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Literary Department. Written for the Banner of Light. : A STORY OF GOLD. BY J. BOLLIN M. SQUIRE.

[CONCLUSION.]

" There's money here," said the old man, sadir, looking down dh the purse and the pocket book with a long, deep groan.

. I see it-sy, its before my eyes, just there' beside the empty bottle, but it 's not mine-I 've nothing to say to it. I would not touch a farthing of it were it lying there in heaps, unless I had earned it, -- I never yet took what was adother's. 'I'll never do that. no matter how bitter the poverty is on me. I 've helped a wronged and honest fellow to get revenge-no) to get justice on the man that wronged him. I've done that once, maybe twice, and if he gave me something like payment for my trouble, that was all right-all right;" but he passed his rough hand over his brow as he saidjible, and a momentary expression of darkness, of unhappinous, as if he, too, had a coundispoot, was visible, and then immediately vanished.

"There's money which you may earn this very night; but the child still sits there," whispered the old man. Then a sudden' thought seemed to strike him. He rose and approached the girl. She never moved, never looked up; he tunched her, saying, "Grace, Grace I"

The oblid glanced upward hastily, and saw what was to her even a greater rarity than food and clothes, she saw kindness in the old man's face,

" I want you to go to my house, my poor little girl, and toll my daughter that I sent you to keep her company till I go back; and maybe when I go there, shortiy, I'll give you comething nice, something good; there, now, it is not raining much, and you'll soon be there."

At this he stroked down her wet hair. At the very moment he was plotting against the life of ope of his fellow beings, he feit a deep sympathy for another. Mysterious human nature, thou art all contradictions !

Bomsthing nice-something good 1" reiterated the unhappy child in her soul, though she did not speak one word; but she raised her eyes in wonder and in audden joy, as she listened to the heavenly language t pity, of kindness, which almost for the first time since her mother's death. (who had been driven into the grave by the unkindness of her husband.) fell on the poor child's cars. Bhadwas so surprised, that it was not until the old man had twice bld her go and stay with his daughter, that she rose, and with gladness and slacrity passed again from her father's wretched cabin out into the dull, constant rain.

Philip Linton was in the country; he had been in his

was satisfied. There was a larger sum that he imagined. An expression of most repulsive joy lit up bla features. He held a tight grasp of the purse and pocket book; he seemed most loath to return them again to the old man.

"Haybe you'll let me keep them before hand, it will make me a surer shot, though there 's not much danger when it's one of the black English that 's before me; when it's one that 's disgraced us, and murdered. as you truly say, my own cousin, for so she was in a way; but you 'll let me keep this now ?-you need, n't fear any mistake-nobody ever doubted the honesty of Bryan Cassidy.". "

The old man looked keenly on Bryan's 'face with something of his former watchful attention to bush ness matters; then he glanced at the pocket book.

. Keep it, keep it, and be sure, aim well-aim for his orusi heart that killed my child.

The old man rote as ne said this; he pressed his hand on his wrinkled brow, and said his head felt giddy and sching, but he supposed it was the smoke of the cabin. Giving a second short injunction to Bryan, to make sure of his victim, he left the house and turned his feeble steps toward his own home.

"Money | money |" said Bryan, buttoning his pocket more securely over his newly acquired treasure. ay, money-'t is come at last ! I saw the glittering of it all day, as I lay watching the sparks a rising rom the fire, but I could a't guess how it was coming -well, it's here, anyhow, the blessed charm that it is 1"

The house was very dark; he was quite slone; he thought of the deed be was to do, and he felt strangely uncomfortable for a moment, and then he was as tonished at himself for having such a feeling; . Lat let him reason it away as he would, that emotion or re-pugnance to his appointed task still continued. He walk out of his cabin to try to dispel it. He went to the nearest place where ardent spirits were sold, and drank a considerable. Still the unpleasant sensations , of conscience continued. He had no thought of breaking the engagement he had entered into; he was firmly resolved to do the deed; but he wished for an easier mind. Then he recollected the consolations which his religion gives in cases of premeditated orime.

The young priest, Gregory Downing, ast slone with his books in a small room in the house in, which he lodged, which was at a short distance from the cabin of Bryan Caseldy. It was a very plainly-furnished room; the uncarpeted floor, and uncushioned chairs, and uncertained windows were all comfortless enough, though cleaniness and neatness were there, and a bright turf fire was blazing in the little grate, and the voice of orickets was heard about the hearth. He who went forth from that humble place to minister to the spiritual wants of the people amongst, whom he was stationed, could not be charged with the sin of lazarious living. He had a number of books on his Then all alone in the darkness of that miserable likie .table, together with writing materials; a few dwelling. Marcus Downing unfolded bis designs. Bir rough abelves, nalled to the whitewashed wall, contained the remainder of his library. There, night and then sighed heavily, as if the result of his meditations was very far from being connected with happiness. On other occasions his gaze would wander to glow with the light and beauty of some inward fancy. which might never gladden his fate in this world. With a sudden start he would return to his book, and as if he felt that in his reveries he had been wandering Into forbidden places. Life seemed to weigh heavily on that young priest. As his mind looked over all the pos-ible range of his earthly existence, he could see no brightness in it; yet as at intervals he raised his eyes to heaven, there came an expression of resignation and calmness on his hrow, which showed that he looked much beyond this world for hope and rest. Yet, in religion, or rather in the many systems of religion, lay the source of his sorrow, for he doubted his own faith, yet knew not of all the secis into which the Christian Church is divided which to adopt as his own. In vertain of the broad, great traths of religion he had a firm bellef and trust, bat in all minor matters his mind was straying ever in perpetual uncertainty, from which he sought refuge in charity to all-ih love to all, even to the meanest and most degraded persons with whom his duties brought him in contact. The entrance of Bryan Casaldy roused the young pricet from the gloomy thoughts futo which he was plunged. He welcomed Bryan with warmth, nomitimated by the ragged state of the attire in 'which he resented himself, and by the reckless and ovil look which his disorderly manner of life had stamped on his face, The man was his cousin, and as such he always received his visits with attention and kindness; but he was also a friend, or rather they had been in habits of friendship in the very early life of the young priest, before Bryan had become so degraded and sunken by his vide. Bryan took the chair by the side of the fire, which the young priest placed for blm. He was almost wholly silent for some moments. He sat gasing on that young priest's pale, gentle, hely face, on' which no shadowipf orime seemed ever to have rested; he gased and thought of the beauty of holinees; and then be thought how dark; how passion-stained and evil-scarred his own face must south, contrasted with that spiritual, angellollite counterance: He saw, as he looked on that face, his own depravity presented before him as in mittor. He was touched-be grouned deeply.

|ble; and if you are suffering from mental causes, it | feed to execute. The young priset's words had moved rarely made any public display of his opinions.

"We confess our sins to you, our priest, and you

That face became still paler at the question. It was deepest study, the most perplexed days, and most restless nights. His very soul sickened now at Bryan's irresolute. His head was in a state of confusion, words.

" Frightful deinsion | frightful 1 What millions of souls may it not have lost !" whispered the young melancholy gaze. Bryan was surprised and much 'puzzled, and knew

not how to account for the strange and excited looks of the priest.

"Yet it might be true-it might be-there is nothing impossible with God. He could give human beings | known so much of the blackness of poverty-be had such a power. But no-no-it is not so."

The young priest sighed deeply, and, passing his the open pages of his book, as if unconscious of the presence of bis visitor. 4 . .

"Why, what in the world has come over you this night ? . But it 's study that 's doing it-you 're killng yourself over your books, Cousin Gregory," said Bryan, gazing with gentleness; and aven softness and affection, on the priest, "I was asking you a question, there. . I have n't troubled many prests this long while, except yourself; but you 'il forgive me for itintend to take myself up a bit after a while. I was think a great sin, though I don't, for there 's different ways of looking at things; but when I come and confess it to you-you my own priest-you'll get me tice on a tyrant, chiefly actuated him. free pardon for it, after doing a little penance, perhaps?'

'do not trust in such a doctrine. 'd'not ? impiors your priest, who, on your performing a penance, can ing to the widow's cottage. forgive your can obtain your free forgiveness from ten !!!

it's one of the chief dostrines of our Church, is n't it? slowly through the trees by the side of the path, listen-We have noted on it, too; ay, it has been acted over ing intently for the sounds of footsteps. Long he and over !"

Bryan gazed with still greater surprise on the priest's human creature passed hear. laturbed face.

will relieve you to inform me of your sorrows. I ask his feelings, had given him sensations of horror of him-abroptly; he was touching on a doctrine of his Church most shrunk from the hand which the priest kindly in a manner which showed his doubla-doubts which presented him as he was leaving the room; he felt were not yet strong enough within him to make him keenly that he was too guilty to press the hand of one renounce that Church altogether, and, therefore, he so good; he turned away his eyes, perhaps for fear the evil purpose in him might be read there.

As he closed the door of the young priest's house, can forrive us? You can obtain pardon for our worst and walked hastily to his own miserable cabin, he felt deeds ?" said Bryan, very abraptic; and he fixed bis an unutterable yearning within him that he could but eyes with a startling exgerness on the young priest's change places with his Cousin Gregory-that he could but become like him, so free from guilt. But yet he

walked straight to the place where his pistols were de. one of the points which had cost him the longest and posited and selected the best, and charged it anew with great care. When he was quite ready, he stood Some of the young priest's words were ringing in his esti.

Then the money which he had gained seemed to priest, half audibly, looking npward with a long and spread itself out before him-aliver-bank-noiss-gold -could be give it up? could be carry it back to the old man, and so leave bimself as he had been but a few hours before utterly penulicas? No; he felt he could not relinquish that money-it was so long since so large a sum had been in his possession-be had

so recently looked into the very depths of starvation. and gazed down, as if into his grave, where lay his hand over his brow, looked round with an aspect of be- shriveled form, which had elowly died the death of wildered uncertainty, and then bent his head down on hunger, because he had no money to boy food, and could not work to obtain money because he had-no strength. But he had money now, and so beautiful as it seemed 1 Bliver and gold had never seemed so bright and giorious to him before. There was magic in its very touch. Whilet it remained on his person he felt he had not power to draw back from his evil purpose. Next the old man, Marcus Downlag, scened to rise before him, utiering the words, " Vengeance I vengeance on the destroyer of my child." Bryan opened his heart widely to his feelings. He willfoliy blinded saying, that when I commit a sin, that maybe you may bimself as to his motives, persuading bimself, as much as possible, that money was but a secondary inducement, that pity for the old man, and a desire for jus

So he hastily closed the broken door of his solitary cable, as bis daughter had not yet returned, and pro-14 No I no I" cried the young prist with energy; ceeded, at a rapid pace, to Bir Philip's park. He soon reached the solitary place where his violin was expectyou; do not for one moment believe that you may de- ed to pays, and took up his station amongst the thick liberately commit some great orime, and then come to trees which sorrounded the narrow road or path lead.

He was ellent and solitary. The night was very God. Priests have not this mighty power: it is a per- caim. Hardly-a breath of wind was to be heard verted dostrine--- It has been fearfully perverted of through the trees; the rain was over; there was a clear sky with a bright moon shining parely down on fit the "What I it's a doctrine we've learned, all of us; nidden wretchedness of this world. Bryan walked walked and listened, but no sound was to be heard, no

The moon shone clearly done upon him thro

was no better: He had entered his cabin in a state of dronkenness, too, but unconscious of his own degradation, he was strongly alive to hers. He had suspeated her of still worse crimes, but he had no evidence of them; of her intemperance there was no doubtthere she lay in her worst stages. He could not remember what passed all that night. He could never distinctly call it back. He believed he was mad, but here were evil words and blows passed between them. and the next day abe died, and people reported her husband had killed her. That was the occurrence which first stamped the traces of evil on his face; his brow was dark and anspioions ever afterwards.

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He walked rapidly backwards and forwards among the trees, for bis excited imagination conjured up her image-not as she was in her last wretebed hours, but happy, young, merry and bandsome as she used to be in the days of their courtship, when they both oved each other so foudly."

He had been there a long time, he belleved, and still Sir, Philip did not come. It was long past ten, he knew, and yet he beard no footsteps. Bomething must have delayed him; there was no other way by which coming from the castle pe could reach the widow's cottage. He determined to wait for a while longer,

Suddenly, he heard footsteps, rapid footsteps. He laced bimself ready, where the moon shoue clearant own on the path. His head was reeling; bis hand trembled, but be felt arged onward in his dreadful purpose by some irrevistible power within him. So contused was his mind that he did not distinguish that the footsteps were not those of a grown person. and that they came in an opposite direction from that which he was watching. He was in the act of raising his pistol, when a small, ragged boy emerged from the dark shade of the trees, coming as if from the widow's house, and ran hastily along the path. Bryon recognized him as an orphan nephew of the young widow, whom she had reared. He wondered where the child could be going at that hour of the night; he thought of calling to him and inquiring of him, but a acreas fear of discovery kept him silent.

He shuddered. for as the boy ran addenly up to where he stood, he had nearly fired. Had the boy not been so very small, he would certainly have fired; and his blood ran cold at the thought of murdering a poor fanocent child, though be coolly contemplated the death of a man hurdened with many unpretending ains. His horror at the thought of his chancing to till that oblid, caused him for a moment to contemplate the crime of murder -of the murder he was going to commit-in a new and appailing light. He wished rebemently that Sir Phillip had only injured him very deeply to some respect, that he might have a stronger reason for the sot he was about to perpetrate. He strove with engerness to consider himself as the near relation of Rebecca Downing, and, as such, the man who had the best right to avenge hor.

But in the moment of his greatest solf-reproach. when he had almost resolved to walt no longer, his hand inadvertantly touched the pucket-book-the

own casile for a few days; the old man had made it his after night, the young priost sat, and read, and business to learn the particulars of his outgoings, and thought. He had thought too long, and too deeply it had discovered that very night, that at a certain hour seemed, to judge from the very sailow, sickly hue of Bir Philip visited the cabin of a handsome widow, the his face. His whole appearance betokened much wife of one of his own servants. The widow's cabin study, or, at least, a want of rest and peace. He leaned was in a solitary spot, in a retired corner of the park; his head on his hand as he read, and occasionally the path leading to it was thickly surrounded with looked away from the page before him, sometimes trees-Bryan was notorious for being the surest abot pondering deeply, with eyes fivited on the ground, in the country,

The deadly scheme was told-the purse and the pockel-book containing between them a considerable. som, would reward the deed. Of all the frightful do- the fire, and he would watch the bright blaze for a pravity which the love of money has produced in our long time, until his melancholy face would begin to world, this must, to the eyes of spiritual beings, seem the most fearful-that for a sum of money there are human creatures to be found capable of deliberately taking away the life of a fellow man who has not in- his actual lot, and his breast would heave strongly, jured them-against whom they have no feelings of rage of vangeance, such as fill the mind with madness, and dry up all the natural smotions of pity and compunction-this is a pitch of evil bard to be believed, but that facts have proved it. It is recorded in the black annals of this world's orimes. Surely, surely as the guardian angels pass from one realm to another. amidst God's mighty creations, in no other globe which may be tenauted with life and mind, do they gaze on wlokedness as great as this ! |

"I'll do it." said Bryan Cassidy, in a deep voice; and his hollow eyes danced with rapinre as he gazed on the promised reward, glancing from the purse to the pocket book, and from the pocket book to the purse again, mentally calculating how much the probable amount might be. Then even he was ashamed that it should seem he was actuated solely by mercedary motives, though in his beart it was so."

" It's not just for the money I'd do it, elther; no. hav n't I a gradge at that Bir Philip? Did n't he, or the agent, it's all the same, take the bit of ground all from me long ago ? Ay, they did; and do you think I've forgotien that yet? Does n't all the country hate him, too? Does n't be only come to rain us some way? and so proud as he is." Ay, it was only yesten day, and he passed me by-he looked at, me more scornfolly than he ever did at the dirt at his feet. He looked at me and turned away his head, as if his eyes, nor his nose, nor anything about him, scented as he was, could bear the presence of a poor man in rags, even for the half minute he was passing, him by, Well, well, this time to morrow he'll not be looking to, mind me; he 'll rain no more of our daughtersyours' is n't the only one he's rained, Mr. Downlog; he has many a black curse on his head-it's a public good to put him down. Yes, it 's for the good of many poor creature. I'll do it; there 'll be blessings on the hand that 's put him from doing harm: and have n't I a right to do 117 Besides everything else, your daughter, was n's she my own connection ? . Was n's the a south of my own copain. Las prisat, ilregary Dowalog, who is my own seeded consis, and the only man I think like an angel, in all this 'world, priest or no priest, that ever I met with? Yos, yest you are not able yourself for fails biofness, and samely keeps connection of the family is the man should do it-I ap connection of the samply is the man product do its a set that then. How much is in Ton "I let me count what thes purse and pocket book hold, while you you ?". The old man give the boyeted things into the hands which marriy grasped them. Bryan counted, and

". You seem ill. Cousin: Biyan," said the young pricat, kindly looking toward him tarke heard his groan, and that to Aviliand oil has been out?

"Nomnot ill-notidli-butelant he paused, and seened to be deeply occupied with his itlong his for a moment, ale I have a few questions to selfym, Consta Gregory, If be added. Respectfully.

"Well, I shall be happy to answer, them, if possi-

" Priests have sold indulgences long ago," said Bry-

murder has been given; the money, of course, paying for the prayers with which the pricess obtained the pardon of the sin."

"It may have been long ago, in dark ages; but there is no such vile doctrine in our Church now," answered the priest earnestly.

"Ah I but our Church is infallible. There's the same doctrine in it yet, though it 's not showed in the same light. It's a doctrine I would n't like to give op. Consin Gregory. It has been my comfort at times it was my comfort a while ago, when the agent was killed; but that was before you came here; and we all conferred it to Father Sheeny-an easy, good man be was, that did n't give bimself too much bother about anything in this world except the eating and drink. ing. He gave us absolution, though, to be sure, we had a great deal of fasting, and the like of that, for it,

Every feature of the young priest's face expressed the horror he felt at Bryan's words.

.. This is fearful !" he ejaculated;

"It was n't my hand gave the last blow; no, no, Cousin Gregory, it was n't my hand. There were five of us about it, you see; and I had little to do with it," had gazed on very lately, in an old broken looking exclaimed Bryan, moved by the emotion the priest be. glass-the black, evil face on which be thought he trayed at this mention of his crime. "It's only justhem that would give the poor people no way of liv. ing, of them that break down the very hearts of the starving creatures."

"Bryan," interropted the pricet, laying his hand saluiy on his shoulder, "I can't listen to this; leave! justice and punishment to God. If there are tyrants against them. You have siready, by your own con. ble, destroy ! ession, much to answer for. Long and deep must be ect peace and pardon from God."

cel a stapefied sensation of deap guilt and remorne.

I 'vo'al ways trusted and bollered in that."

to obtain that forgireness. Remember my words." piles and tan he was to no the black dood he had prome | mean bed, intoxicated, shamefully intoxicated, but he

" It has been acted on, indeed," reiterated the priest | leafless trees. He looked up, and woodered that the dreamily, fixing his eyes abstractedly, as if gazing far blessed, holy light of heaven could come so brightly of into the distant times, when it was a dark traffic to down, as if to show him how to aim more accurately trade in the evil propensities of human nature, by sell- at the heart and life of a fellow being. His dark and ing power to commit ain without fear of punishment. will face brightened at the thought; it was as if heav. en were approving of the deed-were furthering his an, as if his mind had taken the very same track; effort to rid the world of a tyrant and a destroyer. for a sum of money the liberty of committing even The fancy pleased him for a moment, but it soon passed away. He could not divest himself of a concloseness of deep gailt, though he made many efforts. He tried to bary himself in the dreams of the past, and so forget his upbraiding feelings, which he imagined had been excited merely by circumstances, and would subside, as on former occasions.

He stood by a large old tree and remembered vividly the time, when a boy, almost thirty years before, he had climbed no in order to demolish a magple's nest; and how he had fallen, for he was young, and being nnused to climb so high, his bead had grown dirry; but his clothes had become entangled in one of the branches which he had grasped, and so escaped falling on the ground and was not much bort. And was so glad that he had exstained no injury; and his companions all laughed with such delight when they caw the mapple's eggs flung from the nest-only one little girl' was so very sorry that they were broken, for the wished to preserve the shells. That scene came all before him again. There was himself that small boy, with such a glowing face, and such a bright, open brow. Ab, was that the same face with the one he

could distinctly trace all the crimes he had ever comtice that a set of brave fellows do, after all, when they mitted, and wondered if other people could do the make an example of the tyrants and oppressors, of same when they gazed on him? A sudden, bitter thought passed through his mind-if he had only fallen to the ground on the stones at one side of the tree. and died when he was a little boy, how happy, how very happy would it not have been for his soul.

Why could be not go away now and give up the execution of this evil deed at least? No, he felt some and oppressors, let heaven, or let the laws, punish kind of a fate upon him-he could not drag himself them; but do n't you dare to lift the hand of violence away-there, he must wait, and watch, and, if possi-

He saw lights from some of the village cabins gleamyour repentance for your past life, before you can ex- ing through the trees. There was one which came from the window, of a poor, hard-working girl, who Bryan was illent for a moment. The solenin accents ant up late, far past midnight often, and yet roso alad words of the young priest had strock him deeply, ways when it was light and worked with her needle but his mind was much confided, owing to the large perpetually, earning never more than ten pence for the quantity of spirits be had drank before entering the longest day and night labor; and very rarely so much riest's lodgings; he could not reason! he could only as ten-pence-very rarely, indeed, Poor girl 1 How very hardly had she carned that little miserable trifle of "But your prayers, Gregory-the prayers of such a money. Then he wondered if she would do an evil so. riest as you will surely save my soul. I shall confess tion, some fearful action, such as he was going to do, all'I thave done; I 'fl' confess all to-morrow, and you for a larger sum of money; but fo well know in his will get pardon for me-you've the power to do it- heart that she would not. No. Nors Keenah was by far too good and kind for anything of avil. As ber

"Believe and trust no more in it, then. I warn mild and pale, but very pleasing face rose up in his you, commit no evil action, under the impression that imagination, it gave him one moment of pleasure; but your pricet, that any pricet, that any but flot himself the next was more bitter by contrast. What could can forgive you. There is no powerin me, your prieste, Nors Keenan think of him if she knew all ? Then and. dealy the memory of his dead wife rushed upon hims "AtiWhy, this is strange ! strange !" mattered Bryan. be did hot summon that remembrance, for it was dark Bdy as shill mitmanly the old shock in the prime a pour and missivable. The last bours they had spint togeth.

chain of money was again fastened around him-be remained.

At last be heard footsteps advapting-memored footsteps. Again he stood whire the monalight shope most clearly. The figure of a man auneared advance ing in the direction he was watching-a man on veloped a & cloak, the collar of which was drawn up considerably about his face. "It is Sir Philip," mattered Bryan, He simed -be fired.

Marcus Downing swoke from a disturbed and faverish slamber, as the dawn of the dull November morning was sending its beams into his small bedroom. All night he had been appressed with evil dreams. Terrors had overwhelmed him, he knew not why: mysterious horrors had been spread before his shuddering gate. He was gled now that he was awake, and that it was daviight, and that all the fears darkness brings had departed. His first thought was of Rebecca, and of Sir Philin. She is avenged-she is avenged by this time !" he whispered, and a flores, bitter joy passed over his wan, shrivelied face.

At that moment the door of the room was violently opened, and a figure entered, which caused the old man to start up in his bed in speechless wonder and terror.

It was Bryan Cassidy-it was like the doomed spirit of Bryan Cassidy, if such could appear to mortal eyes. There was no look of blood or life in bis face, but his lips were spart, his teeth were bare, and his hands were clenched.

"There-there I" cried he, as he reached the bed side, "there is your carned money, the price you paid me for shedding blood. Take it back, take it backtake it !" He flang the purse and pooket-book together on the bed.

The old man could not say one word. His oyes were distended and fixed on the manino like form before blm.

"Corre it | carse it | came your money, now, old man I If you had never made it, we would have all been happy. Burn it, bury it now ! God-Oh, God ! if I had never men it I" Bryan writhed as if in conaulaions.

Still the old man could not sneak-could not ask the reason of all the agony he saw. He seemed suddenly struck into a statue like form of age, and helplessness, and unatterable misery.

"And I loved bim so, well; there was nobody in alf the world I loved as I did him: there was no other living creature so good and so kind. I would have given up my best heart's blood for him-ay, every drop in my veine for .him: and now-now-my own handthat hand that would have gone through fire for himto do it-oursed money !

There was a mist came before my eyes when I fired last night, a black mist, it was the devil's presence. keeping me from seeing and knowing the man I loved; that I might morder him. and so put one so good away from the world. But I fired true, though the black mist was there. I saw it this morning-I saw the crowd gathering about the place. I could not stay away for fear they might suspect me. I'll see the proud ty-rant lying low. I said, so I went to look on Bir Philip's dead face, and I saw-I asw him-my own consin the only,one I laved in the world, lying there-mardered by my own hand 1 Old man, bury that money

BANNER OF LIGHT

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in some deep place 1 Rever in it be their for any furin some deep proof a mack spice on it !" As Bryan repeated the last words, belumed shay and heatily but the room and the house. The old man fell best fifthing.

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There was a noise and a lamentation through the village of Ballinneagh. The body of the young priest, Gregory Downing, was found fying dead in Sir Philip Linton's l'ark. He was shot through the head. The young widow whom Sir Phillp had been in the habit of visiting, had been taken suddenly very ill the previous night, and had dispatched a memerger for the priest between eleven and twelve o'clock, as she feared she was at the point of death. On his way to the cottage the unfortunate young priest met with the doom intended for another. Bir l'hilip Linton had been called away after nightfull on important business and so escaped.

