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JASMINE: THE DISCIPLINE OF LIFE.

BY CORA WILBURN.

Dedication.

To all true Spiritualists throughout the land of my adoption, and in capcolal to my friend Mrs. M. H. Watson, of Saint Paul. Minnesota, this story of a life's pilgrimage is dedicated, in staterly love, by:



Introduction.

Still bowed beneath the heavy burden of that stroke that has awakened me from the fancied security and the rose dream of my happy love, I sit with clasped, trembling hands, reflecting on the strange, eventful obanges of the past few days. His place is vacant, and my ellent hearthstone reflects no more the illumi. nating joy of home. A willow shade droops over it. and the memories that arise are of life's sorrowing landmarks - separation, grief, estrangement, care. The barbed arrows of the past rankie anew in wounds I deemed long beated. My mother's life-long sacrifice -my father's pain haunted face-the cruel enmittes and rathless antagonisms that pursued my childhood; the seemingly wasted years of youth and hope; the mystery and the agony of my life; the terror revelations and the bitter disenchantments. all bearing with incubus power on my struggling soul; finally the utter desolatoness and the mocking gleam of love and happlness-all overwhelmed me with a rebelilous flood of most impassioned grief in that first hour of his depart. ure, and | wept-I wept-with what atter abandonment ye slone can tell whose componenting cop of joy has been dashed from the eager, thirsting lip I

Oh Victor, my beloved-fondly deemed, mine ownwhy has this downstating war-storm torn thes, too, rudely from the dear canctuary of home? Is patriotism worth more than love? Is this land to be saved from the doom of despotie sway by the escrifice of hearts, the rending of life's bollest ties? Must I bring to thy shrine, oh stern and sacred Liberty, all that makes earth an Eden and heaven desirable to longing souls? When the first alarum sounded, when the long slum.

bering Hon-spirit, dormant so long, swoke in the breasts of the people, when from every loyal house-top in the North floated prondly on the flower-whispering breezes the star flag of the world's dearest hope. I deemed not that the trumpet call was for him also. at the banner's mystle flow from the freedom-lands above 1 I saw his kindling eye and glowing cheek, and knew not what they boded to me! And when the flat was spoken by those firm, untrembling lips, though the sad eyes plead with up. utterable tenderness. I shricked aloud in my first terfor of surprise, and, like a faithless coward, becought him on my knees to stay I where he is not? Then, as many times before, that dear voice soothed me, and that mighty and pulsaant soul led me far beyoud the worldly calculation and the shrinking dread of the flesh, upwards into the regions of sternal calm and security, above the terrible effects of man's perversion to the immutable, all ordnining good, to the imperishable realms of peace and immortal beauty. And as the flerce, threatening panorama of battle field and siege, defeat and conquest, faded from my sight, uprose in its stead the regenerated land of my adon. tion, the glorious mother of the great Republics yet to be; and I saw, as in prophetic vision, the morning stripes and stars of heaven bathed in a diviner light and radiant with a new significance; for they waved above a united nation of freemen, and the blot and come of slavery had been washed out, in martyr-blood, from our star-flag's folds. And then thrilled to my heart's core the berole striv. shiped one of many lands. ings of the good and great of all time, and solf was merged in the universal alm. The woman's weakness, the wife's apprehension, the iono heart's dread of loss, all swallowed up in viotory ! Again, as in many of the trial pange of my life, I felt the rest upon that Omnipotent Love that over encircled me, and beneath the safeguard of His shield I knew I could trust my loved one: and so, with unfultering voice and tearless ore, my consent was given, and a strength not mine was awarded me to bear unto the last. He called me his brave, his heroic wife, and I gainasyed not the words of prond fondness, lest I should cast a shadow on his way: for I would that all his memories of home be fraught with sunshine and with smiles. But removed from the magnetism of his presence, thrown back upon the weak and solf accusing beart, the fears and terrors, the starms and haunting images o imine car. of blood, return. And I dars not indulgs these moods. bot with prayer and soul-strength must wrestle sgainet them; for star in his solitary tent, or sharing his comrade's dangerous duty, these moods of mine will overshadow him, and cloud for him the brightest day and the feirest prospect of success. If not cheerful, I must at least be calm and resigned, for the sake of my obedience to God, my love for the absent. My home in the dear Quaker Oity is indeed a have of rest for feet long wandering and a heart long weary with the search for home-repose. Situated where the rural aspect reminds of the country's freedom, with my nest garden, so inviting to the eye, and now up opringing in bloom and freebness beneath the balmy breath of May, with my indoor comforts, my falibful dog and handy maid, I feel that even in my loneljaces am bleat, exempted from the visitations of poverty that at this time of the nation's trial skiet so many. I can look around my doay home, in which comfort and and annecessary laxity dwell, on my abolos but simple plotares, on the various memeotos of other lands and bygone days, on the books that earloh iny mind and tests my heart, and , say with faryest gratitude. " Libent thee, Lord I". it could bit the me be partie of on me coldly, and many returned with soors in rites 1. hold quiet. -definite in interendet fold gestieb edt ges tab 1

My Victor said before he left me, " You will be lone |ship offerings, he remained faithful, steadfast, true, ly for want of occupation, Jassie. I know your repugunchanged. I love him dearly, and so does Victor for nance to much society; your little sensitive heart my sake! He is a link between the dark past and the shrinks from flippent discourse, and cannot tolerate comparatively blissful present, that little, white, ourly either fashionable goesip, nor the contact with minds | pated pet.

coarse and unrefined. Your household duties will not suffice ; you must have an engrossing occupation. Write out the story of your life. It has been eventful. full of teaching discipline. Strange and startling oo there is my portrait beside that of Victor -- a woman of carrences bave been crowded into a small compase of some twenty-seven years, girlish in figure, slender but years. By pouning its incidents you may couler a not thin; with dark brown eyes and mischlevous, dark benefit upon the world; you may become a silent, powerfal teacher of many truths. While I wield the sword in defence of the beloved country I revere. do you take that far mightler instrument, the pen, and, forgetful of present sorrows, retrace the past, and for the sake of humanity, tell how the divipp min. Istrations of our Father led you . from darkness to the light.' "

Have I ever failed in yielding to that will that never eeks to guide save in love and, wisdom ? Yes. I will faifill the request, and far adown the vista of the past load you who may peruse a checkered life history. trusting that its lessons may bring a balm to some wounded hearts, that the narration of my trials may serve to lessen yours, and that from them you may glean snew this world old truth, that God is ever nigh. though man foreake. and that for every ill of life there a compensating gain.

Allow me to introduce you to my household Lares. There, over the mantel in my snug parlor, is the pic-ture of my beloved husband. Victor St Leon; if we were of the worldly bent of mind, we might find ancient and famous warriors and nobles of that aristo cratio name in France and Spain. But we leave such foolish distinctions, unworthy of the age and the restdents of a Republic, to our occasional visitor and tor mentor, the widow Waltham, who, at each visit, regales onr ears with a long account of ancestral glories, mingling the insolent haughtiness of the English nobility with the illiterate and unfortunate pride of South Caroling, of which place the widow in question is a native. She will, no doubt, come before you some time before conclude my story; for whonever I am particularly engaged with book or writing, she usually makes her appearance, and there ensues a long catalogue of famil y dotalls and greatnesses, of past grandeurs and pres ent privations, mingled with so many inuendoes against the '' joy-hearted. North," and so many et. 10-mioms of the '' magnanimous South," that combative miname of the " megnanimous South." that combative and South, and in a thrilling on conservation from mil-ness aroused struggles with pity; for Mrs. Waltham is lions of God's liberated children in thansisgiving joy ? a lone woman in reduced circumstances, and I would is not this worth laboring, praying, toiling for? do her all the good 1 can.

a fault I have, for which stern critics would have no Imposed task. mercy; but at the hearts of indulgent friends I crave a hamble pardon.

My husband's picture, life-like, smiling, carnest browed, is before you. Mark well the breadth of fore-bead, the indications of mental power, in that finely shaped head. Admire the clustering, just-waved, light brown hair, tipped here and there with gold. Look into the screne and unfathomable depths of the Juneblue eyes. Note well each maniy feature, chise;ed, as It were, by thought and energy, refinement and poetle aspiration. The mouth has a shade of melancholy re feotion added to its beautiful repose, and over the fap is cast the veiling tenderness that so well becomes the proudest and the bravest beart. Do you wonder that love him ? that the brightness of the day is gone Next is an ideal portrait of the sweet mother of Jeus, one of the pure and rapt creations of Raphael's pencil. Dark, sorrowial, divinely tender eyes beam from a lily face, tinged with the faintest reseate glow. The smile she wears is that of the beatified. The goldon hair, half curied, half loosely braided, veiling the snow white neck, seems imbued with sonrise glories. and the small, clasped hands, so freighted with the mother's woo and longing, seemed to have gathered heaven's floral benedictions, its choicest emblems of purity and peace. Once I wombined that radiant face and form: now I love it still, and look ap to it in rev. crence, but not with the superstitious adoration of old. For. to my memory and heart, our lady wears the sem blauce of my own idolized mother: and as a spirit blest and ransomed, metblaks she wears that garb of salotly motherhood. My Mary smiles, as does the wor-

"We would like to know what the heroige of the forthcoming story is like." I hear the reader exclaim. Well, friends, I am not good at colf-description; but brown hair, that, despite of every effort, will curl and wave, and remonstrate against the prevailing plain fashion. The features are friegular, and there is a marked resemblance to the firm and sternly set counte nance of my father. But years of sorrow have softened the pride once beaming from the eye and brow. Tenderness and compassion have obseed the rigid lines of from determination once sattled around the unforgiving lips. Life's awarded compensations have melted all the hardness, and discipline has led my feet into paths of pleasaniness and peace." For two years I have been a happy wife, and my life's best ideals have been realized in home and love.

I will commence my task of mingled pleasure and pain, retrace once more, albeit with bleeding feet and aching heart, the retrospective.

Hark I the sounds of martial music, the stirring topes that perve the warrior's arm. and lead the hero heart to dofy dauger and death. They pass by with floating banners, waving plumes and glistening bayonets, these free, proud, stalwart sons of Freedo these brothers, husbands, well beloved sons ! Oh, Victor! thou, too, art among this patriot, must it be, this martyr band?

But again thrills to my inmost soni that sweet, low answering voice of God; and I seem to behold them from afer, those African mothers, kneeling on the soil forever dedicated to Liberty thenceforth. They clasp in their tawny arms the exciting children of their lifelong agony; their trembling hands meet the fervent, grasp of husbands and kindred; there is no separation more for them. The accursed bonds are broken, and on the Star Flag resta no lingering stain of Blavery I I hear the shouts of liberated men ascending unto beaven itself. I behold the Reunited States forever linked in a compact no earthly might can sunder, for it is based on Freedom, Justice, true Equality. A new song of victory is breathed triumphagily by North Ay, even unto the sacrifice of life itself 1 The mill-But I am digressing, and you must forgive me. It tary pageant has gone by, and I return to my self.

" Ye whose hearts are fresh and simple. Who have faith in God and Nature, Who believe, that in all ages buman beart is buman, That in even savage bosoms There are longings, yearnings, strivings, For the good they comprehend not. That the feeble bands and helpless. Groping blindly in the darkness, And are lifted up and strengthened--Listen to this slipple story,'

ways in a subdued tone, and of " keeping out of ed the good and the pure, the evil-minded and the papa's way as much as possible." For the latter rom- tyrannic, at the olden Castle Ulenfall. mand I never could find a reason. My timid "Why ?" was siways replied to with the unsatisfactory rejoinder, " that ohildren must not ask questions."

The old lady was the veriest tyrant that ever held hope and expectation; for, as she philosophically re. despotio eway, and I feared her as does the slave the marked, "Such things have been, and may happen uplifted hand of the cruel task-master. Bhe, too, was, sgain." all honey-sweetness in the presence of strangers; all I loved my father with all the enthusiastic affection artfully velled gall and wormwood when alone with of my fervent nature, and that he responded not to that me. Agatha, and my father. She had many names love formed the clouding sorrow of my life. I hare lain and titles bestowed upon her in the kitchen. The in wait for him for hours, foronched behind a folding housemaid called, her " Plague of Egypt," the cook screen or door, only to behold him pass, to feast my eyes said she was "An old Tartarus," the coachman and upon his noble countenance, to hear his step and voice. grooms called her a ... Feminine Satan;" the rest of the to throw him kieses which be never saw. And to the maids, "Jezabel." and her own attendant, a mulatio onthursts of passionate fondnoss and sorrowful yearn. woman from the West Indies, called her "Witch cat," in a long-drawn malicious whisper. My nurse Ainsile, that swelled my child-breast with all the violence of often mentioped her as the "old thing," and I, mis unstilled hatred, impotent as fearful in its sway. I erable little imitator that I was, to revenge myself for then bated all the world, myself included, and in the the forced relationship, gave her a name I deemed sur. silence of my chamber, or the seclusion of some dispassing all the rest in expressiveness. I had heard tant grove, I would weep in that intensity of barbed that the Evil One was deceptive and a fabricator of lies; and stinging sorrow the desolate alone can know, un-I knew that Mrs. Strong possessed these stilning quali. til exhausted nature closed my burning eyes in soothleations, so I named hor "the Devil's grandmother !" My step mother was a beauty, after the standard of a surface judgment; for her complexion was fair and said she was with God. My lather never menromente, her small figure faultlessly symmetrical, her fes. tioned her, and there was no picture of her amid the tures regular, her smile bewitching; her blue oyes were family assemblage that decorated the walls of our sitlarge and bright, but to me they never expressed the ting-room. Nurse Ainallo I know could tell me all heart-glow of deep and hallowed emotions; they were about her, but whatever the secret was, she guarded it oily bright, and her smile lacked the soul's warming well. She only told me that my mother looked like Impaisiveness. All with her was calculated, studied; the picture of the Virgin Mother, in our drawing-room. nothing was spontaneous, not even the graceful atti-tades she assumed; there was no thig of trathfulness get out of purgatory soon. "But," added she, "she in her sweetly modulated voice no cordiality in the has been gone these five long years, and I doubt not, slight, cool pressure of her delicate hand; her well- our Lady has been merciful to her, although-" and shaped head was deficient in the breadth that indicates she broke off abruptly and changed the conversation. Ideality; and conscientiousness was low indeed when Never shall I forget the pallor of construction that compared with the towering self-esteem, the solfish. worldly propensities that held sway over her moral for of her eyes, when I appounced my intention of

NO.1. Mrs. Catharine, as the servants called her, when they | ings I had gleaned from Nurse Ainslie's recitals of the were respectfully facilined, always compelled me to olden time, when lords and ladles banqueted on the drop a curtacy on entering har august presence, to site where now stood Oakfast Hall; when warning drop another when leaving the room, and she partica. voices resounded through its corridors, and beautiful larly enjoined upon me the necessity of speaking al- and terrible forms from the lands of the unecen, visit.

> That some dread and avonging domon might present itself to my persecutors, was the secret prayer of my life, and Anna Ainsile encouraged me in the insane

> ing, would succeed the deep and powerful resentment ing and recoperative elecp.

No one would tell me of my mother. Nurse Ainalia

overspread her broad and ruddy face, the dilating hornature. Her golden and abundant hair was devoid of that instre of life and soni that likens it to sunbeams. It wound around her shapely bead, and framed her small and pretty face in massive braids; but despite of its fine-of me. That we hould all be driven from the house; ness of texture and "abundant length, it could not be that it was the master's stern injunction that the name of his first wife should never be mentioned by any inmate of Oakfast Hall. I desisted in serrowfol salon. ishment, giving to Nurse Ainelie a racred promise. ratified upon the crucifix on my little allar-table, that I would never again renew the subject. I never did. But on my beast the abadow enshrouding the mystery of my mother's life deepened into a lasting gloom.

But I had learnt that my mother's name was Mary. and when I lifted up my supplications to the Divine Mother of Christ, I added a prayer for my Mary mother. and javoked for me, her love and unloved child, her celestial guardianship, for I deemed her then, and for-

Yonder is the portrait of my father, Herbert North rop, stern and proud and bandsome as he was when looked up to him in awe that fain would have changed to love. I have no portrait of her who gave me life, but her dear image is impressed upon my soul; and she who bore in cruel mockery that asurped and holy name. I have striven to banish her recollection as would her plotured face.

There are lan iscapes here and lovely sea views; Arabian desert; the ploturesque views of the dear old Rhine: home scenes of merry England, and skies of taly and Greece. Scenes, too, of our adopted and treasured America, heautiful as aught of earth can give. All these are my friends, and each tells a story

Then there is my faithful, neat and thrifty girl, ber, at least once a day, that leaning both elbows on bat also much of the wildwood rom an he at

CHAPTER I.

The Dreath and the Banililes of Childhood.

" I was a strange and moody child. They called my feelings cold; But had a mother foudly smiled. The truth had all been told. The truth that closed my aching eyes That in my bosom checked the sighs, And sealed my lips with fear." SABAR STRICKLAND.

I was a child of seven years when my father brought home his new wife, Agatha Strong; and I was told to call her mother. And well do I remember, with a return of the same thrill of repulsion, how her cold kise chilled me to the heart; how her glittering blue eye canned me, how her words of fondness fell heavily upon my car, divested of all their sweetness. And a new feeling, unknown till then, pprose, defant in my breast, as I mot the fates smile, the steel-cold sparkle of her mother's eyes, as my little hands were grasped, my bair smoothed on my brow by the gaunt, bony, vigorous hand of Mrs. Catharine Strong. The whole current of my life was changed from that day. Over my unrestrained freedom of speech and action was cast the bondage of a constant surveillance. My laugh, my song, my ohlidiah gles were checked; my innocent amusements forbidden. I was to be made a formal little puppet, and trained to a serious. unnetural deportment. I was to be broken in to their will and pleasure. for their own secret and selfish ends. Do you think that the usual step motherly crueity was resorted to f -that I was scolded incersantly, or suffered the indignity of bodily punishment? Uh, no; my dictators ropical hills and plaine; the burning waste of the had better plane; mother and daughter were too well versed in wordly arts to gain for themselves the fame of the oppressors of a helpless, motherless child. They appeared to the world the patient benefactors. while I was the bane, the plague, the house torment. Nothing could be more affectionately solicitous, more tenderly indulgent than was my step-mother's manner

toward me in the presence of others. Even when slone Terese Soizen, a German and an orphan, whom I am | with me abe naver raised her voice in anger, nor lifted striving to educate up to a higher plane. Bhe is grate is fluger to chastise me; but she orashed me to the fal, honest and industrious, but certain refinements of earth with looks of such intense diedain and abhorspeech and action seem entirely beyond her compre- ance, as could scarcely be deamed possible could dishension. Of course, she deems me fatildious in the figure her pretty and placid face. Bhe sought to force entrome, because I object to her too frequent use of upon me at all times the conviction that I was a child that old myth, the devil's name, and will not permit of wloked inclinations, an intolerable pest, a little her to use sundry other expicitives, besides reminding kill joy; that I was bateful to my father's sight because of my manifold transgreasione: that I was lovethe table at meal time is not the proper way to take less, hardened, indelent, a fright, and half an idiot. one's food. ... Terese persists in holding knife and fork In all this she was warmly seconded and urged on in most uncomfortable positions, of sitting with her by ber gronadisrilles mother, a woman of tall, majesincess drawn up to her chin, of staring fixedly, with the frame and robust constitution. Mrs. Strong's bigh several other like awkward ways that cause me to ad check bones, prominent ness, firm set lipe, high color, monish her. to her, very great autonishment. Vat 's and yet abundant and unsilvered brown hair, gave de use of bein'so perfichier?" is her invariable but evidence of perfect besith and undiminished vigor. good humored response, followed by, w I vill try and Bat it was one of that lady's pet folloles to play the indoon better. ma'am." Bbe, le nomenhat of a thorn, valid, and sometimes for days, to scolude berself in her chamber, and surround herself with all the para-Least and not least of my household is my faithful phenuals of the slok room. All the servants in the dog, Enby, who has been my constant follower and house were then compailed to dence attendance upon companion for seven long years. When friends tooked her, and contration took the place of the usual house.

In direct contrast to the wife he had ohosen, Herbert Northrup was of Herculean frame and most commanding presence; tall, dark, storn of aspect. Severely just and yet largely benevolent, his society was courted, and bis friendship highly prized. Yet, this man, so self contained and so haughtily self-cellant. was at times possessed of a strange and moody spirit, that, more than all demonstrations of violence, alarmed the household. For days be would scolude bimself in his own room, and at such times, his meals would be taken up to him. He permitted no inquiries; he gave no reasons for these fits of ill-humor or despondency. With a look or a word he silenced Agatha's common place consolations, and stayed the torrent of her own secret, held bimself spart and aloof from the

called beautiful-it was too colorless and devoid of

She was punctillous in regard to all the outer ob

servances of worldly decorum and stiquette; possessed

of exquisite taste in dress, wearing always the most

becoming colors, the most suitable ornaments; ever

faultically attired, never in dishabitle. She could not

have tolerated the elightest speak of dust upon her

nalls, the least stain upon her delicate robes. Ah,

that she would as carefully have guarded her soul

from sin, and her spirit from contamination from with-

He never talked with me, or took me upon his knee as other fathers did. Sometimes he put out his hand, and said, coldly, " How do you do, Jasmine ?" Ur. he would answer my shy salutation with a short good morning," "good night, Jasmine." He never kined me or called me Jassie, as did the rest. And when my step mother called me "dear" and darling," in his hearing, I would as soon she had called me dog or stone.

It had been ever thus since I could remember, this coldness on my father's part: but before abs came I re velled in the full enjoyment of my childian liberty. The old Hall was mine to roam about in at will, to sing, to dance, to build fairy plotores in. Mine was the spacious garden and the most secluded nook with in; mine the clear stream, meandering past the willow grove and the ivy-crowned ruins of the ancient battle. ment that skirted my father's grounds. I was a free, wild, almost happy obild, until he brought home this nearper of my mother's place. With her advent came restraint and fear; and troubled thought, and feelings, bitter, stern, retaliatory, awakened in my breast, before whose vehemence I shuddered even then, child as was. I felt myself capable of an intensity of hatred fearful in one so young, and often on retiring to my room, galled and wounded to the quick by my tormentors, have I planned, with a ludicrous fixedness o purpose, how I could best annoy and worry Mrs. Catha rine and my stop mother; and in my ignorant grief and burning desire for vengeance, have offered up most ferrent prayers for the speedy and violent end of my hated "grandma," and the removal by fraud or force of my dreaded step-mother.

"Oh, please, dear Lord," have I entreated with plasped hands and streaming eyes. " do make them die i Make the . old one ' jump in the pond, she 's Po wicked I and please do n's let any one fish her out. young to die, please send a fairy or a magician for her and change her into a big out or an owl, and I 'll be a good girl, and do all I'm wanted to when they are gonel"

Many older prayers sound much after this fashion. We invoke punishment upon the heads of those who injure as, and promise abedience and goodness if the

ever. a deniron of the city of our God.

She had named me Jasmine, for her favorite flower. and it formed no small portion of my sorrow to hear the name bestowed on me by the saluted one, ridiculed by Agatha and ber mother. They were both devout Catholles in all the outer observance of form and fast days, but I felt that both were arrant hypocrites. My father foined in their observances with the air of one whose thoughts and aims are with far differing objects. At that time no spark of true religion had lilumined bis intellect, or sanctified his heart. I have long since laid selde the ceremonial observances and the creed forms. with its manifold abuses of the faith I was taught in childbood. The discipline of years, the visitations of mother's whining condolences, and abrouded in his sorrow, the expansions of soul and heart together, the convictions of reason, faith and conscience, have brought to me far wider rules of Christian obedience than can be found for me within the limits of any creed form. But all that is beautiful, simple, teaching and elevating in all religions, I revers and accept with all the fervor of its devoutest worshipers. Thus, stripped of its outer materiality. of the formal rules and abuses of the faith I was born in. I accept to this day that worship of purity, meckness, and ideal womanhood, that is symbolized in the Divino maternity of Mary. Before me hange the pictured celestial countenance of the Virgin Mother of my carliest dreams of Heaven. and I call her yet the Guardian of youthful innocence; the sanctuary of the afflicted; the lovo worthy. pure and sorrowful mother of the Great Teacher of humanity.

> To give you an idea of the heart privations of my childhood, of the seeds of evil passions engendered by beglect and cruelty. I will relate a scene that occurred omewhere about a year after my father brought Agatha Strong to Oakfast Ball.

I was standing one day in Mrs. Catharine's altting. room, holding a skein of allk which she was winding off with a deliberation truly torturing, when my father entered. Agatha was embroidering lazily, and she lifted up her face and smiled, while a heightened glow auffused her pearly cheek. Bhe said in those sweet. languid, even tones of hers: .

"Rome alroady? Take a seat, Herbert "

I cast one quick and timid glance at his face. The tears started unbidden to my eyes. A long drawn sigh of mingled longing and indignation quivered on my lips. My heart was full, and I was forbidden the utterance of affection.

The old lady applied her smelling salts to her nose, and remarked in her own emphatic and deliberate manner:

"How do you feel this afternoon. my son ?"

"I am very well, thank you, mother," he replied, in his own courteous manner; and, turning to his wife, And do take ugly, new mamma away; if she 's too he said, as he gazed upon her with a fondness 1, would have given the world to call forth:

"Well, Agatha, what say you of a journey to Lon. don, l'aris, perhaps on to Italy? Hitherto, we have only taken flying trips of a few days. I am ready now to grant your favorite wish. What say yop. Agetha ?" The hand that put away the embroidery frame trem. bled visibly. Bue started up, with the color fueblog obstacles in our life-path are removed. Poor, silly her face, and with more ablmstion than I had ever child ! I mingled strangely the Urthodox teachings witnessed in her before, she threw her arms around of my church with the legendary lore of my English my father's neck, and called him "a dear good angel." home, and the traditions of fairy elf and spirit haunt. He kissed her glowing check, and I felt the strong tide

of resentment surging tempestuously within, while I stood near them, allent, anheeded, and neglected, with a fierce longing in my soul to go wherever he, my father, went.

