VOL. XI.

WILLIAM WHITE & COMPANY, Publishers and Proprietors.

BOSTON, SATURDAY, SEPTEMBER 13, 1862.

TWO DOLLARS PER YEAR, }

NO. 25.

Viterary Department.

Written for the Banner of Light.

MI SISIE

d AN OLD WOMAN'S STORY. options are forces and saw att. I start be

BY BUSIE BIVERS.

क्षति जुती 🖰 Il sat by her side in the still evening, when the calm summer moonlight bathed us with its silver brightness, and no sound save the distant roar of the sea as it washed the pebbly shore, disturbed the cadenoss which stole through our hearts.

i For many days she had lain thus upon her couch, and I had sat besides her there, with the shadow of the death angel's drooping wing falling darkly and noiselessly around us, waiting the summons which should bid him unfurl his pinion, and bear her to the upper shore, leaving me without the sister whose love was dearer to my heart than all other earthly affections.

And sitting there in the holy hush of that summer night, with my hand clasping here, and her head lying upon my breast, she told me all.

Page after page of her life record she repeated, and I listened, sometimes with a heart throbbing painfully with its outwardly repressed emotion, and sometimes with the tears falling like the driving rain, when the storm-spirit is abroad, and the earth is deluged by his fury.

I had left my home early to become the bride of one whom my heart loved and reverenced with an affection second only to that which I gave to Him who had bestowed the gift of my life's pure, untroubled happiness. I had left my sister fair; young, and joyous as the bird which warbled its summer melodies amid the leafy branches which shadowed the windows of the chamber which we shared to gether in those dear home-spent days. In the peaceful calet of my distant home, we had never met; but seldom had a day passed on to its starry ending, in which my heart had not traveled backward to the dear home of my youth, and the loved ones shrined there with anchanging affection.

"Pictured in memory's mellowing glass," how sweetly did her fair countenance cheer me with its daily visit! The soft curis of her dark brown bair. the tender light of her violet eyes, and the changing color of her check-all, all lay before me on that impressible tablet, as fair as when I kissed her for the last time, on the morning of my bridal; and often, too, her sweet voice sang in my ear the simple lays which were ever gushing from her lips, as she pursued her daily avocations, or, as we sought the forest's shadowy aisles, or the pebbly shore of the blue constantly, drawing me thitherward.

Her letters had grown graver and more frequently characterized by sentiment, till by and by, a sweet love-tale tinted their pages with its glowing radiance, and words, melodious with the heart's outgushing joy, flowed in graceful and rounded characters from her agile pen. The object on which she poured out with lavish profusion, the pure affections of her girlish heart, I believed to be well worthy even of my lovely and beloved sieter. I had known Frederic Cleavland well in my home spent days, and we were often together, he and Alice and myself in the pleasant rambles which I have before mentioned, and in the long winter evenings which

followed those sunny days.

But they were younger than myself by many years, and when I hade them adlen, and went to the home of my wedded life, I had no thought that the childish intimacy between them would strengthen into a deeper and more abiding sentiment. He had gone from home, she wrote, and in a new and more stirring life, was developing his own powers, and Striving to gain that which would fit bim for the life he had chosen, that which they should spend together. It was beautiful to read the timid trustfulness of her nature in the brief sentence in which she mentioned her lover; beautiful to trace the blending of the girl with the woman, the gradual dropping of her sweet, childish fancies, and the unconacious assumption of a new, yet; graceful, dignity, which became her infinitely well, and ren-

. wielfol aites a There came a change at length; imperceptibly althose dear messages which gladdened, month by women, but I was not prepared for the change in my month, my quiet fireside, an undercurrent of sadness sister. From the fair, joyous, smiling girl, with which haunted my nightly rest with its mournful flowing ringlets, bright eyes, and cheeks which ricadence, and cansed tears, of regret, for what, 11 valed the summer roses in their nufolding bloom. scarcely knew, to steal down my cheeks as I turned she had become transformed into a calm, pole, mildover and over in my mind, brief passages in these eyed, soft voiced woman, with no bursts of impetuever-welcome, and till, now, joy-breathing missives, ous enthusiasm, no warm expressions of affection, A long interlude slapsed, in which no letter came, but still with a calm, even service mautier, which and I resolved to know the worst : wrote anxiously, spoke of inward peace and revealed up traces of the and earnestly to Allos, besoppling her if plouds over great conflict which I felt must at some time have shadowed her path, or it the tempest of sorrow was passed in her life to have produced this striking falling on her head, to let me share it with her. phange. Who so worthy, I pleaded to be the repository of her We dwelt together in the home of our childhood grief, if such there was, as the sister who had shared many years, and if we were not gay and joyous as her loves, her joys, in the past, and mith her indulged in our youth, there was a fountain of peace in both in golden-edged dreams of the foture for Herizophy pur hearts, fed from "the river of the water of alle," was vague and unsatisfactory, and imade; by heart and the light of an hope fall of immortality solided sohe with its want of sisterly souldered, and a leastified our lives with its balm supshine. strange, wild yearning to fold her its my large and occurred with as calm substitute to the strange which like shocks of corn fully ripe in their seasons of the strange which like shocks of corn fully ripe in their seasons of the strange was not as atrong as usually she said, where their seasons was not as atrong as usually she said, where their seasons was not as atrong as usually she said, where was not as atrong as usually she said, where their seasons was not as atrong as usually she said, where was not as atrong as usually she said, where was not as atrong as usually she said, where was not as atrong as usually she said, where the said and the said and the said are their standard to change the said are their said and the said are their said are the said are their said a with grapethy? Have you not fold more pity, more

duties had increased in number, and wearled her; her lover's absence had been prolonged, too," she mentioned, as if casually, "and longing for his presence, and loneliness without him, had perhaps diffused a shade of sadness over her letters, which always beemed to tell her feelings whether she would have them or not. He was afar in foreign lands, transacting important business for his employers, and meanwhile, (easting his eyes and his intellectual faculties also upon the rich productions of genius and wealth which other countries presented for his admiration and imitation. She almost feared he would return too much improved, too well versed in polite knowledge to be a fitting mate for an ignorant country girl like herself," and with this poor attempt at gayety, the letter ended.

Time passed, and in hopeful anticipations of his return, and the joy and love which would fill her heart to the exclusion of every saddening thought. I almost forgot that I had feared for my darling sister's reace He did return, and she spoke of his acquired wealth, his graces of manner, and the charm of his conversation, but I could see that the cloud had failed to lift itself from her sky, that the sunlight shone not as of old over her flower-bespangled path, and that the soft notes of love and joy which had been wont to awake such sweet cohoes in her heart, and load the very air with their beautiful and perfect harmony, had ceased their vibrations, or failed to awaken an answering response in her heart.

The time came when she wrote that all was over. She said not why it was, but his name must be a sealed theme between us. It was all right; all for the best, that henceforth their paths were to be separate; that the golden edges of her life-pattern were changed for a sable border. She blamed him not, he had gone his way, she would go hers, God helping her, alone, and forget that the flowers of love had ever blossomed for her to gather, and that its sweet melodies had stolen in exquisite strains through the chambers of her heart.

Henceforth, there were other and sterner duties for her to perform, and in the right occupation of her mind and hands, she should find rest and calm-

Xears passed on and the flowers which I had woven in my own life web faded, the notes of worldly gladness became as discordant sounds in my car, and my weary heart longed for home, the home of my childhood, and the presence of those who had blessed the days of my early life, with the unselfish devotion of love.

One by one the links which bound me to the beautiful home of my wedded life had been sundered. and the chain was now held by the hands of our Father in Heaven, who was thus imperceptibly, yet

One after another the plents of that precious garden had gone to beautify the grounds of that upper homestead, which is filled with the rarest and most beautiful of our earthly flowers, and a sweet, infinitely precious memory, and a little green mound in a quiet churchyard, were all that remained of each to tell of what had been mine, in the days of the happy past.

And now, he who had made life's rough paths smooth to my tender feet, and scattered blossoms and fragrance through all the bowers where his loving hand led me in peaceful joy, whose lightest, word was ever fraught with exquisite harmony to my grateful ear, had gone to join the band of angels who waited for his coming on the opposite shore.

There was nothing, as I have said, but the dear memories of the past to bind me there, and these I could take with me, and cherish as fondly in my ancestral home as there, and though it was hard at first to resolve to leave those little mounds where I had lain my dearest earthly treasures. I knew that but the mortal part was there, and that already mingling with its kindred dust, and sweet assurances were mine that the immortal essences of those I loved might still mingle, spirit with spirit. with me, though far from the place where I had learned to look heavenward, as they ascended thither And so, gathering a few memorials of all which was still dear to my widowed and childless heart. I came to my early home.

Many changes I had expected to see. I was predered her none the less lovable, in those characteristical pared for the feeble steps and silvery hair of my tic episties - records which transmitted faithfully, al- aged parents, for I knew they must be treading the though she guessed it not, the working of her heart, shore which lies by the Jordan's dusky wave. I as though I had looked in a mirror and there beheld, knew the old dwellings had grown older and browner still, that the forests had fallen beneath the woodman's axe, that, the green fields had, become busy Bost at first, there had come a still graver tone in; streets, and the prattling children sedate men and

or d. tipe, but, indicated bis corks were in they are this cork of the cork of the corks been a

[rather beheld the dawning of the "perfect day"] our betrothal sparkled on my hair, and bedewed my | of the care and sorrow which was, as it were, gnaw with their nuscaled vision nearly at the same time, forehead with their cool baptism. for it is not fitting that Lebould speak of death in I was sorry for the parting, but the new joy sweetthem) "rest from their earthly labors," only to com- rious thing to live and be the recipient of such hapness to those whom our parents had befriended and longings that I could share his present pleasures, never did the erring, the needy, or the sorrowing go were descriptions of new scenes, and of things more from our door without being refreshed and com-wondrous than I had ever dreamed, and unconsciousforted, or warned and encouraged to return to the ly at first, I grow proud of my lover's cloquence paths of peace. To her the leaves of my life-record were ever open. and wealth.

Day by day we perused its changeful pages, dark. The Summer passed with its sprays of rosy bloschildren, which shone with no less brightness from Winter brought her snowy robe and enveloped earth but as angels, bright, spotless and immortal. I be be must change in manner, from the change in his life call my thoughts and affections heavenward.

my bair was silvered with age and my sister's au change also? burn tresses showed here and there many a shining thread.

Never so strong and robust in person, or so determined and resolute in mind as myself, I strove to ence of the one who was the last who bere my name, turer mind? Yes, this was Frederic Cleavland. or olaimed the endearing privileges of kindred. He met me kindly, affectionately, with some ref-Slowly, yet constantly, for two reads to beheld her erence to the promise between us, and I hardly droop, and now her feet drew nest the shore where knew why I was not satisfied; but that night even or had joined the band of those who went before.

passed, saying often "that we should not regret the my head, and so terrible was the suspense, that I almeans employed for our purification if they brought most longed for the storm which I felt awaited me. the desired result, and caused us to be accepted in the Beloved, as gems pollshed fit for His temple."

mences. Though always gentle and affectionate it southed me. Daily, hourly, I questioned myself and in whom it confides, there had been for a few lence of midnight I reviewed searchingly all the tabdays past, and more particularly during that day, an lets of my soul, and all the manifestations of my inexpressibly touching tenderness of look and manner unusual to the quiet, undemonstrative manner I only found that same undying love which had which had become habitual to her, and it was with blossomed into being when we stood by the sea side sun should also go down on earth, that I sat beside hands and tearful eyes, spoke the solemn, earnest her while the crimson of the sunset faded from the words of our betrothal. How was it now? Was the clasped in mine, and her head reclining on my which I had hoped to spend in his dear presence? breast, so that her soft still breath mingled with mine own, that the one sealed page of her life, without hesitancy or reservation, was laid before me.

"I could not unfold these heart-leaves to you, my sister," she said, "in the days of our past intercourse; the task would have been too hard; not that I have not forgiven all that seemed so cruel then, not that I have not found such peace as earthly love could never again disturb, but that I dreaded unsealing the book of memory, and wandering again among what were once to me, hallowed precincts,

I cannot tell you when I began to love, or rather when I did not love Frederic Cleavland. In the happy, careless days of our childhood, you know how he was always my champion in my little difficulties, my protector in the little dangers which threatened me. We gathered flowers together, and twined of them wreaths with which he crowned me Queen of the May, and together we walked in later years by the beach; and listened to the roar of the over sounding sea, or sought the woodland's cool retreat in the burning Summer days. But it was not until you left tis, a happy bride, and I, in my lotteliness, felt new and sweeter pleasure; in his society, that thoughts of the future began to gather in sweet clusters, and with volcos of exquisite harmony in my heart; although: as yet I source Knew the name of that which woke the schoos, or tinted the blossoms with authorse-colored lights of a Stow oil

the scenes of our early life, when we stood together which would otherwise have been as nectar to my by the blue rolling waves which were soon to flow taste, between us, then he spoke the words which kindled

connection with the departure of those who (like ened my life and beautified it, till it seemed a glo mence the duties of the immortal life. Together we piness. He wrote often, and always with loying reperformed the daily avocations which belonged to our minders of the life-promise which we had made each simple life, emulating , each other in deeds of kind- other, and mingled with fond, caressing words, and and the attainments he was making in knowledge

ened with sorrow and brightened with joy as they some and its growing verdure; Autumn came with were, and it was a sacred pleasure to me to recall its gorgeous foliage beautifying the forests and the tenderness and affection of my wedded life, the the mellow light of her sunbeams shrouding the earth virtues of my husband, and the leveliness of my as with a veil of soft, golden tissue, and then the the lapse of years which had intervened since those and tree, and shrub therewith, and kindled bright gay and sombre tints were woven in the web of my fires on the hearths of the old farm-house, which life. I loved, too, to think of them as watching over went roaring and crackling up the chimney, as if to me and communing with me still, and called them | cheer us with their gladness. Winter lingered long mine own, as fondly as in the days of our earthly on the hill-top, but the Spring came at last-the intercourse. I did not now think of them as dead; lovely, blushing, verdant Spring! How joyously I the graves in that distant land were only waymarks greeted her advent! Did it not bring nearer the where they had paused to throw off the robes of presence of him who had become the treasure of my their mortality, not shrines for worship or adoration, life? And yet doubts had crept in. I knew that held them watching over the days of my earthly life, from the quiet of our secluded country village to the comforting me in despondency, and ever striving to scenes in distant lands with which he was now conversant, and the thought would creep in, unwelcome Thus together we lived and loved and labored, till as it was, would not his heart, his taste, his love

The Summer returned, the year had passed, and with the rosy blossoms my lover came also. Was it the fair-skinned, curly headed youth of one year before? Could it be possible? This bronzed, darktemper the rougher winds of life ere they reached whiskered, moustached gentleman, with the graceher, and with watchful tenderness interposed the ful manners and polished self-possession which mark shield of my protection whenever the least shadow one who has passed his life in good society, and been of evil threatened her. But I could not ward off the looked up to with a deference for his opinions and destroyer who was to deprive me of the earthly pres | a reliance on his judgment, flattering, even to a ma-

those we loved had already possed over the river, after his kisses had pressed my check, and his hands and she could almost hear their voices from the other had clasped mine, alone in the solitude of my chamside. Still there was no mention of the trials of the ber I wept bitter tears of andness and disappointpast, no recurrence to the love which had blighted ment. He had come; the wedding-day was appointher youth and transformed her into a prematurely ed; soon we should be all in all to each other, and old woman, no word to tell me whether he yet lived, yet my heart sched with a vague unrest, an unsatisfied yearning for something which I had not, I would not disturb the peaceful serenity of her and alas, feared lest I might not obtain. Days and mind by any allusion to this particular theme, al- weeks went by, and still the feeling remained. A though through all the days of her declining strength trembling foreboding of the future had come upon she spoke of the changes through which we had all me, an overshadowing cloud hovered darkly above

At times hope revived, for Frederic was ever kind, ever thoughtful of my happiness, but it was with a Thus were we at the time when my sketch com- sort of pitying tenderness which grieved even while oward me as a child toward a parent whom it loves why this change had come, and in the solemn sidaily life, to see if aught in me were wanting. But unspeakable yearnings to retain her until my life's on that well-remembered night, and with clasped western sky, and the bright radiance of the day joy and beauty of that sweet flower fled forever? paled to the tranquil, peaceful beauty of the twilight and should its exquisite fragrance no more thrill my hour. It was then, as I said, that with her hand heart with ecstacy as I looked onward to the future Must I give it all up? Thus I asked myself, in bitter anguish of heart, many and many a time bofore I could listen to the answer which my reason

Yet Frederic was not neglectful, not repellant. Evening after evening he spent by our quiet fireside, rehearsing in strains of eloquent measure the scenes which he had witnessed in foreign lands, and explaining with pictures of wonderful and graphic imagery, the new thoughts, and opinions which he had gained while away. My parents sat by and listened with gratified pride, all unknowing the threes of anguish which rent my heart, as I wondered if, in those distant scenes, he had met some fairer being whose glances had thrilled his heart, and whose silvery voice had touched a chord which lay deeper within than those which mine had caused to vibrate, or whether his companionship with the gifted and beautiful, his associations with the grand and wonderful in Nature and Art, had only shown him how insufficient was the life which he had chosen, and the love which he had won, to satisfy the cravings of his soul. There was, as I have said, no neglect, no unkindness, nay, he seemed even kinder, more attentive than before, but there was a marked avoidance of being alone in my society, an involuntary turning of the eye from mine at times when he had been wont to seek its expression, which chilled me to the very heart. I could not take the solemm vows which should ratify our life-promise upon my "But when the time frew near that he was to leave lips while this agonizing doubt poisoned the draught

But this could not last, and when four weeks had the soft light of love into a living, glowing flame, rolled away, I resolved to know the worst. Frederic and from that as I deemed it, blessed hour, sweet had been absent from as a few days, and in the harmonies floated out to missingly of rapturous joy, meantime I endeavoyed to strengthen myself for the

ing the very life from my vitals.

But, in the hours of darkness, when , naught but the pitying angels beheld my agony, then it was that the waves and the billows went over my soul, and I sank in deep waters. But, gradually, my resclution grew stronger, and as I bowed before Him who is the helper of all who call upon Him, a degree of peace came to my heart. I felt that my Heavenly Father had "gathered up my tears," and given command " to his angels to encamp around my path." And it seemed to me that I could hear their soothing whispers: " Be strong, fear not; after the storm cometh the sunshine of pence." And gathering these sweet consolations closer to my heart, I met Frederic Cleavland in the hour of his

The task was harder even than I had thought it. for his voice was musical with an unwonted tenderness, as if he would compensate by kindness for the love which had died out upon the altar, where its flame had once glowed with living brightness, and his manner was unusually friendly and carcesing. But my strength did not fail, nor my resolution waver, and I performed the task faithfully, even to the bitter end.

At first, he seemed surprised, and tried to dissuade me from my purpose; but when he saw the solemn determination which nerved me, he confessed all. o It was as I had feared. When he left his native village, he fondly imagined that he had given me the strongest and most abiding sentiment of his beart, and exulted in the unreserved confession of affection which he had won from me. Thus, for months had it continued, and it was not until forced by the lapse of time, to bid farewell to the new scenes in which be had mingled, and the pursuits which had engrossed his energies in a foreign land, that he had suspected the change. Shocked at the discovery, he had turned immediately homeward, bidding a hasty adieu to the scenes, as he deemed, of his sinful happiness, and resolving to fulfill his early promises, even though the light had faded from his life, and the fount of joy had been quenched at the olstern. He had resolved that I should never know the change that had come over his feelings, trusting that a sight of his native scenes, and the spot where our early happiness had been enjoyed, would recall his wandering affections, and the hand of time heal his recent wound. But it had been in vain, and it was this struggle between honor and affection, which had caused the disquietude of manner, which might have been hidden from the eyes of careless observers, but could not be concealed rom the watchful anxiety of love.

And so I gave him back his promise, leaving to im the sacred blossoms of love, and for myself reserving only the pale, and now, alas, drooping flowers of peace. But there was a light shining through the darkness; a star which had arisen even upon that clouded sky, and a small, narrow strip of blue, where the blessed angels of hope and consolation walked with hushed footsteps, and bent therefrom looks of tender and loving sympathy upon the agony which only they and Him who had permitted it for my own purification, beheld.

He went away after this-went back to the scenes from which he had torn himself, back to the smiles which had lured him from the bride of his early choice, and left me alone and desolate, save for the love of my aged and fast-failing parents.

The dream of my youth was over, the flowers of love had faded before their unfolding: for me no more was joy and beauty and the music of fondly uttered words; but his parting blessing was breathed in my ear, and he who had never mistrusted the depths of the affection he had squandered, remembered me only with gratitude that I had given him back to the life for which his spirit yearned.

I heard from him, sometimes, as a respected and honored man, that the star of fame blazed brightly above his path, and that his name was one familiar in courtly circles, but of his home-life I have known nothing. I know not whether she who won from me his heart proved all that he asked or otherwise : but I trust that in the mansions of the upper home we shall speak together in confiding friendship of the past. Thither he went long ago, and often has his spirit come with the angel ministrants who have guided me on my lonely path, to speak of the glo. . ries and beauties of the life which awaits me. In my heart there has long been peace; no lingering regret mars the anticipation of the breaking of the day whose eternal brightness shall soon burst upon my spirit. A few more struggles with this earthly weakness, a little conflict of the mortal with the immortal, as the fetters break which confine me here. and I shall join your beloved and mine in the land where they wait to welcome me.

A little while, my sister, and I shall go from your nortal sight. My hours are few on earth, but oh, what joy is mine, to have your loving care, the affection which anticipates all my wishes and brings their realization before they are expressed; to lie with my head upon your faithful breast, and feel your gentle hand as it wipes the death-damp from my brow, and to know that you will close my even and follow me to my earthly resting-place.

But we shall not be separated. Already I feel tha sweet earnest of the joy that is in ctore for me, when ny enfranchised spirit, no longer clay- confined shall, from the abodes of light, float down on wings of air to commune with you and soothe your lonely. hours. But I am weary, and must rest. Let me lay my head nearer yours, my sister," and thus with her hand clasped in mine, and her feeble, struggling. breath touching my cheek as with note careages she lay until the stars of the solemn midnight looked

down upon us, and the modelight rays lighted the room with a soft, quies radiance, which enabled me distinctly to behold her features.

I heard not the tread of angels beside the south. I saw not the shining of their snowy robes, but I felt their presence as they drew near to bear my slater upward to become one of their blessed number. One whispered word of love, one scarce perceptible pressure of the hand, and I laid upon the rillow that precious head, precious still, though the fringes had closed forever over the dark eyes which had looked so lovingly whenever they met mine own, precious, though that which had given its dearest value had gone from the shore of this mortal life to commence a new and higher existence.

Beside the graves of my parents we made yet another, and there, where spring violets bloom and summer roses dispense their rarest fragrance, they sleep together. . Earth holds for me two sacred spots ; one in a far distant clime, beneath a sunnier sky, and kissed by balmier breezes; and the other, the churchyard of the little village, where I hope to spend my few remaining days below.

There are none to call me by the endearing names of wife, mother, or sister ; for me the love of kindred is not, and strangers will perform the offices which my hand has just had the blessed privilege of perform ing for those near and dear by the holy ties of nature and affection; but they have gone before to the better land, and "it is well." I am not alone, for the dear promise of those beloved ones has been verified and often in the hours of the silent evening I see their white robes, and listen to the music of their angelic voices, as they tread with noiseless steps the path from earth to heaven, and then our spirits blend as they were wont to do before they won their angel names, or learned of celestial teachers the higher notes of life's immortal song. Oh, then my soul is filled with joy too great, almost, for this weak tabernacle of flesh to contain, as through its chambers glide the blessed truth that I've with angels talked

For me a few more days remain, of pain, of care, perhaps, and then the hand of eternal peace will press upon my brow, and I, too, shall wear the white robes of the redeemed, and the new name which shall be given me in that day, when from the lips of angels I shall learn the new song whose echoing notes even now float with sweet, undying cadence through the chambers of my inner life, and purified from sin. I shall be meet to join that blessed assembly, " whose names no man can number," and whose joys imagination hath never painted, " nor the heart of man conceived."

HELL.

BY WARREN CHASE.

The hells of pride and hate and scorn and lust are glowing brightly or burning briskly in the hearts and homes where they are kindled and encouraged. Political, social and religious hells are hot and scorching in these days of our nation's calamity. To those who are in it it may seem to be "all right," and to some who are not it may be called "all right;" but to me it is all wrong, and I regret the necessity, if necessity there be for it. I had hoped ere this that the maddened foes of a nation's freedom, and its growth and progress in securing wealth, labor, education, and comforts to the masses, would have laid down their weapons and yielded to the spirit of progress, loosened the chains of the victims of oppression who were guilty of no crime, and acknowleged the poor as brethren; but the fires of hell are not yet cooled, and the hearts of thousands of our brethren are yet burning with hate and scorn and pride and a reckless determination to rule or ruin, to rob the laborer of his earnings, to control andemake a government that shall keep the poor poor, and the rich rich, educate the few and keep the many ignorant; and still the crushed, oppressed, robbed, poor are rushing into the maddened fight to sustain the power that robs and crushes them. Oh, that the eyes of the rebel soldiers could be opened to the true issue of this rebellion, how many of them think you, reader, would call it right? How quickly right would change to wrong. When a man or a thousand men are mad and reckless, he or they must be held and restrained till sober, and force enough must be gathered to do it.

In this last call of the nation for help to catch and seenre the rebels, let balf a million rise in response at once and the work will be done with little loss of life or time. There are men enough and means enough. New York alone could send one hundred thousand more men, fully armed in sixty days, if she were aroused to action, as the rebels are. Why not stamp out these fires with a force equal to the work, and with leaders competent to lead, not hold and retard the work? If this is the way to extinguish this hell, why not do it at once, since there is power enough?

The nation could have sent one million of volunteer men to the rescue, and those who did not go. could have paid them, and all would have been done long ago with less than half the loss of life already. sustained. Let enough go to do it, and do it quickly if it is to be done by fire meeting fire, and hate hate, so that we can again cultivate the heavenly plant of

peace and love-Free the blacks and let them rise if they can, and as they can, so we can soon engage in freeing wo. man to give her a chance to rise from the social hells of lust and pride and servitude in which she is so generally engulfed, and the Church-bound victims of superstition and fear who are also slaves, and of both sexes and all colors, in various degrees; of hell and heaven, hate and love, pride and meekness, hope and fear, good and evil, strangely mixed.

If to you, my brother or sister, it is all right, do not try to change it; to me it is wrong, and I would .change it; but wrong as it is. I have no blame for any one, or any party-not even for the rebels or the -alers holders. I forgive all I can, but they must be stopped in their mad career, and so must the equally , homest Christian leaders, and domestic tyrants, and all who rob others of natural human rights. I have , seen wives and husbands in slavery, and I have seen religious bigots and religious dupes in slavery, as well as rebels. Free all alayer, should be the motto of every true man.

Waterlown, N. Y., July, 1862.

Aman's first pare should be to avoid the reprosches of his own heart—his next to escape the censure of the world. If the last interfered with the former, it countd.' If the last interfers with the former, it countd be a greater satisfaction to an honest mind them cannot be a greater satisfaction to an honest mind than to see those approbations which it gives itself second-ed by think pplaces of the public. A man is more sure of his conduct when the public. A man is more sure of his conduct when the predict which he passes them his own behavior is thus warranted, and confirmed by the opinion of all that know him.—Addison. rition of the Banner of Light FOR THE PRAD. BY WILFRID WYLLEYS.

Let hymns be sung and a prayer be said For those on the red earth lying, All crushed and torn by the war-steed's tread-Pray, pray for the dying! Our Father pity-oh the rain That sweeps us from the battle plain.

Where the storms of death are fiving! Hark I that shrick as the horsemen pass Their life blood stains the young spring grase, They 're trampled down by the struggling mass-Pray, oh pray for the dying.

Pray, pray for the wounded dying, On the field of death, mid the carnage lying ! Pray, oh pray for the gallant band. Who fight where the death-storms rattle-The brave of heart, the stout of hand, Hard pressed in the bloody battle !

The sulphurous clouds shut out the sun ; The sullen roar of the foeman's gun But drowns their cheer for the " old Flag" flying Above the field where the brave are dving And pray! oh, pray for the mourning hearts,

Whose loved are among the slain! Who will watch and wait for their coming long-Alas! they must wait in vain! For they will not come, though the Flag be flying, Which they gazed at last in their hour of dying. Give prayers, kind heart, in their hour of pain, To the stricken ones who must wait in vain. Luray, Va., 1862.

Biographical.

Written for the Banner of Light. THE ANCIENT SAGES.

BY HUDSON TUTTLE.

CONFUCIUS

Kung-tez', or, as he is better known by the Jesuitic Latin, Confucius, was born B. C. 549, the same year that Cyrus the Great became King of Persia. in what is now the province of Shautung, on the borders of the Yellow Sea. His father, who was district magistrate, dying when he was only three years old, left him to the care of his mother, who instilled into his mind a love of knowledge and morality.

He was of a grave and sage demeanor, and so injoyed the love of his acquaintances by his proficiency in ancient learning and wisdom, that he was, at the age of seventeen, appointed successively to several subordinate offices. At the age of twenty four, he suffered the loss of his exemplary mother, and so deeply was he touched, that he resolved, in accordance with an ancient custom, which had became obsolete, to forsake all business for three years, and devote that period of retirement to study and con templation.

When he had became thoroughly acquainted with the wisdom of antiquity, he felt the great loss his countrymen experienced by allowing their maxims and manners to go out of use, and resolved to revive himself in the study of ancient days, that he set divert the mind of the student, but when they are himself up as a teacher.

His scholars rapidly increased, and his fame ate the lutter, sent him thirty steeds, and a score of bands, subject to Princes.

and persecution, and many times his life was eager | are devoted to a record of his life and sayings, by ly sought. In a moment of despondency he com- his disciples. This is the most instructive portion, pared himself to a dog driven from the protection of as it is rich in proverbs and his own sound sense. home: "I have the fidelity of that animal, and I It is here we find his most celebrated maxim. A am treated like it. But what matters the ingratitude disciple asked him what one word best expressed of man? They cannot hinder me from doing all the fitting conduct of one's whole life; he replied: the good that has been appointed me. If my pre- "Will not shu serve?" which he said meant "Do cents have been disregarded, I have the consolation not unto others what you would not have them do of knowing that I have faithfully performed my to you!". duty."