Marcus Downing never rose from his bed when he had heard of the fate of his nephew. He died after a short period. Bryan Cassidy disappeared. No tidings of him ever reached the neighborhood afterwards.

Written for the Banner of Light. ROLL ON : OH, RESTLESS SEA.

BT J. BOLLIN M. SQUIRS.

Roll on 1 oh, restless ses, Break on thy pebbly shore; I hear with costacy The music of thy roar, Fraught with a harmony I never knew before.

What saith thy ceaseless surgo ? Tells it a tale of pain ? Slugs It a constant dirge. For those who went for gain Out on thy trackless wasto, and never came again ?

Tella it of distant war, Where to the shock of fight Rolls some triumphal car. Bearing the crowned right. Who joins the weaker cause against the tyrant might ?

Or tells it, like the rages, With white halr and honry. Of all the by-gone ages-Seasons big with glory. Whose great events but faintly glow in story?

Oh ! is there aught that is Then canst not tell 1-in sooth. Bridge thou the wide abyss 'Twixt faisity and truth.

Thou canst, and tell me what things marked thy distant youth.

The flood I is 't true that this, Peaned by the Prophet's hand, (Disputed Genesis.) Ere was, by God's command? That rain for forty days and nights deluged the land ?

This canst thon tell, oh sea I Recail thy youth again, And solve the mystery I

Swol'n by that fearful rain, Didst bear the sucient ark to proud Armenia's chain 7 Roll on, oh ! restless sea,

Break on thy pebbly shore; I bear with ecstacy The music of thy roar Fraught with a harmony I never knew before.

Baw'st thou, when Jashus won The field at Betheron ? Saw'st thou the mighty sun Stand still on Gibeon, Or the pale moon delay her course o'er Ajalon ?

Didst madly lash thy waves. Grow wild with many fears. And thunder in thy caves. Dash all thy coasts with tears, To see the wheels of Time clogged in the starry spheres ?

Did raging volcanoes.

tions, and that, too it the land of American freedom (down in forsibern elifery). By in , bas land of Forganlich, as well as in Ala-pama, base [seen, and harlow swell as in Ala-pama, base [seen, and harlow swellers of African blood in their velos, that whe are slaves of these same peo-ple, who are foremat to design of these same peo-

marks of him that ruleth; and in one case he had left over one thousand rule marks, of from six to eight inches in length, while scores showed numerous gashes inches in length, while scores aboved numerous galant that you could not cover the scars of with one, and often two fuggrs. I don't see how any person can be expected to keep still and say he believes in lotting every people, of every State, have their own way of governing their own domestic affairs, when he has just cound looking at these marked effects of it. I think cound one domestic affairs at home would not show e, and wode ton bloow smoot is arising a literation and a show s clear a record as theirs do, if we were to undertake as clear a record as theirs do, if we were to undurance to do as we choose in governing our domestio affairs, commits; circumstances, of which he only is aware, even though we did make our own domestics. I should render them unavoidable; but the transgressions of his expect to hear of more than a few family (quarrels) neighbor are helpous and unpardonable. The idlor domentications. It is said to be no hard tank to do a thing when you get used to it; but if you will allow

me to express my private opinion, I would prefer be-ginning where they left off. These are no imaginary pictures of what we find down here in Kentucky, Tennessee, Alabama and Mis sissippi, and i doubt not in every other State having

the same laws. I never was an Abolitionist, but I pull the mote out of an not in favor of white slaves in a white country, and is in his own eys. that where we call our nation a white one.

The Arcana Questions.

HUDSON THTTLE. Eso.

Dear Sir-1 am reading, with great interest, your "History and Laws of Creation." and, while not prepared to judge of the correctness of many of the theorems which it contains, am confident that I do not mistake in pronouncing it an eminently readable and uggestive book.

Liggestive book. 1. Bot I confers I am not a little *mystified* by the "Dedication" and the "Preface"—especially those to the first volume. Will you, therefore, allow an in-gairer after; truth, to ask you frankly, whother you mean to be understood to disclaim, the authorship of these volumes entirely f-1. e., whether the language, as well as the facts and thouguts, came from some other a ource than yourself? 'Or. whether, on the con-

trary, the language is your own? 2. Also, whether by the "invisible guides," "in visible authors," "real authors." "the authors," &c., of which you speak, you mean mundame authors," "Ac., of which you speak, you mean mundame authors of scientific works, or whether you rather mean the dis-embodied spirits of the dead? And, if the latter, Acou do they communicate their facts and theories to Toul

3. How happens it, also, if your work claims a privit origin, that its facts are taken mainly from munane scientific treatises, as soknowledged, Vol. 1, pp.

73-4, and elsewhere ? 4. Who are we to understand instituted the experi-mont described in Vol. 1. pp. 97-9? Yourself? or a dis-embodied spirit, who, in 1856, was still living in a mortal body

5. And, if it is claimed that the work, both as to substance and form, was dictated by disembodied spirits, pray how are they able to refer to the exact page (of mundahe scientific treatises,) that contains their facts or arguments, when, as I have been led to be-lieve, spirits do not see material substances in such a way as to be able to read, and refer to, mundane

I am afraid you will consider the above inquiries i am alfald you will consider the slove inquiries troublesome, if not preeumptuous, in a stranger. Yet, if It he not giving you too, much, trouble, I should be very much gratified if you would favor me with such an explanation of the origin and composition of your book as you may feel disposed to communicate. Yours very respectfully, G. B. F.

BEPLY.

To answer the letters of inquiring friends, is to me always a pleasure. The ARCANA was written to do good, and if the little I can add makes clear any pas eage apparently dark, the time I thus employ is well spent.

When I commenced writing, under the distation of my spirit friends. I was but sixteen years of age-that is eleven years ago-and my education was very limited. I have not received anything from the schools Through Mr. George, of Elgin, Ill., the subject of the since, but I have ever simed to be something more than a mere instrument. I have endeavored to comprehend all the ideas I have received, of which that published is a very small portion. Alded by my guides. I have made some progress, and perhaps understand the Arcana better than the general reader, al-



in their vertes, that were the alarms of these same peo-ple, who are foremost to defend their rights as well as property, after they have made it. We have all heard enough about the "nigger." but of over six bundred specimens of them that have just of over six bundred specimens of them that have just but make some comment on what I have scen. Tound the backs of about one in five showed the marks of him the tracks of about one in five showed the there are the backed. It has been ever thus. The one living in the com-mission of what he feels to be side, is always anxious to justify kinned? I fuding a still greater flaw in the thereafter of about one in five showed the

character of another. The slanderer looks upon the drunkard with a selfrightsons abhorrence; the drunkard is convinced that the money bage of the miser are dragging him down to perdition, and the miser shudders with borror when he thinks of the endless misery awaiting the thief and the murderer.

Which of these is the greatest sinner? Each one thinks he should be excused for the peccadillos he congratalates himself that he is not guilty of the reckless, imprudent agts of the impulsive man, while the latter would, rather take a score of steps in the wrong direction, than fold his hands in imbecile inactivity. And thus we go through life, each one seeking to pull the mote out of his brother's eye, and lo I a beam

The man greedy for gain, and driving a fast and ex tensive business by any and every available means, can yet find time to look through a magnifying giane at the faults of his townsman; to criticise with a loud reproachful voice, the means taken to acquire property in another State or Country.

Thus in years past, the Northern man has denounced his Southern brother with the greatest bitterness. As slavery is "the sum of all villanies," therefore he thinks he must be the chief of sinners, fit only for the bottomless pit into which he is fast hastening.

Then he goes about his ordinary business. And what is that ? Too often it is grinding the faces of the poor, compelling the indigent to wear their lives away in unrequited toil, that his coffers may be fall; and his family occupy the chief seats in church and society. Ferhaps be owns the whole, or part of a manufactory. Then he compele those in his employ to work twelve hours in the day for scarcely enough to supply the necessities of life. The thirty minutes they take to swallow the mid-day meal, must be made up after the usual hours of labor have passed, and for every ten minutes of lost time, fifteen are charged against them. Men, women, and little children are blike doomed by the stern necessity be has laid upon them, to spend the whole of life in hard labor, only to sustain that life. If the operative is sick, his wages cease, and he may die in poverty and starvation, so far as his omployer is concerned. Rarely ever can be, by the closest economy, save s pittance to keep him from the poorbouse.

If the capitalist would indeed take the mote out of his brother's eye, let him first romove the beam in his own, by diminishing the number of working hours for those he employs, and increasing the price of their labor. Long enough has he been growing rich at their expense. Let him now cease to accumulate wealth. and give his unfortunate brother an opportunity to experience something of the light, and hope, and luxury of life.

North Dana, Hase., 1863.

THE FIVE TALENTS, AND THE BIN AGAINST THE HOLY GHOST.

Perhaps it will be interesting to some of the readers of the BANNER to see the difference between the explanations which the Orthodox give of certain passages of soripture, and those which the spirite give. I do not remember ever hearing the same explanations given. parable of the five talents was lectured upon.

Now the scriptures say (St. Matthew.xxy : 15): "And unto one he gave five talents, to another two. and to another one: to every man according to his sev eral shilly; and straightway took his journey. Then he that had received the five talents went and traded with the same, and made other five talents; and likethough there are many passages which I do not under. Wise he that had received two, he also gained, other sived one, we in the earth and hid his Lord's money." The five talents the first received was a great influx of spiritual light, on which' he improved, and which he cherished until it became a great and ebining light to him, and filled his soul with great and exceeding glory. He had been faithful over a few things, and should be raler over many. Likewise the one that had the two talents improved on his; but the one who had only one. like a great many people of this age who see and know there is truth in the spiritual phenome na, but for the eske of popularity or some other mo. tive, reject it and bury it, buried his. Thus while the one who improved on his talent was continually enlarging and multiplying his own capacities of happi. ness, the one who rejected it remained in darkness, and even the little light he has is taken from him. That brings the subject to the sin against the Holy Ghost. This man who buries his talent, or rejects the light quoted. I most certainly disclaim its authorship, he has received from higher apheres, sine against the Holy Ghost, which is the sin' that can never be forgiven, neither in this world nor the world to come. Now supposing one man receives the light, improves on that light, and goes on and on doing the will of a might be known to its invisible authors, supporting a higher power, putting himself under the guidance that theory they wished to establish, yet, if unknown to is derived from higher spheres, of course, when he us, they could not use them: for to us they would not | passes from this earthly existence; he will be ready to faois of science, and if these were sufficient to estab.] the time the talent was given this one, receives the same light, but rejects and will have nothing to do with it, burles his talent, and becomes shrouded in more utter darkness than if he had never received the ray of light which he casts from him as unworthy a (This will explain the parable of Lezarus and the rich map.) The one is ascending higher and higher toward were instituted by myself, after a foll detail, written the canlight of promise, the other is still groveling in by the spirit who wrote that section of the Arcana, and the darkness he has accepted and folded about him so they were even so illustrative that I added the two paras closely. Where will this man be when a thousand years have rolled around, and the one who accepted tinguish the authorship. Beveral passages are added the light is still pressing onward and upward? Back there in the darkness, still hogging his error to his bisson. There are the thousand years he has lost, allhad sway his day of grace. And those years can nover be given back to him. His loss will never be made up. He may eventually see his error, and aronse himself to a new work, but though he may in his turn grasp at the long-rejected light, and begin an upward life, there is that whole long stretch of years in which the other one has been improving on his talents that is forever last to him. He has sinued against the Holy Ghost, and he sees that Is can perer be forgiven him. for it is impossible to get back those wasted years. He can just discera his progressive neighbor away in the beautiful sualight, where he, too, might have been; with all bis exertions, and therefore the gail still widens and widens. There is the loss which can never be redoemed. There is the sin against, the Holy, Ghost.



Links a lingering lay of other years, And let it come from Greeis and the tales Of the Propontis: to our time it bears The burden of the ses where beauty smiles, And with its liquid melody begulles The force and frand of a more barbarous age,

That bosstad high religion in the willes Of priest and Papacy, and sends the rage Of an offended God back to its dismal cage.

The sea was beauty, and the sun was light, And all of good was breathed in with the air: They know not whigther, in his subtle might, God was preparing for them a sweet snare. Pleasure was pleasure: love and song were there: And mingled in the melody of eve. The winds were whispered, and they found them fair In each embrace of sensous airs that leave A blessing and a boon to those who trustingly receive.

And not in this is worship, will ye swear (?) Who never knew a breath of other come Without a blast from hell, to make it bear e:A proper moral to the deaf and dumb

Viotima of creeds, who sobthly sit and hum To themselves dry parchments of the latter days

Of the dark ages; and the final sum : that make , Of doom is cast when, gloomy in the rays Of the free sunlight. Celvin stands and prays.

From all that I can learn, the nearer to . The God we get, the more are we to be . Sablime and solemn; and the awful view Of God and Christ, when all the saints we see Standing before them, will entirely Turn us to statues of solemnity And holy horror. All of this will be.

But the beginning of our onward way To the deep holiness for which we mourn and pray.

Thus the ascending scale of holiness

Would lead to a fruition that is not Covered by many: and the less.

Because the aim of every human thought s to the sole pursuit of what we ought To do to make us happy. Oh. beware !

If you pursue what you have vainly cought. Your holiness will lead you to despair,

And horror deep as bell bid welcome to its lair I

Wake to the beauty of the new-born earth; For every generation sends it out An infant with the blessings of its birth." Like dew upon it; and the child will rout. The fantasies that hang like mists about The face of a fair Providence that shines With cloudy lustre in the air without, And leads bim in the path for which he pines, In mazes to the end of all his deep designs. Onsego, N. Y., 1863.

Correspondente.

Letter to Cora Wilburn.

I am exceedingly gratified by your article in a late number of the BANNER, on the subject of " Maternity." Poor, stupid, ontraged and suffering humanity is ignorant of the cause of its wrongs and its miseries. Upon the few who are twake to the horrid enormity and world-wide extent of these wrongs and miseries. and who have the courage to probe and expose the evil. point out its cause and suggest its cure, devolves a responsibility' fearful if shunned, but grand and glorious if willingly met and heroically discharged. With rare skill you have painted a fearful and truthful pioture. Permit me a few pointed and logical words with ref. very cleanly hostess, that she has bardly recovered erence to cause and cure.

Provins in the second s the peace and prosperity of the early Christian

The infinitive believers opened to then their ohart. The another said parties continued to abuse that char. Ity goodly and persistently, as though there was said ing to be done but to be fed and pampered in vision ing to be cone but to be indeed, some plerated this claim of minds into teachers, 200, They probably tanget that everything and anything was right for them and others to de, or my, and doubiless extelled greatly how amiable and axcellent a thing was A charity," which was made and ordained on purpose to bear with all such infamy.

But such individuals are never the true exponents of " charity;" neither are those whose ideas take the hue from their philosophy. And whatever good will have nordains to man, or to woman, or to the have soul, it has no provisions either of grace or tendernee toward vice or error. Hence, the traest natures of the Church at once and early rose against the unrightion pretences of these mendacious fixtures upon apostoli cal Christianity, and to the brotherhood, it was min These are spots in your faunt of charity."

In connection with modern inspiration, and of per vious and present reform, various attempts have been made to creet the aforesaid false estimate of "charity" into a standard, to make it the idea of the age-the actuality of Spiritualism -ay, and of Ohristianity (self. It is but a Sunday or so ago, that I heard a very reformatory, liberal clergyman specify the Free Lors airings of so-called Progressionlats, with whom lately came in contact, on a visit to bis native place. saying, with emphasis, that it was enough to sicken one of the name of " Progress." He might as well have said that there whe enough to sloken one of the name of " Obristiau."

But that, is neither here nor there just now. The point before us in: How ridiculous it seems, this elas with which intelligent minds and noble natures all into the vortex of silly ideas and crude practices, which the very past has ignored | What a comment on the " Nineteenth Century," that it must go ore again the fog and folly of the first years of the Chris tian ers, and call it " Progress !"

The great thing for the more vital classes just now to do is, to make themselves and their philosophy, at least, as decent as the sects around them, and far more practical on reforms, which are already partially ac. cepted by the public, as also on themes of even mon vital import.' Lecturers, medlums, &c., must berin to grow in those directions of advancement, wherein the more popular parties stand true and firm, or they may count their day as lost, and their influence for coming and crowning glories thrown entirely away. I speak plainly on this subject, for we have here abouts been recently favored with the administrations of a tippling (occasionally drunken) lecturer, whose sienta, I should judge, was taken in the bar-room, ber saloon, out-house, barn, &c.; and of whose eminence in this respect the opposition, of course, take parties: lar heed. This brother is a frequent correspondent of the BANNER-a noble and intellectual man, and had better dash his cup from his lips, when he will have less occasion to threaten a dash of his spirit light to the ground (see his published writings.) and may their possibly have no occasion to separate from his family. How is it?

I think we can get slong very well in Athol (and elsewhere.) without the aid of tipplers, smokers, chewers, or any other dealers in book, either of talk or protice. We have quite enough such among ourselves to reform without having them imported from abroad at reformers.

A somewhat eminent man (a minister and editor also,) of decided anti-slavery and anti-miracle repute. was here some months ago, and left such an odor of smoke' (tobacco) in the best parlor of his kind and from it since, to say nothing of the room; and one of I ignore the doctrine of human depravity, and be-ing tobacco, I am 'told-about the dirst of that his lieve in the law of progress. Hence when I witness wide-spread and systematized horrors and monstroati greesiveness I I wonder which is the foulest, tobacco the same fik, a resident of our town, has gone to min

S. 1868.

piles L same yes tarta, and is ber res relaged v sad freety Mrs. S. sid many a novel. p sist the O ----bet abe wa when abe i Mrs. B. J dit in th for she alu

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That lift their oraggy spires. Yawning with fearful throes. Beich forth their lurid fires Roaving like some revengeful flend ere be expires ?

Metblake that some dire clash, And some such revelry. Some universal crash Of systems there might be. That world would cry to world, and ses roar back to nes.

Didst thou. oh sea ! of yore Obey the Saviour's will, When off the Gadarene shore, White-cap'd and hill on hill, Thy wild waves lossed the slumbering Lord, who cried, " Peace, be still !"

Saw'st thon o'er Calvary's height, . When men, to madness driven. Forgot their God, the night With clouds by light'ning riven. Which fell o'er those who dared insult majestic heaven ?

Tell me, oh wondrous sea ! All that thou canst reveal . Of that dark mystery Which doth the Past conceal. For men have striven long and cannot break the seal.

Thou knowest every land: ' No shore they bast not seen. No recret cave, no strand Where thou has never been: Translate thy song, nor longer strive the Past to screen.

Boll oh't 'bh, festless sca, Break on thy pebbly shore; I hear with ecstacy The music of thy roar,

Fraught with a harmony I never knew before.

The White Slaves of the South.

TWBliam H. De Camp, of the 'Michigan 'Bogineens' and Merchanics' Regiment. now with Gen. Borcorans, at Elk River Bridge, Tenn., writes on the 6th inst. to The Grand Rapids Eagle as follows of the beauties of

it has been docided to have a regiment of negro fridope attached to this regiment for doing the more common kinds of railroad and other work.

The negro collistment has been commenced, and day Unlied States service, and I have examined and passed meaning 100 more that are physically capacitated to become soldiers, and get on our blue coats in place of their miserable, flithy rags. These men you might think were genuine blacks. Sut'f could not see it when I had them naked. When

one sees standing before him a man of mature years, who; possesses not the alightest trace of negro blood in a single feature or complexion. and bair streighter than you can grownill find in the pure Anglo-Saron. and he colle you that his father is Col. Higgins, new of the role hany; that he sold him to Mr. Mason. man Diostar, Alabama, when fourteen years old, I think it, enough, to demonstrate what was the ruling think it. enough to demonstrate what was the ruing manafon in the flouth, that made them "dealers to be fell desirt from min he beads." Sold men. I block, are disso indefinite of being the inskers of their own for-endess and shen can be men enough to make a was to maintain the postersion of the same. This is not an indeted case. Firs others, this same the posterior distort case. Firs others, this same set it out at indeted case. Firs others, this same set it is a standard the same of a standard to the set of the standard of the same of the same of the same of the set of the standard the set of the same of the standard of the set of the standard of the same of the same of the standard of the s

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1. The " Dedication " of Vol. I answers your

first series of questions. " For years I have been led through the paths of science by invisible guides, who have manifested the earnest zeal of a father for a feeble and traant child. They have upbeld my faltering footsteps; they have supported my weary frame, and in darkest hours thrown their sacred influence around me. Like the reader of these pages, I am a student In their portico, receiving my mental food from their hands. . From these invisible authors I draw the concealing veil, and to them dedicate this volume." I mean by this, that I am a learner-the spirits are my teachers-that I write the ideas they impress. Ten years ago I wrote mechanically, but now I write by impression: the former method gradually merged into the latter. 2. By " invisible guides," etc., I refer always to

spirits. Mundane authors are always so called when more than as an instrument in the hands of superior. intelligences.

3. The cardinal doctrine of the Aroana is to estab. lieb its, theories by facts. Now ten thousand facts be facts. They were compelled to use the accepted enter one of a higher degree. Now another man, at lish their position, it is as well as though they produced a greater number. Suppose they had quoted from a work of Gall, written since he entered the spirit-world, would such quotation have been received ? Better, I think you will at once admit, to quote from thought. What a gulf this places between the two. an established mundane work.

4. The experiments detailed on pages 07-8, Vol. 1 graphs detailing them, using the pronoun I to disby me in Vol. il; but I have them enclosed in brackets, and noticed the fact in the preface.

6. I know not how spirits can refer to mendane works, but I know that they can do so. Many of the books referred to in Vol. I were wholly unknown to me, and frequently they make quotations from works have not read, which, on comparison, are correct; ex. cept sometimes a word, a letter, or a puntuation, being generally perfect quotations. Whether they see or not never inquired, having always taken'it for granted. that the spiritual natures of all things were perceptible to spirits; i. e., all material things have a spiritual form, and if spirits cannot see the material, they can the spiritual.

I have nothing to conceal in reference to the compe sition of my works. My study. library, and manu. acripts are free to the inspection of all. R. T.

Fraternally.

A bar of into valued at five dollars, worked into borne-shoes, is worth ten dollars and dity center needles, three hundred and fify five dollars; peuknife. blades, three thousand two hundred and eighty-five dollars; shirt buttons; twenty blue thousand four bunk dred and electrons, invites balance aprings of watches; dred and electrons invites balance aprings of watches; retraiting storm, and is will be easier to do good then pounds of from have been made into wire, upravis of pounds of from have been made into wire, upravis of the gain of our home shore, and have a watches, and is will be easier to do good then pounds of from have been made into wire, upravis of the gain of our home shore, and have a watches, and have as watches, and the shall find that this this reproduct has been for endou-was the fabrie, this a period of its was bontested, in first of borschake, into a behinder's wig. (o) (a) (1) (1)

Hunter's Lodge, Different 1993, Long Lang

Through much tribulation we must enter inte the bingdom of heaven; but when once we are there the battle will die sway; sidd the darkoess will be trice a

ociety that are entirely unknown in th animal world, I at once conclude that these dreadful perversions and fearful misdeeds are not the product of the natural depravity of their perpetrators and viotime, but that they come through mischlevous inter ference with Nature's'order and human tendencies.

To the enslavement of man's physical, mental moral spiritual, social and affectional nature, do I at. tribute his ignorance, depravity and orime; and upon his freedom in all of these departments, do I depend for his enlightenment, spiritualization and purifical tion.

And by freedom I do not mean what tyrants and igots in the political, ecclesiastical and social world everywhere describe. I mean the right to be true to while defending his family from insult and robber, Nature, and to obey her laws; the right to study one's own unfolding, and, unfettered, to put forth the best at home, and found the andiences and cause as good # effort to attain to the most beautiful ideal of the heart and conscience; the right to appropriate in the largest measure whatever will seem to forward the building up of manhood or womanhood; the right of private indoment in all matters pertaining to physical, spirit ual or social well-being; but never, for one moment the right to shirk the least justly incurred responsibil-Ity, or trample, in the least degree, upon the least right of the least living being.

Of all the slavaries that orush and degrade hamani ty, the slavery of woman, in her affectional and maternal nature, is the most cruel and revolting. . To, her ensiavement, and not to her depravity, do I attribute the dreadful wrong doing to, which she is a party. Woman is in her nature cheste, loving, womanly, Man-noble, generous and faithful-bas, by the stapid preiodices, the false moralities, the degrading quatoms of society, been converted from his native manhood into her tormentor, enslaver, ravisher. What is the remedy ? Would you admoniah men and women of their duties and responsibilities in such a relation T ... I would as soon go to the Bouthern plantation and talk to master and slave of their rights and duties ! It is ptterly idle to admoniah men and, women as to how they should conduct themselves in a relation in itself essentially false, corrupting, roluous.

What is demanded, in the abolition of the entire siz. tem of woman's (and man's) ensiavement and degra-dation. . Throw man upon his native dignity and mante dis faidat

mudge or sectarion fog? D. J. MANDELL. Athol Depot, Mass.

Notes with Stops in.

During my short stay at my home. I received unnis akable evidence of the growth and spread of our bl losophy. For as the BANNER had sent notice of mut engagements for me to speak, invitations cane i abundance and from several States-from Washington D. C., and from the ill-fated Lawrence, which safer such terrible fate a few days after my reply; declining a three months call from our highly esteemed, and by me dearly beloved brother; Nathan Stone, of the Lat rence City Hotel, who was shot on that terrible plot. Lectured at Albion and in Bedford during my the ever. if not better.