"Dear me," said Mrs. Strong, celulog to wind, and razing upon him in admiration, "how considerate you are of dear Agatha's bappiness 1 Ob, if only my strength permitted-"

"Nonsense, mother !" he replied, in a cheery volce, ... you know you can go if you desire to. Come, pack up your bottles and viale, or what is better still. throw physic to the dogs; have your trunks packed and go with us. You are as robust and hale as any among ne, if you would but think so."

Mrs. Strong never disputed with, or contradicted her son-in-law. He was the only person in the house she could not domineer over.

"You are a kind, dear man," she responded. "But you do n't know what it is to be afflicted, and to have cares for others;" and she heaved a deep sigh. "I mean household cares - a woman's cares for the future." She cast a rapid glance at me.

"No, no," abe continued, resignedly. "I'll remain in my solitude, and as far as my strength permite, I 'li see that everything is kept in order during your absence. And my presence will serve, incapable as I am of much exertion, as a check upon the extravagance of the servants, and the temper of that child." And she pointed her long finger at mo.

Hope died out of my heart. But a sudden energy. born of despair, usurped its place. I shrank in the usual dread and reputsion from the steely gleam of her threatening eye, and a fear, vague and terrible from its indistinctness, fell on my spirit, and beneath its spell. regardless of all that had ever bound me silent and abashed in my father's presence, 1 sprang forward. clasped his knees, and with a load burst of weeping, entreated bim to love me, to take me with him.

My father gazed upon me with an astoniahment so marked, that a secret and wondrously beautiful hope upsprung within me. I saw his eyes dilate, and a puzzied, sad, and pitying expression steal over his face. My childlab intuitions, clear-seeing, far-reaching, and strong, revealed to me his thoughts. He had not deemed me capable of so much feeling. He bad been made to believe that I was a cold and soulless child. I felt that I had gained the advantage: that I was near ing the hely altar of my long estranged parent's affections. I kissed his unresisting band, and cried with impassioned; earoestness as I fixed my pleading eyes upon his flushed and paling countenance.

"Papa ! papa ! poor Jasmine loves you dearly. Let me go with you, pape? I shall die if I remain here. Oh. let me go, dear, dear papa !"

Yes, the impassive face was crimsoned with paternal joy: it paled with suppressed, yearning emotion. Ob. blessed, over-watching angels, eager to link my desolate and mourning heart onto its kindred own. your holiest designs were thwarted, and your saving efforts overthrown by the beartless machinations of my earthly foes! Agatha fixed a look upon me of well simulated surprise. Lifting up her small, white hands in stricken wonderment, she said in slow, mysterious sccents: .. Why, mother !" and turned her still dilating eyes upon that personage.

Mrs. Strong had gathered up the tangled skoin of silk. With a monn, as of inner suffering, she dropped her metalic sinelling-pottle to the floor, thus directing my father's attention to herself. Leaning half-forward in her obair, and resting her hands opon her knees, she regarded me with looks of alternate horror. amazement, and withering contempt. An oppressive silence succeeded. I could not withdraw from the fixed basilisk gaze fastened upon me. Btill retaining hold of my father's hand, I cried in agony :

"Why do you look at me so ?" and my limbs trembled beneath me, and my voice sounded hollow and unfamiliar to myself.

"Ab, hs !" cried my tormentor, in an exulting tone: "You thought you'd blind your good father as you think to gammon me. , you good for-nothing little playactress, you | You forgot what happened yesterday, when you were in one of your tantrums, ch? Four tears come as easy as drawing water from a well, you deep, sly, conniving little monkey ! Four dear papa, indeed I" and she mimicked my imploring tones. "You forget what you called him yesterday ?"

It was the first time she had so thoroughly revealed herself. I felt the sims of her baseness and hypocrisy from that moment. Fear and anger had carried her berond the limits of The ins ting soltness and mock tenderness was cast aside, and I know that I coped, feeble and single-handed, against s powerful and unscrupnious foe.

room, and de not come into my presence an I send for May God forgive, but the rebellious soul was up in arma. I had been cruelly, unjuitly accused of I knew not what; and in my reckless rage, I cried out with a vindictive for of retailation: "I'll ron away from you! Aate yes all !" and with the speed more of a maniae, than a feeble child, I ran through hall and passage; I flew down the wide oaken staircase, over the blooming garden-walks, the graveled paths, on, on to the

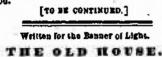
woods beyond ! I must have fallon to the ground from sheer exhaus and obcory tones of her volce. I was lifted up and carried into the house and laid upon my own bed. Norse said I talked much in my sleep, that I threat-

ened to run away from the honse forever. Repentance followed soon on this unqual outbreak, but, when desplie of the lowering face and the dark frown, I rewere many miles away, and I was in the power of the unsernanions, plotting mother.

Good Anna Ainslie spoke to me sweetly and consolingly, and gently rebuked me for my want of patience and forbearance, acknowledging at the same time that "the old thing was too provoking." , Despite of all the exhortations of my nurse, my childheart swelled with the vehoment desire of wreaking a fearful retribution upon the devoted head of Mrs. Catharine Strong.

That desire was granted in after years. Not in the manner of my invoking, but in accordance with that Divine and compensating law, that renders it a sweet duty to minister in love unto our direst foe.

I pass on to the strange, mysterious events of my childhood.



BY VERONA COL.

Brown roof, covered with ivy. That trails over window and door, Crawls through the chinks in the gables, To sleep on the garret floor. Cracks, where the magical sunshine Checkers the wall with gold, Plays at bo-peep with the shadows That lurk in the corners old.

Shingles, siune to the rain-drops, That dance to the song of the breeze, As it beats out a march on the chimney. And whistles a waltz in the trees. Homely old porch where the creepers Are weaving their emerald screen.

And twining around the worn pillars Their tremulous fingers of green.

Comical, old-fashioned windows. Under the low-drooping caves,

Peering askence at the sunshine That glows in the . bivering leaves. Open door, propped by the footstool

That grandlather made long ago. Ere his head grew white 'neath the harvest

Of many dim winters of snow. Here's the path winding out through the clover,

To the nook where the cool shadows fall: Over the epring and the runnel. That sings 'neath the vice-covered wall: Where the trembling boughs of the willow

Broop lavingly over the brink: Where the grass grows rank, and the mosses Creep down on the curb-stone to drink.

And I hear, as the bubbling waters Fall over the smooth white stone,

A voice, as it were, welling upward From the breast of the old time gone.

Ob. from out on life's wearisome ocean. Old pleasures will never return; They have floated away from their moorings.

And hopelessly drifted astern.

Yet they. who once peopled the homestead,

.- Ofifihal' Essays,

THE MESSAGE DEPARTMENT. S. W. BALLS."

Since the Rebellion has been going on, Mr. Editor, the Spiritual Communications in the BANNER bave

been unusually interesting to me. because a door is opened whereby those who have passed from the battletion, as, in a dream, I have a faint recollection of field to spirit hife can come with their messages, and Nurse Ainslie's coming, and of the soothing, tender, send some word of cheer and comfort to their friends. The soldiers who have died on the battle field, or been otherwise harried into spirit-life, away from home, from relatives and friends, have often some word to send back to earth's inhabitants, and when they do so. identifying themselves by giving name, describing their position, and many things connected with earthsolved to ask the pardon of my father for the hasty life, it creates in me a happy sensation of sympathy. words uttered in anger. to easure him that I had never and a thankfulness that there is a way they can do so. mentioned him save in love and duty, be and his wife even through the only one, kept solely for that pur-0050.

I wish to God there were thousands of mediums who could devote a portion of their time to spirits, who are anxious to send word to their earth-friends, identifying themselves completely, until they all should be able to free their minds of what they desired to say.

If I am rightly informed, thousands upon thousands are continually at the door trying to get a chance to say something about what they are interested in to: friends left behind, and that the rush is so great. that they necessarily get in the way of each other, and have to go away without being gratified.

I say open the flood gates and let them in. Let them identify themselves to their friends, and tell their own story in their own way. There are none so low but that we may get some ideas from them which may be turned to good account. I am pleased to think it will touch a vibrating chord in some bosom for good ..

There is nothing, in my opinion, that will reach a tender spot in the human mind quicker than to have our spirit-friends return and notice us by name.

Where is the individual who will reject the messages of his spirit-friends wholly, when they relate unmistakable circumstances to themselves known ? They may reject, or protend to do so, but ab, the still hours of reflection will make them acknowledge it to their own souls.

I have often, in conversations with unbelievers in communications of apirits, made them acknowledge that they have received facts from what claimed to be spirits that they denied at the time, because they did not wish to have it known that spirits could communicate.

One case was a church-member, who, I thought, was an honest man; told me that he was at one time where what was claimed to be spiritual communications were going on, when a spirit came up claiming to be his sister, told her name, age, when and where she died, and where she was buried. He said he was the only one present cognizant of the circumstances, and yet he denied it at the time, contrary to what he knew to be the facts. . He was then talking as if he would like to have some tests.

I told him if he would deny a fact of that kind he ought not to have communications from bis spiritfriends. And I say here, if a person be so dishonest as to deny a fact of that kind, he is too low in the scale of humanity to merit the love of the living on earth, or in spirit-life.

The almighty dollar is the highest aspirations of such selfish persons, and if they believe in the Bible, they ought to read about " Dives." Many others more honest, denk not, think there is something in it, yet they dare not investigate, lest they would have to be-lieve what is not popular.

I had a conversation with a woman who had lately lost daughter, a young woman. Bhe was a church member, and said she believed in spirits, but did not believe they could produce any manifestations; did not believe they could send any word back to earth, and if they could, she did not want them to do so. She would not believe if they did.

There is one other class that I believe I am better acquainted with, who are so far honest that if a spirit friend comes and tells the truth, will respond to it as a fact.

Ministers think it very strange for an old infidel of fifty years to believe a splittual truth, when they rejected Revelations, inspiration and the Bible as being of divine origin, all their former life. But such may be a fact, that the evidence of apiritual communications coming from our friends in spirit life, will convert more old infidels than ministers can do by preaching a lifetime on the subject of a hope in immortality beyond the grave. The former appears to be a fact, tangible and reasonable, but the latter is only a hope propped up by faith.

we having presented to the world the Mannes doctris for the this pair century, will be the anathint, I is many that the disaffered in our own middle so for forger ful of all saw and order, and, that smattering of pa rel of all law and order, and that printing of pill plunge as into anarchy. It may be that Bogland, hating republicaniam, tired of the war, with suffering trade interests, will mix in with our troubles; but from whatever point, or however we view our national affairs, there is food for fear and trembling before Almighty God, that the worst is not yet passed.

IPAN'S ITANY TANK

When one meets on the street and talks with those who belong soul and body to the middle ages, who have no conception of the wonderful things around them-no more idea of progress than the Hottentotwho believe that as things were, so will they be, and lament that the old conditions, North and Bouth, cannot be again restored and consider that these men have their representatives at the right and left, that they very generally outvote you on election day, is there not fear that the spirits are right, and that the worst parts of our tribulation are yet to come.

The Davenport Boys have been passing through the State with their wonderful doings and mirecles; but no evidence of the senses can make a person believe that which he is prejudiced against, or does not wish to believe. We did not see them, and can only desire that day to come when these tests are not required; but darkness yet covers the world; Christianity has never been understood, and Bpiritualiam itself-that understands Christianity more by its creeds than its spirit, and looks upon it with disaffection-has yet to wade through its a b o's up to true light. Spirituallsm, however, opens to us that which Christianity did not attempt. It is a truly wonderful power, and those who speak disparagingly of it, like the scoffer of early days, certainly know not what they do. Springfield, Ill., Aug. 29, 1868.

> SUNDAY SCHOOLS, BT E. A. KINGBBURT.

While " the ploneers of Spiritualism are passing away at the call of the Death Angel." as was truthfully remarked in the BANNER a few weeks ago, it would become us to inquire. Why is it that their places are so often vacant? Where are the children that have witnessed convincing tests of spirit presence and rejoiced with their parents in the proof that loved ones who have passed from this life are yet near and blessing them ?

Popular opinion, which does not control the person al movements of these parents, yet induces them to send their children where they know they will imbibe much of error-to Orthodox Sunday schools. This is usually done at the solicitation of the children. John and Mary, and the rest of their playmates are going, and they are auxious to join them. But sometimes the parents urge their attendance from motives of polloy, to keep them out of the street, or to purchase the friendship of others. Unce connected there, they become attached to their teachers and the school; their circle of acquaintance is enlarged; festivals, pionics, and Christmas trees continually sugage their delighted attention; they remain during the exercises of the day; their money is given to sustain the church and its missionary operations, and they become as closely identified with it as are the children of its members. At length they are induced to join this church, and, baving thus far floated in the current of popular sentiment, they will probably continue to do so through this life.

Now were they conscientious in all this-did they really think they are performing religious duties, it would not be so great a pity. But. slas1 they are all the time acting the part of bypocrites. They, in fact, believe as their parents do. They consider the creed and catechisms to which they have subscribed as so much robbish, and the ordinances upon which they attend as useless and tiresome; their reason and judgment condemn the whole institution; yet, to be fashionable, to move in a certain select circle, and obtain a higher position and influence externally, they barter away their birthright, and defraud their souls of the bread of life.

come familiar with them. I was thinking of this while having the charge of their tender years, permit them riding in a sleigh among the tall and fantastic snowto study what they know to be false, and repeat les- drifts of Vermont, in April, the deepest and longest sons that are far from leading them in the paths of up. I had seen for more than a year-longest both in time se and truth? These parents have said . . . O d space. But the peop it won't hurt them; they know better than to believe them much. Vermont looks quite different in the it." How wicked then to permit them to pretend summer time. I recollect passing some farms where that they do; to endorse confessions of faith, and they had cut off the timber and left the stumpe growsolemn covenants, with secret scorn and unbelief ing, but they were not in sight now. Baryly, this is a great "burt" to their moral natures. I was amused to see how often a crooked railroad The subject of Sunday Schools does not receive a could cross a crooked stream. In some places the proper attention. Why are not Spiritualists more bridges were so near each other, that the road ran on united and earnest in the matter? Wherever there both sides of the stream as you go up and down the are half a dozen families in a town or village, they mountain, to and from the "tip top" station at Rorshould organize such a school, where their children bury, on the Vermont Central. may be taught the general principles of purity and A stranger passing through Vermont in the winter love in a pleasing and proper manner. would wonder how people live there; but I have long The little ones must meet somewhere on Sunday. since ceased to wonder, for I know they live as well as They need to associate together then, and if you do in any State of the nation, and work as hard for it. not arrange for their proper instruction on that day, Their natural productions, though few, are highly apthey will surely go where they will learn more of er. preciated. In the winter they have partridges and ror then truth. and pickerel; in the summer, raspberries and tront. Philadelphia, Pa., 1865. In the spring, strawberries and sap; in the fally spruce gum and butternuts. All these, and many Written for the Banner of Light. other little things add greatly to the comfort of the people, especially the children. LINES TO LIDA, Hay and potatoes grow well in Vermont, and ber DEDICATING HER ALBUM cattle and children are fat more than half the year round. They milk the cows for butter and cheese, and BY BELLE BUSH the trees for sugar and molasses. Raise corn in the valleys, and cats on the bills. But the greatest cure As on this page, so fair and white, celty is the chief article of export and traffic. It is A friendly offering now I write, barb-not altogether the bark of dogs-one kind of So on thy soul may love and troth which has increased and another decreased side the Their angel-scripture trace in youth; passage of the sot taxing them. But the bark of the And may the years that round thee fall hemiock is valuable, and much of it is peeled off and Leave plotures in thy spirit hall sent to Massachusetts, but it kills the tree. The bark More radiant far than these that shine. of foxes is also peeled off and sent to Boston, and it Within this souvenir of thine. kills the poor animal, as peeling does the tree; and My humble prayer and grateful praise since the tax on dogs, the people have taken to pet-Breathe o'er thy heart their grateful lays, ing the bark off them and selling it to the tannen. And thoughts that wake at their control (Who would think of making money out of the bark Be guests within thy earnest soul. of dogs?) There is also the bark of sheep which they Thus wilt thou shun the witching spells take of without killing them and sell for a good price. Of .. Folly with her cap and bells," With these, and other natural productions, these people And safely led by Wisdom's ray, not only live well, but some of them get rich. They Trend meekly thy appointed way. WARREN CRASE are Yankees, and so is And as to Friendship's sacred shrine

MAR 1. 1868.

Witten for the Banker of THE WARDEATH'S MANUERADE . . . i... TT WH. R. ROBINSON.

Mafe goady, my sister spirits dun-come Rapine, and

12.7

Pamine and Pain-Come down with your gayest deckings-out; come down

with your sable train 1 Bid the ghosts of the mangled and bloody slain, With their shattered limbs and gaping brain,

Fall in at reveillé, And march to my festive grounds to-night, And feast their eyes on the dainty sight; Wake up with the music of dram and hora (Make your drams of the skulls of the latest dead_... Posh the marrow from thigh-bones of latest born th The loveliest band for the screnade To play the music of Death's Masquerade That my followers ever may see 1

I've mixed a potion and given to drink to a score of thousand men: A part are bidden in trenches of earth-part, lay ing

shaded glen/ Each carries a trampet, whose heated breath

Bings a single note of bloodshed and death-Bravo 1 the whizzlog ball !--

Then listen the base of the cannonade I (More musical air was never placed:) Did ever a melody have such power To woo mankind to my kingdom's keep-To make them share my friendly dower-To make them slumber so potent a sleep? No skill of a mortal such harvest could resp I. My melody conquers all ? · ,

Ye unseen ghoule, ye nervous ghosts, strike up a wel. coming strain.

With your skull drum:corps and your thigh-bone borne, and welcome the coming train-

Their chesp blood drippings of no account-Bave it, and fill me a drinking-fount-Was over a daintier dranght?

What ho I for the boy with the beardless face, Bo late from his mother's soft embrace ! Rally him in, with you grey head Who has fought me long with his iron will And defied my power, so sure and dread, Hal hal Keep calm-let my music kill, With the cannon's boom and the rifle's trill, So surer than mortal craft l

Open ranks1 open ranks1 let my conscripts in-salute them as they tramp 1

better crowd never reported to me than have come from to-night's red camp.

No puny ones here who dreaded my face-No action or sign of the craven you trace

In that stordy file of men, But think of the lips that women kissed, Of the nerveless limb and pulseless wrist, And the eyes which passion flashed and spoke, Now leaden and sonken in slimy gloom-Lips that turned black, and soft skin broke And the green mold sprang from healthy bloom, Not even to hide within the tomb)

Come through the bloody glen !

Now call the roll of my gay recruits-let them answer to their names. So plainly writ on my scroll-poor fools I they think

the scroll is Fame's 1 Though fathers and mothers and sisters weep

And wives and daughters their vigils keep I kiss the dead-not they.

I love with a father's love my flook. I silence the tongue that lived to mock. The fame of the dead is safe with me. Who fights for the honor of man is blessed I I am the King who sets them free. Oh, the gyres of flesh that long oppressed I slip from their spirits and let them rest After Life's Battle-Day I Behand Port Hudson, June, 1803.

Natural Curiosities.

Natural curiosities lose their charms when we be-

Who is responsible for this? Is it not those who,

2

I felt the hand round which my quivering fingers twined suddenly withdrawn, and a dark frown gathered on my father's brow. Agatha cried out :

"Oh, mother, mother, do n't ! You 'll excite yourself so, you will be seriously ill."

I stood in a maze of bewilderment, looking from one to the other, with a chilling sensation creeping around my heart, and deadening there all the holy glow of returning affection. I faltered forth: "What did I do ? What did I say, yesterday ?"

Mrs. Catharine rose from her seat white with rage. and cried in a steutorian volce:

"You know too well, you little hypocrite ! You know how you ran down your dear, good, blessed father, and now you only come putting around him so as to get what you want, the privilege of formenting my poor Agatha on the whole five-long journey | Herbert, that girl is born naturally depraved and wicked I Bhe 's a cute, conning, overreaching little fox 1 There is no truth in her ! She do n't love one single living creature on this earth [If I did n't keep her as much as possible out of Agatha's way, she'd torment the soul out of her body ! I never said so much before, but I can't sit by and see you, my poor, dear son, cheated and bamboozied like that."

No, she had never sald so much in my presence before. I saw it all: how both, in league with rankest falsehood and malignity, were robbing me of every vestige of my father's love. I could control myself no longer. A piercing scream of indiguation and pain burst from my lips; my undisciplined spirit could find no other vent for its agony of grief and terror. Agatha clung to my father, ir, i believe, unfelgned slarm, while I stood gasping for breath, and vainly seeking to give utterance to the flow of thought that submerged my being. "What a shocking exhibition of temper !" said the

calm, unmoved voice of my father, and his face had regained its usual immobility. ... Leave the room, Jasmine !" and he pointed sternly to the door.

A hot flush mounted my temples-a yet florcer pain gnawed at my heart. I was desperate and reckless, and the words came, poured forth in an incoherent torrent of accusation, recrimination, and abuse, of Mrs. Catharine and my step-mother. I have no recollection of the words I said, but I know that my voice, pitched in an unnatural strain, rang through the apartment; that I stood drawn up to my full height, with extended arms, gesticulating wildly, and headless of all consequences. What first brought me to my senses was the fact that Mrs. Strong fell back in her clair in a swoon, whether real or pretended I know not, immediately after I had called her the "devil's grandmother l'

Agatha rashed toward her and bathed her brow, and applied restoratives, as the old lady lay with closed eyes and breathing heavily. I heard my step-mother say in a soft, walling tone: "Oh that bad, bad child !" And then my father's strong arms were around me. his dark face lowered close to mine, as, sarrying me to the door and placing me on my feet there, he said, as his lip ourled in bitterness;

"Yon are a wicked and ungratetel girl i Go to your

In the days of the beautiful yore. Still come in the gray of the gloaming. From their homes in the blest ... Evermore " From the land that lies, ay, in the supshine. To linger about the old home. And their voices, like far away music, Are awake in each shadowy room.

Spirit Communication-Prayer.

Barlin, Michigan, 1863.

The following beautiful description of prayer, and Evansville, Wis., at which were present Mr. Daniel Northum, Prof. D. Y. Kilgore, Mrs. Lacy Kilgore, and Mrs. Bradley, mother of Mrs. Northum, through whose hand it was written, in the space of two and a balf minutes. Just before it was written, Prof. Kilgore had been speaking of prayer, and of the Rev. Josiah A. Merrill, father of Mrs. Kilgore, whose little son George, aged nine years, was buried the Sunday sevious:

My Dear Children : I am in great sympathy with rou. I am with you often. 1 was one of the number that came to you in that trying hour, when George, the bright, immortal boy, was removed from your vision. He is with you now. I have a great deal to say to you, and a short time to say it in. The most important thing is, I want you to be more happy.

I shall now speak to you of prayer. Prayer, considered rightly. Is the very bighest excitation of the soul. That state of soul, too, may exist when yop are about your honest, daily avocations. It ought at all events, to be thought of as well in one hour of the day as another; as acceptable in this place as in that. If you fall into the habit of trusting too much to your, sur roundings, whether they happen to consist of the place, the time of day, the accidental mood, or some other circumstance, you will ere long discover that these surroundings have come to usurp your finer feel ings-that you are contented with the husks instead of the ripened corn. True prayer is not begging and oringing; it is rather the highest possible state; it is lifting one's self up to heights you never reached before, from which are to be seen ineffable visions of the glories that are and are to come; it is the act of sustaining one's self in the pureat spiritual atmosphere, and breathing the airs that blow from the spirit-land. Prayer elevates, exaits, strongthens and purifies

Prayer bathes your immortal parts in a flood of living waters, and as you emerge, reinvigorated and refreshed, the pores of love begin at once to open. the sympathics widen, your whole life takes a new start, receives a new impulse, and draws in the strength of a fresh inspiration. Did men know what might and power lies in fervent, secret supplication. they would straightway throw themselves wholly and entirely into the arms of the everiasting Father.

entirely into the arms of the eventseting Father. By oblideen do you believe a higher and happler sphere of life has speken to you? The world may frown upon you, but remember one thing: all progress is with strugglet all highest pleasure is born of agony; all divinest joys are the crystalized pangs of erucifiz-teres.

All this I have demonstrated in my own experience. This is a time the nation wants light, and it is my prayer that earth's children will awake to a sense of damy.

To Daman and Lory Ellipore. I all Manania. It may be that France will join our enemies, or that

When our spirit friends give us unmistakable evidence of their presence, by tests in communications test of spirit presence, was given at a circle in that honest minds cannot gainsay, what ought to be done with them? Should we deny them, and prove ourselves liars? However much others may do it, there is one that will not, whose belief is that those who will do it are not honest persons or good citizens. The belief of the writer is, that spirits do and can ommunicate with us, and by this intercommunion between the spheres, our and their happiness is increased; that the Bible, which I once rejected, derives many of its teachings from the influences of spirits. In their

doctrine, when it corresponds with my reason, good morals and the rights of humanity. I have confidence. and if possible to convince me that Spiritualism was

false. I should be convinced that the Bible is a lie. Let the Message Department be enlarged, if possible. that a greater number of spirits can be gratified, and the apiritual essays increased and extended, for they are as dew-drops, or pearls, from a higher sphere. They will convert more people to believe in Spiritualism than all the sermons from lectorers. They touch a spot in the human soul that will respond to truth. which, when once softened, will seek the new philoso phy.

Manefuld, O., September, 1883.

SPIRIT PROPHESY.

We think our spirit friends, with some few exceptions, have committed the nation to further disaster before the war is brought to a close. In reading the BANNER for the past year, one cannot have failed to observe, that from the highest inspirational sources we are still far from that hational discipline that can bring us peace. Byen the lighter revelations that come through Mrs. Conant occasionally, disclose apprehension on this subject. We look upon the present condition of our country, if not of the world, as farorable to test the power of these beings to foreiell future events. That some of them have cognizance of surroundings that pierce beyond the present, I have no doubt. However desirable peace is, who can contemplate its near appriach without misgivinge, when we observe the terrible elements of discord that are in our midst-the varied corruptions of life, that can only be destroyed through"the hard attritions of time, and much more suffering than we have yet had? I must say, then, that I for one, and an outsider at that, do more than half desire a continuance of wat and scourging, until Faction is besten out of us; until we can view Rebellion and Bisvery from bigh moral standpoints, and set our house in order as better human beinge, individually, mobially, nationally, than we

I dedicate this book of thine. Bo may the treasures of thy heart. With all that forms the immortal part, He guarded well as glits divine, Sent thee to brighten and refne. Thus wilt thou bear thy precious load, Love-lit and abining, back to God. Adelphian Institute, Norristown, Pa.; 1868.