Like all other great minds, especially of those morally great, he was impressed that his was no ordinary mission, but that he was ordained by higher powers, to execute a vast design. When in a sit | Star, which is fixed, and all the stars surround it."

uation of great peril, he exclaimed: "If heaven means not to obliterate this doctrine from 'the earth, the men of Kwang can do nothing Reflection without learning will leave the mind unto me." And at another time: "As heaven has easy and miserable." produced a degree of virtue in me, what can Hwan-

tui do to me ?" Like the early sages of all nations, he illustrated me like a passing cloud." by the passing scene the doctrine he was expounding. As, while gazing into a stream, he compared its in operation." ceaseless flow to the transmission of good doctrines ... I have found no man who esteems virtue as men from generation to generation, and the warlness of esteem pleasure." The thorough the property of the state o old birds of the snare, and the incaution of the

At the age of sixty-eight he returned to his own country and completed his edition of the Classics, or themselves as occasion requires. a Compend of all wisdom written before his day. Then he led his disciples out to a hill where it was customary to offer sacrifices. Placing the books admire his work as a copy of themselves, holding a on an altar, he knelt down with his face to the mirror to their faces, but he can never, make them North; he thanked Heaven for allowing him to com plete his task, and invoked its aid in propagating worshiped personages of all races have comformed

them thereby. He had prepared himself for this offering by fasting, sectusion, and prayer. "Chinese plotures rep- could have bound, his countrymen with such searesent the Bage in an attitude of supplication, and a beam of light, or a rainbow, descending from the their natures, and built a system adented to stagna,

He attained the Mature age of severally three, con-scious of his large Material in the lass. A few days before his death, with a feetle step he tottered around his house, Myling!

"The great mountain is broken ! The strong beam is thrown down iv The wise man is decayed !"

During his life great events occurred in the world's drama. The Jews returned from Babylonian captivity; Xerxes invaded Greece; and Egypt was conquered by the Persians.

After his death, he received divine honors. His title is the most Holy Ancient Javelin and Holy Duke. A grandson only survived him, but unlike the fate of most families thus nearly extinguished. this soion has perpetuated his family to the present day. "Two thousand one hundred and fifty years after Confucins's death, there were eleven thousand males alive, bearing his name. Most of whom were of the seventy-fourth generation; being undoubtedly the oldest family in the world,"

Maxims of government, and proverbs for self-con-

trol represent the philosophy of Confucius. His mind was Chinese, and delved in the same childish channel at times, high as it soared at others. The secret of his success was, that he embodied in a permanent form all the noble thoughts of his predecessors, and standing with such an effulgence of light revealed against the dark background of the obsoure past, he seemed a demi-god descended to instruct mankind.

In his research he goes back 1150 years before Christ, and spent years in studying the imaginary system of Philosophy of Wauwang. This system may be compared to the Pythagorian. It is founded on the fanciful qualities of eight diagrams, and the sixty-four changes which can be rung on these. The names and applications of these are thus given :

1. Kien, is the yang, or expanse, celestial matter. that principle of things which generates; the fluid

2. Tui, is vapor; the ascending influence from water; lakes, fountains, issuing from mountains.

3. Si, fire, the beautiful element of light, heat; actuating nower. 4. Chin, thunder; igneous exhalations, or the

mover of sound and heat. 5. Sinen, wind; the moving action of wind.

6. Kan, the liquid element, water.

7. Kau, mountains, solidity, quiet, what sustains

8. Kwan, the earth; terrestrial matter; the principle of change in things by generation and corrup-

From these elements sixty-four combinations equally arbitrary, are wrought. The primary idea appears to be that two principles, male and female created and sustain the world. They were made in harmony in man and woman. Mankind would be happy if nothing interfered. The revolutions of good and evil are illustrated by the combinations and evolutions of the diagrams.

He wandered not alone in mysteries whose data, supplied by the imagination and seized by reason, were held as realities. Such vagaries cannot oththem. At the age of thirty, he had so far perfected erwise than stiffle real progress, for they not only canonized, stand directly in his path.

The permeating principle of his philosophy was spread on the wings of the wind, and when the respect to superiors. In the family, he taught the Prince of Tai sent for him, he thought his dream of child, to regard the father as infallible; to place acquiring a position where he could propagate his utmost reliance in him, and until his death, to redoctrines by the power of the government, had ar | gard his wishes as law, even extending his dictatorrived. Bitterly was he disappointed when he found ship after death. The same principle of servility is that this Prince, far from embracing his tenets, only carried into national government. Obedience to the sent for him out of curiosity, as he would for a won- powers that be, is inculcated in every manner. derful beast, and he immediately left his court in Though it may be said with justice, that the moraldisgust. From this time, until he was forty-five, he ity of his teachings is superior to that of Western traveled from court to court, as much, it appears, to Sages, yet their aim was to develop individual observe men and manners, as to propagate his doc-| rights; to make free men; while his was to make trines. After this, his own Prince gave him a judge- nation of degraded slaves. The idea of accountaship, that he might carry his ideas of government in- bility to a supernatural power, is absorbed in this to practice. So ably did he administer his office, abjectness to temporal authority. His system is that he was raised to the head of affairs, and here entirely destitute of a God. He holds man to no fumanifested so much political tact, that he soon united ture accountability. The subject is accountable to all the neighboring Princes against him, for they the Emperor, who is but partially accountable to feared his ascendancy. A rebel Prince, against Deity. He teaches children to obey their parents; whom he advised his own king to proceed, to concili, and from this inculcates the duties of wives to hus-

the most beautiful courtexans he could obtain. This I will not fatigue the reader with even an outline had the desired effect on the young monarch, who, of his sacred or classical works, through which his giving himself up to dissipation, offended the cyni- maxims and commentaries are scattered. They are cal statesman, who retired to the domains of the filled with direct descriptions, or barren common-King of Wei, where, accompanied with a few of his place, and childish conceits so delightful to the Chidisciples, he traveled into adjoining states, extending ness. But it must be recollected that they are mostly compilations. Those books which he composed Often applauded, he as often suffered contumely are of more noble expression. Twenty-four books

> A few of his maxims are here presented : "Grieve not that men know you not, but be grieved that you are ignorant of men."

> "Governing with equality resembles the North

" Have no friends unlike yourself." "Learning without reflection will profit nothing.

"Knowledge produces pleasure clear as water." "Without virtue, both riches and honor seem to Sameters Ill

"The sage's conduct is affection and benevolence

" He that is satisfied with himself is not perfect. young, to the conceits of youth, and the wisdom of The perfect man is never satisfied with himself." A proverhial philosophy is the delight of a rude people. They can feel its direct point, and apply it

No great man ever fixed the standard of taste for a people. He may express their taste, and they may receive what is foreign to their mental natures. The their truths among his countrymen, and benefit unknowingly to this fact. Pythagoras and Plato represent the temperature of Grapian thought, as well as Confucius that of the Chinese, He naver mantine shackles, had he not given expression to sky upon the books, while his scholars stand around tion of thought. Aristotic bound the minds of the in admiring wonder."

West for a time, but indignantly his works were

grant veneration for the o ages preceding Confucius these ancient books were dents of government and knowledge of the possible. He gathered them together, gave them the sand solutions, amounted their meaning. Through the range of literature, no subject is and added volumes of more worth than those he all more dwelt upon than that of trial discipline. In ited, and superadded the records of a noble life.

ness have adopted their classical literature. The Yes, like gold tried and tefined has my soul been system of Confucius was directly opposed to free tested by affliction. David remembered his duty thought. Eminence and preferment entirely depend after he had been tried and was found not all pure on education, which means a knowledge of the gold . Out of the depths have I cried unto thee, O. classics or sacred books. These teach a system of Lord. I have quieted myself as a child that is government and morality, and as the written lan- weamed of his mother," said he, after his youl was guage of China is the most clumsy and stubborn of bowed with trial. is more difficult than the origination of the ideas.

A certain formula is used to convey certain ideas, and hence their moral writings are little more than pharaphrases of the classics. They cannot intro nothing worthy of acquiring.

cannot depart from the routine of the schools. language, and count; of higher mathematics, of the his opinions. The iron heel of despotism is on him, and-I hesitate to write-Confucius, the only god of all lands ever since. China, inaugurated this despotism. From his saored word none dare swerve, and the book he has sanctioned none dare impeach. There does not appear to be any inclination to re-model. Such a being as a reformer is unknown between the Indian Ocean and the Great Wall. Though society is cormoves on and the Empire holds together.

As the sword wership of Mahomet was Nature's roice to the Arab, so stagnation is to the Chinese. They desire not the living presence of an overruling Being to mar the fatal repose. That this is a true position, is answered by the hundreds of millions who receive the doctrines of Confactus. He comthem of his comparative eminence.

From a portrait of him, whether correct or not I sannot positively assert, I judge him to have been of mixed Tartar origin. His head is represented higher and his features more massive than the Chiand shaded with jagged, massy brows, cheeks high.

He grasped moral truths with considerable acu men, and his system is the very best that his countrymen could or can adopt. It is the real exponent of themselves, and he, one of those absorptive minds who, drawing in the aspirations and truths of their nation and age, again yield them concrete.

Judged by our own standard, in comparison with our Western sages and philosophers, he becomes a childish dwarf. His philosophy possesses scarcely a single generalization, nor a great world-embracing thought. Volume after volume he plods through the details of servility, and never tires in giving the commonest examples of duty, or befogging himself in ringing the million changes the eight diagrams are susceptible of, and interpreting their ethical meaning.

There are flashes of strength when he speaks of some moral relation, for morals, the duty of man to man, first engage the attention and divert the study of mankind. Very early they leave these relations. and hence we make little advancement in this department of knowledge. But with these are conjoined the most childish prattle and conceits. These are what the Chinese love, and the changes he rings on his eight diagrams to them have all the charms the revolving kaleidoscope has to the curious urchin. Such was the character and work of a man who for more than two thousand years has held in mental slavery three hundred millions of men. 1:

> Written for the Banner of Light. BY AND BY.

BY SYLVINA L. WOODARD. Though at times the world looks dreary, And thy soul, grown faint and weary,

For rest doth sign, Yet; look up i't will soon be morning! Thou wilt see the bright day dawning, By and by !

Let thy soul rise up in gladness. Banish all thy gloom and sadness. Firm friends are nigh ! All is for thy good intended? And the dark veil will be rended. By and by!

Murmur not then, oh my brother ! Though some shadows round thee gather To cloud thy sky; Sorrow heralds but the dawning Of a truer, brighter morning, By and by! Soon thou'lt pass the darksome river,

And the bright land of forever Will cheer the eye 1

weeks ago, stuck up in a bornet matter's shop window when touched by sperce, sale your hears williams in Glasgow: "All sorts of ladies stays here."

sacred poetry and in escular, the chant arises the All nations have their sacred books, and the Ohi. same. Out of the furnace have I come purified.

any on the globe, this system of education compels Solomon, after a wide experience of humanity, every student to pass through the same channel. said, "It Is better to go to the house of mourning To invent new word-signs, to represent new ideas, than to the house of feasting." That is, trials do is more difficult than the origination of the ideas. more for humanity than rejoloings. Job is made by the poet to attest to the virtue of trial.

Through all the history of Israel; when the bondage sat heavy on their necks in Babylon; when duce ideas from foreign languages, and this impossi. Egypt heard the sighs and saw the tears of the bility heightens their conceit, and they flatter them- daughters that lamented for their afflictions : when selves that in what they cannot acquire there is the mighty fell, and the wicked prevailed : when the beauty and strength of the nation departed-through The few facts in science they have accidentally all these experiences, history tells us the nation beacquired, leads them to no generalizations; they came more religious, and a better and nobler people.

Jesus afterward gave a similar testimony to the Their educated men, in all except the knowledge of blessing of trial. His way was paved with sufferthe classics, are absolutely ignorant. They learn ing, because he was born into the world with a nathem because they cannot hold office without doing ture so sympathetic, so full of tender sensibility that so, and as the obstacle to overcome in learning these it was like the lyre, ready to respond to every breath is the acquisition of a language consisting of from of joy or of sorrow; and because he stood many fifty to two hundred and fifty thousand arbitrary centuries in advance of his day, promulgating truths characters, memory is the chief faculty cultivated. | that the time could not accept; contending against The graduated student leaves college with the popular feeling, and striking severe blows at a proud rubbish gathered two thousand years ago ologging and arrogant church. Thus, he often stood alone: the free exercise of his mind. He has learned ser- often knew the bitterness of being misunderstood: vility; a fetid system of morality; he can write the often bowed his head in silent grief over the .ignorance and folly of the world. But his own testielements of science, of geography, and a knowledge mony was, the trials have done me good; and those of mankind, he has not learned a syllable. But beautiful words of his that stand as diamond truths what is worse, he has been bound hand and foot in sat in a frame of gold—those Beatitudes—declare this narrow circle. He can never leave it. Should blessing shall spring from trial. Angels came after he think differently he dare not, if he could, express affliction, and peace was born of sorrow in that beautiful land of Palestine. Just so has it been in

Following up the times, we find poet and preacher uttering like sentiments. Like experiences with those of the great Reformer of Judea, had Savauaro. Is the Catholic, Luther the Protestant, Servetus the Unitarian. But not alone among great men has the testimony been given. Humble hearts have borne rupt to its centre, and intolerable abuses exist in witness of "the same results following the same every department, the machinery of government causes. Take up any of the old records of times gone by, and you will hear the soft utterances of the same voice: Out of the depths have I arisen higher; from suffering have I been purified; trial has proved redemption

The master mind of English literature says, in one of those wonderful dramas of his that have so moved the world: "Sweet are the uses of adversity; pared with his age and with his nation, was a great which, like the toad, ugly and venomous, wears yet man. His countrymen have not changed since his a precious jewel in his head," Never has a saint time. They speak the same language, they write in sriken from obscurity to the region of blessedness the same characters, they appear not to have moved and light by the consecrating power of human adora step since he left them. Hence we can judge by ation, but has arisen through the disciplines and trials of human suffering. The Catholic Church in recognizing this fact, has made martyrdom the great pride of the Church. Arising from Sorrow the soulreceives the benediction of heaven, says every saint's history. Thus, too, breathed out in hymn and nese. His nose is boldly aquiline, his eyes oblique, prayer the voice of many a gentle, tried soul-of many a strong, but yet purified one-of many a reand mouth large and firm. If this drawing be cor- ligious hero-and the hymns and prayers of the rect, other blood than Chinese was infused in his Church are full of these testimonies to the power of

Later, in the Protestant Church, the voice has been uttered again and again. The gentle singer, Montgomery, bids inspiration work with Sorrow, and sings the song that has tuned the heart of many a weary missionary to the melody of heaven, and made a hero of many a suffering woman.

"Jesus, I my cross have taken, All to leave and follow thee: I am poor, despired, forsaken.
Thou henceforth my all shall be. I have called thee, Abba, Father, I have set my heart on thee; Storms may howl and clouds may gather, All will work for good to me.".

The sweet song of another poet, chiming to the melody of affliction, comes to us as we write:

.. Within this leaf to every eye. So little worth, doth hidden lie Most rare and subtle fragrancy. Wouldst thou its secret strength unbind,

Crush it and thou shalt perfume find Sweet as Arabia's spicy wind. In this dull stone, so poor and bare

Of shape and lustre, patient care Will find for thee a jewel rare. But first must skillful hands essay

With file and flint to clear away
The film which hides its fire from day. This leaf? this stone? : It is thy heart; It must be crushed by pain and smart; a dent of the three transfer of the smart of

Ere it will yield a fragrance sweet, Ere it will shine a jewel meet, To lay before the dear Lord's feet.

You can hardly open a book-a romance, or poem, but you find the same utterance. And is all this testimony false? Is it not true? Is there not something in our hearts that tells us Humanity has placed signal lights on the track of our secent, and those lights burn through the suffering and toll of those gone before on the road to a higher individual and social life? If it is true, that to bear the cross is a part of the destiny of every perfected soulif it is true, that we second by the road of suffering to the mountains of rest-then, why is this world so full of joys, beauties, and excellences? Why do we behold all nature so radiant? so full of brightness and beauty? Are we not taught thus, that the world is designed for happiness?" Yes; Nabure teletion in that everything is made for gladness, and finds that gladness in the fulfillment of its highest life. But when we look at Humanity, we find that it does not always fulfill its best work. No man, looking into his own heart, fails to find there a something not yet capable of happiness. There is andivine part in his soul which is not set made per fect anto happiness. Perhaps some one faculty lies. dorpiant, undeeded, unknownii What shall arouse Passing on in life eternal and lead strick our la fact Joy may have falled a pleasure may have Thou shalt taste of joys supernal; had her of the passed it by and then comes Borrow trial of some confirm By and by light early the meditioned land sort, and the power of the hindled within the silent depths .. The soul /180 stired ... It forth ... is by The following hotice might mave been seen, homes pomes you, it has extension there you not stlend with sympathy? Have you not felt more pity, more

How many times have we first known comfort. when that comfort had departed? Do we know of case and health until some telegraphic pain tella us they have left us? Do we know how much we love, until something comes between us and our love to measure, it? Even Death, the great Life Augel, steps between us and our hopes, and then we first realize what those hopes and expectations were. I know it is not always safe for a man to walt for afflictions and trials before he finds his true condition. But many of us do is continually. We walk with unreflecting hearts, and, therefore, we do not know the highest joy of existence—the joy of an appre-

ciative spirit In following back the pathway of my own life. I feel ready to affirm that every trial I have encountered has aided and strengthened me. I have often been ready to say enough / give me no more! But when I have remembered where I should doubtless have been, if I had not been tried and tested, I feel glad even with the short vision I possess. Yet I am not always in a mood when gladness seems pos-Were it so, then I doubt if there could be any trial. Since I first became acquainted with the gifts of spirit possessed by every human being, and have been able, through them, to listen to voices. from a higher life, I have heard the same testimony repeated from the spirit-world, again and again. "Every trial of earth has sanctified and made more beautiful my life here," is the voice from the immortal realm.

he

Ŋ

es) bu

od;

sti-

ose tha

are ter

in

ith

iro.

the the

rne

me

mes

the

ved

, in

80

ityį

yet

aint

Dess

cor-and

h in

reat

soul

nt's

and

the

and

ny a

and

the

 $\{J_i\}$

of ind

61 15,

IS TO TO IS TO SEE

It is often asserted by these voices from the land of life, that afflictions are not merely incidental, but they are sent; that trials come to us from the direct power and influence of heaven; that circumstances are created, events governed, so that we are led to Itinerant Etchings of U. Clark. the ordeal. And I believe these voices. Who of that class, denoted mediums, has not had evidence of this testing of the spirit within by the power of heaven? Oh, beautiful truth! Glorious fact! We walk not alone, but ever sustained and led by the power of the great and holy. After trial, Jesus walked with angels. After trial, every sonl feels the sweet assurance of hope, if the trial has done its work.

How true it is, that we know not where we stand, until we have been tried and tested. As the surveyor ascends the mountain, or the high land, and takes sad to contemplate the condition in which millions his aititude, adjusts his compass, ascertains his position—so does the soul first know where it is when though little or no hope could animate us as a peoit has taken the measure and the line, the compass and the rod to its position. The mariner out at sea. sends down his plummet and line. How deep is it? Drop that lead into the water; hear the plunge, and the present hour, and see no divine agents above feel it pull at the cord; down, down, down still! How deep is it? Is it safe to be riding here? So does man in the midst of every danger send his lead down to measure his heart. What is there there? Is the place safe, true? How much of the element of in prophesy of the coming of the kingdom of heaven, love, of hope, of faith, supports me? Shall I touch and no slarm will longer agitate the public mind, bottom and be wrecked?

What a glorious law of compensation governs the the faith of the nation. Since my last writing links continued my labors universe! Placed opposite to every good is its danger. Do you possess wealth? Lurking beside it is in Michigan. During the extreme heat of harvestthe danger of selfishness and avarice. Do you possess time, my labors were principally confined to Sundays. distinction and honor? Close at hand sits pride Hot weather comes in earnest out here in Michigan. ready to enter the heart. Have you home and Golden harvests have been reaped, and the autumn friends? Then is there danger of narrowing the crops are unusually promising. The great West will sympathies. Do you count ease and comfort among prove inexhaustable in its products during the presyour possessions? With them there is the danger out season, so there is no danger of a famine in the of inaction and sloth.

Thus, also, opposite every trial is placed its good. I have visited and found encouraging signs in Does poverty chain you? Beside it sits the strong Paw Paw, Kalamazoo, Battle Creek, Grand Rapids, angel of courage and faith. Are you humble, claim Otisco, Iquia, Lyons, St. Johns, Maple Rapids, Greening no distinction? Then the merciful and true bush, Owasso, Lansing, Mason, Eaton Rapids, and spirit of individual freedom blesses you. Do you Jackson, one of the finest cities in the West, from toil to live? Then behold, how vigor and strength which place I now write, at the home of Henry come to you. Do you meet misunderstanding and Slade, the healing medium. Mr. Slade is a young reproach? Beside these stands the angel of self-exam man of remarkable gifts, and as a clairvoyant and ination. Thus is it ever. Every good has its danger. healing medium, his success is beyond any physi-Every trial its blessing. We can take the good and cian I have met in the West. He is constantly escape the danger. We can also pass through thronged with visitors, and aided by his agreeable trials and be no better or wiser. But the infinite wife, Miss Dutton, and Mr. Bascom, his business order and arrangement of the universe is such, that partner, he is accomplishing a great work. a perfect balance keeps in poise the moral world as At the house of Bro. Slade I enjoyed an agreeable well as the physical.

ness and beauty of existence. If trial and care, danger of falling into reckless and radical extremes.

done its best to grow in winter. It only waited a and meets with increasing encouragement and sunny day. Behold, how the grass is cheated by success. hope in a warm winter's day, and puts on its vererer coming in our sky. Our hearts can rest, and wields an excellent influence in the social circle.

of spiritual attainment. Not one of us can toil up satility in mediumship, and while she has already for another. My road I must find by the leadings of won her way to the hearts of many friends, she the voice above and within me, and so must you gives promise of a still broader mission. W. F. Von yours. But if, as we travel on, we get glimpses of Vleck has been traveling in this State, and as a each other-if we find each other seeking to gain physician as well as a medium for startling physithe heights by living a true, a noble, active and car- val phenomens, he has given good satisfaction, not nest life, then shall we be cheered and encouraged. withstanding his former coccutricities in seeking to But no one can map out the way for another. We expose bogus mediums. I may take steps that to others seem not up, but At Ionia, I had hu exciting public decousion on down; yet, if within our hearts is heard the approv- Spiritualism, with Rev. Moses Hull, the Adventist ing voice of the highest, then all that is holy bids us The debate was held three highes in the Advent fent, walk there, though it be at the peril of going alone, with which Mr. Hull and Co. travel. Our audiences

Written for the Benner of Light with the Morn,

Sales Lan a BY MARY HE'S-

Morn with her reseate pinions Spreads o'er the other sea Radiant beams of airy light To sip the dewy lea.

The floral gems look up and smile To see the morning queen Arising from her sable couch To wake the world a-dream.

The birds of song are on the wing. Warbling their fairy strains; The woodland rings with birdling notes, Filling the leafy plains

With harmonies that angels love : Come let us join the throng That labors for the bleeding heart And strives to make it strong.

O, might our proud America This morning be set free.

And fling her banner to the breeze, Stainless of Blavery !

Parent of souls, remove the cloud That drapes our nation's dome ! Oh, let the bow of peace appear, To guide our soldiers home, ...

For loving ones are waiting there To welcome home the brave, With laurels streaming from their folds, Plucked from Oppression's grave 1 : 11 11 11 Laurence Station, Ill., 1862, Alex a bat at a regarde

Correspondence.

Hope of the Hour-Harvest-Footfalls in Michigan-Henry Stade A. B. Whiting W. F. Jamieson J. M. Peebles E. C. Dunn Mrs. M. J. Kuts Emily Brigham-W. F. Von Vleck-Rvv. Moses Hull-Good Signs-Spiritualism the Great Need-Voices from the other world.

While mourning and suspense fill the land, with what joy do multitudes still hear celestial voices as once heard over Bethlehem prophetic of the era when angel anthems of "peace and good will" shall sound beyond the clash of arms, the moan of the dying, and the wail of the bereaved. Yet it is of our nation are now found; they talk and act as ple; as though the issues of this great conflict depended entirely on certain political policies, or on arms of human power; they look sourcely beyond soenes of external conflict. Let the veil be torn aside; let us see the millions of the celestial empire bending over this mighty struggle for right, for liberty, for humanity, and waving banners of triumph and no creakings of overwhelming disaster weaken

land.

interchange with A. B. Whiting, the spiritual lec-I know that there is a grand and soul-inspiring turer and poet medium, of Albion, Mich. Mr. Whiting, truth locked up in every event; and the key is ever though quite a young man, has been one of the most placed within our own hearts, whereby we can un-extensive of our pioneer laborers, having traveled lock and know of the hidden good. If peace and through the entire North, and in all the Southern rest and blessing come to us, within them lies their States, attracting large audiences by his superior insecret. Far below all the ease and the comfort is spirations and his remarkable poetic improvisations. the inspiration of life they give, and with them come. He is one of our reliable men, carrying with him a the trooping angels of love to bear us the bright superior moral and social influence, and never in

toll and sorrow, pain and weariness come, behold, W. F. Jamieson, of Paw Paw, is another of our rewithin them lies the gift of strength, and of cour- liable young men in Michigan. His motives are exage, and the innumerable cloud of witnesses who alted, his life is pure, and his inspirations are of the bear the gifts of love and of hope, and plant them stirring stamp. Several months ago, he purchased within the soul to glow and bloom for the salvation the spirit-scenes painted by the spirit artist, the late E. Rodgers, and I had the pleasure of witness-Nothing is so distasteful to an earnest person, as ling a private exhibition of these scenes. The paintto hear repinings, or listen to a recital of troubles. ings are exceedingly interesting to those who under-Nothing is so contrary to the spirit of the universe stand the manner in which they were produced, but as lamentations. Nature seldom utteran sigh. She Bro. Jamieson has no taste for the labor imposed on has clouds and storms, but no long continued repin an exhibition, and he now offers to sell the pictures.

ing. When the chill of winter comes, the earth At Battle Oreck Llound the large hand of believwraps berself in her sacred vestments, and waits- ers still strong, and united in sustaining regular calmly and hopefully waits. And by and by, the Sunday meetings, our Rev. Bro. J. M. Peebles, speaktime of waiting is over, and the time of acting has ing one half of the time, maintaining his well-earncome. Thus are we taught forever the lesson of ed tenntation as one of the most efficient workers in resignation. But we are also taught the lesson of the Wolverine State. E. C. Dunn the clairvoyant effort. "No bud that starts in spring, but has and healing medium, is yet located in Battle Creek,

Mrs. M J. Kutz, of Laphamyille, is secomplishdure in the midst of chill! So the sunny day is ing a good mission as an inspirational speaker, and

walt, if we do the best we know.

Emily Brigham, of Flushing, is a young woman Before us all, dear reader, lie the sevene heights just commending public labors. She has great very

with which Mr. Hull and Co. travel. Our addiences to await the arrival of the chief movers, and medinumbered from ten to fifteen hundred. The people making their appearance.

making all due arrangements; they manifest a noble pressible of the mediums-gave indications that they and self-sacrificing real in providing material aid, were in communication with the spirit-land, and the audiences are large and seemingly interestand the audiences are large and seemingly interested and enthusiastic. In almost every place I have ber, The old here was terribly wrethful over the visited, I have been urged to stay longer or repeat method in which the war was conducted, and the my visit for a course of meetings. I have invited leniency with which traitors were treated. He wanttions in Michigan alone, which would detain me ed the Rebels cleaned out, and their abettors in the through the entire Autumn, and Winter, but I de him." sign to return East in October, and spend the Winter in Boston and vicinity, fulfilling engagements in
declared, a youth again, stopped short; his wrath
overcame him, and we are somewhat afraid that we

Never was Spiritualism so much needed as in the present orisis. While the councils of the nation are from our pocket. At the instant the paper became confused, and millions of the people are left sad and visible, the spirit left in a huff. We humbly beg despondent, where is our hope, unless it is in a liv. Andrew's pardon for the profanation. ing God and in the angel host? Our statesmen need to realize that the statesmen of olden times and of all the ages gone, are bending from the opening to us, as the favored individual. heavens, and ready to impart that wisdom of theirs which has been ripening from the experiences of past centuries; and warriors on our battle-fields need to know that warriors of old are marshaling on the plains of immortal life, and descending on speak German." unseen pinions to breathe the inspirations of undying heroism. If the soldier falls for his country, let him fall, conscious that he takes his place on the planes of a higher life, crowned with the glory of heaven's martyrs.

The saddest scenes are found in homes of desolation and suspense; sons, brothers, fathers, husbands, friends and lovers part from all held nearest and dearest. They leave sad faces and aching hearts behind, and before them are all the uncertainties and exposures of the camp and the battle-field. But they are nerved by duty, and their faces are calm, and their footsteps firm, for the grand march to death or victory. They who are left behind often suffer most. Days, weeks and months drag away like ages of suspense; and to many, alas, the suspense is broken only by the dreadful intelligence which leaves no hope of re-union this side of the grave. With what joy such desolate souls welcome the Gospel of Spiritual intercourse which enables them to realize the fallen dead have ascended to spheres of celestial life, and can come back with messages of immortal peace and love! Who would go to such lacerated hearts and seek to instil doubts of eternal life, or fears of eternal doom?

In the light of Spiritualism, there is joy for the be. reaved, and hope for our nation. Voices from the invisble world exclaim, Hear, O Earth, while the Heavens bend and the Messengers of the Divine proclaim anew the tidings of the descending kingdom. The prophesies of all ages point with sublime significance to the revolutions now rooking the entire globe. Old foundations are crumbling, the earth is tumbling, the elements of the past are melting with fervent heat, the heavens are being rolled together as a scroll, civil governments are rent like the veil of the olden temple, mythological religious are fading like shadows before the glory of noon-day; social institutions are sinking amid the cry of multitudes for more light and liberty, and the hearts of the nations are throbbing in wild dismay. O, America! first-born child of the father and

mother of olden republics gone down in the night of ages! Why stand ye aghast, O, sons and daughters of the Western World? Behold the isles and continents of the Orient, with their millions long gazing with steadfast hopes on the millennial star rising and culminating over the land of the setting sun. Why start ye in Blarm at the war-ory still ringing over your continent, as though demons had broken the bounds of hell, hurling brands of destruction des tined to wrap the universe in conflagration, and roll back the tide of eternal progress? The Lord God a manner. Omnipotent reigneth! The council-chambers of the eternal world stand open, and celestial congresses blood, and glorious with the trophics of freedom, and all the gathered armies bearing palms on the planes of immortal life, now bend over the conflicts, rending your continent, bidding you remember the principles of eternal right, and above the roar and clamor of war, listen once more to the angel peans of peace and promise. And, behold, not far in the distance, beyond the smoke and thunder of passing battles, a new-born earth shall bloom and the opening heavens shall beam with millennial blessings on millions now groaning in the travails of a new-born age of light and liberty. Jackson, Mich., Aug. 25, 1862.