Aug. 26, came to Chicago, found my old friends earnest as ever. Mrs. Gould and Mrs. Green month ful and wearing out in healing the slok, and foul there our old and zealous ploneer friend, Levis is com, formerly of Jackson, Michigan, most pleasant and conveniently situated in an elegant and cipitie building at the corner of Bucker and Van Buren strett. prepared with good clairvoyant and magneticald." try their powers on the sick, and to take the bald care of these who trust themselves to hith !! If rough elek and can go there. I advise you to go, or it is write him and get his circular. The music of A. ?. Higgins, too, has turned into bealing the sick, while H. M. Higgins continues to sell songe and list' menta,

From Chicago I came to Janesville, to the hand Mr. A. C., and Mrs. C. M. Stowe, both encent speakers, but only our sister at present giring in time to it, and she is doing an excellent work aler er she goes, and giving good satisfaction. dramit large andiences and getting new calls where W. H. and make the acquaintance of our cause and friends that section, as she has in the West, Aug. 28th. 29th and 80th. I spent with the pres

at the Evansville Convention, of which you will im a report by the Beoretary, for it was worth bifter I wish fifty thousand could have splated in there several old friends, now in the first as a set the balance and a second sec

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15 Billing shines

SEPT. 19, 1868.]

medium, through whom I then reastran one of my best tests, and bad never heard of her since, I found there in her reform dress, a thorough, healthy, and well gereloged regriarian, able to stand up and apeal coldy and freely for, the cause of reform. :

Mrs. J. H. Sulimas, M. D., of Whitewater, Wis. ald many, truthful words of advice on health, and stood on the platform, walked the streets and siales in a novel, peculiar, and very convenient dress, that parwhen she spoke.

Mrs. S. Knox Ames, if she had not before, certainly did in this Convention, prove she was truly named; for she sime bigb and bits the while; and though small, for she sime bigb and bits the while; and though small. P. S. —Since writing the above we learn the Dathe knocks concervation at avery blow, and leaves it blinded by Knox. : Me

Mrs. Andrews. Mr. and Mrs. Stows, President Kilpore, Mr. Bent. ("As the twig is dent, the tree 's inord.") and several other angular, comical, satirical, radical, fanatical, or conservative speakers, even the writer, had a band in making up the scene. Janerville, Wis., Sept. 1, 1863. WARREN CHARS.

Another of " Irene's" Sparkling Letters.

DEAR LILIAN-I'm going a roundabout way to talk with you, but a certain " Cousin Benja" has set the example, and I rather like it. "Luther" seems to keep - mum;" perhaps he do n's know which way to torn to "whisper" to me. I hope you have old scenes daguerreotyped too well on your soulfull memory to forget where I am, have n't you? Oh, I'm so lonely without you, Lilian, these long August days. There is not enough of the "harmit" in my nature to feel in an enjoyable mood when you are away so far-you who have been my companion, sympathizer, sharer in all my rambles, sorrows and fun for years. Please tell me what Minnesota has to beast of that dear old Wisconsin has not ? " Minnehaba." Well, let it "ha-ha." if it feels in the mood, but it 's not according to Berip. ture there 's a time to laugh." The silly thing langhe all the time ! What would you think were there a regiment of girls going about laughing continnally? Wisconsin's "della" (Sauk Co.), are more sensible by far: they are observed all the time. I like dot. Oh, these cheerful spirits make up the subspine unable to give. She was accompanied by a sister, who of life I They are the ones to turn the dark clouds wrong side out, and find their "silver linings" -- to and beauty everywhere in Nature-to turn everything to the best account, being reconciled to a superior power, or intelligence; they are not always planning and contriving improvements in the Divine arrange. ments, or forever finding fault with the daily pages of the Book of Life, which Time so gently tarne for them. I think you and I aught to be more cheerful-or me.

especially-and yet I am well content with the panorams of this dally life (better with you at my side, however.) We realize what an unfathomable denth of sanshine there is all around about us, and we love and pity humanity, and would be gild were we not, as s nation, obliged to be homicides. Yet we go back and think, think, think, slways coming to the conclusion with Pope:

"Better for us, perhaps, it might appear, Were there all barmony, all virine bare; That never air or ocean felt the wind; That never passion discomposed the mind. But all subsists by clemental strife. And passions are the elements of li life: The general order, since the whole began, La kept in Nature and is kept in man.

All Natore is but art unknown to thee All chance, direction which then canst not see; All discord, harmony not understood; All partial coil, universal good 1"

Ob, I had such a comical letter from a friend ! He called me all sorts of names, such as " Melpomene," "Pomona," " Collina," and " Juno," and " Terpel chore." and hair.aidozen others-all because I got a joyed a pleasant ramble in Winons, while the boat took "drive" on him (as they say out here for " joke") In some cargo. At Prairie Da Chien we had a three about a preity girl named for a city in Attica. I saked mile walk, and saw the old Fort Crawford, and adhim if he'd like to be called " Pythagoras," and supposing he did, if he could remember when he was a goose! I expect he'll may be don't believe in the weeks again at rest, I send my best greetings to " transmigration of souls" 1: He said something about friends and readers, with the distant hope of some day

Miss Louise G. Whittier. (Berreter,) when Last venport Boys" gave some of their peoullar entertain-many years ago as a little Methodis and an of my best sturore among the singularly excitable cisizene of the S forore among the degularly excitable citizene of the staid Quaker city.: parting in their favor, and parting arainst them. The dimetizing uses at heir records dimetized the stage procedure of a letal prose-dution. The Davetports where recognized in a large run to appear at the present term of our Court. They were on hand accordingly. The timed Jury have had their case before them, and have found no cause for a triminal protection. The Davetports came off with flying colors, as every dool thinking man mast have the flying colors, as every cool thinking man must have a norel, peculiar, and very convenient dress, that par-sled the Urthodox ladies to know if she was man or woman, or angel, and perhaps some of the inen also. Tail to come up to the expectations of all, was an but she was solid matter as the real of us, at least but she was make and pretensions of Richmond. Jotally irrespective of the merits or demerits of their exhibitions. every sen-

> vanports have been served with a writ on account of their refusal to pay what they deemed an exorbitant attorney a fee of \$100, for services at their breliminary trial at Riobmond. We learn they are also to be prosecuted for violating our county ordinance against exbibiting without license. There seems to be a dispo-sition to "put them through"-with many apparently out of spite, because they cannot udderstand now they do the things they db." Let them have oredit for very ingenious sleight of hand performances, at least. No occasion for wrath or persecution.

Letter from Cora Wilburg.

After a sojourn of nearly three months in Minnesota, whold me again in the pleasant city of Dubuque. . I visited spain some of our Spiritualist friends in Minneapolis, saw the falls of Minnehaha in their summer smiles and leafy surroundings, and left Saint Paul on the 28th of August in the commodious steamer Northern Light, in the company of two genial ladies of the household of faith, whose acquaintance I had formed in the saintly capital of Minnesota. . Our river voyage was very pleasant. The passengers were agreeable; the weather delightful, though cool for the season, rendering a fire in the cabin indispensable. An incident occurred during our trip; which afforded opportunity for the exercise of that benevolence God implanted in the human heart. The poor young widow of a failen soldier came on board the steamer at McGregor, lows, with three little children, the youngest a helpless babe of five months, sick and languishing for lack of the nourishment the pale and suffering mother was was most devoted to the little habe. Left destitute and sick, the poor, bereft one was on her way to some distant relatives in Illinois. The sympathics of our indy passengers were soon most deeply enlisted, and the kind Captain Gabert appealed to. He gave both sisters a free passage to Dubuque, and a donation of five dollars was added. One of the pilots, whose name I did not learn, contributed his two dollars and a half. Ladles and gentlemen, gave whatever the pressure of the times allowed, and the small but welcome som of fifteen dollars was collected and placed in the grateful hands of the poor widow.

The benevolent and eruly gentlemanly proprietor of the Julian House, of this city, whose name. I believe, is Mr. Russ, was a passenger on the bost. On hearing the sad case, he took charge of the family on landing. and had them conveyed to the Key City Hotel, of which he is also, the proprietor, and there they remained, well cared for and most kindly treated. , A fow hours after their arrival, (as I sow by the papers next day.) the baby's spirit was released from its little auffering body. The Lindies' Ald Boclety obtained a coffin; the kind ladics at the botel prepared the wee form for its earthly resting-place; some money was collected and the two sad-hearted yet thankful sisters departed on their journey, after the infant had been consigned to the bosom of Mother Earth. Thus do romance and reality, sorrow and teaching discipline, crost our path of life at every step.

Accompanied by Mrs. Wileman, M.D., of Bloomington, ill., one of my friends and fellow travelers, I enmired the prairie land bounded by the sheltering bluffs. We arrived the evening of the 30th. For a few realing you from the East. Yours for Truth. COBA WILDERN. Dubuque, Iowa, Sept. 3, 1863.

THE ACRES AND THE HARDS.

IN A STATE TO AN A STATE

"The carth is the Lord's, and the fullness thereof." Bays God's most boly word: The water hath fish, and the land hath firsh, And the all bath many a bird; And the soil is theming o'er the earth, And the earth hath numberless lands; Yet millions of hands want sores,

Bunlight and breeze; and gladeome flowers. Are ofer the earth spread wide/ And the good God gave these gifts to men,. To men who on earth abide: Tet thousands are tolling in polsonous gloom And shootled with iron bands; While millions of hends want acres, And millions of acres want hands.

Never a road bath the poor man here, . To plant with a grain of corn-And never a plant where his child may coll Fresh flowers in the dewy morn: The soil lies fallow, the woods grow mak, Yet idle the poor man standa ! Abl millions of hands want acres And millions of acres want bands,

Tis writ that "we shall not muzzle the ox "That treadeth out the corn !" Yet, behold; ye shackle the poor man's limbs "That have all earth's burdens borne, The land is the gift of a bounteous God. And to labor his word commands; Yet millions of hands want acres. And millions of actes want hands.

Who hath ordeined that the few should hoard

Their millions of useless gold? "And rob the earth of its fruits and flowars,

While profitiess soil they hold? Who hath ordsined that a parchment scroll Shall fence round miles of lands, When millions of hands want acres,

And millions of acres want hands?

'Tis a glaring lie on the face of day, This robbery of men's rights ! 'Tis a lie that the word of the Lord dispwns, Tis a curse that burns and blights ! And 't will burn and blight, till the people rise. And swear, while they burst their bands, That the bands shall benceforth have sores, And the acres henceforth have bands,

MONEY.

Money, thou bane of bliss and source of woe. Whence comest thou, that thou art so fresh and fine ! know thy parentage is base and low; Man found thee poor and dirty in a mine.

Surely, then did 'st so little contribute To this great kingdom, which then now hast got, That he was fain, when then wast destitutes, To dig thee out of thy dark cave and grot.

Then, forcing thee by fire, he made thee bright-Nay, thou hast got the face of man I for we Have, with our stamp and seal, transfer'd our right; Thou art the man, and we but dross to thee.

Man calleth thee his wealth, who made thee rich; And, while he digs out thee, falls in the ditch.

-[Geo. Herbert, (1600,)

GROVE MBETING MEAR BYRON, MICHIGAN Ang. 15, 1863.

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[Reported for the Banner of Light.]

The meating was temporarily organized by the ap-pointment of Solon Stone, Chairman, and Christians. Brown, Becretary.

The exercises were opened with a song from the "Psaime of Life." followed by an invocation by John Southard, of l'ontine, who, also under spirit control, gave earnest of the presence and aid of spirit to be realized throughout the meeting. Elijah Woodworth spoke npon the necessity of spirit-

atercourse Mrs. D. Chadwick, of Linden, improvised a poem on'

the beauty of the surrounding scenery. After an intermission of an hour, the meeting con-vened and proceeded to a permanent organization, by

appointing Bolon Stone, President, and A. F. Wescott, rolary, A song from the "Pasims of Life" was snng, which

was followed by a patricite poem by Joha Southard. . Elljsh Woodworth spoke upon ... The Early Bellgion

wick,

of thought, must love of the truth, and drep sympa-thy for the down-trodden of carsh. Mrs. Chadwick spoke upon some of the Doctrines and Dogmas of the Bible. Mr. O. 4. Andrews is the tracce state, spoke upon

thequestion, "What constitutes the human will ?--from whence its origin ?" The profound learning and logical reasoning dis-

played in the discussion of this subject. Indicated a high order of intellect, and bespoke for the medium great usefulness, while he shall become the willing in-strument in the hands of such intelligences as used him on this occasion. Sougs were interspersed between the speeches, while

interest, cheerfulness and patience' characterized the The President spoke a pleasant, word at parting, re-

ferring to the reasion of kindred spirits on the bliss-ful shores of the "Bummer Land," where all purvue their suprome delights, and where every houseless, homeless.beart of earth, will find a mansion in the good All Father's house. Bidding each in this happy assembly a kind forewell, until we meet again in social intercourse upon the mundane sphere, or clasp glad hands upon the flowery hills, or by the sloging streams of the bright "land of the heresfler."

This season, was one of the most pleasant it has been one good fortune to enjoy. The variety of sub-jects discussed, rendering it very instructive. One re-markable feature of the occasion in the social circle, was the presence of Indian spirite controlling a num bet of mediums, whose healing powers liberally dis-pensed, were a baim to many an infirm and deranged physical constitution. The hospitalities of the clizens here were generous in the extreme,'

Yours truly, Herald of Progress please copy. L. B. BROWN.

The Children's Column.

THE ACORN. A STORY FOR THE BOYS AND GIRLS.

There was once, upon a stately old oak, a little scorn. This was no very wonderful thing, you will think, since it is the commonest thing in the world to find scorns upon caks. Well, but this little scorn had some how got the ides, it had either been born with her, or something had whispered it, that she was to be an oak. The idea, however she came by it, pleased her very much, and she hung the long summer days upon the outermost branches of her parent tree, toss-ing in the breeze, and thinking how much she would do if she was an oak; how many scorns she would bear for the children to pick up; how they would come under her to play, and what delightful shade she would be in the hot summer days; how in the winter, when she did not want her leaves any more, she would ecatier them gently over the ground, and keep the roots of the grass and little plants warm till the next spring, for she had heard of winters and springs, though the had never yet seen one. But then the began to wonder when she should be an oak.

" llow long I have lived !" aid ebe, " and I am no nearer an oak than when I was born. But to morrow, perhaps, I shall be an oak." She locked down with pitying contempt upon her

sisters, who had dropped from the tree, and lay meekly upon the ground, waiting to be picked up, "Poor things !" she said, " it must be very hard

to fall so far.' But then shey do not expect to be on ta l'

So she draw her bead under her leafy curtain, and

went to sleep. But that night a great storm of wind and rain arase, and began to beat the old oak, as it often had before. Do its best it could not break the tree down, but it made great havos smong the leaves and acorns, and blew off our scorp among the others. Poor thing I abe crawled in among the leaves and twigs, and tried with all her strength to hold on to the oak; but it was of no kind of use; the pilliess storm tore her off, and threw her upon the ground. Bhe fell upon a rook, and bounded down into a hollow, some distance from the mother iree. Bhe was quite stunned by the fall, and lay long time senseless. When she recovered, the storm was over and the sun sbining. She looked about her and remembered where she was, and what had happened; and then she was gaite overpowered with grie "Alas, alas !" said she, " I never can be an oak

now ! I thought to be so beautiful and do such great things, and now I have failen from thy mother, and down in this hollow, no one will ever see me; I shall

awer be even picked up i? As the poor little scorn isy bemoaning her sad fate, a gust of wind heaped a great pile of leaves upon her. and completed her misery, and put out the last faint spark of hope. Blorm followed storm, frosts came, the snow cov-

"Miljsh Woodworth spoke upon "The Early Religion and its progression." which was followed by a song, "Angels Bright." "Dr. D. R. Stone of Owasso, spoke upon the subject "Truth is immortal and cannot Die." His remarks were followed by an impromptu poem by Mrs. Chad-wick.

pruned it when I was soong, but I did not think to live to see it so large. It will be a fair tree when you

3

Ab i but that Is a long time, grandfather." The oak laughed the boy thought he heard the branches rustle and said to itself: Not a very long fluje Bhall I really be an oak so

Non ? Summers and winters passed by, and the oak was a

bundled years old. Hhe mused thus: "How many hardships and triels I have passed through! But they were all necessary, and I do not remain them now. It is worth them all to be an oak." The boy stood by her again. He was a man now, and said:

"What a poble tree! It was my grandfather's tree. and I toye it for his sake."

LEOTORERS' APPOINTMENTS.

[We desire to keep this List perfectly reliable, and in order

do this is is notoseary that Speakors notify us promptly of their appointments to lecture. Lecture Committees will plasse inform us of any change in the regular appointments, as published. As we publish the appointments of Loctorers gratuitonsly, we hope then will reciprocate by calling the attention of their beaters to the BANESS or LIGHT.

Mus. Bornta L. Orarrat. will speak in Lycoum Ball, in Boiton, Oot, 4 and 11. Sho will answercalls to speak in Kew Engled after that date. Address, Uli Oct. Ist. Totwism, N. Y.; after that sime, Baston, care Banner of Light. An early application is requested.

MIRS LIRFIN DOTST Will speak in Foxboro', Mass., Sept. 20; in Boston. Sept. 27; in Philadelphia, Pa., Oct. 4, 11, 18 and 55; in Boston, Nov. 52 and Sv. Address Pavilion, 87 Framont street, Boston, Mass. Mas. FARMY DAVIS BRITH will looture in Lycoum Hall,

Sector, Oot. 26. Address, Milford, N. H.

Mas. M. B. Townesson will speak to Quincy, Sept. 20 and 21 in Troy. N. Y., Broember; Philadoiphia, in Jan. Her address until Sept. will be Bridgewater, Verment.

Mus. AMANDA M. Branca will lecture in Dover, Me., Sent. My as the Grove Meeting, Exclur, Ma., Sept 20 and 97; In Readankong, Oct. 4: in Bradford, Oct. 11; in Portland, Dog, 6

Mas. Avevera A. Consus will speak in Tounton, Bept, 0 sud SI, Address, Nuw fork Guty. Mas. Avevera A. Consus will speak in Tounton, Bept, 0 sud SI; in Groveland, Oct, 4; in Juffalo, N. Y., Nor; in Philadelphia, Pa., Boo; in Troy, N. X., Jan. Address, ber 16, Lowell, Mass. 615. Lowell, Mass.

Mas. Lavaa Dafosen Gonbon will speak in Olioopee. Mass. in Soptember: Springfield, Mass., in Octoler. Address as above or box 505, La Crosse, Wis.

Kas. Baram A. HORTON will speak once in four weeks in Judiow, Bridgowater and South Reading, until further mo-ice. Address, Braudon, Vt.

tice. Address, brauson, vs. Miss Esma Hoostor, will lecture in Suiton, month of Sopi; in Portland, Me. during Oct.; in Willimanic, Jona, Nor; in Taunion, Mass, and ilummervillo, Ct., during Dec., Would be heply to make engagements for the romainder of the winter and spring as early as possible. Address, Manchester, N. H. or as showe.

Mas. Masy M. Woop will speak in Foxboro', the month of October. Address, West Killingly, Conn. Has will raske int fall and winter engogements incodistely.

Mas LAURA M. HOLLIS will speak the second Sundays of ept, and Och tu Glenberu, Mr. ; in Bangor, Sejt Bu aud 27. ddress Bangor, Mo., care J. D. Slich.

MINE MARTRA L. BRORWITH, Irante speaker, will feeture in Providence. R. L. during Bayt, in Taurice, Mass. Uot, 4 and 11: in Quiley, Uct. 16 and 26; in thisdelphin, Pa, during Now, in Lowell, during Doc. Addrugs at New Haron, care of George Beckwith. Metorence, 11. D. Storer, acton.

Dz. L. K. and Mas. S. A. Cooxist will locture in Green Co. and the south part of Netwinstin Co., N. Y., the latter part of Sept. and first part of Oct. Address, Medicar, Green la. N. Y.

Has, LAURA Corer fortures in Elkhart Indiana, Boptomber 20 and 27; in Michmond, Ind., Out 23, 24 and 25. Will have for the Eastern States in Nov. All desiring her our icos will please address care of U. North, Bikhart, lud., or P. Ouppy, Dayton, O.

Mas. ARNA M. Mitocasacor, Dor 411, Bridgeport, Mas. ARNA M. Mitocasacor, Dor 411, Bridgeport, Goals, will locture in Springfield, Mass, in Kept; in Chios-pea, in Oct.; to Lussell, in Nuv.; to Unifaio, N. Y., in Dea, in Bridgeport, Corus, Jau and Peb, Introuds risting Yor-mont in March, and will receive proposals to locture in that Blase during the month.

Mas. JHRNES S. BOLD, Iranoo speaker, will lecture in Nortun, Mass., Hopt. 18 and Uch. 11 840 25, mouningsud after-1000.

Mest Natzra J. Templa, Inspirational speaker, Jacksonville, Vt., is ungaged to apeak, on Hundays, one half the time the presens year, at Ashfield, Mass ; at Shelburne fails one quarter diffe, and at Jacksonville, Vt., the remainng quarter. Bhe will spoak in those vicinities on work borigger II.

WAREAR ORASE. Bis address for Bopt., in Ripon, Wis. sectures in Bibliard Ind., Oct. 4, 11, 18 and 25. 110 will active subscriptions for the Bannor of Light.

N. S. GREENLELF, trance speaker, Lowell, Mass, will sposk in Lowell, Mass., Bopt. 10 and 27; in Wurcester, Out.

W. E. SIFLET will speak in Worcester, Mass., Oct 4 and 11; a Stafford, Cons. Nov. 1 and 6. Address, as above or Snow's

Joaan P. GREENLEAR will speak in Glanburn, Mo., Sept. 30; 10 Szeter, Bept 27; in Dover, Oct. 6 and 11; in Puriland, Dec. 30 and 27. Address, Exoter Mills or Bangor, Me.

T. L. H. WILLIE, post office address during cont. and Oct. will be Hanoock, N. H. Ho will speak in Peterbora. N. Y., brough Uct.; In Tror. N. Y., through Not AGETER E. SINNARE will sponk in East Dothol, VL. on the cond Bunday of every monits during the country year. Ad-LEO MILLER will speak in Providence, B. I., Nor. 9, 18 and 22. Letters addressed to Worcoster, Mass., at may 44 will be duly received. QRARLES A. BATDER will speak in Randolph Mass., Rept. ; in Oldsown, Me., Oct. 4 and 11; in Dovor, Out. in and 25 Bangor, Nov. 1, 8, 15 and 24; in Konduckosg, Nov. 29, Uldtown, Dec. 5, 18, 20 and 27. WE. DEFTOR is desirous to deliver his Gaulugical course of six focures in any of the towns of New Koglaud, or neigh boring Biatos, and would engage with parties to tust offices No may be addressed to the care of this office.

BANNERO OF ALIGHT.

A SOUG FOR PROGRESS.

1. 1.1.1.1

apid, teo, Cousin Benja, but did n't mention the but terfly that you think can't fly over a hedgerow. Why, I've watched them mount up toward the zenith, till I thought they must be in "Alden." Pity if they could n't fly over the green, mossy fence that encloses

" home, sweet home." Do you dare one to try it? 'I was n't going to fire at random, " I reckon." He said that his muscle fort (his heart, of course) was " too impregnable for Cupid's arrows," and that he 'd " soper capitulate," " Well," said 1; " recopitulate and fate of the . Bachelors of Lacedminon ! [".

ferers. Still, as that friend said, .. it is the legitl- content to let them pass without serious notice." mate result of cause and effect." '(How composedly Now it appears to us he himself is the one most into his warm heart !)

lieve in writing to you in the sunchine.

Yours for the uprooting of Wrong and the crowning erfor, and rale as long as there is a God. of Bight, INDE: Hodgerow Farm, August 23, 1868. .

The Davenpart Boys. MR. Epiron-Below, you will please and a short artiole out from the True Republican, of Contraville; Ind., popliabed while the Bors were there detained to answer to be charges praterred against them while in the city of Biohmond, of oblaining money under false pretences. As there have been many articles pub-fished by different papers on accent of it. I think you will do the friends at large a favor by copying the Willowing into your optimo Tours truly with respect.

G. S. Lacar, Spini for Devenport Born, "Friesmei, R., Die 2, 1980, "A sallife I felment "The same, R., Die 1, 1980, "A sallife I felment "The same in the same of the same of the part Arguitteran, -It will be received, they they are

Spiritualism in Montpeller, Vt.