ORIGIN OF THE TREM " PIR-MONET."-Before invention of pine, in 1548, ladies used to fasten their dresses with skewers, made of wood, bone and inter At first; pins were considered a great luxdry, and not ft for common use. The maker was not allowed to cell them in an open shop, except on two days in the year, at the beginning of January. At this time hus bands gave their wives money to buy a the plat. Thus, money allowed to a wife for her own britate atenses, is still called pin-money. Lee that mit ? in he to

"The great scoret of happiness is to be on good terms with one's self. As all external troubles throw us back upon ourselves, it is pleasant to find there is comforts. open ourselves, it is pleased

MY LADY LOVE. BT JANES DONHELLT.

115/1

My datling her skin than the snow-drop is whiler; Her obstming blue sen than the diamond is bighter; Her lips like red reschude with honey o'erinden; Her bresth like the sweet scented zepbyrs of Zeen,

Her beart it is pure as the bright silv'ry foundiat Her step is is light as the deer of the monatals: the step is is and and as the slowbering oceans flar hair like soft ripples in gentle commotion the tare Adawn by the brook at the twilight I 're seen bet-Wilh her angelle sok and her graceful demander. The wild flowere around her appeared in their gier, But quees of the some was the nymph of my hor.

She seemed like some sprite from the beliens

She memory has some spires rive were blasses in whom all the virtues and beauties were blasses Bereine as the akies that looked amiliagly a Where angels methiaks howered round to some firer since through my slambers ber, inset a mention. And flings round my beart a most groups beauty fill wrapped in delight from their groups beauty beauty I worship the daring that blesses my dreaming.

SEPT. 26, 1865.]

BANNER OF LIGHT

The Lecture Brom. Does Science Conflict with the Bible BUBJEOT CHOSEN BY A COMMITTEE. A Lecture by Mirs. Corn L. V. Hatch, befare the Lycoum Sectory of Spiritualists, in Lircenn Hall, Beston, Sundar; Jaly 5, 1863.

[Phonographically Reported for the BARNER OF LIGHT, by J. M. W. YEARINTON.]

INVOCATION.

Oh then infinite God, soul of great Nature, motor of all worlds, light of every sun, and author of all being-thou whose wondrous name from age to age rolls through human thoughts, is pronounced in every tongue and symboled in all forms of devotion, and still cannot be comprehended-thou whose power and love each moment and each second fill the universe with light and life, who art in the pulsations of every beart, and still filleth the universe with light-oh. God, from the beginning thou art, and still thou wilt not end. Thou art in present and past time the same. and the fature shall find thee still unchanged. What greatness of power is thins-what infinitade-what love! And still we only know the smallest portion of these, for we but see dimly through the windows of eternity, whereas thou art as the open day. We, in prison, see through the corners of immensity, while thou filest the grand temple of the universe with thy light, as through prison bars we look, while thou art in the broad, endless space. Oh God, we know that thy love is all of thy life, and thy being is endless power, and we praise thee, for thon art our father. We come to thes for counsel and for aid, for strength. for succor in our sorrows and direst need. We come to thee for knowledge and for joy; we come to thee for life and for immortality; we come to thes for consciousness and for wisdom with which to perfect our understanding. We come to thee for all things, and yet we know that then hast bestowed them all munificently everywhere, and that thine infinite love cannot change. So let us know mote of thee, that we may understand thy blessings. Let us not ask for special favore, but appreciate those thou hast given. Let us not ask thee to bless us individually, but know the blessings that are strewn around every pathway. Let us not ask thes to receive our praise alone, but to read each heart with thy soul, and understand what is there expressed. Our words fall meaningless on the air, while the asplra. tions of our spirits are known to thes, and thy mind can read our innermost thoughts. Therefore do we know that thou art good and just and true, and that thy divine mind will judge all in love and in mercy. Oh God, receive our praises i-for we bless thes for every gift, even of sorrow and darkness, for we know that in the end, these shall work out our perfection. We bless thee for tears; they but illuminate the hues of thy love, and show the brightness of thine infinite mercy. " Father, receive our prayers | Let us grow in knowledge of thee. Let us gain more wisdom, as we progress higher and higher up the steeps of knowledge. Let us remember that, all of change, of darkness and decay. is but given by thee, in thine infinite love, that we may work out forever the endless pro gress of history. Father, receive the prayers and offerings of every mind. Some come with joy and thanksgiving, others with depression and sorrow; some come from whom Death has taken loved ones. and transported them to heavenly bowers-and these mourn, for they see not the light of immortality, nor can they, through their team, which blind the eyes, love come to their souls, that they may feel that those Spirit, God of Life, may we know that thou art endless and eternal; that as we trust our life in thee, so may we trust eternity; that as thou hast been from thes for all blessings, for every gift, for all things in

account to contain all the Jewish traditions or records concerning the creation, we are much mistaken, for in their records it is distinctly affirmed, that no one can understand the beginning of the world.

But, taking the literal Bible, as it has for many years been understood and accepted by the Christian world; there is presented to the mind such strange inconsistencies, that we doem it perhaps wise, in order to have our position clearly understood, to state them briefly. It is said that the world was made, and the beavens, in six days, (and nights, we suppose,) and that the seventh day was allotted to rest. But if you will observe the socount, you will see that it states that the heavens were first, made, and that it took five days-nearly six-to elaborate the earth. Now. It is known that the earth, compared with the universe, is but as an atom compared to a mountain of immense size; and if God could speak the san and moon and stars into existence in one day, and it took five more days to make the earth, then his oreative power fell short. for we find other worlds of greater magnitude, of greater density, and greater power, while the sun Itself controls all the solar system. These six literal days and nights were supposed to complete creation. Some geologists have attempted to show-and in this have signally falled-that these "six days" referred to periods of time of immense duration; that they were distinctive periods, or ages, perhaps, which the Jews, or which the original language, for the sake of brevity, called "days;" that they are oycles in the great scale of development. Then we would re. spectfully esk. When did the seventh day begin, and when will it end? If the sixth days referred to in. finite cycles of time, has God been resting over since ? And how long does the seventh day last? And what then became of the Sabbath ? If they are not periods of time, it is strange that God could not make the world in as short a time as he could make the sun and all the stars.

Again, its is clearly shown by the revealments, not only of the sciences of astronomy and chemistry. which tell us of the geography of the beavens and of the properties of the earth, but more especially by the science of geology, that the world it more than six thousand years old; that it is impossible for the dates in the record called the Bible to be correct; and, as is clearly shown by that solence, it is quite impossible to determine when the beginning of the earth was. As to the question, whether it has always been in its present form, that is a problem for fature science to solve: but that such a length of time must have elapsed for the creation of certain forms as to prove the incorrectness of the Mosale account, is certain, from the known revealments of science, from the histories which are observable in the structure of the earth. and from the nature of matter previous to its organization.

The geological theory upon this subject is, briefly, this: that all worlds were in the beginning in some chaotic state; that the substance of which worlds are made was never taken and added to the universe; that all matter must have existed from infinite time-from this fact, that there is no place outside of the universe for matter to originate in; that in some form-as vapor. or as condensed substance-it must have existed; that there may have been no form to the several portions of the universe is true; but in some part of the universe. there must have been systems, suns, worlds, from time immemorial; that infinite mind and infinite space did not dwell slone, without matter; that if they could do so, there is no place outside of them for matter to be called from, and all that is within the universe must have been within the universe forever; that time only changes its form. Now, the question simply is, how does it change its form, and by what process are worlds and systems made? There is no accurate answer behold the lovely visions of sternal life. Oh let the to this question. Various theories have originated mourner's heart be comforted; let the whisperings of with astronomers on this subject. Some suppose that worlds originate in nebalous substances that exist in who have departed are not indeed dead. And, Father, Others suppose that they are fragments of broken planets, which assume, perhaps, another position. Another theory is, that the son eliminates all worlds from its disc, and they are periodically created, born the beginning, and we with thee in soul, so may we into existence, assuming an orbit, and causing an entrust these throughout endless, eternal life, and thon the change in the arrangement of the solar system. death, above the tomb, above even the desolation of worlds and the blotting out of suns, thou remainest the same, and therefore do we trust in thee, and praise the same, and therefore do we trust in thee, and praise the same, and therefore do we trust in the same probability: Others believe that comets are incipient worlds, first ither may be correct. But it is suppo

places, masses of trees, in full form, yet changed en- ble, is, that God can do anything; that nothing is im. than six thousand years ago, and perhaps twelve. Heved. When it is known that immense cedar or plas trees which belong to the carboniferous period; how long It would have required to form the deposits which constitute the ellurian period; how long it would have taken to form the sandstone periods, both upper and lower; how long it would have taken for the different stones; and, finally, for everything that exists upon the surface of the earth known as organic, animated life, which has sensation. Aside from this, various experiments and discoveries have shown that in estimating the gradual growth of a single class of animatwhich is commonly called the coral insect. You are accustomed to call the remains of these animals .. deposits." They are not so. They are simply the thrown-off shells, like the decaying bodies of any other. species of animals, which gradually accumulate and accomulate, until finally it is supposed they produce even islands; in any event, they form a great portion of the oceanic life. It is known that it requires a certain number of years to produce a layer one inch in haps a hundred years to produce that, it is discovered that to produce the immense beds which are discovered history recorded in the Bible.

known to exist at the present day; while in other from theologians who profess to believe the whole Bi. tirely in their nature to solld rook, are discovered, and possible to him. This, to the scientific mind, is not these it has been ascertained, must have existed more satisfactory, and by the theological mind is not be-

Now we do not hear in any church, even those have been discovered in certain sections of the United which adhere most strengously to the Urthedox creed, States and in Central America, beneath the surface of anything concerning this account of creation. We the earth, with six or soven stratifications covering hear them valoly appealing against acience. The them, each one of which would have required more Church has long and seriously tried to overcome this than a thousand years to grow and decay and pass science called geology, which reveals so perfectly the away, it may then be computed how long it would record of God's creation. It could not be done; and have required to form the impense mineral and coul flually they attempt to make them go hand in hand beds which exist beneath the surface of the earth, together; and in theological universities they hand you the lible as God's revealed word with one hand, and with the other a geological work, and ask you to belleve both-one revealed by God, which shows that the world is but six thousand years old, and was made in six days; the other written by man, who dares to deposits of lime, and the various minerals and precious affirm that it is not true, and says that if those were days, they were long periods of time, or endesvors by some possible means to cause the days and nights of the Mosaio account to assume a sphere large enough to take in creation. Hugh Miller, in his vein endeavor to cause the Bible to correspond with geological reveed life, ages are required. Take, for instance, that lations, lost his reason, and finally his life. Fo will any mind that attempts to make the fallacies of the theological account conform to the unmistakable proofs of solence. We must give up the one, or deny the

In this, we do not say that the Bible is wholly wrong. In this, we do not deny the spiritual teachings of the Bible. We simply state that science, in those days, was not as far advanced as it is at the present lime; that those who interpreted the Bible could not have been thickness; and when it is found that it requires por- inspired, even if the authors were-therefore, they may have fallen abort of the original meaning; that those who compiled the Bible were not inspired, even if its in some places in the ocean, it must have required at interpreters wete, and they arranged just such manu. least twenty three thousand years. This, together scripts as sulled their individual purposes, for the sake with other developments, shows that not only past of perpetuating a distinctive form of religion; that the periods, but even the present forms of life upon the Bible has no other purpose in the Christian Church surface of the earth, differ with reference to the time than to show the lineal descent of Jesus from the House of their creation many thousands of years from the of David, and the consequence, of Christianity, and therefore, as a scientific work, it cannot be relied upon.

Aside from this, while we are dependent upon the And yet, in the book of Job and in the Pealme, we Alexandrian and the Hellenio nations for our records find a greater knowledge of science than many even of of civilization, we have other evidences, which recent the present day possers -- a consciousness of the curinvestigations and experience in other countries have rents of air, of the revolutions of the earth-which, furnished. We refer to those nations known as India | had they been arranged according to the original manand China, which for long years, thousands of years, uscripts, would probably have shown that not among have been isolated from the rest of the world. There, the Jews alone, but among the Egyptians-who were they claim to have distinctive records for at least undoubtedly their teachers - there existed a great twelve thousand years, and to trace their own ances. amount of solentific knowledge, which, however, was tors and origin back to that period. In the fielienic at last so much entombed by superstition and prejuperiod, different nations claimed to have lived before dice, and into which was introduced so much of heath. the sun and before the moon and stars; showing to en mythology, that the truth of science could not be what great antiquity they dated their origin, even three distinguished from that which was false, and hence the or four thousand years ago. We have from the Chi. superstition that finally prevailed; that the darkness nese, as they tell in their own language and saored of the middle ages probably obscured much of the writings, evidence of greater antiquity than Moses, brightness of early history upon scientific subjects; greater antiquity than the origin, according to the so. and, if the truth were known, probably among those called record, of the first parents in the Garden of nations which constituted the Hellenio races, and the Eden, of greater antiquity than any supposed account earlier periods of the Alexandrine races, we would that exists on the earth; other sacred writings date the find as much true knowledge of science, although ex. birth of their divinity far antecedent to the supposed clusive, as now exists. Certain it is, that in many origin of the world, according to the Mosaio account. computations upon astronomical subjects, they were Whether this be true or false, in its literal interpreta. correct. Certain it is, that after the introduction of tion. It shows that among no other people than Chris. the Copernican system, while it changed the material tians and Jews is this account supposed to be correct; form of creation, many of the recorded points were but on the contrary, all others believe the world to be similar to those which had been revealed ages previous. more ancient, and profess to have absolute records of Bot all this is lost sight of in the literal, material, that fact. Whether, in the destruction of the Alexan- superficial belief in the letter of the Bible. We forget drine ilbraries, any manuscripts were lost which might | the spirit, and only dwell in the external words, behave revealed this, is uncertain among hietorians; yet lieving because we are told to believe, while we doubt It is true, that among the ancient Jews, and especially our senses, which tell us the reverse. Why, in those among the Egyptians, there existed what was then bedays, when they believed the earth was flat, and upbeld lieved, and what is now believed to have been a cor. by a tortoise, and that tortoise by a serpent, that the rect idea or version of the first creation. It was be stars revolved in glass tubes, which were transparent, lieved by them that they knew correctly concerning that the sun and the moon revolved round the earth. the origin, not only of the earth itself, but also of the each designed to be equal with the other, and give human species-that origin not transcendental or sa. light, one by day and the other by night. Should we pernatural, but one which was capable of scientific believe that, because it is seemingly foreshadowed and explanation and understanding. But this is lost from | spoken of in the Bible ?-and should we believe that, history, and you have to depend either upon historians because revelation does not tell us any better? By no who are prejudiced in favor of some religion, or those means. We must believe that which is, seconding to who, in the absence of religion, depend upon sophia science and according to the laws of mathematics, try, or else upon modern science. true; we must reject all else. If there existed a doubt, There are only two ways of arriving at positive however, in modern minds, with reference to that sublect, that doubt would be disnell d by the p IO WIGO KG ate evidence of the senses; the other, by the correct mathematical of geology and the progress which science has made. comprehension of the mind. These may, when blend. Again. In those days it was supposed that the earth ed, supply a fixed and definite knowledge. Now it is was really the only important planet in existence; positively known, in geologic science-though we dif. while now, by the aid of telescopes, and the advance for very much from geologists on many of their princi. in the science of astronomy, we discover worlds unpat points-it is positively know that the different ge. numbered, any one of which would compose, perhaps, ological periods which are known in the earth's struc. a bundred earths, and all varying in size and power ture, (and the surface of the carth, compared with the and brilliancy according to their position. Then they whole bulk, is like the shell of an egg.) would have supposed that these stars were only satellites, minutest points, revolving round the earth; and in most ancient required many more thousands of years for their crea tion than it has been affirmed by theologians the world histories we find but three planets spoken of as being has lived. Also, it is known by historians that nations of any importance, and one of these is the earth itself. existed and passed away before the supposed creation. History, geology, chemistry and astronomy will finally according to the Mosaic account. It is likewise known compose the four sections of the square that will at last that in the translations of the Bibles, changes and inabow the world, perhaps, the true secret of life. Ge. terpolations have been purposely made to suit the deology is something opposite to the science called the sire of Christians in answering the special purpose of clogy, inasmuch as it is the opposite swing of the revealed religion. It is also known, that in all these pendulum, and claims too much in its revealments, compliations of sacred writ, there is nothing reliable. while geology always claims the reverse. This will be forther than that the Jeway as & nation, did exist; that remedied by time. Among geologists, there is no their tribes were wandering; that they committed all more harmony of opinion concerning the order and manner of oppressions and outrages: that they were structure of creation. than among theologians; but taken prisoners by the Egyptians and held in slavery: there is this to be considered ; geology is capable of that they were released from bondage by Remests. improvement, theology is not; geology does not claim Moses, and entered Jerusalem; and that they were the to be perfect, theology does; geology, with every new terror of all surrounding tribes. Among them, it is overturn of the earth, says, "We may find some new not recognized or believed that their history had any light on this subject;" when a spade is forced into the reference to Jesus of Nazareth, and they fondly wait soil, they expect to find something new upon the soifor the expected king who shall role over them, and ence which they are studying; whenever an excavabe their potentate. So that, if Christ was the Baviour tion is made in the earth, they suppose a new leaf will of the Jews, and was to be their literal king, they all be turned in the book of creation; whenever they go failed to recognize him; and in the absence of their out upon the mountains, they find the written word of being correct with reference to their expected king. God there, which tells of the past and the present; we may reasonably suppose that they are also incor. wherever they move, they and evidence of the past rect in reference to the origin of the world. Adam existence of creation: they find mountains that were certainly made no record. Noah, his descendant, did once immersed beneath the waters; they find oceans not, and we don't know what man could have known where once was dry land; they find rivers, which, and distinctly understood with reference to the crea. during the lapse of ages, have changed their course; tion of Adam and Eve in the Garden of Eden. And they find wast plains, where ouce were lakes and inland since we have, in ancient astrology, a correct and true seas; they find that these changes require time, and type of Adam and Eve, in the astrological signs and they expect by them to discover the secrets of the past. symbols given to the solar system, we may reasonably But this we know: that no man exists, nor any revelasuppose that they had their origin among the ancient tion, nor any form of work, which can tell the beginpriests, and perhaps the learned Egyptians, who, for ning of creation. This we know: that there exists no the rake of convenience, named the constellations. mind, however profound, no book, however carefully and the names were afterwards introduced into the written or however mathematically composed, that Mosaic and Jewish accounts, as literal facts. Certain can tell when God commenced to work, or when his work will end. This we know: that noither science it is; that many of the characters which figure in the Biblical record have their direct origin in astronomi. nor religion can tell us when the particles which compose the flawer were first breathed into life, or when oal science, and had we time, we could point directly to references made, not only to Christ and his discithe stome which constitute the simosphere you breathe first had a beginning, or when those forms, the parel. ples, but also to every character prominently known cles of which were taken from the earth and the air, In the record, and even to Adam and Eve. first had a being. We can only judge of the change of If the Mosaic account is true, a simple question the form, but of the beginning, never. Of their grad. night occur to any one in reading it. It appears that Adam and Eve had two cons, Cain and Abel; that ually changing from one position to another, we may judge from observation in the present and by witnesses Cain, slaying his brother Abel, was banished, and the brand of the Almighty put upon him. lest some man in the past, which, though dumb, speak loadly of the greatness and power of Nature. There is in the mounshould kill bim; that he went then into a geographitains and the rocks, in the deep ocean-bed and in the cal territory known as the land of Nod, and there took ellent cave, in the forests, thousands of centuries old. noto himself a wife. Now, since it is supposed that in the coral reefs, in the sparkling of the jewel, and in Jesus of Narareth, the Baylour of the world. All of animals, and various other things, within the earth. the Baylour of the sport of th

the evening glow, tracing upon every leaf and flower the records of her creation. She makes no mistakes. She has no interpreters but those forms that live noon ber surface. To ber, there is no language which she cannot understand, nor scoret which cannot be reveated. To the true lover of Nature, she shows all life and all past bistory; and there, and there alone, can you find the impress of the hand of God. Stored away In the caverns of the earth, embedded beneath the soil. in rocky caves, in coal heds, in iron ore, in mines of oholcest minerals and precious stones, we see the work of Natore's hand. In the carved palaces of the sea. in the shells of animals of curious forms and habitation, in the various plents that grow beneath the sea, where there is nor light nor sound, save that which the winds make upon the surface, there is written the word of God. Dive down there and bring the treasures to the light-you will find them centuries old. Drag up the coral reefs, and you will find them thousands of years of age. Analyze the rocks, and you will find them of ages' growth. Investigate the structure of the carth, the mountains and the valleys, and you will find where age after age has caused the river's course gradually to change. Journey to where Niagara pours Its foaming breath over rocky caverus, and you will find where, year after year, it has worn the rocks away, until perhaps a bundred miles have been so changed. This could not bare been done in a day. Examine the vast bed of the Mississippi, or the great prairies of the West, where, opening wide their arms, with flowing verdure upon their bosoms, they entice the husbandman to labor, where once the Indian naddled his light canoe, but where now wave green fields and luxariant harvests, and you will see the evi dence of change. Year after year, first in the form of simple blades of grass and fresh water plants, and finally through deposits of soil, these lakes and rivers bave changed their course; and not in one century nor In twenty centuries could you count the gradual filling up of the soil thus made.

Surely, there is no man who can tell the beginning of these things. There is no record which can picture when the arms of the mighty Mississippi had birth. nor when the current of the vast inland lakes of this country first changed; nor can any one paint the changes which in other and remote countries have taken place; and, finally, we cannot tell but what the world is still moving and moving, in vast cycles of adless progress.

Yet read this record well. Nature, in all her volmes, is true, correct; and to those that love her, she never fails, for you can lay your head in calm confi-dence upon Nature's gram, in the will never tell " you falsely. Man's records and, interpretations fail; languages are forgotten, or blotted out; the hiero. glyphs of Egyptian and Persian lore may all be forgotten; bat Nature loses nothing, nor does she ever forgot, but in the same language forevermore reveals to the ages her living history. The God within her speaks, saying that she is endless-endless-endless. Such are science and theology.

The gentleman of the Committee, or the audience. are invited to propose further questions on this sub. lect. if we have failed to sustained any position asnumed: or to criticise us. If they desire to do so.

Ougs .--- If the world has neither beginning nor end. and fixed chronology becomes a necessity in account. ing for the seventh day, must not the seventh day be left in the past ?

Ans. - Perhaps we do not understand your meaning exactly. It is necessary as human life is, but can only act with reference to matter and the distinctive purposes known to human beings. As to the screnth day, to which you refer. we do not think it is left in he past nor in the present, because all days, with ref. rence to the revolution of the earth, are the same; all days with reference to each nation are the same; but every nation and every class of religious believers have their own days of worship, their sacred days; and among these, the Christian and Jewish Sabbaths are nown. That is all. It is merely a consideration with eference to secred things introduced. as we suppose, by the Jews, for the benefit of the spiritual and temnoral of man.

0 .- Is it wise in the present state of progress in this world, to suggest the thought that science conflicts with revetation ?

A .- Certainly; since it cannot be avoided, if you would have any scientific progress. You must either

in the human soul, which strives to know more of thee, and will praise thee for ever and ever. Amen.

" Does Science couflict with the Bible ?" is the theme presented for our consideration. As we have no option in the selection of the theme, we can also have no option in the discussion of it. Things which are well catablished need not be apologized for; therefore. we shall speak the truth-what is regarded as suchwhat can be sustained without reference to the consequences.

Science, properly so called, is yet in its infancy, and especially those sciences which have a bearing on the astronomy, under the form of astrology, and chemia clearly provable by the tangible senses of humanity. and by the usual rules of logic and of the mind.

The "Bible " is a very indefinite word, but we suppose that the Committee refer to the Jewish record known as the Old Testsment, for the New Testament contains very little that could be applied to this sub ject. We suppose it refers more especially to those Genesis-to some of the so-called miracles of the Bible. also; but particularly to the general Mosaic account, as place, nowhere in any intelligent community is the literal word of the Old Testament on this subject re garded as true, and we would not insult the intelli gence of any andience by supposing that they so regard it. Here, under the very wing, almost, of one of the oldest theological schools in the land, where the scientific professors ignore altogether the Mossic sccounts of the creation, it would scarcely be in good laste for us to suppose that you adopt it; and cape cially when that school (the University at Cambridge) gives to the world some of the finest scientifio minds the fallacy of theological historians concerding the so counts of creation.

Again, even these schools of theology which claim binations in vegetable and animal matter. Each one al interpretation for it. Therefore we cannot rely up ;

and in earth, and for the light of knowledge known that worlds and suns are in a progressive state, by which we mean, a state of change. There may not be, perhaps, any absolute progression, but there is in

the beginning of the world, and in its incipient organiration, comparative chaos: that chaos is the result of matter, without an atmosphere, revolving in an incipient stage of progress, and finally, through its revolutions producing an atmosphere, organic life commences, first in the lowest forms, as the geologic theory supposes, and finally, through infinite changes and gradations, up to the highest known form of existence, namely, humanity.