How "Outsiders" obtain their Knowledge of Spiritualism.

Mr. Epiron-Permit me, through the columns of your paper, to introduce to your readers a specimen of the manner in which the secular and religious press keep their readers posted in regard to the phenomena of modern Spiritualism. The following, which recently made its appearance in the reportorial columns of the Cincinnati Daily Times, professes to give a correct account of a Spiritual gathering, denominated a "Basket Meeting," which recently came off in a grove near this city:

A DAY WITH THE SPIRITS-INTERESTING CONVERSATIONS

WITH THE DEPARTED. One gets wearled with matters purely worldly. Gathering up items around town, corresponding from the seat of war, and reporting Democratic Conventions-bodies devoted to the world, the flesh and the devil, especially the latter individual—are rather ominous for the future. monotonous, wearisoms and worldly; and one longs for a change, and is disposed to grasp at almost any

thing, which presents itself. Under such circumstances, it will be readily understood with what interest we read the following announcement, in a morning cotemporary of Satur-

CPIRITUALISTS, TAKE NOTICE.-A Backet Meeting Printifualists, Table Nortick,—A Basket Meeting will be held on Bunday, July 18th, in the Grove on Gou. Price's Hill; Sedamsville combiness (which start from the corner of Fifth and Sycamore atreets) will take persons to Sutler's, where a person in attendance will direct them to the Grove.

Delighted at the opportunity presented, to shuffle for the place in the first omnibus, and were not long in reaching Sutler's where we found the man in waiting, who directed us up a hill, the ascent of which was hardly calculated to refine the feelings and prepare the subject for a pure " feast of reason and flow of soul." It rather, possessed a tendency to make a professe man use hareh and unbecoming expressions—expressions never indulged in by our

"The spirit of Andrew Jackson," she said, " moved North hung. Nothing short of this would satisfy

unwittingly drove him away in the midst of his oration, as we chanced to pull a Cincinnati Enquirer

Another medium, whose communication was with less warlike spirits, said that the soul of a departed man wished to address some one, and finally pointed

"What is your pleasure," we asked,
"Ich bin sells," was the response.
"Speak English, if you please," we said; "not having been over the Rhine since yesterday, we have not a sufficient amount of beerified inspiration to "Ich ferstehen ihnen nelbt," was the response.

By this time we had become intensely interested in the spirit, and desirious to ask him several questions. Among other things, we desired to know if each nationality preserves its habits and language, In the next world; whether each had separate places of abode; whether the Germans had a full supply of lager; and if so, whether any Americans would be admitted into their society, but,
"Ich ferstehen ihnen nicht," was our only re-

e ponse.

Another man, an individual apparently thirty years of age, with his hat cuveloped in craps, desired to communicate with his deceased wife. A moment and her spirit was present.

" Are you happy?"

" I am." "Where are you?"

" In the fourth sphere." " Are any of our old friends there?"

"Many of them." "I am satisfied," said the man; "there is but one trouble about it."

"What is that?" inquired the medium.

"I never was married." The medium was at first greatly abashed, but soon collected herself, and said:

"You may not have been married to her here; may not have known her here; but she is yours in the next world."

The man replied that the theory was all very fine, but he preferred marriages in the flesh.

Another questioner, who had really lost a wife,

asked of the spirit of the departed if she were happy. Yes, exceedingly so." "What constitutes your principal source of bliss?"

"The reflection that you are not near me." The man left in a great rage, avowing a disbellef in Spiritualism.

A number of addresses, by spirits, of course, were delivered, but their profundity was such that no pho-nographer could do them justice. The system of Pittman fails to give hooks and circles for the words

After perusing said report, pretending to give a full and detailed account of all the proceeding of the day, even as to minutia, I presume your readers will hardly be prepared to believe that it is a complete fabrication from beginning to end, and not a word of truth in it. Yet such is the case, as I am credibly informed by several persons who were there; that no person was under spirit-influence, or pretended to be during the day; and moreover that the reporter who contributed said report to his paper, was not even upon the g ound. After considerable hesitation and delay, the proprietor of the Times consented to publish a recantation, or denial of the whole thing, which was reluctantly done without comment : considering it. I suppose, too good a joke at the expense of Spiritualism, to be spoiled in such

Coming from Artemus Ward, or any other similar writer, where it would be generally understood as a are seeking to guide the destinies of nations. The burlesque, it might be tolerated and considered at ascended saints, sages, and patriots of America, the least witty, if having no other merit; but when genheroes and victors of battle-fields once red with tlemen of the press upon whom the public rely for the correctness of what they find in their editorial columns, concerning matters of fact, stoop so low as to vilify and slander a large portion of the most respectable part of all communities, because of the unpopularity of their peculiar religious faith, by the publication of the most barefaced and impudent falsehoods, having no foundation in truth, it shows a moral status equalled in deprayity, only by the infamous maligners of one of the greatest philanthropists and purest statemen that ever lived-the auther of "Common Sense" and "Age of Reason," to whom more than to any other individual of his age, Geo. Washington not excepted, the American Republic is indebted for her national existence, and the uninterrupted prosperity which she has enjoyed for more than three quarters of a century.

In connection, herewith, I also send you a small pamphlet which fell into my possession the other day, containing an address on the character of Thomas Paine, delivered in the first Congregational Church in this city, Jan. 29, 1860, by the Rev. M. D. Conway, a Unitarian clergyman of progressive tendencies, far in advance of his profession.

As it is the first attempt on the part of the clergy to atone for the manifold wrongs and injustice done a worthy individual, in persecuting him with religious zeal, for opinion's sake, I presume it would justify the publication of the entire address, whenever you can spare the space in your columns without crowding out more important matter. Coming from the source which it does, it certainly looks

Cincinnati, Ohio, Aug. 24, 1862.

Mrs. A. P. Thompson.

Allow me to state through the Banner, for the information of those who are in want of trance-speakers, that in consequence of the indisposition of Miss Doten, one of our favorite speakers, we have been addressed, on the last three Sundays by Mrs. A. P. Thompson, of Vermont. .

This is Mrs. Thompson's first visit to Maine, and off the world and all it weariness for a day, we left I am happy to say that when she closed her engagement and took leave of her heavers, last evening, there was evidently a very general, if not universal desire on the part of the audience, for another engagement with her whenever an opportunity shall occur.

Portland, Sept. 1, 1862.

walk there, though it be at the peril of going alone, or where others see no light and iffer the people of where others see no light and iffer the people of where others see no light and iffer the people of the p

COMPENSATIONS. and a

by . BY ALICE CARY, Once when we were making hay, Weakly little Simon Gray Came to work on shares. Far away I saw him pace While I lay along the grass, Idly setting snares i

Pale his face was, and his leg Was no bigger than the peg
Where I hung my hat.
All with briars his feet were scratched;
Old his trousers were, and patched, And too short at that !

· Halloo, Simon I throw away Your rake," I cried ; "don't mind the hay-Come and see my suares!"
Oh," he said, "the hay is dry,
And right well you know that I
Came to work on shares!"

Stuff and nonsense ! you are young.... Come and play !" but Simon hung On a stump close by His old jacket, and began Baking like a little man, Without more reply.

" Si." I said, his zeal to slack. " Say, Si, what do you ask a stack For your share of hay?"
"Sixpence," he replied with glee,
"And I'm thinking that will be More than you can pay!"

I began to coax the lad.
"Come now, Si," I cried,
"Here are flowers of double red. Growing higher than my head."
Sadly he replied: . It is very well to do

Being half ashamed, half sad,

As you will, 't is one to you

If you work or play;

I, (a tremor shook his voice,)
I am poor and have no choice— I must make my hav !" Compensations justly fall

Or in joys or cares; Even as that summer day Simon had his stacks of hay, I my empty snares.

And whene'er I see free will Turning good to direful ill, Giory, to disgrace, Something seems to say to me May not life's necessity Be its special grace?

"A TEST."

Reply of Dr. A. Curtis, of Cincinnati, Ohio, to the question often asked, whether the statements in the 'Spirit Message," published in the Bannes of July 5th, so far as they relate to him, are true.

Ma. Eurron-That message contains two statements in reference to me:

First, "I have a dear brother who is an eminent physician in the eyes of the world, (1) but not controllable by me; (2) with him I have labored much to no purpose."(3)

Second, "I have also manifested myself to my beloved brother, A. Curtis, M. D., of Cincinnati, Ohio, so palpably through this medium (4) as to lefy contradiction."(5)

ANSWERS TO THE QUESTIONS.

Note First .- I had a brother Samuel Curtis, an excellent physician and surgeon, who departed this life in January, 1854, in Columbus, Ohio.

Second .- If, by not being "controllable by him " e means that he cannot use me as he pleases, at all times, and for whatever purposes he pleases, this is correct. But truth and justice require me to say that he has often so controlled my hand as to cause me to write what had not entered into nor proceeded from my head, but which was afterwards demonstrated to be true. I am also fully conscious that some extraneous power has often attempted to move my hand to write, without so far succeeding as to record anything definite and sensible.

Third.-That some extraneous influence has labored with me much, I fully believe; not to the purpose that it probably had in view (to make me a writing, a speaking, or a healing me clusion of all other means of mediation, is also true. But it must be admitted that there "spirit labors" have done much to convince me of the reality of spirit manifestations in general, and of the special manifestations of my brother to me in particular.

Fourth .- " Through this medium," (Dr. Howard). On the 18th of last September I called on Dr. Howard as a stranger. He asked me if I was not the brother of Dr. Samuel Curtls. When asked why he thought so, he said that my brother stood by us, visibly to him, and introduced me to him. He also saw some resemblance between us, and that I answered the description that my brother had often given him of me. Then followed manifestations through raps on a desk. I asked "the rapper," mentally, if he knew where I was going? "Yes." For what purpose? "Yes." Shall I succeed? "Yes." Do you know the difficulty and danger of the case? "Yes." Need I fear to undertake it? No." That evening I went to La Porte, Indiana, and the next day I performed the terrible surgical operation recorded in the March number of the Water Cure Journal. After the operation I sat down and wrote nine questions in relation to the case, enclosed them in a thick brown paper, so firmly by paste that it could not be opened without detection. This I enclosed in a letter to Dr. Howard, with the request that he would ask my brother to answer them according to number, and return the answers, inclosing also the scaled questions, that I might see that the paper inclosing them had not been opened. In due course of mail I received the answers, in the handwriting of Dr. Howard, numbered and answered exactly correspondently with my own, every answer being as appropriate in substance as if the writer (Mr. H.) had been a good surgeon and stood beside me pending the operation, the writing and the spelling being those of a very illiterate person. Several of the answers I knew to be correct, and the rest, which related to the future, all proved so in due course of time. The case continued and terminated iust as my brothersaid it would.

Fifth .- I leave it to the reader to determine for himself whether correct answers to nine concealed questions, in their precise number and order, and respecting very rare subjects, divided between thepast, the present and the future, oan be regarded mas evidence not to be contradicted "of the action. of an intelligent power possessing faculties for observation not possessed by any man while in the present state.

Some persons pronounced the success of that onration "almost a miraclo." Others said I was as. stated in it by my spirit brother. And yet others. declare that I am generally aided by spirite, both in. operations and medical treatment. Of this I am not conscious, and have no evidence, unless it be the fact that I have never lost a patient from an operation, nor failed to cure cases of disease in which I had any good reason to hope for success at the commencement. A. CURTIS, M. D.

This Paper is issued every Monday, for the week ending at date.

Banner of

BOSTON. SATURDAY, SEPTEMBER 13, 1862.

OFFICE, 158 WASHINGTON STREET, ROOM NO S. UP STAIRS. WILLIAM WHITE, LUTHER COLBY,

FOR TERMS OF SUBSCRIPTION SEE EIGHTH PAGE.

LUTHER COLBY, EDITOR.

A New Story:

It is with pleasure we announce to our readers that we have made arrangements with Mrs. A E. PORTER, the author of "BERTHA LEE." (which story was published in this paper several years since, and which had a great run.) to write a New Story expressly for the BANNER, entitled

"My Husband's Secret."

It will be commenced in the first number of Volume Twelve, which will be issued for the week ending September 27th, and continued every week thereafter until completed.

Those, therefore, who would scoure the numbers containing this magnificent story, should subscribe immediatelu.

Subscribers!

We wish to call your particular attention to the plan we have adopted of placing figures at the end of each of your names, as printed on the paper or wrapper. These figures stand as an index, showing the exact time when your subscriptions expire: i.e. the time for which you have paid. When these figures correspond with the number of the volume, and the number of the paper itself, then know that the term of your subscription has expired, and be ready at once to renew, if you intend to continue the paper. For example : find at the head of the paper Vol. XI., No. 25, (which is the number of this paper); if the figures on the wrapper or paper, opposite your name, read 11-25, then your time is up, and you are to govern yourself accordingly. This method saves us the expense of sending out notifications, as heretofore.

Soul and Sense.

The Platonists held that the idea existed before the embodiment, the whole universe through; and though the Baconian system of building up theories on ascertained facts be the one by which the world has moved on to its present material greatness, yet even all this material success is of no permanent value, except as, after all, it continues to stand for the ideas that are behind it.

The soul could have no schooling, no discipline, in this earth-life, unless it was had through the senses, or by their instrumentality. The eye makes its external discoveries, and instantly reports back to the spirit that is waiting to know. The ear listens and catches sounds for which the soul is ready and eager. All fine fragrances, all exquisite flavors. are welcome to the soul, as they become known to it by means of the senses. We are walled up in our bodies, prisoners without light or sound or hope, unless we were permitted these outlets through which information came at first, and upon which the soul acted afterward.

Hence, every outward object possesses some distinct meaning for the human spirit. It expresses something. It is a symbol by which something of spiritual value is conveyed. Even in a nature not overmuch given to the reflective habit, or not very greatly endowed with the reflective capacity, the almost shapeless images that float dimly before the sensorium are caught up and reflected back, where the intellect can take it, in its grasp, and detect and appropriate its real meaning. The open, or receptive soul, is therefore the most likely to progress, though it may appear to be only asleep to superficial observers. For unless we do receive the images for ourselves, all abstract and real meaning, or thought, is but a repetition in words of other men's ideas. and are of no actual value to us at all.

A thoughtful writer truthfully says, that nothing is so real to mankind-real in the first and immediate sense—as what they see, hear, smell, taste, feel : and hence it is that all language referring to these is familiar, and available for use. Hence the service rendered by images to abstract thoughts. An audience can at once understand a speaker who delivers himself to them in symbols, speaking as it were by pictures, just as the Chinese write by characters, and other distant people write by actual pictures instead of letters, or characters. When a man speaks in phrases that at once place his whole meaning before us, how much more full of life and energy are all his words. In this respect, we are like children; and we continue to get our education in the same way.

We generally suppose-only because we like tothat it is barbarians alone who indulge in this symbol-language; but it appears that we all alike are instinctively addicted to it. Mankind will never learn to dispense with symbols. We regard them, in fact, as the only spiritual language in use; the soul receives them direct, and discards instantly the words employed to introduce them, as of no further use; whereas, those who despise symbols, but insist on holding to the form of expression above all things. fairly shut themselves out from contact with all spiritual utterances, and choose chaff to live upon when the ripe wheat is right at their hand.

We are to continue to learn spiritual things through material agencies. Bise, how can we become exalted at all, while inhabiting this earthsphere? What is the condition of the mind that is shut to outward objects? that refuses to see the , beauty of landscapes and skies, of flowers, and moonlights, and rising and setting suns? The material. , all over the universe, is so formed as to feed and minister to the spiritual. And so must it ever be. or the external was formed for nothing. We must confess that the soul receives aid from every outward agency; it is more pregnant with life, because of noble material surroundings, than if it were in the midst of external poverty and want. Even money has a moral meaning, and can be made to minister to the most desirable and exalted spiritual **, puife,** a joine fait project and control of control of the state of

Philadelphia is full of rumors, some of them startling enough, but an officer of the regular army fust from Washington, says that there are no fears there for the Capital! Gen! McOlellan seels confident that he will be able to repel any attack by the rebel.

The Issue.

Since the war commenced, there has never been a and duty of the Government to protect itself against | gorge. outward foes or inward traitors. The fears at the skill, invention, access to the whole world, everypremacy.

If we add to all these material advantages the greater one, that of being in the right, the question forces turn aside; broken in disorder. Yet onward, for doubt that the Government must succeed? The the stream-now bright and sparkling with purity, fact of failure so far, or to some extent, might prop- and again lost in the dark, sluggish pools of sin, uneral principle of maintaining the supremacy of the thronged with wild regrets and cheering memories, Government, the still higher principle of the design its tide pours forth into the dim, unfathomed and of the Government was kept fully in view. It may, then, be a serious question, whether those who have the management of the war, have an adequate conception of its character, or of the means to be used for its successful termination.

There cannot be a doubt in the mind of any intelligent person, that the question of slavery, either in its extension, preservation, or in the influence is carried on, for what? On the part of the South, has there been on the part of the Government?- It is true that is not the avowed object on our part, but simply to maintain the Union and the Constitution. the oppression of human beings who have rights as ernment in any wise essentially different? It is restoration of rights and duties under the Union. innocence and rapture. The right of rebellion only is denied, while every assurance is given that the cause shall be held sacred. There is no hesitation in violating the sacredness of human life, in killing in battle thousands of persons entirely innocent of all blame except that of obeying wicked plotters of rebellion who are not required to risk their lives, but who furnish the means, and force their deluded neighbors to do the fighting, are as sured that the most sacred right of property shall be respected, no matter how many lives shall be sac rificed.

Does any one believe in an overruling Providence, and have any doubt why the affairs of the country second fifty, and another the third, and so on until present so dark a prospect? The maintenance of the bounty offered the meek preacher of the Christhe institution of slavery depends mainly upon the tian gospel amounted to six hundred dollars! But' action of our Government, and it now becomes a se- the man was obliged to decline. The offer was mufrom an erroneous policy. To all else of the world substitutes, but not so much in principals. It is the but ourselves, we have been occupying a false post- way with a good many of these hollow professionals. tion, in being a professedly Free Government, while The people have compelled at least one of them to under the sun. We are now clearly reaping the in other States. The clergy, as a general thing, fruits of that inconsistency in our Government, have come forward manfully to sustain the Governwhich, though tolerated by the framers of the Consti- ment. tution, it was firmly believed would long since have been done away with.

oen done away with.

A fearful responsibility rests upon the Government. Proclaim emancipation at once-not only to out of this terrible conflict a wiser and a better peo. ple. The God of Justice will then smile upon our country.

The Woes of War.

Our heart bleeds-let the cause of this war be what it may-over the contemplation of all this slaughter, this agonizing death, this desolation of families, this protracted and increasing woe. Is there a family that has not been touched, even if it have been not smitten, by the anguish-dealing stroke of this war? Is there a man or woman who can say that his or her heart is as elastic and buoyant today as it was only a couple of years ago? And yet, where is all this to end? Well may we repeat, in humiliation and profound sorrow, the words of President Lincoln to the ideputation of colored men who met him on the subject of Colonization, that we were engaged in cutting one another's throats, and none of us knew where it was to end!

But it is not politics or policy that we would discues in this place. The past two weeks have brought too near to our doors the consciousness of physical suffering, for us to heed or feel aught elee than the scenes through which we have passed. We overflow with sympathy for those who are so suddenly be reaved. We weep with them, sitting at their sides and viewing the places that are deserted in the family circle. We lament because they lament; we seek to share their burdens of sorrow; we are one

with them in their great grief. But it is a living consolation to know that the heavens—so long kept at a distance from us—are brought down to the earth in these days. The mourner may look up and be comforted. The absent one has but escaped the material vision—the spiritual eves are opened to behold him. We may commune now one with the other, and there shall be no obstacles in the way as there have been. Ah! how many mothers will be glad to open their hearts to receive tidings direct from their dead boys now, who have closed them hitherto on account of superstitious belief, or theological menace, or fear of social ridicule! Will not such see that the heavens are indeed opened, and that the angels are descending to become their daily and hourly companions?

Yield not to misfortunes, but surmount them.

Tracing the stream, gentle reader, up from where time when the hearts of loyal men have failed them it mingles with a more estentatious expanse of water, through fear, and a feeling of depression has settled is a source of peculiar pleasure to the contemplative down upon them, until within a few days. If there mind. It matters not whether, following the example is occasion for it, why is it so? Does any one of of gentle Izaak Walton, you go armed with rod and all this multitude of, people, who have so freely of fly, intent upon luring the bright speckled trout fered their lives and given their money, and are yet from their chosen nocks, or with cane newly out in more ready to make greater sacrifices, regret that the woodlands, sound your way over the marshy they had the ability and disposition to make these ground, now and then pausing to pluck or admire a sacrifices? Surely no friend of a Free Government, bright-colored flower growing by the margin of the none but those who believe in the right of one man stream. If your mind is attuned to the harmony of to tyrannize over another, can tolerate the thought Nature, and eager to listen to and enrich itself with of the overthrow of what has been considered the the eloquent lessons it teaches, there can be no lonebest Government on earth, or can question the right liness even amid the wildness of the most rocky How like to a retrospection of our lives is the

outset, of dissensions among ourselves, have proved story told of the stream. See !-far up the hillside, to be neither so serious as was anticipated, nor so en- where the clouds bow down in reverence, and the couraging to the rebels as they hoped, and without sun lavishes his earliest and his latest kiss, sparkles which they never would have undertaken so formid- a little spring of water, flowing from an urn sculpable an operation. It will not be admitted that the tured by God's own hand. How sweet is its volce, resources of the Southern Confederacy are greater as it goes gently on its way singing of His perfecthan those of the National Government, or that they tion and goodness. Now it meets with a twin rivuhave any advantages not possessed by the people of let, and their mingled voices arise together. Anoththe North. On the contrary, men, money, arms, er, and another, and another, until the channel ammunition, subsistence, means of transportation, widens, and the sound of the waters are like the voice of a vast congregation. Then come obstacles, thing is in favor of the Gevernment, in the facilities struggles, successes, and defeats. The way of life to put down the rebellion, and to maintain its su- has begun. A rugged rock presents itself in the way, and it is with vais fory the waters dash against it. It still remains the victor, and the assailing comes up with increased force, what reason is there ever onward, like the course of human life, pours erly lead to the inquiry whether, if right in the gen- til over precipices and through green meadows mysterious ocean lying beyond our mortal visionthe wonderful ocean of eternity.

Take a lesson from the stream, oh, Man! Mark where its crystal waters flash back the Sun's rays, from the fountains of its own purity. All beautiful things love to hover around it. The water-cress rocks itself in itsaddies, and healthy plants and trees border the banks. The water itself sings musically which it has had upon the character of the people of as an Æolian harp, and bird and beast seek it for the South, has been the cause of the war. The war refreshment. Now come, lower down, where it spreads out into the dark tank in the meadow, black or of those in rebellion, solely for the right to ex and muddy. Loathsome weeds cling to its sides, retend or preserve slavery. And what different object pulsive creatures creep along it, and poisonous blossoms from their gaudy bosoms wast deadly odors.

It is, eyen so with thy soul, O, Man! While the thought flows pure, and high impulses guide it, the The object of the rebellion is material interests, and presence of angels shall bless and hallow it. But when it wallows in the slime, the green soum will great and as sacred as those of any people or race spread over its surface, clog up its pure aspiraon the face of the earth. Is the object of the Gov. tions, and leave it as a thing hateful in the sight of the good and holy beings whose starry eyes beckon said to be the suppression of the rebellion, and the the dwellers of earth to their own blissful state of

Black Cloth and White Liver.

They are rather fooling the clergy, up in New Hampshire; perhaps we should call it "smoking them out." In one town of that State, in which a their rulers in taking up arms, while the right of certain clergyman had always been a very hot advoproperty in man is held to be more sacred, and the cate of violence, war, and everything else except love and reason, and had been especially sealous in promoting enlistments, so far as getting others to enlist was concerned, one man in the town assembly publicly offered to add fifty dollars to the town bounty already offered, if this clergyman would enroll himself. But that amount did not quite start, him. Then others took it up, one man offering to add the we were cherishing the most stupendous despotism show his feather, and it is a white one. It is not so

Before Washington,

We have had reverses and unwelcome reverses to our arms before Washington. The forthe colored man, but the Indian, whose wrongs have tunes of war that often play havor with all the best ascended to Heaven for redress-and we shall come calculations of military leaders and the very force of numbers, too, have seemed to prove adverse to the Federal arms of late; we were before Richmond so arms and peace once more bless our dearly beloved lately -so near that McCiellan said he could hear the sound of the midnight clocks striking the hours -and now the rebel army menace us right at the doors of our own capital. It is evident they do not mean to be dislodged, either. They have come up there to stay, and they declare they will not rest until they have driven out the Federal armies from their States entirely. What they mean to do with Washington, in case they capture it, is best known to themselves; but that point will never be given up without a desperate struggle such as we have not yet witnessed or dreamed of. Much indeed-we can none of us tell how much-rests upon the immediate present. It is pregnant with the interests of a future which no mortal eye may fathom.

The Fall Crickets.

Who does not note their sad, yet pleasant cry, all through these cool growing days and into the frostpromising nights? They have voices that are full of pleasant little woes. They appeal most touchingly to the heart, for there is in them a strain of melancholy for the joyous summer just ended, and a tone of glad cheerfulness at the approach of the cocl autump. How insensibly we make companionships, and of the most abiding character, with all these little things. A man loves an old apple tree that he used to sit and lie down under in his youth, a great deal more than the fortune he is making, or has made. It is because his heart is in the one, but he has nothing more than pride for the other. Oh, if we but let out the heart more than we do! These faint afternoon plaints of the orickets in the grass seem to chide us because we do not enough think of these things. A cricket in the fall is a friend for us; we can sit down on a decayed log and listen to his cheery talk till we fairly drowse with trying to extract more meaning from it.

" THE HESPERIAN." This excellent literary monthly, published in San Francisco, Cal., by Mrs. F. H. Day, should be in every household in the land, Its merits are fast becoming known and we predict for it, at no very distant day, extensive or opposition. The ladies should purchase it for its patterns, if for nothing else. They are invaluable, and digges the

Held in Check.

How mournfully it strikes the reflective mind that in consequence of bloody and destructive war, we are obliged to hold almost all plans and schemes and if so, then whether we can proceed with the to listen. necessary and supplementary work of spiritual development and general moral advancement. It is a crisis with us. We are willingly yielding up a the cause and consequences of the present rebellion. great many of our privileges, and even our rights, too, for the sake of seeing if this experiment of popular government is likely to break down. It can stand, however, only as the people are ready and Frank L. Wadsworth spoke of religious rights and no free government can exist a day without its aid development of our country. and support. Let us not forget then, that we are all of us on trial before the world, and take care not to be puffed up in our own conceit.

Why it is.

A writer asks bow it is that every scamp, with or without a prepossessing personal exterior, can go about the country winning the affections of respectable women so successfully. Well, it is astonishing, and all will acknowledge it so. Any sort of a fellow seems to be successful, and sometimes the sourviest chaps win the loveliest or most deserving women. We can explain it in no other way than by reverting continually to the fact that woman is susceptible in her feelings, warm and rather impulsive in her nature, generous in her sentiments, and always in advance of the other sex in her affections. With such leading elements of her nature, it would be expecting very much indeed to expect that she should never make a mistake in the selection of a husband. that she should always be cool and prudent in her choice, and that she could love if her thoughts were pre-occupied with suspicions of craft and deceitful dealing. The men may well wish they were instinctively as good and trusting as the women. It would at once be a much better world than it is, if they were.

D. Plumb.

This gentleman has published a circular containing his defence in the matter of complaint against him for alleged disloyalty. In it he says: "My did Mr. Thayer; also, another gentleman, whose fault is, not that I love my country less than others, name we are not in possession of, played sweetly on but rather from the intensity of that love, I seek its the violin and sang to the same. salvation by the speediest and most sure methods. But if my methods are not now adopted, I shall nie Party, passed off with great satisfaction to all. wait submissively, though not always patiently, until infernal set of traitors that ever plotted treason The grove around Dungeon Rock has never been Humanity, Justice and Love."

The Fields.

The pleasant autumn fields look deserted and sad and sick, and cannot escape melancholy reflections it offers superior advantages for such a purpose. on the condition of his poor country. Instead of Mr. Hiram Marble, whose singular labors for the enjoying the groves and woods and hillsides, he is last few years at Dungeon Rock, under the sole and oppressed constantly with the recollection of what is strict direction of spirits, and his cave, are among transpiring all around him. He cannot be as happy the great attractions at the place. He has dug s he would, nor as he was wont : the dark clouds are playing their horrible games behind them, six or eight feet in diameter. This caveru, at its purple that go drifting by and piling up in the auis weighed down with a sense of sadness that is by a dozen or more lanterns. paralleled by no other experience in his lifetime.

Always be Hopeful.

In the heart-we mean-and not altogether on he tongue. Hope expresses the native energy and strength of the character. A mind that is strong and vigorous is always sanguine, and thinks it has good reason to be, too, remembering what chances there are in human affairs, and what trifling occurvents. Then, too, how we all like to see a spirit hat appears—so far as human spirit safely can—to equal to all its own emergencies. Let the world go as it will—there is that true and trusty spirit yet; it never gives over its own safety, for, in the confasion and final ruin of all things, itself is safe and whole at the last.

Announcements.

H. B. Storer will lecture in Boston next Sunday; Rev. J. S. Loveland in Marblehead; Frank L. Wadsworth in Quincy; N. Frank White in New Bedford; his novel work. Mrs. M. S. Townsend in Lowell; Miss Nellie J. Tem-Mrs. Augusta A. Currier in Bangor, Me.; Charles A. Hayden in Phillips, Me.; S. K. Ripley in Troy, Me.; would. He is told by spirits that he is now within Mrs. A. P. Thompson in Windsor, Vt.; Warren Chase in Rochester, Vt.; Miss Emma Hardinge in Buffalo,

of F. M. Shuev, Elkhart, Ind.

Mrs. F. B. Felton's recent severe illness has left her in such a weak state, she will not be able to fill any teen coverings, of which the following is a copy: engagements in the lecturing field, before the first of . " Captain Veale, (one of the pirate spirits) I want

Will Power.