Allow me, Mr. Editor, through the columns of your much valued paper, to-give your readers :s brief account of Spiritualiam in Montpeller. The advocates, although not strong in number, are strong in faith, and have had the pleasure a few weeks part of witnessthen." Said 1, .. It is hopeful you will not share the ing some strong demonstration of spirits through the mediamship of Annie Lord Chamberlain. None who By the way; what queer ideas those ancients had I witnessed these manifestations with bonest intentions, There was " Birabo," (stray bean I came near spelling could call them anght but gennine, sithough much ado it.) who had such a clear vision that he could see a has been made by a popular editor in this place, (Mr. bundred miles. I wonder if it was clairvoyabily ? If, Willard.) who attended several of these scances, for the so, that 's no more than hundreds can do now a days. purpose, as he says, of detecting fraud, and has since I wish I was a clairroyant, and 1'd swoop into your come out boidly and pronounced it all a trick. But Minnesota parlor to night, and see who you were talk. he did not however come to this conclusion publicly ing to, writing to, or crying about. Were you weep. (after attending seances of Mrs. Chamberisin and Mr. ing for those two soldier brothers who lie so still and Fay.) until after a juggler came along, giving entercold out on the ... failow field of God," I should call tainments, such as .. being tied and getting out of the them sanotified tears, and with a kiss of sympathy for ropes the same as mediums did," as he said. The your dear lips-lips that have othered such hopeful editor caught like a drowning man to this frail bark, words, such words of patriotism and berofsm-I would and wai then prepared to call it all a trick; and thanked leave you in your exceed silentness, thinking 'i was the honest juggler for revealing the mysteries of Spirhallowed ground, on which I could not tread till a itnaliam. He wonders that people of intelligence can more beditting moment. You go hand in hand with be so cheated as to believe the lingo of some artless inshomands in your deep bereavement. Lillan. May dian girl, or the mommery of some spiritual Patrick, Faith and Hope lead you and those up the spiral stairs but finally came to the conclusion that the pleasure is as of life till you reach the threshold of " the house not great of being cheated as to cheat. Doubtleas Mr. Wilmade with hands eternal in the besvens," when those laid is bodiest in his decision. 'If I have been fightly sainted soldiers will meet and conduct you into the informed about the tying, the jugglet was not tled at mysierious chambers; then, gradually, will each mys. all as was Mr. Fay; and that this same . juggler retary be explained, and you shall know of the "starry fused to be tied in an adjoining town by Spiritualisis host," and the whys of a thousand things inexplicable Mr. Willard says to such as are disposed to credit the bere. Oh, a reason will be given for all these trials, "lingo of Spiritualiam." that "it is all a wicked imfor all this great and incomparable suffering, all this posture, a obeat, and a trick, and if Spiritualisis were "inhomenity to man," which makes "countless thou not making these exhibitions the arguments upon sands moorn." I sometimes feel as though it hever which to build heresies subversive not only of Chriscould be made plain-there are so many indocent suf. tian religion, but of Christian morals, he would be

he lays himself out on the alisr of our couply, ready cheated, and it is not for us to say whether the please at any moment to have the sacrificial knife. planges pre is great or not. Spifitualism stands forth a cleboe instead of a "lingo," and it will take more than, two I wanted to tell " Consin Renja" how I fastied on or three evenings' investigation, by the wiscest of men. his letter, and how I agreed with bim; but I have to destroy it. If the Christian religion and Christian n't the time now, for, with Minnie Mintwood, I be morals are builded upon the rock of truth, he need have no fears of their safety, for truth will only destroy

"Truth crished to earth will rise again." We must look with charity and love upon the opposers of the soul enstating troths of Spiritualism, knowing that it is because its truthe are not understood by them. We will calmin wait, knowing that all much admit its truths, if not in this life, when they lay of the mortal and put on the immortal.

Yours for trath, "Iss Mas. ABBIE W. TANABS. Hontpelier, 12. 4. 28, 1868.

Mr. Van Viech, of the Rinderhood Morra is a wag-"He who stals my purse," say he thesis postage stamps. They 're ours, they 're hid, and have been slaves to thousands, and when they get dirty will do nobbdy no goods hat be that i TP proprietan per good name, takes, iwa Ma we should

....

J. Southard made a few remarks on "Old Orthodoxy," he having been a Deacon in the Baptist Church for many years, and ought to know something about ad by improvising & poem, descriptive of it. and the Spirital home.

Bone remarks were made on the *Exchange of locas' by Dr. Stone, and also on the *Inw by which Spirits communicate," by E. Woodworth, when, after

The Stune made some remarks on the benefite of

epirit-Intercourse, after which, the rain having ceased, the meeting adjourned to the Grove. Twelve o'clock x., about four hundred persons

assembled in the Grovo. The meeting was reorganized by electing L. S. Brown, of Westphalis, to the chair, place of Bolon Bione, resigned.

A song composed for the occasion by John Bouthard, ras sung by the choir.

Mr. Brown, on assuming the chair, made some remarks upon the question pronounded by "Job." "If a men die, shall he live again ?" which he said had remained unauswered, from the days of Job. or from the time the allegory of Job was written, to the ad-vest of Modern Spiritualism. The spiritual manifestations of the last difteen years baving clearly demon-atrated the fact of man's immortality, the question was to day, "Where does he live? and what is the nawas to-day, ... if acre notes in the 7 and what is the na-ture of the life after death ?" These great questions had brought many intelligent and interested minds together on this occasion, to pursue their investiga-tions into the unfathomable mysteries of immortal

The President closed his remarks by introducing Mr. Chas. Al Andraws. of Flushing, who, in the trance state, for one hour held the andience spell-bound by

the elongent and logical discussion of the great ques-tions above introduced. The powers of this young main is an instrument in the hands of higher intelligences, are extraordinary, and his usefulness as a trance speaker, as well as for healing purposes, together with personal communica-tions, are destined to do an incalculable amount of good, and to win for this humble and unascoming oding man, an enviable and while spread reputation.

An interval of one hour was now down to re-freshments, which a score or more of was doned bas-kets boared out upon a table improvised the socca-sion in great abundance, and of which the stress ambly partook with apparent good appetites and good cheer. At the plote of this agreeable and social hour, the meeting was again called to order, and the fo lowing questions and resolutions were introduced and discassed by Elijah Woodworth:

""Whereas man is by nature a progremive being, and destined to elevation and happiness in the future,"

therefore That the elosed, or inaptive state of Dynastical Judalam, constituted the first death spoken of by the Christian historians. Revolved, That the introduction of the Christian Dis-

with its influences, and the cevelopment of the mind to the arts and sciences of progressive burnanity, con-stitutes the first Resorrection as referred to by Biblical

Recover. That the relation of elevated and have like where the process of the pro

humanity: walled the "New Jernialum and Elver of Life," per bare in the same set of the same s

The winter was over, the snow had gone, when one day the scorn feit a strange thrill. What could it mean? Was she going to die? Or, could it, could it be that she was to be something besides a more useless black imp after all? A little white speck burst through the shell, which had been made moist and through the short, which had been indue most and tender by the damp mould around it, and began to grow downward into the earth. Another bad soon followed it, but took an opposite direction, and in a few days, oh joy I it had reached the air and light. A few days more, or it might be weeks, for scorns do not know how to reckon time very well, it had grown green and put forth a few leaves, which the acorn readily recognized as like those of her mother nak. "Ab 1 this is something," said she: " to be sure.

it is not an oak, like my mother, sa I hope to becan never be that now-but it is much better than rot ting in the ground."

The summer passed, winter came, another summer and another, till the acorn had seen five. Bhe had grown so fast each one, that she began to hope that cometime she might be an oak.

"It is harder work than I thought," said she; " had known at first how much I had to go through with before I was a great tree like my mother, I don't know but I would rather have been picked up by the chil-

dron. But the worst is over now." The very day that she came to these sage conclusions, the farmer who owned the whole forest came by.

"Why," said he, "here is a likely young car. I never noticed it before. It is quite time it was seen to. With a little pruning I shall make goite a shapely tree of it."

The poor little scorn, or oak as we must call her now, was quite sick at heart at hearing this. "Alse, what does he know about trees !" said she;

he never was an acorn. I shall never be an oak af. ter all.'

But the good farmer did not understand her com-plants. He thought it was only the wind in the branches, and as ne had his hatchet with him, and branches, and as no had his hatchet with him, and thought no time like the present, he began to cut and prane most pitiessly. When at last he left her, she wept bitterly. All her stems but one were gone, and from that many of the lower branches had been cut. "The cruel farmer !" said she. " I must die, I must die, and never be an oak after all !" But she did not die. Bhe lived many more summers

and years, though not so fast as at first. proud of her slender, beautiful form, and learned to thank the good farmer for his timely care, which had scened so dreadfully barsh at first. When her head had got so high that also could look over the top of the hill where her mother oak still stood, she thought: "Now] shall very soon be an okk. I did not think I should have to suffer so much. If I had, I don't know hat I would rather have staved an acorn. But it is all over now, and I am simost an oak. I should be quite one if so mach of me did not grow under ground in those great foolish roots." "But now the cold. Sleak north-sast storm, from

which the bill had sheltered her before, began to beat In fary upon the poor little onk, He tore off her leaves, In fary upon the poor little oak, He tars off berleaves, be broke her branches, and I verily believe would have torn her up if he could. Indeed, she often arpeatch he would. But site had good strong roots, and they would not give way one hair. For a long while abe thought every winter would be her last. "Alus i' said she, "I meet new enemies at every turn! Tahali hever be an oak after all. Ch. if some little ohid had only picked me op when I was an accord I Labali never be cod fur mething new."

But noon she found that with each block winter she

gained new strength, and that the warm annuers more than repaired the damages of the storm, and she

began to take heart igain. "Perhaps I shaliche an oak." said sho. " after alt.

1. 4

ADDRESSES OF LECTURERS AND MEDIUMS EUnder this bouilng we abalt lasers the names and places of residence of Lecturers and Mediums. at the law price of twenty-five dobis per line for three months. As it takes eight words on an average to complete a line, the advertiser can ee in advance how much it will cost to advertise in this da. nariment and romit accordingly. When a speaker has an appointment to locture, the notice and address will be published gratuitously under head of "Lecturers' Appoint-Dents."]

Da. H. F. GARDRER. Pavillon, 57 Tremont etreet, Bosson ill answer calls to lecture. Mrss Enna Banntnas can be addressed at 8th Fourth

vanue, New York.

Dn. H. S. Baows intends taking a trip to fit Paul, Minn. about the first of October, and would in pleased to rises and deliver free lectures, or held free conference with Spiritualdeliver free focures, or note free constraints with opinion-ists and the frogressive Kickeds of lummanty, in the towns on the way, if requested to do any when going and return-ing. He can with the towns of from the regular lines of travel, if she friends of Freedom and Equality request it, and will pay the extra expense of reaching thmm. Address, corner of Astor and Knapp streets, Milwaukes, Wis.

1000-400 Mas. BARAN A. BYRNRS, formorly Miss Sarah A. Megoon trance speaker, will answer cuils to lecture. Address, No. 87 Spring street, E. Cambridge, Mass. aug23-3m4 Mas. E. A. Etwassany will make engagements for the poming Fall and Winter in the West, Address, 705 N. Third Bt, Polladelphts, Fs. t, Philadelphia, Fa. Inays-sma Mas. Farmin Busnarz Farron may be addressed at Lawhamaton. Mass. care of W. H. Felton, ang. 8---8m ANNIE LORD GRAMSBELAIN, Musical medium, may be ad-inersed at \$2 Obapman street, Boston, Mass. sug39-3ma Mas. II. F. M. Baows may be addressed, BeoL 20th, care f Hiram Marbia, Belvidero, Coone Co., 111. july-1 J. S. LOVELAND, Will Snawor calls to lociure. Address, for the present, Willimanuto, Conn. spli-t L. Jone Panhas, Boston, inspirational spoaker, Cincin-nal, Obio.

pati, Oho. Bp12-7. Mag. O. A. Firan, iranos speaker. Address. 503 4th street, New York City. m23-6m² DR A. P. Pranes, office No. 7 Myrile street, Boston, will answer calls to lecture or stiend (unorals, auge-3m² Mas. O. M. Brows, lecturer and medical laterroyant, will answer calls to lecture, or visit the sick. Examinations by letter, on receipt of autograph, \$1. Address Janewills, wirconsite.

Has. Busts A. Epromission will answer calls to locione

Mas. Busin A. HDFORTHAGON Will answer calls to lectory along the line of the New Hampsbire, Northero, Vermons Central and N. Y. Northern Ballroads during Aug., Sept. and Uct. Address. Millord, N. H. June 30-Sga0. Muss Lawara M. A. CARLEY, inspirational apeaker, en-gred during flap, in Tolodo and violaity. Will receive calls for work evenings, Also attend futerals. Address as aboya, care James Lawrence, Olsavaiand, (A. adg79-Saw

Man. Justa I., Brown, irsues souker, will make commen-ments for the coming fall and winter in the West. Address, Prophetatown litheols, Will asseer calls to attend for orbit. 40g29-4m9

MESS BARAN A. NUTT will shawer calls to locture in New Inthrebirs, Vermont or Massachusetts. Address, Giuge mons, M. H. septit-3m*

Tous, n. 11. 60011-3m writing medium. Abburn, Me, will answer calls to loosure. jyle dang: Mas. A. P. Baars. (fermoris Mrs. A. P. Thompson,) ad-dress, St. Johnsbury Contre, Vi. 1918-dans "Bits: April: Baller, isotorer, Hopedale, Mass. apli-f:

HAV. ABIR MALLOO, MONDIEL, HOPODIEL, MAR. BLIST, W. F. JANINSON, Grade speaker, Paw Paw, Mich. mold. A. B. WHITING, Grade speaker, Albien, Mich. spling

BANNER OF LIGHT.

Bemarkable Cure of Paralysis by Spirit Pewer.

To the following facts the persons whose names are affixed are knowing. We publish them as proofs that those out of the body are interested .in these in the body, and are able to help them in their hours of trial and suffering, both as relates to the body and the soul. We present these facts as evidence that these ... within the yell " who are humans and interested in homan welfare, are ready to aid in the cure of the diseases of body and mind of those who are in this outer life.

Mrs. Julia M. Friend, of Gloucester, Mass., is a test medium of great clairvoyant powers, and has been before the public, and generally known and respected in Gloucester and vicinity, for some eight or ten years, sa a medium, and as a woman of great integrity and sincerity of character and propriety of deportment. In the various relations of wife, mother, daughter, slater and friend.

Wednesday, July 20th, about 9 A. M., the word " sickness " came out on her arm in presence of one of the undersigned, in very marked and distinct letters. She passed into an unconscious trance, and in answer to the question, " Who is to be sick ?" the following was written:

"It refers to the medium (J. M. Friend). Bhe is to be taken suddenly ill with trouble of the heart, and remain for some hours quiet and unconscious. It is to be a sort of paralytic shock, but we think she will come out of it. It will be vory endden. She will have the appearance of eleep during the time. If death takes place, there will be a change of color about the eyes; but we hope it may not be so."

To the question. " When is it to take place?" the answer was given. "Within a month." " Can any. thing be done to prevent the shock ?" " No. It must and will take place." It was asked, "What can be done for her when the attack comes?" Anneer .--" Rub the stomach and elde well with mustard water. applying cloths wet with the same."

When she came into her normal state, the communication was read to her, to her busband, and her busband's mother. One of the persons whose names are affixed was a witness to all the above transactions, and wrote them down as they transpired. The prophesy came through Mrs. Friend, from what purports to be ber guardian apirit, Dr. Brown. It was written down at the time and shown to three persons, and the following Sunday it was made known in a public meeting hold by Mrs. Friend, she being the medium through whom it was told. The word "sickness" on her arm was also seen by five persons, two of whose names are affixed to this statement.

Friday. August 21st, while sitting in her toom lietening to the reading of the daily news, she was suddenly struck down, and remained in a wholly unconscious state for four hours. Two of the persons whose names are undersigned, were present all the time. Part of the time there was no manifestation of life. except a scarcely perceptible pulse at the wrist. When she came into a conscious state, her right side, from the shoulder to the foot, was wholly paralyzed and powerless. She had no power to move the hand, nor even a flager on the right hand. Her mind and speech were upaffected. Till Sunday morning she remained perfectly helpless on that side: then, two of the undersigned being present, she was put into the trance state. and by the aid of an unseen power exerted over her by her guardian spirit, it was communicated that certain persons whose names were designated and whose names are affixed, should meet at her room, form a circle, and bring their magnetic power to bear on her, and through this means her guardian spirit promised to enable her to stand on her paralyzed limb and use the paisied band and arm.

Sunday evening. August 23d, the following persons met at her room: Francis M. Loring, Cyrus Story, Gorbam Burnham, Nathaniel P. Allen, Elbridge H. Friend. (hustand of the medium.) Abbie Friend, his mother-all these well known in Gloucester-and Henry C. Wright, of Boston, and formed a circle. An invis-Ible power, purporting to be her guardian spirit, took easion of Mrs. Friend, and caused her to bear her whole weight on her paisied limb, and use her paisied hand to write the following communication:

"If this circle will meet four or five times, we think with the aid of your magnetic power, we can get the pa.

the power and willingness of spirit-guardians and for a service of which we know but little. In truth, friends to heal diseases of body and assunge the sor- the person who has been thus secretly cherishing his rows and anxietles of the mind, and to encourage them apiritual and intellectual forces, becomes absolutely to come to this fountain and find health to the body astoniahed afterwards to find how great strength he and rest to the soul. We doubt not the same power that heated similar and other discusses in the days of rary self-surprises, or bursts of power, are smong the Jesus, is made manifest in the cure of Mrs. Friend. Nor is there one fast recorded in the life of Jesus and his followers, respecting the curing of diseases, better | there is always a deep in our nature which has never attested than is this of which we speak, and which we have witnessed. The witnesses are all living, and may be examined as to details. Why should we receive accounts of healing, as true, performed two thousand do not feel its presence. To be always ready to peryears ago, and attested by persons of whom nothing is form, should the call be made, is a happiness peculiar known, and reinse to believe the statements of living to persons of genuine power none others have it, or witnesses, all of whom are well known? Why is the | can have. In all obstactors it exists to a certain de-

> FRANCIS M. LORINO, CYRUS STORT. NATHANIEL P. ALLER, GORAHN BURNHAM. ADDY H. FRIEND, ELBRIDGE H. FRIEND. HENRY O. WEIGHT.

Glowerster, Mass., Sept. 4. 1863.

Living Present †

This Paper is issued overy Monday, for the ret rading at date.

Banner of Right. BOSTON, SATURDAY, SEPTEMBER 19, 1863. OFFICE, 158 WABHINGTON BTREET. BOOM NO. 5, UP BRAIRS. WILLIAM WHITE & CO.. TUBLISHERS AND PROTRIETORS. FOR TERMS OF SUBSCRIPTION SEE EIGHTH PAGE.

"I cannot believe that civilization in its journey with the un will sink late endiess night to gratify the ambition of the leaders of this revolt, who seek to

LUTER OOLET.

* Wade through slaughter to a throne And shut the gates of mercy on mankind ';

And sput the gives of mercy of meaning ; but I have a far other and far brighter vision before my gans. It may to but a vision, but I still cherish it. I see one wast Confederation atretabing from the frozen north in one un-broken line to the glowing south, and from the wild billows of the Atlantic westward to the calmer waters of the Pacific; of the Augnetic westward to the called waters of the facine ; and i see one people, and one language, and one f faith, and, over all that vast Contineet, the home of freedom and refuge for the oppressed of every race and of every clime "Extract from John Brights Speech on American Affairt, delivered at Birmingham, England.

Now is the Time to Subscribe!

With the first number of our new volume we shall commence the publication of a highly interesting Nov-WILLURN, the author of " Cosella Wayne," a tale we published some years ago, and which attracted much attention at the time.

The title of our New Story is,

Jasmine; OR.

THE DISCIPLINE OF LIFE.

In suffcipation of an extensive demand for this great story, we shall print large editions of the papers containing it. in order to supply the trade. But, not with- ticable. They formed an alliance, some years ago, for standing, we may fall short of the demand, hence it a different purpose; but its is now seriously proposed behooves those of our friends whose names are not already on our books, to see to it that they are placed there in season to secure a perusal of Miss Wilburn's One Story.

In the first number of Volume XIV we shall print a in this city, July 5th, 1863, by Corn L. V. Hatch. sion of the country, its fortifications, its wealth, its Subject : "DOES SCIENCE CONFLICT WITH THE BI-BLE?

Poem, by Verona Coe, entitled, " The OLD House,"

statement, solely that others may have their faith in or circumstances. We are pursing our powers then can suddenly put forth upon occasion. These tampomost gratifying of all our internal experiences. And they furnish us with the proofs we need, too, that been reached, and that such will always be the case.

In the full possession of his silent force of character. too, men are apt to be more self-poised than when they Dead Past worthy of so much more credence than the gree, and it may be increased still further with pains and outture. . Where it is a special deposit in the character. so to speak, it forms ones of those great and powerful elements which revolve within the social sysiom as the great water-wheel revolves within the mill.

The Cities and Exemption.

Already we can see evidences of the radical mistake made by the larger cities in managing the burdens of the draft. The object of the new law is. of course, to procure men; but by the vote of the cities and larger towns, the men are prevented from going into service, their commutation being paid for them. The men in the rural districts see how the thing works; and be, come dissatisfied; it does not scom right to them that they should, be compelled to serve, while their more fortunate brethren of the citles are exempted. In the constry towns, such a thing as baying off the services of the whole body of the drafted men is not dreamed of: there is no such element in the population as there is in the larger cities, to be pacified; they do not think of compelling the selectmen or supervisors of their several townships to tax the property holders to bay them all in, in a lump. But they discover, much to their dimatisfaction, that in the cities the drafted men are voted exempt by a sweeping ordinance of the Common Councils. And they naturally ask themselves why there should be such a difference between their own liabilities and those of their city brethren. The distinction is certainly an unfair one, and is manifestly caused by the concerted pressure which the masses in the cities can bring to bear upon the local authorities. This sort of argument is out of question in the country towns. There every man must meet his own responsibilities for himself. This novel state of things suggests to every observing mind the unpleasant fact that this yielding of the cities to the demands of a cortain clamor is but the prelude to the oreation of a soparate class, or caste, among our populations, whose

resolve will be to be taken care of out of the public. money, and whose attitude toward the rioher classes will be taken with a view to compel compliance with their wishes even with the aid of the bludgeon and the torch. As a cotomporary well observes' respecting this silette, written expressly for the BANKER by Miss Cons very class --- It has been our boast and glory bitberto that we have had no such class. If a certain school of politicians are to have their way, we shall soon have the most perfect specimen of it the world has ever seen. uniting European greed and blood-thirstiness and degradation with American audacity."

The English and French on this Condinemt.

It has now become established beyond the reach of dispute, that it is the deliberate intention of France and England to recover their anoient foothold on the American Continent, if the project be in any way pracby them, in the absence of more engrossing business at home, to take up the case of the sick man America. just as they did the case of the sick man Turkey, and make something out of it. If possible, to their own advantage. To this end, however, France went ahead verbalim report of a Lecture delivered at Lyceum Hall, in the neighboring State of Mexico, and took posseschurch, and its government, and has since straddled a monstrous monarchial structure across the remains Also, in the same issue will appear a beautiful of what was but yesterday a constitutional republic.

To offset this movement of her ambitious neighbor

The Reeded Wisdom.

To be truly wise for our day and generation deen not domand an intimate acquaintance with all the colences, nor a thorough knowledge of the world of books, the great, surging trade marts, or the stim greater contrasts of life. To every aspiring mind, and prayerfully inboring soul, come the precious gifts, the glorious compensations, the joys of wiedom, though gained only through severest trial and long continued

To spurn no effort here that is for soul advancement, to revel in the divinely real portraitores of the hereafter, which uplift our souls in thankfulness for the great boon of life, is a permitted, wise, and holy pleasure. To form friendships based upon the indestruction ble basis of moral qualities, in the prerogative of Wisdom; to find Love Imperishable as the Divine Originator of its beatitude, is the part of Wisdom's compensation.

To the serene heights of spiritual contemplation. and to the drearlest valleys whither duty calls, behold. teaching Wisdom guides the way, ever with the reassuring touch and uplified brow of Falth. It is only when we have recognized her beauty and acknowledged her mission, that she becomes the invaluable guide. Bometimes she has been with us under the garb of serrow, in the seeming of strange, spectral shapes; in strange disgulace, in which we knew her not. But when our sight is cleared of the mists of error and misconception, we behold the angel-teacher and the garlanded forehead, the scentered hand of earth and heavan's commissioned one.

Public Spiritual Laborerst

As the fall and winter campaign of Spiritostiam is new opening with encouraging anapices, many places are making due arrangements for lectures. The Ban-NEB seeks to furnish a list of those who are in the field. and we cordially invite lecturers and others to ald sa. in order that the press and the platform may more fully, cooperate. The public isborers seem alive with new zeal, and some of them are adding extra attractions to their efforts. Some of the secular papers of New York are noticing the labors of .. Ez.Rev." Uriah Clark. In addition to his lectures and public test examinations, in the use of electrical and magnetic Instruments, he illustrates the laws and principles of spiritual phenomena in a manner to .. Interest, startle and stagger the most lukewarm and obdurate." The Lyons Republican says: .. Mr. Clark is an orator of great power, a philosopher of stern logic, and a gentioman of agreeable manners."" Rev. Dr. E. A. Hotbrook, of Watertown, N. Y.; in writing the BANNER,

ays: ... I have been acquainted with our worthy brother •• I have been acquainted with our workey Drother, Urlah Clark, for the last lew years, and have witnessed the unfolding of his interior powers. These most in-timately acquainted with him, best appreciate his si-tainments in the moral, spiritual and intellectual de-partments of being. He has a keen appreciation of the wants and needs of humanity, and in his lectures worked the year back onto the other and hat probes to the very heart's core the organized and hete-rogeneous mass of inharmonies legalized, socialized. and can listen to him without leeling the need of re-mouth speaketh' with toiling effect. No rearoning mind can listen to him without leeling the need of reform. in Church and State. He has the rare gift of combining argument with eloquence, which renden him both pleasing and instructive. The gives the fluest readings of character I ever witnessed, tracing also dis-cases through years of progress, and relates past inci-dents in the life of the individual. Bro, C, has now given bimself op faily to lecturing, and no progressive nind abouid fail to hear bis lectures, and witness bis

lênts.' We learn that Mr. C. is to spend several months |

[SEPT, 19, 1863.