There has been a favorite theory among geologists. subject under discussion, the most important of which that this system of progress was such, that one species is geology, which is yet comparatively new. While was the advanced stage or type of the other species beneath it, and that, finally, homan beings were the try, under the name of alchemy, have existed for in. advanced and progressed beings of those who were definite ages, that peculiar form of science known as next in order benesth them. But, whichever theory geology is comparatively new, and, as such, open to be true, or if neither be true, one of two things is cer many criticisms, and also not well established in many tain: the geological theory of creation is correct, or of its bases. But what facts are established can be else the world is much older than even geologists suppose, and in that case, theology is wrong. If, as is supposed by the geologic accounts, the world was in chaos, and, according to the known computations of science, revolving round the sun on its axis, in its present orbit, it must have required at least six thonsand years for any form of organio life to exist upon its surface. With the known properties of the earth records or accounts of breation found in the book of itself. If in a obsotic form, and that chaos the result of beat-which is supposed by men of solence-there could not have been sufficient atmosphere oreated by It is known and adopted in Ohristendom. In the first revolution, in short of six thousand years, even to produce the lowest form of organic matter. Then, when we take into consideration the infinite varie of forms, each one of which requires almost endless perieds for its perfection, before the atmosphere can be prepared for any higher object, assuming that geologic account to be true, it would at least require, for the present forms of life upon the earth's surface, more than a hundred thousand years.

Geologiate divide the structure of the earth into various classifications, which are known as geologic periods, a few of the most prominent of which we may of the age, who in their developments 'clearly reveal mention. The similar period, the carboniferous period, the upper and lower sandstons periods, and, finally, those higher forms which are the result of com

to adopt the Bible as it is, also claim to have a spirite. of these, they suppose, upon all parts of the earth. represent & comparatively similar period, and show, on them. And since there are so many ways in which not the exact time of the earth's development, but its theologians interpret and translate this work, we order, and arrangement. No geologist pretends to date scarcely think we can' rely upon any of them. If we any of these periods to a distinctive time in the past; take the record as it is translated, we can only say, they only profess to compare them relatively to each distinctly, clearly, and without any equivocation, that other, and to show, that whatever the time may have it does most entirely disagree with science, and that been that was required to perfect them, such and such ecience most fuily, in its present developments, con- periods, upon; different regilons or portions of the tradicts it. In the first place, the Rossia record fe, in carib, existed at a similar time, and were the result of its present form, professedly imperfect, and slways has similar geological combinations. These, moreover, do been regarded as such by the Jowish people. It is not and cannot illustrate any definite period of prosupposed to have a distinct bearing upon one point gress; and according to the computations which are only, and that point, the lineal' descent and birth of known with reference to foreil, remains, the deposite!

ear the stigma of being inconsistent, or elso accept that which science reveals.

Q .- The Bible says, "In the beginning God created the heavens and the earth ?" When was that begin. ning?

A .- We do n't know; and It has been difficult for us o understand how they knew.

Q .- What more knowledge have spirits of creation than you have revealed to us to night?

A .- Perhaps none. It was not what knowledge the spirits have that the Committee desired to know; they imply wished to know if science conflicted with thealogy.

Q -flave spirits any means of studying the past that mortals have not ?

A .- Since apirit, unencumbered by matter, may erceive more clearly in that respect, they may; and as all things in the past are deguerreotyped upon Nature. so all past histories may be thus understood, when the mind is sufficiently advanced. As far back as we can trace, we can see endless change, but no beginning.

Q -if, according to geology, human existence only cours through the manipulations of organic matter, now comes it that the soul, which was with God from the beginning, should inhabit the human body, and return, after a lapse of time, to God again ?

A .- That is not a geological question, but somewhat of a theological one. We cannot tell the reasons for any forms of orestion; we only know that they exist; that in the order of the universe, life comes into being and then passes away to another form of being. Bo it must be with soul. We know that organized forms exist through the gradual advancement of lower forms. or are the result, to speak more technically, of combipations; and since we can discover no combinations of soul, but merely an element, we therefore assumeand there can be no doubt of the fact-that soul, being a simple element, and not compound, passes again to the sphere of life or soul. But there is no evidence to show that organized beings, possessing souls, have not always existed. Theology assumes that faot, but theology does not know.

Q .-- is there any evidence in geology to show that coal ever existed at all?

A .- Geology does not treat of soul, but of matter. Qn .- You spoke of the soul returning to God, and cemed to assume its existence as a matter of fact.

A .- We answered the gentleman's question. Geology treats of matter. The soul is supposed to inhabit that form of matter known as humanity. Another name, if you choose, might do as well; but something exists there. Whatever that something is, it passes away when the body dies, and must return or change its position with reference to the body: either return to the primitive source of soul, or exist as a separate ubstance elsewhere.

Qs .--- Then you simply choose to call that something, for convenience' sake. "soul."

A .- We do not do so for convenience' sake. We all it so because it is believed to be such. Q What predicate does that belief rest upon ? A .- The consciences of each individual. Qa .- That is very indefinite, too. A .- Not in the least. It is very tangible. Q .--- What can be tangible that rests upon conscious-

A .- Intelligenco is mere consciousness, and yet in.

telligence is the only tangible proof of human exist-82.08

4

Qn .- Oh no: we have phisical evidence of existence. A .- Not without consciousness. Sense is nothing without intelligence. Nerves, muscles, sinews, veins, all that composes sensation, is nothing without intelligence.

QR .- Yes, but that intelligence is embraced in the schses.

A .- The senses are physical. Intelligence, through the senses, takes cognizance of external objects. You cannot say that intelligence is physical.

Qa -- Yes, it is; because, if you interfere with the physique of the individual, you destroy the senses. A .- You do not destroy the intelligence any more

than you destroy the musician, when you break the cords of an instrument.

Q .- Has man always existed as a distinctive creatore, or animal ?

A .- That is the question. We do not know of any time when man commenced to exist, any more than we know the time when creation began.

Q -Well, are there any reasonable grounds to suppose that man, in an individual capacity, after his death, continues to exist, while all the rest of arimated nature goes out of existence ?

A .- There is no evidence to show that animated nature goes out of existence; it merely changes its form of existence. There is reasonable ground to suppose. however, that as the intelligence which exists in man is not compound, is not the result of combination. cannot be analyzed, it therefore lives in some other form. There may be, justly, inquiries concerning that form, among different classes of believers, but that it lives, is just as palpable as that water lives, though it may be changed into steam or vapor.

Q .- Well, is it possible for one portion of the organism to be destroyed, and another portion of it still to live on?

A .- The soul, according to our view, is not a portion of the organism. The organism is material; that passes into material substances. The soul is not maserial, and therefore lives without material substance. Q .- Well, one of the two must be necessary to the other. Is soul accessary to the organism, or the or-

ganism necessary to soul? A .-- Soul is necessary to the organism. You never knew one to live without a soul.

On -Some souls are said to be very small, bat, nevertheless, you may be correct.

A .- It is only the fault of the windows through which they look. You can conceive of space without matter, can you not?

QR.-Yes.

A .- Then you can conceive of a soul without a form. Yon cannot conceive of matter living where there is no space for it to live in.

QR -No; but without matter, you can have no evidence of the existence of soul which requires matter to manifest itself through; you cannot recognize it with out matter.

A .- Certainly not: bot insemuch as matter is universal, and as there are various kinds of matter, the soul may munifest itself, even if not through the physical budy.

Qu - We know of no channel through which it can manifest itself except a physical one.

A .- There are other substances besides those which enter into the physical organism, more refined, which even the senses cannot discover; and yet the soni may be able to manifest itself through them.

QR .- Nothing that the senses cannot discover has really any existence, so far as human intelligence goes.

A .- The senses are alded by intelligence. There are a great many things which the senses cannot at first discover, which intelligence afterwards assists them to discover. All sciences are thus produced. The intelligence precedes the senses. and not the senses the intelligence.

Qs.--- I am sware that the senses are the mere agents. A .--- Then what is intelligence?

Qs. -The result of the human organism.

A .-) on say that there cannot be any intelligence without sensation; now you say that the senses are mere agenta.

Qs .- Exactly: but without the senses nothing could be manifested at all to us.

A .- If the scases are the agents of intelligence, then the intelligence must be superior to the senses.

On -It requires the senses to manifest itself.

possess an intuitive, or superior intelligence, which is subjects, princes or politicians; laws that neither they apable of instruction, progression and advancement. Q .- If God is not revealed in the Bible, how does it cept where the revelations of the Bible have existed ? A .--- Has he been found out there?

QR.-Yes. A .- Then all we have to say is this: That where the

Bible revelations have been acknowledged, a God has been found with distinctive buman faculties, and passtons and prejudices, very much like a human being; where Nature and Science have been accepted, a God has been found, very much like creation. Now the difference is between a God of human passions, and a tions of Justice are all that interpose between us and a God of the universe. Because Science rejects the God of theology, is no reason that it has found no God. Qa .- I suppose your argument is, in simple, that if

there were no God, it would be necessary for us to reals one. A .- The argument is simply this: That there can be

igence God. That is our argument. Qn -That is the substance of what I said. You reate a God, because it is a necessity.

A .- We do not create one. We marely state that which is evident; that without intelligence there can of the struggle and confusion will arise a new and betbe no order or harmony; therefore we assume the ex. ter social structure, with branches and ramifications istence of intelligence. Knowing that it does exist. there must be a source of its existence. Bince we cannot find that source, except in intelligence, there must be an intelligent God.

Q .- Does geological science give us any information about angels-spirits in angelio form?

A .- Most accuredly not. It does not claim to give iny knowledge concerning angels or spirite; or even mind. It is merely a solence relating to the structure of the earth.

If there are no further questions, we will conclude by thanking thes, our infinite Father, for as much of thy light and as much of thy knowledge as we poswess. Let us know that thou art forever infinite: that Thy mind is indestructible, unchangeable; that though all worlds may change their forms, mind is perfect and eternal, and can never change. And to thy name, which is endless truth, and thy knowledge, which outlasts all time, shall be our praises, and thanks forevermore. Amen.

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WILLIAM WHITE & CO... PUBLISUERS AND PROPRIETORS.

"I cannot believe that civilization in its journey with the sun will sink into endiess night to gratify the ambition of the leaders of this revolt, who seek to "Wade through elaughter to a throne And shut the gates of mercy on mankind "

but I have a far other and far brighter vision before my gaze. It may be but a vision, but I still cherish it. I see one vast Confederation stretching from the frozen north in one unroken line to the glowing south, and from the wild billows f the Atlantic westward to the calmer waters of the Pacific ;

of the Atlagtic weetward to the calmer waters of the racius; and 1 see one people, and one law, and one language, and one faith, and, over all that vast Continent, the home of freedom and reluge for the oppressed of every race and of every elime"— Extract from John Hright's Deech on American Affairs, delivered at Birmingham, England.

Senator Summer's Speech.

The late speech of Mr. Summer in New York does not, perhaps, offer matter for as legitimately to discase; yet the general facts on which it is based, and the state of politics, both foreign and domestic, on which its conclusions are built, are of a character to compel the most serious attention of us all, and this, too, not more with reference to ourselves as a nation than to the hopes and prospects of the world.

When the invisible powers kept reiterating their assertions, several years ago, that we should all be in a tate of war in this country before long, and that, in fact, the whole world would be in arms around us, pure entertainment. Such papers will be something there were plenty to scoff at the bare ides of such a more than mere story tellers. Whatever is profound in thing, and plenty more who did not care to hear about life, or mysterious and grand in character, or engrossthing, and plenty more who did not care to bear mooat ing in events, or instructive in commentary, will here it, either. Little thought they that what was predict ing in events, or instructive in commentary, will here all with and confidence, would aver, or at least in their find exposition for those who have beforehand made ed with such confidence, would ever, or at least in their find exposition for those who have beforehand made day, become assured fact. And they were all the more an engagement to bestow their attention. This is to ready to turn such a prophesy into ridicule, from the be one of the new and desirable features of the future. fact that the words embodying it were not mortal words to their ears, and they had not faith to believe except they could thrust in their hands and see the

nor we can set aside with imposity. We are not now speaking of the merit of Mr. Som happen that God has not been found out anywhere, ex. nor's speech, or criticising either its conclusiveness or the contrary: all that we have to do with it is in re-

spect of what it suggests. And if we are to heed anything in it, or about it, it is the significant and serious fact that nothing but the moral 'sense of foreign powers stands at present between us and a general war with all Europe. If his speech has any direct and spe cial meaning, it bids us make immediate preparation for an event which the speaker feels to be not very far of. If a sense of honor and the weight of considerageneral European assault, it is indeed time that we began to set our house in order.

The people of Europe are fast becoming inoculated with the spirit of stairs in the United States. Free institutions are not only put upon their trial with us now, but the blows which are dealt out against them no creation without intelligence. We call that intel. tell as strongly across the water as they do on this side of it. It is, in troth, an universal excitement now over the welfare and the fature of man. There is more individual thought and inquiry now than at any previous time in history. It will lead to action; and out over all the civilized world, based upon a love of justice and a desire to do right between man and man, between State and State. And, as we before asserted, the superior powers will improve the susceptible condition of men, during the pendency of this struggle, to impress upon them great truths which will be last. ing and universal in their operations. This is the prophesied dawning of our new millenniam.

The Weekly Journals.

We have a theory-and it has so far verified itself in the course of many years' patient observation-that when we get all settled down snugly again to peace and quiet, and the affairs of the nation have taken a real start in the direction in which they are at present tending, the newspaper press of this country is going to be a very different matter from what it has been in the past; and in such leading and important respects as we shall proceed to mention. In the first place, the people will go to the dally papers chiefy, if not entirely, for the news and for business purposes; in point of fact, they contain little more than that now, the editorial matter being generally hasty, crudely prepared, and ill digested, of necessity; and such matter can hardly be styled of a character to command the attention of thoughtfully inclined men, and to benefit them at the same time. The dally sheet must extend its pervons hands over the entire globe, and collect the important fasts and lute transactions which are likely to be of the first interest to general readers. Everybody wishes to know what is going on around him, and as near the date of its occurrence as possible; and not every one can pause on the moment, either, to digest the incongruous matter thus thrown in his way, and attempt to extract from it the lessons and laws not at first view so apparent.

Here comes in the weekly press, then, to fill a want which is going to be more and more keenly felt, the faster the news is piled in upon us. It is with news as with fresh statutes; we must have stated digests prepared of each, that the general reader may know what is valuable, and what is the meaning of that which does stand. In the weeklies one would not expect to find the news, but they cught to contain the truest, freest, and most reliable embodiment of the meaning and drift of all that is transpiring in the world of action and of thought. Hore grave and thoughtful than the dailies, they should be more fresh and spirited than the few monthlies which may be established. Unce every week, each family in the land, comprising Its older and younger members, too, require to sit down to a thoughtful review of what has been said and done for the week, all over the world. Buch a review it will be expected, most astorally, that the weekly press will provide.

What we have hithefto had in this line, in this conntry, is but a bint, and a very meagre one, of what is to come; and the better is to come purely in consequence of the new demand, and the generally new state of things. In the columns of the weekly journals, then, we shall look in the future to find thoughtful essays, reviews, criticisms, notes on the men and manpers of the age, discussions of the leading topics of the; day, and a fund of colid intelligence as well as of

Cutting it in T The late decisive violories of Barnside at Knozville nd Rosecrans at Chattanoogs are but subordinate in date inspection of the subordinate for date inspection of the subordinate for date inspection of the subordinate for the Misand Rosecrans at Chattenoogs are but subordinate in their importance to the successful opening of the Miseiselppi itself. The geographical domains of the rabel power are now a second time severed in twain. The

ponecesion of the Mississippi by Union forces bemmed the solive forces of rebeldom into closer quarters than they had ever been forced to content themselves in be. had great popularity with readers blessed with inde. fore, and of course deprived them of resources which pendent minds, and who would not submit to have they had before connted on in order to carry out their plans. The possession of Chattanooga is of greater respectabilities of the world. Volney was one of them importance than we can at once comprehend; and it is less likely to be made much of, because acquired with. warfare on received opinions, being convinced that the out blood and battle. It was a blank surprise to them in Richmond-so the papers said-and they could The advocates of change prevailed, and the results of nowise account for so peaceful an abandonment of po. their labors we have seen in that vast event which is sitions which were essential to their own existence, specifically called the French Revolution, though it They are now threatened in all quarters. All that is would be more correct to call it the World's Revolution. left them is to make one last bold sally on Washington for it is certain that its occurrence largely affected the and the Potomac. in which we believe they will receive the thrast which will terminate their conceited con-

Charleston-Beauregard-Sumter. These three words are full of suggestiveness now. How little thought the southern marplotters, only as just as it would be to attribute to medical writers three brief years ago, when the chief city of South the diseases which their books illustrate; for those Carolins was rampaut with its ideas of secession and philosophers dealt with real evils, evils which they rebellion, and the proud leaders of this mad movement of the century could hardly endure to hear the name "Northern man" spoken in their presence. that by this time they would be so awfully humiliated before the country and the world! Their pride, or baughtiness, we are too giad to know has got its fall. It always stood in the way of the country, and has caused more trouble than it will ever mend. All of Beauregard's skill, added to his creole fire, could not save the devoted city he had undertaken to defend. the very spot where he first raised his parricidai hand survived the first empire. His Ruine was regarded as It is just that he should meet with his final defeat on against the country. It is just that the head and front of all these offendings should be humbled in the dust of those who dissented from the principles which it before the vengeance of the aroused people whom it has so grossly offended.

Recognition by France.

A pamphlet has been recently published in Paris. read French, as it is reprinted from a translatiou made which is said to have more or less of the character of under the author's supervision, in which work he had authenticity, in which it is given out that France will the assistance of Joel Barlow, once so famous in Amerat once proceed to recognize the Southern Confedera- ican literature and politics, and who died while holdcy. The matter is pretty thoroughly discussed on its ing the position of our Minister to France, more than probabilities, both in the Parle and the London papers: fifty years ago. Bartow's sympathies were with Vel. and, on the whole, we reach the conclusion that we ney, which seems strange, when we recollect that he may look for such recognition from the Emperor at al. was not only a Yankee, but a Yankee of Connectiont, most any time. Very well; it is not at once necessary and also bring to mind what was the state of opinion for us to declare war with France for so doing, yet we in New England in his time. We may be sute that he do not see what such recognition is worth to the South did his work well, and that under his guidance the unless France backs it up with open assistance, or sot- Ruine lost none of its force in passing from the lively ual deeds. In such a case, it is France that makes language of France into our less pliable but more maswar on the United States-and let the world wait pa online tongue, that in which the decrees of empire are tiently for the sare result of such an uncalled for attack | best expressed in modern times. The brief blographion us as that. There is a vast deal in the future which cal sketch of the author attached to this edition of the has not yet come to the light; and it will be the lot of Ruise is by Comte Dara, one of Napoleon's earliest

Maximilian.

peror does not dare take such a step as accept the new crown of Mexico, recently manufactured for him by the French Emperor, without being supported in | which, if not exactly "out of print" in its English the same by the suffrages of his immediate family con- form, was at least becoming scarce. nexions. And they tell him that, if he designs such a movement, he does it at his own peril, and thereby cuts himself off from the protection of his family and the chances of the common inheritance. Hence he hesttates, and we do not wonder at it. It is a responsible place which he proposes to occupy, and it is not to be supposed that he can always alt comfortably perched on the bayonets of Napoleon. We would not ourselves give a straw for all his hopes, were he to come over here and assume the purple. Mexico is essentially republican, and her people will not be slow to avail themselves of any opportunity that offers to wrest power from the hands of the usurper and tyrant.

The Steam Rams.

We are glad to hear the London Times-that hardened sinner-at last express itself as it ought on the colored all human transactions, it seldom happening that religion of some kind is saknown to man-neve

New Publications.

date inspection of the author, from the latert rate edition, with his Notes of Illustration, to which is idded The Law of Nature, and a short Blograd. ical Notice, by Gount Darn. 1 vol. 12me., pp. 956, Boston: Josiah P. Mendem.

- [SEPT. 26.1868.

This is a new and neat edition of a work that once their thinking done by the established authorities and Frenchmen, who, in the last century, made vigorous world bad to choose between melaris and the torando. condition of every country, from England to Museut; but as France took the lead, she was necessarily al. lowed to christen the movement. It has become almost a custom to abuse the French philosophers of the eight. senth century, and to attribute to them "the excence of the revolution." as they are denominated, a course were to far from having created, that they sought their destruction. If the triumph of their opinions led to the extraordinary course which the French took to ef. fect changes that could no longer be avoided, that only proves that the social system of France had become so had that nothing short of a grand conval. sion could effect a reform that could not have been much longer postponed, even if the philosophers had never lived. Voiney was one of those philosophers, though he came so late into the field that lived through the most important phases of the revolution, and even a most eloquent work, and was admired even by many inculcates. It has, to a certain extent, retained its bold on the public mind, and is read to this day-a popularity which it owns, perhaps to its style, rather than to the author's sentiments. The new Boston edi. tion is the best that can be had, by those who do not this generation to find it out and bring it to the sur- friends and most trusted ministers, and whose histories of Venice and Brittany, and various other works of high merit, achieved for him s high place in the literary annals of France. Darn was one of Volney's most We now hear that the brother of the Austrian Em- intimate friends, though ten years his junior, and prenounced his cloge. Mr. Mendum has represented the Ruine in good style, and made early accessible a work

> THE BIEROPHANT: OR GLEANINGS PROM THE PAST: being an Exposition of Biblical Astronomy, and the Symbolism and Mysteries on which were founded all Accient Religious and Secret Societies. Also, an Explanation of the Dark Sayings and Allegories which abound in the Pagan, Jewish, and Christian Bibles: and the Real Sense of the Doutrines and Qbservances of the Modern Christian Churches. By G. C. Btewart, Newark, N. J. 1 vol., 18mo., pp. 234. New York: Sinclair Tousey. For sale at this office.

> This work, which has been some time before the reading world, contains a great variety of curious information, luminously arranged, the results of exten sive inquiry critically made. Mr. Stewart shows how largely, we might say universally, allegory enters into all religions, and how extensively, therefore, it has

face.

cern.

A .- We admit that, as long as intelligence remains in the human body; it may not require the senses afterwards.

O .- If I might be allowed to change the subject, I would like to ask a little information upon another subject. I read the other day in a paper published in Boston-called. I think, the Boston Investigator-that spiritual mediums claimed the power of prophesy. I believe your name was classified with that of Mr. Colby, I think. If my memory serves me. The writer said, that you claimed the power of prophesy. I was not aware that any such claim had ever been set up by you, and I would like you to state publicly, whether you make any protensions to such power, beyond what ordinary mortals possess.

A .- For the benefit of the gentleman, and any one whom it may concern we will simply state, that, no auch claim has over been made. Su far as our proph. entes are concerned, we state them from known causes; and if we make any statement, it is upon that responsibility, not upon any supposed power of prophesy which mortals or spirits possess. Though we may not deny the gift, we have not claimed to exercise it.

Q .- That is a qualified explanation.

A .--- Then we will state, eimply and unqualifiedly, that we have not professed in connection with any other persons, or independent of them, to make any prophsies, other than those predicated upon natural causes and effects.

Qz .- I am very glad to hear you say so. It places you right before the public and your friends. I do not know whether my friend; the editor of that paper, la present or not, but if he is, I hope he will make a note of that statement.

A .- We are not particular. Those who have lis tened to us, know that we have not made any such sintement; and those who have not, should not take the liberty of stating it.

Q .- I would like to inquire whether intelligence exists in animais?

A .- Intelligence exists in animals in the form of instinct. That is a very indefinite word to express it; but if we may illustrate, it is that same kind of intelligence which prompts the flower to grow in its own peculiar shape, because of its generic organization: which causes it to assume a distinct hue, because of Its generic organization. Each class of animals possesses a degree of intelligence, but it is not an intelligence which is creative, nor an intelligence which is progressive. It is merely an instinctive, necessary tatelligence, and only adapted to the distinctive species which possess it. For instance, the organization of the sagie's eye. for the purpose of distant vision. that it may pounce upon its prey; the instinctive in telligence of the bird, that it may build its nest-for what purpose? For the perpetuation of its species, and for that alone. There is no instruction in the art of birds-nest making, for every bird instinctively knows how to build lis own nest; whereas man, in stead of possessing instinctive intelligence in any one direction, possesses the power of creative intelligence in all directions. Detween these two classes of intelligence, there is that distinction. Birds and animalsall forms of animal life, indeed - possess only that kind 14 1111 A 14 24 11

very prints of their fingers. Here we are, then, in the midst of a gigantic war at gant paper, and good, clean type? We have ordered home, and threatened with a coalition of the greatest a large supply of paper of this quality, as we are depowers in Europe against us. Never before in our his. termined to make our sheet creditable to the glorious tory were we so dubiously situated. It seems, at cause it advocates-in appearance as well intellecta. times, as if we did not realize the magnitude of the ally. All we ask is, that our friends aid us to increase perits that environ us. Once it would have been ac. the circulation of our journal. The work in which we counted a great matter to be in danger of the hostility are engaged'is of vast importance to the welfare of the even of England alone; but to day we listen to the human race, both here and hereafter, and those who talk of an open coslition of France, England and are lukewarm now, will, we fear, regret their luke-Spain sgainst us, with as much equanimity and uncon. Warmness in the coming time. We need aid. A very pern as if it were an impossibility. Perhaps it is well littlo exertion on the part of each Spiritualist, will that we appear so little affected by the nearness of so accomplish much. Lend us a hand. stopendous a fact; we might be less able to go through the fearful ordeal when it really comes, if we should

lose our nervous balance beforehand. This general disturbance among the nations, howaver, is to be but for their highest spiritual good. It been wickedly set for the purpose of destroying govcould not be otherwise. There must be swful fiasures ernment war vessels now in the course of construction. made in the structure of European politics and society. if the golden sunlight of the new morning is to be let in. We are not exactly of those who believe that anything like "miracles" are to be wrought among the peoples, but it is evident from their prolonged nurest and disquist, extending now through many years, that they just at the time when it is putting forth all its efforts are ready for just such a change and reconstruction as

In running our eyes over Poland, over Hungary, over Germany, over portions of France, and over certain districts of England, we can hardly fall to observe preparatory symptoms of a political and general social change of whose exact character those chiefly engaged in it do not entertain a clear conception or idea. Buf. fine it, that the influence of higher intelligences is at length felt, known, and recognized, and will very scon come to be acted upon openly.