It behooves every Union man who cannot go to the that our armies succeed. There is more potency in the musket toward the object we have long since They will by and by learn that, the spirit within is that you have not been able to come within a pleasnot wholly retained in the confines of fiesh, while
doing pilgrimage here below. Despondency, on the free, Net wasted you are doing as well'as could be doing pilgrimage here below. Despondency, on the contrary, is the Devil's artillery, and at times does much mischief. Never despond, however black the clouds may look.

One of the despond of the distinct qualities of reck will be composed of five distinct qualities of reck will direct to the distinct to the distinct will direct to the distinct to t

Looking out of his window one summer evening, Luther saw, on a tree at hand, a little bird making his yourself within the cave. Your leage are now healt brief and easy dispositions for anight's rest. Look, ling, and we would not have you hade anything to said he. How that little fellow preaches fath to me irritate them, or and tresh old to that which has all. He takes hold of his twig, tucks his head inder his wing, and goes to sleep the control of the control of the little in li Aim." quotistical visits at visional Jeant buoques This communication has proved trad in every par-

The Picule at Dungeon Bock, Lynn on Thursday, September 4th. About fifteen hundred people congregated during the day to enjoy the pleasures of a Piente Party, at of progress in abeyance, at least, temporarily. We Dangeon Rock, Lynn. The day was levely. Little may lament that it is so, but there are times when circles were held in various parts of the surround-

events overwhelm all sorts of plans together. We ling wild woods. A good band of music kept a large are now trying to find out simply if the foundation party dancing through the day, on a new platform of all advancement—that is, personal liberty, con. erected for that purpose. Speakers stood on solid stitutionally restrained is to be allowed to stand; rocks to speak, and heavers sat on the solid ground

Dr. Gardner presided.

Hon. Frederic Robinson, of Marblehead, spoke of His remarks were listened to with marked attention. Dr. Henry T. Child, of Philadelphia, made very happy and appropriate remarks for the occasion.

willing to do justice one by the other; justice is at religious freedom, claiming that the conflict of to-day the bottom of fraternity and good neighborhood, and would have a great bearing upon the future religious

H. B. Storer, of Boston, spoke of the convenience "id use of improvisation that generally charactersed speakers in Spiritualism.

Dr. Gardner spoke of the progress of Spiritualism throughout our land. He also spoke—as he did at the last Pionic at Abington-of the duty of every Spiritualist to use his or her best efforts to sustain our Spiritualist newspapers. He spoke of the present extra cost of paper, and of the otherwise increased expenses of conducting a newspaper at this time, and urged upon all his hearers the paramount importance of individually and collectively support. ing the Bannes of Light in Boston, and the Herato OF PROGRESS in New York.

H. Melville Fay (entranced) spoke of liberty, and of individual sovereignty; at the close of which he recited a beautiful poem. A lady (entranced) spoke on the subject " It is

not right." Rev. Mr. Davis (Universalist minister, of Medford) spoke of the joy brought to human hearts by the

communion of spirits. Rev. Robert Thayer spoke of the enterprise of Mr. Marble, and of his perseverance, under spirit direction.

at Dungeon Rock. Dr. Gardner made some very sensible remarks on the great importance, in the present crisis of our nation, of immediate emancipation of the Southern

All the speaking was good, and was listened to with strict attention.

Mr. Canterbury sang several patriotic songs, as

The whole day, and all that pertained to the Pic-The railroad accommodations were excellent, be-

they are, having confidence that this is God's war ing under the immediate direction of Mr. J. Prescott, for Justice and the Slave. 1 am an Abolitionist, and the able superintendent of the Eastern Railroad. believe that the Government owes it as an act of Dr. Gardner expressed his thanks for Mr. Prescott's justice to the slave, as well as to the salvation of the civilities and liberal accommodations, and we feel country-whose destruction is sought by the most sure that Mr. P. has the thanks of the whole party.

since the world began-to speak the word of univer used for a picuic before the present time. Mr. Marsal freedom, and thus crown the victory over the Re- ble, the proprietor of the Rock, has erected a fine bellion with the brighter glory of the triumph of platform for dancing, and could there be a speaker's stand, with seats for hearers, this grove would be an excellent place for picnics. It is a wild, rough, romantic, beautiful, shady grove. We confess our love for such a place. We are inclined to believe that. now, from the very sadness that reigns everywhere with the necessary improvements, this Dungeon in the atmosphere. War beclouds everything. One Rock Grove may become a popular pionic ground. holds fast in his mind thoughts of the absent dead Dr. Gardner, who is a judge of such matters, says

through solid rock, a subterranean grooked skirt everything, and the lurid lightnings of war one hundred and twenty-five feet in length, and some These are not like the delightful clouds of gold and lowest point, is forty feet below the surface. The cavern is dismal and forbidding-the air in it is tumn skies; and hence the solitary in the woodpaths damp and chilly. It is lighted in its tortuous course

Mr. Marble has been told by spirits, purporting to be of a band of pirates, that as early as 1658 they buried there uncounted treasures, in gold and silver, which, if he would strictly follow their directions, he should come in possession of. And also that the treasures which shall be his when his duty is faithfully done, shall not be the greatest reward for his labor, but that by the practical and strict obedience to spiritual direction, he shall reveal a new truth rences may give a new turn to the whole current of for human guidance, for which future generations will owe him a debt of gratitude. Mr. Marble says that scores of mediums have visited this cave, and, repose upon itself, considering its own endowments without any exceptions, have been influenced by the powerful spirits controlling there, and have declared the importance of his mission and the cortainty of his promised success.

Mr. Marble has spent six or eight thousand dollars in making the cavern and the roads that lead to it. A small part of it was contributed from his own private funds, his all, and the rest by generous visitors, who, during the summer season, are continually thronging this locality to see the result of

He says he has found a sword, a dirk knife, and ple in Lee; Miss Emma Houston in Sutton, N. H.; a pair of solesors, thirty feet below the surface of the solld rock-just as he was told by spirits he eighteen feet of the sought for-treasures, which he must go through solid rock to get. Every spiritual Uriah Clark labors in Michigan and Indiana during communication, in regard to this work, he says, has September, and may be addressed till the loth in care proved true, and he has perfect confidence that the final result will be what is promised him.

November 7th, 1861, Mr. Marble gave a note January. Her address is Worcester, Mass., care of you to direct me when and where to begin operations.

James Dudley.

In answer to which Mr. Mansfield's hand was moved and the subjoined was immediately given:

My dear, long, well-tried charge. You seem to want battle ground in person, to send out his will power a target to shoot at; that is, you want us to point this than people of the present day are aware of simed to bring down. Well, we are not discouraged

But we feel you should work as little as possible

ticular, as has been testified to by a large number proceed to see with less fuel and obtain a greater of persons who visited the cavern, both before it was given, and since the new stratum of five different proceed to specify the apparatus to all the steam-vessels in the given and since the new stratum of five different proceed to see the steam ressels in the greater than the greater th qualities of rock has been reached. the

Some think that Mr. Marble is a little crary, the same as every man is thought to be who reaches to grasp something that has not been grasped before. All who know him think him to be sincere and honest-and many there are who have so much comfidence in the dictation of spirits, that they fully believe he will realize all he expects to find.

.v Previous to this present enterprise, Mr. Marble was a thorough infidel. Now he is unwavering in his persuasion of immortality, and of the direct and immediate influence of spirits upon all mortals And, in his own case, he recognizes this influence as being made materially tangible; while others recognize it only in part, and a large part of humanity not at all. Mr. Morble does not appear fanatical, or in the least wanting in the characteristics of a calm. sober, intelligent, thinking, honest and industrious A. B. C.

New Music.

We have received from Oliver Ditson & Co., a copy of the new music which has been set to the wellknown verses-

"We are coming, Father Abra'am, three hundred thousand more." the board of the

It is going to be popular. Ditson & Co. also publish a new collection of music for the choir, singing school, musical convention, and the social circle, entitled "The Voice of Praise." The compiler is Edward Hamilton. It appears to be a fine selection, and is printed in the elegant style common with this well-known house.

Acknowledgment.

are as enterprising as any house in the country.

To the kind friends who sent me a contribution from Atbion, I return my grateful thanks, and regret that they have not favored me with their names. May our Heavenly Father return to them an hundred fold what they and others have awarded to me of aid and timely sympathy. To all those tried friends who have extended to me the hand of succor, whose names have not been given, or to whom I have failed in acknowledging by letter the reception of their kindly gifts and strengthening words of encouragement, I herewith return my most grateful can't go. COBA WILBURN. thanks.

August 31, 1862.

D

To Correspondents.

[We cannot engage to return rejected manuscripts.]

"A SUBSCRIBER" will learn Bro. Clark's address by referring to his letter in this week's issue.

N. Y., MISHAWAKA, IND .- "America and her Destiny" all sold. When we procure a supply, we shall advertise.

J. T. H. BALTIMORE, MD .- We have not received the book you refer to. In answer to your proposition, we can say nothing until we see the work in question.

ALL SORTS OF PARAGRAPHS.

We do not feel that it is necessary to call attention to the able essays of any of our correspondents, as such essays from time to time appear in our columns. They speak for themselves.

Read the letter of our " war" correspondent, in another column.

Stocks have an upward tendency, which is a sure sign that there is no panic, on account of recent events, in the public mind.

The rebels raise their voices for free government, but lift their hands against it. "The voice is Jacob's

By a notice in another column, it will be seen that the first Quarterly Meeting of the "Association of Spiritualist Teachers" will be holden in this city-at Marsh's Hall, 14 Bromfield street-on the 30th inst.

A telegram from Washington says: "Reliable private dispatches state that Gen. Halleck has been appointed Secretary of War in place of Stanton, resigned, and that Gen. McClellan has been made Commander-in-Chief of the army."

Mr. John Plummer, of Prairie du Chien, Wisconsin, has seven children, all sons, all born in England, and every one of them is in the army.

It is stated that Col. Cowdin's clothes were riddled by balls during the battle of Monday week, and yet he was not wounded ... It would seem that his opinion at Bull Run, "that the rebel bullet would never be made | ing home, is he not?" Yes, he is." "How is he Colonel has just been promoted to a Brigadier-Gener- faster n'r a horse !" alship.

KENTUCKY,-The public archives and a million of treasure from the banks were removed from Frankfort to Louisville on Monday, Sept. 1. The legislature also went to Louisville. The Mayor of Louisville ordered the immediate enrollment of all the citizens, 1, 11

The Roman question is sgain assuming gigantic dimensions. Garibaldi 4s at this moment the virtual sovereign of Sicily. The King's troops either do not wish, or else do not dare to interfere with him. The King's ministers unite in urging that the country be declared in a state of siege. On the other hand, Garibaldi is reported to have made the haughty demand, as the price of his forbearance, that the king shall dis miss his prime minister and set about the solution of the Roman question "seriously."

Subscriptions are solicited for the purpose of paying the necessary expenses of raising and organizing the lst Irish Regiment of hine months' volunteers. All moneys contributed for this purpose will be disbursed under the direction of the Finance Committee, of which Mr. Michael Doherty is Chairman, and Mr. Patrick Donahoe the Treasurer. Mr. Wm. P. Lee has volunteered his services in raising the required amount, and subscription papers for this purpose may be found at the Boylston Insurance Office, No. 45 State street, and at his office, No: 40 State street, Room No. 52.

The daily papers are filled with reminiscences of the late battles in Virginia, which of course most of our readers have seen ere this."

A VALUABLE DISCOVERY -A letter from Toulon, of the 29th July, states that a naval commission assembled on the previous day, on board the fron cased frig-

Naver ait or lie down in a current of air, or remove any of the clothing after ceasing from active exercise. Instead of lightening the dress, it should be increased under these circumstances, by throwing on a cloak, cape or shawl, even in summer. Attention to this simple rule would save many lives annually, for the most dangerous and fatal forms of disease are caused by cooling off too rapidly.

Do N'T RUB THE EYES .- A young lady of Hartford, few days ago, lost the sight of one eye and will most probably lose the other, by working on blue army loth. Her eyes were somewhat inflamed from the effects of a cold, and it was while in that state that she rubbed them with her fingers, which were discolored by the blue cloth.

Prentice says the night-cap would be the cap of liberty-if it were not for curtain lectures. .

It will surprise a good many of our farmers who follow the plow, to learn that one thousand patents have been issued for alleged improvements in plows since the formation of the United States Government. About two-thirds of the patents have been granted within the past fifteen years.

It is estimated that there are now about seventy thousand miles of rallway in the world, which cost \$5,850,000,000. The number of miles in active operation in the United States is over thirty-one thousand nearly half of the grand total of the whole world.

The wool crop of Indiana the present year is estimated at \$2,000,000 in value.

A rich man hanged himself, the other day, to avoid the draft. It must be a queer state of mind that leads They have all the new music that is published, and its possessor to undergo the certainty of strangulation to avoid the chance of being shot.

Rev. Jacob M. Manning, associate pastor of the Old South Church, Boston, has offered his services as chaplain of the " Fourth Battalion Regiment," of nine

A young candidate for the legal profession was saked what he should do first when employed to bring an action. "Ask for money on account," was the prompt reply. He passed.

Why are book-keepers like chickens? Because they have to "scratch" for a living.

A Christian had better go to any respectable place of amusement than to go home whining because he

The coopering business gains immensely from the discovery of petroleum, and it is thought that the petroleum business will, by 1872, be as great a thing as the coal business in Pennsylvania. Thus light comes from the earth's darkness.

The National Intelligencer says the President will enforce the confiscation and emancipation act to the best of his ability.

Children are the bolts and screws that best fasten a man to the community.

Col. Mason, who so basely surrendered at Clarksville, Tenn., has been dismissed from the military service in disgrace, for cowardice, as have also his subordinates who were accessory to the act.

Gen. Howard, of Maine, who lost an arm at the battle of Fair Oaks, has left Portland to report himself at headquarters ready for duty.

LABOR.-Why, man of idleness! labor has rocked you in the cradle, and nourished your pampered life; without it, the woven silk and wool upon your back would be in the shepherd's fold. For the meanest thing that ministers to human want, save the air of heaven, man is indebted to toil; and even the air, in God's wise ordination, is breathed with labor. It is only the drones who toll not, who invest the hives of the active like masses of corruption and decay. The lords of the earth are working men, who build or cast down at their will, and who retort the sneer of the "soft-headed" by pointing to their trophies, wherever art, science, civilization and humanity are known, voice, but the hands are the hands of Esau," says Work on, man of toli ! thy royalty is yet to be acnowledged, as labor rises o power.

> A Soulless Man .- An lows orator, wishing to describe his opponent as a soulless man, said: "I have heard that some persons hold the opinion that, just at the precise nather one human being dies, an other is born and the soul enters and animates the the precise m new-born babe. Now, I have made particular and extensive inquiries concerning my opponent thar, and I find that, for some hours before he drew breath, nobody died. Fellow citizens, I will now leave you to draw the inference."

The young man who recently went on a bridal tour with an angel in muslin, has returned with a termagant in hoops.

NEW Mode of Loconotion .- "Your son is comthat would shoot him," has held good so far, and we coming?" "On a furlong." "What kind of a thing hope it will continue so. We learn that the gallant is that?" "Don't know, 'cept they say it will travel

> ""A great lie," says the poet Crabbe, "is like a great fish on dry land; it may fret and fling, and make a frightful pother, but it cannot hurt you. You have only to keep still, and it will die of itself."

> COLONEL FLETCHER WEBSTER .- The death of this gallant officer, killed at the head of his regiment while leading a charge, will be widely mourned. He was one of the first to rally to the support of the Government, and the 12th Massachusetts under his command became one of the most efficient regiments in the field. - He died, as a son of Daniel, Webster might have wished to die, fighting bravely in the defence of that Union which is so inseparably connected with his father's great name:

> Why is a musical instrument like the open sea? Because it 's often sounded.

> Professor Wyss, of Zurich, has discovered an interesting old manuscript, a Zurich chronicle of the fifteenth century, which contains an exact description of the battle of Sempach. This document confirms the patriotic deed of Winkelried, the truth of which has lately several times been questioned. 'As this is the oldest record known on the subject, its statements are of historical value.

> . Imende Rev. T. S. King has been enjoying a vacation in Oregon. He has spoken on the war and lectured for the benefit of a Presbyterian Church in Portland. By invitation of a Methodist clergyman, he preached in the same place the first Bunday in August, being the first Unitarian minister ever listened to in that far off

Commonwealth. and cornect, glama documented W. P. Andenson, the spirit portrait painter, writing from Providence, R. I. (Aug. 22d.) says: This morning a dear friend of mine handed me a back num. ate Gloire, to prepare a report on the effect of the apparatus applied to her machinery to increase the power of her steam. The success was decisive; the Gloire, having but half her fires lighted, obtained an increase two dollars which he says he sent me of a picture, and adds that he has not heard from me. He should have having but half her fires lighted, obtained an increase of mechanical force equal to thirty per cent. This invention will be of immense importance, with missing the course he did. I finded him two dollars this increased surper as they cannot carry as minor with the course he did. I finded him two dollars this increased surper as they cannot carry as minor with the course he did. I finded him two dollars this increased surper. The experiment tried on board the course he did. I do not done the best them, but I am cohanging me address so often, that some of my letters!

Oldie proves that henceforth, ships of her class may her mineral. Herodo of Progress.

NOTICES OF MEETINGS.

LTORUM HALL; TREMONT STREET; (opposite head of School street.)—Meetings are held every Sunday at 2:45 and 7 1.8 2. 2. The regular course of lectures will recommence on Sonday, Sept 7th. Admission Froe. Lecturers engaged:—H. B. Biorer, September 14: Mrs. M. B. Twonsend, Sept. 21 and 26; Miss Emma Hardinge, Oct. 5 and 19; Miss Emma Houston, Oct. 19 and 28; F. L. Wadsworth, Nov. 2 and 9: Miss Lizie Doten, Nov. 25 and 50; J. S. Loveland, Dec. 7 and 14; Mrs. Fannie Davis Smith, Dec. 21 and 28.

Manblemead.—Meetings are held in Bassett's new Hall. Speakers engaged:—J. B. Loveland, September 14 H. B.; SBrer, Sept. 21 and 28; Miss Emma Hardinge, Oct. 19 and 26; Miss Lizzie Dolen, three Sundays in November; N. Frank White, Dec. 7 and 14.

White, Dec. 7 and 14.

White, Dec. 7 and 14.

TAUNTON.—Meetings are held in the Town Hall, every Babbeth afternoon and evening. The following speakers are engaged:—M. Frank White, Bopt. 21 and 28; Mrs. M. S. Townsend, Oct. 5 and 18; F. L. Wadaworth, Nov. 18, 23 and

EU; non. warren unase, in pecember.

Lowall.—The Spiritualists of this city hold regular meetings on Bundays, forenoon and afternoon, in Wells's Hall, Speakers engaged:—Mrs. M. S. Townsond, Sept. 14; Miss Lizzle Doten, Sept. 21 and 28; Hon. Warren Chase, during October. ORICOPAR, MASS .-- Music Hall has been hired by the Spirit

ualists. Meetings will be held Sundays, afternoon and evening. Speakers engaged:—Miss Lizzle Dokin, Sept. 14; F. L. Wadsworth, during October. Naw Bupron, Music Hall has been hired by the Spiritualists. Conference Meetings held Sunday mornings, and speaking by mediums, afternoon and evening. Speakers engaged: N. Frank White, Sept. 14; Miss Emma Houston, Sept. 21 and 28.

ADVERTISEMENTS.

As this paper circulates largely in all parts of the country, it is a capital medium through which savertisers can reach customers. Our terms are 10 cents per line for the first and 8 cents per line for each subsequent insertion.

THE BOSTON HOME OF HEALTH. No. 7 Davis Street, Boston,

DR. MAIN'S HEALTH INSTITUTE,

T NO. 7 DAVIS STREET, is now open as heretofore for A T NO. 7 DAVIS STREET, IS LOW OF COME OF CLASS, Under Dr. Main's personal supervision.

Owing to the unhappy condition of the country, the Doctor's contemplated visit to Europe is, for the present, postponed. He will therefore be at home to receive and attend

upon patients as usual.

The unbounded success which has crowned Dr. Main's efforts in the healing art, has brought him so great an increase of practice, that all parties visiting the Houn or HEALTH for medical aid, will require to exercise patience while waiting to be served, 'None, however, will have cause to regret the delay.

Office hours from 9 A. M. to 5 P. M.

Patients will be attended at their homes as heretofore. Those who desire examinations will please enclose \$1.00 lock of hair, a return postage stamp, and the address plainly written, and state sex and ege.

Medicines carefully packed and sent by Express, A liberal discount made to the trade. Remember! Dr. CHARLES MAIN, No. 7 Davis street

oston, Mass. COME AND BE HEALED

MRS. A. C. LATHAM,

CLAIRVOYANT PHYSICIAN AND MEDIUM for the HEALING FOWER, No. 201 Washington corner of Red ford street, Boston. Open day and evening. Magnetic Remedites furnished. Sept. 18.

MBS. A. THOMPSON,

MAGNETIC AND CLAIRVOYANT PHYSICIAN.—Mrs.
Thompson has been eminently successful in discovering and curing disease. Particular attention given to the treatment of children. Office hours from 9 a. m. to 12 m., and from 3 to 5 r. m. Rooms, No 7 Dix place, Boston. Clairvoyant examinations free.

Sept. 13.

MRS. M. L. VAN HAUGHTON, 54 Great Jones street.

New York, Clairvoyant and Medical Examiner. By let ter written by the patient (when it can be), enclosing lock of hair, or personal examination, \$1. 5m° Bept. 13. THE IMMORTALITY OF THE SOUL

DELIGIOUSLY AND PHILOSOPHICALLY CONSIDER REED, in a series of lectures. By ROBERT COUPER, Just published at the INVESTIGATOR OFFICE, 103 Court street. PRICE, 50 CENTS. St. Bept. 6. PSYCHOMETRICAL DELINEATIONS .OF

CHARACTER. KNOW THYSELF.

In delineating Character we present the entire traits of the person, together with their peculiar fitness or adaptation to various pursuits of life.

N. B. Persons sending, with autograph, for a delineation of character, shall, by request, receive a clairvoyant examination of disease, free. Terms, One Dollar.

Address, R. P. WILSON,

If Station D, New York City. FAMILY DYE COLORS!

Black,	Salmon,
Dark Brown,	Scarlet,
Snuff Brown,	Dark Drab.
Light Brown,	Light Drab
Dark Blue	Light Drab, Yellow,
Light Blue,	Light Yellow,
Dark Green,	Orange,
Light Green,	Magenta.
Pink,	Bolferino,
Parple,	French Blue
State	Royal Purple,
Crimson,	Violet,
****	TT COTORS

FAMILY DYE COLORS. For dyeing Silk, Woolen and Mixed Goods, Shawls, Scarfs, presses, Ribbons, Gloves, Bonnets, Hats, Feathers, Kid ploves, Onlidren's Clothing, and all kinds of Wearing Ap-

arel, with perfect fast colors. A SAVING OF SO PER CENT.

These Dyes are mixed in the form of powders concentrated, are thoroughly tested, and put up in neat packages. For twenty-five cents you can color as many goods as would otherwise cost five times that sum. The process is simple, and any one can use the Dyes with perfect success. Directions levels Manufactured by HOWE & STEVENS, 258 Broadway, Bos-

For sale by Druggists and Dealers in every City and Town. SPIRITUAL COMMUNICATIONS.

DB. I. L. FARNSWORTH, Writing Medium for answering scaled lot. ers, may be addressed 75 Beach

Street, Boston.

Persons inclosing scaled letter, \$1, and 3 three-cent stamps, will receive a prompt reply. Office hours from 2 to 6 r. x.

Aug. 25.

S150. NEW 7-0 CTAVE PIANOS in rote-sito; do., with moldings, \$160; do., with carred legs and inlaid name-board, \$175, \$185, and \$900; do., with pearl keys, \$225, \$250, and \$300; new 61-2-octave, \$135. The above keys, \$125, \$230, and \$300; new 81.2-octave, \$135. The above Planos are the greatest bargains, in the city. Becond hand Planos at \$25, \$40, \$50, \$60, \$75, and \$100. New MELODE-ONS at extremely low prices. New and second-hand Planos and Melodeons to Left, at \$2 and upward per month; rout allowed if purchased; monthly payments received for the same Foreign sheet MUBIO at 2 cents per page. All kinds of Musio merchandles at war prices. A planist in attendance to try new music. HOHACE WATERS, Agent, No. 481 Broadway, New York.

A SPLENDID STEEL BNGBAVING S. B. BRITTAN, JR.,

A IDE to Capt. W. D. Porter, who was Hilled on board the U. S. Gunboat Essex, at the taking of Nort Henry, February 6, 1869, is FOR RALE AT THIS OFFICE. PRICE 50 CRETE.

It will be sent by mail on the receipt of the price and one

three-cent postage stamp.

The proceeds of the sale of this noe Engraving are to go to aid in creeting a suitable monument over this youthful hero's remains in Resendale Gemetery.

July 19. BOOKSELLERS' AND NEWS-VENDERS' AGENCY.

Sinclair Tousey, 121 Nassau St., New York, General Agent for THE BANNER OF LIGHT,

Would respectfully invite the attention of Booksellers, Deal ers in cheap Publications, and Periodicals, to his unequal led facilities for packing and forwarding everything in his line to all parts of the Usion, with the utpost promptitude and dispatch. Orders solicited.

CONSUMPTION.

I James C. Jackson, M. D. This is one of the 'most latructive and valuable books that we have ever seen. The iteration presented in its pages, relative to that alarming disease. Consimption, as to what it is, and how to cure it, makes thebook in every seense valuable to those who consider lifetend bealth, worth possessing. For sale at this office. Price, \$2.25, including privings. CONSUMPTION. J. June ...

Heb Books.

NOW READY.

THE

Sunday School Class-Book, NO. ONE.

THIS interesting little work is designated especially for 1. the young of both sexes. Every Spiritualist should introduce it into his family, to aid in the proper enlightenment of the juvenile minds around him.

The Book is handsomely gotten, up on fine, tinted paper, substantially bound, and contains fifty-four pages. Price-Bingle copies 25 cents, or five copies for \$1. It will be sent to any part of the United States on the receipt of th price. The usual discount to the trade. Orders by mal solicited and promptly attended to.

For sale at the office of the Banner of Light, Boston, Mass. WILLIAM WILITE & CO., Publishers.

First American Edition, from the English Stereetype Plates.

JUST PUBLISHED.

THE PRINCIPLES OF NATURE,

DIVINE REVELATIONS, AND A VOICE TO MANKIND. BY ANDREW JACKSON DAVIS.

THE Publisher takes pleasure in announcing the appearance of an edition of NATURE's DIVINE REVELATIONS-the carliest and most comprehensive volume of the author-ismed in a style the work merits.

The edition of the REVELATIONS is issued on good paper, well printed and in excellent binding, with a family record attached. This large volume, royal actavo, 800 pages, will be sent to any part of the United States on the receipt of Two Dollars. Address BANNER OF LIGHT, Boston, Mass. June 28.

A BC OF LIFE

BY A. B. CHILD, M. D. AUTHOR OF "WHATEVER IS. IS RIGHT." ETC.

8 NOW READY, and will be sent, post-paid, to any part of the country for 25 cents.

This book, of three hundred Aphorisms, on thirty-six print ed pages, contains more valuable matter than is ordinarily found in hundreds of printed pages of popular reading matter. The work is a rich treat to all thinking minds.

For sale at the office of the Banner of Light, 108 Washington street, Boston.

A PLEA FOR FARMING AND FARMING CORPORATIONS. BY A. B. CHILD, M. D.

THIS BOOK clearly shows the advantages of Farming over Trade, both morally and financially. It tells where the best place is for successful farming. It shows the practicability of Farming Corporations or Copartnerships. It gives some account of a Corporation now beginning in a new township adjoining Kidder, Mo., with suggestions to those who think favorably of such schemes. And, also, has reports from Henry D. Huston, who is now residing at Kidder, Mo., and is the agent of the Corporation now beginning, and will act as agent for other corporations desiring to locate in that vicinity.

and will act as agent for other corporations desiring to locate in that vicinity.

The whole book is valuable for every one to read, for it is filled with useful suggestions that pertain to our daily wants, to our earthly well-bolng. It is a straight-forward, unselfish record of facts and suggestions.

Bent, post-paid, from the Banner of Light Uffice, for 25 cts. April 26.

I STILL LIVE.

A POEM FOR THE TIMES!

BY MISS A. W. SPRAGUE. This Poem of twenty pages, just published by the author is dedicated to the brave and loyal hearts, offering their lives

at the shrine of Liberty. For sale at this office. Price 6 cents; postage 1 cent.

BULWER'S STRANGE STORY!

A VOLUME OF 386 PAGES, Elegantly Printed, and Illustrated with Steel Engravings.

AT THE LOW PRICE OF TWENTY-FIVE CENTS. (Postage nine cents.)

This is one of the most cutertaining works of its worldrepowned author, and will be read by Spiritualists and others

We will mail the work to any part of the United States on eccept of the price and postage. Address WILLIAM WHITE & CO.,

158 Washington Street, Boston. TWELVE MESSAGES

FROM THE SPIRIT OF JOHN QUINCY ADAMS, THROUGH JOSEPH D. STILES, MEDIUM,

JOSIAH BRIGHAM, OF QUINCY. This volume is embellished with fac-simile engravings of the handwriting of John Quincy Adams, Abigail Adams, George Washington, Alexander Hamilton, Richard Henry

Lee, Stephen Hopkins, Thomas Jefferson, Samuel Adams,

Lavater, Malancthon, Columbus, Oromwell, Jackson, and oth ers, written through the hand of the medium. It is a large octavo volume, of 459 pages, printed in large, dear type, on stout paper, and substantially bound. It is perhaps, the most elaborate work Modern Spiritualism has

alled out Price, cloth, \$1,50; full gilt, \$2. Bent by mail, postage 85c. Address, BANNER OF LIGHT, Boston.

SCRIPTURE ILLUSTRATED Moral and Religious Stories, FOR LITTLE CHILDREN.