Correspondence in Brief. Formit me, through the " light" of your Barton to say to all your spiritual fecturers traveling the the Northwest, that I am authorized by these the new faith to request such fecturers, when they have the new faith to request such focurers, when they do oppositestly bring our place in their line of town. that they will please came and address as on the low. true and glorious Hpiriteal Philosophy, and and to word a few days beforehand, so we can have the made mady, and " our house in order" for a full new

we doubt not that all lectorers vielting us will be

gained only through severest trial and long continued disciplino. To learn the lovely law of kindness, and disciplino. To learn the lovely law of kindness, and to exercise it constantly; in forgiving thought ta-to exercise it constantly; in forgiving thought ta-to exercise it constantly; in gentle ministry of love unto all; in devout overflow of beneficence each day. In speech, and tone, and act—this is to know of Wis-dom; though the feet more in the hamblest by paths, and the hands are bound onto the lowliest toll. To grow out of self anto the lowliest toll. To grow out of self anto the lowliest toll. To grow out of self anto the lowliest toll. To grow out of self anto the lowliest toll. To grow out of self anto the lowliest toll. To grow out of self anto the lowliest toll. To grow out of self anto the lowliest toll. To grow out of self anto the low of all humanity. Is to keach and follow Wisdom; lo turn to the onliver of the innermost as well as to the good will of our fellow. Is to preach silently and most, effectively. To be oher-fol, gratefal for the common blessings of life, hambles in heart, yet loftily aspiring in spirit; in love with the beautiful in all its varied aspects—this is to be wiee; and Wisdom bringeth peace, which is tappiness. The Chicago and Bailingion Bailway is the grament traveled ronto westweed, and hear on its life and base on its life and the the send and is the common blessing of life, hambles the beautiful in all its varied aspects—this is to be

The Chicago and Baringion mailway is the gratery traveled route westward, and has on its line is the of Batavia, Awrors. Mendota, Princeton and Gata-harg, beside many other large thriving villages. Its a most beautiful camstry throughout the whole room. Lecturers will find those good points, and an interem log rests for lecturing. They will please take node at this, and come on. Princeton, Bureau Oc., Mt., Sept 3, 1963.

Bro. N. B. Miller, writing from Caba, N. Y., mig date of Bopt. 1st, says Mrs. Core 1. V. Batch Tan gaged to speak there on the 6th, and adde:

The Spiritualies of this vicinity are anticipating or The Spiritualies of this vicinity are anticipating announcement with pleasure. All love Corn, and to listen to the inspiration that fails from ber in with each eloquence and power. It quickens our min-itual natures, and we feel that we are better men and women, after listening to one of her discourses."

Federal Successos at Charlesten,

The following is Gan. Gillmore's despatch to m War Department, dated Sept. 7th:

What Department, uncen hope, sin: 1 have the honor to report that Port Wagner and Battery Gregg are ours. Last night our sappers exami-the crest of the connierscarp of Fort Wagner en itsus-front, marking all its guiss, and an order was given be carry the place by amount as 9 o'clock, this former, that being the neary commence evacuating the island and all being anone for side when their states. and all but seventy five of them made their escape inn Cummings' Point in small boats.

Cummings' Point in small boats. Captured dispatches show that Port Wagner m commanded by Col. Keiti, of houth Carolina, and go. risoned by 1,400 effective men, and Battery Geggin between 100 and 200. Fort Wagner is h work still most formidable kind. Its homb proof sheltsr, 'cap. ble of holding 1,600 men, remains intast after the most terrible nombardment to which any work un ever subjected

We have captured minoteen pieces of artillary and a large sapply of excellent ammunition. The city of harbor of Charleston are new completely cerewing my gone.

I have the honor to be, Genoral, Very respectfully your obedient cervant (Signed) Q. A. GILLWONN, Brigadler General Commanding,

Generale Resourans and Barnelde have been success fut in driving the rebel army out of East Tenness Chettanoogs and Knoxville bave been captored, as our army is marabling to cat off the railroad comment cation of the South with Richmond.

Spirituation in England.

We learn from the London Spiritual Magazine that Spirituation is attracting a large share of public sites. tion, pro and con., in Eugland. The London Weekly Despatch devotes much space to the discussion of the unbject. But while it indulges is some (colleb mess at Mr. Howitt's History, it admits that the field a corded by present Spiritualiets are all perfectly rail The Quarterly Review and North British Review, sin. have each an article on Spiritualism in the curst aunbers.

Spirit Portraite.

Friend Peebles, In a letter published in the Banm recently, alludes to a photograph artist in Chiops several sproimone, which resemble those made in Ba ten. We do not wish our friends to be los magning that these curtes de visite are gonuine. They shall test the matter thoroughly, before coming to a defails conclusion that they are veritable spiritual proistiens. A word to the who is sufficient.

Smales the Presi legal and effor with it be again MIGSS. Jeitrital c Ehip Car anaplem pany. Be have per inm of tionales o aleves m

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Mrs. Car miral Foot gualas R. : ning, Ang Augt W obildren k

so many su A lady ! was workle said. .. I fe tilly will ye bees our fa

A limb Graham aye when abn dene," was IC. ma ?" 1

tient so that she oan walk about her room in a for days, and in a few weeks he able to walk out of door " It was also told that, after the spirit-power left her and she came into her self-sustained and pormal state, abo would be stronger than she was before the circle was formed, but not able to move about as while under their control. The above-mentioned persons met five times, formed the circle, and each time the patient be came stronger, remaining in an improved condition after the unseen power was withdrawn. One of the undersigned persons, by the direction of Dr. Brown. visited her daily, and in presence of others, brought a power to bear upon her which imparted such strength to her paralyzed limbs as enabled her to walk about the room while under its influence, and which left her improved in strength when consciousness rothrand.

On Friday evening, August 28th, she had a severe attack, and the disease seemed to leave the arm and side and tend to the brain. It had the symptoms of the first attack, though continued but about an honr. While her friends stood around ber, bathing and rubbing her, ber hand was moved by this strange power, and wrote under the influence of the Doctor: " The disease seems tending to the brain - an unusual thing; the usual conne being from the brain to the limbs; but we shall succeed in throwing it off " Which they did; for when she became herself again the limbs remained as before, and the mind and speech were soon fully restored. This experience was in presence of the whole circle.

Not the least extraordinary among the facts concerning this cure are the following:

During the first week. Mrs. Friend was attacked by faintness four or five times, turning cold and pale as death, falling into a dead faint, and lying, for some minutes, without any visible signs of life. Each one of these fainting fits were foreteld by Dr. Brown, her guardian spirit, come time before they occurred, and directions given by him regarding her restoration from them.

The attack occurred Friday, August 21st. The Sunday preceding, August 16th. it was told through Mrs. Friend, by Dr. Brown, in's public meeting, that the sickness would take place the latter part of that week, which statement was verified, as we have shown.

It is now two weeks this day since she was stricken down enddenly, so if she had been shot, and from which unconscious state she came out with her right elde completely paralyzed and helpless. - She can now walk about her room, and from one room to another. without aid, and can use her paisled hand and arm to write, to dress and undress, and feed herself. The side and limbs are not so strong as before the shock, but her spirit guardian and friends assore her and her friends that they will, in a month or two, be perfectly restored.

This cure of entire paralysis has been produced selely by an invisible power purporting to be, and be, Hoved to be by the undersigned, the agency of disem. bedied epirits, no visible agency having anything to do with the cure, except the circle of the above-named Iriends, who have met and formed a circle around her, joining hands, six times, and making passes over the affraced side and limbs, and rubbing and patting the hand and foot occasionally. The entire process of ours has been under the conneel and direction of Dr. Biewa; ber guardian spirit.

We record these facts, most all of which have taken the in the presence of as all, and all of them in the plate in the pressor of as, and append our names to this liesp forth to targress themselves on columned objects the same of the Colliderary becomes more desperate.

Silent . Forces.

The real fact is, that all genuine power works allenty. It is the engine that drives without hitches and umps, which does the work. The men who are talkenergy before they get to it. Wordy and bolsterous people are not the ones to rely upon; not so much besum they mean deliberately to deceive, or are hypooritical, as because they are pretty nearly used up for service before they are actually called upon to render it. In running a mill by water power, it is necessary to keep back the stream until a good strong head of water is on, preparatory to opening the gate and letting on the power. It is the same way in character, About so much energy must have been secretly and silently accumulated, before anything can be attempted with a hope of success.

The history of the present was abounds with striking illustrations of the truth, that silence generates the great powers which are employed with effect be fore the even of the world. On looking over the roll of our Generals and Commanders, we can easily see who is the great man, and who will fall when a orisis overtakes him. The failures which have already ocourred, have occurred only in obedience to his law. In Gen. Danks we find this point very forcibly ilins. says, than any other of all the Union Generals. up his forces for a new and stronger effort at every true is it that man proposer, but God disposer. step. Rosecrans performs much in the same way. So does Gillmore. So must all men, who possess gen. uine power, whether it is employed in war or in the professions of peace.

Nature lays down a rule in this matter. Bhe know

mowth and expansion. There the powers of the spirit, rederates can raise is manied to oppose our stoops, is

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ross the channel. England now makes a demonstration of starting up a sort of constitutional monarchy in Canada. It is openly argued for in a late number of an influential British magazine, and the arguments made are an open confession of the motives that have ing about themeelves all the time, generally waste their hitherto lain concealed. The writer says, what every intelligent reader knows to be true, that the chances of building up a monarchy in Canada are remarkably few, and the time very abort; If, therefore, the British Government design to set on foot any such movement, in conjunction with the movements of France, on the southwestern part of the continent, now is the time for it to set about it. The temper of this article is simply the temper of many of those leading minds which to day give character and shade to British foreign policy. The poor fellows in England and France fancy we are falling to pieces here, and hope to be in at the picking of our bones. They little know the meaning of the great movements of the present time. or dream of the vast results that are to grow out of them.

Black Regiments.

The Government has more of these troops in the field, or in camp, than is generally supposed. We bear that there are at least seventy-five thousand of them already recruited, and either ready, or preparing for active service. A gentleman' writes from Vicks. trated. He never jabbered about, but did his work; burg, to one of the editorial staff of the St. Louis News, nor does he stand to his work, either, like a mere me. privately, that the negro regiments now in process of chanic, but plunges in deep reflection even while he formation down the river-that is, below Vicksburgstrains all his energies to the accomplishment of his are filling up with wonderful rapidity. He gives it as end. The one favorable remark made about him on all 'his opinion that some fifty of these black regiments eldes is this, that he has done well wherever he has will be ready for service by the first of October. He been placed, without grambling---that is, without talk. further thinks from what he has seen of this class of ing too much. He has given the President less tron. troops, that they are possessed of a genuinely martial ble, if we are to believe what Mr. Lincoln himself, spirit, that they are ready to fight wherever they may may be placed, and that they will make a very effi-Bo it is in Grant's case; he wrought with power be, clent element in the service. It is plain that if the cause it was in silence. He set about his gigantic negro race in this land are to be redecided and elevated. task of capturing Vicksburg, and he did it. Not with ; it must be accomplished mainly through their own exwords, for the country beard nothing from this lips ertions. There is no doubt that this rebellion is jurwhile the great plan was going through with its so. Inishing them with the long desired opportunity which complishment; but he kept " pegging away," as the is to bring them release. They could never have found President describes his own labor in the prosecution an open door themselves; the blind passions of their of the war, thinking while be worked, and gathering masters have most effectually done that for them. Bo

Rebel Desertions,

If we are to believe the reports that keep coming in upon as, the rebel armies are rapidly melting away before the spirit of demoralization which has taken now things should be done better than we ourselves. hold of their ranks. A correspondent of one of the She economizes better than we can. The laws of the leading New York dailies, writing from the Army of universe are very simple and very rigid; and they al- the Camberland, fornishes additional and most interlow no waste of force, either in man or earth. Could esting evidence on the anbleot of discontent in the we see and understand the Divine economy, we should Bouth, as well outside of the rebel armies as within be wrapt in wonder at its beauty as well as its inex- those organizations. He mays that describen is no be wrapt in wonder at he beauty as well as its inex. Loose organizations. In any was destroin in no orableness. Among the chief provisions of that ecop-longer confined to solitary individuals, but large ony is this fact about which we have been speaking a masses of meh only wait for an opportunity to quit a that it is necessary to keep our powers from wasting, service which they louble. It appears from informabefore the time comes to employ them. No such speal- tion which is called reliable, that at loast five thous. mens of thriftlessinest are seen in any of the depart. and men have taken relage in the mountains of Georments of Nature, and none such ought to be found in us. In this view, solitods is absolutely necessary to them. The writer adds, that as every man the Con-

writhe in their conversive strugglings one with anothe will be well nigh impossible for them to dispans the or, and seen to know each its own place before they 'will be well nigh impossible for them to dispans the

New Eugland, and till the first of October is addressed iu care of J. D. Searies, Ogdensburg, N. T.

Spiritualism at the West.

It gives us great pleasure to announce that Spirit. ualism is rapidly on the increase at the West. Thus it is .- the more opposition we have to contend against. the faster the truth spreads. While we congratulate the brothers and sisters who are engaged in the great work out West, on the advancement of our cause there. we can assure them that we of the East are not idle. Our ranks are increasing at a rapid rate.. Some of the best minds in our midst are quictly investigating the Harmonial Philosophy, and their unbelief is fast giving way to a full realization of the mighty traths which are continually pouring in upon them from the Sammer Land.

Our Free Circles were reopened on Monday last for the season, and more people were present than could be comfortably ceated. We shall, whenever the Tuesday evening, Sept. 15th, will be " Wan at friends come to our aid, enlarge our circle room, in er- CHRISTIANITY." Dr. A. B. Calid will make the sta der to fully accommodate the increasing numbers who ing remarks. are antious for solritual food.

Hon, Edward Everott and the War. We extract the following from the letter written by Mr. Everett to the Mass Convention of "uncouditional Union men," assembled on the 3d inst., at

Springfield, Ill.: "Candor requires mo to add, that if it is the duty of the good citizen to abstalu from factious opposition, It is. In time in war, not less the duty of an Adminis-tration, as well in civit as in military and naval affairs, to asseume a position wholly independent of party. 1 am afraid it is impossible. In time of peace, to carry on representative government except on a party basis. During the existence of war, and especially of a war which tasks to the atmost the energies and resources of the country, party support, in propertion as it is instance-who are in the habit of picking free works in the habit of

whether is or out of office-sacrificing when necessary their readers as to the general observer of there as a little of the pride of personal feeling and of party as manufactions. will have the conduct to consider bociation -- would cordially units for the attainment of print those, which appear from educated spirits, as a prosecution and encourse it termination of the war, the next New Year's Day would witness the prostration of the rebellion and its leaders, 'the return of peace, and the restoration of the Union."

Lycenm Hall Meetings.

Mrs. Sarah A. Horton, of Brandon, Vt., made her first appearance in this city, on Bunday, Sept. 6th, be, fore the Lyseum Society of Spiritualists. as a lectarer. She was greeted with foll audieness, and her lectures were well received. Bue delivered them in an carness but pleasing manner, with a clear, full toned voice. In personal appearance she resembles her colaborer. Mrs. M. S. Townsend. Bhe also spoke before the same Boolety on Sunday, Bept. 18th. We command Mrs. Horton to all societies who desire to engage an earnest and eloquent lecturer.

Rev. Adia Ballou will speak before this Society next Sunday, Sopt. 20th. Mr. Ballon is a great favorite here, and bis unterous friends will he glad to look at bis pleasabt face sgain, and listed to his instructive tesobings.

the Spiritualists of Portland, on Banday, Sept. Soil. We will dil tobers by siam.

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Section S.

Opening of Dedworth's Hall. Meetings of the New York Friends of Progress ses resamed Souday, Sopt. 13th, at 10 1.2 e'clock A. H. and are to be continued every Hunday merning and evening throughout the onewing year, or until the west weather of another summer shall render another "It allon" both wise and dreirable.

The Children's Lyceum will assemble in the star noon of the same day, at 2 1-2 o'clock.

Bromfold Street Conference. The subject for debate before the Conference, .

Prophesy and Prophete Was the subject discussed at our Circle July 16th W one of the lavisibles. A report may be found on of dath page.

We did intend to criticize the oritie of the E.L. Com. Advertiser, whose oritigue of Mr. Internet book, " Tas Bout or Things," was extremely stops; but as our colemporary of the Herald of Progress M properly noticed the " politician." we forbed and the lash of Justice.

We call attention to the article on our sizib part by J. M. Peables, ontitled . Spirit Morages." Take those editors of religious papers-the New Corners, messages we publish, these from unshould state If all good men and good patriote in the loyal Biates and printing them in their journals, in order in their munications, will have the candor to occasi

> DEATH AND THE NATURE OF THE BRIST BURN This is the tille of a discourse; printed in party form, preached in commemoration of the metal and and excellencies of obstactor exhibited in the said Mrs. Luoretin Kollogg, by J. M. Problet, Paster et in First Pres Oberots of Battle Oreck, Michigan.

Tan AMBRICAN OND FRILOW for Sept. in find with its manal, variely of interesting reading matter, a ma share of which is of aspecial interest to the train.

DALLOU'S DOLLAN MONTHLY MAGAUNS, for ON ber is out in good season, with an unussay istant

The Pinb "Couldingerment" of the Mirmal Institut for Physical Education will be celebralid, M If Temple, od the steping of steining. Reptender the biginning it problicity 7 13 o'clock. The class Gradoutes will be much larger than of any period Graduates will be much larger than on any solution of any solution of any solution of a solution of the soluti

Wendell Phillips's apportug to book ferstan an

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pluched . la true w more he said, +Ti Shai I hr If you man; be knew IL

A lady " Piesse

[SEPT. 19, 1863.

ALL SORTS OF PARAGRAPHS."

The Archdoke Maximilian of Austria, has sent the Pape & copy of the Emporar Napalson's letter, requesting him to accept the throns of Maxico, If chosen by popular aufrage. The young Archdolor has informed the Pope that he is greatly disposed to accept the offer. and that in going to Mexico, religious interests will jargely occupy his attention. The court of Rome is well astisfied with the prospect, which only awalts the approval of the Emperor Joseph to be decided on.

Gen. Banks is onforoing the draft in Louisians, making no distinction between white and black. The thing disgusts the rebel sympathizers, but they will either have to pay their \$300, get a substitue, or join in the ranks. It is said that there are now a dozen negro regiments organized, and a part of Banks' command.

At the great Union meeting at Springfield, Ill., the following resolution was adopted:

Resolved. That the Emancipation Proclamation of the President is, in the opinion of this meeting, both legs f and constitutional, and cannot be either resoludor withdrawn, nor can the slaves emancipated by it be again roduced to slavery.

NICABAGUA SHIP CANAL .- A correspondent of the Journal of Commerce announces that the Nicaragua Ship Canal project is to be recommenced, under the anapices and patronage of Louis Napoleon. The company, English and French. are already organized, and have parchased Monsier Belly's privileges for the sum of \$650,000. Burveys are proceeding, and es. timates of cost have been made, giving a total of about eleven million dollars.

Mesers, William B. D. Simmons & Co., of Boston, have recently executed an order from Brigham Young, for one of the largest organs in the country, to be erected in the great Mormon Tabernaole of Salt Lake City, which building will seat fifteen thousand people. Owing to the great cost of transportation, the case of the organ, and the sixteen and thirty feet dispasons are to be made and finished in the building, under the supervision of a skillful workman, now en route.

BANNER OF LIGHT .- This large, neatly printed and ably conducted paper, is published at Boston, Mass. It is devoted to the welfare of the race. Is the exponent of Spiritualian. In its columns may be found stories, poetry correspondence, and moth food for re-faction. It appears to be an able family paper, Among its contributors are some of our best writers. -Journal. Olney, Ill.

"Why do n't you give us a little Greek and Latin occasionally ?" asked a country descon of a new min. of J. D. Bearies. istor. "Wby, do you understand those languages ?" "No, but we pay for the best, and we ought to have 11."

The new postal ourreboy noles will be offithe same denominations as the old, but, instead of being of different sizes, they will all be of the dimensions of the present 'ten cent postal. The colors will distinguish them.

The one hundred thousand bales of Confederate colton recently seized near Natohez, are worth twenty. six millions of dollars. This will help to foot the war MIL.

Mrs. Caroline Augusta Street, widow of the late Admirsl Foote, died at the residence of her father, Augustus R. Street, in New Haven, on Wednesday ovening, August 26.

children killed on battle-fields, as there are always ton street, Boston. so many small arms found after a battle. .

A lady in Switzerland, addressing a pessant who was working to his garden very early in the season, said, " I fear the plants which have come forward raptdly will yet all be destroyed by froats." " God has been our father a great while," was the reply.

A little prattler who had been brought up on the when she wout to heaven. " The bread of life, my dear." was the reply. "Will there be any butter on it, ma?" was the quick retort.

subdue him the most readily are found in the kitchen. Silent gratitude was well exemplified by a little how who, when asked whether he thanked the lady for the stick of candy she had given him, replied, " Yes; but 1 did n'i tell her so."

Greek fire which has been thrown into Charleston, is a combustible composition, the constituents of which are supposed to be asphalt, with nitre and sulphur, Water will not extinguish it.

The present flax orop will be the largest ever raised in this country, and the proposition to cottonize it mobie with general attention.

"Rosie, my love," said a not very attentive busband to his wife, at the dinner-table, "Bhail I belp you to a plees of the heart ?" "I believe," said she, that a ploce of the heart was all that I ever got." . There was commotion among the dishes.

The Post says the protty girls will refuse to wear the now leather bonnets because they are unwilling to hide their faces.

The entire assats of a recent bankrupt were nine children. The oreditors noted magnanimonaly, and let him keep them.

Blavery is the only cause, and Abolition the only ours, of this rebellion and civil war. There is no other cause; there can be no other ours. The conflict of builets may cause between the North and South; but if every traitor should yield to morrow, the rebellion would not be put down, and the oivil war be ended, unless Sistery is abolished.-Henry C. Wright.

To Correspondents.

[We cannot engage to return rejected manuscripta.]

M. W. H.; WASHINGTON, D. C .- Bend the lady "The Pacific Monthly," printed at San Francisco. Cal. It is a work of much morit, and should be widely olreplated.

J. C., ALEXANDRIA, VA .- As you wish for a specific answer why we have not published your poem, we will frankly say that it does not, in our opinion, possess enough literary merit to warrant us in laying it before our readers.

A. H. D., NORTH DANA .- An oblinary notice of that child was in type before yours was received. The poem we deoline to print.

W. C., FOND DU LAO, W18.-\$2.50 received.

Announcements.

U. Clark lectures and gives his electrical and spiritual experiments, in Syracuse, N. Y., Sunday afternoon and evening, Sept. 20th; in Elilaborg, 24th; in Hendemon, 25th; fi Watertown, 27th; in La Fargeville, 29th; in Potadam, Oct. 1st; in Ogdensburg, 4th; and till Oct. 1st, is addressed at the latter place, care

Passed to Spirit Life:

From this city, Sept. 9th, Gilman Marston, only child of William N. and Martha T. Emery, aged two years one month and eighteen days.

Answering Sealed Lotters.

We have made arrangements with a competent me-dium to answer Scaled Letters. The terms are One Dollar for each letter so answered, including three red postage stamps. Whenever the conditions are such bat a spirit addressed cannot respond, the money and letter sent to us will be returned within two or three weeks after its receipt. We cannot guarantee that every letter will be answered entirely satisfactory, as sometimes spirits addressed hold imperfect control of the medium, and do as well as they can under the circommitances. To prevent misspprehension ---- some suppose Mrs. Consant to be the medium for answering the scaled letters sent to us for that purpose--it is Aunt Wiggin thinks there must be a great many them. Address "BANNER or LIGHT," 159 Washing-

Picnic Grove Meeting.

The Beltiasiists and friends of liberal and progress-ire ideas of Penobacot County. Me., will hold a Pio-nic Grove Meeting in Barton's Grove, in Dexter, com-menoing on Batarday morning, September 26th, and continuing over Sunday, the 27th. A free platform will be maintained, subject to good order and decorom. The following meeters have been encound the pros-A little prattler who had been brought up on the The following speakers have been engaged to be pres-Graham system, asked what she should have to eat ent: Mrs. A. M. Spence, of New York, Mr. Charles A. when she want to beavant. "The bread of life, my Hayden, Mrs. Laura M. Hollis, Mr. I. P. Greenleaf, then she went to heaven. "The bread of life, my lear." was the reply. "Will there be any butter on t, ma?" was the quick retort. A man's stomach is his weak part. The weapons to phase him the meat medity are found in the kicken

BENJAMIN C. LAWRENCH, Chairman Committee of Arrangements.

at BRADERS OF THE BANNER WIll bear in mind that one DOLLIS sent to J. P. SROW, 63 Oedar street, N. T., will get by retorn mail more good filed Pens than you can get any other way. We have used them. If Je 27.

BANNER OF LIGHT.

ADVERTISEMENTS.

Our terms are ten conta per line for the frei and eight conts per line for each subsequent Insertion. Payment lavariably in Advance.