We remember that the spirits bave said, again and again, that we should have our troubles in this country first, and afterwards Europe would be submerged in the flood. Unst now, it is Europe's thought to meddle fo our affairs for their own secret purposes, little thinking that they are lighting the train which is to fire their own magazine. In seeking to outrage the United States, they place themselves in a peril more imminent than any they have realized since the meteor of Napoleon's power blazed across the sky. All of their of forts in this direction do but react in that. They the agents of the Express Company in delivering the weaken their moral force at home, in laboring to de. packages entrusted to their care. The wholesale peri. stroy ours here. While they think to partition the odical dealers in that dity have fully investigated the American continent among themselves as they did Po. matter, and arrangements have been made whereby our land in the last half of the last century, the work will papers will be delivered at the proper time in future. prove to be but preliminary to the complete abattering | Our friends will please take notice, and if delay sight of their own forces. We speak by authority of laws occurs, they will confer a favor by informing us with of intelligence which is instinctive, while humanity profounder than any that can be laid down by rulers or out loss of time.

Paper for the Bauner.

How do you like the appearance of the BANNER, dear reader, this morning? Ian't it printed on ele-

The Shipyard Fires.

We have receptly had two fires in Boston, at East and South Boston, which leave little doubt of baving A third has since occurred in the Philadelphia navy yard, which did very great and serious damage, and for some time threatened all the government ships on the stocks and in the yard. It is almost demonstrable that a consultacy is on foot to cripple the Government. to be ready to match France and England with their are about to occur. In this field of operations, sopply fleets, if they abould feel inclined to join the falling and demand are always evenly balanced by the law, fortunes of the South.

"Does Science: Conflict with the Bible ?"

We devote a large space of our paper this week to the discourse delivered in this city, in July last, by MRS. COBA L. V. HATOR, on the subject above men. tioned. (which she was requested to speak upon by a committee chosen from the audience.) We do not feel like apologizing for so doing, but, on the contrary, are quite sure our readers will thank us for laying before them such an able and interesting address, especially as it treats on a subject which is occupying so much of the public mind at the present time. We hope all our triends will give it a caruful perusal.

Delay in Transmission of the Danner.

The delay in the delivery of our paper in New York recently, was occasioned by the procratination of (1+2i) = (1+2i) + (2+2i)

subject of fitting out and fornishing from clads from English ports. The cases of the Alabama, Florida and to communities of men. He writes exhaustively, and Georgia are flagmant enough, but when one comes to think seriously of their adding two or three powerful compress, will have in him a sound and useful guide, . and first class rams to these previous ventures, it looks a good deal too serious to be passed over in silence. The simple fact is, the Times knows that this business has gone far enough. It can see for itself that no nation, with the least spark of self-respect left, can put up with what we are putting up with. It expects war as the natural result of such conduct, and we do not very well see why it would be disappointed in Its expectations. There is a point, beyond which endurance cesses to be a virtue; and we have just about reached

A. Constitution for Russia.

commotion, appears to have fairly dawned. A new Constitution, it is reported, has been talked of between Bassia and France for the former power, in or. der as well to accommodate itself to its own internal wants as to the political pressure of matters respect. exist on any matter of importance? But this is ing Poland. The proposed movement contempletes a an inquiring age, and men will not submit to be told regular Constitution for the great northern power, in there is a sacred mystery attached to anything that if place of the present Autocracy; and under its author. lies within human power to subject to that love of reity will be a Senate and Elective Chamber. The pro- search which embraces all questions in the vast scope vince will also receive special Constitutions. The of its mighty operations. We can recommend Mr. Court party of France is said to be opposed to the Stewart's volume to the careful attention of all who plan in toto, but Napoleon favors it on account of the woold make themselves acquainted with the history of liberal intentions which be claims to entertain toward religion, that most transcendent of all topics, which all nations and governments.

Japanese Affairs.

In consequence of an American vessel having been fired upon by Japanese forts, an American frigate had avenged the national wrong by sinking a Japanese war-steamer and silencing nearly all the hostile forts. The Japan people had previously attacked British vessels, and we suddenly and ourselves in the same situs tion, in that country, with a power with which Japan would have nothing to do from the beginning. It is unfortunate for our growing interests in that quarter of the world. We cannot, however, very well afford to underrate so ready and ingenious a foe. We shall find the people of Japan a very different enemy from the Oblasse, full of resources, coursgeous, prompt and persevering. We trust it may turn out that the trogbles have been adjusted without going further.

25th days of Ootober, in Bichmond, Indiana

the reader who wishes to find much matter in brief who has compressed into a couple of hundred pages the spirit of whole libraries. Writing in a frank and candid spirit, Mr. Stewart is no partizan, but looks upon his momentous subject with the mental eye of the scholar and the philosopher. His object, as concisely stated by himself, ... is to read the history of the past, as we find it recorded in hieroglyphs, engraved upon pyramids, tombs, triumphal arches, and statuary; explain it as we have it handed down to us in feasts and fasts, in forms and occomonics, names and symbols, and the various fragments of the arts and sciences that have reached our time, notwithstanding the mad fory of superstitions zealots." This he has done, and The day of general improvement, as well as general he has so performed his task as to leave even the most inguisitive of students little to desire.

That some will dissent from his conclusions, and that others will object altogether to his book, are things unevoldable; for when did unanimity of sentiment absolutely commands the thoughts of manning and concerning which too much caphot be said, If it M well asid.

Les & Shepard have in press, to be shortly published, a book by Roy. Charles Beecher, pastor of the Congregational Church, at Georgetown, Mass., entitled "Redeemer and Redeemed," containing the Bermons which, preached by him, led to an investigation by a Council of the Congregational Church; together with his defence before that Council. Such a book in needed, and we have no doubt but that it will meet

necous, and we have no doubt out that it will nece with a ready sale. We shall sell the book, if wa can make favorable terms with the publishers. These publishers also have in press a new volume by Oliver Optio, entitled "Rich and Hambler of, the Mission of Bertha Grant." A new series of Jarshies. he has the destinated withing the informer Bank Side Mission of Bertha Grant." A new series of Javaniles, by Rev. Ans Bullard, entitled the "Bunny Bank So-ries." A new series of Books for children by Mar-Hadeline Lealle, "Minnie and her Pets." insufar with numerous other publications spitable for the ap-proaching holiday assaon. proaching holiday season.

Lizzie Doten in Lyceum Hall. Miss Doten will speak before the Lyceum Society on Sunday next, afternoon and evening. This will be the only opportanity for the present of listening to this able expounder of the Spiritual Philosophy, and her other engagements fully absorb her time. Our friends need not, of course, be reminded to attend the meetings. Those who stay away will lose a trich inter lectual and apiritual feast. Miss Mary Thomas is to heppresent and the state part in the exercises at the yearly meeting of the Stat, 26th, and Progress, which is to take place on the Stat, 26th, and 26th days of October, in Bichmond, Tatiana where we what will be the For sale at this office.

[SEPT. 26, 1868.

Demponsation.

For avery sol of unkindness we do to another, we

man does not see it. If I speak a slanderous word of

some good man or woman, the mallos of that ungen-

grous word must surely fall on me some time, some-

where, and probably in some way I have not dreamed

of. If I make a cruel wound in malice on another,

that injury must reflect on me, but not perhaps in a

way that I shall recognize the injury I bear as a com-

pensation for the ungenerous injury I caused another.

Bo it eminantly becomes us, if we would be made

happy, to do all we can to make others happy. If we

would be prosperous, to do all we can to make others

prospersus. If we would not be injured, not to injure

others. If we would not be wounded, not to wound

others. If we would not be poor, see to it well that

others are not made poor by us. There surely are

powers above and around us, that, acting in higher

wisdom, rals all these little affairs of men, powers and

resiltion of which we yet take but little if any cogniz-

ance. All the affairs of all men are strictly roled by

If we are slanderous, bitter, war-like, ungenerous. to

ward others, we shall be rewarded with the fruit of

pesceful, generous loward all we meet, we shall be re-

warded with the fruit of goodness, and shall be happy.

Bromfield Street Conference.

it. Evil cap pover be overcome by its resistance.

War and true Christianity cannot go hand in hand.

that Christ resisted not evil. His teachings and prac-

tices are different from the saying, Resist not evil.

daism, if it was incompatible with Christianity ?.

Christ presents a government of love.

ME. BIODABDSON .-- War is incompatible with a gov.

enument by love, but is compatible with a government

by force.' Judaiam presents a government of force-

DR. GANDNES thought that Christ's teachings con-

Ma. BACON -I know full well how unpopular peace

decurines are at the present time; I know how the war

spirit rages everywhere to day, and the man who stands

up in these times and tries to assuage the war element

in the human bosom, must be a man of courage and

bravery. I believe that the government of love is the

best and most powerful government for humanity.

Man can never be well governed by legislation-he

may be by love. War may be a pecessity, but war and

MR. BURKE .- Some years ago many reformers were

Christianity are not compatible.

" WAR AND CUEISTIANITT."

through.

headlam.

Intelligence, wisdom and justice we cannot see.

BANNER OF LIGHT.

SPIRITUAL HAND-BOOK.

PLAIN GUIDE SPIRITUALISM:

A Hand-Book for Skeptics, Inquirers, Clergymen, Editors, Believers, Lecturers, Mediums, and All who need a Thorough Guide to the Phenomena, Science, Philosophy, Religion and Reforms of Spiritualism.

BY URIAH CLARK.

THIS Book is ereally what every Spitimuliat and Beformer basiong seeded as a bandbook for densiant use, for cantre tables, conferences, dirdes, conventions, the areas of discusalon and public restrame; a reform book to which to turn on all occusions of need ; a text book for believers, friends, seighbore, exeptice, laquirers, editore, ministerer, sathares an aid to the weak in fait', the doubtful, the naturigasts, the fallen, the despondent, the afflicted ; a complete compand for writers, specters, cookers; an indispensable companion to locturers and mediums, and an advocate of their claims as well as the claims of the people; a plain guide, embracing the pros and cons.; theoretical, practical, searching, frank free, fearless; offinalys to none but the permistently blind and infituated, liberal and charitable to all; safe to be put into the hands of all; chaste, eloquent and attractive attie, distinct in the presenuation of principles and pointed in their spulication, and overwhelming with arguments and facts in proof of Spiritualism. The author has had a large expefonce in the ministry, and in the editorial and spiritual lecuring field, beging been among the earliest ploneer chamdons, visiting all the Northern, Eastern, Middle and Border States ; and this volume embodies the studies and labors of years. It is the first and, only book going over the whole tround.

Its Contents, in brief are :-- 1. Author's Prelace; 2. Table of Contents; S. Celestial footputs ta, walls from numerous spelent and medera authors is proof of sidiltual intercourse. Chapter 1.-History, sacient and modern, rise and progress. statistics and gorious triumphe of Spiritualism; voices of the press and the pulpit. Chapter 9 - Variety of phenomena and mediumship, and a condensed mass of startling manifestations. Chapter \tilde{z}_{-} The various phases of Spiritunlist belief; Bible atstemont with nearly two hundred tosts. Obspier 4 .- The popular objections, theories and slanders answored; "Free Love," "Affinity," marriage, etc., calming and thoroughly discussed. Chapter 5 .- Ninety-five questions, with numerous Bible texts to religionists and skeptles. Chapter 6 .- The spiritual philosophy explained; mediums numbered and classified ; how to form circles, develop medimahip, and enjoy celestial communion free to all. Chapter -Quotations from nearly a hundred spiritual writers authors and sposkers. Chapter 8 .- Organizations, ordinances, forms, etc.; how to advance the cause, form meeth us, confersuces, Sunday schouls, etc.; lecturers and mediums ; counsols, cautions, warnings, impustors. Chapter 8 -Address to Spiritualists; the great crisis; wars, revolutions, starming yet hopeful signs; various practical hints and cautions;; personal and general reform ; touching incidents; hopes, enouragemonts, consolutions, stirring appeals; startling iseven: measure from the spirit-world. Inden.

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THE WILDFIRE CLUB.

ET RMMA MARDINGE.

ALL SORTS OF PARAGRAPHS.

hall receive its full measure upon ourselves, sooner or The reader will dad lots of good things in the Banlater, in same form or other. So it shall be of every mut this week-Literature, Lectures, Spirit Memores. marcons sol. No deed of love is ever done for the Oursest Breats, l'estry, etc., etc. These who parwarft of another that shall not reflect its loveliness chase a copy every week at the periodical depot, should in return open the door. No deed of hate is ever done secure two copies of this number, and send one to some to another that does not rebound in its own nature friend, and request him. or her, to subscribe at once. apon the door. The deeds of good and ill we do to oth. This is the best agency a newspaper establishment can ers may not be paid to us in such a way that, in our have. When we reach the hearts of the multitude surface view of things, we shall see it as the balance with the beautiful teachings of the Higher Life, those of compression. But there is an unseen world that hearis must and will respond, to scatter such leachrules the affairs of men, even in minuteness, and wis- lags broadcast throughout the land. dom balances all things in atriotest justice, though

THANKS .- We are under obligations to Mrs. H. F. M. Brown, Mrs. M. Moulthorp, Wm. F. Jamieson, Mr. L. B Brown, Miss Loaise T. Whittler and Mr. Thomas Middiston, for their timely services in reporting the proceedings of Spiritaal Conventions which have recently taken place.

The anonymous writers who assall us and our cane occasionally in the columns of various newspapers. remind us of the wind whistling through a keybole.

"Lecturers, teachers, preschers, etc., ought to be the best kind of types extant," says a correspondent; and we incline to the same opinion. We feel that it is all-important that lectorers should especially so conduot themselves as not to cast the least stigms on our beautiful and holy faith. It mortifies us when we hear of the shortcomings of any of the teachers of the Spiritual Philosophy.

Ladies will find a splendid assortment of laces, em brolderies, bostery, linens, musilas, cambrics, band. terchiefs, and various other kinds of light goods which they are constantly in need of, at the store of J. M. malice, and shall be unhappy. But if we are kind, Beckett, 74 Hauover street, opposite Eim street, at prices far thesper than the same kind of goods can be found elsewhere. The proprietor of the establishment is a very polite and affable gentleman. and nothing is more pleasing to him than to give the ladice good hargains in their purchases.

> says. The oken and where will of course be duly chronicled, as the Doctor nover does things by halves.

We have politics and trade, and the daily dust of life rising with the morning mist and setting with the dew; but over all things, serene and slient and starry, may be that this is impossible in this life. A few

years ago the Church repounced war, now it supports good deed easier than a had one; can be honest easier than disbonest. The natural inclination is to do right, and it is easier to do, it than a wrong. It is not an Ma. WETBERBER. -There is no anthority for saying irisome task, as some maintain; a secrifice of all pleasare; a hard, dolefal oracifiaton of the natural man, to do right; for from it. Right lies in the straight for-There are wats of nacessity, and before I am rubbed ward path of life; wrong is in the by ways and behind out of existence I shall fight. Christianity is common the hedges. To do right is both easy and pleasant. sense and nature. A man is made better for being Reutitade amiles upon her followers, and pays them sick, so a nation is made better for war. I would fight well for their service. There is glory in the right, our present was through to the bitter end. [Appleuse.] and every body knows it. To live honorably, is to get Our country can only be sustained by putting this war the world's esteem. Men know this. Why, then, de they not so live ? Ah, that old theory, that it is hard MR. SALON asked why war was compatible with Ja- to do right. has frightened them from an attempt to live by the principles of honor.

> The recent elections in Vermont, Mains and Californis, resulted in the complete success of the Republican tiokets.

. The most agreeable of all companions is a simple, corning war were conflicting and contradictory. The frank man, without any high pretensions to an oppress. old Bible is full of war, and the old Bible is the base | ive greatness-who loves life, and understands the use of Christiauity. There are many incidents in our of it; obliging, alike at all hours; above all, of golden lives when it is better to resist not evil. But war is temper, and steadiast as an anchor. For such a one sometimes necessary and inevitable, and our present we glady exchange the greatest genius, the most brilwar should be put through in defiance of all Copper- liant wit, the profoundest thinker.

> Thanks, Laura, for your "shadow," It will be pisced in our picture gatlery. THE PARSS. The press is free, As it will ever be, And unrestrained. Let despots live in awe. And role by Beason's law. Or all thy inducate draw On them disdalaed |

MR. BORKE.—Some years ago many restant that prace men, who now are warriors. Once it was fash-ionable to be a pence man—now it is fashionable to be God.** .•He must be trouble enough, indeed, I should A little boy once said to his sunt-"Aunty, I should k." abs answer d wi da n't set how i turn out so, when there was no deail to put him up to

An English writer says, in his advice to a young married woman, that their mother Eve matried a mardenor. Some one wittilly remarked that it might be added that the gerdener, in consequence of the match. lost ble sligation.

A thick headed agairs being worsted by the Rev. Bydney Smith in an argument, took his revenge by exclaiming: "If I had a son who was an idioi, I would been favorably commented on by the press generally. make bim a parson." " Very probably," said Bydneys ... bot I see your father had a different opinion,"

The sins of ignorance are most samerous, but the sins of knowledge are most dangerous. Ardent spirits are pafavorable to bodily toil. The

greatest pedestrians walk on water.

People who talk of the " rendition " of a song or a drama, are informed that such a use of the word is incorrect. " Rendering " is the one which should be employed. " Rendition " is surrander, as when the "rendition " of Stidell and Mason was decided.

We are no more born for ourselves than we are born by ourselves.

OFE ELEGANTLY PEINTED AND OLOTE-BOUND 12WO. THE POWER OF ERANFLE .- In the neighborhood where we once lived, a man and his wife were simulation where we once used, a man and his will were almost constantly quarreling; during their quarrels their only child—a boy-was generally present, and of course had caught many of his father's expressions. Une day, when the boy had been doing wrong, the mother, intending to chastise him, called him and said. ...Come intenning to clustify fills, called non and and, "Come bere, sir. What did you do that for?" The boy, complecently folding his arms and initating his fa-ther's manner, replied. "See here, madam, I do n t wish to have any words with you."-Es.

Health and Happiness.

Of all the blessings that are bestowed upon man, health is the greatest and most important; without it what is life? Life without health is misery; existence with this desirable ingredient is beautiful. If man kind were only sufficiently developed to understand advantages, and in a general lot of man. happiness would be the universal lot of man. J. T. A.

SOTIONS OF MERTINGS

BOSTON .--- SOCIETT OF SPIRITUALISTS, LYONDE HALL, TER-WONT ST. (Opposite bond of School Mirel.) - Meetings are held every Sunday, at 9 1-9 and 7 1-4 . M. Admussion Free Lecture reengaged :- Miss Lizzle Dote., Sept. 37; Mrs. So-phia L. Ohappell, Oct. 4 and 11; Mrs. Fauoy Davis Smith,

CONTRABLOS HALL, No. 14 BRONFIELDSTREST, BOSTOR .---The Spiritual Conference meets every Tuesday eva-ning, at 71-8 o'clock.

LOWELL-Spiritualists hold meetings in Wolls Hall. The illowing lociarsis are engaged to speak foreneon and after-Lowant.-Bolftualists hold moetings in Wolls Hall. The fullowing lectorers are engaged to speak forences and after-neon:-N. B. Greenlasf, Bestember 27: S. J. Fruney, dur-ing October; Mrs. A. M. Middlebrook, Nov. 1 & 15 and 25; Miss Martua L. Bortwith during Don; Miss Neille J. Tem-ple during Jan; A Soatin R. Simmion, first two Bundays in Sub; Mrs. U. P. Worke, hast two Sundays in Feh; Mrs Barat A. Horkos, curitz March.

Getcorer, Mas, --Mulie Unit has been bired by the Briti-usisse. Massing will be beld fundeys, siternoon and evening. Speaters engaged:--Mis. Laura Deferce Ger. don, Spot. 87; Mrs. A. M. Midelebrow, Oct. 4 11, 26 and 30; Mise Neille J. Temple, Nov. 4, 6, 15, 28 and 89.

QUEROT. - Mostings every flundsy, as Johnson's Hall, Bervices in the forenoon at 10 1.5, and in the afternoon at \$ 1.8 a'duck, Speakers engaged: - Mrs. M. S. Townsend,

PORTLAND, MR .- The Spiritualists of this city hold regu-In muchings every hundraist of this only node regu-lat muchings every hundraist in Mochanics' Hall, con-free Conference in the foremone. Lectures afternoon and evening, at 8 and 7 1.3 colock. Speakers engaged:-Wm, Moyd Garrison, Sopt. 37; Enna Mouton, month of Ook; B. J. Finney, mouth of Nov.; Mrs A. M. Spence, Dec. Sand 15; Issue P. Greenleaf, Dec. 30 and 81.

Bancon, Mr .- The Spiritualitate hald regular meetings Very Bunday Alismoon and evening and a Conference every Thursday evening, in Picheer Chupel, a house owned ex-olusively by them, and expande of setting eit houdred persons. Byeskers engaged -- Mrs. A. M. Middlebrook, Meyt. M, and Out, 4, 11, 15 and \$5; Obarles A. Haydon, Nov. 1, 6, 15 and \$2.

Naw Yosz.-Dolworth's Hall. Mostings every Bunday morning and evening, at it 1-3 and 7 1-3 o'clock. The meetings are tree.

IT A CARTIFICATE .- L have been troubled with Catarrh in its worst form, for the last twenty-five years, and after trying some of the best physicians in Boston, and receiving only a temporary relief. 1 at last resolved to try a bealing modium. and I was under the treatment of Mas. R. COLLINS about four months. and my Catarrh was cured. I would advise those who are suffering from this or any other disease, to give Mrs. Collins a call, as I am convinced that she is one of the best mediums of the kind in the city.

Yours, &c., J. E. MORSE. 333 Washington etreet. Boston.

Introduction. Chapter 1.—Early Life: I become a Medium. Chapter 8.—Before the World. Chapter 8.—Earlie the World. Chapter 6.—In England. Chapter 6.—In Marcine, Maples, Botte, and Paris. Chapter 6.—In America. The Processing Chapter 6.—In America. The Processing Chapter 8.—Inter-Processing Social. Chapter 9.—The "Corphill" and other Nerratives. Chapter 10.—Mirscologe Preservation. France and Eng-nd. Ohspier 11 -A Diery and Leiter. Obspier 15 -- In Memor am.

The extraordinary Life and History of Daniel Home. (or Hume, as he is sometimes called.) the Spirit Mediam, from bis bumble birth through a series of anothis important problem, health even in the present day clations with personages distinguished is ectentific could be enjoyed by thousands who now have not its and literary circles throughout Europe, to even a famil. advantages, and in a generation or two, health and larity with crowned heads, has surrounded him with an interest of the most powerful character. As a spirit-medium his superiority is supreme, and the publication of these memoirs will probably excite as much comment in this country as they have in Europe, and will be eagerly bailed by every one interested in Spiritnalism.

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OR.

RESEARCHES AND DISCOVERIES.

PART I .- Perchometrio Rescurches and Discoverics.

Charzes 1 Pictures on the Rolins and Brain. Pictures formed on the Besins when benolding Ubjects: These Pic-tures Enduring: Pictures seen with cloud eyes: Visions of the Blind; Visions of objects usen long before by the Bick and Basiby; All Objects once seen are permanently

Pictures: Pictures taken in the Dark; Pictures taken on all B sites continually, and enduring as these Bodies; All past History thus Recorded.

ployment in the cure of Direaset; Its benefit to the Artist and the Hasterlan; Radiant Forces passing from Human Bengs and Influencing (there; Influence of People on the Country in which they live; Influence of a Country on the Device Women more sufficient Backberghield the Doublery in which they are, subceptible to Paychemetric Is-fuence than Man; Paychemetry as a Discover of Crime.

BOBTON, MASS.

PROF. DENTON'S NEW WORK I

PSYCHOMETRIC

BY WILLIAM AND ELIZABBYII M. F. DENTON,

CHAPTER 3. - Psychomotry, Dr Buchanan's Experiments; Effects of Mediciota upon Persons when had in the Head; Characters described f. om Unseen Letters.

Meteoric, Miscellancous, trougraphicat, Arcurougues, and Metal's Specimens, CRAFTAS 5.—itsmarkable Rinngmens Explained. Specifal Husions; Apparitums; Visions. CRAFTAS 6.—Utility of rispectometry. Utility of Psychem-ory to the Geologist, the Paleontologist, the Minor, the Astronopaer, the Physicingist, and the Anstomist; its , m-idenmark in the curve of Unreases: Its benefit to the Artist

"Enter into the woul of things."- Words worth.

CONTENTS:

retained in the Brain. CRAFTER 2 -Pictures on Burrounding Objects. Daguerieso

CEATTER 4.- Experimenta. Experiments with Geological, Meteoric, Miscellancous, Geographical, Archeological, and Mateliancous

Beut. 27.

A. B. C. The subject discussed last Tuesday evening was, We are to have another picnio soon-to Dr. Gardner REV. MR. TRAYER thought that was incompatible with true Christianity, but concluded that the war

now in our own country is a fine illustration of what

the comprehension of the teachings of Christ, and it rises the beaven of a nation's soul-its literature. Any man can tell a truth easter than a lie; can do a

e times. The pulpit and the nation go for war. 1 think if bloody warriors could see themselves reflected in the mirror of common sense, each one would be "" said the urchin. ashamed of bimself. A. B. C.

a warrior. Peace finds no comfort North or Bouth in

To Travelers.

I wish to call the attention of the readers of the BANNER, who may be contemplating a trip to New York, to the great advantages offered by the Stonington route. It was my good fortune to pass over this read a low weeks since on my way to the Empire City. so that I can speak from actual experience of the pecultar merits of this Steamboat Line. Leaving Boston from the Providence depot at half-past five o'clock is and vagebonds. The authorities should have an eye the afternoon. I encouced myself is a seat in one of to this visce of moisances immediately. the most comfortable of cars. I reached Groton about balf-past pine o'clock in the evening, after a pleasant ride by rall. I must not forget to montion that very gentlemanly conductor. Mr. Smith. who came on board the train at Providence, and whose gallantry to ladies traveling without company, deserves especial notice. Arriving on board the splendid steamer "The Commonwealth," we began to feel ourselves as it were at boma, A more genial and kind-hearted man than Capitin J. H. Williams, we have rarely ever met with. Be anobiguaire-manner, and yet graceful courtesies to strangers, at once insure for him the respect and good will of all who chance to come within his sphere. "It shok fine sleamers as the "Commonwealth" and the Plymonth Bock." excellent accommodations by way of sleeping and caling, and such a man at the that of a calf. That may be; but, upon the whole, we helm as Capiain Williams, it is no matter of surprise to na, that people traveling either on business or pleasure to New York, prefer the combined attractions of the Stonington Line, to the long and dusty ride by rail. If the first experience of travelers by this route be half as agreeable as mine proved to be, I am sure they will never visit New York by any other line. To the public generally I recommend the Stonington ends and her soul begins. ronte, as being in every sense of the word worthy of their patronage and support. 1.10

To Correspondents.