BY MRS. M. L. WILLIS. CONTENTS:—The Little Poscemaker. Child's Prayor.
The Desire to be Good. Little Mary. Harry Marshail.
Wishes. The Golden Rule. Let me Hear the Gentle Volces. Fillal Duty. Unfaming Flowers. The Dream. Evening Hymn.
For sale at the Banner of Light office, 188 Washington st.
March 8,

Price 15c. Postage 4c. ESSAYS ON VARIOUS SUBJECTS,

ESSAYS ON VARIOUS SUBJECTS,
INTENDED to elucidate the Causes of the Charges comlog upon all the Earth at the present time; and the Kature of the Calamities that are so rapidly approaching, &c.,
by Joshua, Ordier, Franklin, Washington, Paine, &c., given
through a lady, who wrote "Communications," and "Further Communications from the World of Spirits,"
Price 50 cents, paper. When sent by mail 10 cents in addition for postage.
Farther Communications from the World of Spirits,
on while the kindle important to the human family, by Josh on subjects highly important to the human family, by Josh-na, Solomon and others, given through a lady. Price 30 cents—10 cents addition for postage, when sent by

Communications from the Spirit World, on God, the Departed, Sabbath Day, Death, Orime, 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. Price S cents.
The above works are for sale at the BANNER OF LIGHT Office, No. 158 Washington street, Boston, Mass.
Oct. 5: 158

COMMON SENSE.

THE most elogical appeal that ever went to a nation's heart. By that great statesman and most shamefully wronged Patriot, Thomas Parsa. Let everybody read jt. Price 10 cents. Mailed free of postage. Published by CALVIN BLANCHAED, No. 30 Ann Street, New York.

Hew Books.

TRIBD EDITION JUST ISSUED!

ARCANA OF NATURE.

BY HUDSON TOTTLE.

CAREFULLY REVISED AND CORRECTED BY THE AUTHOR.

Contentat

PART I. CHAPTER I. A General Survey of Matter.—
Chapter II. The Origin of the Worlds.—Chapter III.
The Theory of the Origin of the Worlds.—Chapter IV.
History of the Earth, from the Gaseous Ocean to
the Cambrian,—Part II. Chapter V. Life and Organization.—Chapter VI. Plan of Organic Beings.—Chapter VII.
Induene of Conditions.—Obspier VIII. Dawn of Life.—
Chapter IX. The History of Life through the Silurian Formation.—Chapter X. The Old Red Sandatone Beries.—
Chapter IX. Carboniferous or Goal Formation.—Chapter
XII. Permian and Trias Periods.—Chapter XIII. Oolite;
Lilias; Wealden.—Ohapter XIV. The Createcoas or Chalk
Period.—Ohapter XV. The Territary.—Chapter XVII. A
Chapter of Inferences. Chapter XVII. Origin of Man.—
Part III Chapter XVIII. The Human Erain.—Chapter
XIX. Structure and Functions of the Brain and Nervous
System; Studied with reference to the Origin of Thought.—
Chapter XX. The Source of Thought Studied from a Philosophical Standpoint Chapter XXI. Rotrospect of the
Theory of Davelopment, as herein advanced; Conclusions;
Facts followed from their Source to their Legitumate Results.—Appendix. An Explanation of some of the Laws
of Nature, their Effects, &c.
Published at this Office. Bent to any part of the United
States on receipt of One Dollar.

May 17. States on receipt of One Dollar.

JUST PUBLISHED.

AN EXTRAORDINARY AND THRILLING WORK

DEALINGS WITH THE DEAD! THE HUMAN SOUL: ITS MIGRATIONS AND ITS TRANSMIGRATIONS!

BY P. B. RANDOLPH.

The above work may be had at the office of the BANNER or LIGHT, 158 Washington street, by wholesale and retail. Single copies 75 cents. The usual discount will be made to the trade. Mailed to any part of the United States on receipt of the price named above. u March 8.

English Works on Spiritualism. THE NIGHT-MIDE OF NATURE; Or GHOSTS AND GHOST-SEERS. By Catherine Crowe. For sale at the Banner of Light Office. Price 80 cents,

LIGHT IN THE VALLEY. MY Experience; in Spinitualism. By Mrs. Newton Crosland. Illustrated with about twenty plain and colored engravings. For sale at the Banner of Light Office. Price \$1.00

THE UNVEILING; OR. WHAT I THINK OF SPIRITUALISM. By Dr. P. B. Randolph. Price, 25c.

IT IS N'T ALL RIGHT; BRING a Rejoinder to Dr. Child's celebrated work, "What over Is, is Right." By Oynthia Temple. Price 10c.
The above named works have just been received and are for sale at the Banner of Light Office. If Mar. 5.

THE TEXT BOOK FOR EVERY INTELLIGENT AMERICAN!

The Book of the Day!

THE NEW LITTLE WORK-s sort of Pocket Companion -just published with the title of the HONEST MAN'S BOOK OF FINANCE AND POLITICS,"

is certain to make a greater commotion in men's thoughts than Tom Paines's "Orisis," or "Common Bense" did in than roll fairness when their day.

Here is a work, handy for every reflective man to take up and study, and calculated to move the modern world. It analyzes the diseases and defects of suciety, proving that they grow out of the radical errors of our financial system and of the entirely erroneous notions prevalent on the subject of

the entirely erroneous notions prevalent on the subject of free government.

What corrupt men have hitherto kept back in relation to pure political science, this book brings to the light. It exposes the bribery, corruption, tyranny, and coarse ignorance of our boasted modern system, and shows how we may all at length emerge from it, a purer, freer, and better people.

The style is in no sense rhetorical; but the writer goes to his subject with a business directness that no prejudice can resist. He cares nothing for inflicting pain, if thereby the people socking to know for themselves are really informed, in fine, this little book—which is the noble fruit of a noble mina—is destined to make a way for itself, and especially for the cause it of ocates, that is permitted to but few publications of any age.

flors of any age.

For sale, price 50 cents, postage 10 cents, at the "Banner of Light" Office, 158 Washington street, Boston.

Aug. 16.

FIFTH EDITION.

EVERY ONE'S BOOK. JUST WHAT IS NEEDED IN THESE TIMES! A New Book by Andrew Jackson Davis

HARBINGER OF HEALTH CONTAINING MEDICAL PRESCRIPTIONS FOR THE

Haman Body and Mind. BY ANDREW JACKSON DAVIS. How to repel discaso, regain health, live as one ought treat disease of every conceivable kind, recuperate the gnergies, recruit the worn and exhausted system, go through the world with the least wear and tear and in the truest con-

ditions of harmony-this is what is distinctly taught in thi volume, both by prescriptions and principles. There are to be found more than

300 Prescriptions for more than 100 forms of Disease. Buch a mass of information, coming through such a sourc. makes this book one of Indescribable Value for Family Reference, and it ought to be found in every

bousehold in the land.

There are no cases of disease which its directions and rules do not reach. All climates, and all states of the climate come equally within its range. Those who have known the former rolumes of the author. will be rejoiced to know that in the latest one Mr. Davis

REACHES THE WHOLE BACE, and is freely lending himself to a work of the largest value to the human family. It should be in the hands of every Man and Woman, for all are as much interested in its success as they are in

their own Health and Happiness. Here is the PLAIN ROAD TO BOTH ! A handsome 12mo., of 452 pages. Price only \$1. Bingle copies mailed free on receipt of price. For sale at the BANKER OF LIGHT OFFICE, Boston, Mass. Nov. 28.

NEW ENGLAND

CLAIRVOYANT INSTITUTE, 24 1-2 Winter Street, Boston, Mass. ESTABLISHED for affording individuals the means of se-

curing the benefits of clairvoyance, presents the follow-

ing specialities:

MEDIOAL LETTER, comprising a synopsis of the disease,
prescription of remedies and treatment, \$1.00.

BEALED LETTERS to spirit-friends answered and returned
with their reals unbroken, \$1.00.

PROPHETIC LETTER, comprising a summary of the leading events and characteristics of the life of the applicant, \$2.00.

PERSONAL DESCRIPTION OF SPIRIT FRIENDS, \$1.00. ALLEGORICAL VISION of individual conditions, \$1.00, PSYCHOMETRICAL DELINEATION of character, \$1.00.

TEMPERAMENTAL ORBITATION of CHARACTER, \$1.00.
TEMPERAMENTAL ORBITATION of conting an outline of the temperament of the applicant, and defining that of the person best adapted as a partner in conjugal or business relations, \$2.00. ogo Requests for the above must be made in the hand-writ-

of the applicant.

CLAIR VOYANTE IN ATTENDANCE for those wishing to obtain personally communications from spirit-friends, or advice respecting health or other matters. Interviews of one hour, \$1,00.

of one hour, plan.

No grammite of accurate responses can be made, further than the assurance that the best means will be employed to that end. Bhould no response be given by the clairrogant employed to answer any letter sent to this establishment, the fee will be returned after a reasonable length

dime.
Applications, Accompanied with the price and three STANPS, WILL RECEIVE ATTRETION, IF ADDRESSED AS ABOVE, OR TO GEORGE L. STAFFORD,

Message Department.

Each message in this department of the Barrier we claim was spoken by the spirit whose name it bears, through Mrs. J. H. Corart, 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 recognize

them.
These messages go to show that spirits carry the characteristics of their earth-life to that beyond—whether good or

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

Our Circles.—Theoircles at which these communica-tions are given, are held at the Bannes of Light Office, No. 158 Washington Breez, 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.

MESSAGES TO BE PUBLISHED.

Monday, Sept. 1.—Invocation: James Williams, servant to General Williams, of the rebel army; Rebecca Price, of Bellows Falls, Vermont, to her son Rubert Price, a resident of the Bouth; Mary Olivis Coleman, to her mother in Chicago, Ill.; Tom Russell, drummer in the 19th Massachusetts Regiment; Daniel S. Beagan of the 9th Massa Reg., Co G; Tommy Groeswell, of Cumberland, Tenn., to his mother; Joseph Aldrich, to his wife in New York city; Christopher Trask, of Caston, No; Lydia Roald, to her mother in New York.

Uaston, Mo; Lydia Rosad, to ner mouner in New York.

**Luciday, Spt. 2.—Invocation: Questions and Answers;
Philip of Narragansett; Mary Adeleide Herrold, to her parents in London, England; liev. Benjamin Colt, of Charleston, S. C.; Alvira Ciare, of Quincy, Minnesota.

Invocation.

Oh, thou wondrous Spirit of the Universe, thou by whose power we are cast upon the ocean of time, and exist in eternity; thou Infinite Spirit, we approach thee again through mortality. Oh, Most Holy One, we look upon the future as it stretches out before us in the distance, dim and shadowy; but that future is garlanded and decked with flowers, and thy children may enter upon its untried paths with safety, for thou wilt be then as ever the dear companion of their journey. And unto thy keeping we would again render all the bright gems of truth and wisdom, which have been lavished upon us in the past, and are still ours in the present; knowing that they will be returned to us in the eternal future, bearing fruit some sixty fold, and some an Lundred fold.

Oh, our Father, we beseech thee at this time to draw near unto such of thy children as do feel the weight of sorrow and affliction. Oh, loving mother, we know thou wilt care for them. Thus in their behalf, and in behalf of all humanity, we send thee for July 24. ever an anthem of thanksgiving.

Apostrophe to America.

Oh, America! thou child of Columbus's bosom, we would fain behold thee a glorious nation, rising in the scale of humanity and linked hand in hand with Divinity. Oh, America, you have deeply sinned, and therefore you must suffer! July 24.

The Constitution and the Union. Ques -The Constitution and the Union-are they

the children of God ? It may be well to remark here that the physical inability of our medium to day renders it necessary for us to speak briefly upon the question before us. The Constitution and the Union-are they the

children of God?" Ans .- This question holds with'n its body much of importance, and the answer trembles upon the lips of all eternity. From the picture which the present unfolds to us, we are to suppose that there is something wrong in the foundation upon which you stand. There is something wrong with you.

We know that in coming here to-day we shall destroy what has long been regarded as an idol by many persons. But human worship is not immortal. therefore you must expect its demise at some time, and the sooner its death-knell is rung the better it will be for you as a people. In unity, which is harmony, there is strength, immortality; in division, there is the opposite. The Union of the States, of the mind, of individual hopes, of all that tends to make you beloved and respected as a people—of that we speak, and not of the external. Of the former we would speak, and not of that which floats upon your banners, and is inscribed upon your walls.

That you must preserve the Union if you would live in peace and harmony, we well know; but when of the Constitution we areak something which cannot always exist; it is a mere child of the passing hour, a thing of the present, and not of the eternal future. You must remember that all such instruments as your Constitution are not immortal. The Great Eternal bath not placed his signet upon it, and therefore it cannot be imperishable and everlasting.

The war of the nineteenth century might as well occur at this time as years hence. Had the Constitution of the United States been born of God, civil war would not now have been your guest. But that child of time, like your bodies, must go to dust. You may mourn for it if you will, but what is it, when you consider it in connection with spirit? Not so much as the grains of sand upon the sea-shore; yet it is your idol-you bow down to it-you worship it as if it were immortal.

As children of a common Father, we love you. You are dear to us, infinitely more so than language hath power to express, and as you are, we would not withhold the sword which threatens to slay your idol, if we could. It must die. Hark! the echo sounds throughout oreation—the Constitution must die! Again we say, it must die. It hath fostered and upheld evil in your midst, and therefore is not worthy of preservation. I know that the majority of the American people look upon the Constitution of the United States as a thing by far too sacred in its nature ever to be broken by human hands ; but when you gate upon the evil which it hath engendered among you as a nation, you will agree with us that it has been but a mere child of the hour, and though much good has resulted from it, yet there is an evil cankering at its heart's core. Mourn its demise if you will, but behold in the east a new King comes riding on the century cloud, and his name is

Have you been a free people at any one time in your nation's history? The angel-world can answer no. You are a people fettered to the heart's core, and that which you madly called liberty was but a mere phantom, and not the thing itself. Oh, lift your hearts in thanksgiving to the Father of all mercies, that the hour is fast approaching when slavery will not only disappear from the American Continent, but from the whole face of the earth. Tis not for African slavery alone that the angel world would plead at this time, but in behalf of all who are enslaved, of rich and poor, bond and free, of all classes and of all countries. We come to plead for you, and to set you free from idolatry and

The Constitution and the Union-are they the

children of God ?" Whatever is at variance with the laws of the Almighty cannot live. The Constituion under which the American people have lived so many years has never been in harmony with God's laws, and you may rest assured that sooner or later it must die. give place to something higher, holier, and more divine. True even many of our sphere still clasp the Constitution to their hearts in love and reverence; nevertheless, idol as it is, it is deformed and therefore should not be worshiped, by either spirits

or mortals. Look you into the land of the hereafter, and behold thousands who have come upon the wings of the morning without raiment into the presence of their God, by the Constitution. It hath Fielded you many tares. True it hath given you many fine fruits, but the tares have been more numerous than the fruits, the evil greater than the blessings, which have resulted from the existence of your present Constitution.

The Union! oh, glorious thought, and still more

to bring it forth to an ultimate bereafter. Ob, chil- my father will get it. dren of the earth, look to yourselves and see if you are united in thought, that you may first establish peace and barmony at home, and then extend your thoughts to others not like you. Then shall America put on new robes of purity and righteousness; then circle to-day, and that he is alive, well, happy and there will be no more wailing, no more sight, no more wars, but all will be peace and harmony within your borders, thus establishing a Union on earth such as the soul of man hath never conceived of. your idol sinks before your eyes, oh turn your thoughts heavenward, and bow down no longer to the God of wood and atone, for he cannot hear you, even though you call upon him each hour of your

Your idol-the Constitution of the United States -hath long held a high place in the heart of the nation; it hath too long worn garments not becoming to it. We come to strip them off-to assist you up the hill of Life. We propose to unroll to you the glorious future. Oh, ye children of the present ophy. honr, exert yourselves in behalf of unity, and while you do this, remember that you are children of one Pather, that you are bound to one heaven. As you do this the Constitution will fade before your eyes.

Questions and Answers.

We propose to occupy the next few moments in answering whatever question or questions the friends may propound to us.

Ques .- Is not the Jewish religion the legitimate offspring of the Egyptian religion? Ans.-Most certainly it is.

O .- Was not the Hindoo religion prior to the Egyptian? A .- We think it was, and older than the Persian.

Q .-- Was Abraham a wanderer from Persia? A .- He was. There's much connected with the history of Abraham of biblical memory, that might, if properly presented, be made exceedingly interesting to humanity generally, and we purpose at some future time to look at the history of this individual and present it to you.

Q.—Do you propose to take up the histories of celebrated Bible characters, and treat them sepa-

rately? A .-- We do: we are only waiting for a time when humanity shall be in a proper state to receive it. At the present time, she is too much engrossed with other subjects. It would be folly to throw any new subject upon the surface of humanity. July 24.

Mary Elizabeth Sawyer.

Thirty odd years since I left two orphan children on the earth and went away in answer to the call of God. Since then; one of these children has been gathered to me. One remains; to him I come with all a mother's love and anxiety. I cannot hold out ledge of the life beyond the grave than that which to him the hope of health and long life here on the they have gleaned from the mystic creeds and dogmas

and many of his fellowicitizens have looked upon him with hope and joy, and with deep thanks for his efforts in behalf of his country.

It may be that I failed to do my duty while here.

and if I did, I must receive a just recompense for all duties done or undone while in the flesh, for God is know that that father who is almost unknown to him, whose days were not passed in righteousness and peace while on earth, is here in the spirit-land with me, and is now a different soul, a'different spirit; one whom sorrow hath made mellow for the that father sends his blessing and asks forgiveness of his child for all the wrongs done him while on the earth, for all parental duties unperformed.

Oh, my son, let not despair shadow your soul. Fear not to enter the heavenly courtway, for we will even the dark pathway of the tomb, that your un. ney heavenward. My name only I shall give you. Mary Elizabeth Sawyer.

John S. Choate.

Ha, ha! [How do you?] Oh, I do but poorly. What's the trouble?] Not much. Be kind enough can't see anything but what comes under their own eyes; but anyhow I'm alive and ready for another fight. [Please give me your name in full.] John Choate. That'll do, General, just as good as anything more. [I supposed there might be others by the name of Choate in Lynn.] I'm the only one you do n't you 'll confound us so, we can't tell any:

humbug then, I'd come back and own up to all that knowledge of the immortal life? was true. I'm one of the sort who can't see an rules? [We can say in our paper that you desire to speak with friends at home, and they 'll probably call you there.]

What's the news? Who's whipped and who aint? 've got to give up this one.

Walter L. Chesswell.

I've a father in Baltimore, Maryland. My moththere and I died there. For a year, and a little more than a year, my father has lived in Baltimore.

I wish if I can to help my mother to speak to him. coing? What strange power surrounds me?"

before I died and broke two of my ribs on the left further. Go beyond it, and we will crucify you on side, and injured something inside, and that caused the cross of expulsion; denounce our cherished inmy death. My mother came here before I did, stitutions, and we will ostracize you; you may, about a year and a half, or little more. My father's without molestation, think as you please, but you name is Thomas P. Chesswell. My name was Wal- must preach to suit our thinking. ter L. Chesswell. [What was your mother's name?] The "man of letters" hears the imperative in-Lucinda, and she came from the North, and her junction, and, fearing his threatened ejectment, willname was Preston. My mother says I shall tell my ingly bows assent, and thereby englaves himself. father that if he wishes for many years of misery and yields up to others his identity. Popular evils in the spirit-land, he can come here by suicide; but and sins are lost sight of; slavery and intemperance if he wishes a pleasant home hereafter, he must wait are idly passed by as though their existence was a God's appointed time. My mother begs him to falsehood; and, from week to week, are heard the

J' 454

not, else you would renounce the Constitution and strive to build up the Union on a nobler and firmer basis than it has stood on for the past half century. The unity of souls, of thought and action, what will away? Yes, I 've been here in the spirit-world it not bring you in the future? Peace, prosperity most two years. [Shall I send your message to any and happiness, and for that we come to prepare you, particular place in Baltimore?] My mother says July 24.

Caleb MoAllister.

Be kind enough to say that Caleb McAllister, of Montgomery, Alabama, reports himself here at your content. My age was thirty-four years; my ocoupation that of a physician.

The blessing I have for my family I extend to them

as a spirit. That I live and watch over them and Union! ob, let it take root in your souls, and while have power to commune with them under certain conditions, is certain; that I have communed with them feebly since death, they may be assured when this brief communication reaches them. Farewell,

It may be well to say that I died within your lines, away from home and friends. [Were you cared for upon our side?] I was not; there was no need of it. [How long did you live, after being wounded?] As nigh as I am able to judge about twenty minutes. I am no stranger to your philos-

SPIRITUALISM.

A MESSAGE PROM JOHN QUINCY ADAMS.

[We copy the following exceedingly interesting message from a work entitled "Twelve Messages from John Quincy Adams," written several years since through the mediumship of Joseph D. Stiles. These messages, which are dedicated to Josiah Brigham, Esq., of Quincy, have been put in book form. and may be had at this office.]-ED.

The beautiful scenes which greeted my entrance into the world of spirits were entirely different from my expectations and my preconceived ideas and sen-timents. I believed that the immortal life was fraught with the purest'joys, and that the ties dissevered on earth would be united in heaven, never more to be sundered by the "stern archer, death;" that the weary pilgrim of truth, plodding along through the keenest trials and martyrdoms to maintain his most righteous cause, would there find a haven of rest and peace for his tried soul. But I did not entertain the idea that I should be permitted to roam at ; leasure the vast and illimitable " pastures of the Lord," and pluck from them the ever-blooming, fragrant flowers, which would prove as tangible to the spirit's contact as are those of earth to the mortal touch; or that I should hear the sweet warblers of the air carol forth their paradisincal symphonics, the beauty and harmony of which have so often gladdened my soul on many a sunny morning of corporeal life.

Mankind, from the very commencement of existence, have yearned for a more satisfactory knowearth, but I can hold out a far greater hope, that of of the past. The various theologies of the churches, a home in the spirit-world; such as his spirit has their wrangling and their inconsistent faiths, instead of satisfying the deep yearnings and aspiraforces of his nature in striving to crush this rebellion, and to restore peace and prosperity to his belloved country once more. He has desired to satisfying the deep yearnings and aspirations of men's spirits, have had a tendency to plunge them into a cold and cheerless skepticism. They have long desired was and prosperity to his beloved country once more. He has done well in this, citizen of the unknown country to come back, and give them a knowledge of the immortal life; to remove all doubts and fears from their minds, respecting an individualized existence hereafter, and a glorious reunion with the loved ascended.

History chronicles no subject which has more deeply engaged the minds of earth's children than just and deals impartially with all his children, the great and momentous one of immortality. It whether good or bad. I would have my son think has attracted the attention of the gifted and wise; more of the spirit-land, and less of the material the loftiest intellects of the theological world have world and its fading fancies. I would have him taxed their ingenious powers to unravel, to the satisfaction of all, the mightiest interrogatory of the age-the eternity of the soul!

But their arguments have failed to satisfy the demands of humanity, or to answer the earnest questionings of the human spirit. The antagonistic seeds of truth and wisdom. I would tell him that faiths of the churches-their continual warring against one another-only serve to augment, in the minds of many, the gloomy belief of the soul's total extinction. They (the churches) have not met the spiritual exigencies of the people. Their chief aim Oh, lift your spirit in thanksgiving to God, for you has been, and is still, (though I am happy to write are not left alone. The door of heaven is open to not so much so as in the past,) to build up secturian you, and soon you will enter its hallowed precincts. platforms. They have discarded the two great features of Christianity, and without which it is utterly light it for you and stand ready to welcome you to worthless, the Fatherhood of God, and the Brotherour spirit-home. Fear not to die, for we will light hood of Man! An organization which disavows, either by precept or practice, these two cardinal certain feet may not falter or stumble on your jour. principles or strengthening pillars of the Christian religion, is powerless for good!

Many, dissatisfied with the teachings of the modern church, have come out from its sectarian borders, and embraced a Christianity more in consonance with their humanity and truth loving natures. Their spiritual wants not being fully met, they have o say that John Choate, of Lynn, Massachusetts is actually been forced to take this step, and to sunder alive. That 's a lie, they 'll say. [You mean alive themselves from ties and relations dear to their in spirit.] Yes, but some folks can't see it so; they souls. Not gleaning any satisfactory knowledge of souls. Not gleaning any satisfactory knowledge of the future state beyond that of their own immediate acquiring, they have left their sectarian-boundedlimits, and gone forth in search of the exhaustless well-spring of truth.

if the teachings of the present age fully meet the wants of the masses, (as the clergy tell us constantwho went out in the 22nd Regiment, Company A., ly they do,) why are so many dissatisfied with them, and I know who I am. [What part of Lynn did you and forced to reject them as not suited to the cravreside in?] About the middle. Look here, General, ings of their natures? Why—if the Church anif you'll let us tell what we've a mind to, and do n't swers their "longings after immortality," and furgo to questioning us, you'll get the truth; but if nishes a satisfactory solution as to their future destiny-do so many come out from it, and rush, with inthing straight! Now, you'll please hold your tense avidity, after every straw which will give them tongue! There, now! But confound the pain. the faintest insight into the life awaiting them? Why I made a little sort of a promise before death do they not still tenaciously cleave to the "ancient that if there was any sort of truth in what I called doctrines" of the Church, and seek no further for

Ah! it (the Church) has not answered the ardent inch before their nose, just now. General, I solicit aspirations and thirstings of the soul, either in the an interview near home; is it consistent with your past or the present. It has been, and is still, too narrow-contracted and conservative in its doctrines and principles, and has disseminated teachings entirely repugnant to a God and man-loving nature. Well, I've got a few minutes longer to stay. The hungry spirit is not appeased by the food of-hat's the news? Who's whipped and who aint? fered to it, but is still in quest of the true bread of No one just now.] Well, I'm glad of it, but I got life! While many, however, have come outside whipped out of my body, and pretty soundly too, but the Church, and adopted a platform unbounded by no matter, I'd give up a dozen if I had them. Now creed or sect, there is yet a larger portion who still adhere to its conservative doctrines.

.So strongly are they chained to another's opinions, that they dare not break away from their slavish condition, and come out and acknowledge their Goder is here. [In the epirit land?] Yes. I used to implanted individuality. They are fearful of losing live in Charleston, South Carolina. We all lived costs, or that the tide of popular opinion will set against them if they adopt ideas or principles vary-

ing from those the church authorizes. Again, the clergy have lacked the great and im-He has lost nearly all his property, and he some-times thinks of committing suicide. My mother is tions—an independence of character. They have n great grief sometimes about him. He says oft- knuckled to the will of their laity, without consulting imes to himself, "what is it that hinders me from man's actual spiritual needs and requirements. They have not answered the individual necessities of My mother says it is the influence of those who have their people; they have given them what they asked gone before him to the spirit-land, and who still feel for, and no more; the material has been satisfied, he same affection and interest in his welfare as but not the spiritual. The slaveholder, liquor dealer, and liqdor drinker have each erected a platform, and I was thirteen years old. I fell about four months inscribed upon it, "Thus far shalt then go, and no

glorious fabric, wherever it hath been reared! Une think no more of dying in that way; you il please same irksome, worn-out doctrines of the past, suited ion! Do you comprehend what it means? You do write him this? [Yes.]

and not to the enlightened condition of the glorious nineteenth century! It is not my purpose to deride the Church, or to contemn the motives of those who still cling to the "skirt of her garments." I accord to every individual the right to think and act
for himself, when he does so conscientiously add withfying. He will ascertain in his continued investiout hypocrisy, and I claim for myself the same immu-gations; the whys and wherefores of all the discrepout hypocray, and thought, speech, and action is the grainess and the speech and the speech and sellon is the grainess beginning and that they proglerious heritage bequeathed to angels by the Giver coed from the inharmonious, undeveloped state of of all Good, and none can take it away. It is a humanity. When mankind become more unfolded power conferred on all alike, and he commits a sin in the religious and affectional nature, then all the against the Most High God who acknowledges and uses it not. There is some good, and some truth in alism will be swept away, and the pure and bur-every institution or sect. The Church wraps many nished gold of truth will shine forth in all its heav. and deeds, spontaneous, native, and outgushing. Their natures are too expanded to be enchained by the fetters of the Church, its many mystic dogmas and doctrines They love all humanity, for humanimighty and universal as Deity,

Where all in holy brotherhood, May worship as God's children should.

There are, also, a few among the many clergy. men, who are noble and conscientious enough to avow what they feel to be the truth, and to denounce evils and iniquities, existing in both State, Nation and Individuals. Knowing the right, they are not afraid to proclaim it, even in the face of a violent and in-tolerant opposition. Fearless of naught but the wrong, they go forth to defend the cause of truth, and defeat the ignoble purposes of error. Having the good of all mankind at heart, they rise above all ectarian influence and bias, and advocate principles in harmony with those Jesus so gloriously taught. Discarding theological antagonism, they labor to unite the whole, and bring them on to the same platform of brotherly love. But it is the Church as a mass with which I have to do. It has not disseminated the broadest Christianity, nor the loftlest Spirituality. It has not even kept pace with the advancing civilization of the age. It has most signally failed to meet the spiritual expectations, or, at least, the needs of the people. Something more in keeping with the progress of the age is demanded, and mankind will have it, notwithstanding the strong efforts of the Church to bind them still to the dark-

ness of its illiberal creeds. Yet, intelligent reader of these pages, do we dispair of a complete reformation even in this stronghold of sectarian bias and prejudice? No! Such a dark word stains not the vocabulary of the spirit-world. Already has the Church begun to awake from its lethargic state, and to feel the necessity of s more decisive and thorough action on the momentous questions of the advancing age. She realizes the present revolution of religious sentiment, and her own position as a religious body, and that to live she must cleanse herself of all her old and effete dogmas, and launch forth on the sea of unbiased and liberal sentiment.

going on. It is entering Church, State, and Na-tion, sliently permeating each dark nook and corner, such, but is as ancient as the universe, and as eternal as its Divine Architect.

Slowly, noiselessly, but surely, has it been infasng itself into the eternal nature of man, softening, refining, and unfolding each element, and causing nim to realize his true condition as a child of that Infinite Parent "who stands to us all in the double relation of our Father and our Friend." It has excited no little surprise in the minds of both believers and non-believers of this subject, why (if it is true.)
the Church has been so backward in taking it up, and giving it that faithful and dispassionate inves tigation which it challenges. If there is aught of truth in it, they ask, why is it (the Church.) so loth so slow to give it even the poor trib ute of a notice?

If angels (they soliloquize.) can revisit earth, as It is averred they can by a large portion of the com-munity, why do not the clergy turn their attention to this fact, and proclaim it from the pulpit? Surely, a subject so momentous, so affecting the welfare of God's children, should not be slighted or coldly passed by as undeserving of notice.

The reason of this lethargy on their part is exthey are unwilling to embrace any new, and especially unpopular idea, which will have the slightest tendency to divorce the tie which binds them to the old standard theology. Deeply absorbed in the ancient dogmas of the Church, they think it a sin to depart or vary in the least from the old landmarks independence of character, moved by the current of public opinion, and oftentimes by the material more than the spiritual profit of their ministerial profession, they still tenaciously and fondly cling to it as their God. Hence, their unwillingness to give attention or investigation to aught out of the narrow imits of the Church.

There is still another class who refuse to give it their attention, because, as they say, it is pernicious to Christian morality, and subversive of the Divine aims of Christianity. They have investigated it sufficiently in all its phases and bearings to know that it is a striking phenomena, and, as such, displays a power and force independent of human agency, or volition. But they discard the idea, that spirits departed from the body have aught to do with its various manifestations, or are in any way connected with them.

They, therefore, tell mankind that they must have nothing to do with it, as it is conducive of evil, and fruitful in everything pernicious to virtue and in-

Now, every one will coincide with me in the opinion that all phenomena work or are wrought by natural laws; that there is, literally speaking, no such thing as a preternatural law; that there can faith of all the nations of the world. Science, Philosophy-all rebuke such an idea. Then phenomena are governed by natural laws—the next steadily increase until all humanity are folded in its question for our consideration is, What is the Prin celestial embrace. The last eight or ten years of child;

ponse is Delty: Having come to the conclusion that Delty is the controlling agent of all law, and that all phenomena of their lives. Since that time, thousands, hundreds work by the direction of such law or laws, I would ask of thousands, year even millions, have enthorsed those who are continually ralling against this Phi. its heavenly precepts; and not only endorsed losophy of Spiritual Intercourse, if aught can come them as far as belief is concerned, but carried them the Christian graces? Can anything impure origi. beauties in every noble thought and zirtuous action; inste from that Infinite Controlling Power who It has gone into the hamlets of the lowly, the palaces

and undivided attention of his children—come from bowed their heads in acknowledgment of its divine God, the Divine Originator and Giver of every good origin and worth. Noiselessly, also, has it crept hatically excl.im. No!

refuse attention to any phenomena, or denounce them as evil, simply because our finite capacities cannot grasp at once the law through which they operate? Is it not a libel upon the Divine Govern. ent and its immutable laws of wisdom, to call that

mpious or immoral which has its origin in God? If the philosophy of Spiritualism has been abused by those who could not understand Ita immittable we, neither God, Angel, or Spiritualism, is accountable for it. The abuse of a phenomenon, or sub-lect, arises solely from want of knowledge of the

ignorance of those who esponse it, or to their very

An individual who comprehends the glorious prinerrors and crudities, the chaff and dross of Spirity. noble men in her embrace—men in whose bosoms enly lustre. The eagerness with which Earth's beat large hearts—hearts throbbing with thoughts children have grasped at this unfolding Light, plain. ly shows a desire to know more of the future than what the Church can give. They have long navigated the troubled sea of uncertainty, and of misap. and doctrines They love all humanity, for humani-ty's sake, and are desirous to build up a church its stormy waters, not knowing to what haven they

were drifting, or where they would finally land, No faith or philosophy, I wouch to say, has ever dawned upon created man, which has been more cordially welcomed and embraced, or found truer votaries to worship at its shrine, in the short space of time with which the world has been acquainted with it, than this philosophy of celestial communion. It has answered his highest aspirations, inasmuch as it has opened heaven to his view, and convinced him that its immortal citizens are constant witnesses of the deeds done in the body, and ever exercise a holy and purifying influence over his life.

It has now attained to such an order of development, and numbers so large a portion of the intelligent community among its votaries, that all outside pressure will not affect it in the least, or retard its onward advancement. It has gained a deep; and lasting hold upon the affections of the people, and no power but the Almighty can stay its progress.

The Church, as heretofore, may wield its strong infinence to hip this bud of promise in its beautiful infancy-may seek to blast it with the frosts of calumny and misrepresentation; but it is destined, in contravention to all such efforts, to blossom every. where, and make the wilderness of man's life fragrant with the aroms of spirit-love.

The philosophy of angelic intercourse is bound to overturn all creeds and dogmas, and build up the Church of the everlasting God. It will annihilate all principles and theologies not in harmony with the laws of God and Nature, or cause them to succumb to the wide-spreading influences of Harmonial Love and Brotherhood. Its broad and liberal banner floats to the breeze, upon which is emblazoned Truth and Progress. The enemy may attack it, and strike it down, but it will be raised again by its friends and champions, to wave over the ramparts of error,

wreathed with the brilliant laurels of victory.
Friends of the Harmonial Philosophy must be fearless in the advocacy of their benign principles, must maintain an independent position, and exert themselves to promote the rapid growth of Spiritualism, as an angel of peace, of mercy, and fraternal love and unity. Organizations, which progood will, comes to earth laden with many joyous claim not the Fatherhood of God and the Brotherplessings to assist in the glorious revolution now hood of Man, are becoming effete and powerless, and must soon sink into oblivion. Like Samson shorn tion, silently permeating each dark nook and corner, of his looks, their glory and strength are departing and leaving there a regenerating influence. It is from them. Man begins to realize that he has too not a new philosophy, or religion, if I may term it long been fettered by the chains of Church Slavery, and that it behooves himself at once to loosen the hold they have gained upon his soul's individuality, ere they drag him still lower into the dark chasm of

superstition and bigotry.

Hitherto, he has not dared to override the popular creeds and prejudices of the age, or to think and act for himself, for fear of the verdict of a cramped public sentiment. The fear of incurring censure, if ne pursued a course different or antagonistic to that the Church pursued, prevented him from taking an independent stand, and avowing principles conso-nant to those his conscience told him were right.

Once we thought that kings were holy, Doing wrong by right divine;
That the Church was lord of conscience,
Arbiter of mine and thine; That whatever priests commanded, No one could reject and live, And that all who differed from them

It was error to forgive. But thanks be to God, a better and brighter day is dawning! His immortal truth is onward! Excelsior is its motto! Its broad flag is unfurled to the breeze! A mighty army have enlisted under it, and gone forth to battle for the Right. Already have their floatplained in a few words. They are so strongly weding banners been crowned with the laurels of a noded to their conservative creeds and doctrines, that
ble triumph! Bravely have they stormed the strong riumph! Bravely have they stormed citadel of sectarianism! Many times were they repulsed by the fire of the enemy; but the heavy guns from the spiritual battery answered their charge, and over the heads of a vanquished foe waved the glorious ensign of truth! Their ranks are daily, depart or vary in the least from the old landmarks and I might say hourly, increasing in numbers, which those gone before have laid down. Lacking Man has ardently aspired to grasp this pearl of infinite price," this precious blessing of the Almighty Hand! Angels have borne up the fervent prayers of hearts aspiring to know of the eternal life beyond. and a great and good Father has answered them. their idol, Sectarianism, and fail down and worship He pitied the children He created, and granted their prayerful requests. A channel has been opened; and the stream of time has found an inlet to the ocean of eternity.

God gives the creatures of his love nowledge of those boundless spheres Which roll with such effulgent power Heaven, with its legions numberless, Is opened to their inner sight; And loved departed ones appear. Accounted in their robes of white .

The dread of death is gone. No more Do they its coming presence fear; For now they know it is the door of Ministry Which opens to a brighter sphere, Where joys unnumbered ever roll, And severed friendships once more blend;
Where every earth tried, burdened soul,
A life of Endless Peace will spend.

In the course of human events the philosophy of celestial intercourse is destined to be the universal e nothing beyond a natural law. God, Angel, ject so affecting the destiny of mankind 180 closely interwoven with every thread of their existhaving satisfied ourselves on this point—that all ence, cannot remain long at a stand still, but must iple which guides or controls these laws? The relly time prove conclusively this fact. In the earlier stages of its infancy there stood many to embrace it, and hug it to their hearts as the brightest hope rom that Divine Source permissions to morality, or out in their daily lives, exemplifying their many guides all laws and their workings?

Can aught but that which is noble, good and imenaculate—that which should engage the careful Statesman have alike felt its kindred power, and and perfect gift? Every individual in the sober ex. into the stronghold of sectarianism and bigotry; eroise of an unblased reason and judgment, will em- winding its tender folds around the dark and hideous form of error, coiling tighter and tighter until Then, if Spiritualism be true, as I can safely aver that now lies, in the last agonies of a death struggle, it is, is it wrong or sinful to give it an investiga. Now and then a olergyman is heard avowing its tion? Can anything unclean spring from it—anything antagonistic to integrity, to virtue and purity?

Rather, is it not a sin against the Most High God to
refuse attention to any share many the single state of the conclusion that the laws of God are imrefuse attention to any share many the single state of the conclusion that the laws of God are immutable, and that angels can operate through them with the same facility as in the time of Moses and the prophets, or Christ and his appelles.

The stron arm of theology will be still raised to level; if possible, the strong fabric of this glorious edifice

nd annihilate it. But has it alloceded in its insane attempts? Where one stone started from its foundation, twenty more were added to strengthen and perfect it. No longer are its morehipers in a principles which control it are to Christian excellence, or morality, has gone forth to the world under the title of Spiritualism, it is simply owing to the ing conviction to many minds as yet not fully pre-pared to avow it to the world. Millions are anxiously watching its progress, hoping for its success, yet fearing " that it is too good to be true."

My association with the intelligences of heaven has somewhat revolutionized my past seatiments and feelings. Not that I have altered all my opinions formed on earth, but that some of them have become more refined and enlarged. I acknowledge no Church but the Church Impartial and Universal; no Gospel but the Gospel of Pesce and Good will, that which recognizes "a Father over all," and the unity of the whole human race! Rerry organization not embracing these great principles will receive no sympathy from me. It matters not what ideas I may have entertained on earth regarding aither Character and the Matter and the contraction of the water are a state. either Church, State or Nation. A few years' existence in the spirit-life has been sufficient to change them in some degree; for holy intercourse with the gifted minds of heaven has taught me what is the right and true, and I can fellowship with no organization which does not boldly and unequivocally declare itself to be an advocate of the doctrines Christians disseminated Universal Love and Brotherhood. While I possess the power to control human organisms, I shall promulgate these principles, and seek to enforce them upon the world's attention. Whereever error, discord or sin predominates, there will I strive to penetrate, and, with the means at my disposal, raise the darkened soul to paths of purity and wisdom. I will enter the Church, and, by the power of unconscious impression, inspire its teachers and laity to preach the immortal Truth of God, which Their periodly

"Can break the chains of slavery,... And set the captive spirit free."

JOHN QUINCY ADAMS. Spirit Land, Sixth Sphere, September, 1856.

PUBLICATIONS

-FOR BALE AT THE-

BANNER OF LIGHT OFFICE.

THE PROPRIETORS OF THE BANNER OF LIGHT offer for sale the following list of Works at the prices set against them. We take this opportunity to put these works before our patrons, most of them at reduced prices, in consequence of the scarcity of money, and it is our intention to place, as far as in our power, reading matter in the hands of our friends as cheap as we possibly can, in justice to ourselves. Our friends desiring any of these publications sent by mail, will forward us the amount set apainst the work, with the postage annexed, except the Wildfire Club, Arcana of Nature, Whatever Is is Right, and the Spiritual Reasoner, the postage of which is included in the price set against them. Address.

"BANNER OF LIGHT." 158 WASHINGTON STREET, BOSTON.

NEW PUBLICATIONS:

NEW PUBLICATIONS:

Whatever Is, is Right,—By A. B. Child, M. D. Price \$1.
COMPANYS:—Good. And Evil. Questions and Answers.
Truth. The Fursuits of Happiness. Nature, Nature
Bules. What Appears to be Evil is not Evil. A Spiritual
Communication. Causes of what we call Evil. Evil does
not exist. Unhappiness is Necessary. Harmony and Inharmony. The Boul's Progress. Intuition. Religion;
What Is 14? Spiritualism. The Soul is Real. Solf Rightcouncess. Solf Excellence. Vision of Mrs. Adams. Human Distinctions. Extremes are Balanced by Extremes.
The Ties of Sympathy. All Men are immortal. There are
no Evil Spirits. Harmony of Soul that the All Right Doctrine Produces. Obvession. The Views of this book are
in perfect Harmony with the Precepts and Sayings of Christ.
What Effect will the Doctrines of this book have upon men?
A Long Chapter of the Opinions of the following named
Persone, with Romarks: Justin Lillie; B. S. W.; Y. C.
Blakley, M. D.; E. Annie Kingsbury; Maggie; Correspondent of Spirit Guardian; A. P. McCombs; Warren Chase;
Mrs. J. B. Adsmes; Charlotte H. Bowen; Miss Fan nie M.;
Miss Lizzie Doten; J. C. W.; A. J. Davis; Miss Emma
Hardinge; Lita H. Barney; Mr. Cushman; Mr. Wetherbee;
Mr W. H. Chaney; M. J. W.; L. O. Howe; P. B. Randolph
Mr. Wilson, and many others.

Twenty Discourses, on Religion, Morais, Philosophy and
Metawhysics. By Cora L. V. Hatch. With a Spiendid

Twenty Discourses, on Religion, Morals, Philosophy and Metaphysics. By Cora L. V. Hatch, With a Splendid Steel Engraving of Mrs. Hatch, Price 50 cents. When sent by mail, 15 cents additional for postage.

sent by mail, 15 cents additional for postage.

Contents:—Discourse I. Why is man ashamed to achowing the Alliance to the Angel-World? 2. Is God the God of Sectarianism, or is he the God of Humanity? 3. The Sources of Human Knowledge. 4. The Beauty of Life, and the Life of Seauty. 8. "Come, now, let us reason together," saith the Lord." 6. Modern Spiritualism. 7. Are the Principles of Phrenology true? 8. Light. 9. Jesus of Nazareth. 10. God alone is Good. 11. The Sacrificial Rite. 12. The Love of the Seautiful. 18. The Gyrnescope. 14. The Moral and Religious Nature of Man. 18. Spiritual Communications, 16. Un Christmas. 17. Creation. 18. Total Deprayity. 19. The Religion of Life. 90. The Life of Religion. Answers to Meta, hysical questions. The Spheres.

The Wildfire Club. By Emma Hanginge. Price, \$1.
Contents:—The Princess.—The Monomaniac, or the Spirit
Bride.—The Haunted Grange, or The Last Tenant.—Life.—
Margaret Infelix, or a Narrative concerning a Haunted
Man.—The Improvisators, or Torn Leaves from Life His--The Witch o' Lowenthal.—The Phantom Mot The Story of a Recluse.—Haunted Houses. No. 1: The Picture Spectres. No. 2: The Sanford Ghost.—Christmas Stories. No. 1: The Stranger Gnest. No. 2: Fath; or, Mary Macdonald.—The Wildfire Club: A Tale founded on No. 2: Fath; or, Mary Macdonald.—The Wildfire Club: A Tale founded on No. 2: N

The Healing of the Nations.—Given through Charles Linton. With an introduction and Appendix by Gov. Tal-madge. 550 pp. Price \$1.50. Postage, 25 cents. Psalms of Life: a compilation of Psalma, Hymns, Chanta, Anthems, &c., embodying the Spiritual, Reformatory and Progressive sentiments of the present age. By John S. Adams. Price, 75 cents. Postage 10 cents.

My Experience: Footprints of a Presbyterian to Spiritualism By Francis H. Smith of Bautimore, 50 cts. Postage 10 cents. The Conflict of Ages Ended—a Succedaneum to Beech-er's "Undict of Ages." By Henry Weller. Price 25 centa

Postage 10 cents.

Bohemia under Austrian Despotism. An Autobiography by A. M. Dignowity, M. D., of San Antonio, Texas, 25c. Postage 10 centa.

PAMPHLETS.

"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 Broats doctrine, and a perfect overthrow of the claims in opposition to this doctrine as set forth by Cynthia Temple, in a pamphlet en-titled, "It Is n'r ALL RIGHT." Price, 20 cents.

The Great Conflict; Or, Cause and Cure of Secession.
By Leo Miller, Esq., delivered at Pratt's Hall, Providence,
B. I., on the evening of Sunday, Dec. 8, 1861, and repeated
by universal request, at the same place, on Tuesday evening of the following week. Single copies: 13. canter, ten
contest 21. mailed free. copies Sl. mailed free.

Great Discussion of Modern Spiritualism between Prof. J. Stanley Grimes and Leo Killer, Kaq., 16 the Melo-deon, Boston, in March, 1860. Pamphlet, 170 pp. Price \$10 per hund ed; single copies 16 cents. Postage 5 ctd. Discussion of Spiritualism and Immortality, in May, 1860, at the Melonaou, Boston, between Elder Miles Grant and Rev. J. S Loveland. Price, wholesale, \$6 per hundred,

single copies, 10 cents.

Who is God? A Few Thoughts on Rature and Nature's God, and Man's Relations thereto, By A.P. McCombs. Single copies sent by mail, 10 cents.

A Guide of Wiedom and Knowledge to the Spirit-World. Just published by Almond J. Packard. For sale, wholesale and retail, at this come. Single copies, 25 cents, A Becord of Modern Miracles. By S. B. Brittan, Price, wholesale, \$4 per hundred, single copies 6 cents.

A Lecture on Secession, by Gen. Andrew Jackson, delivered at Dodworth's Hell, on the evening of Hunday, Jan. 19, 1901. Mrs. Cora L. V. Hatch, medium. Price, 10 etc. A Discourse on Faith, Hope and Love, by Cora L. V. Hatch, medium. Price, 10c.

A Discourse on the Immutable Decrees of God, by Cora L V. Hauch, medium, Price, 10c.

A BOOK FOR THE TIMES, AND FOR ALL TIME!

THE HONEST MAN'S BOOK OF FINANCE AND POLITICS

CONTAINS
A distinct view of the case that cortainties of Political Science, knowing all become any and downstal gweetenes in the background and fractions in the background and fractions in and or all our Social and Financial Brills thiowing how trade may be redeemed from all Riches and University raised to permanent Pecuniary Independence. The suffer without or wites from forty years considered in the state of the business world. He produce fit there are undependence, the suffer wites from forty years considered in the product of the business world. He produce fit there is clear and concise, and bold where boldness is requisited.

For sale by Will Walter & Co. 152 Weakington street, Bocton; Sungaria Tourser, 118 Nassan street, and Hurray Directon; Bungaria Tourser, 118 Nassan street, and Hurray Directon; Bungaria Tourser, 118 Nassan street, and Hurray Directon; Bungaria, 128 Nassan street, New York, and Newspaper Dealers generally. Price 50 cents. Postage 10 cts.

JUST PUBLISHED.

First American Edition, from the English

btercetype Plates. THE PRINCIPLES OF NATURE

REE DIVINE REVELATIONS.

AND A VOICE TO MANKIND.

BY AND THEOTON

ANDREW JACKSON DAVIS. The Publisher takes pleasure in announcing the appearance of an edition of NATURE'S DIVINE REVELA-Tions—the earliest and most comprehensive volume of the author—issued in a style the work merits. Those unacquainted with the value and extent of the work are invited to examine the following

Table of Contents.

Buribe's Introduction, and Biographical Sebton OF THE AUTHOR, 1-22. AUTHOR'S ADDRESS TO THE WORLD, 1-4

INDEX OF PART I, OR THE PRINCI-PLES OF NATURE.

GENERAL DIVISIONS. Prefatory Remarks, pp. 522.

The true mode of Reasoning unfolded, 22.

Explanation of Animal Magnetism and Clairvoyance, and of the manner in which the author received his impressions, 30-56.

improvisions, 30-56.

Matter and Motion, and the general principles which they involve, 57-85.

Experience of the true Mechanic appealed to 85-93.

Experience of the true Artist appealed to, 93-98.

The first Cause and its Attributes, 104-120.

SUBJECTS DISCUSSED OR TOUCHED UPON IN PART I.

Anatomical structure of Man. 83-65. Anatomical structure of san, 83-53.
Anatomy, Physiology, Geology, &c., deductions from, 77-85.
Animal Magnetism, exposition of, 20-37.
Animal Magnetism, summary recapitulation of argument on, 53-56.

Artist, the true, experience of, 93-96.
Atmosphere, stratification of, 79, 147, 295-298.
Author's magnetic metamorphosis analogous to death, Cause, the Great, with its attributes as proved by Nature, 104-120.

Cause of life, 60, and elsewhere.

CLAIRAVORANG, exposition of, and how the anthor received his impressions, 37-56.

Clairvoyance, independent, not to be induced voluntarily.

tarily, 44.
Conclusion of the key, 118.
Demoralizing situations of men, 8, 687, et seq.
Ecolesistical establishments, and their influences, 21.
Errors of Investigators to be excused, 101.
Evils, past, and their causes, 18.

Focus of Truth, 41.
Great Positive Mind, the focus of concentric spheres, Great Positive Mind the Cause, Nature the Effect, Great Positive Mind the Cause, Nature the Effect, Spirit the Ultimate, 72,80, and elsewhere.

Inertia of matter, the question discussed, 57-60.
Interests, opposition of, 14,691; et seq.
Interior philosophers and clairevoyants, former, 44,45.
Internal and external, connexion of, 38, 39, and else-

Inventions mere imitations of Nature, 86.
Laws of Nature should be the rules of human government, 15.

Magnetism and Electricity, the vehicles of sensation and motion 20 and motion, 32.

Magnetism the sphere of man—universally connect-

Magnetism the sphere of man—universally connecting medium, 32.

Magnetising, process of, 33-37.

Magnetic subjects, different states of, 33-37.

Matter and Motion, 57, et seq.

Matter in its progressive stages of refinement, 48, 49.

Matter, all, will pass through animal life, 118, 149.

Matter utilimates itself in Mind—Spirit, 50, 51.

Mechanic, the true, and his experiences, 85-93.

Motion, c-existent and co-eternal with Matter, 70, and elsewhers.

Motion, c.-existent and co-eternal with Matter, 70, and elsewhere.

Motion, geometrical principles of, 69.

Motion, perpetual, cannot be invented, 89 (note.)

Nature's forces mechanical, 88.

Organs of sense, remarks on, 30, 637.

Patotingical sciences—the infinite Circle, 72-75.

Panorama of creation's progress, 62-64.

Progression—Correspondence, 91-93, and elsewhere.

Reformer, the office of, 6.

Reformer, the true, and his persecutions, 17.
Reason, the office of, 5.
Reasoning, the true process of, 22-29.
Sensation, internal medium of proved by dreams, 31.
Series, degrees, and correspondences, 64-68, 594, 599.
Serous and mucous surfaces, 32.
Skeptics, honest and dishonest, 21.
Space and time, suggesting divine perfections, 116.
Spirit, individualization of, 76, 77, 593-622.
Spirit, its relations and powers, 42, 43.
Spirit, theories respecting, 90.

Spirit, theories respecting, 90, Spiritual forms and substances cognizable to spirit spirit only, 47, 647. Stollar system, immensity and reciprocal movements Tree of Knowledge and Tree of Evil, 15.

Truth and good must ultimately triumph, 16.
Uniformitarian and morphological theories, 81-63.
Universal generalization—Duity—Nature—Spirit, Vices and miseries of past ages. 12.

Vortex, the Universe a, 77, 122, and elsewhere. PART II, OR NATURE'S DIVINE REVE-LATIONS.

GENERAL DIVISIONS. Origin and structure of the Univerceium, 121-15
The Solar System; 159, 214.
Origin and geological history of the Earth, 214-328.
Primary Formation, 223-232.
Transition Formation, 233-242.
Carboniferous Formation, 242-259.
New Red Sandstone Formation, 259-268.
College of Createscent Formation, 269-268.

New Red Sandstone Formation, 259-268.
Oolite and Cretaceous Formations, 269-262.
Tertiary and Diluvial Formations, 269-262.
Altivial Period, 291-328.
Early History of Man. 328-368.
Origin of Language, 368-373.
Origin of Mythological Theology, 377-414.
Ancient oracles and prophets, with a discussion of the probabilities and principles of true prophecy, 414-428.
Orliteism on the Publication of the Probabilities and Principles of true prophecy, 414-428.

Criticism on the Bible, with its various books, with Orticism on the libbe, with its various books, with accounts of their authors, 434-559.

History of Jesus, with remarks on prophets and other teachers, &c., 559-580.

Accounts of Revelators, ancient and modern, 581-592.

The material and spiritual constitution of Man, together with his relations to the Universe and the Spirit World, 593-543.

The spiritual worlds, with man's progress through them, described, 643-677.

BUBJECTS DISCUSSED OR TOUCHED UPON IN PART II.

Adam and Eve, 329, Alluvial Period, 291-328,

Alluvial Period, 291-328,

Early regetation of, 305.

Early animals of, 310-322.

Alps, Himaleyah, "and other mountains, when upheaved, 247.

Anastasis (resurrection), application of, 522.

Asteroids, their origin and constitution, 193-196;

Astronomical relations of many things recorded in the Old Testament, 456.

Atmosphere, everything has its own peculiar, 147.

Atmosphere, original of the earth, 228, 240.

Atmosphere, weight of during the New Red Sandstone Period, 262, 263.

Atmosphere, constitution of with reference to vocal sounds, 331.... Attributes in the Great Chaotic Mass, 127.

Beginning of the Creation, 121.
Believers in the Shaster, the Koran, and the Bible, 486.
Bible, improbable accounts in, based on actual facts,
455.

455.
Bible, origin of the, 420, 547, 534, 555.
Bible, remarks on interior origin of the, 540, 541.
Bible, what respect is, and what is not, due to the, 431-424.
Bible, Notices of various books of, with their authors. Bible, Notices of various books of, with their authors, as follows: Writings of Moses, 434-444; book of Joshia, 444; Judges, 444; Buth; 446; books, of Kings, 447; Chronicles, 448; Exra, 448; Nehşmiah, 449; Esther, 450; Job, 450; Fsalms, 457; Proverbs, 400; Ecolesiastes, 401; Songs of Bolomoii, 462; Isaiah, 462; Jeremiah, 468; Eschiel, 471; Daniel, 472; Hoses, 474; Johl, 475; Obadiah, 476; John, 476; Micah, 479; Nahum, 479; Habakkuk, 480; Zephaniah, 480; Haggai, 480; Zechariah, 481; Markalaki, 480; Zechariah, 481; Markalaki, 480; Hashida, 539; Epistles of James, Peter, John, 531; Acts of the Apostles, 535; Epistles of Paul, 539; Epistles of Sans, Peter, John, 531; Acts of Sans, Peter, John, 531; Heistles of Sans, Peter, John, Shift Ravelskion of St. John, 644; Bimana, the first, 319.

978. Buildings of stone first constructed in Central America, 238, 354, 355.

Cain and Abel, 223.

Origin of the account of, 405.

Carboniferous Formation, 251-256.

Catastrophes vis: at the close of the Old Red Mandestone period, 246; close of Doul period, 256; close of New Red Sandstone period, 256; close of Deluge; 246; 593.

Central American tribes, theology of, 343; same period among subsequent Egyptians, 78w, 204.

Chalk beds, how formed 379, 260.

Circumference of the Earth after formation of first

coating, 222.
Coal, how formed 251.
Coal period, vegetation of, 255,
Animals of, 220, 227.
Communion of spirits with man on earth, 678. Comparative anatomy, inductions from, 292, Complexions (cf. men.), origin of the dissimilarity of,

303-368.

Concentric spheres of Heavens, 123, 673.
Contractions of the earth, 243, 250, 258.
Correspondences, law of, applied to an understanding of Greation, 293, 200, 218.
Correspondential architecture, 550.
Creation, magnitude and order of, 130-143.
Crystallization, the law of, 231.
Dily, completion of the first geological, 240; of the second, 261; of the first geological, 240; of the second, 261; of the first geological, 240; of the second, 261; of the first, 328.
Death, natural, moral, spiritual, 413, 214.
Death, process of, 643.
Beinge or Flood, 355-347, 301-394.

Nations destroyed by the, 347, 204.
Traditions concerning the, 304-400.

Bible description of the, a spiritual correstepondence, 348, 340.
Devil—Eatum—origin of the idea of, 411, 412, 518, 540.
Din-magnetic principle, 22-7, 259.
Divinations by the flight of birds, &c., 415.
Bivine Existence, nature and mode of the, 121-124, 377, 465, 516, 609, 673.
Divine Will—Progression—Harmony, 153-157.
Dry land appears and continents established, 246-240. Concentric spheres of Heavens, 123, 673.

Druids, 643.
Dry land appears and continents established, 248-240.
Dwellings (ancient) formed of trees, joined and thatched at top, 354.
Egypt, Jerusalum, Greece, Spain, &c., settled, 350-359.
Electricity, its connexion with the Great Sun and Great Positive Mind, 147.
Equilibrium, law of, 152.
i saence (internal) produces external form, 200805, 618, 630, and elsewhere.
Evening, a geological is approaching, 304.

O18. 039, and elsewhere.
Evening, a geological is approaching, 304.
Evil Principle, the origin of belief in, 342, 343, 378,
549.
Exterior creations unfold interior attributes, 204.
Fire the original substance, 121, 125, 145.
Factal development, its stages correspond to the geological, 303.

logical, 303.
Forces of planetary motion, 143, 145.
Forms, 1 rogression of, 123, 503.
Forms, Beries, and Degrees, 504, 599.
Forms, uses of, 618.
'Free Will," the doctrine of, discussed, 403, 529, 539, 629, 633-636.
Froat and annual manual the New Park Conference of the control of the contro Frost and snow during the New Red Sandstone Pe-

Frost and snow during the New Isou Danusions a Criod, 286-287.
Fucoides, how first formed, 237, 238.
Garden of Eden. 322.
Correspondential signification of, 335.
Garden of Eden, full of man, original sin, &c., Origin of conceptions of, 549.
Generalization only is aimed at, 145.
General resurrection and judgment, origin of the idea of 550.

of, 550.
Genesis, book of, when and where written, 357, 388.
Origin of accounts in; 388-300, 309, 401, 403, 405, 408, 411, 412.
Geography of the Earth previous to the deluge, 344, 345; after the deluge, 347.
Gravitation, philosophy of, 144, and elsewhere.
Great Internal and external of the Universe, 151.
Great Futh because la for men to know, 631.

Great truth essential for man to know, 630. Heat, Light, and Electricity, 143, 144, 161, and elsewhere, Heli of Fire, origin of the idea of, 343, 550. Herschell or Uranus, 168. Hieroglyphics used after the deluge, 349.

History, early, of man, \$28-377.

Ice-liountains of Tertiary Period, 283, 286.

Indians, American, their origin, 345, 354.

Period of their settlement, 502.

Their theology, 302; 396.

Inner unfolds the outer, 640, and elsewhere.

Inundations with Icebergs during Tertiary Period, 483, 289.

Inundations with Icebergs during Tertiary Period, 483, 289.

JESUS, very ancient prophecy concerning, 458, Prophecy concerning, by David, 450; by Isalah, 405, 406; by Jeremiah, 409; by Isalah, 406; by Jerekiel, 471; by Zechariah, 481; by Malachi, 463.

Jesus, history of, 559-572.

Origin of statements concerning him, 500.

Josephus's account of him, 578.

Johna manipulated by Moses, 441, 443.

Jupiter, 184-167.

Botany and Zoology of, 187-169.

Human inhabitants of, 189-192.

Language, origin of, 368-373.

Language, the first human, 830, 368

Language, Chinese, source of, 371.

Language, Chinese, source of, 371. Language, Greek, origin of the orthography of, 371. Language, Indian, 372. Language, vocal, led to deception and disunity, 332, 399, 378. Language, tradition of the origin of 408. Lessons of planetary creations, 210-274. Light, analysis of, 288.

Lines of variation, and no variation, governing temperature, 282, 287-259.

Love, Will, and Wisdom, 622-636.

Low things not to be despised, 324, 325.

Luke, personal account of, 534.

Mignetism discovered by the ancients, 417, 441, 443, 469.

169
Mar, the first, 322.
Man, where first located, 329.
Man a microcosm, 351, 598, 612.
Man, what is he materially? 593-604.
Man, what is he spiritually? 604-622.
Mankind, the animal types of, 314-322.
Mankind, two original tribes of, 352.
Mankind, originally long united, 369, 378.
Mankind, classification of, 366.
Mark personal account of, 363. Mark, personal account of, 532.

Mark, physical condition, botany, and inhabitants of

Marsupialia of the Colite Period, 272.
Material Universe, a representation of the Spiritual, Matter, constitution of, 597,

Matter, constitution of, 597.
Matter, different grades of, 227.
Matter, its divisibility, &c., 222. 226.
Matter, the original condition of, 121.
Matthew, personal account of, 509, 523.
Mercury, physical condition, productions, and inhabitants of, 206-208.
Metals, segregation of, 254, 255.
Miracles of Mormons and Shakers, 526, 530.
Miracles of Mormons and Shakers, 526, 530.
Miraculous conception, idea of examined, 492.
Misdirected thoughts of mankind, 375, 376.
Moses and his writings, 434-443.
Moses's birth and its circumstances, 435, 436.
Moses's birth and its circumstances, 435, 436.
Moses's alteged miracles, 437, 445.
Mosic law, the use of, 440.
Motion, its first ascension into life, 233-235, 238.
Mythological theology, origin of, 377-414.
Nations, original division of, 332, 333.
Nations before and after the deluge, 351-368.
Nature a Thought of the Divine Mind, 328.
New Beginning. Epoch of, 140.
New Hed Sandstone Peri d, Animals of, 262-267.
New Testament, its relation to Old, 487-492.

New Red Sandstone Peri d, Animais of, 202-Kew Testament, its relation to Old, 487-492. Nice, counsel of, 547, 554. Ninth and eighth planets, 167, 165-168. Objections to this work audiopated, 642. Old Rad Sandstone Formation, 241. Onlite and Cretaceous Formations, 269-282,

Offite and Cretaceous rormations. 203-222 Onlite beds, how formed, 269, 270; 273. Onlite Period fishes of, 270. Plants of, 271, 272. 278. Animals of, 277, 278. Opinions concerning Christ's mission, 501. Opposites do not exist, 212, and elsewhere, Oracles and prophets, origin of the ideas concerning,

Origin of Evil, 837. Mythological theory of, 41f.
Orlgin of the earth described, 219-221,
Orlginal dimensions and mutations of the earth, 221-Original coating of the earth. 223.

Original coating of the earth, 223.
Original Sin, Atonement, Faith, and Regeneration, dootrines of, examined, 514-517.
Osseous fash development, 242.
Paul (Saint), personal account of, 530, 543.
Paul's jililosophy, &c., 543.
Planetary and general motion, cause of, 163.
Planetary development, uniformity of, 170, 172, 175.
Planets eighth and ninth, 161, 165-168.
Positive and Negative of the Universe, 124.
Primary stratified rocks, formation of, 229.
Primitive clements and compounds, 230-232.
Pragressive development of species, 235.
Prophecy (truthful), positivities and probabilities of, 421-428.
Prophecy, its principles, 422, 423.

421-428.
Prophecy, its principles, 422, 423.
Prophecy, original application of the word, 550.
Prophets and prophecies, true, of the Bible, 426-428:
Prophets, who and what they were, 573. adrumann, the first, 285. linta, polyparia, and articulata, first formation of,

Revelators, former notibes of as follows is Isniali. Da-Revelators, former notices of as follows: Issian - Ds-vid-leremiah—Zechariah, 581; Malsohi—Jesus, 581; Confudus—Brama—Zomoatler—Mchahmed, 541; Galen—Secress of Prevorst—Luther—Calvin, 531; D'Holbach—Fourier, 585; Swedenborg, 587; Plato—Xenophon—Socrat — Clearo, 590. Racred books, ancient, multiplicity of, 420.

Soul, the human, and its three general divisions, 622; 620.
Slomachs, Nature's, 809, 616.
Slomachs, Nature's, 109, 616.
Substances in the original Chaotic Mass, 126.
Sun the great central of Univercultum, 121-131.

Sun of the Solar System, 199, 200;
Sun feared as an angry delty, 343, 379.
Sun, the Great spiritual, 639, 672, 673, 674.
Sons, the six great circles of, 126-130; with their planets, 132-130.

Swedenborg, allusious to, 45, 349, 403, 445, 545, 587,

074, 776 Telegopic (supposed) view of the Earth from Venus, Tertiary Rormation, 283-291,
Tertiary Period, plants during, 284,
Animals during, 284, 285,
"The Lord spake," anciently a common expression
438.

438.
Theology, the future true system of, 339, 340.
Theories respecting the origin of the Earth, 214-218.
Theos and Bens, insignificance of, 377.
Tides during early periods very high, 243, 244.
Tides, theories of the cause of, 245.
Time, origin of ordinary divisions of, 406, 407.
Toledo, council of, 547, 554.
Tower of Babel, the account of, 451.
Tracks of animals on New Red Bandstone, 202, 266, 267.

287. Transmutation of species, 276. Trinity, origin of the idea of, 402, 403, 552.
Trinity, origin of the idea of, 402, 403, 552.
Truth, the divinity and unchangeableness of, 428-431.
Universe, end of the present, 152.
Universe, end of the present, 152. Use of Nature, 323. Utero-gestation, first exemplification of, 272, 274 275, 278.

Venetable and animal creations, general remarks on, 300-302. S00-302, Vegetation, the first terrestrial, 243, 251. Vegetation (aarly) of the Aliuvial Period, 3°5. Venue, physical condition, productions, and inhabitants of, 202-205. Vortex of the Great Positive Mind, 122.

vorcex of the Great Feature Mind, 122.
Wars among primitive nation, 339-364.
Water (the original), its density — its composition, 224-229.
Water, gelatine, &c., generated by light, 237.
Winds and rains (violent) during chalk formation, 280. Wisdom, the supremacy of, 631.

Zends, origin of the, 453. Zorouster, theology of, 385. PART III, OR VOICE TO MANKIND. GENERAL DIVISIONS.

Evils of present Society, 679-733. The Remedy, 734, 745. Mode of applying the remedy, 745-778. BUBIECTS DISCUSSED OR TOUCHED UPON IN

PART III.

Antagonisms of interest, 684, 691, et seq.

Cause of human actions, 683.

Classification of mankind, 679-682.

Clergymen, their situation and influence, 609.

Concluding reflections, 778.

Each man an organ of the Social Body, 736.

Educational system, how to be changed, 771.

Family relations to be preserved, 771.

Form of society, 741.

Gravitation in society, 738.

General principles of organization, 741-744,

Interests and oppressions of the poor, 684-686.

Lawyerst interest, 691.

Machinery, its relations to the interests of the laborer, 685.

Mercantile business to be changed, 775. PART III.

borer, 685.
Mercantile business to be changed, 775.
Order, law of, developed in society, 739.
Physicians' interest, 696.
Steps (initial) to be taken by Farmers, 745; by Mechanics, 755; by Manufacturers, 750; by Lawyers, 761; by Physicians, 764; by Clergymen, 766.
Tradesmen's interests, 692.
The Press, 774.
Universal affinities, 734.
Vice, misery, and degradation, resulting from present antagonisms, 687.
Violence to body and mind by false education, 773.
What interests do, and what should, exist, 730,
Woman, part of the education of, 774,
This edition of the Reviewicks is issued on good

This edition of the REVELATIONS is issued on good paper, well printed, and in excellent binding, with a FAMILY RECORD

attached. One large volume, octavo, 800 pages. Price only \$2. Sent postpaid on receipt of the price. To California and Oregon, 40 cents additional for extra postage. All orders should be addressed.

"BANNER OF LIGHT, BOSTON. MASS." Mediums in Boston.

DRYELOPING BATTERY.—Strength to the nervous system will be found in this. It cools and gives strength to the brain, and pute a healthy action into the whole system. Those in the negative condition, will find strength from this power. It is a dip battery; the power runs on ropes. Use of the battery, 25 cents; full operation with batteries, \$1.00. DR. WM. B. WHITE, No. 4 Jefferson Piace, from South Bennett street, Boston.

8mos.9

Aug. 9

AMUEL GROVER, Trance, Speaking and Healing Medium, has samewed to No. 40 feet and the same was a second to the second to dium, has semoved to No. 21 Bonnett street, corner of Harrison Avenue, Boston. Hours from 9 to 12, and from L to 6 p. m , Sundaya excepted.

Medicines prepared by him. B. Grover will also visit the Sick at their homes, if requested, and attend funerals. Residence. No. 3 Emercon street, Somerville. Sm⁹ July 12.

H. A. TUCKER, CLAIRVOYANT PHYSICIAN of Foxboro, Mass., will be at his Office 75. Beach street BUSTON, on Wednesday of each week, from 2 to 6 Fr. M.
At TAUNTON on Thursday, at 18 Porter street, from 1 to 5
and 7 to 9 F. M. At PROVIDENCE, on Friday, at 85 Carpenter street, from 2 to 6 o'clock F. M. Private examinations if
desired.

MRs. B. COLLINS, Clairvoyant Physician and great
Healing Medium, wholiv controlled by M. B. B. OOLLEANS. Clairvoyant Physician and great
Hesling Medium, wholly controlled by forty celebrated
spirit Physicians. Patients at a distance can be examined by
inclosing a look of hair. No. 3 East Castle street, second door
from Washington street Terms—Examinations, prescription and Healing Power, \$1.

VALIKVOYANT AND INSPIRATIONAL READER—Office 583. Washington street. Hours from 9 o'clock, A. M.,
to 4 P. M. Circles, Tuesday and Thursday, commencing at
2 1-2 o'clock, and Wednesdays at 8 o'clock P. M. 3m Aug 9

DR. WM. B. WHITE, Sympathetic Physician, by Laying on-of the Hands, No. 4 Justerson place, (from South Bennett street,) Boston. Examination or operation, \$1,00 BOMETHING NEW.—Planetary and Harmonizing atteries, for all Nervous Diseases. Smo July 20.

MRS. M. W. HERRICK, Clairvoyant and Trauce Medium at No. 21 Bennett street. Hours from 9to 12 and 2 to 6; Wednesdays excepted.

IMPORTANT ANNOUNCEMENT.

SPIRITUAL ASTROLOGY!

PROFESSOR DEEYOU, the celebrated Electic Physician and Spiritual Astrologer, whose advertisements appeared in the Banner two years axo, and whose Life Charts and Revelations gave such universal satisfaction to the eleven hundred readers of the Banner who patronized him, has returned to his old residence in Baltimore. Md., where he continues to write out Charts of Future Destiny in regard to Wealth, Health, Love, and Marriage; Absent Friends, Law Suits, Buisness, etc.

Buisness, etc.

Torms for Charts, \$1, \$2, \$3 and \$5; which in all cases must be enclosed in current money, or postage stamps. Send the day of the month, and year of birth; whether single or married, and sex. Address, DR. B. DREYOU,

Aug. 16, 3m No. 9 South Green street, lisitimore, Md.

DR. R. T. HALLOOK, DIR. M. T. HALLOUK,

PLEOTIC and HOMEOPATHIC PHYSICIAN—No. 70

HEAT FIFTENING BYERS, New YORK. Magnetism and
Electricity used when indicated, and Clairvoyant examinations, either personal or by letter, made when desired. A
few patients can be accommodated with rooms and board,
and receive treatment from him or any physician whom they
may creft.

may prefer.

N. B. Our Spiritualist friends who would prefer a private N. B. Our Spiritualist friends who social advantages of a common faith, to a public house, when they visit New York, may find their wishes gratified in this respect by calling as Sopt. 6.

CLAIRVOYANT AND MAGNETIO PHYSICIAN.—Pains out any knowledge derived from the patient, and all our able cases relieved without medicines Office corner of Congress and Chestnut streets, Portland, Me. 440° Aug. 23:

MRS. D. S. CURTIS, CLAIRVOYANT AND MAGNETIC PHYSCIAN. Absent persons examined by the sid of a Lock or Hair. Especial attention to Frmales and Children. No. 114 Ninth street, between L and M, Sacramento, Calically

A REAN OF A THOUSAND."—DR. H. JAMES A discovered, while in the East Indica a certain cure for Connumption, Asthma, Bronchitis, County, Colds, and General albehility. The remedy was discovered by him when his only child a daughter, was given up to die. His child was cured, and is new alive and well. Desirous of becefiting his fellow mortals, he will send to those who wish it the recipe, containing full directions for instaing, and successfully using, this remedy, free on receipt of their names, with two stamps to pay expenses. There is not a single symptom of Consumption that is does not at one take hold of and dissipated. Nights weste, payishaces, irritation of the nerves, failure of memory, difficult expectations, what pains in the lungs, sore throat, chilly education; makes at the stomach, inaction of the bowsis, wasting away of the muscles. Address.

19 225 North Second st., Phile Japhia, Pa.

New York Adbertisements.

The Early Physical Degeneracy of AMERICAN PEOPLE.

And the Rarly Melancholy Decline of Childhood & Youth.

JUST PUBLISHED BY DR. BTONE, Physician to the Troy Lung and Hydienic institute, a Treatise on the above subject, the Gause on Nervous Debility, Marasmus and Consumption, Wasting of the Vital Fluids, the mysterious and hidden Gauses of Falpitation, Impaired Nutrition and Digestion. This is a most thrilling book, and is the result of thirty years' experience of the author in more than ten thoursand cases of this class of direct mainties. It has been written from conscientious and philanthropic motives, and appeals most pathetically to Parenta, Guardians and to Youth, for it details timely aid to restore the siready shattered bark, and a rudder to clear the shoals and rocks for childhood. Send two red stamps and obtain this masterly effort. Fail not to send and get this Book!

Kach case is scientifically determined, and the true plan of treatment adopted from analysis of the secretions of the And the Barly Helancholy Decline of Childhood & Youth.

Kach case is scientifically determined, and the true plan of treatment adopted from analysis of the secretions of the Kidmers from the Alood, and from printed interrogatories, furnished each applicant. The Institution makes use of a powerful Microscope, and Philosophical Apparatus Fatients applying for interrogatories or advice, must inclose return stamps, to meet attention. The attending Physician will be found at the insut tion for consultation, from 9 A. M. to 9 F. M., of each day. Smidsy in the forence.

Address,

Physician to the Troy Lung and Fygenic Institute, and Physician for Diseases of the Heart, Throat and Lungs,

90 Fylhest., Troy, N. F.

TO FEMALES ... MRS. DOCTRESS STONE, TO FEMALES...MRS. DOCTRESS STONE,
The Matron of the Institution, who is thoroughly read and
posted in the intricate nature of the many afflictive and
prostrating maladies, of more medern origin, will devote
oxclusive attention to the treatment of this class of diseases
peculiar to her sex. Among the many diseases daily metwith, and which she treats with unheard of success, are
chronic inflammation, ulceration and prolassus of the womb.
The Medicated Accending Douche: a most important curative, for arousing the nervous forces. Price, \$6. Females
can consult Mrs. Doctress Bone, confidentially, by lotter or
personally. Address MRS. N. O. STONE, M. D.
Felb. S. 1y Matron to the Institution, Troy, N. Y.

THE HERALD OF PROGRESS,

ANDREW JACKSON DAVIS, EDITOR, Assisted by an Association of Able Writers & Correspondents. A Cosmopolitan Journal of Health, Progress and Reform, devoted to no Bect, belonging to no Party, not given to one IDEA. The attention of all Reformatory, Progressive, and Spiritual minds is invited to the following distinctive features

THE HERALD OF PROGRESS:

ODESTIONS AND ANSWERS, MEDICAL WHISPERS AND PRESCRIPTIONS BY THE EDITOR, VOICES FROM THE PROPLE.

TRACHINGS OF NATURE. DOINGS OF THE "MOBAL POLICE," SPIRITS MYSTERIES,

TIDINGS FROM THE INNER LIFE, TULPIT AND ROSTRUM, BROTHERHOOD, CHILDHOOD,

LAWS AND SYSTEMS. Also, choice Poetry and attractive Miscellany, embracing ranslations from the French and German; faithful historical portraitures, life sketches of notable persons, late improvements in science and art, news, &c. &c. The Eleraid of Progress is is published every SAT-

URDAY, on a folio of eight pages, for Two Dollars per anpum, or One Duliar for six months, payable in advance. To Clubs, Three copies to the same post office, \$5; Ten Copies, \$16; Twenty copies, \$30. We shall be glad to receive the names of all persons who

would be likely to subscribe. Brecimen Copies sent free. Address A. J. DAVIS & CO , 274 Canal street, N. Y. A full assortment of PROGRESSIVE BOOKS kept con-

stantly on hand. AGENT FOR BOSTON. BELA MARSH, 14 Bromfield street.

DR. AND MRS. SPENCE MAY be consulted at No. 52 Honn STREET, New York.

Mas. Spence, in her capacity as medium, will prescribe
and manipulate for physical, mental and moral diseases,

A few patients can also be accommodated with rooms and DOARD. Letters of inquiry may be addressed to either DR. PAYTON BPENCE, or MRS. AMANDA M. SPENCE, No. 52 Bond St., New York City. May 17.

Prospectus of the New Republic.

A Ta time so momentons as the present, there is an imA perative demand for the exercise of all the wisslem, herelism, self-sacrifier, charity, and the forgetting of all past
differences, and the stuking of all worldly ambition, in one
sublime, prayerful, determined, brotherly effort to save our
beloved country from the terrible ruin that more than threatens to swallow up our liberties, prosperity, peace. How to
conquer the rebels, is not all of the great problem that must
be settled before there is any certainty that we, as a Nation,
have anything in the future to hope for.

The New Republic has two leading and distinctive objects:
First, by humble and modest, but carnest and thorough offort, to promote, to the fullest extent of its ability, that frafort, to promote, to the fullest extent of its ability, that fra-

fort, to promote, to the fullest extent of its ability, that fra fort, to promote, to the fullest extent of its ability, that irraterative of feeling among all parties and chastes of society, on which our astvation so vitally depends. Second, to discuss, in a free, untranucled manner, but in no partizan, degmanical or dictatorial spirit, all of those fundamental and practical or dictatorial spirit, all of those fundamental and practical questions and principles of Government and human rights which the adjustment of our National politics will in

cal questions and principles of Government and human rights which the aljustment of our National politics will involve.

The alm of the New Republic will be to combine an earnest and energetic radicalism with a wise conservatism. It will advocate all rational reforms, and seek to promote a greater unity of feeling, and concert of action, and comprehensiveness of view, among all classes of reformers. It will take sides with no party, and will never be involved in personal or party quarrels, of any kind, or in any degree. So far as it acknowledges and follows leadership, Jesus Christ will be its stendard in morals, and Thomas Jefferson in politics. It will advocate a reconstruction in our Government so far as to allow of a settlement of the Blavery question in such a manner as not to involve the sacrifice of justice, freedom, human rights, a sound policy and the Nation's safet, on the one hand, or unconstitutional and despotic methods on the other. It will advocate a radical revolution in politics and governmental administration, so far as there has been a departure from the Jeffersonian Platform, and systematic and persistent violation of the fundamental principles of the Government. It will be an especial advocate of simplicity and economy in Government, and attempt to demonstrate the correctness of the doctrine that "that Government is beet that governs leart." It will advocate a uniform and national agustem of currency, a uniform and duscluding any stem of prison discipling and contribution marriage and diversor laws a new and system of currency, a uniform and humano system of prison discipline, uniform marriage and divorce laws, a new and improved system of representation, and present suggrestive ideas on the subject of schools, internal improvements, post office regulations, &c. It will also give the thoughts of the ablest writers on Anthropological and Physiological science.

It will not aim to be a news naper, but will note and com-

nent upon, the World's progress, and the leading events of the times.

Published weekly, at the rate of one dollar a year for any length of time. Address, NEW REPUBLIC, July 5. 3m Cleveland, O. A GENERAL PROSPECTUS OF THE BOSTON INVESTIGATOR.

THE cause of Universal Mental Liberty, which seeks to establish the claims and teachings of Nature and Reason, and to overthrow those of superstition, bigotry, and priest-craft, still needs the support of a free and independent press. Therefore we propose to continue the Boston investigation and shall commence its Twenty-Second Volume on the 7th of May.

Therefore we propose to continue the Bosych investicator, and shall commence its Twenty-Second Volume on the 7th of May.

We have no new principles to proclaim, and hence we shall keep to the old landmarks by which we have so long been guided, endesvoring so far as we are able to render the paper acceptable to all and subservient to national utility. Bellevier in the same of human improvement—the moral leprosy of mankind—our most especial object shall be, as it hitherto has been, to counteract its pernicious influence, and to expose, by overy means in our power, the aslachievous practice of that numerous class of pretenders who are perpetually directing the attention of their credulous followers to Things above, that they may the more effectually deprive them of THINGS BLOW, and attempting to reconcile them to misery and degradation in this world, by promising them happiness and honor in another.

Anti-religious, then, and anti-clerical, in connection with universal mental freedom, are the distinguishing characteristics of the Investigator. But as our similate pronotion of human happiness by means of mental outlivation, we shall orlice our columns with whatever we may deem conductive thereto. We shall therefore precent to our readers whatever we may find valuable in literature, art, or science. As we presend not to amuse the idie, or soothe the ignorant, we shall have no pretty takes of mystery, to excite the imagination at the expense of the understanding; we shall, nevertheless, as much as possible, as ecclate amusement with utility. In a word, we shall therefore precent to our pracers whatever the friends who have hitherto stood by us, and who have kindly tendered their further assistance, we return our most grateful acknowledgments; and we call upton every one of congenial thought and feeling to countenance and support us in our uncompromising hestility to religious imposture, which we consider the master-vice of the age.

Tarther freed who have hitherto stood by us, and who have kindly tendered their furth

Bearls.

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

A CHEER FOR THE BRAVE.

Lift up the starred banner, the pride of a nation. Whose bulwarks are hearts firm and true as tried steel; Bear the standard aloft with joyous elation. The serpent is writhing 'neath Liberty's heel!

Bleat ensign of Freedom, too long has thy glory Been dimmed by the blight of disunton and shame; Too long has rebellion, black hearted and gory. Ensanguined our land and dishonored our name!

Up, Freedom! new courage! the struggle is closing; Strike home for the right, and forget not the brave, Who, fighting and dying, forever repose in The heart of their country, the soldier's true grave.

Be patient, yet rest not, nor fear the dark surges; For our fathers of old were parted the sess; Each wave of our progress the foeman submerges; Then our cause give to God and our flag to the breeze .- [Caroline A. Howard.

Pleasure, like quicksilver, is bright and shiny. If we try to grasp it, it still cludes us, and still glitters. We perhaps seize it at last, and find it rank poison.

HEARTLESS.

Grey-hooded night in the welkin Was lighting her star lamps of gold. And Maud by my side with her elfin Glances stood mute, quiet and cold. I playfully chid her with changing-Though once she was honest and true. And whisper'd 't was hearless exchanging A vow when her heart was untrue.

Then up from her bosom came laden With infantile covness and bliss, These words, and I thought the dear maiden Had stolen them out of a kiss-"'T is true, I am heartless, for Capid Spi'd me sleeping, and with love divine. Cut my heart up in pieces, oh, Stupid! And mosaic'd them all into thine.'

A philosopher never deems any man beneath his notice; for there is no mind that cannot furnish some scraps of intellectual entertainment.

WITHIN THE MASK. There is an evil and a good In every soul, unknown to thee-A darker or a brighter mood Than aught thine eye can ever see; Words, actions faintly mark the whole That lies within a human soul.

Perhaps thy sterner mind condemns Some brother-mind that, reasoning less, The tide of error slowly stems In pain, in love, in weariness: Thou-call'st him weak: he may be so. What made him weak thou canst not know. -[Emily Taylor.

it is one of the gravest mistakes in the world to be looking for great opportunities.

WAY-SIDE SKETCHING.-NO. 5.

BY A. H. DAVIS.

Achea W. Sprague-Rockingham, Vt.-Eist West-

It may be gratifying to the numerous friends of our dearly beloved and departed sister Achsa W. Sprague, to know that I am to-day at her retired mountain home in Plymouth, Vt., viewing the scenery upon which her earth-vision first opened in childish delight, and which gave her so much pleasure in after years, inspiring in her soul sublime views of God and Nature's revelations; leading her mind upward from the exterior, to the joyful realities of pure spirit existence. I am seated in the same room, and perchance at the same table where her last labor for the public was accomplished. Around me, on the walls, and on the table, are many mementoes, to remind her aged mother of the deep affection, nay, ardent love, and careful watchfulness of a faithful, devoted daughter.

And now I will tell the readers how and why I am here. I think I have already intimated that I was never personally acquainted with Sister Sprague; and up to the time of her death, felt an interest in her only as a public laborer in a cause which I love above all others. A few days after ber death was announced to me, I began to realize her presence. Why, or for what object, I could not conceive: but I could not speak her name, or even think of her, without feeling a thrilling current pass all over me. This sensation followed me for nearly three weeks, and then gradually calmed down to the ordinary condition under which I am impressed. Achsa then came to me, and spoke. She desired me to visit her mother, at Plymouth, which I promised to do-and I am here. But this is not all of my ex. perience. About two weeks after her death, when I sat down to write, I found myself impressed in verse. Line after line flowed into my mind with rapidity and ease, and I was able to pen it, but without being able to identify the source from whence it came. After this she came to me through three different mediums, at different points, without her name having been previously mentioned, and in every instance. I believe, desired me to go to Plymouth, promising to go with me and aid me. If I had time and you had space to spare, I could relate an interesting experience on my way here. Since I reached here, my time has been mostly occupied in writing and in verse. She comes to me and most beautifully I realize her presence.

Sunday, Aug. 8d, I lectured forenoon and afternoon at Bookingham, Vt., to an intelligent audience. The friends in Rockingham keep up an interest by lectures. Mrs. Works, a trance medium, who has just entered the field as a public speaker, has spoken here several Sabbaths. Mrs. Wiley who has long been in the field, Mr. Simmons, of Woodstock, and Mrs. Hutchinson, of Milford, N. H., have all favored them with lectures, on the Sabbath. Among the early laborers in the field, Mr. Austen E. Simmons. and Mrs. Haskell Wiley are all that are now left; and Mr. Simmons and Mrs. Wiley lecture only occasionally. And I fear, although I am sorry to say it. these most efficient lecturers have not found sufficient encouragement at home to remain there. sin this, I may be mistaken—I hope I am.

Vermont has given birth to some excellent mediams, but as soon as prepared for efficient labor, for some cause they have left the State, unless confined there by local duties. Labor is very much needed here, and through the instrumentality of Mrs. Works, we can hope for a bright era in Spiritualism in this section of the State.

Sunday, Aug. 10th, lectured again at East West. | cumber the earth; though the soil is alippery with

moreland, N. H., at 5 o'clock in the Union House, the best blood of the South, yet will they hold out;

There are several good mediums at Claremont. banks of Bull Run. Mrs. Stevens, as a trance test medium, stands very She is only fifteen years of age, and bids fair to be- victory; that so many gallant lives must be offered come a useful laborer in the field. At the close of up on the altar of our country, ere liberty be securaudience in Claremont. Among the most real- as we sowed the wind, so are we reaping the whirl. identity of her own spirit friends, she is ever ready the battle is fally known. to battle skepticism wherever she finds it.

Leaving Claremont, I passed on to Windsor, VL Here are a few warm-hearted Spiritualists, but they hold only few meetings. I called upon Bro. Tracy Bingham, where I spent the night; and he will accept my thanks for the essential aid he rendered me of men. on my lourney.

Sunday, August 24th, I lectured again, forenoon and afternoon, at Hartland Four Corners. Found but very little interest here, and some opposition.

At Woodstock I called upon Thomas Middleton. In Bro. Middleton I found a man who enjoys an ex- always does the same. tensive experience in his own soul.

Dr. Holt, father of Sister M. S. Townsend, in Bridge. others who have once been their friends. water. Vt. Here I found true and congenial friends. at the former residence of Sister Sprague,) at the people.

residence of Benjamin S. Works, in Cavendish. Sister Calista P. Works is an excellent medium, and bids fair to become an efficient laborer. She find fault in and blame. commenced her public labors in February last, where Spiritualism had not been previously introtures in this section have awakened an increased in. by condemning a want of virtue in another. terest, and it is to be hoped that the friends will sustain her by their sympathy and aid, and not permit her. they are, the world never knows it: they are not for lack of these, either to withdraw entirely from conscious of it themselves. Virtue cannot take an the field, or follow the example of others, and leave insult. the State, where labor is so much needed, for other sections which afford greater inducements. Her always are the women who proclaim their indignawhole soul is engaged in the work, and nothing but tion at frequent insults. physical inability or lack of sympathy and aid will nduce her to relinquish her labors.

Cavendish, Vt., August 29th, 1862.

The Terrible Contest in Virginia. Dear Banner-As I sit here on this Sabbath afternoon, listening to the dull, monotonous roll of the carriage wheels, and the hum of a thousand hurryketry from the near battle, which, for the past three days, has been raging from Manassas to Gainsville, and from Bristoe to Bull Run mountain. I see the long line of ambulances, freighted with the mangled brave, and I feel a strong thrill come over me. I wonder if it was chance which, after a year of batsas, and along the fatal Bull Run, once more hurl- in thine own eye." ed them upon each other, and again relit the fires of the destinies of the Republic; or, was it by the design of some superior power that these things were brought about, that, on the very field where was gained that prestige of success which has buoved up for so long a time a cause apparently hopeless, the proud treason should be humbled, and the arch traitor caushed beyond the power of recovery ?--we know not. Verily, "God's ways are not as the

Five days ago-ah, what destinies have been decided in those day !-how many of our brave countrymen's best blood has been contributed to write the history of those five days ! Five days ago, and with flendish yells the cavalry of Lee surrounded and out in pieces, or scattered our feeble guard at Manassas, and drove in our pickets from Fairfax Court House. Like an avalanche came the maddened and desperate hosts of the South through the mountains on our right flank. Their camp-fires lit up the darkness at White Plains, and the tread of their horsemen echoed along Thoroughfare Gan. What had been the fate of the gallant Pope and his brave "Army of Virginia" I know hot, had not McClellan with his "Army of the Potomac" been at hand. Closing in with them on the banks of Bull Run, the gallant Hooker and immortal Heintzelman attacked their front, and drove them away oward Gainsville, where Pope's veteraus assailed them. Closed in on the south and east, they make desperate attempts to escape through Thoroughfare Gap, but that terrible Sigel fell upon them with his gallant bands, and drove them back toward the east. All day long the thunder tones of the artillery echoed amongst the hills and mountains, pouring destruction into the massed ranks of the rebels. October. Night closed in, and the beaten foe lay upon their arms. Alas I 't is for so many the last night of with them. Says Section XII of the "Statement of earth! The dead and the living—the sleepers who will awake at reveille, and those whose slumber can its happiness. in the word. Spiritualism, we seek the trump," lie in confused groups along the plain.

Morning comes up the east, and the deadly fight begins. Heintzelman and Kearney, and Hooker, and dozens more of the chieftains who fought amid the swamps, and along the ridges of the peninsular are tice will be given: there to join in the dance of death. Away to the west is the immortal Sigel with his brave brigade. McDowell is there, too, but, alas for his fame!-the rebels have forced him from his position, subjected him to a terrible cross fire, and nearly annihilated his division. Pope is in the south, and where "Little Mao" is we do not know-but he is there.

We have the greater part of the enemy's cannon We have lost eight thousand men. How many the rebels have lost we know not. Night closes in.

Jackson and Longstreet, and Stuart and Lee, (who has come up to-day,) are there. They will never bringing their truest and best of bringing their truest are specifically as a second of the present the present traveling this way about that time are invited to stop over. Friends of Progress, from far and near are invited to some up to this, our jubilee. surrender. Though thousands of their followers of refreshing from on high.

Per Order, cumber the earth; though the soil is slippery with

and a series of the series of the

and here I must not forget to mention Bro. Wm. for upon this now depends the fate of their iniqui. Clark and family, who are warm-souled Spiritual- tous treason. And so another night of gloom closes ists. I have found but few places in my travels over the horrors of this terrible battle-field. The where I have felt so much at home, or the congenial enemy is beaten, but not subdued. We cannot see influences of departed friends, as at their residence. how he can escape, unless under cover of darkness Sunday, August 17th, lectured at Claremont, N. H. he abandon the field and steal away, without artil-There have been no spiritual lectures in this place lery or baggage, and gain the valley by mountain for a long time. I was in doubt, at first, about giv- paths. The strength of the South has been tried ing out any appointments, but finally concluded to against us. The best generals of the age have led give notice for a lecture in the afternoon; and at the to battle organized treason, and the day of destiny close of the lecture, it being the desire of the audi- for their cause seems to be past-lost in desperate ence. I gave notice for another lecture in the evening. battle on the plains beyond Manassas, and by the

The battle is not yet over, for occasionally we can fair. Miss Sarah A. Nutt, another trance medium, hear the distant thunder of artillery, and we are has been employed in the adjoining towns, and in not fearful of the result. But it is sad to think different sections of Vermont, as a public lecturer, that so many brave souls must go up as the price of the lecture she was entranced and came on to the ed. Ah! the thought steals over me as I write. platform, and for the first time addressed a public that may hap we are paying the penalty of sin, that ous Spiritualists in Claremont, is Mrs. Wakefield. wind. What a fearful sin must ours have been to Her whole soul is engaged in the work, and having merit and receive such a fearful penalty. But I the most incontestable proofs of the presence and must close; I will write again when the result of WILTED WYLLEYS. Alexandria, Va., Aug. 31. 1852.

Morals.

Be ye sure that no seer who prophesies is reliable that feels blame or opposition to any man or parties

All true spiritual perceptions are totally void of the dark shadows of others' offences that float before the vision.

A true gentleman, if he says anything about others, always speaks well of them; a true lady

Would you know what your friends are liable to Spent the night, August 25th, at the residence of say about you? Listen well to what they say about It is a positive evidence of a want of civilization

And now I close this article (which I commenced to be forever proclaiming the shortcomings of other The men or the women who find fault in and

blame other people, are no better than those they It is the surest evidence that a woman is trying in Lowell, Vt., in the northern part of the State, to cover up with airs of pretence the same fault she

scolds about in another, when she says her virtue duced; and letters from there show that she succeeded has been assailed. For a truly virtuous woman in awaking a lively interest in that section. Her lee | never thinks it necessary to tell how virtuous she is Truly virtuous women are never "insulted "-if

Women who possess the elements of loose virtue

He who is vehement in denouncing treachery in another is capable of treachery himself in some way yet undeveloped.

... Every judge who passes judgment of condemnation on other men is virtually the same as the men judged, or else Paul's words are not true, that say: Therefore thou art inexcusable, O man, who judgest: for wherein thou judgest another thou coning feet, I almost fancy I can hear the long roll of demnest thyself; for thou that judgest doest the the artillery, and the murderous rattle of the mus- same things." Who would be a judge to judge and condemn men, that believes in Christ? For Christ says : "Judge not, that ye be not judged: for with what judgment ye judge ye shall be judged; and with what measure ye mete it shall be measured to you again."

Who can behold others' faults and proclaim them, tles, from the wilds of Missouri to the swampy lands that loves and obeys the precepts of Christ; for he of Chickahominy, brought together the armies of the says: "Why beholdest thou the mote that is in thy two contending peoples, on the very plains of Manas- brother's eye, and considerest not the beam that is

Who is consistent ccurage, amid whose bloodiest hours must be decided forgiving precepts of Christ? He who follows them. Who follows them? Nobody.

If the world could follow the precepts of Christ no fault would be found, no blame would be fostered, and there would not be any more war and fighting between man and man. ',

How far behind the beautiful precepts of Christ is he whole world, in this age of boasted progression.

To the People of Massachusetts.

The Massachusetts Soldiers' Relief Association of Washington earnestly renew their appeal for immediate aid. In the recent deadly conflicts the men of Massachusetts have fallen by hundreds. Our wounded are fast filling the hospitals and private residences of this city and vicinity. Their sufferings appeal for your sympathy; their wants demand instant relief. Men. women, and children of Massachusetts, give your aid. For the Association, GEO. WM. MCLELLAN.

J. E. FORBUSH, Secretary. President. GARDINER THETH Transper

Washington, Sept. 1, 1862. The articles especially needed are Clothing of all kinds, Bandages, Lint, Wine, Brandy, Good Tea and Coffee, Sugar, Gelatine, and Crackers, Stockings and Leather Slippers are in great demand. Send money by mail, to GEO. W. MoLELLAN, Second Assistant Postmaster General. Washington. Goods of all kinds to GARDINEB TUFTS, State Agent, corner Pennsylvania avenue and Seventh street, Washington.

First Quarterly Meeting of the "Association of Spiritualist Teachers."

The "Association of Spiritualist Teachers" will hold their first Quarterly Meeting at Marsh's Hall, 14 Bromfield street, Boston, Mass., commencing on Tues-day, September 30, 1862, (change of time from the original appointment,) at 10 o'clock, A. M .. contin ing through Wednesday and Thursday, 1st and 2d of

The members of this Association cordially invite all reform lecturers or teachers to meet and cooperate never be broken, save by the call of the "last association of every earnest thinker and capable workunitize is one of the leading objects of the meetings. It is proposed, in connection with the above appointed meetings of the Association, to hold public meetings at Lyceum Hall, on Wednesday and Thursday evenings, let and 2d, of which more specific no F. L. WADSWORTH,

P. S. Lecturers visiting Boston to attend the meetings of the Association, will find pleasant rooms and poard at Hattie S. Denham's, 75 Beach street. F. J., W.

Reform Convention.

The Spiritualists and Reformers of Coldwater. Branch Co., Mich., will hold a Convention, or Three Days' Meeting, in Hope Chapel, beginning the 10th day of Uctober next.

Many of our first speakers are expected to be pres-

LIST OF LECTURERS.

Parties noticed under this head are requested to call as ention to the Bannen. Lecidrers will be careful to give na notice of any change of their arrangements, in order that our list may be kept as correct as possible.

Dr. James Coorne will speak at Cadiz, Ind., Monday and Dr. James Cooffee will speak at Casit, Ind., Montay and Theaday, 5 and 9; at Mechanicaburg, Wednesday and Thurs-day, 10 and 11; at Anderson, 15; Chesterdeld, Saturday and Sunday, 15 and 14; Morristown, 15 and 16; at Fort Recovery, Mercer county, Ohlo, on Saturday and Sunday, Sept. 27 and 28. He will take subscriptions for the Banker, and have

books for sale.

I. K. Coosley, trance speaker, will lecture the Bundays during September in Milwaukee, Wis; Elshari, Ind. Oct. Toledo, Ohio, four first Sundays in Nov.; Clyde, Ohio, last Suuday in Nov.; Clyde, Ohio, last Suuday in Nov.; Clyde, Ohio, last Suuday in Nov.; Clyde, Ohio, last Will give Recitations. Both are clairvoyants. Will speak week evenings in vicinity of Sunday appointments. Address accordingly.

accordingly.

REV. E. CASE may be addressed at Osseo, Hillsdale Co., Mich., for lectures on Epiritual and Religious topics. Astronomy, Geology, Music, Poetry, Wit and Humor, and the usual aubjects and topics of popular lectures. He will also attend Marriage and Funeral Services. He may be also addressed, care of Mrs. Vames Lawrence, Oleveland, Ohlo.

MISS ENNA HARDINGS Will lecture in Buffalo and vieinity during Bept —address, caré of Capt. J. N. Gardner, Buffalo, N. Y. In Bostow and Marblehead during October; in Philadelphia during November. Address, care of Bela Marsh, 14 Bromfield street, Boston, Mass. Letters will be

N. Frank Whith will speak in New Bedford, September 14; in Taunton, Sept. 21 and 28; Stafford, Conn., Oct. 5 and 12; Somers, Ct., Oct. 19 and 23; Springfeld, Mass., the five Spundays of Nov.; in. Marblehead, Dec. 7 and 14; /Putnam, Conn., through Yeb.; Philadelphia in March.

Warshe Chans peaks in Rochester, Sept. 14; in Lebanon, N. H., Sept. 23; in Newport, N. H., Oct. 2; in Lowell, Mass, four Sundays in October; in Quincy, first four Sundays in Nov.; in Taunton, four Sundays in Dec. He will receive subscriptions for the Banner of Light.

Mis. and Mas. H. M., Mizza will answer calls to locture on the Principles of Ganeral Reform anywhere in Pennsyl.

on the Principles of Goneral Reform, anywhere in Tennuyivania or New York. Also, attend funerals, if desired, as well as make clairvoyant examinations of and prescriptions for the sick. Address, Rimira, N. Y., care of Wm. B. Hatch, or Conneaut, Ohio, care of Asa Hickox.

Conneaut, Ohio, care of Asa Hickox.

Miss Luszia Dotan will lecture in Chicopee, September 14; in Lowell, Sept. 21 and 28; in Epringueld through Oct.; in Marbiebead, Nov. 9, 2 and 16; in Esston, Nov. 23 and 30; in Philadelphia through Dec. Address, care of Banner of

H.B. Storge, inspirational speaker, will lecture in Boston September 14; Marblehead, Sept. 21 and 28; in Flymouth Oct. 5 and 12. His service may be secured for other Sun-days in this vicinity, by addressing him at 75 Boach, street, Boston.

F. L. WADSWORTH Will lecture in Quincy, four Sundays n Sept.; in Chicopee, during October; in Boston, Nov. 2 and ; in Taunton, Nov. 16, 23 and 80. Address accordingly. He

CHARLES A. HATDER will speak in Philips, Sept. 14; in Kenduskeng, Oct. 5; Bradford, Oct. 12; Excier, Oct. 19; in Dover, Me., the last Sunday in Oct., and first Sunday in Nov.; in Troy, the second Sunday in Nov. in South Newburgh the third Sunday in Nov. Address as above or Livermore Falls,

MRS. SABAH HELRY MATHEWS, of Lowell Mass., Will racelys calls to lecture in towns in the Western part of New Hampshire, or Southern and Central Vermont. Address Ract Westmoreland, N. H.

For lectures by MRS. CORA L. V. HATCH, along the line of Bouthern Michigan, Lake shore, New York Central and Beston and Worcester Rullroads, address E. T. Scott, at Lake Mills, Wisconsin, during the month of August.

S. PHELPS LELAND. Friends desiring lectures on Geology or General Beform, in the West, should write soon, as en-gagements are being made for the winter. Address, Cleve-GEO. A. PEIRCE, of Dover, Me., Trance Medium, will speak

to the friends of Spirituallem, in towns in the vicinity of his home, occasionally, if the friends of the cause request, for two or three months, or till further notice. J. S. LOVELAND, will speak in Marblehead, September 14; in Boston, Dec. 7 and 14. Address, for the present, care of Bela Marsh, 14 Bromfield street, Boston.

W. K. RIPLEX will speak in Troy. Me., Sept. 14; in Green-bush, Sopt. 21; in Guilford, Sept. 28; in Dover, Oct. 5; in Stockton, Oct. 12. Address, Eox 505, Bangor Me.

MES. M. B. KERNEY will speak in Bridgeport, Conn. Sept 21 and 28; in Putnem, the three first Sundays of Oct Mas. A. P. Thompson will locture in Lebanon, N H., Sept. 14., in Groton, N. H., Sept. 21. Address accordingly.

MRs. AUGUSTA A. CURRIER will speak in Bangor, Me. Sept. 14 and 21. Address box 815, Lowell, Mass. Mas. M.S. Township will speak in Lowell, September 14; Boston. Sept. 21 and 23; Taunton, Oct. 5 and 12; West Randolph, Oct. 19 and 26.

Miss Emma Housrom will speak in Button, N. H., September 14; in New Bedford, Mass., Sept. 21 and 28. Address, East Stoughton, Mass.

SAMUEL D. PACE, trance speaking and healing medium-answers calls to lecture in the Middle and Western States. He will pay special attention to the healing of diseases, wherever he may be called. Address, Port Huron, Mich. LEO MILLER will speak in Pultneyville, N. Y., every other Sunday during the present Summer. Persons in Central and Western New York, desiring his services, will address him

Miss Nellie J. Temple will speak in Lee, Mass., the first and second Sundays in Sopt.; in Ashfield the last and first Sundays of Sept. and Oct. Will answer calls to lecture in th

vicinity on week days. MRS. M. M. WOOD (formorly Mrs. Macumber,) will lecture In Lowell, in November. Address, West Killingly, Conn. MRS. B. E. WARNER will answer calls to lecture abroad two time in Berlin and Omro. Post office address, box 14, Berlin,

Mas. C. M. Srows will spend the Summer and Autumn in

Iowa and Minnesota. Address, till further notice, Independence, Iowa, care of "Rising Tide." Miss L. E. A. DEFORCE can be addressed care of Mrs. Eli-

ta A. Tolla, Vincennes, Indiana, till Oct. next WM. P. WRITMAN, trance speaker, and healing medium M. A. Hunter. M. D., will receive calls to lecture. Ad-

Mrs. FARRIE BURBANK FELTON may be addressed at Woreester, Mass., care of James Dudley. R. WHIPPLE'S address for the Summer and Fall, is Vandalis.

AUSTEN E. SINNONS, Woodstock, Vt. He will receive subacriptions for the Banner of Light. DE. H. P. GARDHER, Payllon, 55 Tremont, street, Boston-DE. B. L. LYON, care of Banner of Light, Boston, Mass-MRS. FRANCES T. YOUNG, trance speaker, 56 Myrtle street. MISS ASHA BYDER, Boston, Mass., care Banner of Light. MISS LIEZIE M. A. CARLEY, care Dr. A. B. Child, Boston, L. JUDD PARDER, BOSTON, care of Bela Marsh.

MEL SUDD PARDER, BOSLOD, CATE OF DEEL MAISH,

MES. MARY A. RICKER, Cholses, Mass.

J. H. GURRIER, Cambridgeport, Mass.

MES. BARAH A. BYRRES, 53 Winter at., E. Cambridge, Mass

WELLERY COPELAND, ROYDUTY, Mass.

CHAS. T. IRISH TRUNTON, MASS., CATE Of Staples & Phillips.

MES. JEWSHE B. RUDD, TRUNTON, MASS.

Ray, STEPHEN PRILOWS, Pall River, Mass. NEV. STEPHEN PALLOWS, AN INITO, MASS.
A. G. RORINSON, PAIL BIVOT, MASS.
N. B. GRENLEAD, Lowell, Mass.
MES. ABEY H. LOWE, ESSOX, MASS.
MES. J. PUFFER, HANSON, Plymouth Co., MASS.
MES. BRETHA B. OHASE, West Harwich, Mass.
MES. M. E. B. BAWYER, Baldwinville, Mass.

MRS. J. B. DAWYER, BRIGWINDVIIC, MASS, MRS. J. B. FARRHWORTH, FIRCHDUIC, MASS.
FREDERICK HOBERS, ON MARCHEN, DESPERANCE, MASS.
MISS. L. A. BRICHER, INSPIRATIONAL SPEAKOT, Worcester, Mrs.
MRS. L. B. NICKERSON, WOTOOSTOT, Mass.
CHARLES P. RICKER, WOTOOSTOT, Mass. Miss Lizzie Kelloog, Wesifold, Mass. F. G. Grenner, Duxbury, Mass. J. Logas, Groenwood, Mass. Mas. B. O. Clark, Lawronce, Mass.

F. T. Lame, Lawrence, Mass.
Mas. L. J. Amsong, Barre, Mass.
A. H. Davis, Natick, Mass.
Mas. E. A. Bliss, (late Mrs. Ostrander,) Springfield, Mass. DANIEL W. SHELL, No. 6 Prince st., Providence, B. A. ARMIB L. CHAMBERLAIF, Musical medium, Richmond, Me Alonzo R. Hall, East New Sharon; Me, Rev. M. Taylos, Stockton, Me.

Ray, M. Taylob, Blockion, Me.

Mas. Cliston Hutchinson, Milford, N. H.

Mas. J. B. Brith, Manohester, N. H.

Frank Chabe, South Sutton, N. H. GEO. B. NELSON, Concord, N. H. BERJ. P. RICHARDSON, the Blind Pilgrim, Sandusky, Vt.

CALISTA P. WORKS, Proctorsville, Va. BERA WILLS, Chelses, Vt. ERRA WILLS, ORGISCA, VS.

Mas. J J CLARK, CATO WM. E. Andruss, West Killingly, Ci.
Mas. Anka M. MIDDLERROOK, Box 423, Bridgeport, Conn.
Mas. Halke E. Monell. Hartford, Conn.
Mas. Rlies D. Brooks, Bristol, Conn.

12. J A. Halke M. Wanner, Conn.

MRS. J. A. BANKS, Newtown, Conn.

MRS. J. A. BANKS, NOWYOM, COM.

MRS. AMANDA M. BPENDE. Address, New York City,
MRS. M. L. VAN HAUGHON, 806 1-2 Moti St., N. Y. City,
MRS. M. L. VAN HAUGHON, 806 1-2 Moti St., N. Y. City,
MRS. BUSAN M. JOHNSON, NO. 238 Green street, N. Y.
MRS. J. E. PRICE, Watertown, Jefforson County, N. Y.
ALEN'S G. DORNELLY, Bonnettaburg, Schuyler Co., N. Y.
WR. BAILEY POTTER, M. D., Medina, N. Y., care O. S. Hoag
H. CLAY BURCH, BMILLY Mills, Chautauque Co., N. Y.
MRS. S. L. CHAPPELL, Hastings, Cowego Co., N. X.
MRS. E. A. KINGSRUEY, Casenovia, N. Y.
MRS. LOYINA HEATH, LOCKPOTT, N. Y.
MRS. LOYINA HEATH, LOCKPOTT, N. Y.
JOHN H. JENES, JORNSVILE, N. Y.
JOHN H. JENES, JORNSVILE, N. Y.
JOHN H. JENES, JORNSVILE, N. Y.
JARED D. GAGE, Oncida, N. X.
MRS. M.J. WILLOUSON, Hammoakur, N. G. Care & C. Millei
MRS. M.J. WILLOUSON, Hammoakur, N. G. Care & C. Millei

Mas. M.J. Withouson, Hammonton, N. J. care A. C. Silles Miss FLAVILLA E. WASHRURF, Windham, Brading Co., Pa.
Mas Clara E. F. Daviels Westfield, Medina Co., Pa.
Charles Joneson, Rural, Clermont Co., Halla Co., Chilo.
Da. James Cooper, Bellefontains, Chilosephia
A. B. Ferror, Clyde, Sandusky, Co., Chilos.
Miss Mary A. Tromas Cludinnail, Chilo.
Mas Anna M. Tromas Cludinnail, Chilo.
Mas Anna M. Tromas Cludinnail, Chilo.

Chark tolle highly chelothout. M RARE SEM Cherk tolle highly chelothout. M RARE SEM Cherk tolle highly of the

Man H. F. M. Brows, Wankegan, III.

Man M. F. Parrinson, Springdeld, Yul's delibertino and

Mile Banta Scophatt, Montord, III.

1 to ve of heren SMAIN BRALE SCOUDAGE, ROCKFORD, ILL.

REV. HERMAN SHOW, BOCKFORD, ILL.

REV. HERMAN SHOW, BOCKFORD, ILL.

REV. HERMAN SHOW, BOCKFORD, ILL.

MER. C. C. PULLIVEN, Oppole, ILL.

MER. J. BECTHERON, France Speaker, Pow Faw, Mich.

MER. J. JARIESON, Trádico Speaker, Pow Faw, Mich.

MER. D. CHADWIDE, IAndan, Gorsebee Co., Mich.

MER. M. J. KUTH, Campon, Kent Connty, Mich. and Italian Mark and Nallin Shirks, Three Bivers, Mich.

B. W. CARWELL, Orangov Hills Horn Co., Mich.

BRW. TIG. Firm, Gauget Allegan Co., Mich.

HERMY J. G. Firm, Gauget Allegan Co., Mich.

JORN MCQUERN, Hilbdale, Mich.

1011 John McQuans, Halladale, Mich. A. B. Whitine, Albion, Mich.

THE BANNER OF LIGHT. The eldest and largest Spiritualistic Journal in the World, Some news

IS PUBLISHED WEEKLY AT BOSTON, MASS, BY ISAAO B. RICE, CHARLES H. CROWELL, WILLIAM WHITE, LUTHER COLBY,

LUTHER COLDY, EDITOR.

THIS JOURNAL PUBLISHES Original Movelettes from the best pens in the country. Original Essays upon Philosophical, Religious and Scientific subjects.

Reports of Spiritual Lectures from Trance and Normal Spirit Messages, given through Mrs. J. H. Conast, from

educated and uneducated Spirits, proving their identity to relatives and friends. Choice and Original Poetry, Miscellany, Wit, &c.
All of which features render the Barrer a popular Family

naper, and at the same time the harbinger of a glorious Scientific Religion. CONTRIBUTORS.

PROPESSON S. B. BRITTAN, of New York City. HORAGE DRESSER, LL.D., of New York.
HOR. WARREN CRASE, of Battle Creek, Mich.
HUBSON TUTTLE, Esq., of Berjin Heights, Ohio.
GRORGE STRARMS, Esq., of West Acton, Mass.
A. B. CHILD, M. D., of Boston.
REV. FRED. L. H. WILLIS, of Coldwater, Mich.
PROV. PAYTON BERNOR, M. D., of New York City.
UNIAN CLARE, of Auburn, N. Y.
W. W. H. MCCURDY, of Chio.
MISS EMMA HARDINGS, of Bloston.
MISS CORA WILBURY, of Philadelphia, Pa.
MRS. A. M. SPRHOR, of New York City.
MISS BELLE BUER, NOTISIOWN, Pa. HORAGE DRESSER, LL.D., of New York.

MISS BELLE BUSH, Norristown, Pa. Mrs. Ruma Tuttle, of Berlin Heights, Ohio, And many other writers of note,

Terms of Subscription: One copy one year, Two copies, one year, arx months.

Four or more copies, one year, in one package, percopy, 1 50 Your or more copies, six months, in one package, " 75 EXPLANATION.—Four or more copies, sent to one rost-office address, constitute a club, for which each subscriber will be charged \$1.50 per year. When a less number than four copies are sent, we shall charge \$3.00 per year for each CODY.

copy.

Moneys sent at our risk; but where drafts on Boston can be procured, we prefer to have them sent, to avoid loss. No Western Bank Notes, excepting those of the State Bank of Ohio, State Bank of lows, and State Bank of Indians, are current here, hence our Western subscribers and others who have occasion to remit us funds, are requested to send bills on the above named Banks in case Eastern money cannot be conveniently procured. Canadian bank notes are current here. Postage stamps—ones and threes only—of she new issue, will be received for subscriptions; subscribers will please send none of the other denominations, for they are of no use to us. Bubscriptions discontinued at the expiration of the time paid for.

Subscribers in Canada, or other foreign countries, will add to the terms of subscription 62 cents per year, for pre-pay ment of American postoge.

Bubscribers wishing the direction of their paper changed

from one town to another, must always give the name of the Town, County and State to which it has been sent. ADVERTISEMENTS inserted on the most favorable terms.

All Communications designed for publication, or in my way connected with the editorial department, should be addressed to the EDITOR. Letters to the Editor not intended or publication should be marked "private" on the envelop. All Business Letters must be addressed

"BANNER OF LIGHT, BOSTON, MASS," William White & Co.

. WHOLESALE AGENTS FOR THE BANNER : John J. Dyna & Co., 85 School street, Boston. A. Williams & Co., 100 Washington st.,
***PRIMERIEM & Co., 9 Coprist,
BINGLAIR TOURNY, 121 Nassay street, New York City
John R. Walsh, Madison street, Chicago, Ill.

"A VOICE FROM THE PARSONAGE,

OE,
LIFE IN THE MINISTRY."

THIS volume, published under the patronage of Dr. Edition, axhibiting the trials and experiences of one who felt called upon to take up his cross and follow Christ. It is a good companion to the "Minister's Woolng," by Mrs. Blowe, Ordination; Marriage and Commencement of Housekeep-

Ordination; Marriage and Commencement of Housekeeping; Harrhonious State of the Parish and Peculiar Interest in the Pastor; Crooked Stick; The Pastor a Mau of Prayer; The Pastor a sound Theologian and Diligent Student; The Pastor a Promoter of Benovolent Efforts; The Pastor's acknowledged care of the Young—interest in the Aged and Ignoble; The Pastor a Revival Preacher; Visit of a Connecticut Pastor; A Destitute Parish; Miss Bemis; An a Connecticut Pastor; A Destitute Parish; Miss Bemis; An Old Parish Debt; Bquiro Davidson a Dolegate to a Council; An Incident at an Association; An Evening in Boston; A Brother's Trouble; Another Phase of Pastoral Life; An Unreasonable Pastoral Tax; The Pastor's Wife; Visit of Mr. and Mrs. Bancroft; The Request; A Model Parish; The Letter; The Difference; The Pastor called to a Professorship; A Disappointment; Call to another Council; The Other Blore; Repairing the Church; The Deacon's Son; A Donation Pariy; The Pastor's Visit to his Native Town; The Pastor's Horse; The Load of Wood; The Pastor's Interview with the Deacon; Request for a Diamission; Parish Meeting and Council; The Ex-Pastor.

Request for a Dismission; Parish Moeting and Council; The Ex-Pastor.

Price, cloth, 50 cents; full gilt, 75c. Postage free.

Address, Banner of Light, Boston Mass.

Feb. 22.

I OVE AND MOOK LOVE; OR, HOW TO MARRY TO CONJUGAL BATISPACTION.

This is the name of what the Boston Investigator calls " a very handsomeditate work," and of which the Boston Cultivator rays, " a more unique, racy and practical estay has not often been written." Its leading topics are:

1. Vulgar Conceits of Love.
2. What the Poets say of Love.
3. Conflicting Notions of Love.
4. Characteristics of Mock 8. When and Whom to Marry.
4. Characteristics of Mock 8. When and Whom to Marry.
5. Rationale of True Love.

IO. Wedding Without Wooling.

Rent by mail for nine letter stamps. Address either

The Publisher.

BELA MARBH,

GEORGE STEARING.

West Acton, Mass.

May 5.

A NEW BOOK. A N extraordinary book has made it appearance, publicled at Indianapolis, Ind. The following is the title:

AN EXE-OPENER; OR, CATHOLICISM UNMASKED. Ontaining—"Doubte of infidels," embodying thirty important Questions to the Giarry; also, forty Gloss Questions to the Doubte of Bright and Country in the Country of the C

Ing work, ontitled, Lie Bayer, and much other matter, both amusing and instructive.

This book will cause a greater divisioners than anythir of the kind diver printed in the kinds in the kind layer printed. In the kinds in the consultation of the kind diver printed in the kinds in the converge of unprecedentedly elections are absoluting; that the Olergy, in consultation, proposed buying the copyright and direct edition for she purposed is appreciable; this extraordinary production. The work was intally abbuilted to the Rev. Mr. duction. The work was intally abbuilted to the Rev. Mr. duction. The work was intally abbuilted to the Bev. Mr. duction. The work was intally abbuilted to the Bev. Mr. duction. The work was intally abbuilted to the Bev. Mr. duction of the spinion, where the control is the book aubmitted for his examination, there are not in the opinion, nothing would be gained by its appreciation. Baid he, let truth and

demolition of all creeds, nevertheless, in his opinion, nothing would be gained by its appropriation.) Baid he, let truth and error grapple.

The "Rye-Opener" about be in the hands of all who desire to think of themselves.

Frice, '40 cents, postpaid. For sale, at the Bayssan of Laury Office, 'No. 158 Washington st., Roston. if Sept. 14.

The public of the stot. After studying abdictive for mearly twenty years, and dispensing and prescribing its for ten years, the cuberriber may say without against, that his Medicines, of, which hackaryeary without against the Botanic and Eclectic graters of presion of the relief on as the very beat to, the progress of the relief on as the very beat to, the progress of the relief on the progress of the progress of the progress of the relief of the progress of

Tail 3 are supplied to the same supplied to the sam