PRINOE, & OO., FLUSHING, N. Y., will forward New Ostalogues of every departments of Trees, Shrubs and Finits; Grapes, and all other Small Fruits, Bulbous Flow-are, Foundes, As., to applican's who enclose stamps. The col-locidon of Strawberrise comprises above two hundred spice did variaties, the most of which are described in the Patous Moe Report, and this is the sector for transplanting them. Buildess Roots and Peonies can also be now seat safely. als

DR. J. P. BRYANT.

Practical Physician for Chronic Diseases LATS AT THE

SHEAMAN HOUSE, SYRACUSE, CENTRAL HOTEL, UTICA, AND AMERICAN HOTEL, WATERTOWN, NEW YORK.

Will open Booms at BINGHAMPTON, N. T., TUESDAY, Sept. 1st , 1863. [FILST DOOR WEST OF WAT'S BOTEL.]

CHRONIC DISEASES CURED WITH & FEW OPERATIONS:

NO MEDICINES GIVENI NO SURGIOAL OPERATIONS PERFORMEDI 23" Officulars will be chearfully given, upon application by mail or otherwise, containing the names of many cured during my practice at Synause, Aubura, Cawego, Utics and Watertown, N. N. 28* Rept. 12.

THE KURAN:

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Juno 13. M

ground,

in great things a man appears as he chooses--in little things he appears as he is.

Shoemaking is done extensively in Haverhill, Mass by the women. The Banner mays they "work in gauge of six or seven hands each, the same as most of the young men do, and make the shoe right straight out from the lasting to the finishing."

must elapse before the success of the experiment of growing tea in California can be determined.

A lady in speaking of the gathering of lawyers to time. dedicate a new court house, said she supposed they had gone

" To view the ground Where they would shortly fie."

Hans, who is a judge of morais as well as monoy. says, that being tender to another man's wife is not "legal tender." We accept his opinion, though we have no interest in the question.

If we are always looking back, we shall be sure to go as we look.

An epitaph on a tombstone in the cemetery at Newtown, reade as follows;

"" Here Hes intered the body of Mrw. Jane the Dear wife of Biohard Fairman Beg who Dwelt Together in the Married state 30 years wanting 23 days. And was in his opinion A Woman of the Best sense and judgment

months.

on airs whonever he goes out.

Bir Walter Scott said seriously, in his autobiography. "Through every part of my literary career I have felt pinched and hampered by my own ignorance." Buch is true wiadom. The wiser a man really becomes, the more be begins to feel, is the sage of old did, when he said, "The longer I live the more persuaded I become that I know nothing."

If you make a thing perfectly plain and simple to a man; be will give you no predit-be, will think he knew is before.

A lady meeting a girl who had thisly ters ber service. inquired, "Woll, Marr, where do you live new "" "Please, ma'am, 1 dos " The now how where how " " rejoined the gitt; " I'm married !" addrest . - still

West Garland, He.

Second Annual Grove Meeting.

The Friends of Progress of Lacrosso Co., in Burns and vicinity, will hold a Grove Meeting at M. P. Caldwell's Grove, in Burns, aforesaid, on the 20th, Caldwell's 26th, and 27th September, to commence at one o'clock P. M., on Friday, Sept. 25th. to which all favorable to reform are invited to attend. Good speakers are expeoted to address us. Provision will be made to en-tortain strangers. By request of Committee, J. A. SEEBER, See'v.

Burns, Lacrosse Co., Wis., Aug., 1883.

Grove Meeting.

An effort is making in Californis to test the cultiva-tion of tea. One gentleman has one thousand thritry looking plants of this year's growth, from seed pro-cured in China. As tes plants must be four years old before the leaves are suitable for picking, some time must eleaves the test the cultiva-tion of the section A general invitation is given to all. The friends from a distance, will be provided for as far as possible. Come one, come all, and let us have a general good

Per Order of the Committee, CHARLES GORAHAM, HIRAN BIDWELL.

Yearly Meeting. The Judiana Yearly Meeting of the Friends of Pro-greas will be held at Bichmond on the 23d, 24th, and 25th of Uctober. All the friends of humanity are invited to come and

participate. Breakers coming this way will be wel-comed. Arrangements are made to have a good time.

On behalf of the Committee.

NOTICES OF MEETINGS.

Richmond, Ind.

BORTON. -- SOCIETT OF SPIRITUALIETS, LTORDE HAR, TEM HONT ST., (opposite head of School street.) -- Meetings are hold every Bunday, at \$ 1-5 and \$ 1-6 p. M.- Admitsion Pres. Leoturare engaged; -- Rov. Adia Ballou, Sept. 20; Miss Lizzie Dotan, Yept. 37; Mrs. Sophis L. Chappell, Oct. 4 and 11; Mrs. Fanny Davis Balth, Oct. 25.

Canadians that have passed themaelves off in Ver. mont three different times as substitutes, are riding don, September 20 and 37; Mrs. A. M. Middlebrock, Oct. 4, about Nontreal with fast horses, and eigers in their it, is and 30; Miss Nellie J. Temple, Nov. 1, 8, 15, 25 and 39. aonthe. Ile who carries musical compositions in his hat, puts a line whenever he goes out. Compositions in his hat, puts Stal o'clock, Speakers engaged:-Mrs. M. S. Townsend, Rep. 50 and 81.

Worsono',--- Meetings in the Town Hall. Speaker engaged: Miss Lizite Doien, Sopt 20.

Miss Lizzie Doico, Sopi 20. Ponrtano, Mg. ... The Spiritualists of this ofty hold regu-ist mestings every Bunday in Mechanics' Hall, or-mer of Courres and Casco streets. Bunday school and free Conference in the forencen. Lectures afternoon and erening, at Suad 17. So'clock. Byeskerts engaged:-Balph W. Emerson, Maps. 60; Wm. Lloyd Garlson, Sept. 31; Emms Houston, meath of October; S. J. Finney, menth of Nov; Mr. A. M. Specce, Dec. and 18; Isano P. Green-ing Inc. 50 and M.

Bauson. Mu-The Spiritealists hold regular moetings Based and the set of t

The fotcers that bind the body in the saws and that the test, and have him free; but the immortal mind, chained to a sectarian creed, hugging its own chains, is in a more baje-jess bondage than the poor African. Death does not remove the fotters from the mind; it takes many long years in the spirit-jand to free the soul from its degrading induces.

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Aug. 8.

BANNER OF LIGHT.

Message Department.

6

Each Message in this Department of the BANNUN we olsim was spoken by the Spirit whose name it bears, through the instrumentality of

Mrs. J. H. Counst,

while in an abnormal condition called the trance. The Measages with no names attached, were given. ctad mehatin

These Mes ages indicate that spirits carry with them the characteristics of their earth life to that beyondwhether for good or evil. But those who leave the earth-sphere to an undeveloped state, oventually progress into a higher condition.

We ask the reader to receive no doctrine put forth by Spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive-no more.

THESE CIRCLES ARE FARE TO THE PUBLIC. The Banner Establishment is subjected to considera-his extra expense in consequence. Therefore these who feel disposed to ald as from time to time, by donations, to dispense the bread of life thus freely to the huages iog multitude, will pleaso uddress is BANNER OF i.1007." Boston, Mass. Funds so received promptly acknowledged.

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MOSSAGES TO BE PUBLISHED

Maday, Spi, 7,--Invocation; Spirita Request; "Thou Menday, Spi, 7,--Invocation; Spirita Request; "Thou shak have no other Gods helior me;" Questione and An-swers; Samual Golburn, of this city, to bis friends; Daniei Tomple, of Georgia, to Filly, Burge, of Spiringfield, III.; Uacie Jakey Johnson, to his friends; Thomas R. Keitts, of Birmingham, Eng., an cogineer, who lost his life by an acci-dent this morning, while on the rati car between Birming-ham and London

ham and London Tutsday, Sept. 8.—Invocation ; "Is the desire for Immor-tally the best proof that the Moul is immortal?" Questions and Answers ; John Hunib, late of the lat Company An-drow Suarahooters ; Marketta Cogga, of Atlants, Ga., to her father, now a prisoner at Fort Delaware ; Issae Poole, of the 54th Mass. Regiment, to bis mother. Obsridtle White, of New York Cirs. York City.

Invocation.

Oh God, the hour is thine, and may our utterances also be of thee. May every thought that shall be born of an this hour be of thee. and thus everlasting. . July 16.

Prophesy and Prophets.

.. Is not all prophery contrary to natural law ? and are not all prophets impostors, in the broadest sense of the term ?

In human jurisprudence it is not expected that one will criminate himself. Now therefore, inasmuch as we ourselves have prophesied in regard to certain events, many of which are already transpiring, while others are yet unborn, it is not to be expected that we shall take the affirmative side of the question. The friend who has proposed the two questions we have just enunclated, professes to believe that all things which have an existence, have that existence by natural law-that nothing exists outside of natural law. Forthermore: he professes to bolieve only in that which is apparent to some one, or all five of the senses. That which he can touch, tasto, smell, bear and see, he has faith in; but that which lies beyond and above the senses. he has no faith in. We believe he ignores entirely the existence of a supreme intelligence, also the existence of the human soul beyond the tomb. He says, " That which is around me and is apparent to my senses, 1 know, I realize. I feel; but the form that some talk of I know nothing about. have no faith in."

And yet this same individual has called upon us to answer his propositions. Now either our good friend must abandon his position, or he must consider that the question or questions propounded to us are of nonimportance. He must either assume that prophesy is a result of patural laws, or class it does not exist. According to his theory, all things that have an existence. have that existence by virtue of natural law. Now mark his question: " Is not all prophery contrary to natural law?" You will perceive that our friend ad, mits the existence of prophesy. Now, taking him on bis own ground, we will endeavor to answer his questions by the light of the questions received. We are to suppose that our friend considers that they exist; by

but pity you, pity you with all your intelligence, with or was one byfore I lost me body. Now I 'ye got folks all that material solence which you have made your on the earth that need help. Faith, it 's not the Govown. Ob, came with us and read of the soul of sci- erament's business, nor nobody's business to help enco. She will tell you that prophesy is a result of them, one wonid think. Now it's all very well to natural law, and is found everywhere in God's uni- talk about being satisfied with your condition. Egad, rerse. Uh, do not look alone for prophety or prophets I might die and go through purgatory twenty times among the human, for I tell you there is more prophe- before I got use to'it. Faith, here I am, without my ey in the bowels of the earth than was over found own body, and I lost it in fighting for this country. dwelling on earth. Oh. come with us into the temple Now I'd like to have a chance to talk to 'em. or of Nature. Stand there and learn a prophesy, and something of the kind. [Say , what you want to.] tearn of God, for the great God of the universe dwells | Feith, I'd like to spake somewhere's clas beside this In matter, in every form. We grasp our God in every- place. [Your friends will get you a body like this one thing; we worship him to everything. Come and learn of our God, and you will be sure then to worship him. will do. Weil, I suppose our asking for help from July 16.

Questions and Answers.

Quus -- Why is it that undeveloped spirits have

creater power over malter than more refined ones? AN..... Those spirits whom you see fit to style undereloped, are such as dwell on the surface of your earth. This class of spirits cannot progress as rapid. ly as some, because they have not thrown off the conditions of mortality. Thus they have greater power over the crode things of earth, than those who have passed on to more sublimated conditions of life. Q .- Is there not danger then of spiritual influence

being less useful than otherwise ? A .--- Why so 7

Q -Because we cannot commune with the bigh and

good ? Q -Are you sure you do not commane with the high and good? We said that the lower class of disembodied spirits had more power over crude matter than all others. We wish you to understand that in mak. for a share. ing what is termed physical manifestations simply, they have more power than other spirits; not that they

have more power over the buman, by no means. Q .- What is the process of murderers' progressing by reforming ?

A .-- They do so through an lufinite degree of conditions. Bome need to progress through a certain modo to mortality. Do you understand us?

A.-I do. through a medium?

A .- No, certainly not; but there are as many different kinds of mediumship as there are atoms of life. Sometimes one thing is made use of as a medium, ometimes another.

Q .- Is there any difference between spirits magnetizing an individual, and one who is in the earth. talk through. form ?

body, the other is not. Do you understand us? QR.-Yes.

of communication through which spirit can commune.

must be established.

Q .- Is not good health a good medium?

tsin phases of mediumship. Yet good health is an excellent medium.

Q .- Might not the imperfect communications we receive be accounted for from that plane? A .- Certainly. Ofitimes, our communications would

always be just what they were designed to be, were the spirit-world. bodily condition of the medium through which they wore communicated a sound and healthy one. Q .-- Can one spirit influence several persons at the

ame time? A .--- Yea: for instance, a certain spirit may be two

twenty persons, upon whom he wishes to shower his out again.

Q .-- Can we give out our thoughts magnetically ? brain that does not magnetically affect all other indi

and leaning upon the decaying fabrics of lines, we can | . My name is Weish -Petrick Weish. I'm a soldier, to speak through. 7 Ob, one of these ? Well, that Government, or anything of the sort, wont amount to nothing ? [it might] Well, I like to know about It. Faith, I know, these bodies we have here can be found in other places.

Now suppose I place myself before the President, and I say, here, old fellow, I've got a wife and three little ones, and I want you to put your hands in the Treasury, and help them, what it does amount to ? He can't see or hear me at all. [He may see your message. There's no barm in your saying what you like to him.] Oh, my God, I'm as good as he was any day, and I? [You ought to be.] And my wife in just as good as his wife, if she's a little bigger than mine. Faith. I know very well he 's President of the United States. That's what he is, and I was a soldier. I lost my life fighting for bim, too. Well, if be reads my letter. I want him to use all the influence he has toward taking some steps to help the familles of those who were killed in battle. Now if he helps 'em all. mine will be pretty likely to come in

Now, look here. I've been thinking there 's another person who might belp my wife and obildren as well as Government. Faith, I like to know if there 's not some way I can reach: bim. [You can say what you like to that person in our paper.] Well, then, I say this: My wife 's got, a consin, whose name is Thomas Haggerty. He's a bachelor, who 's got no one to look of return; some progress rapidly by intuitiou; while after bat himself, and is worth about four or five thousothers do so by listening to that which is said or done and dollars. Now I should like to know why it is he can't help my wife and children until they 're able to help themselves? Oh it's the Church, the praste, Q .- Can spirits communicate with moriality except and all the rost. I've got to get over before : can

> Well, if he reads my letter, just sak him to let me come somewhere where I can talk to him as I do here, and I'll put bim in mind of something that he 's under obligations to myself for. Faith, 1 'll tell him all about it if he 'll give me one of these subjects to

I suppose it looks very strange to see me here talk A .- No. with this exception: one is in the physical ing about such things; but what the devil is a fellow to do? Faith, there's no use in waiting for them to come to me, nor to talk about their souls, when their B .- The atmosphere in which you live may be the bodies are starving. We was told in coming here to only medium requisite. In some cases you yourself talk about what we wanted to, so it be true. Faith, afford the desired medium. But a medium, or mode and it's true. [You are perfectly right in speaking of earthly matters.]

Now I come from the same place that lady's from; Albany, New York. My family 's living there now. A .-- It is, though sometimes ill-health produces cer- Faith, I should like for that same gentleman to help them. Faith, I like to spake with Dr. Andrews, and 1 'll put a flea in his ear what will be large enough to fill it all up. Faith, I like bim to do something for my wife and children-interest somebody for 'em, and I'll interest somebody for him, when he comes to the

[What street are your family living on ?] How is it? [Do you remember the name of the street your family reside on ?? Faith, yes; last time I heard from them they was living on Willow street. Falth, the number's gone. I can't catch it. [Give the names miles from the person he may wish to commune with. of your wife and children.] Her own name, Mary, He will shower down a certain quantity of magnetism and the oblidren. Mary, Patrick and Lucy. They 're apon several persons who may be stationed at different | little ones-small, little ones, not large enough to distances from each other. There may be a dozen or comprehend what I'd say to them about these things, were I to talk to them. Well, here I am. I was sort magnetism. Now each and all absorb it and give it of one of the roughs when I was in my own body. I went down to New York, and enlisted. I enlist with the roughs. I was a rough myself, and likes to take A .- Certainly; there is not a thought born of your my glass of whiskey as well as any of 'em. I was not one of your high ones. I consider myself just as good as anybody in the land. Faith, il do n't know but that I'll ask that old gentleman 'to do something for my tolks. When you wants anything, you 'll ask for it. That's the way, pitch in. (Come and tell us if Dr. Andrews I'll sound it as lond as I can. Faith. I likes to have you ask him to pay you for myself. [We do n't charge any fee here.] That 's what I hear before I come, but I thought I'd keep shady about it, because I'd nothing to pay with meself. July 16.

SPIRIT MESSAGES Configuration of the second BY J. M. PRINLES, av Lidavi

The editors of religious and denominational papers frequently select .. spirit messages " front your sixth page, Mr. Editor, as sompler of spirit commanica-Hope, and true to their one-sided and sectarian tostinots, inveriably-so far as I am informed-make choice of the most exceptional in style and ideasthose originating with the unsducated and nonprogreased, occupying similar planet spiritually, with those " spirits in prison." to which Peter says, Jesus preached after his martyred death on Calvary.

is such a course impartial, or meguanimeus? Has Christianity inspired them with no higher conceptions of Right and Justice ? They will probably suswer no. or hight and Justice Y They will probably suswer us. Is the An arrangement was made for a shing will why they ever seek tained dishes. Like attracts like a reliable mediam who know nothing of him, or when the polyerse throughout.

To test the manifess of popular religious journals, permit me to ask them to copy the following " message" to me, in an hour of mental asiness, from my spirit teacher to the higher life. It was given through the organization of that excellent medium, Dr. E. O. Dunn, unconsciously entranced. The communication my bells. I rejoice to say to you, friend Generate cortainly shows ripe scholarshop, high spiritual develop- that the joy of my soul was unbounded when I rests sent, and a deep desire for the moral growth of his earthly charge. He has given me his name, carthly residence, and history as clergyman, professor of lan. guages and mathematics in a European classical institution, all of which cocleptantical history, as I find by searching, corroborates. But to the message:

Brother of Earth-I come from the elvsium fields of the blest to great a brother bound to me closely by the lightened" and "lateligeot" people of Bosion cast and lightened" and lightened" and lightened" and "lateligeot" people of Bosion cast and lightened" and lightened "lateligeot" and lightened" and lightened "lateligeot" and l infinite law of attraction-bound by a goiden-textured web, woven by angelia fingers from particled love elements, gathered from these ethereal subtances that float in the island and ocean realms of space, which are never by decomposed or changed only to bind can never be decomposed or changed only to bind present and the glorions fetare i more firmly the cords of affection, which encircle Heaven speed it, dear friend. You cannot fell the can never be decomposed or changed only to bind hearts that must ever interiorly beat in unison.

of beatific bliss and brightness, to aid and instruct you, which doing alds others, and by virtue of Nature's reflex laws, myself also, in ascending those spiral see in the depths of your soul the germs of immital spiritual octaves, that lead to the inner glories of the worth, and the magnitude and greatness to which you heavenly mansions. And, as 1 ascend, you shall ascend. The cord of affection-of affection that unites us-is divine. It can never be severed; bat the rapidity of your ascension must necessarily be in eanot ratio with your aspirations and minglings with me in ourity, love and wisdom.

Dear brother, let not thy rising spirit sink. In moral, as in mathematical equations, opposites are indispensable. The universe must be balanced-pletares must have shadings-only stormy seas can make skillful mariners, and then, consciously gifted with soul-nower, shouldst master the lesser ofreumsiances, control conditions, and defy moral defects. Sometimes thou thinkest thy pathway strewn with plevcing thorns; then sgain in visions thon perceivest that fregrant blossoms far octnumber them, and confea that thou art blessed beyond all blessing. Remember, that soflerings are the charlots that bear bairus and beatitudes from the sensuous to the super-sensuous man. dwelling in the courts of the inner temple. The sweetest flowers are mingled with briars, and why shouldet not then occasionally soffer the stings that may plerce thy hands, when permitted as thou art to look for ward dividual ?--- and is it just to deprive him of the mean to the beautiful roses thou shalt ultimately plack along of subsistence because of them?" To which I m the bloom fringed margins of summer-land gardeneroses moistened by dowdrope from the angei-world, and whose leaflets are fanned by the waving of angelie Bot they take away all confidence from the listener. wings. Oh, that I could portray, or give thee some Por bow can one distinguish the true from the false ? faint conception of the surpassing spleudor and beanty of the objective scenery that makes a radiant the table lands of immortality | But the winged pen of imagination tires, and mortal language uttorly fails to impress upon the physical retins the brilliant and resplendent homes of the "pure in heart.". Nought bat the divinest ideas can descriptively interparacate the ever-increasing loveliness and imagery of those coles. tial abodes.

" It doth not yet appear what we shall be." said an eings bardly recog Angelia

mbibiathe Abuer Kuceland was prosouted mit im prisoned at Boston, for bisuphemy, about thirty years site; he became in deep sympathy both with th and with his continents, and their matenal friendship becares more and more intimate for averal yeard, me til the death of Mr. Koeland. Since then the nation in sympathy with every progressive movement of in. Although Mr. Corgrove has been a dillant made

FSEPT. 19. 1868.

and fbinker on apirituel subjects for some years, It mu not until a few weeks age that he got direct personal preof to make him a real, satisfied boliover in the train of its revealments. He came to me a perfect strain (being impresend to de so.) for the purpose of n test from bis old Infidel friend, Abner Encoline t he said, as in His, pe (Knopland) did net boliers it immortality, so is donth he cannot tall of it unless he desired to commune with, when the following the monication was given by one. " who, being deal; the apeaketh:"

My Friend - 1 am happy to commune with the Long years have elapsed sloge we met. When I the tored spirit-life everything seemed to me a mystery, 1 was an infidel, as the world called me. I was true to that the joy of my sour when such of immortanty-knew I porecessed the priceless gift of immortanty-when I knew that I lived forever, only to progress, and velop, and unfold into brighter and happier send tione.

The earthly soferings which the weatness and in. The earthy superinge wares the meaning in in-justice of my brother man imposed opon me 'en as count of the avowal of my centiments for Acedom could of the avowal or buy spirit was able to beer, and truth, were so much so my spirit was able to beer, Oh, how different things are now than when the ... as,

earts that must ever interiorly beat in unison. Brother, I delight to descend from the spirit regions its bliefel bbode. I am often with you, and it is my spirit that theine

your soul at times with the power, the love, and man niforni traths which are bern in the angel world. worth, and the magnitude and greatness to when you are capable of sufficiency. I see in you that which I admite, and which attracts me to yon. Go on in your admite some mind even now, uncorrectone to your good work: your mind oven now, unconscious to your soif, throws off brilliant emanations, which emigrica Your devoted friend. these around you. ABHER KHRELAND.

The medium through whom the foregoing was gives. know nothing of the bistory or associations of the parties. It is therefore not only a very good test, but also remarkably suggestive, as it plainly man that an honest infidel, as well as an Orthodox Chris tian, find a happy recopilon beyond the grave, ind that fature blies does not depend upon faith in greeds. but upon sincerity and obedience to the highest light which comes more or less olear to every human sont :

Respectfully yours. Joun Banson. Washington, D. O.

"The Fraililes of Mediams."

I obcorved, Mr. Editor, come months eince, an article by Mr. Covert, on .. The Prailities of Mediume." Be asks. " Do a fow intentional fraude take away the phases of mediomebip that properly belong to the in. ower, firstly, that if the person really possesses intdiumistio powers, these frands caunot take them away. And, becoudly, it w just to deprive any pas of the yower of subsisting by disbonest means, Any impostare is detestable; but to deceive us where our strong est feelings and affections are caliated, and that, foe, for the sake of money, appears to me the meanest and worst kind of deception."

These Intentional fraude " and the open defines of their perpetrators in the columns of the Bassine. will probably de more to injere the cause of Spiritual ism than all the opposition of all the churches."

Respectfully, In O. BROWNELL the last a

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the light of the position he has assumed from the beginning of his intellectual being, we are to suppose that these propositions are natural.

Now we know, if we know envising at all, that Nature makes nothing or creates nothing that is not for use, for the highest use of mankind and the universe at large. Therefore If prophery exists, it exists for use, for good. If prophets are, they are for good and use; if they are not, then why offer the questions that have been offered us this afternoon? We believe that all prophery is a result of natural law. Thus far, if no further, we will stand elde by side with our infidel friend. Now then if prophesy is a result of natural law, surely all prophots must receive the gift from natural law. Nature gives the gift to humanity. Then why not prophesy ?

Now we believe that there are many kinds of prophets, from the smallest atom in the universe up to the human soul. These beautiful blossoms, are they not prophets? do they not speak of life? And while they apeak of life, do they not speak of desolation at the same time? While you are able to look upon them as they are in the present, you may also judge somewhat of their future. Now if the spirit or soul of prophecy did not exist oven within the simple flower, how could you know what its future existence would be? Each atom is in itself a prophet, and the man of science may prove the truth of our assertion.

What is the reason the astronomer can tell you to an hour of the return of the flery child, the comet, that visited your skies months ago. He prophesies of the comet's appearance, and how? By any knowledge of his own? No; by learning the language of prophesy that is written in unmistakable letters upon the comet. All things contain within themselves the elements of prophesy. From the grain of sand up to the human soul, each contain the language of prophesy, else how could you abalyze them ? how could you read even their present page? For it is only by the light of the past the present can be known or perfectly read. Believe us, if there were no past, no future, there could be no present.

Prophesy exists within this inanimate article of furniture [table]. You know from its nature that after a certain length of time, that which holds these affinttising particles together will cease to exist. What will be the result? Decay must follow, and the particles composing this table will assume another form. This must be so, for if the power of life was not within this article of furniture, you could not prop it up or mold it in its present form.

With regard to our prophetics five, six and seven years ago, respecting scenes political you are now passing through, we can only say that the present proves the truth of each prophesy. To what were we indebted for the light that enabled us to foresee these events ? We answer, to the spirit of prophesy existing in broad magnetic life everywhere. We learned the language of the present at that time, and were able to discern what your future would be from that present: Now we believe for you to prophesy is just as phiural as it is for you to breathe, or live in the at. mombers of your earth. All things prophery, and will ever continue to prophesy. Should we write " impostor" apon prophesy, we should be obliged size to write " failure, sternal and infinite," upon all God's works. Oan we do this? No; certainly not.

Oh, our friend, with regard to your great wisdom.

viduals.

A .--- Yos, the waves of thought and the waves of bound are similar. But the quality of magnetism changes according to the condition of the individual. For instance, you may be very good to-day, and give alde your family, will you ?] Faith, I will. Faith, out a good and refined magnetism, while to morrow it may be of the opposite quality. At another time you may give forth a magnetism possessing all the attribates of ovil inflaence.

Q .- It has been said that the twilight hour is better sulted to the reception of spirit communications than any other time. Why is it ?

A .- Because wearled physical nature seeks repose at that hour generally. If you ever think of heaven and very dear to me. He is occupying a position in the your departed ones, it is generally at the twilight bour. Therefore, at that hour spirits can come to you could believe in spirit communion. I should think I more easily than at any other time. The coming or communing of the spirits at that time does not depend on the condition of the atmosphere, or the time of

day, but more upon the condition of yourselves at that prising them of his condition; also: of the condition bour. Q .- You speak about magnetism. Is not thought

generated by operating magnetism, rather than im-A.-What is the difference? There is none at all to

Q .- is thought a material substance?

A .- Yes, in one sense all thoughts are material. We believe that all that which has an existence is refined matter. It may be so refined that you call it spirit, soul, or whatever term you please, still it is natter, else it could not be held in its proper position by natural law, and we know it is so held.

Q .- Can the controlling spirit perceive my spirit in the flesh ?

A .- Certainly, far better than were I in the flesh. Q .- What is the nature of our composition ? A .- It is composed of all the universe is compose

of. Analyze the universe entire, and you may analyze vourseives. Joly 16.

Mary Louise Thayer.

So that dear old man recognized me. He had u't forgoiten me, had he? I'm speaking of Dr. Andrews, of Albany. I've only come here to day to tell him that my children are now well cared for, and I never was so happy in my life, never. Ob, he was so kind, so kind to write and toll you that I told you the trath when I came here before. I felt after I went away, that I was one of that class of poor creatures that eighteen apple domplings when he was slok. folks perhaps would n't believe much in; but when I fol-occasion, when engaged mon the eighteenth, his little lowed my letter, and saw that Dr. Andrews recognized me and wrole to you about it, I was so happy | You woung man who has surfitted, in season and out of tell him I'll watch over him and bless him, and when be comes to the spirit world I'll be ready to receive him, and will tell him many things. He told me much when I was have on the earth. Goodby. Mary

belo me to do. [To say what you want to.] May be I want to may something that 's not very good. ' Well,

Orilla.

I wish to commune with one in carth-life who is Confederate Government. He says sometimes, "If I was influenced by spirite."

Oh, tell him I do come to him, do influence him. And ask him to write to his friends at the North, apof his mother and his brother. There are ways by which he can send his letter North. If it were not asking too much. I' would ask that he abandon his present post; and come to the friends who love him. I cannot say more to day.

July 16.

Lieut. Gilbert Thompson.

. I ask as a favor of you to-day, that you will inform my father, Nathaniel Thompson, of Montgomery, Alabama, if possible, of my decease. Tell him I died within your lines eight days ago, happy and resigned. Ask him to try and furnish me a form to speak through. if he can. I will then give him all the particulars of my death, and of many other things also.

From Lieutenant Gilbert Thompson, of Montgom ery. Alabama. My age, twenty-four years.

[You are aware, I suppose, of the difficulty we have in transmitting papers South.] I am aware, sir, of the difficulty, but I have been told that many of our communications reach their destination. I may hope that mine will. At least, I shall expect that you will. treat me as you profess to all others. July 16.

Eating when Sick.

It is the custom among a certain class of people, when a member of the family falls sick, to begin at once to ask, "Now, what dan you cat?". Every one has heard the old story of the man who always ate On one

Patrick Weish. The ledies first, and the irebunan afterwards. It iken to step in and say that's my place, because it's a lady. Well, now. Capt'n, what are you going to below met do. [To ear what you going to have below the first indication afterwards.]

Bigots dread discussion, inThey seem to think faith we look upon you with reversuoe, with honor: but I feel somebow hard shout some things, not exactly sobe-that, if she opens her mouth to the unit of the unit.

-their garments have been washed to crystal white ness in the baptismal font of self-secrifice, and in the aufet of dewy evenings they delight to sall adown in golden, goudolas the electric streams that thread the epirit-land, freighted with love's sweetest messages to ladden the inhabitants of earth. Encircling and emage of over-varying hue-flowers that abed perfumes from the opicit-world have been written and apetic. sweeter than those "vials of odors." seen by an passed on to know of the truthe which the but hat anciently inspired one in heaven-landecapes lined glimpse of while here in the form. The last for with precious stones, begenmed with rables, and car-

Brother of earth, go on-thy mission is beautiful; bear all thy trials and tribulations with a strong, man ly heart; for. as 't was said in an olden age, by the sweat of thy brow shall thou carn thy bread," morit the reputation of a moral hero-a waiking opiatie of well doing, and that, too, though thon' treadest the wine press alone; and when wearying in thy cartaly pilgrimage, and tiring of thy uneven journey, reflect upon the New Jerusalem that awaits they when the appointed work is faithfully done. Let thine oyes he cast toward heaven-the key-note to thy nature be Love-thy guiding star Wisdom. Let thy soul go forth in aspirations of parity, holiness and trath. Let thy hands be extended toward angels to " bear thes up." and though the earth should cease to move, and stars mean of constitution each as few porsees, none had the to shine, and apparently the vell of sadness and mys' tery enshroud thes, thy spirit shall ever, ever shine fair exterior lay concealed the winged dart of the fair fair exterior lay concealed the winged dart of the fair like those brilliant stars of night that receive light destroyer. His very undern and unexpected denise, and warmbb from the many contral sums of the great (bearing of his elektness only to receive the make univercelum-and this central sum that shall illemine a hind and generous bushend, and an effections at thy snirit shall be inspiration light, naured from that below and and generous bushend, and an effections at thy spirit shall be inspiration light, poured from the spiritual world, to guide thes to the portais of peace, where, when thise earth-mission shall have been well wrought, thou shalt recline on mounds of velvety moss, thy brow be entwined with myrtle, and decorat ed with rose-bads, from which the beer of paradise shall sip choicest sweets to store away, that thou is the coming future mayst partake of the honeydow of eternal life and blessedness.

eternal life and bleesedness. Now, my dear brother, go on thy way reloting, for though I depart from thy physical senses, I ever dwalt with these in thy spiritual or inmost sphere, and in a few, short years of ripening, subtrickets at most thou shalt travel the shining shores of the hovenly ex-istence, hand in hand with me, and thus attending spirit band. Bptrit Communication. EDITOR OF BARNER-Spiritualism and some of ite-

EDITOR OF BANNER-Spiritualism and some of its dvocates in this city have had a good share of these trials which are perhaps necessary to produce the greatest good. I am satisfied, however, that our splitt guides are managing slialre so thas poor, undeveloped beings, both in an out of the earth-form, will, in the Ford long rus, comp lato trus and beautfal bermony.

I wish to apeak of Mr. John Cosgrove, who has been a boldler twenty eight years, and is potr a set vate in the lat Battalion. D. C. Vals., He is to the sixty third year of his ago, and at thirty signed his name with an X: Being a native of Reland, and with out the advantages of school Instruction, but hering a strong mind and a quick perception, per series been ready to embrace now trather at the terminant prove his initials as fast as his limited means would admit. Forty years ago he began to depth the valid. ty of the claims of the Uatholio Church," at the init" attract trouble.

Bristol. R. I.

Passed to Spirit Life:

From Methuen, Mass , July 30th, Mrs. Beiney B., wife of Dr. J. Russell, aged 74 years. After a long and severe period of enforing, (with a peted with emerald; and pearly streams ever flowing at last the happy moment came, and released hor fun o'er glittering sande, every gurgle of which is like psalms from scraphic oboirs. philosophy, and longe for the time to come when be too shall pass on to meet his companion. too shall

- It was her request, months provious to ber deputare, that the writer about diminion at her funeral; and while kind spirits gave consolation and coulors to the mourning companion and friends, the measures we given that the mother was not gone nor the wife dat. but still like, and will be to them a guardian augel. MRS. M. B. KDEMET.

Loursnoe, Mass., August 15, 1863.

From Chicage, 10., August 41b, Francis Dolme. Boston, Mess., after a brief lilness of five days, with

beloved father.

Mr. DeLuce was long connected with the Police De "Ar. Deluce was tong connected with the rows of pariment of Bostan, in which pesition he was more clean: and pepular officer. A large circle of friends mourn his ions. He was a good elitzan: a mak of row honor, and of the most temperate hebits; and it my be said of him what can be said of few mon persented his firmuess and independence of obarioter, that M never had an onemy.

Prent Autorn, Orlinge Do., Ohle, Aug. 2015 Harris Orestus, son of B. H., and B. M. Audrews. Arters severe filpere of twenty four henrs, aged 9 years shoulds and 0 days. 10-

- idt
- d n. . . Lanes my first horn to behold:
- We will watch the little mound. t-reral

- The Plant the parple visitin 'reard, the set if a stription tilles it his feet, the set official stription is a stription of the set official stription of the set official stription of the set of th

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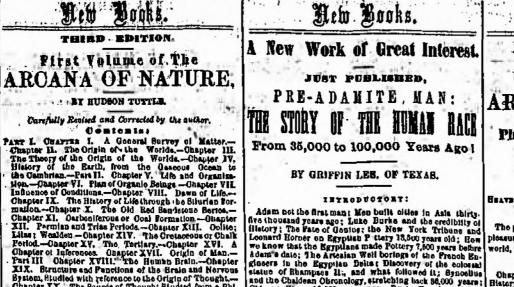
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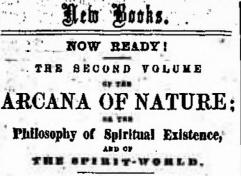
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years at least; Mr. Kooh aud his fint arrow leads from the "Drift;" Human romaies found in a Bocky Mountain gold "Drift;" Human romaies found in a Bocky Mountain gold "Buskers at the second of the Sciences.
 Guarras 5-John Elliot, In the "Geologist" on Yosell man, and remains found in Durham; The Hosehers Burn Blacov, Human Bard, Chapter 12. Animal Magnetism; Kalimate of the Num, ber of Buschelling of the next States; Incompetible Perceydions; How known; Chapter 2. Animal Magnetism; Kalimate of Man, States and Hendersteel, Human Burthaw; The Hosehers Outcome and Ostara, byerss and dephanta; The Mashan at all dimensions; Human roman state; The Besner Oranium; Bacelionarg Bacelionarg Bacelionarg, Bace

GMAFTER 5 - For Contra-Frof. Gras vs. The Geologist, on the "Antiquity of Man." Ocrocution.-The Past, the Present, and Enture of the Earth and Man. The Botter Time Coming. Price, 5: 85; postage, 20 cent. For sole at this office. March 23

AN EYE-OPENER: [BECOME MOITINS.]

"CITATEUR, PAB PIGAULT,"

LE BRUN,

DOUBTS OF INFIDELS EMBODYING THIRTY

Important Questions to the Clergy.

grapple,

Protace: Introduction: The Old Testament; The Bible and other Sacred Books: The New Testament; History and the Bible: Bible: Optimalicitons: On the Prophets; Pages Mythelogy: Greation of the World; Jesue Christ; Maracis; Popery: The Priosthood; Dr. Power's Bermos Criticised; The Obrisidan sod the Heathen: Elects of Believing the Bible: Glosmon's Songe. PART II. Dombis of Infidels; Questions of Zepa to the Dookors of Divisity: Letter to the Olergy: Scriptors: Narrali res-The The Pasamer in, Josepher ; Wenly: Eather, published in Bible: Bible: Bible: Glosmon's Trial. (From the Life of the Birr, John Wester, published in 1983). The Domis of Trial. (From the Life of the Birr, John Wester, published in 1983). The Domis is complex : Marine: A senie. Formate as the Wester, published in 1983. The Domis is partners is senie. Formate as the Wester, Published in 1983.

partitions, how produced; One Law holds good in the entire Domains of Magnetism and Spiritualism; Proofs and Itus-trations. Chapter 18. Philosophy of Ohunge and Death. Wonders of Change; An Arab.an Wable; Cycle of Organic Forms; Cause of Change in the Universe. Chapter 14. Philosophy of Change and Death concluded. A Chairwoyant Rerelation; A Death-bed Secne; Parting of Bpirit and Body; Spiritual Raportence; What they say of the Middle Passage: Revelation of an Atholat; Of a Spiritualist; Robert Uwen; The Arcana of Death disclored. Chapter 15. Spirit, Ha Origin, Faculties, and Power. What is Spirit! What is its Origin Y Value of Metaphysi-eni and Theological Knowledge; True Mothod of Research; Microscopic au Ofairwoyant Revelations; Circumstances of Birth of the new Being; Office of the Sporm and Germ Cells; Their Union, Results of; Further Growth of the Germ; The Dual Bircuture of Man; Intilion a Guide; An Anecodos from 8t. Augustine; Thutarch's Opiolon; The Problem of Man's Introduced into the Resins of Spirit; Proof that the Spirit retains its Form and Genses; Clairworant Testimony; Our own Evidence; The Spirit Body; Its Relation to the Physical; Ha Fords Growth, Spirit; Proof that the Spirit retains its Form and Benses; Clairworant Testimony; Our own Evidence; The Spirit Body; Its Relation to the Physical; Ha Fords Growth; Period of Individualization; How far must Man be desol-oped to become Immortal Hessets mortal, and why; Theo Jano of Demarcation between Mortal and Immortal Bicings; Necossary Conditions of Inmortal Man be devel-

Line of Demarcation between Mortal and Immortal Beinge: Necosary Conditions of Instortality: Ohapter 16. A Clairroyaut's View of the Bpirit Byhere. Description of the Bousstiens when ente ing the Clairroy-ant Base; Why not terminated by Death; Floating on a Magnetic River; View of the Bphere; Boonery described; The Mansion; Oocupation of its Innates; Beturn. Obapter 17. Philosophy of the Spirit World. The Spirit-nal Body; Spirit Life; Or our Hown; Biblical Account of Heaven; The Law; Clairroyant Testimony on Emanstions; The Spirit World; Hist View; Stations; The Spirit: Distance from the Earth; Size: Rotation of; Rolation of to Spirits: How reached; Size of the Stath Sphere or Zone, settmeted; Arguments against the Existence of such Zone, iter; The Home of the Bicered; The Home of Confu-sion; The Home of the Bicered; The Home of Confu-sion; The Home of the Bicered; Haster; How Buritts (Buil 1) Relation of Spirit to Physical Matter; How Spirits (rave) through Space; Annihilation of Spirits; Desertpion of the Scool Sphore; Dwell, ge, Animale, Manners, dc.; The Society.

Important Questions to the Clergy. ALSO, FORTY OLOSE QUESTIONS TO THE DOOTORS OF DIVINITY. BY ZEPA. When the "Eye Opener" first appeared, its effects were ab electrical and sateoupling, that the Olergy, in consulta-tion, proposed buying the copyright and first effects were the work was finally submitted to the Rev. Mr. West, for his opinion, who returned for answer, that the book submit ted for his examination, threatened, it was tree, the demoli tion of all creeds, nevertbeless, in his opinion, neiting would be gained by its suppression. Said be, let truth and error

a faw minutes, without giving pain, using no medicines and performing no surgical operations. If a will relived pain almost instantly and permanently from whatever cause. Dr. Nawron juvites consists all + he are not well able to pay to come and be heated " " Without money and without ur Aug \$2.

INDIAN REMEDY.

** THE roots are employed intrinsip I. Likody urine, uterino bemorrhexe, immoderate men-strual discharge, blood-splitting, héftic faver, automa, ca-tarthal couple, profavris, ouc, ether in yow der or is biosion. In female complainte, such as leucenthes, menorrhum, and Des mitter the structure of the structure of the structure. In remain comparison, such as reaconness, memorrana, and shor parturition, they act as good satisfications and hissouri. Is is size their pulliative for Consumption. Externally they are very beneficial, may, a certain cure for inflamed carbun-cles and ulcers-after a purge, it is said, they obviate or pro-vent gangrene and the nord of cutting off mortined limits. Even the leaves are useful applied to tomors."-Medical Author. Author.

"The Lord hath created medicines out of the earth, and

"The Lord hath created medicines out of the earth, and he that is wise will not abijor them—and he bath given mu abiji fint he might he head men and he hath given mu with such doth he head men and taketh away their pains." —Recurstanteux, in Apoc, chep. XXXVII. By the structure and abapt of the roots. Nature reems to have indicated it as her peculiar remedy for a certain class of female complaints. Its shape is a perfect fac simile of the uterus and its Fallopian tubes—hence its power in the pro-vention and arrest of perturbent and other flowings, and the our of the complaints mentioned in the extract above. Were I a female, this medicine as a perfect for a cented pro-fore the complaints are a place in the boulder or canket be-fore the commetcel I have prepared is with the most seru-bulous regard to the laws of the materia medica, in its uses and applications.

build a regirt to the part of the materia metica, in its uses and applications. This molicine oured my cough, healed my sore threat, 'ar-rested my benering a speak of it too highly. Quantifies and factent for cure or relief, with advice and directions, sent per mell or cure or relief, with advices and directions, sent per mail or express, sulject to charges, on recoiving \$10. HUHAOK DIRESNIL, M. D.

164 W. 24th street, New York. Aug. 6.

A MAN OF A THOUSAND A CONSUMPTIVE CURED.

A CONSUMPTIVE CURED. DE. H. JARSEN, a Rotired Physician of great omin-ence discovered while in the East indice, a certain dure for Concumption, Asthuma, Brucohile, Cough, and Gener-al Debility. The remedy was discovered by him when his courd, and is now sitter and well. Destrous of benefiting his follow morizis, he will zend to those who wish it the rocips, contain-ing full directions for making, and successfully could, this remedy, froe, on receipt of their mannes, with two stamps to pay expenses. There is not a single case of Consumption that it does not at once take hold of and disapte. Night sweats, postishness, irritation of the norver, failure of memory, diff-cult expecteration, sharp jains in the lungs, sore threat, chilly seensitions, hauses at the stomeand, inaction of the bowels, westing away of the murades. June S7. If S25 North Becond at., Filladelphis, Pa. BOOMERKLIERS' AND NEWA-VEWDYERP ACTENDY

BOOKSELLERS' AND NEWS-VENDERS' AGENOT

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CONTENTS: .

Published by WILLJAM WHITE & CO. 158 Washington atreet. Noston. Price. \$1; postage, 18 cents. The usual discount made to the trade. For sale at this office. May at

BANNER OF LIGHT.

REFORM CONVENTION AT EVANSVILLE, BOCK CO., WISCONSIN. August 25th, 99th, and 30th.

8

[Reported for the Ranner of Light.]

Evansville is the present terminus of the Beloit and Madison railroad, and is one of those numerous little towns of the West which is surrounded by a beautiful and fertile country, yielding its abundance of rich pro-ducts into the hands of the industrious and totilog farmer, upon whom mechanics, tradesmen, and men of profession who help to constitute these towns, are more or less dependent for the staff of physical life: but there are some here who are not satisfied unless they can also have the bread of spiritual life.

At ten o'clock. Friday morning, the friends as-Called to order, and Professor D. Y. Kilgore appointed President; L. T. Whittier, Secretary, and Mrs. J. H. Stillman, M. D., W. H. Spencer, and E. R. Beckley, Assistants.

Committee of Arrangements, D. Y. Kilgore, Lewis Spencer and Lovi Leonard, of Evapoville; Benj. Hoxie, of Conkville; J. W. Stewart, of Broadhead.

or convine; J. W. Stewart, of Broadbead. Finance Committee, H. G. Spencer, Robert Bunnell, of Evanaville; J. T. Dow, of Cookville; Albert Grigge, of Porter, and M. T. White, of Dayton. . Resolutions offered by B. Todd, and carried, that the platform of this Convention abali be-free, the per-son alone being responsible for the sentiments attered. The semainder of the foremon was spent in confer-The remainder of the forenoon was spent in conference.

Mr. Todd tries the platform by saying that Spirit-ualists have force and power, and about make them-selves heard and feit politically Belleres in the en-franchisement of woman. Will not go where woman cannot--ieft the Masons solely on that account. Dr. Parker does not believe in women meddling in polltics and solling their souls as men have done, nor for men either. Han is an empire of himself, and posseases the elements of self government. All Nature's efforts are toward individualization; this is the object enorms are toward individualization; this is the collect of revolutions, politically, socially and spiritually; and should an angel from heaven, or a demon from bell, dictate to me what is right. I should say to both, avaunt i must act true to my soul. We have two ware to fight—one of bullets and one of ideas. I am for the one of ideas. We have thousands of men who are ready to face the canpon's mouth, but only a few are ready to face the cannon's mouth, but only a few but what will cower before public opinion like a cur beneath his master's frown.

A poem, "The Ideal and the Real," was then re-cited by Mr. Todd, and the meeting allourned.

At one o'click, the people again assembled, and a leoture was given by Mr. Todd upon "Spiritualism, and the Harmoniai Philosophy." The former being merely a bellef in the communication of spirits, and the latter the practical obeying of all the laws of the the latter the practical obeying of all the laws of the physical and spiritual nature. Orthodoxy has sought to erush out Bpiritualism, even as Judaian tried to crush out the life of the young child Jesus, by calling it measurements psychology, and of the devil. In one sense it is magnetism, or rather this is the agent through which spirits communicate. These being the agents through which the spirit while in the body, manifest likelf, it follows, that, as they are the same after death, they must still use these agents to connect them with, and to act upon persons still in the form. Through this magnetic sure thrown off from a person, the peychometer reads the character of an individual. Much, very much of misery might be svold-ed, did people but understand these laws. It is through this that the unrophisticated youth is led into the sins and horrors of city life, and the libertine ruins a mother's loved daughter, and it is through this when understood and rightly used, that the world is to be redeemed. Clo ed by reciting a poem, "Life in Heaven

Mr. Hyde and sister sang a song, and then

Mrs. Andross, of Delton, Sauck Co., an unconsolons trauce-speaker, gave a lecture. Subject. "What Good has Bpiritualism Done." Spiritualism has done trauce-speaker, gave a contract of the second secon book-the good accepted, and the bad rejected. Geol-ogy proves the fact that man existed long prior to the Bills record. Shittenthe her and the bad rejected. Billie record. Spiritualism has done much toward re-vealing the laws of Nature, and refuting the degrading iles that God is a tyrant, and man a slave. It is through his own efforts that man can be saved; he intrologia intervention in the second state of the second state in the second state of the second state of the second state and state an here with reference to the future, as no are there what we make ourselves here. The afternoon session closed with a song from the

Hyde family, who, with the Evanaville Glee Club, for-niabed vocal and instrumental music at intervals during the meeting. Judging from this class of well-trained singers. Evensville can boast of more musical

In the evening, exercises commenced by Mr. Warren Chase reading a poem. "The Good Time Coming." Sud then followed with a fecture on "Spiritualism." Swid he should speak of it in its simplest form, and if he knew anything, he knew that those whose bodies are in the ground still live. He referred to the efforts of many of its most bitter opposers to annihilate it, but said they might as well attempt to put out the aunlight with a bucket of water. Spoke of Professor Mahan's efforts, who, instead of annihitating Spirit-ualiam, has almost annihitated himself instead. In In speaking of the efforts of spirits to bring this subject before the world, said that they often made persons act ridiculously. In order to awaken thought and in-vestigation which could be done in no other way. seeming at the time to retard its progress, but its ul-timate result was its advancement. He then spoke of the great changes which it had wrought in the literathe great changes which it had wronght in the Hark-ture of our country for the last ten years. Referred to the Atlantic Monthly, which ten years ago could not have been supported had it had the same list of contributors which it has now. There is not a nov-el, or novel story that can be read unless something of a spiritual character is it. a spiritual character is in it, though not by name. Baid that over fifty mediums are now writing for the papers of New York, of a religious and secular charactor, and are known by the publishers as such. All these things are leading on the minds of the people toward this great truth of Bpiritanlism. Many of the bitter opposers oven in the pulpit, are influenced by spirits, and even political speakers. In the depart ment of medicine, mediums are, in many places, tak-ing the practice away from those who have spent years in gaining a medical education. This by some is at attributed to the devil, but only children grown and ungrown, believe in a devit now. Why are not these things inquired into by our acbools and colleges, and the public informed of their results. If you find a new skull, hone, or plant, you will find plenty to examine and report upon it. Why have we not had an examination of that power that takes men and women from the shop, farm and kitchen, and makes them the teachers of the people. It is the religious prejudices that prevent it. You will find Spiritualism among that leading minds of towns and neighborhoods, where papers, books, and rebools are common. This is a sub-lect not confined to 'one class, but to all. Some oblect to it that bad men and women are Spiritualists. wish that all bad men and women were, for it would make them better. Persons who pander to public sentiment, are not the leading minds, for they are but the cohe of public opinion. True teachers of the pro-pic are shead of the masses, and when the masses gat up to them, they are ahead again. Spiritualism has "rapped" up the thinking minde, and set them to work, and though circles and loctures should cease, this work will still go on by the agency of these in-visible influences. If you take hold of this subject and management borner lighth. use your powors rightly, you will be bettered by it; but you can make a bad use of anything. It will make you broader in thought and iceling, and place you where slauder cannot affect you, for character and reputation are two things. Character 18 what you really are; reputation a banble manufactured by public opholon. Give your thoughts and mind to the sub-ject, hear its loctures, and read its literature, and so grow wher and better. Mr. Todd recited the poem "Sandalphon the Angel

gion of man. Even should the thristian get to betwen he has no assurance of remaining there, for God is said to have repeated of some things, and he may still be changeble. The third principle is universal education and the praying religion—praying one day in seven to the States. The fourth principle is to come, and is the God and the other six preying upon the neighbor. The Jews believed there was a war in heaven between gods of light and darkness.— God and Typhon, is bright and brillant minds as are found among your Typhon, the devil, was destroyed by the thunderbolta whence the Christian's idea. Every wattem of religion prefuders.

highest and broadest sense, must be based, and that in their favor, and thus would be opened the door to this cannot be enjoyed until mankind live in obedience an opending way. In the laws of life in eating, drinking, working, rest. Adjourned to Sonday morning. to the laws of life in eating, drinking, working, rest-ing, breathing and sleeping, but more especially the former, for the erroneous dietetic habits of markind was one of the most interesting ones of the session.

Dr. Morrison of lilinois, followed. Bubject, "What is Spirituatism?" The world has considered Bpiritual: is Spirituatism?" The world has considered Bpiritual: im as the arcana of all kinds of monstrosities. Peo-ple are taught to believe in creeds, but all creeds are dangerous and corrupting; they feiter the mind and starve the soul. There is no system of morals. When inen undertake to learn morals they learn vices, for cline. Her harraitve, though plain and simple, togeth-the vices of one man are the morals of another, and scoffed at. How absurd to expect by diving into the Stoffed at. How absurd to expect, by diving into the Bible, to find every truth—like a geologist coming into Wisconsib, expecting to find in its soil all the do not realize its heatthful effects or tendencies. Spir-itualism is like leaven dropped down from heaven, and after a little fomentation will come the nurritions and after a little fo

Mrs. S. Knox Ames followed next with a lecture, vented going there before. A song by the Gies Class, and then Mr. B. Todd

Inother's arms, the greater the danger. But though inst is subcitional nature. The Aincist loves his child the destroyer may go on in his sins for years, the time inst as well after he is what he calls dead, as before, will come when the calloused surface of the sonl will be pierced by the barbed arrows of justice and retribu-tion. The mother may have told her daughter better; but words are weak, when weighted in the scales with organization. You cannot annihilate natural traits by words. Persons who come out in the ranks of re barber and the barbed arrows of in the ranks of re barber are weak, when weighted in the scales with by words. Persons who come out in the ranks of re barber and bit barber are are and the barber are the son barber and the barber are the barber are the barber are the son of the barber area. form and yield to higher power, are told that they must form and yield to higher power, are told that they must not talk plain. Why 7 Because they will not get so well poid. Had Jesus gone to some friend to tell him what he should do, we should doubtless have lost the individuality composed of the spirit forms of all things where no should do use should do uses have lost the individuality composed of the spirit forms of all things benefit of his example. There is not an attribute of that come within his conscious principle. It is by one human soul but what all possess, and if you have this individuality that man retains his identity. The not prealituted one power or faculty, you may have shother. The yearnings of the mother's heart say, is the material forms from which these spirit forms are included any source of the mother's heart say, is the material forms from which these spirit forms are included any source of the mother's heart say. Is the material forms from which these spirit forms are included any source of the mother's heart say. Is the may be destroyed: but the spirit-form that is included any source of the mother's heart say. Is the material forms from which these spirit forms are included any source of the mother's heart say. Is the material forms from which these spirit forms are included any source of the mother's heart say. Is the material forms from which the spirit-form that is included any source of the mother's heart say. Is the mother of the spirit forms are the spiden call of remerchange and is the spirit forms are affined if the include of the spirit form spin the spirit form and the spirit form any be and the mother is any source of the spirit form any be any spirit form any spirit form any be any spirit form any spirit form any be any spirit form any be any spirit form any spirit form any spirit form any spirit form any be any spirit form any spirit form

that one kind of diet is best for all, that different or-ganizations require different food. instinct, reason and observation must teach us what to eat. When man rises out of the lower planes of development, he will leave the lower forms of food, Dr. B. differs from Dr. P., and thinks animal men, should have food that will make them spiritual. Mr. Chase says, if men want to root, they most as avious if to spit and swear, eat tohacco. The Irish est potstoes sud dig under the ground; man grows lite what he feeds on. Dr. Mortison thicks persons on different planes need different food. Mr. M. C. Bent, a trance speaker, next gives a lec-ture on the "Religious Condition of the Country." Christianity of today is like Paganism, only is anoth Paganism, Nature's manifestations were the wrath of God. The sub became the emblem or type of the reli-gion of man. Even should the Christian get to heave he has uo assurance of remaining there, for God is sail of Apollo, and cast into a horrible lake of fire, from of all kinds. The Bouth is fighting to carry out their whence the Christian's ides. Every system of religion ror government a man has, is an outgrowth of his own nature, Mrs. Stowe repeated "Leons," and Misses Sefton and Spencer favored us with s song, the "Three An-Miss L. T. Whitter, of Whitewater, next gave an addreas upon the subject of "Health." which she con-sidered to be the basis upon which happiness, in its bighest and broadest sprese, must be based, and that in their favor, and thous would be oneed the door to

Again a song, "One by one they crossed the river." Several who do not profess to lecture in public among Dr. Morrison, of lilinois, followed. Subject, "What these was su old lady whose name we did not learn.

Mrs. S. Knox Ames followed next with a lecture. but first addressed a beautiful and eloquent prayer to the Bpirit of Truth. Her subject was "The Outcast." Do not talk to me of a nation of virtue, when the dark. ext sin is legalized and licensed, it is said, for the pro-tection of woman; for who does not know that there dens of infamy in every city are protected by law. He who draws his robes of self rightcousness around him. and cries. "I am holier than thou," has proviltuted the best feelings of the human soul. It was the Jew. lab. But where was her destroyer, and where is ters of the poor unfortunate. Why not stone to death the seducer, instead of the seduced? The greater the beauty and charms of the little babe in its mother's arms, the greater the darker. Bot though the seducer, the greater the beauty and charms of the little babe in its mother's arms, the greater the darger. Bot though in the destroyer may go on in his sins for years, the time the destroyer may go on in his sins for years, the time the destroyer may go on in his sins for years, the time the destroyer may go on in his sins for years, the time the destroyer may go on in his sins for years, the time the destroyer may go on in his sins for years, the time the destroyer may go on in his sins for years, the time

the golden call of remeatability." Every person who the meeting on the "Jaws of Life." This is a nation suppresses the spirit of truth for fear of public opin- of invalide: everywhere women are eking out a miser-ion, or from a desire to amage wealth, is as much a able existence, and children are born to suffer out a prostitute to his splritual nature as the lowest outcast few days, and then die. In order to save this nation, is to hers. We are a nation of hypocrites, from oldest physiological laws must be obeyed. The first indicato youngest; and from North to South the Judas kieses iton of health is beauty, and true beauty is the har-pollute the soul. Indication is activity; third, energy and strength; the were ready to again listen to the words of truth and fourth is happiness. In order to scena these we must eat wholesome food in proper quantities at proper in-

EMMA HARDINGE.

TO HER FRIENDS IN AMERICA.

months of the fall and early winter in the West, and tonity as I deem prudent occurs for its investment. then proceed on a long projected voyage to California: I have said that all the expenses attending upon my but I find, since forming a great many engagements. movement in this cause. I have borne myself; stranger.

themselves and those dependent on them by the uncessing wear and tear of the present linerant lecture system, let them at least do justice to the years of effort I have bestowed on "the cause," and forgive mo, if, after such a period of public service. I am at last compelled, in justice to myself, to seek another field of labor. All who have followed me in my pub-lic career, are aware that beside the duties of an itin-tic career, are aware that beside the duties of an itinerant lecturer on Spiritualism, I have undertaken others in connection with the interests of that unfortunate class whom the world calls "Outcast Women," made in this cause, and the sums that have been col leated in aid of it.

I commenced the effort to interest the public and of the poor unfortunates for whose ochern is wade, collect fands for the building of a home on the plan I had projected in the year 1860, and although opposed almost, I might say, systematically in every effort I made, by the coldness of the majority of my friends. and the direct opposition of the nublic generally. and the direct opposition of the public generally. by the sid of a few warm-hearted reformers of my own faith principally, in 1801, when I made my first public appeal on the subject in Boston. I had collected from how strong are the ties which bind together the tors subscription and saved from my own earnings, nearly two thousand dollars. This sum I had left divided in the various cities in which I had collected it. in the hands of Trustees. In Boston, my plan was received with so much favor, that a large committee was formed.

As a preliminary movement, I placed in the hands of this committee, all my subscription lists, together with the right to appropriate all the same thus collected. The disastrous war, which is still unbappily waging, broke out just as my Committee were form. ing their preliminary arrangements, and at once soat tered their rauks, and engroused all their operates in the national crisis; and though I believe many of them are still as benevolently interested in my work as ever. yet I have never since found it possible to assemble them together, or induce them singly or collectively to withdraw their attention from the nation's calamit ties to this movement of mine.

After the dispersion of this Committee, I placed the lunds which I had withdrawn from the hands of other Trustees, for the use of the Boston Committee, in the charge of two of their number, gentlemen equally well known to and respected by all Boston citizens, and myself, namely, Mr. Phiness E. Gay, merchant, of Boston, and Hon. J. S. Ladd, magistrate, of East Cambridge.

To these reatlemen, who from the first were con-To these gentlemen, who from the first were con-nected with me in the Boston movement, I made clear we publish weekly a variety of Built Mossages from the statements, and gave original lists of all my collection partod to their friends in earth-life, given through the strumentality of Mrs. J. B. Corawr, from the educated and strumentality of Mrs. J. B. Corawr, from the educated and one and savings. With them, and in the

If I would natisfy the world, something to show I do. My good, friand World, that something is the have done ; and that, without risking the loss of one My FRIENDS - It was my purpose to spend the other of the money which is held still, safely. If a the other other of the money poor outcasts, when such as other

that an opportunity just now occurs for me to perform | these have often been very heavy, let my friends an. the long and weary journey to the Pacific shore in com- derstand that myself and my mother did not come to pany with friends about to set sail in October. More- this country without some means of our own, and that over, by going at that period. I shall secure the assist- from this source principally I defrayed the suce of the only friend I have in California, in ar. named expenses, and from this source it is that I have ranging for my opening lectures. Should I, however, myself recently tried on a small scale the experiment defor my voyage till the spring, this good friend will of cultivating a small place of ground, and material have loft the country, and I shall land there an entire lag a country home. Hy experiment, as it is paraly my own, and carried out of my own expense, need and

Under these circumstances, all my friends in the be here detailed. Suffice it to may, I have prove West having promise of lectures from me, with whom conclusively, that a piece of ground, large or small press of business prevents my more directly communi- cannot become remunerative to the cultivator cating, will understand that I feel compelled to relin- two or three seasons, and that the hire of the necessary quish my engagements with them, sending them by help for its cultivation, together with the expenses it this token my most kindly greeting and cordial fare- tendant upon the formation and maintenance of well. Should this breach of engagement with my country home on the smallest coule, is a vorten that spiritual friends excite dissppointment, or irritation availows up a steady income of about three times in their minds, let them set off against this one failure, amount of the purchase money of the estate at and my seven years of faithful and untiring service amongst That such a home (made by effort and time production them, and if in the present depreciated estimate of in every department.) might ultimately become set intellectual labor, myself amongst other equally geal sustaining, I am more than ever assured; but while r ous workers, find it impossible any longer to maintain should invest my two thousand dollars collected is should invest my two thousand donars collected is part of the purchase money, and give a mortgap for the rest, where is the yearly interest on that to de-from? To any nothing of house, land, and family so penses, which I repett. I have proved by caperimal, would swallow up a far larger income for the fast

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Will Will Uries 6box

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the experience has been (however rutuons to the experience has been (however rulnous to mysic worth the price, especially as I have gained it with the waste of one single cent of the money which has been entrusted to me, which I again repeat is in the and ere I depart from amonget you. I owe both to you esfe and honorable charge of my Boston Traines in and myself a statement concerning the pledges I have investment for the original purpose of its collection or in the event of a California grave terminating the earthly labors of its collector, to be by them retarned to the donors, or invested in some institution is sid of the poor unfortunates for whose benefit is wade. duons labors I have pursued amongst them, need I see that word would be fraught with a bitterness will none can appreciate but those who have also realized of strong ing, but devote piecess of an apopular cause-did not that same appapular cause text a that the word "farewoll" applies only to ime, while "we that incet sgain." are the work the work of etermin. From time to time, all who love me, or remarker From time to time, an with kindness, shall me evice words of greeting from the far-off land, thread consisting of some of the most influential persons in Massachasetts, for the purpose of siding me in its ex-contion. As a preliminary movement. I placed in the hands

BANNER OF LIGHT:

A JOURNAL OF ROMANCE, LITERATURE AND GENERAL INTELLIGENCE, AND ALIO An Exponent of the Spiritual Philosophy

of the Nineteenth Century,

PUBLISHED WEEKLY, AT BOSTON, MASS BY WILLIAM WHITE & CO.

LUTHER COLBY, EDITOR, ASSISTED BY SOME OF THE ASLEST REPORTATORY WALTERS OF THE DRIVER STATES.

The distinctive features of the Banson ov Lient, man follows:

E.T.B.B.A.H.V. DEPART TAPNT. -- Under the bead are published Original Novellettes of reformatory in-fendice, and occasionally translations from the Frence in Jerry P.

he unedecated which so to prove Diritual interocar We be mundays and supermundage worlds. BDCTORIAL DECARTIENT.-The prior of the Bannas is devoted to subjects of General lateral the Spiritual Philosophy, Current Events, Entertaining incollany, Noulces of New Publications, etc OBIGINAL BESAYS .- In this Department w etali pablieb from time to time Keesys upon Philosophie Boleniifo and Beilgious Subjocts. REPORTS OF SPIRITUAL LEUTURS

[SEPT. 19, 1868.

of Prayer." Adjourned to Saturday morning, At eight o'clock Saturday morning, commenced another of those interesting conference meetings, in which all have an opportunity to speak their thoughts

upon any subject. Dr. Billman spoke on "Dress-Reform." Said that apiritual growth depends very much upon the condi-tion of the body. We live in violation of almost every physiological law. We fill with poison the very air we breathe, and the foal weed tobacco, is filling the bodies of men with disease and decay; even those who ablor it are victims to its deadly effluria in stores, cars, steamboats and parlors, and the pools of its fragrant juice are wiped up by the embroideries of the fair worshipers at Pashion's shrine; thus for one purpose are long drosses useful. As long as worden dresses so antralichity, her prayers for bealth of body or mind, will be unavailing, and if woman is unhesithy, all mast be so.

Mrs. Ames thanked women for wearing long dresses, for their looks disgust me, and gives me courses to wear one more healthy. Dr. Parker does not believe

South and the state of the

life.

Rev. J. C. Crawford spoke in Conference first. He is a Universalist by profession, and a Spiritualist by possession. He seems to thus have one foot on land and one on the sea. He wants a God and a Saviour, and wants Spiritualista as well as Universalists, to have one.

The next regular lecture was by Mr. Walter Hyde. on "Psychology or Magnetism." People are as afraid of magnetism as they used to be of ateam when that was first used as a propelling agent. By the proper use of magnetism, we can live in harmony with any person. He wanted every person to know that, though they might have discords and inharmonies with their companions, they might, for anght they knew, be living with their eternal mate, and by the proper control and direction of this magnetism, harmonize all these angularities. When you become self-poised and indiangularities. When you become self-poised and indi-vidualized so as to keep an even mind, you will be able to live without any affinity. When people can govern themselves, then will the world be rightly governed. A. G. Parker, M. D. Subject, "Aristocracy and De-

mocracy." Take Mason & Dixon's line to illustrate the division between the two ideas. Democracy and Aristocracy. One class says, Cotton is king; the other says, the mighty Dollar. God never made kings and rulers, but men and women. Slavery is not a Bouth ern ides, but of European origin. Biavery is not a South cep-sheaf of the bottomless pit. This nation bas tied up its moral faculties, and exercised exclusively its selfah nature. As we advance the interest of others, sensation in addition to motion, and life in the mineral and versible. But in these three three dome we find not we advance our own. Our armies have never been so and vegetable. But in these three kingdoms we find not successful as since the declaration of emancipation. If an aspiration beyond its own kingdom. But in the huthe ability of this nation was commensurate with its avarice, they would make a ladder to heaven and tear up the golden streets to sell in Wall street. Man has starved his mental and spiritual nature, while he has Man has used all his energies for the accumulation of wealth. When man comes to a knowledge of his own soul, he will cultivate all parts of his nature in unison.

Again was the barmony of volces in song, accompa-nied by the notes of the piano, listened to by musicloving sonis with pleasure and gratitude, for music is he soul of all things.

Rev. Mr. Crawford spoke next, and wished to an swer a question which was frequently asked him, wiz: Why do you remain in the Church, while you are a bollover in and defender of Spiritualism? His princibeliever in and defender of opprivation () and plant, ing all to hathourize the whole being, could meet all churches on Bible grounds, and teach After a few remarks by the President, the meeting them that the Bible does not teach a literal hell and infant damusion. Should I leave the Church, we could not so meet, for they accuss Spiritualists of dis-Carding the Bible in toto. I agree with the leading Spiritualists on the Bible. And mother reason: f. want to convert them to the beautiful doctrines of Spiritualism. Did not want to discard the idea of a Saviour. And though he had read most of A. J. Da-vis's works, and believed them, and could say, Glary to Davis, he must say, Glory to Christ in the highest.

The President bere made some zemarks, differing somewhat from the last speaker, about the propriety of remaining in the Church, thought he had better leave and come up higher, and be a whole Spiritualist.

A few more remarks closed the afternoon session. Saturday evening, Conference opened by Mrs. Stowe reciting a poem. Dr. Stillman spoke on dress.

Mrs. Stowe, also, but believed that woman had a tary and passed: right to dress unbealthing if she chose; which Mrs. : Resolved. That a vote of thanks be extended to the right to dress unbealthily if she chose; which Mrs. i Btiliman assented to, providing she was willing to take the consequences hereolf, and was the only one to suf-fer from its effects, but she had no right to fill the world with arine and nisery. Mr. Taylor also advocated dress reform. J. H. Spencer, of Fond dn Las, believed in woman's rights, but thought there was a certain sphere for her and she should be careful not to get out of it. Mr. Todd thought woman had a right to such ante-haisl conditions as not to require regeneration—a

natal conditions as not to require regeneration-a right to be educated like man-a right to propose mar-riage, and a right to live an old maid if abe chooses-

in the broadest and fullest sense. Baid he would nev. or vote for a man for office who would not pledge him-

tervals, daily exercise and rest, light and sunshine. Dr. Morrison followed next with a lectore on the " Future of Spiritualism." The millennium will dawn just as soon as man lives true to his highest idea of justice, truth and love. Spiritualism is to deal with the causes of things. This is the power which has instituted every reform. In one sense, everything is harmonious, for every effect is in harmony with the cause that produced it. Spiritualiam in the fature will discover methods to cure crime, instead of punishing it. He spoke of Emma Hardinge as the Jeaus of the

age. Adjourned for an hour, in which the bread and honey of this life were partaken of from the well-stored bas-kets of kind friends, and st one o'clock was the neual the meeting, saying. That mankind is ever seeking for new truths, and these our new religion is bringing. If man does not perform his whole mission here, he will bave to return to earth and accomplish it. Baid the prayer of the rightcous availeth no more than that of the wicked, for man prays according to his organi-zation. If you want good and true communications you must have highly developed mediums.

Mr. Chese gave a lecture on "Three Ideas of God." He commenced with the mineral kingdom, and spoke man kingdom is an aspiration that reaches out of this body, and cannot be satisfied with the demands of the physical alone. This desire belongs to the inner self, and is ever asking what and where am 1? Go beyond the bounds of Christianily and you find the same; and where has God revealed to man an answer? shell the time come when this shall be answered? It has not been in the past nor in the present, with all man's ideas of God and his different revelations. Nothing but the longings and prayers of the soul which have brought to us our loved spirit friends can answer this. This future existence is adapted to the demand of the human soul. He spoke of the beauties of spirit-life, and the same of the necessary conditions for com-muning with departed friends, and closed by exhort-ing all to harmonize their fives-fraternize their souls

adjourned till evening, at which time the chapel was again filled, and the time pleasantly passed in listening to the life experience of Dr. Morrison, whose early days were crowded with bitter experiences.

The President, D. Y. Kilgore, also related some parts of his life history. The struggles of his youth to ascend the hill of knowledge-bis subsequent la-to ascend the hill of knowledge-bis subsequent la-ter are Methodis clorgyman and still later arou-riences as Principal of the Evansville Beminary, which position he has occupied for the last few years; inci-dents connected with his conversion to Spiritualiam, and disconnection with the Church. He has received the supolution of Assistant Grant arouter which the appointment of Assistant Quartermaster, which position he expected to fill in a few days, and many an eye filled with tears as he referred to this and bade adien to pupils and friends. The following Resolutions were read by the Secre-

President of this Convention for the shie and efficient manuer in which he has presided over the same; further

Resolved. That a like vote be extended to those who have so kindly favored us with music and song from time to time: and forther

Resolved. That a vote of thanks also be tendered to those families who have so generously opened their homes to and provided for friends from a distance. Thus closed one of the happiest and most interesting meetings it has ever been our pleasure to attend. Though the first of the kind held here, many expressed own henself through life, and buy har own collin. Though the first of the kind held here Mr. A. C. Blowe also advocated the rights of woman a wind that it might not be the last!

Yours for Practical Life; LOUISE T. WEITTIES.

and my own, we invested all these sums in Boston Savings Banks, and from that day to this, I desire emphatically to state, that these sums have remained, drawing interest, in these banks, and in these gentlemen's charge, and though I have added to the gross smount frequently by additional small sums that have been given me, and expended from my own means ovefour hundred dollars in prosecuting this cause, agither principal nor interest of the sum publicly collected by me Lar Family Paper, and at the same time the hardige of the sum publicly collected by me Lar Family Paper, and at the same time the hardige of Aas ever been touched or reduced one cent-for the truth of glorious beleastife ficigion. which statement and the satisfaction of the donors, I

bereby publicly refer to the worthy gentlemen whose names and addresses I have rendered above

Since this, Soston movement, I have continued un ceasing in my efforts to awaken public interest and obtain the aid necessary to enable me to commence my work successfully in various other cities, but still .. the war" and the national orisis has formed the real or pretended plea of excuse against every really available effort to carry out my plan. In New York, in the brginning of 1862. I succeeded in calling together an imnense and enthusiastic meeting in Cooper Institute. and shortly after undertook the expensive, and, for a lady, repulsive task of getting up petitions and personally appealing to the New York Legislature for an appropriation to aid in the institution of my plan; but although, generally and individually, the members of Senate and Assembly of New York treated movel and size of Six Gonthe. generously printed a report strongly commanding my proposition to the attention of fature legislatures, they, too, urged the "nation's emergencies" as a plea have them sent. against granting appropriations for new charities, &c. To private enterprise and public beneficence I still continued to appeal, until I have literally found the tion seconda por year, for pre-payment of Americ car become deaf to my ory, and i am most relationally "Post-OFFICE Appares. It is sector for Butteribet B compelled to come to the conclusion that so long as the cannon of war and the shrick of the hattle-field are sounding, the wall of misery at home can neither reach "Butteribers wishing the direction of their paperobase" Butter and the shrick of the battle-field are sounding, the wall of misery at home can neither reach "Butteribers wishing the direction of their paperobase" car become deaf to my cry, and I am most reluctantly sounding, the wall of misery at home can neither reach the ear nor the heart, and I must " wait a little longer."

To convince all who feel with me interested in this momentous work, that whatever my own private necessities may be, I have not unfaithfully descried my post until I find every avenue for work closed against me, I beg to make one more statement. I have frequently been assured by theoretical reformers that I had slready collected quite anfiloient money to commence a country home " on a small scale," and that with two thousand dollars in the bank, and the prospect of the payment of a legacy left in Oregon, probably of from four to five thousand dollars for this purpose, I might well start a home at once." Nay, more: It has been again and sgain suggested to me that my failure to do to was highly displeasing to the looking on-world, and entailed on me all sorts of unfriendly suspicions, dc. in vain I urged, first, that as a series of vexatious lawsaits have been entered against the payment of the egacy in Oregon, there was no dependence to be placed upon its receipt at all, even supposing we hould ultimately gain our cause; and next, that, socording to my calculation, I required, to commence my home with, an estate free of encambrance, and a sufficient sum to support whatever family I would take for at least three years, bllowing that time for the ground to become productive, and the women organized into a self-sustaining body. "In vain I arged these pleas of prudence. The world expected me ... to do something," and whether I had it of hot, with or without means,

by Trance and Mormal Speakers.

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William White & De

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