[We cannot engage to return rejected manuscripin.]

B. W. R., Ogenos, ILt. -We do not know, is our answer to your first question. Our opinion is, that Jon had better not move in that direction at present. It is not a humbug, and yet not all truth. In answer to your second question. If we could inform you of the P. D. address of Prof. Anderson, we can only say we new him in Boston a few days bloce; but whether he is here now, or not, we cannot inform you.

B. T. B., NORTH WRANTHAM .--- You can ask the questions again, if you like, and they may or may not be answered. Try the experiment. The correspondence can be kept up the same as between two friends medium, without doubt.

The slaves are running out of Maryland so fast that it will soon be a free State.

A new peer has been created in England from the literary ranks. R. Monokton Milnes has become Baron Honghton. The London Times says he is eminently fitted for the dignity, being respectable in many things. hat superior in none.

The bootblack urchins about our streets, are schooling themselves to be, when full-grown men, thisves

There are times, when, although speech might be silver, ellence is sold.

Any one who chooses, can see in a shop window on Washington street the effects of Bouthern tight lasing. by looking at a card photograph of a lacerated slave.

A thousand Sabbath Schools have contributed a thousand tracts such to aid the cause of temperance in the army.

MEXICO.-The Juprez Government does not seem at all disposed to disappear, but is raising troops, fortifying and annoying the French." apparently to some pur-Dose.

The French say that the flesh of a young home is as prefer weal to see.

They have the same sort of mock auction shops in London that so long infested New York. A befooled country elergyman writes a grieved letter to an English paper about it.

Never marry a woman till you know where her dress

The ramor in diplomatic circles in Washington is that President Juares is now in that city, keeping the strictest incognito. He had several interviews with Mr. Seward, to whom he is said to have nafolded a plan for the maintenance of the Republic of Mexico, and for driving the French out of it.

Disby thinks a herolo woman must possess a large mount of mascallality.

The Boston Transcript speaks of a clorgyman who is schustamed to seek recuperation from the fatigue of too long sermone by devoting every Monday to labors editorial. Bays a master bricklayer to bis apprentices. after supper, " Now, boys, as we have got through with dor work for the day, we 'll go down cellar and play new wood."" And so they " recuperated."

The aspedition to Lawrence was a gallant and per feetly fair blow atithe enemy -- Rickmond Ean denoe can be kept up the same as between two friends Indeed | But when Gen. Gillmore threw Greek fire in the earth-life. A deduction will be made by the into Charleston, that was unfair, was it ? Obarleston may strain at a gnat, but Lawrence must swallow a Damel N. Y. Independent.

ST READERS OF THE BARNES will bear in mind that one DOLLAS cont to J. P. SNOW, 58 Order street, N. T., will get by return mult more good Steel Pent that you can got any other way. . We have used them. tf Je 27.

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Each Measage in this Department of the BANNER we claim was spoken by the Spirit whose name it bears, through the instrumentality of Mrs. J. El. Counat,

while in an abnormal condition called the trance. The Messages with no names attached, were given, as per dates, by the Spirit-guides of the circle-all re-

These Mes ages indicate that spirits carry with them the characteristics of their carth-life to that beyondwhether for good or evil. But those who leave the earth-sphere is an undeveloped state, erentaally proress 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-bo more.

THESE CIRCLES ARE FREE TO THE PUBLIC. The Banner Establishment is subjected to considera-ble extra expense in consequence. Therefore those who feel disposed to ald us from time to time, by donations, to dispense the bread of life thus freely to the hunger-ing multitude, will please address "BANNER OF Licour," Boston, Mass. Funds so received promptly

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MESSAGES TO BE PUBLISHED

Thursday, Spt. 10.—Iorocailon; "Psychometry?" Ques-tions and Anawers : James Finl tor, of Cornwall strict, Lon-don, Eug.: George Hollingtale, to his brother; William E. Perry, list of the 11th Ohio Reg. Co. C: To mas Kest Wil-lisms, to his father, in Jackson, Miss.; J. P. Tiesk, of Glou-

Hem, to he miner, in Jackbon, mee, J. P. These, of Glob-cestor, Masa. Mostay, Sept. 14.-Invocation; "Will you explain the full meaning of this passage in John, where Jesus raid, 'Gather up the fragmenta, that nothing be lost'-referring to the loavers and faber?' Questions and Answers; Theo. Payson Danbridge, of Montgomery, Alabama, to his friend, Glideon Weiles; Gana, a size, and daughter of Majur Jason Con-rad, of New Oriesans, La., to her father; Timothy Grunan, to his wife, Mary, in New York City. Tuesday, Sept. 15, .- Invocation; "The Atonement of Obrist;" Questions and Answors; Gruna Downing, to his brother Thomas Dewning, of Fpringfield, N. Y.: Harris Cummings, to ber mother, in Troy: Col. Moses Dolano, to wife, Evelyn Delano, of Richmond, Va.

Invocation.

Ob God, our Father and Mother, here within the sacred influence of human love we kneel before theo. and upon the altar of human spirit we lay our offerings. Un our Father and our Mother, these offerings, some of them, are born of sorrow and some of joy; but we know that each and every offering that the human soul brings to thee will be accepted, and that " well done good and faithful servant," will be their reward. Oh, Spirit of Undying Love, we praise thee for the gift of life with its countless manifestations and vast variety of form. Whether it be good or evil. For all life we praise thee, oh our Father. Oh Spirit of Eternal Truth, while we stand before thes craving thy blessing. may we also be willing to bestow ours upon fallen and weak humanity. May we, oh Father, be willing to extend the right haad of mercy and forgiveness to every erring son and daughter of thine. Oh Father and Mother, we know they are dear to thee. and should be even so to us. Oh God. as we visit earth may we be enabled to teach thy children the law of love and forgiveness, that they shall cherish in their hearts no counity toward any of thy children. Oh our Father, when that portion of thy family who have learned to know thee through that new dispensation called modern Spiritaalism, when they shall meet the failen ones of earth. oh God. may we never see them turning the cold shoulder, or lifting the lip in scorn to any of thy children who may be poorer off than themselves. Ob God, we thank thee for the glorious privilege of return. We praise thee that we are this day permitted to speak to the children of earth through the weak temple of mortality. And though our own bodies are crumbling to dust. yet we thank thee for the manifestation of life called death, and though by death we have been deprived of our earthly bodies, yet we own the robbery just, and thank thee, oh our Father, for the same. Mighty Spirit, the world as yet knows little of thee. It wanders far, far through the regions of thought to find thee, but fails to look for thee . within the sanctuary of the human soul. Ob. may it be our noble and divine mission to lead thine earthly children within the temple of Self, there to kneel down and worship thee in spirit and in truth. for well we know that though we look outside the human soul for thy love, thing infinite justice and mercy, still there is none other than we find within ourselves. So, our God, it is a fitting temple wherein to fall down and worship that ever present spirit that never forsakes us. Oh our Father, lead us still onward, up higher, still nigher to thee; and at last, ob crown us with perfection and beauty, such as the human soul ever aspires to. And to thes be all honor Bept. 7. and glory forever and ever.

the Universalist. Thou shalt have no other Gods before me," says the Catholic. And the same command we find written upon your Spiritoal walls. That which is nearest and dearest to the human heart we are apt soul points one to Mount Sinal; another to the Church. and another to some far-off heaven. We go here and there as we are directed, but cannot find our God fore death, but not enough to make it of any value to there. We tarn within our soul and there upon the throne of human reason we find this same inscription,

1 .

"Thou shalt have no other Gods before me." Reason declares this to humanity. Now as this human reason is the only oracle between man and the Almighty. were it not well to hear its call, to abide by its power? We think we should be safe if the human spirit had it's not very pleasant to Ind ourselves thrust into a no other guide to lead it to heaven but human reason; place reserved for suicides, and to be told that it was for that is a thing which must dwell forever with us. Bo it is because of the existence of human reason that we may expect to find God. Some tell us that he long, for Nature to work in a way that will enable us is hars, some there, because human reason differs-be- to return to earth again,

cause all are not constituted alike-because there is a variety pervading this human family. Is it right? | find anybody there who tells you that you 'll ever be any We think it is, for the wisest and best of beings made worse off. They all say you are seeing the worst of your it, and therefore it must be good.

each to you. Your reason may ignore and set anide dropped, you 'll do well enough after that. I've made that which I call good and true. But shall I complain a desperate effort. I thank God for this success. 1 because your reason differs from' mine? Not if I un. did not expect to be able to speak here to day. . derstand the unfolded volume of Nature. Burely I cannot complain of you, my brother, because you do absence, to visit some place where I can come, and I not how down to my God and worship as I do, for I shall be benefitted by it. If they are not; and I think well know that the Infinite has given you a way of they 'll not lose anything by it. I am ashamed to tell

to worship My God does not say to you, "Thou shalt matter. Samuel Colburn. of this city. Sept. 7. have no other Gods before me." He only utters that command or proclamation to me. It is not for you. So it is with reference to the entire human family. Each has a God of their own. He enunciates a command for them, and not for us.

Yet some there are whose feeble intellects are so fee. ble with regard to God, that you might almost be tempted to say that they had no God, no guiding star, no bright beacon-light to show them the way to heav.

en. Yet if you study those weak intellects closely, you will, I think, perceive at least a small star, large enough for them, clear enough to shine upon the way of life for them, and if they are satisfied with the light which is theirs, surely we ought to be. Yet in the order of our own infinite being, we find that we are continually impelled to assist all who are beneath us in progress, who have not attained so many steps as we have in the ladder of human progress and wisdom. It is our duty, because it is a part of the great propelling power of our being to show them that which is ours, and if they are ready to receive it, rest assured they will; but if their sonis are not unfolded so that they are in a condition to receive that which is good and true in our natures, we should not blame them.

Let us consider that in finding fault with any one of God's creatures, we are also finding fault with our Fa thet. He made them all, and we are not to declare that he did not create in wisdom and infinite love. "Thou shalt have no other Gods before me." Oh, I would to God that every child of our Father did clearly understand this divine command; for did they, they would have no need of wandering into far-off places to find God, or ask any other human soul to point ont to them the way to heaven. Let them only consult as much of God as is within their own being-then the great Infinite Bpirit will never condemn. Sept. 7.

Questions and Answers.

Owns .--- Did God intend human reasons to differ ? ANS .- Insemuch as they do differ, we are to suppose did n't know, but had beard about it. that God intended them to. Q .--- If we do not have one God to womhip, then how

shall we know we are worshiping the true God ? A .- It is said that God created of one blood all the such place as this. Good day. nations of the earth. By that we are to understand that of one principle God formed all human spirits. Now with regard to the oneness of Doity, we believe that there is an infinite principle of good which has given you human understanding and reason, precisely enough for your demands. There is one God, one principle of goodness, which we all worship; but we all worship according to our condition of unfoldment. The rose cannot worship God according to the fashion of the lily, and who shall say that one God worship is poor way.

Samuel Colburn.

I have begged the privilege to some here to:day, ought not to ask it. I know, since I was foolish enough to willfally give up my own hits; but I am so terribly to worship. idolatry seems to be inherent to the ha- disappointed in what I see here, in this new world, man spirit. Why is it so? Of necessity it may be that I am here so early in the day, begging that my Where is my God to be found ? he ories. The haman friends may give me the privitege of telling them just why it was that I committed suicide.

I knew something about this spirit-communion beme. I heard of it, and I saw something of it, but if I had been told what a great mistake I was about to make, I don 'f think I should have taken my own life. I was seriously upwell, and got tired of this side of life, and I thought the other could n't be any worse, so I thought there could be no harm in my trying it. our own fault, that we did it ontselves, and to know that we may be obliged to wait, we do n't know how

But I thank God for one thing, and that is, you wont trouble, and if you can only get back to earthly condi-True, that which is human justice to me may not be tione, and from there take up the stitches you have

Ask my friends for me-those who truly mourn my your own, by which to find heaven, a God of your own my name. I lost it, I ought to own it now, but no

Daniel Temple.__

I 'm from Georgia. Is there any way of my sending a letter there? [Not at present, but there will be shortly.] What do you mean by that? [That communication will be opened in some way.] Well, I're acquaintances in Springfield, Illinois. Can 1 send there? [Yes.]

This is rather new business. I feel not exactly at nome. You're Yankees, 1 take it? [That's what they call us, I believe. Don't be afraid to speak on that account.] Well, I seem to have been a little unfortunate at Wagner, and I should like in the first place to inform my friends of my death; next place to inform them that I can come back; then, a little forther on, I want the privilege of going home in the same way as I come here. [Your friends will have to provide a medium.] Yes, I suppose so: You say there's no communication open. How about Sumter, got 14? [1 guess it 's down.] Well, it 's no use to try, I suppose, to send word home if you can't get it shrough. What is it necessary to give in order to be known ? Any facts, such as your name, age, residence, &c.] My name was Daniel temple. My age, thirty-nine -between thirty-nine and forty-near forty. Before this war I was a planter. Uh yes, a alaveholder. By the way, you have more slaves here, if I do n't mistake, than we have black elaves at the Bouth.

I have a friend in Bpringfield, Illinois, I'd like to speak with, if he 's not too rabid in his sentiments to have anything to do with a rebel. If he is on as good terms with me now as he was before the war broke out, I'll solicit an interview with bim. Is it against the rules? [Not at all.] His name is Philip Burge. He visited me a short time before the war broke out. We had some little business together, and in the course of our remarks, I asked him what about this new religion that was flooding the North. He said he did n't know anything about it himself; said he

Be kind enough to inform him that I 'll give him the first manifestation-that is, if he's not heard any more about it since that time-it he 'll meet me at any Sept 1.

Uncle Jackey Johnson.

I promised some friends if there was any truth in Spiritualism, I would come back after death if I should go before they did. And, as I find it true, I felt as if lought to keep my promise. It 's not for me to give a description of this new world. I could n't do It if I should attempt; but I will do all I can to furnish

the living waters of Eternal Life, as we now do, then far praises because their meighbor does so; and then they, too, will join us in the giad song of praise; then they live, as it were; but artificial Vives. What is the they, too, will feel what they cannot now, that they comerquence f . Why, we find such persons taking a shey, too, will not what topy cannot our Fail- low stand in life. We find that there to as small a or, we knoel in thy presence, and adore they, not only shadow of individuality about them, that we can air now but throughout eternity.

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anderstand as ?

Immortality of the Soul.

In accordance with the request made by the speaker esterday, we presume some of the friends present will to ready to fornish as with a theme upon which to speak this afternoon.

" Is the desire for immortality the best proof that the soul is immortal?"

Or, in other words, that we as homan beings combined with spirit are immortal. The term soul bas never been fully comprehended. It is sometimes applied to one portion of the internal, by mortality sometimes to another. But we believe it generally has reforence to that part of the human body that outlives to find its proper place in the spirit-world. Do you the physical, passes beyond the tomb, or endures for-ATAT.

We believe that the desire for immortality which we find inherent in our natures, is one of the strongest proofs that we are immortal, if not dis strongest. We will not presume to declare it to be the strongest, but one of the strongest proofs of man's immortality. If not given for good and use, why is it with us ? Why do we desire immortality? Why do we cling to life? We do not only cling to life on the earth, but to life as it is throughout the entire future.

The soul, or immortal part of man, is conscious of its immortality, fully consolous that it is destined to exist throughout all the future. It cannot be destroyed, for it is not compound in its nature, and that which is compound must be destroyed or resolved inte other conditions. The sual is a principle; that cannot "leaving your earth, that they are not able to return be compound in its nature; for if it was it would soon | into the atmosphere of your earth, any more than pass into some other form. :

The human senses have ever been prone to weigh and measure all things by themselves, by their own inherent power. If a fact is presented to mortality instantly it is thrown into the balance of common sense and of resson, there to be weighed and tested, rejecting it. But we are sorry to say that the mass of doing just as I did. minds have not availed themselves of this great Godminds have always had followers, those who believed I'd better come, for I'd feel better after It, and that on them, always had those following in their wake, he'd show me the way and belp me what he could who possess little individuality of their own. So they I've nothing to say is descree of the course I took have biindly been led this way or that way, according to the diotam of their teachers.

In searching for proof of the immortality that resta within as, for that which is destined to outlive earthly conditions, we sometimes travel deep into the mineral kingdom. Yes, in order to obtain certain kinds of I'd just as lief stand up and be shot as a desorter, as proof we are obliged to go there, to trace out effect to stand up and be shot by a rebel muchet. I believed read her histories; for she ever writes her oreations, descried and did willer the entreme penalty of the law. and leaves them for the clairvoyant eye to read. And though she covers up the creations of yesterday with don, but I did n't think any such thing, and I did n't the creations of to-day, yet we may descend into the 'caro whether I did or not, and to use just the words I past and read her scaled volumes. By virtue of this said to one of my comrades, I did h't care a dama how ciairvoyance, we find that there is a species of immor , soon the war ended, nor which way it ended. Beg tailty even in the mineral mingdom. In the lowest or- pardon sir, for such language, but I 've got a purpose ders of life we are able to conceive of it. Although for using it. I want to be known, if I can, for myself, form is continually changing, yet we find a species of But I would n't advice any of the boys to do as I did, immortality, a portion of that which is so grand and | for the folks on the other side-new side, for it's new beautiful in the human, that we cannot doubt its immor | to me-are apt to call you a coward, no matter how tallty, else how should we be able to gain any knowl-, much you 've done for your country previous to your edge of the past? If our spirits could not penetrate describing. That 's all counted for nothing, if you de into the mighty past, we should never be able to gain net happen to do just right way, through to the and. that proof positive, that nothing dise according to the So, according to my ideas, I should say, "it's best to ccepted sense of the term.

we not expost to find it in the, higher or more intel- thing about this matter myself, and I want to say to lectual life? Surely, surely are should. But we have them, "hold on I if you desert, you'll be abot, more; we have given. Those proof are these: By clairvoy- you do n't, you wont be branded with shame and called from souls that have lived, mored, and acted upon ' Constitution and the Union goes to the devil, so he it. history. They tell us of their heinbip to immortality; scome to me that I do n't deserve the name of coward. they preach to us of the glory, the bappiness which is for if I had deserted from cowardice, I should n't have theirs forevermore. Everywhere immortality stares exposed myself in the way I did. The fact was, I did us in the face.

on from time to time, that the desire that was found some other. About being shot, I feit as if I

Sept. 8. | call them immeriale or individuals. Yet'we have

that they must ever live true subjects to fadividing law. But their walk has been so slow, as very she when compared with others in carth-life, that we de not wonder that many are at last involuntarily trices into the knowledge that they are not immerial." question was nome time since discussed at this place, The with regard to the immortality of idiots. It was like. wise said by the intalligence that answered the series tion, that if the deformity existed alone in the sign toal, then the idlot was bleased with individual innor. tality; but if in spirit, then such an one minet need again into the great workshop of montality and amin be outwrought through mortality, before it could hope

Q .- Do spirits that once lived on the earth ever pro. great so high in apirit-life as to be unable to return to earth again ?

A We are feld that there are many who have pro. greased or onlived their earthly tendencies to so great an extent that they are unable to enter the sphere of your earth again, except through some inter. mediate mind-except by employing medians such a are found in the swirlt-world.

Q .- In that condition of spirits dependent upon the time they have been in the other aphore?

A .- No, it does not depend upon years, upon time. by any means, but on the conditions of spirit. Bene spirits who have passed from your earth recently have become so fairly, clearly unfolded, spiritually, prior to those that have dwell with as thousands of years." Bept. 8.

'John Smith,

1've been induced to come here for two reasons One is, because I sheald like to open communication If found worthy of acceptance, it will be sure to be with my fells; another, because I feel I ought to de received, if not, you certainly have the privilege of what I may be able to toward warning others toward

I should n't have known anything about coming here given gift, for here and there we flad minds advancing to day, if it had n't been for one of our old allean certain and peculiar ideas of their own, and those; that was shot at Antietam. He told me be thought

when here. Perhaps it may be well for me to state that I come here to speak of my death, and to let my felks know what led to it. The fact was, I'd seen pretty hard service, and was so infernally tired of this war business that I'd about made up my mind that from cause, to travel down, down into the past, and I should get rid of some bard service in the field if I Some of my acquaintances thought 1'd get a perhold on, boys," for there's two of them that think of Now, then, if immortality exists in lower life, should taking the same course as I did. Now I knew somestill stronger proofs, stronger to some minds than any and then when you come to go to the spirit-world, if ance we penetrate the fature. We gather knowledge a coward. You better fight it out, boys, and if the your earth thousands of years ago. They give us their 'If it recevers its equilibrium, so much the better. It

not care, I was thred of life, such as was before me, It has been said by certain friends that have visited, and I thought there could be no harm in my trying within the soul of man was one of the strongest proofs of lief run the risk of it as not. I do n't blame Unels the soul's immortality. We believe it. Again we reiter- Sam for enforcing his laws. Laws are made for falks ate it to be one of the strongest proofs, for we know to ebey and respect, and if feiks do n't obey them, also give us a corresponding response to the same. If any of the boys would like to talk with me in this We know that every legitimate desire of the human soul way, I 'd be glad to meet them. I de n't know any must be gratified. All nature in the past, present, and thing about any other way of coming than this. I got as much as we have learned of the future, proves this assistance and help to come here, and I suppose I can to be so. And yet the human coul will ever speculate get the same again if any of the boys, or my friends, concerning its immortality. And yet with all its spec- would like to talk with me. They tell as here, there 's lations and study, the human soul in mortal form can' a fair chance to wipe out all wrongs, and that after I learn only a little of the future, can gather only a few , wipe out the stain of cowardice, I shall feel much bet-So we know, we expect, that this great haman mind, Andrew Sharpshoeters. If you know anything about will ever to liable to mistakes, while pursning itappie that Company, you know it's seen pretty tangh an-Bepl. 8.

TSEPT. 26. 1863.

Request of the Invisibles.

Hereafter we shall make it a special request, that some one or more of the friends attending these oircles will furnish us with a subject on which to make a few remarks during the alternoon seance. It has been affirmed by many persons, that our medium was well acquainted with the subject upon which she was to speak, prior to her coming to this place. Now to obviate this unbelief apon the part of our friends. we particularly desire that the subject for discussion be presented after we have control of our medium." Sept. 7.

"Thou Shalt have no other Gods before Me."

This afternoon the theme upon which we are to speak is, " Thou shalt have no other Gods before me."

It has been said that this proclamation or command of Deity was given upon Mount Sinal to the ancient Egyptian, who was the special delegate appointed by the Most High to deliver this to the people. Now that this may not be truth, according to the letter of the proclamation, we are ready to admit, but we are in noways disposed to doubt its truth concerning the spirit of the command; for we find that spirit living broadcast everywhere in this nineteenth century.

Let us see how this spirit lives, and who are its wor shipers. "Thou shalt have no other Gods before me." Bo said the God of the ancient Israelites. "Thou shalt how down to none other, for I, the Lord thy God, am a jealous God, visiting the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate me, and showing meroy unto thousands of them that love me and keep my commandments.".

Let us look at the miser as he counts over his hoard. ed treasure. Shall we not see upon the face of every glittering coin this same command, "Thou shalt have no other Gods before me?" Does not the miser become a true worshiper ? Does he not obey this command implicitly? Is not that daily command his God ? Does it not rule him in all his walks through life? Let him go where he will through life, it is connected with every undertaking. It is engraved upon the face of the idol, and he becomes, ere he is aware of it. a willing worshiper and servant to the God of Mammon.

Again. we enter your churches or houses of modern worship, and there, in spiritual meaning, if not in material, we see this same inscription written upon the dreed which they worship. "Thou shalt have no other Gods before me." mys the Orthodox. " Thou shalt have no other Gods before me," says the Baptlat. Thou shalt have no other Gods before me," says | knowledge.

aperior to the other? Surely no one, although ther is a difference in the worship of the rose and the lily. And if diversity exists in the lower forme of Nature, is it not equally great in the intellectual kingdom ? If this difference in haman reason did not exist, where would have been beauty, power? where the justice? All these divine combinations come from this diversity of human reasons. If there was a oneness of human reasons, there would be no incentive to development

or progress,

Q .--- Why does this difference exist? A It is by trouble, by sorrow, by that which you term sin and crime, that you know aught of the existence of the opposite. It is by the evil that surrounds us that we are able to perceive the good. The rose and the lily are two different flowers. If all were alike, none would comprehend that they were divine, that they were endowed with immortality; none would comprehend themselves in the slightest degree, because they would have no individuality; for where would be human individuality if human reason were

the same in all men and women ? Q .-- If there is but one God. why do some persons worship a different God from others ?

A .- Burely not a different God. Do you suppose my friend, that the God of the Catholic differs from your God in essence, in principle ?

Qa .- No, not in essence, but in form. Why doe human reason differ upon this matter of religion? All agree that the sun is warm.

A .- No. we do not think that all agree spon even that point, for some declare that it is the opposite. In latitudes that differ from your own. some persons declare that the power emanating from the sun is cold, not heat.

Q .- Do you know of one thing, in an eclectical point of view, that all persons agree upon ?

A .- No, we know of none; nor can they ever hope to do so, for each human spirit is a world of human intelligence in itself, complete in itself, yet attached to every other human intellect. Now if this law exists among the lower orders of life, it also exists with your planetary worlds, else there would be confusion. The law of attraction and repulsion would cease to exist. If your planet, the earth ald not differ from the sun. the two might mingle Wgether, as two drops of water offtimes blend together, or sink late each other, for there would be no law to keep them apart, because there would be no individuality clustering round them. Now if you are an offshoot from the great mind of God. then you must, by victue of infinite law, differ from all

other Individualities. Q .- Then human reason seems to barmonize upon this point?

Be kind enough to tell my friends that Uncle Jackey Johnson finds the spirit-world just where he was told he would find it; that he is just the same as he was when here, with the exception of the body, and if any of them are disposed to meet him half way over the bridge, be 'll do all he can to give them a knowledge of this post-mostem world. Good by. Sept. 7.

Thomas H. Keltts.

I-I-must ask you a few questions. Is this Boston? America? [Yes.] What is the day of the month? [Sept. 7th.] I thought so. This morning between six and seven o'ulock. I met with an accident on the road from Birmingham to Londen, England. I was an engineer on the railroad. I met with an accident, lost my life between Birmingham and Londen. Sept. 7th, you say ?

I have beard something about this Spiritualiam, and told my friends if ever I should go before they did, I would come back with evidence cumistakable, so that there could be no mistake. I lost my own life this morning, by an accident, while on the rali-car going from Birmingham to Louden. You understand, this morning, between six and seven o'clock I died.

My name. Thomas H. Keltte. I was born in Bir. mingham, England. I have a father, two sisters there. and a brother in New South Wales, and they are scarcely apprized of my death. Your BANNER OF LIGHT is sold there occasionally-sometimes, two or three times in a year. You will publish, of course. [Certainly.] The conductor, that is what you call him ? [yes.] his life is spared. His name is Vance, William Vance; he is from your way.

[Can you give the Agent's name?] Costque. [Is he President or Agent?] Agent. Bept. T.

Invocation.

Oh thou in whose wondrous presence we are and ever must be, we come to thee this hour with the fuliness of gratitude, offering the deepest and most glad praise that belongs to soul. Oh 'our Father and our Mother, in view of the mighty blessings that have been showered continually upon us from the dawning of intellectoal life, we can bat praise continually. Though the shadows sometimes full upon us, and midnight darkness seems to settle around us, yet even in darkness there thou art; even in woe thy presence we feel; even though clasping hands with bell, lo I thy presence is felt, and we rejoice in consequence. Oh our Father, we praise thee for those great minds that return from the spirit-world, sounding out glad tidings of joy to

every son and daughter of thine. Oh Spirit of In. finite Love and Meroy, we praise thes for these lights A .-- We believe that human reason, or that portion in the form of great minds, who in every age have of human reason that may be said to exist in the same stood upon the shore of Life, pointing to great phore of action with your own, does harmonize on atteinments. We praise these also for those itseer that point, if not on others. You may say that this lights that few have recognized, yet their influence or that way is not the right way to heaven A close has been felt by all humanity. Bo, oh Father, for observer, we think, must perceive that the human res- great and small we proise thee, and for thy greatest son can never enter heaven' by any other door, save blessing that which we feel to be infinite in itself-the that which is appropriated by itself. We do more than blessing of return, the blessing of coming to morials, believe this we know it for experience has given us those dear ones that are shrined in temples that are this knowledge. Without experience, we have only fast falling away from them., For the privilege of belief; with it, we have the more perfect, which is community with them we thank thee, and when they,

that our God never gave us a desire that he did not, they ought to suffer. I've no fault to find.

itual investigations. We would to God that we could, vice. Good-day. take you with us into the realm of spirit, and allew you to view scenes that we have viewed, allow you to read pages of human history that we have read, allow you to stand with us, in spirit, upon the shores of del, as he contemplates the inanimate form of some loved one, you would perceive the desire for immortal.] and died. Aunt Lucy 's got the care, and there 's noty even there. "Is it dead ?" he saks. " Is it gone body to see to Tommy and Jane. They 've got asbedy ling one in the hereafter? Oh, I hope I shall; perhape says. "Ask your father to take the cath of allegiance such to be the case."

Oh mortal, do you believe that the Infinite would ever allow you to hope for a reunion with your lost one. if he did not intend to give you bright flowers in answer to that hope ? were it never to be realized or outwrought as you desire ? Why this is so, you cannot realize, nor can we. We know, we do not believe, that every legitimate hope that is born of the human soul will be answered. Ask your own souls; the an I wer will come. Sept. 8.

Questions and Answers.

Qurs. -Then the condition of spirit-life is indeed as you say, only a higher evidence of immortality?

Ans .- It is. But we take a stand a little bigher. We have that in a more perfect and beautiful form. At every revolution of the wheel of progrem, we have enlisted, because I felt as though I ought to, and waststill higher proofe of immortality given us. If we ed to. I was killed in our fint engagement. have evidences of immortality while in the form, we] I know, six, I was colored, black, but I was alliss certainly have them more perfect in the spirit-world. of the United States. I fought for liberty, not for my Q .- Please give your ideas concerning the immortal sail, for I had it. but for those of my brethen whe ity of the Boshman ? Hudson Tuttle says they are were in slavery. I fought as a soldier for Abraham not immortal.

tal, and you have many such even in your enlightened, have 11.7 . [Certainly.] ... will suppose, who during their entire physical of ma-terial life, have leaned upon some power outside them. although my mether is one of the hind that see will selver. They have never thought, or had not power terial time to shut up her eyes and see things and tak bies door, save biessing that which we feel to be infinite in itself-the biessing of return, the biessing of coming to mortals, these dear ones that are shrined in temples that are: re have only fast falling away from them., For the privilege of cot, which is Sept. 7. too, shall stand with us and "drink" freely and fully of like automatons, became some on the the down the down the some of the is come of the some bies of the some of the some bies of their own, who have never, seemed donierigions what's geing to happen. Now I do not in the pose in view. Having no sim to, state, the live of the some of the some of the fill of their own, who have lived, as is wire, with no put thought, and who have lived, as is wire, with no put the some of the fill of the some of the some of the fill of the some of the fill of the some of the fill of the some of the some of the fill of the some of the some of the fill of the some of the some of the fill of the some of the some of the fill of the some of the some of the fill of the some of the some of the some of the some of the fill of the some of the some of the fill of the some of the

Marietta Coggs.

If you please, sir, I want to seud a letter to my father at Fort Delaware. [You can.]] used to live in earth-life, and read the human record of human sonis. Atlants, Georgia. My father is a Confederate officer. Could you but stand by the soul-side -if we may be al. He is a prisener at Port Delaware. 1-I-want to tell lowed the expression-of one who is professedly inft. him first that mother 's dead. Mother 's here with me. She's been took sick since he went away, and forever from me? Bhall. I no more recognize my dar. now father 's away and mether's away. And mether I shall. I will hope for it, though I cannot believe and go home, if he can." And if he sheald and one of these persons, I want to speak, and mother does,

> My father was lat Lieutenant in the 22nd Georgia He was taken prisener by the Yankees. He is at Pert Delaware. My name is Cogge, Marietta Cogge. I wis nine years eld, and I've been gone two years. My father's name is Abram, not ham. Do you sind lot tern to prisoners [Sometimes.] Ten going to self mine? [We will.] My father did n't fight for Mister Lincola. [That makes no difference] Is that the North? [Yes, you are in Boston now.] I'm going. Sept. 8.

. . Isaac Poole.

I died as a soldier, and I came back as a soldier. I was in the 64th Massachusetts, Company D. My same was Poole, Ireas Poole. I came from New York, and

Lincoln. 1 yes killed, and 1 ask for the privilage of A .- As distinct individualities, they are not immor- coming back here to send word to my friends. Can I

SEPT. 26, 1863.]

is at alice a place as any one need be it; that it 's just like marks, only it's better. Whatever is here on the marks i see in the spirit-world; all sorts of improvemenia, and everything to take up your attention. And thank God, there's liberty, and nothing to oppose it. There 's liberty !

My father was a slave, my mother was a free woman, but of nonrive I was a slave so born, but given to my mother because it was thought I would n't do well, or something. I believe. So I never knew anything of slavery myself, because I was a free man. My mother many after she got this way again, and lose the man. and she have other children.

I feel a little bard about alavery. I've got the dialike, for it in me, and I like to speak sometimes pretty bard, but I hold back because I feel it's not right. My mother's name is White. Now is there my way you can send her the letter ? [Yes, If you 'll give as her address.] Well, she 's looking for some news all the time from down South, so she 'll be likely to go to the office. Can't you send it to her? [If you will give us her name we can.] Her name is Charlotte. [Shall we send it to New York ?] Yes, sir. the city. My name was Poole you know. [Shall we direct her letter to any street ?] No, because I do n't think she 'll get it so well. Bhe 'll go to the general Sept. 8. office. I thank you.

LEOTUBERS' APPOINTMENTS.

TWe desire to keep this List perfectly reliable, and in order to do this it is necessary that Bpeakers notify us promutly of their appointments to locture. Lecture Committees will please inform us of any change in the regular appointments. as published. As we publish the appointments of Leoturers gratuitously, we have they will reciprocate by calling the stention of their hearers to the BANNER OF LIGHT.

Miss LIERIE DOTES will speak in Boston, Beyt, 97; In Philadelphia, Pa., Oct. 4, 11, 15 and 25; In Boston, Nov. 92 and 29. Address Pavliton, 57 Tremont street, Boston, Mass. BAU SN. AUGTONS FRUIDON, DI Tremont street, Boston, Mass. Mas. Bornta L. OHAPPELL will speak in Lyceum Hait, in Boston, UCL 4 and 11. Bhe will susworcaus to speak in New England after tunt date. Address, till Out. ist, Fotsdam, N. Y.; atter that time, Buston, thie Sanher of Light. An early application is requested.

Mas. FARMY LAVIS BAITH will locture in Lyceum Hall, ustun, Uol. 25. Alidross, Milford, N. H.

Bussion, Och 20, Andress, antoros, A. H. Man, M. S. Townszand will speak in Quincy, Sopt. 27; in Providence, R. I., during Os; in Millord, Mass., Nov. 1 and 4; in Troy, N. Y., Decomber; Philausiphis, in Jan. Ad-iress as above, or Bridgewater, Vermon.

Mus. AMANDA M. STREAM WIL lecture at the Grove Meet-ng, Broter, Mo., Boyk. 26 and 37; 10 Kuuduskag, Oct. 4; a Bradford, Oct. 11; 10 Portland, Dec. 6 and 13. Aduress, NOW YOTH UILS.

Mas. AUGUSTA A. CURRIER will speak in Taunion, Sept. 27 in Groveland, Oct. 4; in Bullalo, N. Y., November; in Philadelphia, Pa., Dec.; in 'Frey, N. Y., San ' Address, Dux 815, Lowell, Mass.

MEL LADRA DEFORCE GORDON Will speak in Ohicopea Mass, in Beytamber; Hpringdeld, Mass, in October. Aduress a above or box 505. La Urosso, Wis.

MES. BARAM A. HORTON WILL SPEAK IN Reading, Vt., Bepl. 20; In Ludiow, Sept. 27; Iu Moriah, N. Y., Out. 4 and 11; In Huntington, Vt., Out. 18; In Ludiow, Oct. 25; In Hildge-water, Nov. 1; Iu Besding, Nov. 5; In Lowell, Mass., dur-ing March. Address, Braudon, Vt.

MISS ENMA HOUSTON, will lecture in Button, month o Bepl; in Fortland, Me., during Uct.; in Willimautic, conn., Nov.; in Taunton, Mass. and Bummerville, CL, during Dec. Would be happy to make sugarements for the remander of the winter and spring as early as possible. Address, Man-chester, N. H., or as above.

Mrs. Mary M. Woop will speak in Forboro', the month of October. Addross, Wen Kiningly, Conn. His will make herisil and winter engagements immediately.

Mrs. LAURA M. HoLLTS will speak the second Bundays of Sept. and Oct. in Glennerd, Mc.; in Bangor, Bopt. 17. Ad-dress Bangor, Me., care J. D. Rich.

Mins Masras L. Szorwirz, image speaker, will loc-fore in Frovidence, H. L. idering Bopt; in Taunton, Masa, tet, 4 and 11; in Quisey, Oct. 16 and 25; in Philadelphia, Pa., during Nov; in Lowell, daring Dec. Address at New Handa, care of George Beckwith. Scherence, H. B. Storer,

Co. and the sonth part of Bohubarle Co., N. Y., the latter part of Sept. and first part of O.t. Address, Medway, Green Co., N. Y.

MRS. LAURA COPPT lectures in Eikhart, Indiana, Septem-ber 37; in Michmond. Indiaua, October 33, 24 and 20. Will leave for the Eastern Blakes in Nov. Al deshing her sor-tives will pleasu address care of C. North, Eikhart, Ind., or Wall F. P. Cuppy, Dayton, O.

F. P. Couppy, Dayton, O. Man. ARNA M. MIDDLEBBOOK, Box 493, Bridgeport, OGDA, Will lecture in Springfield, Mass., in Bopt.; in Obico-pee, in Oct.; in Lowell, in Now; in Eufalo, N. Y., in Dec; it, Bridgeport, Goona, Jan. and Feb. Intends visiting Ver-mont in March, and will receive proposals to lecture in that Busie during the month.

Mas. Januar S. BUDD, trance speaker, will lecture in Norma, Mass., Uct. 11 and 25, morning and shermoon.

Miss Nating J. THEFTE, Inspirational speaker, Jackson ville, Vi., is sugged to speak, on Bundays, one half the time the pressur year, at Ashfield, Mass. at Bhalburne Valls, one quarter ditto, and as Jackson ville, Vi., the remainng quarter. She will speak in those vicinities on week

WARRAN ORACE. His address for Bept. is Bipon. Wis. Lectures in Biosmington, iii. Nov. 1; in Oliptub, Nov. 8; Io Rishart, Ind., Oct. 4, 11, 18 and 26. He will receive sub-



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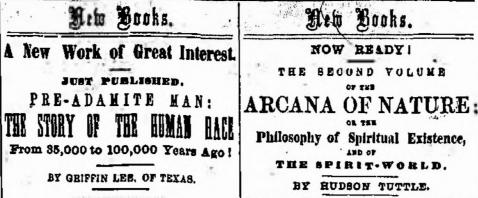
"Each man measure or rendering high service to human-ity; but whether humanity gets it from bize, or the reverse, will ever remain for the world to decide. Now here am I, acting faithfulls in accordance with my personality and its boundaries. If you know how to use me, as my na-ture preseribes, I shall yield you a permacent benefit. But if, in your ignorance of yourself, (and therefore of me.) you do not put me to the best service, you will soon feel the pen-site."

During the period which has since elapsed, a multitude

During the period which has since elapsed, a multitude of questions have been propounded to him, endparting points of peoulisr interest and value connected with the Spiritual Philosophy and Priorideal Beform. From this list of several hundred interrogatories, those of the most permanent interest and highest value have been carofally selected, and the result is the present volume, com-prising well-considered and intelligent useful to the then

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From 35,000 to 100,000 Years Ago ! BY GRIFFIN LES. OF TEXAS. INTRODUCTORTI Adam not the first man: Men built cities in Asia thirty-five thousand years ago; Luke Burke and the cradibility of History; The Vate of Genius; the New York Tribune and Leonard Horner on Egyptians made Policy JA600 years old; How we know that the Egyptians made Policy 7,000 years before Adam's date; The Arnesian Well borings of the French Ea-ther the Formulan Delite, Discourse

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and of Adam's creation; Date of Noah's Flood, 11,812 years ago; Egyptian civilization 18,000 years ago. Guartes 7.—The original atory of the Ark and Doluge; The original Wrestling Jacob; The original Israel; Parallels Doween the Bible and Oriental Herocs and Events, and identity of names, So: Curlows light on the Agos of the Pa-triarcha; Bidon; The Priests of Sais; The Nuw Atlantis Isle and Greek History nearly 12,000 years ago; 28,000 years of Human History vs. 35,000 years of Civilization; The frue story, Philosophy, date and effects of the "slood;" A New and Blartling Hypothesis. PARTs--Ancient Rurope. Obspier 1.—Greece and Italy older than Egypt; The Cyclopean structures of Bouthern Europe; The Egyptian monuments; Why the Pyramida were built; Pyramids of America; Hieroglyphics; New De-ductions.

CHAFTER 4 .- The Fictions of Chronology, Ancient and Medieval; The Artificial and Mythical characters of the

principal Epochs of Boman History, Regal, Republican and

CRAPTER 5 -Ten thousand years of Italic Tradition ; The

ions.

criptions for the Bannur of Light

N. B. GREENLEAF, ITENCO Speaker, Lowell, will speak in that city, Hept. V7 ; in Wurcester, Oct. 18, Nov, 1 and Dec. 5,

W. E. RIFLET will speak in Worcestor, Mass., Oct 4 and 11, in Bialford, Joun. Nov. 1 and 8. Address, as above or Bnow's

Isaad P. GERENILEAS will speak in Ereter, Me., Sopt. 27; in nover, Oct. 4 and 11; in Portland, Dec. 30 and 37. Ad-dress, Exoter Mills or Bangor, Me.

P. L. H. WILLUS, post-office address during Bept and Oct, will be Bancock, N. st. He will speak in Guidwater, Mich., Buyl 31; in Hancook, N. H., through Uct; in Troy, N. Y., torough Nov.

AUSTEN E. SIMMORS will speak in East Beihel, Vt., on the second Sunday of every month during the coming year. Ad-dress, Woodstock, VL

LEO MILLER will speak in Providence, R. L. Nov. 8, 15 add92. Letters addressed to Worcester, Mass., at any time, will be duly received. 10d 92.

GRARLES A. BATDER will speak in Oldtown, Mc. Oct. 4 and 11; in Dores, Oct. 15 and 25; in Banger, Mov. 1, 8, 16 and 24; in Kenduskeag, Nov. 29; in Uldtown, during Dec.

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Dr. H. P. GAEDNER, Pavilion, 57 Tremont street, Boston will sowwer calls to lecture.

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Mas. O. A. FITOH, trance speaker. Address, 595 ' 4th Street, New York City. m23-6m9

DE A. P. FIRER, office No. 7 Myrtle storet, Boston, will hawar calls to lociure or attond functions. aug6-Sm⁰ Mas. C. M. Hrown, lecturer and medical cleirvoyant, will anwar calls to lecture, er visit the stok. Examinations by lotter, on receipt of actograph, \$L. Address Janesville, Wisconiu. . sept15-5m

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Some men are daily dying; some die ere they have learned how to live; and some find their truest account in revealing the mysteries of both iffs and death-oren while they them alves perish in the act of revelation, as is most wonderfully done in the remarkable volume now before the reader-mas alas | almost sceme to be the case with the penman of what herein follows. The criterion of the value of a man or woman is the kind

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The work was finally submitted to the Bay, Mr. West, for his opinion, who returned for answer, that the book submitted for his examination, threstened, it was true, the demoiltion of all creeds, nevertheless, in his opinion, nothing would be gained by its suppression. Said he, let truth and error grappia,

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PART L.

e* ** 63

"THE roots are employed internally in hematuria or bloody urine, uterine hemorrhage, immoderate men-struat discharge, blood-splitting, hecite faver, astima, ca-turnhal cough, profitting, etc., elither in yowder or in infraion. In female complaints, such as loucorthom, mennorrhums, and In termine company, such as inductriates, memborrands, and after parturition, they set as good astringents--the indians value them much as such, both in Causda and Missouri. Is is site their palliative for Consumption. Externally they are very beneficial, may, a certain cure for infinited carbua-cles and ulcers--fiter a purge, it is said, they obviate or pro-rent gaugette and the nord of cutting off mortifield limbs. Even the leaves are useful applied to tumors."-Medical Author. Author. "The Lord hath created medicines out of the earth, and

he fasts wise will not abbur them-and be lath given men skill that be might be bouored in his marvelous works-with such doib he best men and taketh away their pains." -ECCLESISETICUS, in Apoc., chap. XXXVIII. By the structure and shape of the roots, Nature sceme to

By the structure and shape of the roots, Nature scenes to have indicated it as her peculiar remedy for a certain class of femals compliaints. It a simple is a perfect for simile of the uterus and its faileplan tubes—hence its power in the pro-vention and arrest of perturbent and other needings, and the cure of the compliaints mentioned in the extract above. Wore I a formale, this medicine as a proventive, and remedy provenate, should have a pince in the boulder or casket be-itore the connectes I have or prograved is with the most scre-bulous repard to the issue of the scalaria medica, in its uses and applications.

builds repard to the isses of the sederic medica, in lisuses and applications. This modicine cured my cough, hesied my sore throat, ar-rested my hemorrhages, and restored me to braith. It saved my life and I canno speak of it too highly. Quantities suf-ficient for ours or relief, with advice and directions sent per

mail or express, subject to charges, on receiving \$10. ItOHACE DERESEL, M. D. 184 W. 24th street, New Fork. Aug. 8.

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April 18. E 6 & T O A. W M. L. JOHNBON, DENTIST, NAMAN RASS. W Machington street, entrance on Common street Kay M.

Pearls.

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

THE SWORD AND THE PLOW. The sword came down to the red brown field, in here the Plaw to the forrow heaved and kneeled; And it looked so prond in its Jingling gear. Baid the Plow to the Sword, "What brings you here?"

"I long years ago, ern I was born, They doubled my grandsire up one morn. To forge a share for you, and now They want him back," said the Sword to the Plow.

The red brown field glowed a deeper red. As the gleam of War o'er the landscape sped; The sabres flashed, the cannon reared, And side by side fought the Plow and the Sword.

The world always receive talent with open arms, but often does n't know what to do with genius.

LOVE AND SPRING.

Love in a rose asleep was lying. The voice of Spring to her was crying. She woke and rubbed her eyes awhile. From out the rose peoped with a smile. But thought it must too early be. And slept again, from passion free.

But love no quiet rest could take-Bpring, every morn, kissed her awake, And her caressed with cunning art, Until she oped her virgin heart, And all her wakened senses thrilled And all her wakened senses thrilled With yearnings but by Autamn stilled.

Reflection should precede writing, and follow read ing.

> LESSONS OF LIFE. Une by one the sands are flowing. One by one the moments fall : Some are coming, some are going, Do not strive to grasp them all. One by one thy duties wait thee, Let by whole strength go to each; Let no fature dream elate thee, Learn thou first what these can teach

Wars are not unmitigated evils; civilization gets forward sometimes upon a nowder-cart.

THE MOURNING HEART.

I could be happy now, Had memory field with thee. But still I hear a whisper low And memory will but fiee; A whisper that doth tell Of thee, and thee alone, A computation the count shell

A memory, like the ocean shell, Forever making moan. -[Amelia B. Welby.

ANNUAL CONVENTION OF THE SPIRITUALISTS OF VERMONT, HELD AT ROCKINGHAM. August 28th, 29th, and 30th.

[Reported for the Banner of Light.]

Friday morning dawned forth in sombre attire. but ere the time had arrived for opening the Conven-tion, the sun broke fogsh and donned her brightest robe, gilding with her glorious light the lofty monbtain tops, warming the hearts of all assembled, and inspiring them with joyous anticipations of the "good time coming '

At 9 o'clock the business of the Convention opened by the appointment of D. P. Welden, of Plymoath, President; Thomas Middleton, Secretary; W. W. Rusell, of Rutland, Bro.'s Halliday and McCrea, of Rock ingham, as Managing Committee.

The meeting was opened by prayer by Mrs. Wiley, after which Mrs. S. A. Horton said: Friends, we per ceive looming up from hundreds of souls that are gath-ering in this grand old Church on this mountain top. that it is a gained of Charton the bacuifal spiritual phi-losophy shall be promulgated, and souls shall be en-riched. While we give you our best thoughts, we hope they may have their full bearing upon the scoss and daughters of earth-life. And while the influences that have brought you together on this sacred spot shall lead you to think, we hope you will all give forth those thoughts for the benefit of others. Have no thought what you shall receive but what you shall give. Interwhat you shall receive but what you shall give. Inter-ohange of thought always leaves some good behind. Ten thousand volumes are in store for humanity. Let your minds be oplifted, that you may attract the pure apiritual beings from the spheres. Upon wide the co-lestial deors of your inner being, and hid the angel-spiritu welcome. And while we are asking you to do these things, let heaven witness the aid we will give you. If yo work together, the blewing of the Father aball rest apon you, and yo shall become one in truth, and a grand celestial harmony shall be yours, and you

Dr. Coonley, in speaking of the effect of kindness, related a little circumstance that had occurred to him in Vermont. While in conversation with a lady whose looking at her oblid, a spirit having the appearance of a minister stood before him and seemed much dissatis. Ued with his condition in the spirit-land. He could discover some peculiar relation to the young lady in ber misfortunes. The mother, when asked if she knew Such a person, said the recommended the normation of the spiritual of the great Father to in Sundar moments the Content of the spiritual of the spi daughter was somewhat deformed, and while he was such a person, said she recognized the presence of a minister under whose ministrations she used to re-ceive spiritual instruction, and who at that time presched the dogma of infant damnation. She added that she was so affected by the barsh conceptions of Deity, that it thus afflicted her dear child in her birth.

Mr. Tarbell believed the Divine Author of our ex-istence bad made a code of laws, and that when we

upon order and the mode of conducting meetings. Mrs. Coonley recited Mrs. Heman's poom, "Scorn not the Gailty."

not the Guilty." The usual morning services were opened by Mrs. Works, who spoke from the words, ... What is man, O God, that thou art mindful of him?" She very beau-tifully set forth the provision God had made for man in the material universe, in all the various supplies for his physical nature; and then spoke of the intellectual gitts so fitly and carefully bestowed upon him. But su-perior to, and above all, was wisdom by which to reg-ulate the knowledge. Was made have failed the intellectual ulate his knowledge. Man may have intellectual knowledge, but if unsided by wisdom, he may be led

Into every vice and to the cultivation of all the baser passions of his nature. Bhe then drew many striking comparisons to establish her point. Never was there a time when we needed more to be united than the present. Let wisdom and love guide and control the knowledge we have obtained, and let as go forth and practically do those things which we feel to be right

and just, and we shall have more light for ourselves as well as for the rest of the human family. A poem by Mrs. Townsend, ... A Better Life." Bhe then said: The God we worship works not without de sign, and the time has come when all active minds must reason upon God's design. Therefore all souis must come from their crysalis state. The time bas come when all external powers shall be shaken. "e have told you in times past that great revolutions were at hand, and great changes should take place. We have told you the time would come when man should whow the meaning of immortality-religions should rise and fall. Your Bible was so esteemed by you that you have thought it a work not to be ortificized, and you have taken it blindly. There are those who have dared to look into the sciences of the past. But you bave said, this Bible is sufficient for us, until the time has arrived when you find it insufficient to satisfy the wants of the human soul. Your teachers have ever the wants of the human soul. Four teachers have ever taught you that an inquiry into these things would lead you to infidelity. Your filterary institutions are applicable to your souls as well as to your bodies. There is a need for apirituality to your bodies, as well as to your sonis. We have told you that your old the-ological theories should pass away, and now the time has come, and you fear. There was a time when a minister dated not speak of temperance, or slavery, but by permission. Unly when you get a oreed that will take in God's poor, and that without distinction. will you become the true Church. And what are you Spiritualists doing toward building the new Church? Have you hewed the first timber for it? Ur do you think that God does not know what he wants? And, better than all, you want to know how to mind your own besiness, and then you will have so much to do you will not have time to mind your neighbor's busi-ness, and tell Aim what to do. When we touch upon your political institutions, then you say, as you did about the churches. Pray let these alone; they have served us well, and we do not want them disturbed. Have you lost your reason, that you do not use it in these perious times? It is just as natural for your in-stilutions to pass away, as for the trees and plants to pass away. We have heard your views upon organiza-tions. Some say they should be, and others that they should not be; and in this we spree with you : they should and they should not be. See the order of Nature in the budding and blossoming of the flower and then the fruit. But a voice mays, These shall all disin-tegrate; and the deep reasoner says. They have been resolved into other particles, and thus form new bod ies. We see in this type of the isws in the grand les. We see in this stype of the laws in the grand universe, and we shall see that, as man was organized, so he sh. It also disorganize. See the growth of the child. But solence says to day, with its mighty thun-dering tones, the higher is calling the lower up into a superior state. So with your governments. They are passing away, and could the fire of all patriotism fame within your solena you cannot arrest it. Prove that within your veins, you cannot arrest it. Prove that Within your veins, you cannot arrest it. Prove that you believe in a new form of government by lending i your aid to reform that in which you profess to believe. You profess to govern yourselves. Can you do it? Here is a man with an ungovernable temper. Can he govern it? Yes, if he is a Spiritualist, and believes in a reconstruction of society, he will live the life that he believes to be a true one. You are beginning to reason scientifically upon the immortality of the soul. and when you see mathematically what it is, you have then something to rest upon when the hour of dissolu-tion comes, and mere faith will no longer serve you. The immortal soul reaches through its applrations after a better state. Has the soul such desires? Why were they given? It was that God might satisfy them. Now where does this reasoning lead you? Does it lead you to infidelity? No, but it leads you right out of it.

Mr. Coolldge mid, in reverting to the Philosophy of Mr. Coolldge mid, in reverting to the Philosophy of problemetry, it is necessary that we should learn all of studying Nature more and books less. In after we can of these sciences, and referred all inquiring minds to the new work by Prof. Denton and wife. "The Scol of Thiogn." Mr. Shepard said: A spirit returned to him from the batile field. I told his friends that would receive a letter in three or four days, stating that Mr. W. Austin rience, and see what you have had. Light the torch of truth, and go down into the vaults of your own expe-letter in three or four days, stating that Mr. W. Austin rience, and see what you find there. Look over the died on the 27th of September, and the prophesy pror-ed correct. Mr. Walker, of Boston, said: Society to-day needs spiritual guides, but we have all of us a spiritual guide within. Mr. Tarbell suggested that it if was true that living men have impressed their thoughts upon substances and if the psychometrist of to-day are the thoughts of past ages, may we not account for every revelation Mr. Matthews said: She bad been interested in the Mr. Matthews said: She bad been interested in the Mr. Matthews and: She bad been interested in the Mr. Matthews and: She bad been interested in the Mr. Matthews and: She bad been interested in the Mr. Matthews and the she at moth of the set interested in the Mr. Matthews and the she at moth of the set and been for every revelation Mr. Matthews and the the add been interested in the Mr. Matthews and the she at moth of and any count of the way been diver at what you memory is a moth of the synchemetris of the she we an object and Mr. Matthews and the she at moth add been interested in the Mr. Matthews and the she at an object and Mr. Matthews and the she at moth adde any are to the great the word. Mr. Matthews and mathemetres at the she what you have have been given to day. Disseminate what you have have the thoughen the word.

upon that basis?
would lead you to the great Creator. How many leading the second through the second the seco hold we have, we might lose those elements which go to make up the glory of the human soul. Lot us put

On Sanday morning the Conforence was called to or-der by the President, at 8 1-2 o'clock. Bro. Tarbell thought we ought to have the next Con-vention at Montpeller, when, after the various pros and cons on the subject, on the motion of Bro. Weeks, it was concluded that it should be held at Montpeller, Delty, that it thus afflicted her dear child in her birth. Mr. Shepard asked, if we could trace the impress of the spirit is substances, could we not read the charao-ters of spirits by the same law? Mr. Tarbell believed the Divine Anthor of our ex-Mr. Tarbell believed the Divine Anthor of our ex-

Mr. Tarbell believed the Divine Anthor of our ex-istence had made a code of laws, and that when we violated them, we received present punishment; for those laws exisi codternally with man and with God. Mrs. Townsend remarked, that as Bpiritualists, we ret hold of the outside of things; but when we come to the interior principle, where are we, and what is the spirit world, of what is it made, and what is our employments there? Mr. Coolidge made some very excellent remarks on the necessity of investigating more fully the claims of Paychometry. Drs. Coonley, Randall and Holt made some remarks. Drs. Coonley, Randall and Holt made some remarks. the age of fourteen, while keeping school at Balem. I beard sounds, much to the annoyance of my family. beard sounds, much to the annoyance of my family, I went to Newboryport, and commenced holding scances there, and I found a power who would answer in different languages. From Newburyport I went to Havans, and in a few weeks I was able to speak the Spanish language. I went to New York, and soon the Spanish tongue left me. After awhile I noticed the moving of tables. From New York I went to Phila delphis, and there I first had the writing on my arm, on my breast, and on my forehead. Since then I have traveled all over Europe, giving manifestations. As traveled all over Burope, giving manifestations. As regards mediums. I perceive that usually those with light hair and bine eyes are the soonest developed, by sitting in a circle, say three ladies and three gentle-men, for about an hour at a time each day. Persons are too desirous to get manifestations before they are developed. This is wrong. Try to get faily developed. Now in looking round among the audience. I perceive no less than thirty persons who are endowed with me-

no less than thirty persons who are endowed with me-dium powers of various kinds. While be was in the desk, loud raps were heard all around. Many persons, I understand, received some very excellent tests through Bro. Foster. The usual time for morning service having arrived, an invocation was given through Mrs. Wiley. followed by a beautiful poem from Mrs. Coonley, after which Dr. Coouley announced his sobject as the "Com-merce of the Soul World." He said, Man moves in . bis sphere as distinct as the earth moves in its orbit. Nature is ever changing conditions, yet ever preserv-ing a grand equilibrium, so that the sum total of all things shall be right. We recognize in this change things shall be right. We recognize in this change of particles the great law of compensation. You talk of space in your scientific discourses, but we tell you there is no space-all is substance-all is reality. Every word ultered is at least three bundred words. And will make its impress on each auditory herve. Supply and demand is the great law ever in force. There is an adaptation—an assaying process ever going on. The mental is just as substantial as the physical organization. There are some, but few in this audience, who can recognize when persons enter at each of these doors, whether they are harmonious or inharmo-nious. The element of thought is like a drop of water thrown into a bucket, it disperses itself through the whole. The changing conditions of the soul require a change of metaphysical thoughts. The schitecture of modern times shows the necessity of the change. There must be an exchange in the social arrangements of the family. There must not be too much taken from one, and not enough from another. The tiation for sin is not for one, but for the whole The propi-You tration for an is not for one, but for the whole. You cannot, as an individual, belong to the human family withoat partaking of the joys and enfortings of the whole. Thus is established the great physical and spiritual interchange. By a perception of these laws, you will see the reason why we softer for and bear one another's burdens and infirmities. There is a blend-ing of the natural and the soul-world. Those in the past that were recognized as gods by men, were such past that were recognized as gods by men, were auch as needed some food like unto the food of earth, which they had left. There will be that equitable exchange in the spirit-world, where there will be no more saorifices. When the exchange shall take place in the spirit-world, the sensual spirits will no longer come back and demand food and drink through the sensual wors and desighters of earth. Either good or bad ex-changes are ever taking place as we would have it. Why have the good spirite ever come to the Magdalens and the vile outcasts but because they most needed the exchange? The time will come when there shall be no need of guards, or looks and fences, but all will have free egress and ingress, and the great principles of love and justice shall prevail. Labor is life, and life is earnest. In the afternoon, a poem by Mrs. Townsend, and music by the choir. Mrs. Wiley improvised a poem. after which she said. Friends, the question was asked in ages rolled away. and to day the same question is asked, " Can any good come out of Nazareth ?" is it not asked now, "What good can come out of this new dispensation ?" They realize not the glorious truth of the indelible in-pression of consciousness beyond the grave. And the question yet arises in the human mind, are they living still? As the soul meets with this assurance in its panin? As the four meets with this assurance in its own individuality, the question arises, What are our conditions there, and what are our capacities there? It is often asked. What is going to be the effect of Spiritualism? Our response is, that every individual will become conscious of its own existence in the spirit-land. There have been different theories of the past. But to day a voice breaks forth and says, Turn into theories on the turn are find the Theorem nto thyself and see what you can find there. The New Dispensation has disrobed them of the idea of of it. A poem and prayer by Mrs. Wiley. Adjourned to meet at 1 1.5 o'clook. The meeting was called to order by the President. and Mrs. Matthews gave some beautiful thoughts on the question, "What are our spirit friends doing, and where are they?" The entire subject was replete with beautiful ideas. A there meeting was called to order by the president. The meeting was called to order by the president. The meeting was called to order by the president. A descent of the subject was replete with beautiful ideas. A the meeting was called to order by the president. There is that in the soul the prejects the whole plan of salvation. We believe in the individual unfoldment of the soul, and that is compable of working out its own allowing the subject was replete with the question of the soul, and that is compable of working out its own the subject was a leave to be allowing the president. The mean of the soul and that is compable of working out its own the subject was a leave to be allowing the president. The mean of the soul and that is compable of working out its own the president the soul and the president the presid beautiful ideas. After speaking at length on the na-ture and beauty of the spirit land, she said: Many of a self-salvation; and we believe that society and the you here to day have received a growth in spiritual churches have been shown their false position. I be things which you do not realize. Bome of you are not hold mind after mind looking out from their enclosures you here to day have received a growth in spiritual things which you do not realize. Bome of you are not worker in the cause, but you must become such ere you can receive your reward. Here she spoke much you no the saw of compensation. I, said she, we could lath I what is the first stepping stone to bappiness and you into the individual soul, you would see the firrows made by the plow of sorrow and affliction, which does not touch the spirit, but only the material elements. We thank you for every noble work of self denial. All these things make you better spirits. It may be todying those laws, the beanty of which he may be studying those laws, the first stream to reason to fear, but that society may the studying those laws, the beanty of which he may impart to you. Our missions are different, according to our past lives. If you live. So live that society may the shore of nomanity, you will receive more strength. The beanty of the spheres is ever vibrating upon cur couls, and the invisibles touch the strings in the harps of your souls. The shore nore thing as sacrifice if or all we do in the form of sacrifice there is no souch thing as sacrifice. Mark Here is an one thing as sacrifice there is an one thing as sacrifice if or all we do in the form of sacrifice there is an one thing as sacrifice if or all we do in the form of sacrifice there is an one thing as sacrifice. The sacrifice if there is an one thing as sacrifice if or all we do in the form of sacrifice there is an one thing as sacrifice. The sacrifice if there is an one thing as sacrifice if or all we do in the form of sacrifice there is a compensation. Mere all sole is an one thing as sacrifice if or all we do in the form of sacrifice there is a compensation. Mere all sole is an one thing as sacrifice if or all we do in the form of sacrifice there is a compensation. Mere all sole is an one thing as sacrifice if or all we do in the form of sacrifice there is a compensation. Mere allowed in the form of sacrifice there is a compensation. Mere allowed in th

time, as it has rolled in, has demanded something mightler to come. The planetary system, the starry formament above, the sun and moon and systems of worlds have all alded to unfold the mighty traths of star eyed science, all roshing on in the tides of rovolu. the snemies sneak away and hide from me still is star eyed science, all roshing on in the tides of rovolu. the next to the astonished gaze of the astronomer auchter comet appears. Has it been in the confines of the next to the sature and the source and the sneak away and bide from the still is boods, no doubt, as usual. Sept. 7, 1863. the past? Another and another rolls on. yet mightige still. The religions and the sciences of the past have uttered forth in loud tones. Give us something mightcitiers forth in foud tones, Give us something inight-ler still. The Church says, Give us something more ennobling than the creeds of the past. Let a Caivin rise. The living voices from the revolutions of "time demand something greater still. What arises out of such conditions and such prayers as these ? There comes forth s John Murray, with his liberal and mighty mind; but the care of Promess is voiling still and ha mind: but the car of Progress is rolling still. and be-yond a Calvin is a Luther and a Wesley: but there is a ory that there is a greater still, and though man may think he has attained perfection, still there is a voice that calls louder for something more. 'The pastors of to day look out with fear test the lambs should be led astray. But we find access to the great principles of astray. But we find access to the great principles of Science and Philosophy through reason and intuition, and there are abandant supplies yet to come forth from a Father's follness. Spiritualism takes from all the theories of the past; yet the different sects are looking through the atonement, and they are at rest; but there is something mightler still to come. A hand bas been seen, a door has been opened, and we have looked within; and though tranmels have been placed upon human intellect, yet there is more to come. And when we look on the Prophets, and the John the Bap-tlate, and the flowards and the great and good in all tists, and the Howards, and the great and good in ali ages, yet we say there are greater things to come. Then what does Spiritualism do f it gives to humani-ty the key to unlock the golden door of the spiritual ty the key to unlock the golden door of the spiritual kingdom, and loi there are mightier things within, Lat us now look somewhat at your country—at the Pilgrim Fathers, who came forth to this wilderness. and they said that there was something more beautiful than thrones. Bee how the mighty car has rolled on, bearing its sons in the form of religionists and states men. and with all the germs of mighty institutions, calculated to promote the growth of the intellect, and the United States sprang forth. Did it stop here? Intellect and Science did not stop here; there were greater principles yet to be unfolded. There were mil-lions in bondage; you were trammeled in your religion greater principles yet to be unided. There were init-llons in bondage; you were trammeled in your religion and your politics, so there was a demand for some-thing greater still. And now while you look, there is a wat in the elements which shall bring forth purity and peace. What shall be the result of that which shall succeed the present, but those grand harmonial principles which have been molding the future, and you have stood trembling lest in the midst of war and carnage that Spiritualiam should be annihilated. But the as an easis in the desert of human life. Then through the law of compensation in events there another. Then fear not for your cherished traths. For who shall ring forth the clarion notes that shall say there is something mightier to come? Fear not that the treasures of the heavens shall be exhausted. Bpiritatism has been developing these principles long before the morning stars sang together, or before your earth-sphere was called into existence. Uh, my friends, you are rearing offspring to day which shall see a more glorious constitution than has ever. arisen

Poem, and masio by the choir. Miss. Townsend. - Man muss reason now. Faith as mantle worn, has become tattered, and only hangs in abreds that do not cover his nakedness. It were better that all these tatters be thrown away, even though he be covered with dust beneath his mantle, than wear these tatters longer. For angels shall come with water from the fount of God to wash the dust away, and when he has been cleansed, then shall be he fitted to wear the garments of immortality. Thus cleaned and robed with bigher life, his nobe talents will beam out with a grand and glorious radiation, and reason be enthroned to bear her sway for evermore. Unly through the grand pathway of reason can man said & knowledge of the immortality of the soul. Faith brings it not; the past, with all its gatherings of religious hope, has failed to teach man the science of gain bis immortal existence. But reason leads bim stop by stop, and teaches him, lesson by lesson, the revelations of his being, until, although bis fect stand on the shores of earth, bis soul from the crysalis state arises on its wings of thought, and enters the spheres of its

The choir again discoursed sweet music, and the Convention closed. It was supposed on Sunday there were over one the supposed on Sunday there were kindly

thousand persons assembled, whose wants were kindly provided for by the good and noble-souled. friends of Rockingham.

May the good seed sown bring forth a rich harvest in due season, and may these noble once have retarned into their bosome blessings a hundred fold. THOMAS MIDDLETON, See'y.

Letter from Mrs. Townsend.

MR. EDITOB-Sir: I have neglected sending a no MR. EDITOR-Sir: I have neglected sending a no tice of my engagements in the city of Providence for interplay, and Milford the first two Sundars in Novem, Hayden, Mrs. Laura M. Hollis, Mr. 1. P. Greenleaf. October, and Milford the first two Sundays in Novem-Uctober, and Milford the first two Sundays in Novem. ber, in consequence of ill-health. I could not feel sure of being able to meet them, and of course am not now, but mean to be, and as I am going to start for the be, and as I am going to start for th Bay State in one week, I guess you may as well an nounce the appointments, if you please. I love the grand old mountains with their aspiring heads, and many dear friends among them; but my heart reaches out toward other dear ones whom I soon expect to meet, whose homes are where the sea winds whisper of the mighty deep. Sometimes I think it would be better if I had not so may dear, kind friends, because I cannot see them as often as I wish. But when I recall their familiar faces, there are none to wipe from Memory's tablet, and my heart has a tendril of love for all. May God and angels bless the good souls who have taken me, though a stranger, to their homes and hearts, blessing me with their friendship. and oftentimes with substantial evidences thereof, and may they, in every direction, aid in sustaining the BANNER; for I should have been like a mariner at sea without a compass, had I not been able to shake its folds in my kingdom this summer, and read of those I ove, and the great, grand traths of our philosophy. Wave on, proud BANNER OF LIGHT ! With thy pages of wisdom and might; Thou 't a type of a holler land. Where the beroes of ages can stand Conversant with God. the Divine. Shake thy folds forous the deep rolling ses; Carry joy to the hearts that are free; Open wide the great portal of Love-The angels descend from above ; The son of eternity shines. And yet thou art humble, good sheet, ... For in Poverty's cottage I meet With many who know thee quite well. And thy praises in language they swell: " All true," ories this poor heart of mine. Yours for Truth, Justice and Bight,

Sept. 1. 1863.

Spiritualism in Baltimore, Md.

The Spiritualists of Baltimore will commence their regular course of lectures on Sunday the 20th inst. We have engaged the very desirable ball of the Law Bulldings. Centrally situated and neatly furnished. it is peculiarly well adapted to the purpose. It was in this room that, some four years ago. an eager throng of listeners heard the manly testimony of our eloquent friend, Jupun EDMONDS, who carried all hearts can tive by his cordial and kindly manner, and won the respect of all intelligent minds by the mental force with which he expounded and defend the gospel of the New Dispensation. Would that we could again be favored by his presence among us.

We anticipate having Thomas Gales Forster, one of the most perfectly developed of all our trance-media, to minister to us until the last Sunday of October, at ter which the platform will probably be occupied by other speakers.

Mr. Forster seems not to have lost, in any degree, his mediumistic powers by his secular labors. During May and June last, a series of connected discourses were pronounced through him, which, for profundity of

Many who were formerly skeptics or scoffers, and now seeking communion with the friends who have been torn from them by the casualties of our unhappy sectional conflict, and if Charles Foster, or some other reliable test medium, would vist Baltimore this season. I have no doubt bet mutual good would be the resolt. People must be convinced of the facts of spirit inter. course before they can listen with profit to the phil. osophy deduced thereform.

Respectfully yours. Sept. 14, 1863. WARE. A. DANPEIN. .

Verification of a Spirit Message.

I noticed in last week's BANNER, & communication from "Issae Morgan." From personal acqualutance with the man and his family, I am able to state that the facts stated are substantially correct; and, to ens. ble any one to satisfy himself of their truth, I wish to rectify one or two slight errors. Mr. Morgan (more fully, Isaac T. Morgan) lived in Bethel, Vermont, and was a member of the Windsor County Bar, which holds its sessions in the town of Woodstock. Make this verification public, if you choose.

Yours for the Truth, 'GEO. DUTTON, M. D. Rutland, Vt., Sept. 14, 1863.

Answering Scaled Letters. We have made arrangements with a competent mo-dium to answer Bealed Letters. The terms are Une Dollar for each letter so answered, including three red postage stamps. Whenever the conditions are such that a spirit addressed cannot respond, the money and letter sent to us will be returned within two or three make direction to respire the context currenties that weeks after its receipt. We cannot guarantee that overy letter will be answered entirely eatisfactory, as sometimea spirits addressed hold imperfect control of the medium, and do as well as they can under the circumstances. To prevent misapprehension-as some suppose Mrs. Count to be the medium for answering the scaled letters sent to us for that purpose-it is

proper to state that another lady medium answers them. Address "BANNER OF LIGHT." 158 Washingtop street. Boston.

Picule Grove Meeting.

The Spiritualists and friends of liberal and progress-ive ideas of Penobecot County, Me., will hold a Pio-nic Grove Meeting in Barton's Grove. in Dexter, com-mencing on Saturday morning, September 26th, and continuing over Sunday, the 27th. A free platform will be maintained, subject to good order and decorum. The following superturn here neared to be prethe two first fair days following. BENJAMIN C. LAWEENCE, Chairman Committee of Arrangements.

[SEPT, 26, 1868,

and right rise above wrong. Adjourned to meet at 1 1-2 o'clock.

Adjourned to meet at 1:2 o'clock. A Afternoon ession opened by Mrs. Coonley, reciting. a poem entitled "Better Men:" when Dr. Barnes, after offering a greeting to the friends of Vermoni, said: Now as we have come forth as reformers, it re-quires a great power within ourselves to instruct man-kind, and when we come to teach reformation, it is kind, and when we come to teach reformation, it is essential that we strive to get right ourselves; and now let me urge this before this Convention, that you get yourselves right. After having premised thus much, he went on to say, I came not to please you, but the heavenly host that sent me, and to tell you to do away with the monster of selfshness and pride. Lat the win the monter of selfsnness and pride. Let the influences that affect you at this Convention, impreg-nate you with love to your brothers and sisters of the sunny South. A higher gift is awaiting the me-diums when they are prepared to receive it. When Vermont shall become harmonized by this Divine in-ficence with other States, then shall she be made bet-ter. Christ and the angel world have chosen you, as be did of old when he could the states of the states. he did of oil when he sought his aposiles from among the carpenters and fishermen, who were ever ready and willing to go forth and preach the Gospel without money and without price. It is a pity we cannot have more workers for the truth's sake to-day. When I feel as though 1 had made a sacrifice of all. I have in reality made no sacrifice, for I am amply repaid. I have been trying for a long time to find out what con-stitutes the Urthodox Church. We have got a sprinkstitutes the Orthodox Church. We have got a sprink. hing of light, but I find too much of the Orthodox spirit among us; but the spirit of Liberty and Free-dom we know nothing about; we have only a fore-shadowing of it, and we never shall have it until we are baptized in the ocean of life. The government is in our own souls, and when this is understood, we become a world in ourselves. We have not practically carried out our teachings, and we shall be doomed if wo do not. There are many who are followers of this truth, but if you ask them to leave all and go forth and proclaim it, then they have a farm to look after, they have married a wife, and cannot go; they have money in the stocks, and cannot leave it. I do not wish to find fault with the brother and slater mediums who work for money, but they want more of the true spirit. Brother Coolidge, of Boston, said he was an inves-

lighter of Spiritualism. The past has given us a work to do in combatting errors which we have imbibed. For many years he had given forth what he deemed to be truth. Every dogma is but a demonstration that a resource tion must come. We are a class of ourselves, and belong to a New Dispensation. We see this in the sublime manifestation of mediumship. We come as the eighth generation. After dwelling at some length upon the various theories, he as id during the last form a many formation and many single here day fiteen years, every form of mediumship had been developed, and that mortals contained many elements we find in the immortal. I find, for one, that our American civilization has been a failure, and so has it been in England. We have been believers in Spiritualism. not from theory, but from facts. He then spoke at length upon the significance of ideas is contradistine tion to the past. I believe in following trath wherever it may lead. I want a demonstrated trath. We stand the very threshold of human reformation all know the responsibility which lies upon Spiritual-ista. I hold that the millennium is now upon earth.

The section closed with a poam from our lamented sister. A. W. Sprague, through the organism of Mrs. K. H. Townsend.

The Conference Meeting in the evening was opened by a few remarks from Mr. Thomas Middleton, on the value of consciousness in man, as the basis of all trath, without which, man can have no standard of trath.

Dr. Goonley related a singular incident of train. affs. A spirit went to Barlington, and through Mrs. Townsend told Dr. C. of certain difficulties he would most with of a pecuniary nature, and gave the name of the spirit. Mary Ellis, at which the Doctor was as-tostched.

M. S. TOWNSERD. Bridgewater, Vi., Sept. 10, 1868.

Fond da Lac, Wisconsin. This pleasant and growing little city of eight thouand inbabitants, on the Northwestern Railroad, at the head of lake Winnebago, is now open and prepared for our Philosophy. Mr. J. H. Spencer, one of our earliest and most carnest Spiritualists in this section, is now sole proprietor of the best church in the city, and able to keep it, and willing also, provided some competent speaker will come and occupy it, and letter; husband was calm and resigned through a build up an audience and support for him or herself. which is no difficult task in this liberal and intelligent population of eight thousand, with all the obprohes weak in back and staggering under all they can carry. speaker, that wishes to locate for a year or more in large and well finished and new oburch, which several sociaties have tried in vain to secure — liberal senti-ment, which has been well around by Goy Triteral. