to seek his confidence, and then frankly to place before him his petition for freedom, even at the price of a ransom.

Therefore, when the man who brought him food entered the narrow cabin, Ulrich besought him to tell the Captain that he was now entirely resigned to his lot, and would do all in his power to prove agreeable and obedient to the Captain's orders.

The sailor carried the message, and in a few moments returned, and loosened the bonds from Ulrich's limbs, and bade him follow to the Captain's cabin. De Silva received him with a friendly smile, as if the past had not occurred between them.

"I am glad to see, my boy, that you have at last come to your senses," he said, and he gave the young man his hand.

"There, sit down, and listen to what I have to say. I find that you are too good for a common sailor, and I will, for that reason, if you appear willing, make you my secretary. You understand, that I slyly do a little business in the ebony line, which commodity I sell to the planters in various parts. I can get along with the business well enough, but not with the writing and the accounts. You understand all this, so your good friend Wilkens has told me, and we can become the best of friends, if you are willing."

"But if I do not want to have any share in the iniquitous traffic — this fearful sin against human souls?" oried Ulrich, unable to restrain his indigna-

"Then you will keep on your sailor's jacket; and you will know what Captain, de Silva can do?" replied the commander of the slave-ship, in a stern voice, as he frowned gloomily upon the youth.

Ulrich knew that it was useless to contend, and he expressed his willingness to enter upon the duties assigned bim. The Captain was friendly in a moment; ordered the immediate restoration of Ulrich's clothes, and at once treated him as an equal.

Still hoping, and praying inwardly, the young man related to him the events of his past life, and entreated him to make futile the treachery of Wilkens, by giving him his liberty in return for a ransom, the price of which the Captain himself should

"No, nothing of the kind," replied the Captain. decidedly. "This Wilkens, is of course a miserable The attempt of Ulrich to regain his liberty was creature; but I have given him my word to keep money for a ransom; and that money would not be certain of forthcoming; for old Mr. Breitenbach may die, or change his opinion of you. Better it is tohave than to hope. You remain, my boy, and if you behave well you shall be used well by me."

> Ulrich saw clearly that it was necessary for him to submit, and he did so; still, however, cherishing that hope of the future that is the solace of the un-

The ship arrived safely at Madras, and after a short stay, sailed for the coast of Africa; from thence to the West India Islands, where the Captain expected to sell his human freight.

Until then no opportunity for flight had presented tself; but at last, in the harbor of Havana in the Isle of Cuba, the desired for moment seemed to have arrived. There was an English vessel lying at anchor, and Ulrich gazed upon it with longing eyes and a throbbing heart, for could he reach that ship, he felt that he should be safe and protected. A plan of deliverance flashed athwart his soul; he thought of those waters; but the love of freedom was stronger than the fear of detection or death. Besides, he was tantly forego his design and sail without a parting an expert swimmer, and putting his trust in Providence, he resolved to dare the peril.

Ulrich appeared so resigned to his situation, that Captain de Silva cherished no suspicion that his priswith distinguishing kindness; never scolded him as he did the rest; and he would have replied, to any

"Pah! that is a pack of nonsense; the boy is as contented with me as a fish in water. He does n't

This confidence served Ulrich well.

When the sun had set, and the shadows of the night were spreading swiftly over the sea, and enand called upon Ulrich to follow, and also to seek

"Not yet, Captain, if you please," said he, with a powerful effort to control the trembling of his voice. The night is so mild and beautiful, that I should like to remain on deck, if you will kindly allow it,

"You are a foolish fellow," said the Captain, and

"If you keep dreaming with your eyes open half of the night, you wont be fit for much work to-morrow. But have your own way-only do n't disturb me in my slumber when you come into the cabin. Good-night!"

Ulrich drew a deep breath of relief as he heard the point had been gained; he was unobserved on deck, for he felt no fear of the watch, who fulfilled their

He sat there until midnight; then he folded his Martin. He spoke coldly: hands and prayed to God for aid and strength wherewith to carry out his perllous design. Then gliding house! Out of my eyes!" down softly and carefully by the cable, he let himself into the water. He swam with rapid strides toward the English vessel that arose from the distance asleep, or their attention was directed to some other point. There was no danger to be apprehended from that quarter.

Ulrich had overtasked his strength in the beginning; and soon feeling exhausted, he was compelled to rest, until he had regained his breath. Recovering soon his wonted energy, he parted the waves with redoubled vigor, and reached the ship. Clambering up the cable, he cried for help, and was drawn on board by the astonished watch.

"Save me! conceal me!" he entreated.

The sailors surrounded him with pitying sympathy, and asked him where he came from, what it was that he feared, and many other questions. Ulrich understood their language, and could speak it fluently. In a few words he told his story, and received from the brave tars the assurance of the protection he had sought so confidently. He was taken to the Captain, who assured him of aid and security; and in a few days afterwards the good ship was on her way to England, whither kind Captain Stephenson was bound with his cargo of sugar and tobacco. Ulrich thanked the Heavenly Father who had sustained him during the escape from his enemies, and who had almost miraculously guarded him from the monsters of the deep.

CHAPTER XI. THE RETURN.

Safely arrived in Dover, Ulrich soon found opportunity—thanks to the paternal kindness of the noble endured.

his adopted father, he lost the control of his long we shall catch them." repressed feelings, and burst into tears. He would gladly have gone ashore there at once, but the coaler "well, I am now more than ever certain that Creepcould not stop for him; so he overcame his impa er is the cause and head of the whole devilish plan. tience until the vessel came to anchor in the harbor Let me go, Martin; the miscreant Wilkens must be at Hamburg. But, arrived there, he could not lose a chastised by my hand this very day !" nent. He shook hands with the captain of the coaler, and thanked him heartily for all his kindness and attention; then he set out with winged feet for the beloved home of his childhood. In less than an hour he reached its hospitable gates, and, rushing of catching the rogues in their own nets." to the door of the old familiar room, he threw it open, and stood before Herr Breitenbach and old Martin, who, having just been speaking about him, bis residence in Valparaiso for a length of time.

"My dearest father !" cried Ulrich, and with open arms he hastened toward him. But the outstretched arms fell helplessly by his side, when he beheld his this?" benefactor's stern, cold face-when, in the stead of the loving reception he expected. Herr Breitenbach. turning from him, said with measured coldness and strong indignation:

"A drunkard and a thief is no longer a son of mine. Leave my house, unworthy creature, and never, never dare to appear before me again."

"Great God!" exclaimed Ulrich, almost crazed by this address. "What has occurred? I a thief! I drunkard—a wretch——" "Away with you! away with you, I say!" cried

Herr Breitenbach, with mingled anger and sorrow. Do not add falsehood to the list of your other vices. You are known-your own acts protest against you. Go now, or I shall have you removed by force!"

his conscious innocence could not brook such ng down his cheeks, but his slender figure was drawn up to its full and proudest height.

voice. "I go, and never again shall your eyes behold me. But here, in the presence of Almighty God, I swear that I am innocent of all I am accused of. Yes, innocent, and very, very unhappy !"

He turned to leave the room, but at that moment old Martin, aroused from the astonishment that had completely overwhelmed him since the entrance of his young master, sprang before him, grasped him by the arm, and cried in piercing tones, as he looked imploringly into his face:

Have you not said that you are innocent? You are we will see what can be done. Until then, do you not a thief?—not a liar?—not immoral and ungrateful?---" " I am none of these; and God knows that I speak

the truth! I am entirely innocent of all the charges imputed to me." "Sir, what have I always declared?" said old Martin, turning with glistening eyes toward Herr

Breitenbach, who looked on with frowning brows.

Have you heard it, sir? Our boy is innocent." It seemed almost as if the unshaken faith of the good old serving man had touched the heart of his from his boots, and his coat was full of holes, his master with a kindred plty. The look of the venerable man softened considerably, and the flush of dilapidated clothing had been put to. anger passed from his face as before a breath. But While Ulrich retired to the lnn, and thought over the letter of the Senor Acosta, upon whose word he the sudden change in his condition, old Martin re-

the calm sea and the star-spangled heavens above of the favorable impression caused by the trusty

"The wretch lies! Away with him! Out of this

"Sir, 'appearances deceive,'" oried old Martin. He was about to continue his remonstrances, but Ulrich, forcibly freeing himself from the hold of his like unto a dark mountain. No one had observed faithful friend, rushed from the room, without casthis flight; the watch upon decks were either fast ing another look at his adopted father. Martin ran out after him, and clung to him so closely that he could not again put him aside, except at the risk of injuring the white haired servitor; and this Ulrich would not have done for worlds.

"You shall not go away, boy of my heart," cried the old man breathlessly, and holding him tightly. "See, I believe you, that you are quite innocent: for a face like yours cannot tell a falsehood. But see, my dear boy, appearances have never been stronger against any human being; and you must, therefore, bear with the old gentleman, that he is so indignant against you. Tell me now, for Heaven's sake, how it fared with you. I cannot see clearly in the matter till you tell me; and I want it cleared up, at the cost of old Martin's life and body, if need be."

Ulrich could not withstand the entreaties of his faithful friend, and he was as desirous of defending himself as of obtaining the knowledge of what he was accused of. He followed Martin into a near public garden, sat down with him in an arbor, and related all that had occurred: the treachery of the companion he deemed his friend; his escape from de Silva, and his return. Old Martin listened attentively; he chuckled sometimes, rubbed his hands often, shut his eyes, and appeared cheerful and contented when Ulrich finished the narration.

"All is in good order, dear boy," he cried exultantly; "your innocence shall and must be brought to light, as sure as I am Martin, and then we will see whether the truth shall triumph. Let me arrange matters, Ulrich. I now see the rascality as plainly Captain Stephenson-of sailing for Hamburg. He as if I had plotted it myself; and the rascals themtook passage in a coaler, and in a few days he found selves we will soon have in our power. For the himself at the mouth of the Elbe. His heart throbbed present, I will tell you that your precious friend wildly, as he beheld once more the beautiful German Wilkens is here, and occupies the situation you had river, doubly dear after the manifold sorrows he had at Mr. Creeper's. I am much mistaken if your friend Wilkens and this one is not one and the same As the vessel came opposite the counting-house of person. The villains! Only wait a little, my boy;

"Wilkens here, at Mr. Creeper's ?" said Ulrich;

"No, no! nothing of the kind, Ulrich, I implore you! Listen to me, and let me tell you how the meanest and most vicious actions have been attributed to you, and then we will consider the best way

'Old Martin revealed to his young friend how the combination of testimonies and letters went to prove were far removed from expecting his sudden appear- Ulrich listened with the utmost surprise and conster-

"But, gracious Heaven!" he replied, "I cannot have had a double! What inexplicable affair is

"Wiles and treachery! rascality and villains' plots !- that 's what it is !" cried the indignant Martin. "Do you not comprehend it, boy of my heart? You were personified by Wilkens in Valparaiso! It is as clear as the dear sun is at mid-day."

"Wilkens! the thousand! Yes, it is so!" cried Ulrich, to whom the revelation came as a lightning flash. "He took possession of my passport, my papers, all that belonged to me. He knew as much as I did of the business I had in charge for the Senor Acosta, for I told him all about it during the voyage. It was easy for him to play my part, and this must have been the project of Mr. Creeper, who sent him to Valparaiso for that purpose. Oh, now the matter stands plainly revealed. Wilkens was Ulrich. The Ulrich loved the old man devotedly, but the pride mean actions, the vices, committed by Wilkens, were ascribed naturally enough to Ulrich, in whose name hameful accusations. He stood there with a face they were perpetrated; and I am not surprised that pallid as death, with large, heart-wrung tears cours- the whole world, and even Herr Breitenbach, were deceived. What a malicious yet cunning plot! I was thrust out of the way, and could not contradict their "Farewell, my father!" he said with a faltering statements. Oh, Martin, how can we convince my father, my best beloved friend?"

"There will be some trouble about that," said Martin, thoughtfully, "for at present he is so prejudiced by appearances that it would be difficult to obtain a victory for the truth. If your Captain de Silva were here, the matter could be arranged. But he is far away, and will probably never come here. There is no one to take hold of but Wilkens, and we dare not use force; and he is such a cunning fox he would see through stratagem. Hem, Ulrich, I will "Stay, dear Ulrich; dear boy of our hearts, stop ! reflect upon the matter until to-morrow, and then remain here concealed; the man who keeps the publie house attached to this place is an old acquaintance of mine, and at my request he will take care of you. Have you any money, my dear boy?"

"Not a shilling," replied Ulrich, smiling; "where should I have money from?"

Old Martin gave him all he had in his purse, and promised to send him more, so that he might at least clothe himself respectably, for the poor youth looked shabby enough. The soles were hanging entire appearance betokening the long use that his

forward and sat down, gazing abstractedly upon always relied implicitly, destroyed the last vestige | turned to his master, who received him with a great diminishment of the usual friendly cordiality.

"Listen, old man," he said, " I request you not to have any more dealings with that wretch, as I have forbidden him the house. Such associates would not bring you any honor."

"But if the boy were innocent?" queried Martin. "Innocent !" exclaimed Herr Breitenbach angrily; have you permitted yourself to be deluded by his 'alschoods?''

"You are deluded, dear Mr. Breitenbach, deluded by appearances," said Ulrich's defender coolly. "I know now the entire story, and I know, too, that you are unjust toward him-the boy of our hearts! Have patience, sir; 'appearances deceive,' but truth must triumph; and old Martin will take care that the good old proverb is not brought to shame. The boy is innocent, my dear sir."

"Prove it to me," replied the old gentleman.

"Not now," said the old servitor; " for you would rrant as little belief to what I would tell von. as you would the boy's own assertions, for you think him a degraded being. But I will bring you the most uncontrovertible proofs of his innocence, if you will empower me to act as I see proper in a certain mat-

"And am I not to know what that matter is?"

"No, sir; for were you to know it, you would have your nephew, the Creeper, in possession of the case, and that would ruin my enterprise. No, sir, I must be free to act; and if you give me the power, I promise to give you such evidence of Ulrich's entire innosence, as will serve to convince the most prejudiced."

" But, old Martin, is it within the range of possibility to prove him guiltless?" cried Herr Breitenbach. "Remember the letter of our friend Acosta. the all corroborating testimony, and see how he stands condemned. It is not possible that he is in-

" And yet he is," said Martin in a voice so firm and full of faith that his aged employer began for the first time to doubt his own convictions, and all that elated to the mysterious affair.

"Great and good God!" he fervently exclaimed; if it were possible, if it were true! Nothing on earth could award me a greater and purer joy. But beware, Martin, how you arouse hopes in my soul that in the end may never be fulfilled." "Never speak of hopes," responded Martin cheer-

fully. I know what I know. Ulrich is the same he alfays was, and there is no stain about him, save such as clings to all of us human sinners. Give me full power, sir, and this very day you shall clasp the boy of your heart with love and confidence in your

Herr Breitenbach walked irresolutely up and down the floor. At last he stopped before his servitor, and, looking him earnestly in the eye, said:

"Well, Martin, you shall have your wish. I will trust you! For forty years and more you have been sensible and docile servitor and friend, and you will not in your old age become a fool. What do you wish me to do?" "But will you do all I ask you, Herr Breiten-

bach?" queried Martin. "See, sir, if you do not promise upon your word, I will remain silent as a mouse and never utter a syllable. Will you, sir?" "Yes, upon my word! But the responsibility be

apon your head, Martin." "Upon my head be it," he responded, and he rubbed his hands with satisfaction. "And now dear master, please write to the police guardians in Hamburg, that a warrant may be issued immediately for the arrest of one Wilkens, who holds a situation in your counting-house; for this man has been guilty

of gross treacheries. This is what I request of you,

"But, old Martin, how can I take such measures against a person that I know no evil of?" said Herr Breitenbach, in amazement. "That will not do. Martin, indeed it will not do." The old man smiled.

"There is no help for it now," he said. "I have your word, and the responsibility falls upon me. Write on, my dear sir; I give you my word that we shall catch a fox in his own ground."

All remonstrance was in vain. Herr Breitenbach's word was given, and Martin was deaf to all expostulations. With a sigh, he sat down, and wrote the letter which was required of him. Martin took it and placed it carefully in his pocket.

"So, all is right," he said. "And now you shall know, sir, why I want that fellow arrested."

He told him every circumstance connected with he plot arranged against poor Ulrich in order to destroy him, and, to attain that end, the means that were employed to deceive Herr Breitenbach, as well as his correspondent in Valparaiso. The power of this truthful narration gained the victory over the. prejudices of the old gentleman, and he entreated: Martin, in his turn, to make all possible haste in arresting Wilkens. He was inclined to accompany his man to Hamburg to see that everything was conducted with the necessary speed and precaution; but old Martin advised him to remain, as he did not wish. him to be exposed to such strong excitement as the coming hour might bring forth, but he promised to act promptly, and to inform, him of all that would tend to discover the truth.

CHAPTER XII. THE: TRIUMPH OF TRUTH.

The twilight was advancing when Martin arrived. at Hamburg, and he drove immediately to the Director of the Police, to obtain the warrant for the arrest of Wilkens. When he had explained the oiroundstance and delivered the letter from his master

the warrant was granted; and, accompanied by several police officers, he sallied forth toward the dwelling of Mr. Creeper, where the new uplifted Wilkens lived in the luxurious chambers formerly occupied by Ulrich. Without any difficulty they found their way thither, but the bird they sought was not there, and they had to satisfy themselves by taking charge of his possessions. Mr. Creeper came in while they thus confiscated the property of Wilkens, and asked harshly " what such conduct meant?"

"It means that we want to catch a rogue in his own nest," replied old Martin, with the utmost coolness. "The treachery of that precious Wilkens is discovered, as Ulrich returned to day, safely rescued from the hands of the slave-dealers, and I hope that no one else will be compromised by this dirty business, except the miscreant engaged in it; and for whom I have the warrant in my pocket here.

Mr. Creeper turned pale as the wall he leaned against. He trembled in every limb, and could scarcely keep himself erect. Even old Martin felt a glimmering of pity for the poor wretch, whose guilt was plainly visible in his distorted features, and he whispered to him:

"Mr. Creeper, you are the nephew of a worthy, most honorable gentleman, and that is the reason why I have taken pains to keep you out of this matter. At present, no one knows that you are at all connected with it; but you can judge for yourself whether the papers of Monsieur Wilkens will stamp you as an accomplice. Make your preparations quickly, for you see that now the truth must triumph. Throw yourself at the feet of your uncle and ask his mercy. Perhaps he will permit mercy to plead before justice, and he may forgive the wrong you have done his adopted son. But do not delay, for you must know better than I do that you are incurring serious peril."

Mr. Creeper passed his hand over his pallid brow that was steeped in the sweat of terror, murmured some incoherent words, and then suddenly rushed out of the room.

Martin did not trouble himself to look after him. He remained quietly in Wilkens's room, ordered the police-soldiers to keep watch at the door, and patiently awaited the return of Wilkens. Hour after hour elapsed; the bell of St. Nicholas tower announced the hour of midnight; and the streets were becoming silent and deserted. At last footsteps approached the house, the front door was opened, and, singing and whistling, some one ascended the stairs.

"There he is! Attention now, good men!" oried Martin. "The creature is evidently just come from the tavern, for he is so merry, and does not dream that he will pass the remainder of the night in prison. Yes, yes, Falsehood has conquered until nowuntil the time had come for Truth to see the light."

There was a fumbling at the door; it was thrown open, and Wilkens staggered into the room, and was immediately seized by the police officers. He uttered a cry, and sought to tear himself from their hold upon him; but they held him fast, and the call: "In the name of the law !-no resistance!" caused such a panie of fear to overcome him, that with the exclamation, "I am lost!" he resigned himself at once

"Yes, you are lost, wretch /" said old Martin; "your hour has come. Ulrich has escaped the clutches of your good friend and confederate, de Silva, and he is now safe in Hamburg. You can only hope for mercy by giving up all the letters and other articles belonging to the friend you betrayed, and you must make an open confession of all the means employed by you in leading him into suspicion and disrepute."

"Mercy I have mercy!" cried the miserable man, and he fell trembling at old Martin's feet. " L-was only a tool in Creeper's hands, and only did as I was bidden. I will confess all, dear Mr. Martin; only do not let me be thrown into prison! In yonder trunk you will find all that belongs to Ulrich, and letters from Creeper that will prove to you my entire innoed him."

Martin unlocked the trunk, and found in a concealed place therein Ulrich's passport, and the papers empowering him to conclude the business with Senor Acosta. He also found a miniature portrait suspended from a golden chain, and letters written by Mr. Creeper's own hand. He put the papers quietly into his pocket, but he looked at the portrait with an expression of overwhelming astonishment.

"Unfortunate wretch!" he cried, addressing Wilkens; "whence have you this?"

"It belongs to Ulrich;" he answered. "I found it among his things, and I kept it on account of the gold chain. Oh, take everything, dearest Mr. Martin, but do not have me thrown into prison."

"Gracious heavenly Father!" sald Martin to himself, "can Ulrich-but no-it is impossible!. And yet, how could he be in possession of this picture? I must ask him. If it were so-oh, bountiful Heaven! Then all the plottings against him would only lead to his greatest happiness. And, indeed, it is not improbable: he is a foundling-knows not of his parents-was taken from the battle-field. Oh, father Breitenbach! what a glorious surprise! what happiness and blessedness is awaiting you! Away with this one, my children," he said to the policemen, pointing his finger to Wilkens; "he must bear the penalty of his misdeeds; but see to it that he is not treated too severely in the prison. To-morrow I will see to him myself. Take this trunk and the rest of his things with you, and tell the Director of Police that I have taken these papers and this picture. I will be responsible for what I have done. And now for the boy of my heart."

Wilkens was marched off, despite of his entreaties and lamentations; and old Martin entered his light wagon and drove off to the Inn where he had advised Ulrich to remain. He longed to wake him, that he might obtain the certainty he sought with regard to the miniature, for the burden of joy lay heavily on the old man's breast, while yet there was a doubt upon its brightness. But the night was dark, and the second hour of the morning had not yet struck. So he thought better of the matter, and hastened

"Why should I disturb them from their slumbers?" he asked himself; "a few hours' patience. and truth will be revealed with the light of day. What a halleluish that will be, when we find again

Very softly, so as not to awaken his good master, Martin hurried to his chamber, and threw himself upon his bed. At first the agitation of his mind chased away slumber; but at length he was overpowered by weariness, and slept until the rays of the sun streamed in at the windows. He started up and stretched forth his hand for the papers and the like-

exclaimed:

of Ulrich's innocence, then we will proceed."

before him the papers and letters that proved conclusively the truth of Ulrich's assertions. The let- one could tell. ters of Mr. Creeper gave evidence of the preconcerted | When the unhappy mother recovered her conplan that was to remove Ulrich and bring about the sciousness, she found that her boy was gone, and her dishonor of his name. The plot had already begun in husband was lying pale and senseless beside her. Hamburg, for Wilkens had committed various mean | She had broken her arm when the carriage was overand vicious acts under the name of the young man; so that the love of Herr Breitenbach for his adopted son should be eradicated to the very roots.

"You see now, dear sir, how appearances can decelve," said old Martin, who was deeply moved, as well as cheerful. "Were we not compelled to believe that the boy of our hearts had become a good-fornothing, vicious fellow? And now, thanks be to Thee, dear God, the truth has been brought to light, despite of all the machinations of the wicked. Yes. yes, Herr Breitenbach, only see for yourcelf; appearances deceive, but truth triumphs in the end !' It is a good old saying, that."

"The truth conquers! yes, it triumphs!" faltered the worthy and venerable man; and he stretched Providence that so wonderfully had directed all.

"But Martin, dear old, honest, loving heart, where is our boy? I want to clasp him to my heart-to bless him and demand his forgiveness. Where is he? Oh, God! I have been bitterly unjust toward him: for how could I suspect my nephew was such an arch. deceiver? Go and call Ulrich, Martin; go and find him; bring him back to the loving old father-heart he left!""

Martin had taken care that Ulrich should be near: he opened the door that led into the adjoining room, and with a loud cry of joy, Ulrich rushed into the outstretched arms of his adopted father!

Old Martin stood beside them, and the tear-drops trembling on his grey lashes, gave token of the unpeakable joy of his soul at the reconciliation of these two beloved ones.

"And now," he said, in a somewhat faltering tone after his master and young Ulrich had embraced again and again;" now, my dear boy, please tell me whether this picture that I found in Wilkens's possession is indeed yours, and in what manner it came into your hands."

Ulrich took the medallion, and his eyes gleamed with joy as he pressed it to his lips and said:

"My dear good Martin, this picture is mine, and l thank you from my heart that you have restored it to me. I missed it more than aught else that Wilkens deprived me of, for, if I am not mistaken, it represents my unknown but dearly beloved mother-How glad I am to have it again in my possession."

"The picture of your mother, Ulrich ?" said Herr Breitenbach with ready sympathy; "let me see it, my dear boy."

"Merciful God I" he cried, "can it be possible? Ulrich, whence have you that portrait?"

"From my kind departed foster-mother," seid Ulrich, looking anxiously at the two old men; "she gave it to me shortly before her death, and told me how I had been found by her when a child of three or four years old. This picture, and the clothes I bad on, were all the possessions I brought with me." "And the clothing, have you it yet?"

"I have," replied Ulrich; "they were left in the old trunk at Mr. Creeper's, and consist of a little blouse and a pair of trausers of brown velvet trimmed with silver braid."

" "Come to my heart, boy!" cried old Herr Breitenbach, and he folded Ulrich in his arms. "Truly it | cannot be otherwise; you are he; you are the son of he was impatient to deliver. my beloved, long-wept for daughter! You are my grandson! and Providence reserved you; and we believed that you had been killed by the flying my daughter! my dearest, dearest Henrietta! why could you not remain on earth to behold this hour?"

"She looks upon us from the heavens above!" said old Martin reverentially. "The blessed one's joy is not less than ours, for it is a heavenly joy."

Ulrich was amazed and confused, yet unspeakably him by kindred ties; and this heart beat in the bosom of his best earthly friend; he was the man,

who had been a father to him so long. said the exultant Martin. "You see now, Herr ward, contentment and happiness. That nothing up-Breitenbach, that it was well the plotting scoun- on earth can lead to real happiness but Truth and drels have given us a little trouble, for without fidelity to good principles. Appearances deceivetheir doings we should have run around each other Truth triumphs even above all and every misfortune, as heretofore, and no one would have known or found every tribulation of this world. We have experienced out what a treasure we possessed in our darling this; and we now thank God from the very depth boy. We can now clearly behold how God directs of our strengthened souls! He, the compassionate the plottings of evil unto ultimate good. But before and loving Father, has enriched us in the possession we think of any thing else we must procure the suit of one more true and steadfast heart. Where is which the grandfather made a present of to his lit- the wealth that can equal this great and heavenly tle grandson. Where do you say you left them, gift?" Ulrich ?"

He described the place, and gave the trusty man the key of the trunk, and old Martin sped away to the city.

While he was gone, Herr Breitenbach related to his grandson how it had happened that he had been lost as a child.

Herr Ulrich Lowenhaupt, the father of our hero, and as Hamburg was not considered a safe place of seiged and the French driven forth with cannon,) ward, Herr Lowenhaupt left the capital of Saxonyfor the rumor spread that the red waves of war were they dreaded, they came into the very midst of the

he regarded the picture, and with full conviction he ball killed one of the horses attached to the carriage, and he bimself was wounded by a musket ball, so "It is she! It can be no one else; and if she is that he fell in a swoon. The remaining horse, drew bis mother—oh, then - good Father! I have found the carriage a few paces in his fright, came too near for my beloved master, while he slopt, a happiness a trench and there upset the unfortunate child. The he no longer dreams of. First, now, to convince him fury of the battle raged around them; Herr Lowenhaupt was dying from loss of blood, and his wife lay The faithful old servitor sought the presence of beside him insensible through fear. The little Ul-Herr Breitenbach, and with glistening eyes he placed rich, it was supposed had run away, crying for help. What had become of him, whither he had gone, no

turned. Fear, bewilderment, anxiety and despair for the lost child, overwhelmed her; she fell into another swoon, and when she awoke again, she found herself in a peasant's hut, tenderly cared for by its humble inmates, who had found her on the bloody battle-field, and had bone her thence. Her husband was dead, and had been buried in the meantime; for she had lain five days unconscious of all surrounding her. There was no sign of the boy, and the poor mother's heart was wrung with intensest anguish. At her request, the pastor of the place wrote to her father, in Hamburg, and he set out upon the journey immediately, so that he might aid, or at least console his bereaved daughter as best he could. Everything was done in order to obtain tidhis arms toward Heaven, to thank the All-overruling ings of the lost darling, but all was in vain; no one had seen him, none heard of the child.

For many weeks Herr Breitenbach remained with his daughter in the village, in the hope of finding some clue to the discovery of the boy; but at last they returned to Hamburg, sorrowfully, convinced that the good Heavenly Father had taken the little one to his eternal rest.

That he could be in Hamburg, well in health, and lovingly cared for, never entered the thoughts of either mother or grandfather; therefore they made no search in that city, but still continued to seek in the neighborhood of the battle-ground, having left their orders to that effect. No tidings were ever received; and a few years after the terrible double calamity, the mother of Ulrich died, without again having pressed to her bosom the child so tenderly beloved and deeply mourned.

And yet he lived and throve, not a thousand paces removed from her own dwelling!

Through the machinations of his foes, that was discovered, which had failed the most loving research; and so Ulrich viewed it, when his grandfather had told him all, and he spoke from a full and grateful heart:

"They proposed dealing ill with me, and glorious good has been the result. They would have estranged from me the heart of my benefactor, and behold, they have given me a father's love! Oh, good and gracious God! how wonderful are thy ways! and how manifest the means leading to eventual good, for thy praise and glory-giving happiness unto them that have sought thy grace!"

Deeply moved by various emotions, Ulrich clasped the honored and beloved grandfather again in his Ulrich handed him the locket. He cast a look up- arms, and wept some holy tears in memory of his on it, and paled with the surprise of a great and sud-sainted mother. The old man comforted him gently, and said:

"Do not weep, my son, but look up to Him who doeth all things well in his wisdom. He took your mother, but permitted you to find a father, who, from a full and tenderly loving heart, will seek to replace the mother you have lost. Whatever God decrees is well, my son. To Him be all praise, thanksgiving and hosannah, as the sacrifice of our grateful and happy souls !"

After an absence of a few hours, old Martin returned from the city, and brought with him the clothing the little Ulrich had worn in the past eventful days of childhood; and the grandfather recognized it immediately as that belonging to his daughter's child.

Martin's joy equalled that of his old master's: but he brought important tidings from town, which

"Dear sir," he said, "I have one piece of news for you, which I think need scarcely astonish you. Your nephew, Creeper, has absconded, during the horses—trampled to death on the battle-field! Oh, night, and taken with him the entire contents of the money drawer—all the ready cash."

Herr Breitenbach earnestly shook his head, but there was no anger in his countenance.

"His evil conscience drives him away," he said; I am glad that he is gone of his own accord, for after what has occurred, I could never forgive him. nappy. At last he had found a noble heart, allied to The money he has taken from me I willingly make him a present of. The happiness of having found a beloved son cannot be too dearly bought. May he whom, above all others, he loved and reverenced; learn to do better—the unfortunate, misguided creature: may be live to know that the commission of "I thought so at once when I saw the portrait," all wrong is a delusion that leads from, and not to-

A Beautiful Picture. The man who stands upon his own soil-who feels

that by the laws of the land in which he lives-by the laws of civilized nations -- he is the rightful and exclusive owner of the land which he tills, is by the constitution of our nature under a wholesome influence, not easily imbibed by any other source. He feels-other things being equal-more strongly than another, the character of a man who is the lord had gone upon business to Dresden. He was obliged of an inanimate world- of this great and wonderful to remain longer in that city than he had intended; and upheld by His power, is rolling through the sphere, which, fashioned by the hand of God. heavens, a part of his-his from the centre to the residence, (for it was rumored that it would be be- sky. It is the space on which the generation before him moved in its round of duties, and he feels himhe wrote to his father in law, and requested him to low him, and to whom he is to transmit a home. send his wife and child to Dresden. This was done. Perhaps his farm has come down to him from his Old Martin accompanied the mother and boy, and fathers. They have gone to their last home; but he they all arrived safe, and Martin returned to his can trace their last footsteps over the scenes of his kind master in Hamburg. About six months after. daily labors. The roof which shelters him was reared by those to whom he owes his being. Some interesting domestic tradition is connected with every enclosure. The favorite fruit was planted by his setting in that direction. It was the misfortune of father's hand. He sported in boyhood beside the the fugitives that in the place of avoiding the terror brook which still winds through the meadows. Through the field lies the path to the village school of early days. He still hears from his window the tumult. Herr Lowenhaupt had neglected to provide voice of the Sabbath bell which called his fathers to himself with a French passport, as he did not have the house of God; and near at hand is the spot the slightest fear of coming in the way of their army. Where, when his time has come, he shall be laid by He was stopped, and he was obliged to follow them in his carriage, with wife and child for saveral days.

Where, when his time has come, he shall be laid by his children. These are the feelings of the owners of the soil. Words cannot paint them; gold cannot. in his carriage, with wife and child, for several days. buy them; they flow out of the deepest fountains of A battle took place, and in the midst of the conflict, the heart; they are the life-springs of a fresh, healthy ness. They were where he had left them. Once again Herr Lowenthaupt sought to escape; but a cannon and generous national character.—Edward Everett,

Written for the Banner of Light. OUR VOLUNTEERS.

DY ENHA TUTTLE.

Yest'reen the sound of dancing feet, And sighs, and sparkling tears, Were strangely mingled at the ball For our brave volunteers.

They met to say adicu to friends, And follow but the star, Whose comet biazes will stand still Above the ranks of war.

Beauty and Love were gathered there In silks and gleaming pearls, And bright young flowers, and hopeful buds, And careless, dancing curls;

But ashen cheeks, and anxious eyes, And lips which ached to tell How very dear was heart to heart. Rather than smile farewell.

An hour the gushing music rang,

And Love forgot its sorrow;

And then they parted-all.

Which clasp the sword to-morrow The wailing notes of " Home, sweet home" Rang through the silent hall: A prayer was breathed, a word of cheer,

Brave hands toyed with white finger tips,

A tear! But ah, the "Stars and Stripes" Float o'er our volunteers; We trust their arms to keep them there, And give three heartfelt cheers.

Original Essay.

THE SPIRITS' HOME.

BY HUDSON TUTTLE.

On entering the spiritual domain, and in our investigation of the spiritual philosophy, we must cast off the trammels of the schools, which have so long fettered the natural action of our minds. The cant of the metaphysician, and the egotism of the theonot; as candid investigators, nothing but positive ny, we must walk out into the fields of Nature, and question the great Principles which speak in sighing winds, babbling brooklets; in the myriadtongued forest, murmuring to the passing zephyr:

When we question Nature, she tells us Law reigns supreme. Not a thistle-down floats on the breeze; not a sand grain is thrown on the ocean's beach by the rolling billows; not a bubble of foam floats on the hurrying stream, but its every motion is governed and dashes it on in its orbit. It sends the rushing sheet of water. comet round the central fire, and floats whole solar systems on their orbits as a feather is upborne by the passing winds. Not an atom finds its approunerring law.

LAW RULES SUPREME.

What more uncertain than the wavy motions of the gossamer thread as it dances in the summer cells, and eliminates the finer particles. winds? Yet every motion is governed by law-by the same power which chains the moon in its orbit, or rolls the earth around the sun.

THE SAME IS GOOD IN THE SPIRITUAL REALM. pass from the material to the so styled spiritual, we mingles with the great etherial ocean. nd we enter as real and enhatantial a world as the one we have left.

NO MIRACLES

are observed in the phenomena of spiritual life. Trne, we do not understand many of the manifestations we observe, because the substances with which we deal are impalpable to our senses, and only are recognized by their effects; but this only shows our ignorance, and not the interposition of a miraculous

AN UNKNOWN UNIVERSE

exists beyond the material creation. It is formed from emanations arising from the physical, and is a reflection of it. This is the Spiritual Universe. We have been taught by our learned teachers a system of spiritual philosophy so vague and undefined that it has served rather to blind than enlighten us. It has inculcated the wildest errors, and, by its influence, even now, we are liable to be led astray.

If spirit is identity, if it is organic after its separation from the body, then it must have a home and that home must be a reality. These are incontrovertible propositions, and are necessarily inferred from the fact of spiritual existence. A single proposition crushes the spiritual fabrication of the the ologian whose definition of Spirit is the best possible, of non-entity. According to his system, a thoughts. But thought is an effect, not a cause, and standing in his position, and expecting thought to exist after the decay of the body, is as rational as to after it has flown.

Nothing cannot originate something. If the spirit exists, it must be an entity; and if such, must be composed of Matter. It must be organized; and if organized, it must have a dwelling place. This conclusion brings us back to the first inquiry-

WHAT AND WHERE IS THE SPIRIT-WORLD?

To understand this subject, we must inquire into the secret processes of Nature. We must inquire of spiritual life, and kindred subjects connected with spirits, the light of philosophy, though it lends important aid, cannot be brought to bear, and the revelations of the clairvoyant and of departed intelligences must be relied on for our information. THEIR TESTIMONY IS RELIABLE.

country. The major portion of our knowledge de- the equator, producing a zone, the axis of revolution England or Europe is received as true, why should it would revolve parallel with the equator. not the report of a departed spirit, who has made

abode is as authentic as the report of travelers in distant countries.

AND WHAT DO THEY TELL US? That the Universe is undergoing a refining process, and the spirit-world is formed from the ascending sublimated atoms.

Before entering on the discussion of how this is effected, lot us inquire philosophically whother this refining process is really going on; whether there really is a progressive movement in creation, from crude and undeveloped conditions, to etheriality and perfection.

The present order of Nature cannot have had an infinite existence. If we trace backward the geological records, through the rocky tablets of earth, through fossiliferous, transitive, and primitive rocks, we arrive at a beginning of the present system.

The earth has the marks of infancy, and has yet attained but its youthful state. In the beginning. geology tells us, it was a vast ocean of gaseous matter; then it cooled down to a liquid globe; then a crust formed over it, and, by slow degrees, it was moulded into the beautiful creation of the present.

NATURE WORKS IN GREAT CIRCLES, ever returning into themselves, or rather in spirals every returning coil being above the preceding. Matter without a beginning must have passed through an infinite number of changes, of which the present order is but a single and incompleted coil.

In the infinite duration of the past, Universe after Universe must have been born, grew old and decayed, and new ones been breathed forth from the chaotic elements of the preceding. Still labored the forces of organic Nature, and at every mighty return, matter became more refined, its capabilities enlarged, and consequently the next system was more perfected. This continued until matter, by its superior refinement became capable of forming a Universe as perfect as the present.

The object of the mutations of the organic world is the individualization of spirit in man; so the ultimation of inorganic mutations is the refining of spiritualized matter for the support of that spirit when identified

These circles of revolution are like the grand oycles of the Hindoo theo-cosmology, which teaches logian, are the chaff which has for centuries burled that every 360,000 years all created things flow back the truth from the honest thinker. They avail us into the Infinite Soul of Brahma, or God, and from thence are involved as a new creation. But the petestimony will avail, and, in obtaining that testimo- riods of return are millions of ages, instead of a few thousand years, and, at every return, matter arises above its former level.

In the individualized spirit, the atoms which compose its organism are elaborated by and derived from the physical body. So are the spiritualized atoms, which ascend from animate Nature, elaborated.

To the perception of the spirit, or of the clairvoyant, these ascending atoms are as plainly perceptible as the ascent of vapor from water. It is exby immutable laws. Law bounds the great world, haled from all substances, as steam arises from a

The mineral mass, by the processes at work among its atoms, and the disintegrating chemical action of electricity and magnetism throw out etherial partipriate place in the living organism, but as guided by oles into the great ocean of unindividualized spirit.

The plant, taking up crude mineral atoms, subjects them to the refining process in its interior

The animal feeds on the vegetable, and subjects it to a refining process, ultimating a proportion of its atoms and exhaling them into the atmosphere. When the animal dies, the spiritual element which If we think that we are leaving the province of retains not its identity after the dissolution of the order and control of established principles, when we body, escapes, as a drop of water evaporates, and

abor under the greatest possible mistake. As the The spirit-world is derived from these atoms. ultimation of the Material Universe, the Spiritual Hence it is born from this earth as the spirit is born is governed by the same established Principles, mod- from the body. It depends on the earth for its ified by superior conditions. Gravity, attraction existence, and is formed through its refining instruand repulsion; the properties of atoms; the rela- mentality. Without the earth, there could not have tions which exist between them, all are preserved, been corresponding spirit-spheres, and there would not have been a necessity for them, so that ence of the Spirit-sphere, presupposes the existence of a central world.

WHERE DO THESE PARTICLES GO?

Attenuated as they are, these atoms gravitate, or they are impelled by attractions and repulsions. They are not attracted to earth more than the inflated balloon, and like it they arise from the earth's surface until they reach a point where their gravity and repulsion are in equilibrium. There they rest But atoms will partake of different degrees of refinement, and the most refined, will not rest when. the grosser find an equilibrium. Hence, more than one zone will be formed.

THE FORM OF THESE ZONES.

If the earth was at rest, these ascending particles would arise in straight lines from the earth's centre, and a complete sphere would be formed, entirely enveloping the earth. But the earth rotates on its axis every twenty-four hours, or one thousand miles an hour, a velocity sufficient to throw out the equator twenty six miles further from the centre than the distance of the poles from the same.

As the understanding of this proposition is essential to the proper conception of the subject, I will illustrate it by the familiar instance of drops of water being thrown from the surface of a grindstone in spirit is a refined shadow of nothing-a collection of rapid motion. Two forces produce the phenomena. The centripetal force tends to throw the water off in straight lines from the surface. The same force tends to throw the world off in a straight line from its look for the hum of a dead bee, or the song of a bird orbit. The centrifugal force draws the drops of water to the center of the wheel, and chains the earth to the sun. The motion of the earth in its orbit is a mean between these two forces. The same principles are true in regard to the diurnal motion of the earth on its axis. All its atoms are chained to the centre by gravity, but the rapid motion which they are obliged to perform, ever tends to project them in straight lines from the surface into space. This does not occur, but their gravity is lessened, more at the equator than at the poles, as they are obliged to into the processes beneath its external manifesta- move faster at the former than the latter position, tions to the senses. In this, as well as the manner and hence the poles draw inward, while the equator bulges outward. The tendency is to produce a ring, SPIRITUAL ATOMS BEING EFFECTED BY THE SAME LAWS,

partake of this earth's rotary motion, and revolve with it. If the spheres completely surrounded the earth, as first supposed, the earth remaining at rest, as soon When the fact of spiritual communion and iden- as it begun to move, the superior velocity of the equatity is proved, then the intelligence they impart is torial regions over the poles would draw away the as reliable as the report of a traveler in a distant particles from the latter, and concentrate them at pends & such reports, and if the tale of travels in of which would coincide with the earth's equator, or

THE RINGS OF SATURN

himself familiar with the scenes he describes? This farnish a fine illustration of the form and appearsubject does not admit of argument. It is self-evi- ance of the spirit-zones. They are belts or rings rodent that if spirits exist, their description of their tating around that planet, and sustained in their

toward the central body.

The spirit-spheres are rather zones than spheres. They are one hundred and twenty degrees wide; that is, they extend sixty degrees each side of the earth's equator. If we take the sixtleth parallel of latitude boundaries of these zones,

HOW FAR ARE THEY FROM THE EARTH'S SURFACE? The first zone, or the innermost one, is sixty miles from the earth's surface. The next external is removed from the first by about the same distance. The third is just outside of the moon's orbit, or two hun- stroyed. dred and sixty-five thousand miles from the earth.

Although atoms may be sufficiently refined when they are first ultimated from earth to pass by the direction, produced by the rotation of the earth. first and enter the second zone, yet the second zone Then, they diffuse themselves through the atmois, speaking in a general sense, the offspring of the sphere of the first zone, each following its own pecufirst, as the first is the offspring of the earth; and liar attractions. from the second, the third is elaborated by a similar process as that by which the earth exhales spiritualized matter. From the third sphere arises the most spirit-world. sublimated exhalations which mingle with the ema. THE PHILOSOPHY OF THE SPIRITS TRAVELING WITH SUCH nations of the other planets, and form a vast zone around the entire solar system, including even the unknown planets beyond the vast orbit of Nep-

Our sun is a star belonging to the milky-way. Astronomers tell us that the mild radiance of the galactic zone is produced by an immense assemblage of stars, so crowded together that their light blends. and appears as a solid mass to the eye. With the telescope, however, it appears as a dense mass of stars. This system of suns, if it could be viewed from a great distance, would appear on the sky as an extremely flattened sphere, and our sun would be seen as a little star placed in the southern extremity of the starry mass.

As the emanations from the refined planetary spheres form a sphere around the solar system, so the refined emanations from all the solar systems form a still more sublimated series of zones around the milky-way! The same great principles pervade all of these spheres. The impress of the same law is witnessed in the magnificent spheres which surround the almost infinitely extended galaxy, as in the primary zones which surround the earth and planets. It is not a complicated system, but a beauful simplicity pervades it, and for its proof it appeals to Nature and the laws which rule creation.

THERE IS NO MIRACLE HERE, but the supremacy of as fixed principles as cause the stone to fall to the ground, or the sun to shine. THE THICKNESS OF THE SPHERES VARIES.

The first is nearly thirty, while the second i twenty, and the third but two miles in thickness. The first is the oldest by countless time, as it first began to form, and until it supported organizations, it could exhale but a small amount of refined matter to the second, and of course the process was delayed still longer in the creation of the third.

We see here how beautifully harmonious Nature has spiritual things. There is observable the nicest adjustment of harmony and adaption. So fast as creations are called for, are they supplied. Nature toiled through illimitable ages to produce an identified intelligence. She looked through all these ages, and with prophet's eye saw that she would succeed. and that her success would necessitate a home for that spirit other than the gross world it had left. Then she began to build its habitation, and that, too, by the same process by which she sought to perfect her masterpiece of creative force—an identified human soul! Creative energy is a work now as much as when earth was evoked from chaos. It toils unceasingly, and constantly arise, as the heat and vapor of its workshop, the refined atoms, floating away to their appropriate spheres.

It will be inferred from this, that the spheres are gradually increasing, while the earth is slowly di- to traverse the ocean of space. minishing. Yes; this is one of the mightiest truths which we can contemplate. The tall mountain which proudly rears its granite point among the clouds. bidding defiance to the sleet and storm; on whose altar shoulders the sky lovingly rests; on whose brawny back vast forests slumber; from whose sides great rivers well; the earth-engirdling ocean, with its countless isles and bordering continents; the all other gases, is invisible. No one ever saw atmoon and planets which light up the evening sky, mospheric air, yet no one doubts its existence. It all are; undergoing the refining process, and in future ages will be resolved into spiritual elements.

The mountain shall; crumble, the ocean shall dry night, but they will exist, in a more active and per- above our heads in a great ocean forty-five miles fected form, carrying out the grand design of Cre- deep, how can we expect to see the refined ether of ation.

The surface of these zones is diversified with changing scenery. MATTER, WHEN IT AGGREGATES THERE, IS PRONE TO AS-

SUME THE FORMS IN WHICH IT EXISTED HERE. Hence there are all the forms of life there as on it is invisible, unless seen by reflection. earth, except those which cannot exist, surrounded by such superior conditions—as the lowest plants and animals. The scenery of mountain and plain; river, lake and ocean; of forest and prairie, are daguerrectypes of the same on earth. It is like earth with all its imperfections perfected, and its beauti-

ful multiplied a thousand fold. THE SPIRIT HOLDS THE SAME RELATION TO THIS SPIRIT UAL UNIVERSE THAT MAN HOLDS TO PHYSICAL NATURE.

The surface of the spheres is solid earth, in which is composed of an indefinite number of kinds mingtrees and flowers take root, and the waters of the led together. He divides them with his prism, and oceans surge perpetually on the shore. An etherial shows the seven colored rays, the chemical rays, the sky arches overhead, and the stars shine with in- magnetic rays, etc. We find light as it is emanated creased refulgence. The spirits breathe its spiritual from the sun, is composed of different kinds of rays, atmosphere; they drink its crystal waters; they par- each adapted for peculiar purposes. take of its luscious fruits; they bedeck themselves with its gorgeous flowers.

miracle; but a real world, in fact more real than itual portion of light is retained as it passes from earth, as it is its perfection.

lakes and oceans; in short, follows whatever pursuit surface of the zones as they do from earth, and the or pastime it pleases, and the clements there hold the same relations to it that the elements of earth held to it while in the physical form.

I will not enter at present into a minute description of scenery as it appears to the spirit or the higher without interruption, for they only retain clairvoyant. Words are but feeble auxiliaries in the their own element. delineation of a subject so far removed above mortal The light of the heavenly bodies is much greater comprehension. It is a reflection of the earth, and from the spheres than from earth. The sciendor of holds a close correspondence to it, but can no more the stars is greatly increased, and the radiance of be compared with it in beauty, than the finest mini- the sun fills the atmosphere with a flood of silver, ature with the coarsest charcoal sketch.

I pass to the consideration of the next important | with language.

NOW DO SPIRITS PASS FROM EARTH TO THE SPHERES?

position by the equilibrium between the centripetal thrown by fuminous bodies. This other, they tell us, or tangential force, and the gravity which draws them pervades all space and all substances, and is the medium for transmission of the influence of the imponderable agents.

By their description of this other, we can readily understand the spiritual other, which also pervades all space. It is not, however, like the former, except each side of the equator, and imagine it projected in its universal diffusion. It is a much more refined against the blue dome of the sky, we have the and active agent, and is a peculiar emanation from all globes.

> Ultimated as it is, the organization of the spirit-is still more refined, and honce it floats as a cork immorsed in water, or a balloon in the atmosphere, having its gravity with respect to the earth entirely de.

The ultimated particles from the earth arise and rush out of the vast openings at the poles in a spiral

On these rivers the spirit is wafted from the sublunary scene, and is ushered, in a moment, into the

RAPIDITY

is as simple as the other great principles. As its gravitation is destroyed by immersion in an ether more dense than itself, it arises, or is repelled from all the physical worlds. When it comes to earth, the action of the gravitation of the earth is to repel it from it, and not to attract. But by an effort of will the spirit becomes positive to the place where it desires to go. Then there arises an immediate attraction to that place, and it flies through the thin ether with greater velocity than light.

The rapidity of their motion depends entirely on the strength of their individual wills, for by it is the positive condition induced, and its intensity of course will be proportional to the strength of the will. Hence some spirits can move with much greater rapidity than others; one hundred thousand miles in a second is a mean rate of velocity.

This is an incredible rapidity of traveling, and perhaps may excite incredulity. But let us take a philosophical aspect of the subject. Previous to the demonstration that light moved at the rate of ninety thousand miles per second, and that electricity moved with nearly equal rapidity on the telegraphic wires, the idea of the possibility of such swift movements would have been discarded as fanatical, so infinitely do they transcend the motions we are accustomed to observe.

But none, now, doubt that light moves at this velocity, for it is demonstrated by mathematical calculations.

The organism of the spirit is more refined than light, and hence is capable of greater rapidity of motion. The spirit wills, and immediately rushes with the wings of lightning through space to the point of destination. . So swift is its motion, that in passing from one place to another on the earth's surface, no perceptible interval of time clapses, for if they travel at the rate of one hundred thousand miles per second, framed not only the constitution of physical, but of they could pass around the earth four times in that interval, and a journey of a thousand miles would consume but the one hundredth part of a second. CAN THEY PASS TO OTHER GLODES ?

This depends on their degree of refinement. The spirit organisms are not all of the same degree of refinement. While some are very pure and etherlal, others are gross and unrefined. The sensualist, the deprayed debauchee, in many instances are so gross that gravity chains them to the earth's surface as it does, man. They are denser than the spirit ether, and hence have weight, and cannot arise from earth. Others, who are more spiritual, can only arise to the first sphere, while others, still more refined, pass at will through the universal ocean of ether, visiting other globes and other solar systems. The degree of purity or spirituality determines whether or no the spirit shall be chained to earth, or allowed freedom

AN OBJECTION MAY ARISE. If the spheres spread above us, why do we not see them?

Why do we not see spirits with the normal vision?

It is from the relation which they bear to light. The question is easily answered. Air, like almost transmits light without intercepting the rays, and hence is invisible, for we cannot see anything, unless it reflects light by which we can see it. If so mateand the moon and stars fade from the cauppy of rial a substance as air is unseen, though it surges which these zones are formed?

Still further :- When we look through a clear plate of glass, we cannot see the glass interposed between us and the objects beyond. Perfectly clear water transmits the rays of light so completely that

After such instances, can we ask why the spheres are not visible, and why they do not intercept the light of the sun and stars? The objection is fully met here on scientific grounds, and does not depend for its explanation on the mere words of the angels. One proposition more arises:

WHAT IS THE BELATION OF LIGHT TO THE SPHERES? 18

THERE DAY AND NIGHT THERE AS HERE? Light of the sun, as is well known to the chemist,

The spheres each retain the rays useful to them. and transmit those which are too gross for them, but It is not a fancy world, or world of chance, or which are adapted to earthly conditions. The spirthe sun to earth, while the coarser portion is trans-The spirit walks on its surface; it sails on the mitted. Hence the sun and stars appear from the superior do not interfere with the view of the lower spheres, as they are as much more refined than the latter, as this is more etherial than earth. The rays of light designed for the first sphere pass through the

gilding the scenery with etherial light, indescribable

If the sun is the source of the light received by the spheres, and these revolve around the earth, it fil-Philosophers teach that an ether pervades all lows as a necessary deduction that, as on earth, day space, on which the pulsations of light and heat are and night must follow each other with the unvarying | brightest colors.

regularity of the rising and setting sun. That there should be such alternations of light and darkness, is SPIRITUAL CONFERENCE AT CLINTON a necessity of man's spiritual nature. He wearles of the never changing scene, and the activity and repose of Nature are more agreeable to him than a monotonous sameness. It is also essentially the result of the plan of creation, for Nature allows of no rest. Worlds and zones must rovolve around central luminaries; and as they bring different portions of the surface beneath the central light, day and night, the presence and absence of the luminaries, must re-

Thus have we glanced at some of the most prominent principles connected with the Spirits' Home, and sought to sustain them by the facts of Science. They may excite prejudice by their nevelty; they may be rejected by credulity; they may be scorned by the pride of external philosophy; yet they depend not on any of these for support, but on their own truthfulness.

Walnut Grove, 1861.

POEM: DELIVERED ON THE THIRD ANNIVERSARY, SHAKSPBARE DIVISION, NO. 46, SONS OF TEMPERANCE.

BY JOHN W. DAY.

Oh, pilgrim Time, who journeyest on O'er empire dust and crumbling throne. That line the path of ages gone Where memory breathes her far off tone—Thou leavest forever in thy flight The heart's poor hope and fear behind. Till death wave on the closing night, And dry worlds toss along the wind i

Oh, toiling Change! thou menial form That strip'st the gaud from regal tomb,
And follow'st time through calm and storm,
Bowed down with grief and final doom! Thou mist clad sea, where olden brown
Our lives heave up along the tide—
Thou deep where foundering thoughts go down, And storm-lashed hearts at anchor ric

Oh, Time and Change ! ye comrades twain ! Ye mock our dust-crowned earthly joys—
Love's beam that cheers the lowly plain,
Hope's mountain, quivering on its poise!
As creed and law and glory fade, We rear new gods along your way, And raise new cries, and backward shade The slow-paced light of Truth's young day.

Ye work within this favored land, Ye sap the broad foundations laid Where heroes drew the warrior band, And toiled through blood and want and shade God grant each dawning year may smile On white-robed peace, with vernal crown— And steel our hearts to traitorous guile, And smite our impious foeman down.

God save our country's holy sign—
The rainbow flag of stripe and star,
Whose golden memories brightly shine
From history's dreamy land afar;
In peace we love, from east to west,
That glittering type of freedom's power,
In war will bate each patriot breast, And fearless bide the rolling hour ! Ye stoop to lowlier things than these:

Ye quench the joy from earthly years—Ye bid life's outward current freeze. While inly flow our burning tears I Ye work within our chosen line— Some friends are here, some driven far : But now each treasured name doth shine, As vestal ray from twilight star. Twice have we joined, a firm-knit band, To hair our dear loved natal day— Twice have we clasped the friendly hand,

Then trod life's varying paths away; We come with dance and song once more To crown with joy the swift-winged hours, And on a new year's virgin shore, Wreath memory's tolling bell with flowers. How sweet to view the closing past, And mark the toll-strewn path we trod True to that Order, high and vast, Whose firm foundation is our God. That Cause whose every aim is just—
Whose power shall live, when earth decays,
And sword and armor blend in rust—

To chant the Father's deathless praise. Shine on, thou Temperance-Pharos ! burn A gleaming fire in years to be, Till man from guilt and bondage turn And rise in heaven's own likeness—fre Shine forth, the vestal frame of youth— Far streaming o'er the brow of age— Till worldlings crown the shrine of truth,

And for her cause all hearts engage

Around the homestead's holy wall It draws a cordon firm and strong:
No son grows blind to love's bright call— No parent seeks the haunt of wrong; But truth and pure devotion rise, Like palms where Asian mountains bend, And sweetly up the star-lit skies Their grateful hymns of praise ascend.

When far from childhood-friends and home, Young hearts take up their load of care, And mid the stranger thousands roam, . Fit prey for blazon vice and snare, Our Order spreads her sheltering arm, And calls each lonely wanderer in Where friendship pours her healing balm On all the festering wounds of sin.

Stand, brothers I give the winds your fear When foeman roar in accent hoarse— The golden chain that binds you here Would pale but for their angered force. Their action makes the link more bright That binds your kindred souls in one Your deeds alone can dim its light, And quench the future's glowing sun.

Thrice holy cause—lone souls to cheer—
That darkly drift, with canvas furled—
Lead, till thou reach the golden year, And with thee bring the ranso And with thee bring the ransomed world Till peace come down—an angel guest— And heaven peal out the morning chimo, And sin and care and death shall rest Within the close-barred grave of Time I

CURE FOR FEVER AND AGUE .- Although, like toothsche, fever and ague is a disorder that many people make fun over, no one who has ever had the "shakes" and the "chills" is careless concerning the remedy unless it has laid hold on their affections and purifor them. A gentleman who has been out among fied them; unless it has been of vital benefit to sothe troops on the upper Potomac says that there is a ciety, and has aided its moral progress. I say of remedy always easily found, which is much more reliable than quinine or chologoguge, and that remedy cal indications, if we allow ourselves to be guided is, a decoction of the common white plaintain, formed by steeping the leaves in whisky, taken before breakfast a dozen mornings in succession. The remedy is at every farm-house door, and as simple as that prescribed to Naaman by the prophet, to whom not expect, even ourselves, to feel any deep or abidhe was referred by the "little maid."

FALSE TRACHINGS .- " Man is born unto trouble as that trouble is a calamity, and a source of unbappiidence designed that man should be happy even in spirits on these points. PAUL PRY.

People who endeavor to attract that attention by dress which they cannot obtain by their intrinsic Reported for the Banner of Light. HALL, NEW YORK.

Tuesday Evening, October 8, 1861.

QUESTION .- What are the obstacles to the spread of

Dr. Gray .- In addition to the difficulties enumerated in my last address, I would mention, fourthly, Obstacles to true, healthful intercourse with the spiritual world, which arises from defective knowledge of indispensable conditions thereto. These are both physical and moral; such as a proper state of the atmosphere, and a healthy bodily condition, togother with purity of heart and life, on the part of those communicating. These are essential to uninterpolated, unpolluted intercourse with the other life. Even the physical manifestations, whether the slmple production of light, or the more complex process of forming a hand, may be stopped, modified, or rendered abortive, or seemingly diabolical in character, individualizing himself-working out his own destiwhen their perversion is simply due to ignorance and non fulfillment of the above conditions.

Dr. Young .- I think the slow progress of our doctrines and the lack of general interest in them are mainly owing to their want of a sufficient moral foundation. We are not united in the bonds of mutual sympathy and affectional communion. The early Christians, from the humblest and most obscure beginnings, succeeded in building up a new order of things in civilized society, on the basis of the moral relations their faith produced among all those inspired by it. We, on the other hand, attempt to advance Spiritualism by means of its phenomena, while we are spoiling their effects by conflicting theories and evidences respecting them. Now, each man must accept the testimony offered on his own plane of reason and consciousness. Another obstacle is to be found in the discordant characters of media, and their consequent want of trustworthiness.

There is too general a tendency to attribute to Spiritualism what may be simply mental phenomena. To me, there is no truth in Spiritualism, except so far as it rests on a physical basis-no conclusive value in its manifestations, save as manifestations of actual power. Another difficulty is found in the fact that we cannot get a communication which gives a distinct and rational idea of the employments, duties, objects or means of existence in the future world. It is a perpetual repetition of the old storygood wishes, and affectionate sentiments from your mother, your sister, or your aunt. Again, we have to contend with a belief on the part of the outside world, that we have among us a set of men and women who are systematic corrupters of society. We should do well to cultivate more heedfully the prin. ciples of self-denial proclaimed by Jesus as the foundation of true manhood.

DR. HALLOCK -A chief hindrance to our growth is owing to a disposition among ourselves to make Spiritualism synonymous with sect, instead of leavit to be free, like all other truth. This is caused by the centripetal tendency of the human mind: but it is entirely adverse to the genius of Spiritualism, which does not seek to cluster around itself a peculiar body of men, and confer upon them peculiar privileges. Let us regard it as properly called the science of Anthropology, and we shall perceive that it is just as ridiculous to trouble ourselves about the degree of favor which its doctrines meet with among mankind at large, as for an astronomer to be disturbed by a like question before applying himself to the study of the stars. The matter is purely one of personal concern in either instance. If we would progress in the study of man in his spiritual aspect, we must observe the law of the case; we must put ourselves in harmonic relations with the purpose apparent in the phenomena which vindicate the true science. Then we should see how everything in it tends to make us, not sectarians of any shade or name, but men. Spiritualism comes to give us freedom from the authority of sects and priests, and bid us judge for ourselves what is right. When we stop off from this exalted and universal platform of spiritual intercourse, to band ourselves in any form of party-organization, we put the brakes on our own progress.

Mr. Fishbough.-One great reason why Spiritualism does not prevail more rapidly is, that we have no periodical willing to publish the truth, and the whole truth, in regard to the moral spirit of many of the prominent mediums-and, in general, we are too much disposed to hush up what none of us are able to deny. But the world knew all about it long ago, and one of the reasons why they turn with disgust from Spiritualism, is the evidence of this dispo sition on our part. We need a publication that will speak the truth and do justice, though the heavens should fall, and though dishonest and impure mediums should be mowed down, in great winrows, before it. Even though all the obstacles which have been mentioned were removed, so long as the general moral status of Spiritualism remained just what it is, how would that help the matter? Suppose we added truth after truth, traced out our philosophy into its utmost ramifications, and piled system upon system, until we built up a grand, comprehensive scheme of intercourse with the spiritual world-if all this remained nothing but mere intellection, who would really care about it? Nothing ever propagated among men has taken firm root and flourished Spiritualism, that it contains within its philosophimorally by them, what is able to regenerate the world. It is the herald of a great, universal change in society. But if we are disposed to confine our attention to its intellectual aspect, of course we caning interest in it.

Wrapt up in the phenomena are many sources of valuable truth which have not yet even been the sparks fly upward." The received interpretation broached. Had some of these been properly apof this assertion from one of Job's comforters is, prehended by Dr. Young, he would never have complained because spirits did not communicate to ness, and therefore it is, in the providence of God, him the things concerning their manner of existthat man is destined to be unhappy in this life, and ence, as though he could not, and ought not, to have herein is the false teaching. Trouble is not a calam- lifted himself to a plane of moral being whereon he ity, but a discipline, and if rightly received, will could discern them for himself! Yet this is what make us wiser and better, and in consequence, hap- Spiritualism ought to teach each one of us to do. pier; and therefore, the truer inference is, that Prov- instead of asking for the mere verbal dictation of

I know that among the mass of mankind there is no inherent repulsion toward this class of subjects. On the centrary, the world was always spiritualisworth, resemble the soap balloons blown by children: the thinnest bubbles are invested by the predisposition within the human mind to receive such doctrines. But they are compelled to say that | the girls.

much of what they see in modern Spiritualism is not what they had a right to expect from the spiritual world and its teachers. This should not, ought not, must not, shall not be so !

Dr. Gneve.-I cannot help thinking that what some call obstacles to Spiritualism, are really not properly to be considered as such. I might ask, what are the obstacles to a child's becoming a man? The child has got to grow, and these efforts and changes in his nature are not obstacles to his growth, but its designed and necessary conditions. A plant, in its early changes, passes through stages of decay and renovation; it rises from the dirt, and the very products of corruption supply its structure with needful food and material; but it comes forth from its successive transformations perfect in beauty and useful in every fibre. Analogous facts are observable throughout the whole Universe; and what is the use of fighting the conditions ordained by Providence? It, is not for me to say that the man who flies off at a taugent, must be wholly wrong. He is ny, as we all have to do.

Dr. Gray .-- I do not myself like the use of the word "obstacles," in our question. It would have been better stated thus: " What are the difficulties to be overcome in the investigation of Spiritualism?" I wished to afford to the inquirer the light of our experlence in guiding him among the pit-falls and stumbling-blocks which lie in his way. I do not agree with Dr. Young in his objection founded on our lack of information concerning employment in the other world. I should answer a question on that head, as it regards spirits, precisely as I should if asked what is my employment here on earth, putting aside those labors necessary to gain a livelihood. My reply would be, that there is no other work for the immortal spirit but that involved in the discharge of whatever function of good it is peculiarly fitted for. I expect that the instant I leave the body the most suitable employment will be provided for me, and this will be the case with each one, just as it is here, though of course under infinitely more favorable conditions than in our present state of being.

In reference to Dr. Hallock's objurgation of sectarianism, I would draw his attention to the great psychical fact that all human beings engaged in the endeavor to effect a common good, will make use of means in common. I am drawn in special bonds of affinity with my brother who is in the same faith with myself, and lives in the same endeavor, and the like conditions of intimate intercourse prevail in

MR. ADAMS .- The obstacles to the spread of Spiritualism are parallel to those which lay in the way of Christianity. They are, first, the prejudices of opposing religionists, the superstition and ignorance of large masses in society; second, the limited extent of its propagation hitherto among men.

There are opposers of Spiritualism in almost every household. In these times, as formerly, some are worthy and some are unworthy; "one is taken and another left." There must be an internal desire-a hungering and thisting of the spirit, before it can be led to partake of the food we offer it. Moreover, all are not men and women, have not attained to that fullness of growth necessary for the reception of the spiritual faith. It is vain to labor-"the wind bloweth where it listeth, so is every one that is born of the spirit." Another obstacle is the fact that the human family, as a whole, have not progressed to that point where it is prepared for the reception of the new faith.

Spirit Control.

DEAR BANNEE -I am traveling a good share of the time, and as I find Spiritualists in all parts of the country I frequently get fine tests of Spirit presence. Through writing mediums I have seen some very remarkable tests. I have seen little children who had never learned to read, even in print, while under spirit influence write a good plain hand. I have seen adults, who, in their normal state; could not write their own names, write as fast and as well under spirit control, as I can; and, by the-by, I am neither a very poor nor a very slow writer.

A few years since, I was developed as a writing medium. As I was known to be a good writer, my skeptical friends thought that perhaps I might make it all," just for the fun of deceiving them. : To guard against that, they would blindfold my eyes, and then place the writing materials before me. This made no difference. I would write along the same as before, always keeping on the line, and when I came to the end of one line, my hand would move back and commence on the next. All this time I was perfectly conscious, but I had no control over the movement of my hand. I knew nothing about what I had written until I read it. Occasionally, I would write a few lines that I could not read. Without any particular reason for doing so, I laid aside some of this mysterious writing.

Some time after this, I commenced the study of phonography. After becoming pretty well acquainted with this system of short-hand writing, I again referred to what the spirits had made me write before. There it was, good, plain phonography; and I could read it almost as readily as I could the common long hand. Since then I have had many similar tests. More than once I have seen mediums write phonographically, when, to them, it would be perfectly unintelligible. I could read it without the least difficulty. Such tests as these I call good. B. S. CASWELL. Okemos, Mich., Oct. 6, 1861.

Test Mediums Wanted in California, &c. Willard J. Johnson, writing us from Yolo City, California, savs :-

"Considering the war news from the Atlantic States, and the threatening aspect of affairs touching secession in this State, Spiritualism flourishes as well as could be expected. There is a great call for gennine test mediums."

He also savs:

" In April last, Bro. J. M. Peebles gave us a very sound and eloquent series of lectures upon the Phenomena and Philosophy of Spiritualism, which so interested us, that, at the termination of his three months' engagement in Sacramento, we employed him for the term of six months. Under his judicious labors we have become permanently organized. are continually gaining strength and influence, and are enjoying 'a feast of reason and a flow of soul." He delivered the Fourth of July oration in our youthful city, which was highly applauded and universally admired by all save a few secessionists.

By the way, why are such able exponents of the spiritual philosophy as Finney, Ambler, Brittan. Tiffany and others, virtually laid upon the shelf?"

Every unmarried man but one, in Washington, Ind., has gone to the war. What a forlorn place for

EMMA HARDINGE AT ALLSTON HALL.

Bunday, Oct. 13, 1861.

AFTERNOON DISCOURSE. Miss Hardingo's theme in the afternoon, was-"The Philosophy of Bleep." She said : It was stated that the age of man rarely equalled forty years in length, and, of that time, fifteen years were employed in sleep, and five years wasted, and thus one half of life was consumed. Philosophers have tried to account for this state of forgetfulness, which seems to envelop the soul and body. Surely the body needs to rest its limbs, the wheels, joints and hinges on which material life works; but does the will sleep? does it lie inert? Or is there another world that it goes to? It is the assertion of the angels that the soul, when the body sleeps, is awake to keen perceptions that the bodily senses can never know. It becomes you, as Spiritualists, to know what part of your mission your spirit performs while in sleep.

We propose to consider a few propositions on this theme.

We find sleep a normal condition of all formsthe inevitable condition of the absence of the sun's rays. Light and heat are the results of motionand produce what may be called the soul's essence. When the earth and sun come into connection, they act, as it were, in the form of a battery, and heat is produced. Motion is the first primary condition: heat is the second, and heat creates luminosity, and this in turn enables man to perceive form and color.

During the period, therefore, that the sun is in direct relation to the earth, light is one of the results. The atmosphere is in a far different aspect at that time, and there is a change in all the particles of matter sustained by that atmosphere. That dark season you term midnight, is the height of the period of rest, and then the phenomena of Nature are more real and tangible; as you know darkness is necessary for the production of spiritual phenomena. Then the exhalations of the day return in the form of dew-drops upon the closed petals, and Nature is draped with the tears of the night.

Were man in strict harmony with Nature, he would be governed by precisely similar conditions to those of Nature. We have before said that at the base of the brain there is a knot of white-grey nerves springing up, which are the reins of life. There are also a set that we may call involuntary nerves. in contrariety from those nerves which are governed and controlled by the will. And we could cite examples to prove that more than one half of your deeds are performed by the action of these involuntary nerves-like the instinct in animals. We observe, threfore, that the will retains a line of demarcation between the voluntary and involuntary nerves. The time comes at the end of day, when the voluntary nerves tire, and, if stretched, like a harpstring, feel that they will snap asunder; so they become ossified in sleep.

It is vain to say you tire of thought-thought never tires, but the organs may tire, and as much those of the mind ever searching for amusement and sated with pleasure, as those of the child of rugged toil

In the hour when every globule of light seems withdrawn, you ask, whence goes the soul? You know the swelling lip, eye and breast betoken no thought. But there is no death, and the spirit never sleeps, but lives in a world. like this, bound and enchained as this is. The evidences of this are in broken dreams.

In regular, quiet sleep there sometimes comes the shadow of a truth that has passed, or the prophecy of one that will come; and there seems a signet of truth stamped upon the tantalus. Another state, and more mysterious, of the soul's dominance over the body, is somnambulance, and another the mesmeric control-which seems a ladder on which we can go up to immortality. If the spirit can go off in a kingdom of dreams, then it may be so far removed from the memory as to leave no impression, as the dreamless sleep.

We live in a double world-ponderable and imponderable. It is the crumbling of atoms that tears

The electrical principle is the life of the body, and the absence of that principle, is decomposition and death. 'Life is a unit, and the principle is the same' in the rock and in the man. The life of man survives the shock of death, and so does everything. This strange condition of sleep, then, is not death. but the absence of the will. The real substance no more perishes than the life we hold.

Within all things is the spiritual essence from which the garment shall fall off, but be lost, never. The spirit, then, in sleep, neither departs nor rests in inaction, but lives at once and acts in its proper sphere, with the spirit-world all around it. The weary frame can no longer carry out the desires of that will, so it drops off, and leaves it free. When the prison-house of the body is broken through, you have two lives-one of sleep, mentality, and of floating forms; and according to the dreams shadowed out, will the future be. But there are so many conditions and kinds, you say, you cannot appreciate the spiritual condition. These strange phantasmagorical dreams are the admixture of things neither true nor false. Memory is but the trunk in which are stored the events impressed through the senses of the body to the brain.

On the other hand, those consecutive revealings of the dim, unwritten future, and the mysteries of the past, who can comprehend them, and the law of their coming? You know not the immense power of the soul.

When the soul perceives no past, no future, but one mighty present, so far as the eve can sweep the canvas, all things are rolled out on this great panorama of destiny before you. As gradually you wait for the revealments of the future, they are there before you, whether you perceive them or not.

And when the purposes of the creation come to be unfolded, as the psychologizer impresses his subject to remember by exciting that organ, so these events sometimes impress themselves upon the memory, and are before you. There is a hand laid upon the head, and the angel fingers touch the organs of the brain, and fix the vision there, and, waking, you remember it.

Somnambulism and psychology are but the natural sleep; but the soul requires a vehicle capable of . conveying it wherever it wills, without the consciousness of the human body. Oh. the performances of the somnambulist give an evidence of the soul's con-, trol, such as cannot be controverted. See the giddy neight to which the somnabulist's steady steps ascend; hear the tongue of the somnambulist recite . thrilling language, making rhymes, and telling of , the past, present and future, of which the normal . tongue is not cognizant.

All these are evidences that the soul uses the body

as the vehicle of its manifestations. The magnetic | sented this afternoon, will account for the link besame repose of the body, or subjection of it to the are ushered into that kingdom. superiority of the spirit. You sleep to night-to-

existence is unfolded to your gaze, so far as your has gladdened the earth with its presence. senses can perceive, and on it you behold the enigma of your dual existence revealed, and all its experiences. You perceive by what power you gathered knowledge; by what power pain was removed from your aching breast, and how to remove the pangs from the breasts of others. Then you perceive how good and grand it is to be a spirit. Not while you stand upon the shores of this beautiful world do you know what life is; not till you have viewed it from both sides do you see the grandeur of the fabric.

This is the philosophy of sleep. Think how true is the connection that exists between the body and the spirit—a connection so harmonious, that when the body suffers with the prick of a pin, when a gust of wind blows too coolly upon the body, or when a noise in the chamber strikes upon the ear, the wandering spirit returns at once to protect its garment, the body.

Oh, bless God for sleep! Bless him for this latter day, in the wisdom of which all darkness shall be made manifest, and that which was secret in the closet, shall be made known on the housetop.

EVENING DISCOURSE.

In the evening, the theme announced for the discourse was " Legendary Lore."

The lecturess repeated her idea of last Sabbath evening, that Demonology was the correct name of Spiritualism, demon being the classic name of the spirit of a departed human being. Legendary lore she called a vast array of matter, good and evil the whole overcast with such a pall of gloom, and even of terrorism, that many of the good shrink from it, fearing the influence of diabolism-of malicious, wicked beings. We know there is a world of legendary lore, mixed not only with Spiritualism. but religion, and running with a thread of truth through Masonry and through the occult sciences.

histories of the gods of Greece and Egypt, and all the beautiful forms the passions of man were supposed to correspond with, in the heavens. It folticed by the ancients. It was made up, first, of psychology, which the priests exerted over those who stances into which one is born, stands as the last dering the one who partook of them susceptible to tried, by which one may best compass his object.

There is a line of demarcation between mythical There is a strange admixture of the superstition, mythicism, psychology and theology, to becloud the masses. It is very good religion in your creeds Christian friends, but becomes "legendary lore" in other books than the Bible, though the parallel runs through them all. The burning flame Zoroaster remarkable prophecy of Moses.

the claim has been set up for them that the position has. soon the apostolic gifts themselves changed character, and Christianity became involved in the church. and here that phase of Spiritualism ends.

We do not question the winking pictures and the souvenirs, and the sanctifying relics, for we know cified witches, and we find these manifestations ramis something more than legendary lore and the works of magic. There is the pure spiritual influence there.

The Knights of Malta, the Knights Templars, the Roscicrucians, the Alchemysts-all the manifestations through these mediums proved the existence of genuine spiritual power, in spite of oppression and of kepticism.

In the inspired writings of the poets of every age, grasp light from the lamp of inspiration. The musical composers are inspired with heaven's harmony,

of their compositions. The world's devotion to fairy lore is almost equal to the Christian's devotion to legendary lore. You in his country scarce possess the knowledge of the trathe vala of the Northmen, the houri of the Mahomctan, the peri of Cashmere, the giants of Fingo, and the aristocratic banshes of Ireland. The Christian world accepts half of them as true, and the other half rejects as legendary lore. Sometimes the affairs of nations were entrusted to their wisdom and adas not very new nor strange, after all.

We find from the days of Isaiah down to the modern witch doctrines, the same general idea of Demon ology. At every period of the world's history it has received a shape some one was capable to comprehend. The only question to discuss this night, is the least. Nothing puts muscle and marrow into charcharacter of the instruments of this legendary lore. acter faster than the thought that one is making his We believe the idea of the duality of worlds, pre- own way-"paddling his own cance"-carving his

sleep is but natural, again; but you find the very act tween the visible and invisible worlds. When the of sleep is but the result of a powerful will, which conditions are favorable, spirits gravitate toward casts over the spirit a certain drapery or emanation their kindred as naturally as you perform the natuwhich creeps through the whole system, and finally rai duties of life. The spirits occupy a place only drugs the brain and subdues the nerves. None but one step in advance of you; and theirs is the real the magnetizer can cause this; but the sleep is the state, and when the cloud of earth is thrown off you

All are branches of the root planted in your own morrow you sleep the endless sleep that knows no nature. The world has set round the Christmas waking. There is no longer a double life, but you fire, and heard from the lips of age and experience have entered the solemn land where all the clouds of the stories of legendary lore, and this new revelamystery roll back, and the canvas of your whole tion is but another shape of the glorious belief which

Banner of Kight.

BOSTON, SATURDAY, OCTOBER 26, 1861.

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"Banner of Light, Boston, Mass."

ISAAO B. RICH, Publisher for the Proprietors.

GETTING UP IN THE WORLD.

As if we were every one born to "get up" into the range of public vision! As if it were possible for such luck to befall every mother's son of us as to become each a President of the United States! As if The base, the ground-work of much of literature, we were all to be Colonels and Generals, and not a science, religion and Spiritualism, is from the heave single one a common private in the ranks! As if ens in the form of legendary lore. It underlies the all might be Bishops, and wear the lawn, but none a plain and silent layman !

This is the cause of more than half the bother and confusion in society. In this country, in particular, lowed up the attempt to form the mind of man af- there is as much and as constant riot among men, ter a particular form of religion. Magic, one of the in the act of "rising in the world," as there is lost arts, was underlaid with knowledge, and prace among mites in a creamy Cheshire cheese. Not to get out of the condition and net-work of circumcame beneath their power; also, by the power that and uttermost social condemnation of every man in existed in occult forms, vegetables and drugs, ren- the community. Hence we see all manner of tricks the influence, and by electrical force, or magnetism. Hence we witness acts of grasping, of chicanery, of Another branch of this science was the facility by unblushing effrontery, of deceit, and of fraud, that which a body could become obsessed, by the power of ought to condemn the doers to social infamy, but trance, induced by medicated inhalation; and by are tolerated, and even admired, if they do but opthis means the condition was induced known as me- erate for the betterment of fortune and public position.

Is there no remedy for this but to complain of it? lore and the magic which reigned so long in Egypt. Yes. Make the standard in social life higher; let it be uniformly insisted on that he who asks for an honored place in society, has earned the right to take it by a course of self-discipline that brings out his better qualities and restrains his baser ones. But can this be done? Certainly. It will take time, however; and must proceed directly from a saw, you style either magic or conjuration, or it is a general individual improvement. It is no patent work, that has mechanism of any sort about it, and We are told death and hell shall be cast into the can be done by machinery. On the contrary, the flames. We have very nearly annihilated death, and process is secret and silent—the individual's busithe Spiritualist is induced to say there is no hell; ness and that of nobody else. Once get the individthe hell, crowded with the multitudes of Heathen ual started in purifying his own conduct and clevaand Pagan souls, will soon be unknown and deserted. ting his own standard, and the public standard rises The self-same manifestations that occurred in one to correspond. The error is-and a common onenation have occurred in all others, under different in supposing that men somehow draw their virtue conditions. In the days of the Apostles, the proph- from a common and public stock, instead of contribets and the religious teachers were the same, and uting to that same stock all the time of such as he

of tencher conferred the power of prophecy. But But we ought to stop and put ourselves serious questions. We should ask if it is so very essential either to our growth or our happiness, that we should be before the eyes and in the mouths of other people. Is that the highest end to which we are born? speaking statues, or the healing power of saintly Were we sent into the world to attract the gaze and the remark of others? A high and worthy object. the power does exist. The question is, whether it is truly. Suppose one happens to be thrown into a confined to the Catholic church. We turn to the neighborhood where the standard of conduct is de-Knights of Malta, to Peter the Hermit, and the cru- cidedly vulgar, and low, proceeding of course from sheer ignorance and want of culture; shall he be pant twelve hundred years after the apostolic age perfectly satisfied to conform to that standard-to had become involved in the Christian church. There come down to it—and to believe that that alone is the object of his existence? This is but an illustration-put at one extreme of the case-of the working of this plan for "rising in the world;" showing, too, that more men full in the process of their rising, than go up .

What a weak folly it is, to be sure, for mothers to tell their boys-every son that is successively born to them—that they may live to be Presidents of the United States, yet. We do not hear that the pracyou find the same yearnings toward the spirit-world tice is kept up in these troubled times, when the Presthe same tendency to send up the soul's feelers to idency is no such sinecure as it may generally be thought. But a practice like this of mothers is a fair indication of what might be expected afterwards; interpreted into human tones, and this is the secret thousands of young men are spurred on to cheat themselves into believing that they were "born to greatness," and that they cortainly ought to have it thrust upon them." Whereas, they may have done well at their trades and occupations, adorning ditions of the old world, of the deeds of the fairles private stations, and even dignifying such positions in England, the sylphs and guardian spirits of as they were specially fitted by Nature to occupy, they France, the double-goers and dark gnomes of Ger- now give themselves up to the intoxication of the many, Lapland and Norway, the dwarfs of Denmark, hour, indulging in giddy dreams of a greatness they were never born to comprehend, and making themselves but laughing-stocks where they might be enjoying the reputation of solid common-sense. We have seen, and do see daily, scores of such men; over the whole country they are to be counted by the thousands-nay, by the tens of thousands. Just let vice. So we are disposed to treat our Demonology us think what a vast amount of industrial force goes unemployed, at least for any useful end, by the misapplication of the energies of these misguided thou-

To better one's condition in life, materially, is the welcome privilege of all men, in this country, at

going to work and doing for ourselves. Take away this necessity, and we should no more work for the or the African with more or less white blood in him. All this we recognize and accept; it is the highest wisdom, of course, to conquer Nature-which is necessity-by obeying her strictly; an obedience, too, that has no strain and rebelliousness about it, but is given willingly and in a spirit of co-operation.

But we may get rich, or we may expand our pow er and influence, and still not make such sad mistakes concerning life and destiny as we see made all around us every day. It is not necessary that we should obey the whims of prejudice and ignorance. in simply trying to obey the demands of necessity. We move-or ought to-in our own special orbit; not in that of our neighbor. Why need we spend our days in fever, and fret over what may or may not be his opinion of us? What has he about him, to which we are bound to conform, before heeding

the hints offered at eyery turn by our own nature? The best mode of "getting up in the world," and indeed the only mode, is by our own ladder. That is the true "Jacob's ladder" for us all. Its rungs are golden. Its higher end rests on the real floor of Heaven. Angels will come down and go up for us matters—squirm at the title, and virtually beg Prof. on that, but they will pass on no other. All ladders that we may merely borrow, are set up against no higher point than other men's windows. To rise, imputation over the country! Do, Professor Anderwe must climb; not by the aid of others, for they can do nothing for us, but by our own exertions. To climb only that we may be better seen of crowds is low and monkeyish; to climb that we may breathe more air and purer, and that the air of Heaven itself is to accomplish the very highest purpose for which we were born.

Not so Fast.

There's no use in it. We do not get any more actual tiving out of life. Thoreau asks, in his "Walwith such hurry and waste of life? We are deterthousand stitches to-day to save nine to-morrow. As for work, we have n't any of any consequence. keep our heads still. If I should only give a few his farm in the outskirts of Concord, not withstandman, I might almost say, but would forsake all and the flames, but, if we will confess the truth, much give it a little of their serious reflection. more to see it burn, since burn it must, and we, be it known, did not set it on fire-or to see it put out, and have a hand in it, if that is done as handsome ly; yea, even it were the parish church itself.

Hardly a man takes a half-hour's nap after dinner, but when he wakes he holds up his head and sealed letter for every subscriber who remits us asks, 'What's the news?' as if the rest of mankind two dollars for the Bannes one year. Three 3-cent had stood his sentinels. Some give directions to be postage stamps must accompany each letter to prewaked every half hour, doubtless for no other purpose; and then, to pay for it, they tell what they aid us in extending the circulation of our paper, have dreamed. 'After a night's sleep, the news is as which is the best way to benefit the cause. indispensable as the breakfast. Pray tell me any-

post office. I think that there are very few important communications made through it. To speak should be particular in this respect. critically, I never received more than one or two letters in my life—I wrote this some years ago—that Bosron, Mass.," to insure a prompt response. were worth the postage. The penny-post is, commonly, an institution through which you seriously offer a man that penny for his thoughts which is so often safely offered in jest. And I am sure that I over on the Western railroad, or one mad dog killed, or one lot of grasshoppers in the winter-we never need read of another. One is enough. If you are acquainted with the principle, what do you care for a myriad instances and applications? To a philosopher, all news-as it is called - is gossip; and they who edit and read it are old women over their tea. farmers on their day of rest at the end of the weekfor Sunday is the fit conclusion of an ill-spent week. and not the fresh and brave beginning of a new one -with this one other draggle-tail of a sermon, should shout with thundering voice. Pause! Avast! Why so seeming fast, but deadly slow?""

The President's Wife.

We have many "smart women" in this, our time, and Mrs. Lincoln-if we must needs believe the newspapers-is "one of 'em." It seems that she takes good care of her household and her husband. seek to find, either to conciliate or oppose it.

The gossiping correspondent of the Springfield Republican (smart paper; spoken well of that neryous sheet before!) writes from Washington, and the editor at home "makes no bones" of publishing, as follows concerning the wife of our new President the "father Abraham" of the present unsettled

"We have, for the first time in the history of Pres dents, a President's wife who seems to be ambitions f having a finger in the Government pie. Her riends compare Mrs. Lincoln to Queen Elizabeth in her statesmanlike tastes and capabilities. She is by no means a simple, domestic woman, but was evi dently intended by nature to mix somewhat in politics. That she does so is underiable. She has ere this made and unmade the political fortunes of men She is said to be much in conversation with cabinet members, and has before now held correspondence with them on political topics. Some go so far as to uggest that the President is indebted to her for some f his ideas and projects.

eye. She manages the affairs of the White House (I do not mean State affairs) with ability, and will see to it that the 'old man' does not return to Spring-Douglas was a good deal of a politician, though she bumility and thankfulness the gifts al never injured her husband's position, but rather im- lest represent and shame overtake thee!

name with his own blade. Here is where poverty, proved it, by her social alliances. Miss Lane never labor, ambition, all come into save us. We are re-alluded to politics, and Mrs. Pierce knew nothing generated beings, from nothing but the necessity of about them. She was probably the most simplehearted women that ever presided at the President's table. The word simple is not used in a depreciative sense. She was a pure-minded, unselfish, Chrisabstract love of it, than the native African would, tian woman, and knew nothing at all of the world."

Conundrume.

The Anderson conundrum business in Boston made quite a stir, in the time of it. The "Professor" offered a gold watch, worth one hundred dollars, to the lady and the gentleman, each, who should be adjudged to have presented the best conundrum at one of his public entertainments. Some three hundred of these crippled curiosities were handed in, out of which the two following were selected as entitled to bear away the palm:

Q.—Why is it impossible for the Government to grant the request of our Southern brethren? A .-Because children in arms are never left alone.

Q.-Why is a water-lily like a whale? A.-Because it comes to the surface to blow.

The former, by a lady, has no particular point that we can discover; and the latter, by a gentleman, is neat as it can be, and that is all. Anderson-or, maybe, somebody else-has published these conundrums in pamphlet form, entitled "The Brains of Boston." It made us laugh outright to see one of our local contemporaries-rather nice on some Anderson to give it some other name by which the " brains of Boston" might not suffer from such an son, do! We shall all move out West if you do n't change the title.

Mr. Channing, of Liverpool.

At the Unitarian Anniversaries, held a week since in Boston, the Rev. Mr. Channing, of Liverpool, & nephew of the celebrated Dr. Channing, stated that Unitarianism, as a cause, was not making very rapid strides over England, nor was the system, as a Church system, gaining visible strength. That was the substance of his remarks. Yet, he added and den, or Life in the Woods"-" Why should we live explained, nothing was more certain than the fact that the principles of Unitarian belief were gaining mined to be starved before we are hungry. Men say ground, and the spirit of liberal Christianity was that a stitch in time saves nine, and so they take a working with power in all places. The present internal condition of the Established Church of England sufficiently shows this. It is the way with We have the Saint Vitus' dance, and cannot possibly these things. The Universalists, in this country, know and assert that their distinctive ideas and their pulls at the parish bell-rope, as for a fire—that is, liberal spirit are spreading far and wide—but they without setting the bell—there is hardly a man on cannot yet assert, that their denominational power is waxing. It is so plain that these two matters do ing that press of engagements which was his excuse not go together; liberalism tends to overthrow denomso many times this morning, nor a boy, nor a wo- inationalism, and not to supplant it with something different in form, but similar in spirit. It will be follow that sound, not mainly to save property from well for avowed Spiritualists to recollect this, and

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 pay return letters. Mr. M. makes this offer solely to

Those sending letters to be answered, should be thing new that has happened to a man anywhere on careful to write the address of their Spirit friends this globe'-and he reads it over his coffee and rolls, in full, in order to prevent mistakes, as there are that a man has had his eyes gouged out this morn- many spirits who answer to the same name, which ing on the Wachito river; never dreaming the while is the cause of a majority of the mistakes that occur. that he lives in the dark unfathomed cave of this The controlling spirit of the medium cannot possibly world, and has but the rudiment of an eye himself. know every spirit who is ready to respond to the For my part "-he adds-" I could do without the call of his or her friends, any more than can those in the earth-life, hence, we repeat, correspondents

All letters must be addressed, "BANNER OF LIGHT,

The New York Conference. We are much obliged to the "debaters" at the New York Conference for their notices of us and our never read any memorable news in a newspaper. If paper. It shows us what sort of parties we have to we read of one man robbed, or murdered, or killed deal with. Because we do not slander everybody that by accident, or one house burned, or one vessel these "self-righteous" wranglers do not consider as wrecked, or one steamboat blown up, or one cow run pure as themselves, there is no spiritual periodicalmeaning, of course, this paper and the Herald of Progress-" willing to publish the truth," forsooth ! Who appointed you, gentlemen, high priests over, and censors of the great spiritual phalanx of America? Thank God, we do not see through jaundised eyes; we see good in everything ; our charity is large ; we forgive, as we hope to be forgiven. We do not fear Yet not a few are greedy after this gossip." o o to speak the truth; but we are slow to condemn. We The minister, instead of vexing the ears of drowsy had much rather take the erring by the hand and aid them in becoming better, than to crush them down still deeper in hell. It is because of our inde-

Mcandal. Far from being the least among the habits of some who are known in the ranks of Spiritualism and perhaps the most despicable and truly abominable, is that of slander, prompted often by jealousy and envy, but oftener, it is but kind to say, by a lamentable, a pitiable lack of intellect and discretion. A little bit ambitious, too, if not even more so: am- Spiritualists, do you not know that the church will bitious to figure in political management, being the say enough harm of you, without setting them expower behind the throne" which all men generally amples yourselves? Do you not know how vituperation and calumny, dropping off from your tongues, will make you the adders of society, to be shuned by right and sober-minded men and women eternally? And do you not know that every falsehood will eventually die, poisoned by its own fangs?

pendence that we have taken our present stand, and

we mean to maintain it, the carping of these self-

constituted censors to the contrary notwithstanding.

High and Low.

What art thou, O man, who presumest to look down upon thy fellow being, or settest up thyself in judgment against him? Perchance thou art schooled in philosophic lore, and canst call the names, and orders of the various combinations of matter, whilst thy brother is unlettered, and seeth only the outer surface. Perchance the pomps of wealth and circumstance hath placed thee upon earth's topmost pinnacle, whilst he goes creeping through the narrow lanes of poverty. Didst never think, vain man, that the same God-power hath called ye both into being ?-that to His eye who seeth the spirit-form as well, the lowly one of earth may be as great as von? She is a very active woman. Nothing escapes her The powers awakened in your soul are only slumbering in him; the dawn approacheth, look not on him in scorn, lest he arise in vigor and climb to thine field penniless. In foreign countries her turn for own pedestal. To the Omniscient eye the mightiest politics would not subject her to adverse criticism; of earth have but approached the threshold of true but the American people are so unused to these knowledge. Then abase thyself, and receive in all things, that it is not easy for them to like it. Mrs. humility and thankfulness the gifts allotted thee,

ALL SORTS OF PARAGRAPHS.

A gross error escaped the proof reader's attention in our last issue. In the report of Professor Butler's remarks at the Boston Conference, in the second paragraph, fiftieth live, read ellipses, instead of "colipses," as printed. We have too much regard for the Professor's reputation as a scholar, to allow such a blun | heard to say to himself, " My God, are they all killed ! der to rest on his shoulders.

Mr. P. CLARK, who shortly visits Maine, will act as agent in taking subscriptions for this paper. We shall promptly respond by receipt for all moneys received from him. Spiritualists should do all they can at this time to sustain the BANNER.

"THE SPIRITS' HOME."-We call special attention to this ably-written essay, from the pen of Hudson Tuttle, Esq. Many inquiring minds are often asking, "Why does not some spirit give us more definite information of spirit-life?" Such, we think, will be gratified with Bro. Tuttle's essay.

Our Spiritualistic friends will see in another column an advertisement calling for recruits for a regiment of Spiritualists. We shall give fuller notice of the regiment next week.

A fine Story, by Lizzie Doten, entitled " A Dollar OR Two: or, Mr. Silverbury's Experience," will appear in our forthcoming issue.

Ancient Glimpses of the Spirit-Land, No. 33, will appear in our next paper.

DENTISTRY.—Dental surgery is a profession which requires much skill in those who practice it, in order to insure success. The question is often asked us. "Who is the best dentist? Who shall we go to to get our teeth repaired?" We invariably answer, "Visit our friend, Dr. Child, who has rooms at 15 Tremont street. He is the best dentist we know of." Those who have acted on our recommendation, have been so well pleased with the Doctor's work, that they, in turn, recommend others to him. A dentist should be honest, faithful and skillful—and we know Dr. Child possesses these requisites.

Lecturers are particularly requested to notify us promptly of any change in their engagements, as we desire to keep our list as reliable as possible. Those who have withdrawn from the lecture field-if any have done so-are requested to give us notice of the fact. We are desirous to aid all those in the lecturing field as much as possible; and, in return, we hope all lecturers will do the best they can to aid in spreading our Banner all over the land.

LECTURES .- Dr. H. L. Bowker, by the unanimous request of his audience, will continue his course of lectures on Anatomy and Intuition, on Tuesday evenings of each week, at the Hall, 14 Bromfield street. The next lecture (October 22) will be devoted mainly to experiments in clairvoyance and mind-reading.

Dr. M. G. Smith .- This remarkable healing medium, will, for the present, devote his efforts for the curing of a limited number of sick sufferers, at No. 6 Oxford street. His charges are nothing; his cures are wonderful.

Notice.-Mr. J. V. Mansfield desires us to say that he can afford no longer to assign one day in each week to answering sealed letters for the poor, gratuitously. When he can again do so, he will announce the fact through the BANNER.

WHAT MASSACHUSETTS HAS DONE .- GOV. Andrew, in an official document, states that Massachusetts has furnished for the present war, (including the regiments now about ready to start,) for army and navy, a grand total of from forty-three to forty-five thousand men. What State can show a better record than this, according to its number of inhabitants?

more regiments, which will make the force in the field from that State, sixteen thousand men.

Love should be disinterested and uncalculated. That love which hath ends will have an end.

Some men double all the evils of their fate by pondering over them; a scratch becomes a wound; a by brooding apprehensions.

The Rev. P. F. Jones, Chaplain to the First Regi- nize the original. ment of New York Volunteers, delivered a discourse 4 to them a few weeks ago, during which the following incident occurred, as related by the New York Evening Post:

As the Chaplain exclaimed, "Are not the spirits of the departed patriots now hovering over us? Yes! Lawrence calls out, 'Don't give up the ship!'
Adams—'Survive or perish, I am for the Declaration!' Patrick Henry—'Give me liberty or give me death!"" an American eagle soared from the adjacent woods, encircled the clergyman, paused over his head, and departed! The effect on the regiment was

. Dean Swift said with much truth, "It is useless for us to attempt to reason a man out of a thing he has never been reasoned into."

A Noble Sentiment .- The patriots of the Revolution never uttered a more noble sentiment than Gov. Sprague of Rhode Island expressed when he said-"Wealth is useless unless it promotes the public welfare, and life itself is but a bauble unless it ministers to the honor and glory of our country." The nobility of this seutiment is attested by the fact that Gov. Sprague, who is the wealthiest man in New England, has given from his personal fortune immense sums to promote the cause of the Union, and has periled his life in the foremost ranks of the army upon the field of battle.

Accounts from Australia state that the natives of Erromanga had murdered Rev. Mr. and Mrs. Gordon, of the Nova Scotia Mission. The cause for this was that the measles had raged with great severity, which the natives attributed to the missionaries, and re- rant who and what you were, I should receive from solved to kill them, which they did with tomahawks, cutting the body of Mrs. Gordon into many pieces.

A youthful soldier lay dying in a hospital at Washington, and upon repeatedly asking for his ful, and if I had unintentionally infringed one of knapsack, the nurse handed it to him, when taking your rules, no one would have proved more prompt therefrom a Bible, his mother's parting gift, Wash- in rectifying the error, when pointed out, than I ington's Farewell Address, from his father, and the picture of a beautiful maiden, he requested them to above referred to, justify your answering me through be placed beneath his pillow, and calmly and joyfully a public paper in a vein based in error, and guided passed away.

Rev. S. H. Rosecrans, a brother of the General, is pastor of a Catholic church at Cincinnati, and editor of the Telegraph, the organ of Archbishop Purcell. The General is himself a devout Catholic.

ting women to wear hoops."

An Irishman took the cars at Boston for Worces-your pointing out to me those media who have been ter. On jumping from the cars, he remarked that An Irishman took the cars at Boston for Worcesif he had known he could have made the journey in and medium powers, residing in this city, would enso short a time, he would have walked.

Never was a home so happy that a scold could not convert it into a bedlam.

At the battle of Big Bethel, the captain of the Fox. boro' company gave orders to his men when they saw the flash of the guns in the enemy's battery, to fall instantly on the ground, that the balls might pans over them. One of the company not hearing the order, remained standing when the enemy fired, and seeing his comrades all fail to the ground, was guess I shall have to fight some."

Why is Prof. Anderson's witty conundrum like a valuable estate in California? It is a merry poser !

Mr. De Lasteyrle, in his book on new edifices in Paris, values the cost of the new opera-house at eight million dollars!

A son of the late Italian composer Ricci, aged eight, has just been presiding, in the Church of St. Justus, at Trieste, over the performance of a grand mass of his own composing.

The Missourians are willing to see seed and plant; but they have feared to do so on account of General

"Is anybody waiting on you," said a polite dry goods clerk to a girl from the country. "Yes, sir," said the blushing damsel, "that's my feller outside. He would n't come in."

Grain of all kinds is arriving at Chicago at the rate of two millions of bushels per week, and an amount ranging from one to two millions is weekly shipped, chiefly for the ports of England and France.

Who was the first rowdy? Adam-he raised

New Publications.

CHEAP COTTON BY FREE LABOR. By a Cotton Manufacturer. Boston: A. Williams & Co.

The object of this neatly printed pamphlet, coming just at this time, is to prove that labor upon cotcon culture may be performed by whites with perfect ease and safety-that it will yield a larger return to the small cultivator than almost any other agricultural product of this country-and that free labor upon it is an absolute necessity, to enable this country to maintain its hold upon the cotton markets of Europe. The writer---who thoroughly understands and knows how to present his subject-has written an argumentative little treatise, fortified all around with statistics, that is as interesting to-day as any romance. We ask all our friends to purchase it-for only twelve cents-and give it their perusal. The logic is as strong and direct as the facts adduced are irresistible. The doctrine of Emancipation comes in for treatment, and it gets it very thoroughly and pointedly, too. This is, in truth, a'" Tract for the

THE HORRORS OF PARIS: or the Flower of the Faubourg. A sequel to the "Mohicans of Paris." By Alexander Dumas. Philadelphia: T. B. Peterson & Bros. For sale in Boston by A. Williams

This novel is Dumas all over; amours, flights, surprises, late carriages, bouquets twinkling little feet, uniforms, downy couches, voluminous rich curtains, excitement, fear, passion, chagrin, love, despair and all those countles other things with which Dumas and his traditional collaborateurs have long delighted to transport the "fast" reading world. Those who claim citizenship in this world will take up this romance with eagerness. Even poets and historians might read such stories to advantage in one respect -it would heat their blood, and so warm their

To Correspondents.

B. G. V., RANDOLPH.-We are much obliged for your kind offers; but we have doubts in regard to The Governor of Maine has requisitions for three printing your communication. We do not understand the import of it at all.

J. C., PLYMOUTH, MASS .- Your poem does not possess sufficient literary merit to publish. It is faulty in many respects. The sentiment is good, but migh have been expressed in less space.

We have received a batch of rhymes (not poetry) slight an injury; a jest an insult; a small peril a from Reading, Mass., with the request to "correct great danger, and a light sickness often ends in death and punctuate" as we may "prefer." Should we do so properly, we fear the author would scarcely recog-

S.C., PHILADELPHIA.—We decline to print your article on "The Cause of the Present War." Our readers desire more spiritual food. Write on some

other subject, if you please. FRIEND A., the poetry by Mrs. Snow is inadmissi-

ble. It lacks merit. LITA H. BARNEY, PROVIDENCE .- Your " Explanation" contains nothing of the slightest interest to the general reader, nor is anything needed, we think, to set you right in regard to the late discussion with Miss Hardinge. Did we print it, we should be in duty bound to give place to another rejoinder, and as such matters are always unpleasant to all concerned we think the least said the better.

Communications in pencil we never read. This class of writers never amount to much. Our experience has demonstrated this fact conclusively. Printers' eyes are strained quite enough when they have good copy; and it is about time pencil scribblers understood the matter.

J. H. R., BUCKSFORT, ME - The Spiritual Magazine is printed by F. Pitman, 20 Paternoster Row, London. Price sixpence. Postage on each number, two

F. C. D., MICHIGAN CITY, IND .- Thank you-\$6.75 is correct.

L. K. COONLEY .- We will do as you desire.

Reply to Paul Pry.

Mr. Paul Pry-When I addressed you on the 9th inst, it was under the impression that, though ignoyou the courtesy that marks the gentleman, and the feeling that guides the Christian, especially from one publicly professing anxiety to relieve the wants of others. My letter to you was courteous and respect-

You had no authority from me, nor do the rules more by the peculiurities of the character whose cognomen you adopt, than the principles of the faith you profess.

My means are ample to follow the course you recommend, and those who know me, can affirm that many such sums would not repay what I have spent The General is himself a devont Catholic.

A rigidly pious old lady down East, says "this est medium; but I am in duty bound and firmly decivil war is a judgment upon the nation for permitlatan—those who seek to obtain even a penny without proper proof of title or ability. I shall feel obliged by title them to be proper recipients of the amount you mention, which I can afford.

Yours obediently, For 248, Post Office, New York, Oct. 16, 1861. Bible Criticism.

A reform in the spirit in which many advocates of Spiritualism discuss the Bible is much needed. litter extreme assertions in condemnation of "the Book," by writers and speakers, do no good, but often exhibit a great bigotry possessing the utterors, involving positive inconsistency. It is no uncommon thing for these critics to claim that the Bible abounds with the record of "spiritual manifestations," kindred in character with the various phases alleged to prevail now, and they often forcibly appeal to the present manifestations, as proof of the truthfulness of its records of ancient phenomena. But in the same essay or lecture, they will hurl their keenest anothemas against "the Book," holding it responsible for all the dogmas embodied in man made creeds of theology. The fact that to-day differing creeds or beliefs are urged on its alleged authority, suggests, to my mind, that it may be we have not yet reached that mental status enabling us to intellectually probe its full meanings. The present generation finds a deeper truth in its metaphorical teachings than was possessed by the founders and leaders of the Reformation. It may be that under this same economy of "pro-

gression," our children may alike exceed us in solving its recorded truths. Consistency-said to be a virtue-requires of us more modesty in our criticisms of sectarian believers in plenary inspiration, for it is patent to us all that we Spiritualists do not agree as to whether animals, birds and plants, have or have not "continued life," alike with man, although we all agree that our departed "angel" relatives and friends can and do communicate with us. The question is naturally asked, why we do not get our departed spirit friends to definitely determine this question for us, and thus solve all our difficultics and doubts. Our answer usually is, that they differ in their declared experiences of the inner life -some describing, in most eloquent eulogies, the beauty of all these varied forms of life peopling their world, while others emphatically affirm they have never seen any of these beautiful individualities there.

Hence we Spiritualists to-day widely differ in our pellef, founded on our present communications with the angel world," though we can and do cross-question our friends to get a satisfactory solution of question our friends to get a satisfactory solution of this difficulty.

If the sectarian Bible believer quotes this differnce as proof that Spiritualism is a delusion, we repel the assumption, and claim that the fact of intercommunication does not depend on all spirits agree. MEDICAL TREATMENT—NUTRITIVE PRINCIPLE.

A Spirit Questioned for Amusement, and the Result.

I have been amusing myself for a few months past, in communicating with departed friendsamong others, Rev. William Strong-and I here send you a copy I addressed to him, under three strong seals, without any superscription, and sent to a trance medium in this place. The letter was returned with answers written out. I submitted the letter to several scientific literary gentlemen, who declared the seal had not been broken. The purport is here enclosed for publication, CALEB WHITFORD. Fayetteville, N. Y., Oct. 14, 1861.

Rev. Wm. Strong, late of Fayetteville, now in spirit-life, please communicate with your friend in mortal life, and answer the following questions in a ucid way for the benefit of me and others in mortality. Yours. CALEB WHITFORD.

QUESTIONS. 1st.-Do you find the affairs of that life as you

taught us when here? 2d.—If not, explain the difference? 3d .- Is it in the power of the "wicked" in that 3d.—Is it in the power of the "wicked" in that life to harm those they spited on earth-life? If good order, and will be sold low. Inquire at Plympton's, so, in what way?

SulTABLE for a small church, vestry, hall or parlor, in good order, and will be sold low. Inquire at Plympton's, so, in what way?

4th.-What shall I say to your widow as coming from you? 5th.-Please address me by name, and sign yours business-like.

ANSWERS.

2d.—I expected a seat at the right hand of my Saviour; but I have not found it so. There are degrees of happiness, but I find no God except the God souls, or, in other words, the God princiole. I find much work to do here.

8d .- Yes, they can, if they can control them. If person has evil desires in earth-life, they are so in spirit-life, until he or she progresses out of it.
4th.—Tell her I am often with her in her lonely

5th .- Priest Strong, to Caleb Whitford.

Obituury Notice.

Passed to the higher life, from his residence in the town of Cannon, Mich., BENJAMIN DAVIS, aged 55

Mr. Davis was one of the pioneers in the Spiritual ranks here in the Grand River Valley. He was a man of large benevolence, and the poor were nover turned away empty-handed from his door. He was extensively known, and wherever known was highly respected by all classes of citizens. His funeral was largely atten-ded by his numerous friends; the discourse was delivered by Bro. Peter Johnson, one of the oldest Spirit ual lecturers in the field in this section; he spoke on the subject of the resurrection in a manner I hope has left a good and lasting impression on his hearers. Wм. Ніскв.

Free Lectures.

In answer to many questions concerning my lectures, terms, &c., I take this method to state to the public generally, that I will go to any place within a convenient distance of Boston, where the friends will get up a lecture and defray my expenses, and give them one free lecture, with experiments in Psychometric and other Phenomena. These lectures and experiments are of such a nature as have never failed to interest all are of such a nature as have never inlied to interest and classes, and awaken a deep interest in the great move ment of the day. Parties desiring Sunday lectures I will arrange with on terms to suit the times.

Address me at 7 Davis street, Boston.

H. L. Bowker.

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 referent 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 an enumeration of its contents. In a 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 country. We will send the book by mail to so 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 OF LIGHT, for six months, we will send a copy of either, Whatever Is, is Right, by Dr. Child, The Argana of Nature, by Hudson Tuttle, or, Twelve LECTURES, by Mrs. Cora L. V. Hatch, with a splendid steel engraving of Mrs. Hatch. These works are all published for one dollar each, and this is an offer worthy the immediate attention of our readers, for we shall continue it in force only two months.

fra Davenport, Henior, and H. Melville Fay spend the winter in Northern Illinois and Wisconsin, and will answer calls at Chicago, to give circles of physical manifestations, and hold public meetings for lecturing. Will be at Chicago during the last of November and the month of December. Address Chicago, Ill., care of il. M. Higgins, Music Publisher.

NOTICES OF MEETINGS.

ALLSTON HALL, TREMONT STREET .- The regular course of loctures will continue through the winter, and services will commence at 245 and 7 150 clock, P. M. Admission 10 cents. Lecturers ongaged:—Miss Emma Hardingo the four Sun-days in October; Miss Lizzio Doten the last two Sundays in November and the last two in December.

Converence Hall, No. 14 Beompield Street, Boston.— Spiritual meetings are held every Sunday at 10 1-2 A. M. Mrs. Mary A. Ricker will speak under spirit influence, Oct. 21. Conference meetings at 3 and 7 1-2 p. M. P. Clark, Chairman. The Boston Spiritual Conference meets every Wednesday evening, at 71-2 o'clock. (The proceedings are reported for the Banner.) The subject for next Tuesday evening is:—
"Why are Spiritual communications contradictory?"

A meeting is held every Thursday 'evening, at 71-2 o clock, for the development of the religious nature, or the soul-growth of Spiritualists.

CHARLESTOWN.—Bunday meetings are held regularly at Central Hall, afternoon and evening. Foxnon.—Meetings first, third and fifth Sundays of each month, in the Town Hall, at 1 1-2 and 6 1-2 r. v. Speakers engaged:—H. B. Storer will speak Oct. 27; Prof. Clarence Butler, Nov. 17; Miss Luzzie Doten, Dec. 16.

GLOUGESTER.—Spiritual meetings are held every Sunday, at LEOMINSTER, MASS .- The Spiritualists of Leominster hold regular meetings on Sunday, at the Town Hall, Services com-mence at 1 1-2 and 7 1-4 p. M.

NEW York.—At Lamartine Hall, corner 8th Avenue and 20th street, meetings are held every Sunday at 10 1-9 A. M., 3 P. M. 7 1-2 P. M. Dr. H. Dresser is Chairman of the Asso-At Dodworth's Hall, 806 Broadway, Mrs. Cora L. V. Hatch

will lecture every Sunday, morning and evening.

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

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

lst., 8th, 16th, and 22d.

PORTLAND, ME.—The Spiritualists of this city hold regular meetings every Sunday in Lancaster Hall. Conference in the foreucon. 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 November; Miss Emma Hardinge, two ast Sabbaths in Dec.; G. B. Stebbins, during January; Belle Scougall, during Feb.

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.

ing as to statements of facts. So the Bible-believing Spiritualist may say the truth embodied in its inspired teachings does not depend on the misconstructions put thereon by sectarian theology, or prejudiced skepticism. It is time we practically recognized the distinction between theology and Bible inspirations.

PHILADELPHIA.

| MEDICAL TREATMENT—NUTRITIVE PRINCIPIE. |
| DR. ALFRED G. RALL, M. D., PROFESSO OF PHYSIOLOGY, author of the No. Theory of Medical Practice on the Nutrative Principle, may be consulted on the treatment of every form of humor, weakness and disease, in person or by letter, from any part of the confidence of the afflicted. All the Medicines used as the substitution of the confidence of the afflicted. All the Medicines used as the substitution of the confidence of the afflicted. All the Medicines used as the substitution of the confidence of the afflicted. All the Medicines used as the substitution of the confidence of the afflicted. All the Medicines used as the substitution of the confidence of the afflicted. All the Medicines used as the substitution of the confidence of the afflicted. All the Medicines used as the substitution of the confidence of the afflicted. All the Medicines used as the substitution of the confidence of the afflicted. All the Medicines used as the substitution of the confidence of the afflicted. All the Medicines used as the substitution of the confidence of the afflicted. All the Medicines used as the substitution of the confidence of the afflicted. All the Medicines used as the substitution of the confidence of the afflicted. All the Medicines used as the substitution of the confidence of the afflicted. All the Medicines used as the substitution of the confidence of the afflicted. All the Medicines used as the substitution of the confidence of the afflicted. All the Medicines used as the substitution of the confidence of the afflicted. All the Medicines used as the substitution of the confidence of the afflicted.

ATTENTION, SPIRITUALISTS!

PIFTY RECRUITS WANTED, to fill up a company organizing to join a Regiment, all the Officers of which are Epiritualists and Mediums.

Different Companies of this Regiment will go from different Etates, contralizing in Now York. New England recruits may address themsolves to SAMUEL F. OLARK, Weston, Mass.

CAMUEL GROVER, Trance, Speaking and Healing Me-O dium, at Rooms No. 17 Bennoit street, corner of Jefferson Place, (near Washington street) Boston. Hours from 9 to 12, and from 1 to 6 F. M., Sundays excepted.

z, and from 1 to 9; k, Somays excepted. Circles Wednesday evenings; admittance 10 cents. Terms for Examinations, \$1. B. Grover will also visit the Sick at their homes, if request-

BOOKSELLERS' AND NEWS-VENDERS' AGENCY

ROSS & TOUSEY, 121 Nassay Street, New York, General Agents for the

BANNER OF LIGHT, ctfully invite the attention of Booksellers, Donlers in Cheap Publications, and Periodicals, to their unequalled 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 SALE.

New Books.

"AMERICA AND HER DESTINY;" NSPIRATIONAL DISCOURSE, given extemporaneously, at Dodworth's Hall, New York, on Sunday Evening, Aug. 15, 1861, through EMMA HARDINGE, by THE SPIRITS. Price 5 conts each. Just published and for sale by Oct. 26. lt BELA MARSH, 14 Bromfield street.

JUST PUBLISHED, SECOND EDITION OF FALSE AND TRUE MARRIAGE. BY MRS. H. F. M. BROWN, with the addition of "Mrs. Gurney's Letter." Price, 10 cents, post paid. \$6 per hundred. All orders should be sent to

H. F. M. BROWN, Cleveland, Onic.

A NEW BOOK. ${f A}$ N extraordinary book has made it appearance, published at Indianapolis, Ind. The following is the title:

AN EYE-OPENER; OR, CATHOLICISM UNMASKED. BY A CATHOLIC PRIEST.

Containing—"Doubts of Infidels." embodying thirty important Questions to the Olergy; also, forty Close Questions to the Doctors of Divinity, by Zera; a curious and interesting work; entitled, Le Brun, 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 Openor" 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 would be gained by its suppression. Each he, let truth and error grapple.

error grapple.

The "Kye-Opener" should be in the hands of all who de-

Essays on Various Subjects,

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

Price 50 cents, paper. When sont 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 50 cents in cloth—10 cents addition for postage, when

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

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

The above works are for sale at the BANNER OF LIGHT BOOKSTORE, No. 158 Washington street, Boston, Mass. "WHATEVER IS, IS RIGHT" VINDICATED.

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

For sale at the Banner of Light Bookstore, 158 Weshington street, Boston. Price, 10 cents. tf Sept. 14. ton street, Boston. Price, 10 cents.

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. Parry would respectfully inform the citizens of Boston and vicinity, that, having practiced for the past eight nonths 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 ou?" is satisfactorily answered. Dr. Perry would call atention to the following Certificates, as to his success in treating all Diseases of the Scalp, which ought to inspire confilence 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 n aggravated cases, many of which had defied the best medcal skill in Boston.

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

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

BOSTON TESTIMONIALS.

Bosrov, June, 1861. DR. B. C. PERRY-Dear Sir :- In reply to the many inquires respecting the success of your system of Treating diseases of the scalp, and loss of hair, we present you with this written assurance of the satisfactiory results attending your treatment of capillary difficulties. Acknowledging your entire success in our own cases, we cheerfully recommend you to the confidence of the public.

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

A. A. ALDEN, Boston Post Office, residence 61 Indiana Place. L. A. PRATT, Nourse, Mason, & Co's Agricultural Waterooms, Quincy Hall.

. D. MORTON, 107 State street. E. H. BRAINARD, Carriage Maker, South Boston.

L. W. FREEMAN, Proprietor Tri-Mountain House, 845 Hanover street. C. J. ANDERSON, Plano Maker, 239 Cambridge street, cor-

ner Charles. JOSEPH T. BROWN, Apothecary, corner Bedford and Wash-E. C. BROOKS, Grafitte Bank, 86 State street, residence 50

Union Park. W. S. BAKER, Arch street. I E. ROUNSVILLE. 80 State street. OLIVER H. HAY, Charlestown.

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

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

ALING FOR YOU. A. H. STOWELL,

Fourth Street Baptist Church, Boston.

From W. S. Whitney, firm of Winsor & Whitney, No. 18 Commercial Wharf. Boston, May 23, 1881. DR. B. C. PERRY-Dear Sir :- I wish to state to those who are losing their hair from any diseases of the scalp, that my hair had fallen off to such an extent that the top of my head had become nearly bald, and in the meantime my head was in-

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.

cessantly covered with a heavy sourf; but since receiving

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

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

Bosron, 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 annoyance to me, by irritation of the scalp, disappearing of my hair, and covering my coat collar.

I have had recourse to very many preparations and mo of treatment by physicians and hair-dressers, and was not ing better, but rather grew worse; and always, in a fo 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

your treatment, and my head is now entirely free from dand ruff, 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 trouble 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 & Dicki son, (clothing,) 91 Devonshire street.

BOSTON, July 8, 1861. Dr. B. C. Perry-Sir:-Knowing that a large number of people are in some way afflicted with diseased scalps, which frequently result in loss of hair, but having no confidence in remedies for removing capillary difficulties, they despair of ever having theirs cured. I would say to such that I am pleased to be able to add my testimony to the efficacy of your reatment for such diseases, because of the effectual cure of a disagreeable oruption on my head which had annoyed me for months; and I attribute its present healthy condition

solely to your professional skill. From Albert F. Chandler, Commission Merchant, residence SS Cheeter Park.
Boston, July, 1861.

J. W. DICKINSON.

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 exzems of the head, which, for several years had resisted the forts of the best medical skill that I could obtain.

Hoping this testimental of your ability to successfully treat aggravated cases will induce the afflicted to secure your service, I remain Yours respectfully, A. F. CHANDLER
Oct. 5.

The Messenger.

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

as tosts of spirit communion to those friends who have cognize them.

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

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

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

will be published in regular course:

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

Monday, Sept. 9.—Invocation; "Progress of Infants;" Samuel Kimball, Derry, N. H.; Heury T. Harris, Carrolton, Ala; Ida Main, Brooklyn, N. Y.

Tuerday, Sept. 10.—"What is the Philosophy of Prophecy?"
Daniel Mengher, Liverpool, Eng.; Frances Isadore Staples, Princeton, N. J.; Johnson Pierce, liquer dealer, New York.

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

Monday, Sept. 23.—Invocation: Questions and Answers;
Harriet Pago, Boston; J. Madison Pago, Now York.

Tuesday, Sept. 24.—Invocation; "How is the spirit improved by being brought in contact with earth?" Patrick McGinnis, Washington Village; Addie Wilson, Augusta Maino.

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

Tuesday, Oct. 1.—Invocation: "Momory and its laws in a Spiritual state?" Jessle Cook, Troy, N. Y., and Harriet Pago, East Cambridge, Mass.; vack Collins, N. Y. Zouaves; Chas. Walker.

Thursday, Oct. 3.—Invocation: "Are the accounts in the Seriatures of Translation true—or did ever any one depart

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.; Nancy Bullard, Medford, N. H.; Maria Thompson, San Francisco, Cal.; Augusta Walton. Monday, Oct. 7.—Invocation; Marriago Affinity; Obstacle of unbelief; Isaac Herrick, Cincinnati; Emily Shoroy, Konnobunkport, Me.; Little Ida Carter, Canton, Mass. Tucsday, Oct. 8.—Invocation; "Come unto me, and I wil give you rest?" Thomas Holly, East Boston; Ann Maguire, Boston; Marietta Barrott, New Havon, Conn.; Edward Holbs.

Thursday, Oct. 10.-Invocation; "Variety in Soul Principles;" Rev. Moses Hallock, Plainfield, N. H; Robert Collins, to

N. J.; Abby Shute; Botsoy Woodward, to John Woodward. Monday, Oct. 14.—Invocation: "The Philosophy of Magnetism;" Robert Arlington, Blackwell's Island, N. Y.; Willie Roberts, Sandwich, Mass.; Hannah Pillsbury, Mancaester, N.

H.; Eliza Bickner,

Tuesday, Oct. 15.—Invocation; "The existence of the human soul provious to birth in material form;" Daniel Dougherty, Lowell, Mars.; Josephine Lyman, Bacramento City, Cal.; Lemu I Goss, New Orleans.

Our Circles.

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

Invocation.

Oh, thou Infinite Giver of life, thou who sustains all atoms, thou by whose power we live, move, and have our being, thou great source of all things, to thee we come with prayer, thanksgiving and joy, feeling that thou art ever with us, that thy mighty power shields us, and thou art constantly blessing us. Oh, our God, we feel that within us that teaches us that thou carest for each and all of thy dear children who seem to walk in the darkness of hell. If so, we praise thee, for we know they will walk out from darkness into the sunny paths. Oh, God, we thank thee, in behalf of those who know not how to thank thee themselves.

Oh, Father, as thy day blesses us with light and heat, so we know thy love will constantly bless us; and as thou knowest better than we know our needs, we will bless thee for that which thou wilt, that which thou hast, and that which thou art continual. Sept. 5. ly bestowing upon us.

Death.

If our friends have any question or questions to propound to us, we are ready at least to hear them. those present have none to propound to us, we will speak upon one that has been already given to us, which is this:

le the death of the material body a necessity—and, if so, why?

We perceive the friend who hath thus questioned only looked upon the material side of things, and hath not penetrated into the spirituality of the question, "Is the death of the material body a necessity-and, if so, why?" Who hath appointed death unto all men? Who hath marked change upon all things? The past, present and future of all things, the life, the God, our God, your God, and the God of all. He hath commanded that the body should return to dust. Now he was never known to do that which was unnecessary, or that which was not in accordance with Nature's law, and there-

fore right, or, indeed, necessary.

Now it is necessary that the body should die, or change-that the spirit be separated from the material condition at some time, and enter upon a new state, condition, or sphere of existence. If you are heirs to immortality, you must at some time part with the decaying body. Nature, on the one hand, calls for the body material : Nature, on the other hand, calls for the body spiritual, and the cry, "Come up higher," is heard in the most holy sanctuary of the individual. What is the result? He or she to whom the call comes, must part with the physical body, and must enter upon the higher, or

spiritual condition. If there were no death, there could be no life. You die that you may live again. You pass through all the vast variety of changes, that you may be made better, each and all of you. Instead of remaining in one position, you may pass through all, according to the law natural, which is the law of God.

Where is there any in the vast human family who do not desire immortality? Is there one who does not? All desire to live again. This is natural and right, and the change of death is but the door that opens into immortality, from the material spheres, and is as necessary as life itself.

It is only the clouds of the external that have shrouded death as we behold it, and it is high time that mortals should begin to come out of the darkness of the past, and seek to dwell in that light

which flows from the temple of the living God. There is no dark valley of the shadow of death, for the change from material to spiritual existence is peaceful and beautiful to those who have faith that God's hand is in all the changes and events of life, and that he governs and guides all things with

the power of his love. Is the death of the material body a necessity? Most certainly it is. As immortality is a necessity, so is death—a glorious opening, higher and still higher. Man is by nature a progressive being. He cannot remain long in one condition of life. He must leave the lower, and take the higher. ward, forever onward," is the spirits' watchword; and if it is, then death must come in as one of God's eternal aids.

Edward B. Richards.

It 's all new and strange. I think I've made a mistake. I'm on earth, to be sure, but there's a mistake somewhere—there's a mistake.

I was told if I could speak on earth again, I'd get reconciled to my condition. Is that it? What good will it do to come? I do n't know anybody here. It is so different from what I thought, that I am mystified terribly. I do n't know hardly who I am. Did I understand you to say you are writing for me? Do I want to send a message to my friends? tell 'em this new world is a daguerreotype of the old

Tell them I'm sorry I ever left home. I think I and if he does, he don't take care of poor people at all-should n't have been just as I am now, if I'd stayed at home. My home is in Connecticut—in Bristol.

ed fifty odd years as I did, without any correct forc.

amounted to little or nothing—most of it to nothing. If I'll come again, will you please to let me go to I've lost my faith in God, and I'd just as soon think me mother; Mister? This is a Protestant church, of a God, for aught I see of him or his work. There is Protestant, for I hear Protestant prayers here. is none—there's nothing at all you can call God. 1 am satisfied that all who do the best they know how when I got here. I wont be afraid of anything next to get along the best, and the less you try to know time I come. If I's barefooted, I'd feel like meself. of God the better off you will be. I've seen folks I'm tired. Good-by. here who believed in God, and they are disappointed, and say there aint any God-nothing of the kind. I've been told of the God there is in the breast of poor mortals, but that aint the God I want anything to do with. If you are satisfied with such a God, all right, I suppose; but if I believe in any God at all, I want one I can fall down and worship. But I've seen so many things that put the lie to it, that do n't believe there is any God. I'd been a good deal better off if I had been an atheist before I died. expect I shall get over it sometime.

Don't quote Scripture to me. I tell you I do'n't believe in it. I aint sorry, now, I am as I am, but then I aint going to let you think that I am any better than I am. I have learned to understand are generated—for the sustentation of mental and things for myself, but I know a great many who spiritual life. The two pr off than they are, for I'm done looking for him.

They said I'd be more reconciled if I'd come and speak on earth. I suppose they meant to my friends. would like to; but I do n't think I'm in a very

good condition to, now.

My name was Edward B. Richards. I wish I could say there was a God; I wish I could believe in a heaven or hell. But I never saw anybody here who knows anything about God, and they never will; and as for bowing to anybody no better than yourself, I never will. The God within is a God different from anything I have ever heard of before. I'm done praying. I'm ready to believe that 's all the God there is; but I'm done praying.

Good-night, or morning, whatever it is. I'll come again, when I feel better, but I'm not right, now. Sept. 5.

Rilas Waitt.

Oh, what an awful thing it is to be without God and without hope in the world! Why, I would n't be in that poor man's condition for all the hopes of eaven. No, indeed, I would not. I was astonished to find one—one in this mighty moving caravan of souls, who could say he believes there is no God. Oh, what a wretched condition to be in! Why, without a belief in God, I should feel I was merely nothing-a mere chip in the great ocean of life. thank God I have belief in him. Oh, I can't think how miserable I should be if I had left earth without that belief.

Many on earth who do believe in God, cannot tell the reason why. It is not a personality, but a great principle, that takes care of us. This is the God I have found that answers to the conceptions of my

I left earth with the full belief of the Orthodox religion. Though I have suffered much, I have faith that I shall receive in the future my reward for every act. Why, I would n't come back to teach the doctrine that there is no God-nothing earth or heaven affords would tempt me. I should think I was out of the way of duty. I know they tell us there are religions here now that sanction everything. Oh, it 's a dangerous craft; I do n't want to get aboard of it. It seems to me such as our dear prother should be kept away from earth till they can bring good seeds; for it seems to me it would be a terrible thing for such a seed to be thrown out and take root in some soul of earth. Oh, I hope it will

My name was Silas Waitt. I used to live once in Boston, and it was here I died. I stopped near eighty years here, a good many of which I passed in he service of the Lord, and now I want to take my place in the Kingdom of the Lord just where he

Now I have got children here - daughters. I found alone in the churches, but comes to every soul want to tell them there is a God, who is not to be the outward and too little of the interior. But the soul's religion is a most glorious religion, and there is no true worship except that. I belonged to the Orthodox church.

I want to say a word to my oldest daughter. She is inclined to take up the new light, but she's afraid it won't agree with her religion—her church religion Oh, it 's a poor kind of religion, if it won't let you look into anything that appears before you. My daughter will not be afraid of this new light, even though it dazzles her eyes at first, when she learns that I have communicated to her, and ask her to come forward in the new faith God has given to the children of earth.

I have seen my children who left me in infancy, since I came here, and I find they are much better educated in all things than I am. My good wife has gone beyond me. She was one of those good souls who are ever ready and willing to receive the bread of life from every one God willed to give it, no matter who or how. From Universalist, Baptist, Orthodox. Unitarian-no matter; she took it, if she knew it was for her soul's good. She 's gone high-higher than I am. She is great and powerful, now. She 's a worshiper of Nature and Nature's God. 1 was bound in spirit, fastened to one condition, as it were. Well, the result was, I had to struggle very hard to break away from the creeds of earth; but I have n't broken any of God's, nor tried to.

Mary Murray.

I want to go home, sir. Just a little ways down individual mind. here-in Arch place. I want to see my mother.

of wood for my mother. The stuff he gave me was care of me; that's all. I do n't know what he gave thing that made me hot all over me heart, and I

never went out more. writing to me mother.

he gives to people, if they are poor.

I've been from it since the 15th of last May. have Dr. Welsh any more. He don't know much, near the condition of the subjects acted upon. better than it is.

I've got an immense deal to say, but I can't put I'm tired all the time, here, Mister; I's tired all it togother, no way. I had a fover—typhold fover, the time since I came here to talk. I's not tired, and consumption of the bowels. I died in Mexico. but I feel like I did when I's sick. I feels like as I have thought it might be because I died away I want to lay down. My feet aches, and my feet are from home, that I was so unreconciled, but I do n't as big as four feets, and they aches me all the time, know. I should like to know. When a man's live and they aches me now. I's never in this way be-

knowledge of the hereafter, and with an incorrect I'm learning all the time here. If it wan't for me belief fully established, it's very hard to find your-learning, I would n't know about Dr. Welsh. I know self comfortably off, after you come to this slile—to all about him since I went away. He takes care of this new world I am in now. I suppose you can't people who has money to pay, but those who ha' n't heard much of the spirit world, but what I was told that, and that's all about it.

believing in a God of fire, as believing in any kind and the praste would n't let her come here. Yes, it

I could see the people here, and I 's afraid to spake Sept. 5.

INSPIRATION.

The word Inspiration is from the Latin words in and spire, the latter meaning I breaths. Its general significance is simply in-breathing, or breathing with-It is applied alike to the physical process of inhaling atmospheric air for the support of bodily life,

The two processes seem to be entirely analogous or correspondential—the one external, the other inernal-and hence the one is illustrated by the other. If so, it follows that as our bodies live in a physical atmosphere, the constant in breathing of which is ndispensable to their life and growth, so do our minds and spirits exist in a mental and spiritual at-mosphere, the continued inhalation of which is equally essential to our inner life and expansion. We inspire constantly from the vast realm of thought in which we live and move, the subtle elements from which our feelings and ideas are generated.

It also follows, that as the health and vigor of our bodies depend upon the purity of the air we breathe so do the soundness and energy of our spirits depend upon the purity of the spiritual atmosphere we inspire. And as the external air we inhalo varies in quality in different locations, being purer and more vitalizing in elevated regions, so do mental and spiritual atmospheres differ with the internal states in which we are—the loftier realms of aspiration and thought affording us purer and more life-giving inspirations. And again, as the quantity of atmospheric air and accompanying vitality inhaled is increased by bodily exercise and exertion, so does the largeness of one's internal inspiration depend in part upon the degree of mental and spiritual effort that is put forth. Hence it is that indolent, unaspiring souls, who are content to grovel on the low planes of accustomed thought and personal ease, enjoy so little of spiritual life and freshness of idea, and are prone to doubt the reality of present inspi-These, as well as they who are willing to ration. breathe the stifling airs and foul miasms of ignorance, selfishness and sensuality, can know little of the higher joys to be found in self-denying activity and earnest inspiration toward the mountain heights of mental and spiritual attainment.

So much of Inspiration as a general or universalfact. It has also some particular or special phases which demand attention. The Divine inspiration of the Bible, as well as all modern analogous phenomena, may be considered of a special rather than a general character.

When a series of connected ideas, methodically arranged, and clothed in fitting language, is injected into the mind by impression, or presented to it in symbolic vision, by a process which is consciously distinct from its own usual operations, then there is evidence of something beyond the mere inhalation of a general atmosphere of thought. The action of another mind, a distinct personal entity, is clearly evinced-an inspiring mind, which first conceives and arranges the thoughts to be presented and then communicates them to or through the inspired mind. In such case, the latter merely receives and transmits to others, and is properly termed a medium. Especially is there evidence of the action of another mind, when, during the communication, the inspired person is controlled, or his senses locked up, by a

of the churches, but I fear they have too much of and if we are surrounded continually by invisible beings of diverse charsoters, as well as by our fellows in the body, then there may be much of insniration which does not come direct from the infinite mind, or from the Holy Spirit, as the religious world has to a great extent supposed.

The familiar facts of what has been called Mesmerism, Animal Magnetism, Psychology, and Sympathy, have proved that it is possible for one mind, even in the body, to control another, and to fill it with thoughts and suggestions at will, under certain conditions.

This being true of minds in the body, the same surely, may be true of those disembodied; and the demonstrations of modern Spiritualism prove that it is true. The Bible itself shows that it was equally so in ancient times as now. There were false prophets as well as true: there has always been Pagan" inspiration as well as Jewish and Christian-the subjects of both being equally moved and controlled by invisible intelligences. As the Rev. Charles Beecher has declared, "Soripture never denies to false prophets a supernatural inspiration, mor bases the distinction of true and false on physiological grounds."

The simple truth, then, in relation to the whole subject appears to be this: All human minds are susceptible, some to a greater or more conscious ex-tent than others, of influences from other minds that I ask my daughter for the privilege of speaking may be in rapport or sympathy with them. These privately with her-my oldest daughter, first, if it influences may come from the direct and purposed is quite according to your rules; if not, do n't note action of individual minds, in or out of the body; it down. or from bands or societies of spirits, acting associatively; or from a general sphere of mental activity, perhaps without the conscious participation of any

Some persons, possessing a peculiar degree of ner-Her name is Murray. I want to tell her about my- vous susceptibility, may be powerfully excited by this self and about Dr. Welch. I do n't want to tell you, inspirational influence, or may be entirely controlled, I want to go myself. My name is Mary Murray. I to the complete overpowering of their natural facul-was most eleven. I've been gone but a little time, ties, by the inspiring mind or minds. When spirits since the snow went away. I don't know what's of a low order, possessing little intelligence and lit-the matter. I took sick, and Dr. Welch came to see the skill to control the physical organism, attempt to me. Sometimes I be sorry I die, sometimes I be exercise this power, for either a bad or a good purpose, it is not strange that they should produce con-Sometimes I went to the Hancock school, but most tortions and frantic movements; nor that their inof the time I was out had to beg chips and pieces spirations should fail to embody the highest wisdom. Yet contortions and spasmodic action may attend the all against me. It killed me. If I's American, and influence of even exalted spirits upon some organmy mother had money, he'd be careful how he take isms—resulting from either excess of power, resistance, nervous derangement, or grossness of condi-

me. I took sick when I was out, and I ate some tion, in the subject.

thing that made me hot all over me heart, and I The latter would seem to have been the case with Saul of old, if we accept the statement that it was There's a nice man here what let's you come, and the "Spirit of God" which came upon him, causing shows you how to come, and he fixes you, and he him to prophesy frantically, and then to strip off says he'll help me get that what the gentleman is his clothing and lie in unconscious nakedness for twenty-four hours. Of a similar character, I want to go to me mother meself. I want to tell perhaps, have been the famous "Kentucky jerks," the praste all about Dr. Welsh, too. Yes, he could the sudden prostrations of the late "Irish Redo good. He ought to be more careful about what vival," and other instances where what has proved to be a really salutary and elevating spiritual Since I went away, me mother do n't get along so influence, has at first manifested itself in powwell. She's got three younger than meself—and erful and seemingly ridiculous forms. It would she don't get along very well. She's very sorry, seem more probable, however, that if the Di-And then I aint there any more to hold the baby at vine Spirit can be said in any sense to participate in all, and I aint there to do sny thing at all. I want such violent and grotesque operations, it is through to go there if I can, and toll me mother so she'll not the intermediate agency of subordinate spirits of a grade

Hence, the frenzy, the forcible control, and seeming folly, are to be attributed to these intermediates; while the substantial good alone is from Him who is over all, and through all, and in all."

But as the subjects of inspirational influence become more spiritualised—their bodies more refined, their minds more pure and elevated, their spirits more fully in harmony with the Divine Spirit, by the renunciation of self-will, and submission to the Pather's will—so do they come in rapport with correspondingly higher grades of individualized minds purer, more reflued and wiser beings can minister immediately to them—so do their whole organisms become permeable to the Divine influence—so do all violent control and spasmodic action cease, and the breath of holy inspiration flows unobstructedly into and through the chambers of the soul, not to overwhelm and obliterate the normal powers, but to quicken, illuminate and exalt them to their highest, oblest action.

This we deem the true philosophy of inspiration. It gives us a reason for the phenomenal differences between Pagan, Jewish, and Christian inspiration so far as such differences existed; also for the differences between the lower and higher phases of Christian inspiration, as well as of that of our own day.

It shows also why there have been inconsistencies and contradictions in inspiration—why there were Pagan as well as Jewish and Christian inspired men -why there were false prophets as well as truewhy the early Christians were cautioned not to "be lieve every spirit, but to try the spirits whether they be of God "--why they were inspired men in Paul's why they were inspired men in Paul's time " who called Jesus accursed "-why there is Ma nometan inspiration, and Mormon inspiration-why here are Roman Catholic and Protestant, Trinitarian, Unitarian, Universalist, Swedenborgian, Rationalistic Naturalistic and even Atheistic inspiration, in our own day. It is simply for the reason that in the great world of spirits there are minds and societies in every conceivable grade of advancement, and hence entertaining every shade of opinion and fantasy that ever found a lodgment in minds similarly advanced on earth, and how many more we pretend not to say. Prophets, seers, pythonesses, dervishes, mediums &c., are but persons peculiarly susceptible to influ-ences from the world of spirits; and as they have come into rapport or sympathetic relations with one or another individual, society, or sphere of spirit-life, so have they been inspired with the ideas and doctrines of such individual, society, or sphere -in other words, they have breathed in the spiritual atmosphere of that grade of life to which they have risen. And so do we all.

The same law applies to poetic, musical and artistic inspiration in general. All genius is but capacity for inspiration; all men of genius confess that they succeed only as a greater than they works spiritual life with the life of a universe of intelli-gences, that none of us can claim absolute originalty, or make clear title to a patent right on any high and life reach us from the Central Fount of life and thought. As are our desires and capacities, so do

Inspiration is thus the perpetual answer to aspiration. In one or another form it is the indispenable means of all individual growth, and equally so of all human progress. It is thus the birthright of every soul and the heritage of all ages. That which s adapted to the needs of childhood is unsuited to the requirements of full grown men and women; and that which met the wants of the world's infancy cannot suffice for the dawning age of manhood.

Having shown that the truth of inspired teachngs cannot be determined either by phenomenal signs, by the claims of the inspiring intelligence, or accompanying miracles, we proceed to indicate there the true test is to be found.

There remains to us simply the intrinsic characer, qualities, and tendencies of the inspired communications themselves—to which we must apply our intellectual and moral perceptions, and our spiritual intuitions. In other words, the totality of truth-determining powers with which God has individually endowed us, and which are in a sense His representatives in us, must be brought to bear honestly and reverently upon all teachings purporting to be God-inspired. We are shut up to this—there is no possible escape from it, except by rushing into the arms of a blind, external authority, where all manhood and individuality are basely surrendered, and our noblest powers denied their proper exercise. This is termining truth for ourselves, and have no right to surrender the work implicitly into the hands of

others, either in this world or any other.
We are so constituted that all truth is authoritative to us, when perceived as truth. The mere affirmation of any being outside of ourselves cannot make this perception in us. It cames of growth, experience and enlightenment by influx to our own interiors. Whatever commends itself to our individual perceptions and judgment as true, useful and good—calelevate and ennoble man, making him more godlike in character and action—we must call Divine, and attribute to the great Fount of Truth and Good, through whatever channel it may come to us. Whatever does not bear, this stamp to us, lacks the image and superscription of Divinity, and cannot

be accepted, whatever external claims it may bear. This, to us, is the grand test of all inspired teach ngs-the final standard to which they must be "But," says one, "our perceptions are imperfect

our judgments fallible and liable to be warped by inclination; hence we are liable to mistake error for truth, and truth for error. It is not safe for us to be left to ourselves in matters of such transcendent

Be it so: yet has it not been equally true of men in all past ages-even of those to whom we would look for authority? All inspired truth in the past has been communicated to the world through human instrumentalities, and preserved through human agencies. This has rendered it liable to vitiation. Phose to whom it has first come, having no previously written standard with which to compare it, have een of necessity compelled to judge for themselves. Why should their judgment be considered infallible more than our own? Were the semi-barbarous He brews whom Moses led out of Egyptian slavery any better qualified to judgo of the value and source of his inspirations than are we? Were the first re ceivers of Christianity, educated as they had been in Jewish ritualism and Pagan superstition, more competent to estimate the teaching of Jesus and the writings of Paul, than any other people can ever be? Yet they were called upon to "judge of themselves what was right,"-to "prove all things and hold fast that which is good." They doubtless did the best they could with the light they had; but does that absolve us from the responsibility of doing the same for ourselves, or make their decision any more bindng upon us than ours will be on coming generaions? Not one whit.

We cannot, then, rid ourselves of the responsibility of distinguishing for ourselves between truth and error, if we would. Weak, timid, and indolent minds may seek to throw it upon the Church, or the Fathers, upon Paul or Jesus, Isaiah or Moses, ancient spirits or modern spirits; but they do so at their be swept away like the house built on the sand. If the Bible, or any part of it contains Divine and unbody .- London Spiritual Magazine

If every man was in reality as bad as some peras he sometimes thinks himself, the world would be poverty stricken beings, belonging to their own race

",O, IT'S HARD TO DIE FRAE HAME."

The following very touching and beautiful verses we find in the June number of " Tales of the Day."

The evening sun is shining noo On bonnie Lochanside,
And to the byre are creeping doon The kye, my mither's pride : The weans are sporting on the green, I see things just the same
As if amang them a' mysel'—
O, it's hard to die frae hame i

I see the house, the loch, the burn, The boat lying on the shore; My faither working in the yard, My mither round the door; The cradle rocking by the fire,
That burns a bleezing flame,
And Jeanie singing to the bairn—
O, it's hard to die frae hame!

To keep my faither in his craft
I left to win a fee,
And many a tear it cost us baith,
For I was young and wee:
I'm feared he'll break his tender heart, And think he was to blame; Gin I could only grip his han'— O. it's hard to die frae hame i

My ain dear mither little kens Her Mary is sae ill, For 'tween us there 's a weary gate O' stormy sea and hill ; And will I never see her face, Or hear her speak my name, Or clasp my arms aboot her neck? O, it's hard to die frae hame!

I thank ye a' beside me here For the love ye've shown to me;

Ye've gi'en me meat, ye've gi'en me claes,
And gi'en a gentle fee;
To think o't makes my heart grow grit,
And maks me feel like shame;
But yet, forgie me if Leav't But yet—forgie me if I say 't— O, it's hard to die frae hame!

Sec. 10. 75

And when ye write to tell our folk How Mary ga'ed awa', Be sure ye tell them how I thocht And spoke about them a'; And tell them, too, I ga'ed in peace Because I kent the Name O'a Father and a Brother dear— Fareweel, I'm noo gaun bame !

Politics.

It is now evident that the great and small political parties which have swept the nation since this days of Jefferson with quadrennial monsoons, and shaken each state annually like a tempest, somethrough them. So interlinked is our mental and times almost threatening its destruction, are about to be dissolved forever, or if renewed, to be renewed only on new issues, in new divisions, with new leadachievement. We do nothing of ourselves alone, ers and principles. It is true, the phases and faces Ministering intelligences, rank above rank, form the have changed several times in the period referred to, ers and principles. It is true, the phases and faces inbroken chain or channel through which thought but still the leading features would be discovered, and many of the old ear-marks remained on the families as they changed owners or leaders, or rose under new names. The parties have been shifting and drifting for the last sixteen years, until they had become nearly sectional, and having almost lost sight of the old questions of banks, tariffs, sufferage, and land grants for homesteads, &c., had narrowed down to the subject of chattel slavery and its support and extension, or suppression and exclusion, which has at last terminated in a formidable rebellion of the minority against the majority, on an entirely sectional basis.

The issue is now fairly before us, whether our constitution is a rope of sand or a gordon of strong cords; whether it binds the political parties and the states together into one government, or whether it was only made for the convenience of the cotton states, to be broken by them whenever they should choose, without consulting the others-whether a defeated party has a right to secede and set up a government on its own hook within the national jurisdiction whenever it can control one or more states-and as the greater involves the less, so this secession and rebellion of states involves another, started in the secession of Western Virginia from treason to ourselves, and blasphemy against the in-dwelling God. We are made with capacities for de-do it that Virginia had to second from the nation. the Old Dominion, with, of course, the same right to

This is the culmination of party strife and political demagogism, and must end in the entire destrucbellion, and maintenance of the constitution and laws of the nation in and over all its territory. It is a fair trial of popular government. Shall the majority rule? is the question, and not, shall this or that party rule? It is no question of party, but a question of principle. Shall our form of government continue? Can it sustain itself? Has it power to enforce its laws ?,

A few years ago when the cotton states controlled the country through the wheels of government, their leading politicians were ready and anxious to hang every traitor from the North who should ever petition for a dissolution of the Union, but they are not quite as ready to be hung when the treason is in themselves. Southern politicians have grown rich on the treasury and industry of the country, and now attempt to overthrow it and set up on their own hook a titled aristocracy, which shall monopolize the land, the wealth, the education, and the power, confining them entirely to the few who shall govern the many by keeping them poor and ignorant. They had expected aid and comfort and assistance from those politicians in the north who had co-operated with them in the political issues and party divisions of the past, by which they had so long succeeded in controlling the nation and dividing a portion of the spoils to their northern allies; but in this they are and are to be disappointed. Party feeling in the north does not go quite deep enough to break up and destroy the government and the prosperity of the country. There are only a few real traitors at the north, and they are not persons of much influence or ability. There are not many persons who wish to leave the tory stain on their families, as those surely must who abandon the national standard in this hour of her peril.

Leading and true men of all parties in the north have laid aside all party feelings and issues, and side by side have gone to rescue from danger the national capital and the constitution-to hold up the stars and stripes and plant them once more where treason has torn them down. Only here and there can be found a reckless parricide in the north who would destroy his own home and country, and give it up to wn peril. Every man must in the end bear his own the rule of a titled nobility and the plunder of reck. burden. All faith built on external authority, and less mobs to gratify his hatred of a political party not grounded in internal perception and experience, that has outnumbered his own in a national or a will scener or later prove worthless to the soul, and state contest; and if there are any persons who would not stain their family escutcheons with the black alterable truth, (which the writer most fully be-lieves,) we should know it for ouselves, and not be-they should be careful in this trial of principles not lieve it, either on its own claims or the say-so of any- to give aid and comfort to those who are engaged in breaking up and destroying the best government in the world, that they may plant on its ruins the

sons at some times think him, the world would be rule of tyranny and anarchy, to be fed by slavery. worse than it is. Again, if every man were as good and surrounded by swarms of ignorant and idle and nation. WARREN CHASE

THE SWAN OF THE MYSTIC.

BY A LADY.

Of all the poets of our time, Who always write the best they can, Give me who wrote that thought sublime, " Pure water stagnates in a pan."

Great minds bring truth from sources little, In Fancy's troop they lead the van; Poesy may dwell within a kettle-"Pure water stagnates in a pan."

To him who in the baser things Finds light to bless his brother man, The voice of inner nature sings, " Pure water stagnates in a pan."

Go on, brave soul I and in thy time Fill up thy genius' brilliant span; Breathe out thy heart's mellifluent rhyme-"Pure water stagnates in a pan."

Sweet minstrel ! by the muses blest. Sing on, from Beersheba to Dan; Let not thy noble pen have rest-"Pure water stagnates in a pan !" Medford, Mass., Sept. 80, 1861.

Mrs. M. M. Miller.

As this lady, who is an inspirational speaker, is now traveling East on a lecturing tour, I feel it no more than an act of justice to remark that I hope the friends in those localities she may visit will cordially receive her, for truly I think she is worthy of such reception; and, in thus saying, I think I do but express the almost unanimous feeling of the many, in this section of country, who, for the last two and a half years, have listened to the thrilling truths that have so fluently and so sweetly fallen from her lips, while under the inspiration of the an gel world. And the interesting and elevating sentiments to which she then gives utterance, have a powerful tendency to cheer and animate investigating minds on the great subject of an immortal and progressive existence beyond this mundane sphere.

Her labors in this and the surrounding towns have been attended with a most salutary influence, and have resulted in much good, by eliciting a spirit of inquiry and a desire for investigation. She is considered a very gifted speaker, and well calculated to enlist and chain the attention of her hear-

I have in repeated instances heard her speak upon, and most ably elucidate, subjects that were presented to her after she had taken her position at the desk; and I do think that those who will embrace the opportunity, when it shall present itself, of hearing her, will never regret having done so.

Mr. Miller generally accompanies his companion, and frequently aids in the exercises, which adds much interest to their meetings, and what renders their labors more acceptable, and attaches to them greater influence, is the fact that their practical living harmonizes with the heavenly teachings to which they give utterance. Fraternally yours. ASA W. W. HICKOX.

Conneaut. Ohio.

The best thing to be done when evil comes upon us, is not lamentation, but action; not to sit and suffer, but to rise and seek the remedy.

MOVEMENTS OF LECTURERS.

Parties noticed under this head are at liberty to receive subscriptions to the BANNER, and are requested to call attention to it during their lecturing tours. We hope they will use every exertion possible in our behalf at this particular time. Lecturers are informed that we make no charges for their notices; but if any one feels it a duty to pay, he or she may remit whatever they please. This statement is made in answer to many inquiries upon the subject.

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

Miss Belle Soudall lectures in Elkhart, Ind., the four Sundays of Oct.; Providence, R. I., the four Sundays of Nov.; New Bedford, Mass., the four first Sundays of Dec; in Troy, N. Y., the last Sunday of Dec, and the first Sunday of Jan.; 1803; in Cambrilgoport, Mass., the three last Sundays of Jan.; Portland, Mo., the four Sundays of Fobruary; Lowell, Mass, first four Sundays in March; Philadelphia the last Sunday of March and the two first of April. Will receive applications to lecture in the Eastern States during March of 1803. Address as above, or Rockford, Ill.

F. L. Wadsworth will lecture every Sunday in Battle Creek, Michigan, until further notice; at Providence, R. 1., four Bundays of May; at Taunton, Mass, first two Sundays of June. Address accordingly. He will naswer calls to lecture in New England during the Summer of 1862.

S. Preles 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 General Reform, during the Fall and Winter, will please write soon. Address Cleveland, Ohio. MISS EMMA HARDINGE Will lecture in Boston during Oct .:

in Taunton, Milford and Portland, during part of November and December, and form engagements for other Sabbaths and week evenings this winter in the east Address, care of Bela Marsh, 14 Bromfield street, Boston, Mass.

MES ANNA M. MIDDLEBROOK will spend the months of October and November in Boston, and requests that all-friends in the immediate vicinity of that out, desirous of obtaining her services as a lecturer for the Sundays in these months, will apply as soun as possible at Box 422, Bridgeport Cons.

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

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

MRS. MARY M. MACUMBER Will lecture two first Sundays of November in Worcester, Mass, two last in New Bedford; Bebruary 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, Ct.; Dec., Putnam, Conn Aliapplications for week evenings must be addressed as above, in advance.

MRS. AUGUSTA A. CURRIER will lecture in Moodus, Conn. Oct. 27 and Nov. 3; Chicopec, Mass., Nov. 10 and 17. Address box 815, Lowell, Mass.

Miss Emma Houston will lecture during the month of December in Charlestown, Mass. She may be addressed for the present, at Manchester, N. H., or East Stoughton, Mass.

MRS. AMANDA M. SPENOR will locture in Bangor, Me., 4 Sundays in Oct. and 1st Sunday in Nov. Address, the above places, or New York City.

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

LEO MILLER will speak in Stafford, Conn., Nov. 3d and 10th; Summersville, Conn., Nov. 17th and 24th; Providence, R. I., five Sundays in Doc. Address, Hartford, Ct., or as above. MRS. FANNIE BURBANK FELTON lectures in New Bed-ord, October 27th; in Boston, Dec. 1st. Address 25 Kneeland street Boston.

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

DR. L. K. and Mrs. S. A. Chonley, will lecture in Marengo, ll., Oct. 27, Friends will address their invitations accord-Mr. and Mrs. H. M. MILLER can be addressed at Conne-

ut, Ohio, care Ass Hickox.

PROFESSOR BUTLER'S address is care of Dr. Child, 15 Tro

MISS L. E. A. DEFORCE lectures in Portland, Mc., in Oct Address above. H. L. Bowner will give ticket lectures, or otherwise, or Mental and Physical Anatomy. Address, Natick, Mass. MRS. O. M. STOWE, may be addressed until further notice,

REV. E. CASE, JE., Florida, Hillsdale Co., Mich., or care of Mrs. James Lawrence, Cleveland, O.10.

DE. E. L. LYON, may be addressed care of Wm. Crowell, Geneva, Ashlabula Oo. Ohlo.

MRS. FARMER WHEELOCK, Modical Cinivoyant, Waukesha,

MRS. H. C. MONTAGUE, CAPO of P Clark, 14 Bromfield street. Da. O. H. Wellington, No. 108 W. Bpringfield, st., Boston. Mrs. A. H. Swam, Caro P. Clark, 14 Bromfield st., Boston. Dn. H. F. Gardman, 46 Ersox stroet, Boston, Mass. L. Judd Parder, Boston, Capo of Bela Marsh. Rry. Stas Translet, 40 South stroet, Boston. Mass. C. H. Born, 60 Carvor St., Boston. Mass. C. H. Burt, 60 Carvor St., Boston. Mass. C. H. Burt, 60 Carvor St., Boston. Mass. C. H. Dellyield, box 3314, Boston. Mass. C. H. Dellyield, box 3314, Boston. Bens., Danyonth, Boston, Mass. Dr. C. C. York, Boston, Mass. Dr. C. C. York, Boston, Mass. J. H. Cunrien, Cambridgeport, Mass. W. Ellery Cofeland, Roxbury, Mass. W. Ellery Cofeland, Roxbury, Mass. W. Ellery Cofeland, Roxbury, Mass. Chas. T. Irish Taunton. Mass., caro of Staples & Phillips. Miss B. Anna Ryder, Plymouth, Mass. Miss Elzie Doten, Plymouth, Mass. E. R. Young, box 85, Quincy, Mass. Mrs. Jannie S. Rudd, Taulton, Mass. Rry. Stephen Fellows, Fall Rivor, Mass. A. O. Robinson, Fall Rivor, Mass. Isaac P. Greenlear, Lowell, Mass. N. S. Greenlear, Lowell, Mass. N. B. Greenlear, Lowell, Mass. Mrs. Alby H. Lowe, Essex, Mass. J. H. Randall, Northiloid, Mass. Mrs. Alby H. Lowe, Essex, Mass. J. J. Looke, Groonwood, Mass. Mrs. A. Tucker, Foxboro', Mass. Mrs. A. Tucker, Foxboro', Mass. Mrs. J. Puffer, Hanson, Plymouth Co, Mass. Mrs. J. B. Fansworth, Fitchburg, Mass. Mrs. J. B. Fansworth, Fitchburg, Mass. Mrs. J. B. Fansworth, Fitchburg, Mass. Mrs. J. J. Clark, Caro Wm. S. Evorett, E. Princoton, Mass. Mrs. J. J. Clark, Caro Wm. S. Evorett, E. Princoton, Mass. Mrs. J. J. Clark, Caro Wm. S. Evorett, E. Princoton, Mass. Mrs. J. J. Clark, Caro Wm. S. Evorett, E. Princoton, Mass. Mrs. J. J. Clark, Caro Wm. S. Evorett, E. Princeton, Mrs. Addis. Caro Wm. S. Ev

MRS. SUSAN SLEIGHT, trance speaker, Portland, Maine. MRS. ANNIE LORD CHAMBERLAIN, Portland, Me. ALONZO R. HALL, East New Sharon, Me. Mns. A. P. Thompson, North Haverhill, N. H. Mss. Clipton Hutchinson, Milford, N. H. MRS. J. B. SMITH, Manchester, N. H. CHARLES T. IRISH, Grafton, N. H. FRANK CHASE, Sutton, N. H.

EZRA WILLS, Williamstown, Vt. DANIEL W. SNELL, No. 6 Prince st., Providence, R. I. MISS FLAVIA HOWE, Windsor, Poquonock P. O., Conn. MRS. Helen E. Monell. Hartford, Conn. Lewis O. Welou, West Windham, Conn. MRS. M. J. Wilcoxson, Stratford, Conn. MRS. Eliza D. Simons, Bristol, Conn. J. S. Loveland, Willimantic, Conn.

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MSS BUSAR M. JOHNSON, NO. 233 Green street, N. Y.
MSS. J. E. PRICE, Watortown, Jefferson County, N. Y.
ALEX'N G. DONNELLY, Bennettsburg, Schujer Co., N. Y.
MISS ELIZABETH LOW, Leon, Ontarraugus Co., New York.
H. CLAY BURCH, Smith's Mills, Chautaugus Co., N. Y.
MRS. S. L. CHAPPELL, Phonix, Y. Y.
J. W. H. TOOHEY, Ponn Yan, N. Y.
JOHN H. JBARES, JORBAVIIIO, N. N.
JARED D. GAGE, Oncida, N. Y.
MRS. E. A. KINGSBURY, NO. 1905 Pine street, Philadelphia.
MISS BLAYILLA E. WASHBURN, Windham, Bradford Co., Pa.
DR. N. B. WOLFE, Columbia, Pa.,
MRS. FRANCES LOND BOND, BOX 878, Cleycland, Ohio.

MRS. FRANCES LORD BOND, Box 878, Cleveland, Ohio.

MRS. FRANCES LORD BOND, BOX 878, Cleveland, Ohio, MRS. H. F. M. BROWN, Cleveland, Ohio MRS. CLARA B. F. DANIELS, Westfield, Medina Co., Ohio, E. Whiffle, West Williamsfield, Ashabula Co., Ohio, ALBERT E. CARPENTER, Columbia, Licking Co., Ohio, A. B. FRENCH, Clydo, Sandusky Co., Ohio, Ohio, DR. JAMES COOFER, Bellefontaine, Ohio, MRS. SARAH M. THOMFSON, Toledo, Ohio, LOVELL BERDE, North Ridgoville, Ohio, MCCLL BERDE, North Ridgoville, Ohio, MRS. J. R. STREETER, Crown Point, Ind. JOHN HOBART, Indianapolis, Ind. MRS. A. F. PATTERSON, Springfield, Ill. MATTIE F. HULBIT, Rockford, Ill. ADA L. HOYT, Chicago, Illinois. ADA L. HOYY, Unicago, Illinois.

MRE D. CHADWICK, Linden, Genesee Co., Mich.

MRE. M. J. KUTZ, Cannon, Kent County, Mich.

ARRAM AND ALLIE SMITH, Three Rivers, Mich.

B. S. CASWELL, Orangeville, Barry Co., Mich.

REV. J. G. Fish, Ganges, Allegan Co., Mich.

HENRY A. WALLACE, Flushing, Mich.

ELIJAH WOODWORTH, Leslie, Mich.

A. B. WHITING, Albion, Mich.

E. V. WILSON, Detroit, Mich.

GRO, MARNA, Adrian, Mich.

GRO. MARSH. Adrian, Mich. MRS. S. E. WARNER, Dolton, Sauk Co., Wis. G. W. HOLLISTON, M. D., New Berlin, Wis. E. B. Wheelock, Waukesha, Wisconsin. SANFORD MILES, Salem, Olmsted County, Minnesota.
A. W. Cuettes, Marion, Olmsted Co., Minnesota.
Dr. John Maynew, Wyoming, Chicago Co., Minn. REV. H. S. MARBLE, Iowa City, Iowa, W. A. D. Hume, Independence, Iowa. Mns. D. S. Curris, Sacramento City, Cal.

Adbertisements.

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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 Clairvoyant and educated Physician to call into action

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

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

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

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

The Doctor gives particular attention to the cure of Can-DERS, ULCERS, and TUMORS. Those who desire examinations will please enclose \$1.00 a lock of hair. a return postage stamp, and their address

plainly written, and state 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.

medicine much needed to purify the blood. DR. MAIN'S, INSTITUTE is located at No. 7 Davis street, 4w

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No. 41 Tremont Street, Boston. NO. 41 TTGMORE SETSELS, BOSTOR.

R. PRATT gives particular attention to the rational treatment of the following Special Diseases, viz:—Stammering, Epilepsy, Asthma. Dysprpsia, diseases of the Heart, diseases of the Eye and Ear, diseases of the Throat and Lungs, diseases of Women, and Scrofula in all its forms, including the positive nurs of Cancers, Ulcers, Moles, etc., as advised by Rucoad, of Paris, without pain or surgical operation.

REGARTION HOURS, FROM 10 A. M. to S. P. M.

Aug. 17.

Aug. 17. BOOKS.

BELA MARSH, No. 14 Bromfield street, keeps constantly for sale a full and complete assortment of SPIRITUAL and REFORM BOOKS, at the lowest prices. Also-MEDICINIS that have been prepared by Mas. MARSH, and thuse prepared by Mrs. METLES.
There being a CIRCULATING LIBRARY attached to this establishment, many of the above books can be hired on rea-

Orders promptly answered. 8m THE MISTAKE OF CHRISTENDOM; OR, JESUS AND HIS GOSPEL BEFORE PAUL AND CHRISTIANITY—312 pages 12 mo.—18 eact by mail for one dollar. Alex

LOVE AND MOCK LOVE OR, HOW TO MARRY TO THE END OF CONJUGAL SATISFACTION—remail glit-bound volume—is sent by mail for into letter-stamps. Address GEORGE STEARNS, Dec. 15. tf West Acton, Mass. West Acton, Mass.

OTAVIUS KING, Eclectic and Botanic Druggist, No. 65 OTAVIUS KING, Eclectic and Botanic Druggist, No. 65
Washington street, Boston, has always on hand every variety of Medicinal Roots, Herbs, &c, selected with great care;
pressed and put up by himself, and warranted pure, and of
superior quality. Also, Dr. Clark's celebrated medicines;
Beach's, Thompsonian, concentrated, and most of the compounds used in the Celectic Practice. N. B.—A liberal discount made to Physicians and Healing Mediums.

May 25. 6mos

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

Mediums in Boston.

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

CLAIRVOYANT EXAMINATIONS, Delineations, Communications, Advice, &c. Also, the BY THE LAYING ON OF HANDS.

The success which attends this department of Mrs. Lath m's practice is truly surprising. Hundreds who have been am's practice is truly surprising. Hundreds who have been mpervious to all other treatment, exclaim with delight, at the music of health and harmony produced in their system, by her manipulations. The depressed and afflicted have only to give her a trial to insure satisfaction.

Sept. 28.

DR. CHAS. H. CROWELL, Medical Medium,

158 WASHINGTON STREET,.....BOSTOM,

(Banner of Light Office, Room No. 3.) Mr. C. is controlled by a circle of reliable Spirit Physicians, who will examine patients, give diagnoses of all discases, and prescribe for the same. Those who reside at a distance and cannot conveniently visit his rooms, may have their cases attended to just as well by transmitting a lock of hair by mail, by which method the physician will come into magnetic rapport with them.

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

coing.

TERMS.—Examinations and Prescriptions, at office, \$1.00; family visits \$2,00; by letter, \$1,00 and two three-cent postage stamps.

**Pamily practice respectfully solicited. The best of references given.

June 22.

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

No. 12 OSBORN PLACE, BOSTON, WHERE she is prepared to treat Diseases of a Chronic nature, 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 fail in giving relief, if not permanent oure, which can be testified to by many in Boston and vicinity.

Oct. 19.

NOTICE.

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

Medical examinations and prescriptions, or Psychometric Readings of Character will be forwarded by mail on receipt of \$1.00. Clairvoyant examinations free. Advice \$1.00.

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

CLAIRVOYANT PHYSIGIAN.

M. R.S. E. B. DANFORTH, Clairvoyant Physician, has taken Rooms at 26 Harvard street, and is prepared to examine and prescribe for the sick. Medicines on hand. Mrs. D. will give advice on business while in a trance state.—Terms reasonable.

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

Boston, Aug. 24.

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

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

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

Aug. 10.

TEST MEDIUM. TEST MEDIUM.

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

tf Aug. 31.

of Boston.

SPIRIT INTERCOURSE.

MR. JAS. V. MANSKIELD, of Borton, the world-renowned Letter-Writing Test Medium.—certified by thousands of actual written tests—may be addressed at 12 Avon Place, by inclusing \$1 and four 3 cent postage stamps. Office hours from 9 A. M. to 5 F. M.

MRS. B. K. LITTLE,

TEST MEDIUM AND CLAIRVOYANT, has removed to
No. 20 Tyler stree: Terms, perhour \$1 (for one or two
persons) Examinations by Hair, when present, \$1; when
sent by mail, \$2.

Sm Oct. 19.

MRS. E. M. T. HARLOW, (formerly Mrs. Tipple.) Clairvoyant Physician, 48 Wall street, Boston, Patients at
a distance can be examined by enclosing a lock of hair. Examinations and prescriptions, \$1 each. tf Feb. 16 MRS. FANNIE B. FELTON, Tranco Speaking and Sec-nesdays and Fridays, at No. 25 Kneeland street. Sept. 28.

MRS. M. W. HERRICK, Clairvoyant and Tranco Medium of at No. 17 Bennett street. Hours from 0 to 12 and 2 to 6; Wednesdays excepted. Terms, \$1. Sm^ Sept. 28.

MISS E. D. STARKWEATHER, Rappirg, Writing, Test Medium, No. 22 Pitts street, near Green street, Hours from 9 A. M. to 9 P. M. Torms 50 cents. tf June 1.

MRS. L. F. HYDE, (formerly of a Lagrange 1 and 75 Beach ing and Tranco Medium, may be found at 75 Beach street, Boston. MRS. C. A. KIRKHAM, Sceing and Trance Medium, 140
Court street, Boston, Mass. tf April 18.

(formerly of 8 Lagrange Place.) Writ-

Diarrhoa and Dysentery. A CURE WARRANTED FOR 50 CENTS.

The purchase money refunded to all persons dissatisfied with its results.

CLEM'S SUMMER CURE.

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

to invaluable.

Struly invaluable.

All agents selling this medicine, may at their discretion refund the purchase money to persons disastisfied with its results. Price, 50 cents a bottle.

Price, 50 cents a bottle.

G. C. Goodwin & Co., Boston, General Agent for New England.

H. H. HAY, Portland, and B. F. Brandury, Bangor, General Agents for Maine.

HOWES & CO., Proprietors, Belfast, Me.

Sold by all good Druggists.

10w Aug. 24.

HEBARD'S PATENT OIL! No More Accidents by Burning Fluid. A Safe Sub-

atitute to burn in Fluid Lamps.

THIS OIL is propared to burn in all kinds of Lamps without Chimnies, such as Fluid, Sperm or Lard Oil Lamps, and will burn at haif the cost of Fluid in all Lamps fixed with Green's Jot Burners, and is the Greatest Artificial Light

with Green's Jet Burnors, and is the Greatest Artificial Light yet discovered. It gives a steady, clean and soft light, and does not check the lungs with foreign matter, such as results generally from using Rosin and Kerosene Oil, and will burn: A Serosene Lamps free from smoke and smell by taking off the cap and chimney.

It is also a complete substitute for Sperm and Lard Oils, and is just as safe and harmless to burn, and may take the place of the common fluid and other dangerous compounds that have been thrown into the market of late.

The above Oil is perfectly clean and free from grease and smoke or unpleasant odor, and is now considered the safest and near Oil ever offered to the public. It is a most desirable article, and what is more than ALL, it is unexplosive.

Any person can have samples sent by express, if desired.

ablearticle, and what is more than ALL, it is unexplosive.

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State, County and Town Rights for sale, with full directions
to make, by addressing the Patentee.

Caveat applied for and granted Feb. 24th, 1860. Letters
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The above Uil retails at \$1 per gallon.

Wholes 10 80 cents per gallon.

Orders solicited and filled with dispatch. Letters promption answered.

B. F. HEBARD,

August 3. 6m Verposset Mass.

6m August 3. A BEAUTIFUL LITTLE MICROSCOPE,

MACNIFYING objects 500 times, will be malled to any address on the receipt of 25 Units in silver, and one red stamp. Five of diff rent powers, sent free of postage, for \$1.00. Address F. BOWEN, lock box 114, Boston, Mass. Aug 31. DOARD FOR YOUNG CHILDREN.—Infants and young children can be accommedated with board, and careful attention, on application to Mrs. J. M. Spear, No. 1 Newland street, out of Dedham street, Boston. Torms reasonable.

Oct. 13.

JOB PRINTING NEATLY AND PROMPTLY EXECUTED AT THIS OFFICE.

The Early Physical Degeneracy of AMERICAN PEOPLE.

Hew York Adbertisements.

THE PUBLISHED BY DR. STONE, Physician to the Tros Lung and Hydienic Institute, a Trentise on the Causes of Early Physical Decline of American People; the Cause of Norvous Debility, Consumption and Marasmus.

This work is one of high moral tone, written in chaste, yet thrilling language, and appeals directly to the moral conciousness of ALL, Panerus and Guardians especially, and tailing scientific and reliable aids and treatment for curo. It will be sent by mail on receipt of two 8 cent stamps.

ACT Parents and Guardians! fail not to send and obtain this book. Young Men! fail not to send and get this book Ladles! you too, should at once secure a copy of this book.

A Word of Sciemn, Conscientious Advice to those

A Word of Sciemn, Conscientions Advice to those who will reflect!

A class of maladies prevail to a fearful extent in community, dooming 100,000 youth of both sexes, annually to an early grave. Those diseases are very importectly understood. Their external manifestations or symptoms, are Norvous Deblity, Relaxation and Exhaustion; Marasmus or a wasting and consumption of the dissues of the whole body; shortness of breathing, or hurried breathing on ascending a hill or a flight of stairs, great palpitation of the heart; asthma, bronchits and sore throat; shaking of the hands and limbs, aversion to society and to business or study; dismess of eye sight; loss and sore throat; smaing of the hadde and nines, aversion to society and to business or study; dimness of eye sight; loss of memory; dizziness of the head, neuralgic pains in various parts of the body; pains in the back or limbs; lumbugo, dyspensia or indigection; irregularitity of bowels; deranged sections of the kidneys and other glauds of the body, as leucorrinea or fleur albus, &c. Likewise, epilepsy, hysteria and nervous ansame.

is sections of the kidneys and other glands of the body, as leucorrhoza or fleur albus, &c. Likewise, epilepsy, hysteria and nervous spasms.

Now, in ninety-nine cases out of every one hundred all the above named disorders, and a host of others not named, as Consumption of the Lungs, and that most insidious and wily form of Consumption of the Spinal Nerves, known as Tabes.

Dorsales; and Tabes mesenterica, have their seat and origin in diseases of the Phine Vicera. Hence the want of success on the part of old school practice in treating symptoms only.

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Annual Spiritual Register, for 1881. Edited by Urlah

Benrls.

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

INVOCATION.

Father, to thee I come ; O hear my prayer ! A suppliant child of earth, I lowly bend; Grant me to feel thy ever watchful care, To know thou art in very truth my friend, And wilt uphold my soul from every snare.

Temptations thick around my path are strown, The world grows dark, black clouds and tempests lower

Shield me. O God! I faint, I die alone ... Father, I'm weary ! send thy hallowed Power, Fraught with new vigor from thy glowing throne. [Katie Gray.

In conversation, give the half-open bud of thought to your friend or listener, and let it expand in the sunshine of his own mind.

MOTHER

No earthly friend can fill a Mother's place. When that dear one is with us here no more ; No smiles so sweet, so loving to the core. As those which beamed upon that faithful face, Reflecting every meek, angelic grace: No words so kind, so potent to restore Joy to the soul, where sadness ruled before, As hers, who held us in her warm embrace. But when the vesture visible to sight Has worn away, to set the spirit free, Then we behold those looks of love and light In fadeless lines impressed on Memory, And feel that but one mother e'er is given, To guard us here below, or guide the way to Heaven.

It is only the fool who, is pleased with himself; no wise man is good enough for his own satisfaction.

TO A FRIEND.

.. Never hasting-never resting." Be thy motto calm and trusting ; Striving ever for the best. Then whate'er of ill betide, As life's waters swiftly glide. Safe at last thy bark shall ride In the haven of the blest .-- [Katie Gray.

God is Truth, and Light is his shadow .- Plato.

Reported for the Banner of Light. BOSTON SPIRITUAL CONFERENCE. WEDNESDAY EVENING, OCTOBER 16, 1861.

QUESTION .- Why are Spiritual communications con tradictory?

Dr. Child.—What is a lie to one is a truth to another. What is called a lie in darkness is a truth in light. He who sees a lie, looks in the mirror of Creation, and sees himself; he don't know who it is he sees; he do n't know he sees himself, so he thinks he sees a lie. But when he finds out who he sees, and that it is himself, what he thought was a lie has become to him a clear and certain truth. That perception is broader which sees a truth everywhere and a lie nowhere, than that perception is which sees truth but sparsely scattered in a universe of lies. That perception is widest that sees each and every thing that is, to be a truth. That perception is narrowest that sees the least truth and the most lies in Creation. There is no lie to the eyes that see broad and clear, no more than there is an evil to the soul that sees God everywhere. A lie is an absence of light that only exists in the vision of the lie finder. There is no lie, for everything that is, is a fact of existence, and is the true offspring of its own mother. Every thing that is, is a de facto thing. What is called a lie, is a thing or is not a thing; and it is true to itself. If it is not a thing, it has no place in existence; if it is, it is a truth. Calling a thing by different names does not annihilate or change its true existence. One will call a thing a lie, another will call the same thing a truth. The utterance of each is a truth to each, and the thing they call by different names, is a truth to itself. So what is called a lie is a fiction, and a fiction is true to itself: a fiction is a truth. There is more truth than we at first supposed, for everything is truth. There is no false thing in creation.

But the saying that there is a false thing, is a truth to the saver. One asserts, and another contradicts. The one who contradicts is short sighted, and his contradiction is a truth to short-sightedness -and the assertion is a truth to itself that reaches beyond the view of the contradiction. One man utters a thought, another man says it is not true—the latter man can't see the truth the former man sees. One spirit utters a thought; some mortals will say it is true, and others will say it is not true. Anoth er spirit will utter a thought that it is said contradicts the former, and some mortals will say it is true, and others will say it is not true. The whole of the ception that sees contradictions, fulses and untruths, is of a vison that is constrained to the darkness of little limits; that sees not deep enough to see the facts of truth that really exist. So the man who sees, lies is the man who has vision but partially developed yet. The man who sees no lies, has a clearer, larger

Phantoms are too mighty for feeble developments: even philosophy can't grasp and hold them. What are called lies are the same. The imagination runs too far and too fast for the measuring strings of professors' chairs. Insanity is too mighty for the knowledge of sane men yet to cover. Fiction is too spiritual for the ponderable facts of stones and rocks. The man who sees truth in fiction has a larger perception than the man who only sees truth in solid matter. Both are true; one is true no more than the other.

One sees a spirit, and sees that that spirit is an Another sees the same spirit, and sees that that spirit is a devil. Both see the same thing, but it looks different to each; each sees true to the vision of each. It takes that which is called a devil to see a devil, and an angel to see an angel. It takes the eyes of truth to see truth, and the eyes of what is called a lie, to see a lie. Discordant ears listen to inharmonies, and ears of concord listen to the me

lodious notes of all creation.

There is a time in the development of human consciousness, somewhere, from its first awakening, angular development, to its more clear and perfect development, when the following paradoxes that have been proclaimed by men, and appear wild at present, will be ultimately found true, viz: Every bitter thing is sweet, and every sweet thing bitter. Every night time is a day time; and every day time, night time. Every joy is but a sorrow; and every sorrow Every evil thing is good, and every good thing, evil. Every high thing is a low thing, and every low thing, high. Every virtue is a vice, and every vice a virtue. Every crooked line is straight, and every straight line crooked. All the silent air is music, and all music is but silence. All our knowledge is but ignorance, and all our ignorance knowledge. All our harmony is but discord, and all our discord harmony. Coldais heat, and heat is cold. Hell is heaven, and heaven is hell. All men are good, and all are bad. Barren wastes are fruitful fields, and fruitful fields are barren, too.

Now, however absurd and contradictory these sayings may seem to be, they are all the utterances and claims of men that now live and have lived. All these sayings are true, and the man who claims that some are true and some are lies, claims truth only in fragments, while he who claims that all are true, goes for the whole truth and nothing but the truth.

man is a poor man, and the poor man is a rich man.
Gold is a curse, and gold is a blessing. It is a wicked thing to steal, and yet 'tis right to steal by law.
The union of our states is right, and the union of our states is right, and the union of our states is wrong. Black slavery is wrong and white is right; white slavery is wrong and black is right. Optimism covers all things, and yet all things are devilled base. All belief is infidelity, and guides unto us.

Conkin, of New York, Mansfield, of this city, as well conkin, of New York, Mansfield, of this city, as well as Mrs. Conant, (to say nothing of numerous others their closes, the support the city of support is distributed. The wise and pure are trong, insighted, directive, and are parents, teachers, the first is a pold. infidelity is a belief. Free agency is but a fate, and fatality is an agency. Thus, too, speaks humanity, and the opening vis-

ion begins to see these spoken truths. How rapid and yet how slow is the progress of the soul of man. How mean and how unworthy we are, and yet precious and put is the soul of each. What a great world this earth is, and yet how little. What a great house the Duke lives in, and yet it is but an ant-hill made of running sand. How wicked that man is, says one; how good that man is, says another. How lovely and yet how unlovely is our life. How mighty are human efforts, and yet how feeble. How much a scholar knows, and yet how little. How strong is an army of ten thousand men, and yet how weak. How durable are monuments of iron and stone, and How durable are monuments of iron and stone, and yet how perishing. How significant are words, and yet how insignificant. How lasting is good repute, and yet how fleeting. How ignominious is a death upon the cross, and yet how glorious. How degrading is poverty, and yet how glorious. How degrading is poverty, and yet how elevating. How fruitful in pain is chastisement, and yet how fruitful in pain is chastisement, and yet how fruitful in happiness. How beautiful is Spiritualism and residual spiritualism and residual spiritualism and residual spiritualism. happiness. How beautiful is Spiritualism, and yet all these paradoxical sentences that I have read, are but quotations of what has been said and is said. All these things are true. Each thing is true for with serious solemnity avers that what it does not see is a lie. And thus it is that many now do say that some spirit communications are lies.

Mr. Pardee.—This is a dry subject, almost as dry as an old muff, or an aged pine table; but I suppose all things have in them juice. And though you may not express water, you may a liquid life. All things are magnetically fluent. Thoughts, affections, spheral and stellar influence, all magnetic lives flow to and fro, and the grace of God, which is baptism of His inspiration, falls like a golden shower, to irrigate and refresh the soil of souls. So there is life in this question; let us try to mentally compress, and get the fluent sphere and light of it

Undeniably there are real, communicative falsities; undeniably there is a frequent unreliability. What is the use thereof? First, to help rationally individualize us; next, to help stimulate in us a spirit of investigation. Now, I find three sources and nine prominent causes of this fact of unreliability-admitted by the very statement of the question. Special causes have general sources. And the sources here are, first, the world of spirits; next the world of mediumship; and, third, the sphere of setting, seeking and testing mind. In each of these general spheres, from each of them, are and emanate three prominent causes. In the world of the unseen, the cause is, first, in the ignorance of spirits; second, the misdirected or bad design of spirits, and, third, in the wise design of spirits, deceiving us, these last, for our good. Do we not all know that there are millions of spirits in the lowest states of ignorance? And these, many of them, know no more of the mental and spiritual mechanics of mediumship, are no more competent to manipulate the mediumistic machine and properly run and direct it, than can an ignorant hod-carrier understand and manage a delicate or complicated piece of mechanism. Unacquainted with the chemistry, nice and fine and subtle, of this thing, is it any wonder they ofttimes, though with the bes of motives, fail to truthfully and reliably ultimate their mind-intent and their communication? Nor can we doubt. I think, that there are a diverse host of badly misdirected spirits, who, with mischievous and malicious design, seek to confuse communion and break it up. The lower spirit seeks to undo the good work of the higher, and to harrass and annoy and subject to suffering, medium and sitter. They will deceive us for their amusement and not our good though good may result. Where is the medium but what has either seen or felt this? I have both. But wise spirits, who are to us the revelators and executors of the divine will, designedly deceive us for our good. Acting upon that grand principle, used and abused by the Jesuits, namely, "the ends justify the means," they calculate for us, they apparently mislead and deceive us, and give us wisdom through the ways of a bitter experience. So do they come thus to lead many in the face of conventionality and conservatism in the demonstration of, and fidelity to the truths they see and feel, and which they have insti-

tuted, we and the world shall see and feel. Then, as to the second source—the world of me diumship. And here, likewise, three prominent causes present themselves; the undevelopment of methe unconditioned state of mediums, the decepdiums, tion and dishonesty, now and then, of some of them. We all know how few, relatively, fully and comparatively perfectly unfolded mediums there are. Any imperfect construction may never give certain reliable results. And, too, we know how many things affect and change the conditions, the magnetic and electric conditions of mediums. The atmosphere, the social surroundings, the spheres of others, the state of health, generally-all these infringe upon and modify, and sometimes temporarily suspend mediumship and its manifestations. Results sought in such states oft must be unsatisfactory, because partial or contradictory. So the best developed medi-ums have at times badly conditioned states. And who does not know that manifestations depend upon conditions? So the more reliable and satisfactory the manifestation sought, the more perfect, as a rule must be the mediumstic states of the mediumistic ones. And lastly, as to this source, it is not to be denied that there have been and are mediamistic to all, a wall of mystery surrounding every one. A deceptions. Lust of success or lust of gain influence; few steps in any direction and we cannot touch botand deceit and unreliability, not to say bitter dissatisfaction, are the results

If, however, spirits and mediums are causes and accountable herein so, lastly, are sitters. First, the positiveness of the skeptic; next the over earnest and eager desire of the believer, and thirdly, the real mis directed design and bad intent of the seeking-sitter operate to distort, incorrectly affect, and unreliably tinge communication. So nice and fine a telegraph often do we see positive skeptics foiled, while almost may psychologize, indeed, some spirits, and draw would accrue thereby, both to this world and the next, from others, through a mediumistic organism, affectable. And I am satisfied in this connection, (it being ed by our mental state, a something temporarily sat- beyond the precincts of time, and may be of space)

A man with a weak vision only sees things by islying, but found out afterwards to be a relative candle light; sees that other folks are bad; thinks cheat and a lie. While an ovil design or a misdicandle light; sees that other folks are bad; thinks cheat and a lie. While an ovil design or a insultant other creeds are wrong; perceives a great rected animus in us, so seeking communion, draws amount of evil outside his own dear hely bosom, the like kind in spirit to us, "who fool us to the top Thinks that other folks talk moonshine, when him of our bent." Such persons surely need not comself talks great and hely words; thinks that what plain. Expecting to conquer, they are the vanothers think is wrong, when others do not think quished at last. Besides, they, too, disturb conditions; and when not directly urged on by spirit marks are to be case. what he thinks; thinks that other folks het wrong thous; and when not directly urged on by splitt when they do not at as he acts.

A man whose vision has become a little stronger, still help on the cry, "the splitts lie." So well is begins to see a little boyond the flicker of a candle-light, and the uncertain sayings of books and schools, and known by the wiser Intelligences, that they seedand he ventures to say that all successes are but ulously seek to guard these more prominent and pub. failures, and all failures are successes. The rich lie as sitters and communicators and teachers. So man is a poor man, and the poor man is a rich man. Conklin, of New York, Mansfield, of this city, as well

Dr. Child.—You state that you have seen malicious spirits and have felt their influence. You sincerely feel, I suppose, that these spirits are more malicious than yourself-or rather, not to be personal, I would ask, according to the laws of spiritual affinity, are spirits more malicious than the mortals they influence?

MR. PARDEE.-Yes, more generally; for none but spirits crystalized or individualized in misdirection, so seek actually to harm us. Wrong and a relative evil is the law and tendency of their individualized state, while those they seek to tempt and torture may be seeking to get individualization in the right and pure and harmonic. It is true we attract our like, and so the greatly misdirected here attract the

JACOB EDSON.-In my investigations I have not how deformed it is. How good a religious man is, and the discrepancies and deceptions which otherwise the bound yet how afflicted. How peaceful men are, and ed false or delusive, upon further investigation I yet how warlike. How charitable men are, and yet have found to be beautifully true. When I have how uncharitable. How sympathetic the world is, been deceived and led astray, as a general thing I and yet how cold and indifferent. How benevolent have afterwards found that such deception was for men are, and yet how miserly.— How compassionate my good, or the good of others, over whom I had are human hearts, and yet how cruel. What a world some control. A very large share of the communiof theft, oppression and injustice this is, and yet jus- cations to me, purporting to come from the spirittice, benevolence and relief float everywhere in the world, have been figurative, and have been susceptisilent air. Men say all these things, and there are ble of two or three different renderings; often the a great variety of men and women in the world to first, the literal, would be a mere husk of truth; the say them, and from all the variety of their sayings second, or internal, would seem to be a sort of spiritual opinion, while within it I could see or feel the germ of pure desire, striving for a more divine expression, which, under good conditions, I have someitself, and is only for itself. And a wide sweep of times been able to obtain. Spirits, in their commuvision covers the whole and sees that all are true, nication, have replied to my inquiries, saying "they while a narrow vision covers but a little part, and were instruments, more or less receptive, through which, when properly conditioned, we might drink from of the fountain of life."

I do not believe that any medium can be used by any and every condition of mind with perfect success. My experience leads me to the conclusion that the spiritual capacities and affectional conditions of the inquirer, as well as the state of the medium, essentially affects the truthfulness of the communications

given. Condition ourselves as best we can, it seems difficult, if not impossible, to produce a perfect control of our animal self; and, so long as selfishness is in us, error, if not deception, is liable to manifest itself. I have found but few, if any, mediums that I could feel were the mouth of God, speaking his infallible word to my soul. Here, as in the church, I have found it necessary to go, and go alone, beyond the medium, or "watchman upon the mount," if I would see and know the truth. Spiritual mediums, books and teachers, serve as helps to the soul in its unfoldings; and I have found by experience that error and deception sometimes serve this purpose best. In the consideration of this question, and all questions pertaining to the subject of Spiritualism, much depends upon the definition we give to terms used. There is a sense in which I accept each circumstance and phenomenon of life as a spiritual manifestation; in other words, as a special manifestation of God in his providences; and in doing this, I define truth to be the best expression the absolute Being could obtain in the sphere of activity through which he is speaking. From this standpoint I accept everything said as true to the condition which produced its utterance. The soul which actually occupies this posi-tion, and lives the life of trust, lives in the continual rom God to all mankind. To such a soul, the incongruities and discrepancies which tempt the merely intellectual man to disbelieve in spiritual realities and in a personal God, who creates or fashions substance, and takes note of heart-states, and knows and supplies the requirements of each, do not exist. Faith in the God which "does not quench the smoking flax or break the bruised reed," begets hope in his immediate and direct action through receptive instrumentalities. Such a belief, faith and hope, en-

able the believer to so purify his affections as to

see the Creator in the works of creation: to hear his

voice and feel his presence in the most discordant

and contentious circles, saying, "It is I, be not afraid." Such experiences unfold the spiritual ca-

pacities of the soul, and resolve its desires into an

attuned atonement with the purest good and truest

use, in such a manner as to beget its presence, and feel its influence as it goes out through mediatorial

minds, saying, "Peace, be still. Come up higher. The higher up we go, the further we can see." Mr. Wetherbee.-This question, like most others pefore this Conference, is not expected to be answered or settled. If it be a means of drawing out thoughts, valuable to each other, the object is gained. I thought I had something to say when I rose, but I am somewhat shaken up by the conglomeration of ideas vouchsafed to us by the good-hearted Doctor, in opening, and must say that the thoughts he offered were most essentially shaken up, at least from my plane of observation. Perhaps when the mixture has lain quiet and settled down into its natural stratifications, according to the laws of gravitation, it may prove to be first class poetry; but our good friend might as well tell me that there were no tall men and no short men, no fat men or no lean men, as to say there were no good men and no bad men, or no right and wrong, but everything was all alike right. I am not embarrassed by the mystery connected with the subject of discussion to-night. I look round the world, and I see each race have different organizations for different ideas. The effect of this primal cause we see developed in the different civilizations, religions, ideas, &c., in different parts of the world. A narrower view shows the same fundamental differences in this room; some are fundamentally skeptical, and some are fundamentally confiding. The degrees between the extremes make up human life, or human beliefs. True as this, is one thing is common

tom. The confident, in his faith, goes further than the skeptic, who hesitates, saying, I cannot touch it, it is only a question of extent. All reach the confines of certainty very quickly and are in an unknown territory. The world is a mystery-we are a mystery-every subdivision of matter, animated or inanimated, is mysterious; and of course "spirit" is a mystery. Why not, then, spirit communications? The messages to me do seem, and are, contradictory.

cannot be, must not be manipulated by rough, excited or uncontrolled or mischievous fingers. How merging out of old forms into new, and I look forward for the advent of some great mind who will be everybody clse succeeds in this communion-busi- able to solve this question and reconcile the contraness. They throw out lines and spicular of disturb- dictions; and, as it is, I see a wisdom in the contraing magnetism toward and into the mediumistic dictions. If every answer was categorical, and every sphere; the conditions are disturbed, and oft any thing as clear and certain as the evidence of sense communications coming, comes out a falsity. Then, to sense, we should stop all progress here, waiting on the other hand, a too eager desire fails us. We for the "All hall hereafter"—and I see an evil

tain, what does come proves life and intelligence, oven if contradictory; there always comes something be contradictory, if not with himself, with many tion were impracticable, and, to ordinary minds, incomprehensible. Still, it would fulfill its main object as far as it went, viz. demonstrate his immor of necessity be immoral and irreligious. But such tality. I must add, in closing, that amid all the is not the case. Jesus of Nazareth was an Optimist reconcile the paradoxes.

Rev. Silas Tyrrell.—There has been such a fog raised here, that I hardly know where I am. I beheve, however, that I am in Bromfield Hall, among the philosophers. And some of these philosophers tell us that it is all very well to talk about glittering generalities; that Optimism is right as an abstract principle, but that there is much about it to befog and befool the mind of man. To the mind that views it in this light, it is undoubtedly a truth; while to the unfolded vision, Optimism is as clear as

leave him to grope his way out as best he can, it resist them. There is no other way to aid the pro-will undoubtedly take a much longer time for him to gression of others, and advance our own, also. We find his way out than it would with the use of his are all connected, so we must all rise together; so eyes and a knowledge of the point from which he to resist an evil influence is to resist, virtually, our started, and also the exact point to which he should direct his steps in order to extricate himself from his assistance and bonefit of others, we hold a power present condition. Just so it is in reasoning upon over the evil that it is claimed they might exert over any subject. It is necessary that the foundation us. Kindness and love hold triumph over all evil, upon which we build our argument is substantial, in or it shall do so. order to come to anything like a rational conclusion. This jumping into the relative, and diving this way and that way, without any regard to the laws by which mind and matter are governed, it seems to me, will have a greater tendency to befog and befool the mind of men, than it will to reason from abstact principles.

The course which some speakers pursue, is, to dea with certain facts and phenomena as being disinteg-rated and isolated from the great whole. But, sir, ! rated and model from the great whose. Duty off, hold, with Dr. Child, that "anything which holds an know them best, as strictly hone existence, is a de facto thing," and that, as such, it times been detected in trying to conholds an important relation to every other thing in the so-called spiritual phenomena. the universe of God; that there is an unseen influence and power which unites all things together in one grand and harmonious chain, so that we cannot, one grand and harmonious chain, so that we cannot, if we would, sever one from the other; that this chain is attached to the heart of the eternal God as a any consciousness of the fact, on the part of either centre from which all things are projected, held, guided and governed, for the purpose of ultimating a ject the spiritual theory.

3d Mediums are often surrounded, especially in the power to destroy what they call evil any faster than the law which underlies it develops and unfolds disarrange the order and harmony of the universe and throw everything into disorder and confusion.

Thus much for the absolute. Now let us turn to the relative. Why are spirit communications so to me not only logical, but an irresistible conclusion, contradictory? I answer, because the same law that the medium will, under the magnetism of such holds and governs humanity both in and out of the material form. We see that men differ in opinion weak, mislead their minds and pick their pockets, that they may grow rich through their weakness and ignorance. We see, too, that there are some men and women who are—in their own conceit very pure and holy, and thank God that they are not so base, vile and wicked as their neighbors Well, these individuals are constantly passing into they convict themselves of causing the tricks, acspirit-life with the same views and feelings which they possessed while here, and the consequence is, when they find that they can communicate with when they find that they can communicate with those who are still in the form, they very naturally seek those mediums and investigators who possess kindred views and feelings with themselves.

One says that he has not only seen wicked and nalicious spirits, but that he has felt them and been tempted by them; that they are schooled and drilled in deceit and darkness for the especial purpose of producing hell and discord on the earth. ly. But if there was no malice or wickedness exist the genuineness of the phenomena, nor the integrity ing in the individual to whom they appealed, they of the mediums. manifestly could not cause him to act maliciously or wickedly. You may apply the lighted torch to the cannon, but if there is no powder there, you will to palm themselves off as such, I am sorry to bemay tempt a man to evil as much as they please; but they will never influence him to commit an evil act, unless there is what is called evil lurking within him. Evil or undeveloped spirits have a great and glorious mission to perform. They are used as instruments to round off the angular points of our natures; to brush away the scales from our eyes, and cause us to see our true state and condition; to unfold the divine within us, and cause us to ascend tiful spiritual philosophy might be given publicity to, spirally toward the great fountain from whence we Mr. Editor, I have thought it proper to note down emanated. True, they may not see to what end they are working. They may, in reality, mean it all for what you call evil; but God will overrule it for good. Thus, while they are laboring to secure our eternal own salvation, and to secure our future peace and happiness.

A great many are always finding fault with mediums and spirits. They accuse the mediums of being deceitful, and the spirits of lying. But my own experience in this matter teaches me, that the continued so until within a short time, although a man who is always prating about deceiving mediconstant reader of the Bannes, and I think, an earums and lying spirits, generally sees but the reflection of his own true character or condition. Because different ideas are expressed by different spirits on the same subject, it does not follow that they wish on through the mediumship of Mr. J.V. Mansfield, and to deceive us or lie to us, any more than it does that the thought came to her that perhaps she, too, might any two conscientious individuals wish to deceive and lie to one another, because they happen to view a subject differently here. The most of those who find so much fault with the spirits about lying, bespirit, they are bound to receive as infallible. Hence, when they discover the same inaccuracies and contradictions in their statements, which they discover in the statements made by mortals, they immediately raise the cry of lying and deceiving spirits.

But why have they come to this conclusion? Sim ply because they have dove off into the relative, and seized upon a few of what they call practical truths, and have pursued them without any regard to the and have pursued them without they regard to make they are joined by a fixed and ir-absolute, to which they are joined by a fixed and ir-revocable law. The old theological idea is deeply The most of the questions asked in her letter, though ngraved upon their minds, that as soon as a man ecomes divested of his mortal body, he must be abolutely perfect. But this is a mistake.

We have no more reason to expect a perfect agree have to expect a perfect agreement in the statements made by those in the body

Each human being, whether in the body or out of it, must necessarily give his views and opinions from his own individual standpoint. Consequently as all men do not see alike, it would be impossible for them to think or act alike. Undoubtedly, there ave been what are termed deceptive communica tions given to truth-loving minds. And we may account for it in various ways. It may have been in consequence of the physical condition of the medium, or of the inharmonious state of the mind of the investigator. There is but one way to determine whether a spirit wishes to mislead us; and that is to find out the motive which actuated him in giving us the communication. Spirits no doubt have many times foretold events which were to take place at goods. certain times, when they knew that no such events would ever take place.

They simply told us so, to accomplish some spe cific purpose. And after the time had passed by, we saw that the wisdom which dictated the communication was superior to our own. At least, such

that "Whatever Is, is Right." One thing is very cer. has been my experience in the past. They acted upon the principle that the end justifies the means.

And men who have labored the most effectually to that touches. Now to use a familiar lilustration, bless humanity, have done the same things. I will suppose Dr. Child should die or pass away, and in cite one instance which ought to satisfy any skeptithe course of my spiritual peregrinations, I should cal mind that the principle is a correct one. A go to a medium, and among the streaks of light that young lady in the State of New York once dreamed broke in from the spirit-world, one of them should that sho was to die in just four days; and it so so be Dr. Child; very likely his communication would riously affected her health that even her physician was fearful she would die. The day before she was others. As things are here, I should not expect to to make her final exit, however, he gave her a powcount for it; but the fact, coupled with a flow of der which put her into a deep sleep. He then told her very poetle words, would identify the doctor to all parents that when she awoke, they must make her those who know him here, even if the communication believe that she had sleep for three days. They did not the communication is the communication of the communic

so: and the consequence was, they saved her life.

Many suppose that all believers in Optimism must
of necessity be immoral and irreligious. But such contradictory communications from the spirit-world, in the fullest sense of the word; yet he frankly deno one can help realizing in the course of investiga. clared that to the pure all things were pure. No man tion, enough to prove disembedied intelligence from can ever fall below the standard of his own spiritual minds, which, like us, were once embedied; and I development, any more than the earth can fall out am willing to rest upon that, leaving it to others to of its orbit; for the law that holds and governs the one, is just as immutable as the law that holds and governs the other.

Miss Munorit took the ground that evil spirits do exist, and that they tell lies to us, and deceive us. Thought it was our duty to oppose and avoid them. We have the power to choose between good and evil and I will choose the good influences and oppose the malicious.

MRS. YOUNG .- Low spirits are attracted to higher spirits at times without their own volition, for the purpose of getting aid and giving aid. Those spirits sunbeam.

If you place a child in a forest, blindfolded, and should treat them with kindness, invite, rather than

Who are the Deceivers?

When skeptical persons, investigating the subject of Spiritualism, detect mediums trying to palm off tricks upon them, who is responsible for it? Let us see. The three following propositions, I think, will be accepted by all:

1st. There are mediums, regarded by those who know them best, as strictly honest, who have at times been detected in trying to counterfeit some of

2d. Mediums being very impressible, are often in-

3d. Mediums are often surrounded, especially in circles, by skeptical persons having the power thus to t from one discrete condition to another, they would control them, and who visit them with the desire and expectation of detecting them in trying to deceive.

Now if the above propositions are correct, it seems persons, be influenced to attempt to produce the here; that some have a disposition to oppress the phenomena themselves, unless they are all this time under complete control of superior or super-mundano spirits, which it is not claimed they can be, under such adverse influences.

Let, then, all such skeptics remember that whenever they bring the charge of fraud against mediums, of things, expect to witness much, if any, of the genuine spiritual manifestations under such conditions, admitting the spiritual theory to be true. In fact, their own favorite theory, if it proves anything, proves that neither the alleged frauds nor their failure to receive satisfactory tests, can furnish a shadow of evidence against the truth of Spiritualism.

That there are persons not mediums mean enough hear no report. And so what you call evil spirits lieve. Of such I have n thing to say. But let not honest mediums be held responsible for nots caused by their accusers. Portland, Me., Oct. 7, 1861.

Satisfactory Answer to a Scaled Letter,

As you have often expressed a wish that more facts tending to substantiate the theory of our beauone which has recently come under my own observaation

They are these. A few months ago a young man destruction, they are only helping us to work out our by the name of William Walker, of this place, departed this life, leaving a wife and one child. He had been for some time a firm believer in Spiritualism, and remained so up to the time of his death. His wife was at that time very skeptical, and has constant reader of the Banner, and, I think, an earnest seeker after the truth. Not long since she was reading in the BANNER an account of some tests givget a test in that way. She expressed her feelings to me, and I advised her to try it, feeling almost certain in my own mind that a test was awaiting her lieve that whatever they receive from a disembodied in the spirit-world. She did so, using every precaution in scaling her letter, which she and her friends more skeptical than herself deemed necessary, to insure a test.

On the third day after mailing her letter, she received a letter from Mr. M., containing a communication purporting to come from her deceased husband in the spirit-world, which proved to be numerous, were satisfactorily answered, and reasons given for those not answered. Even the manner and particular words which he was in the habit of using ment in the statements made by spirits, than we to her while with her, were there. Even his parents, who were very skeptical, were constrained to confess that the letter had not been opened-that the handwriting was like his, and that it was to them unaccountable.

Let the world cry " humbug," if they will, we can well afford to hear it so long as we get such beauti. ful tests from our friends on the other side.

For myself, I needed no such test to convince me of the truths of Spiritualism; but there are others here in whose minds I trust it will do a good work. Be it said to the credit of Mr. Mansfield, that the communication was had entirely free of charge on his part, Mrs. Walker being poor as to this world's

Any one wishing to corroborate the above, can do so by calling at Mr. Richard Walker's, father of the deceased, where the widow resides, at East Lebanon. Yours for the truth, L. A. STURTEVANT. Lebanon, N. H., Oct. 8, 1861.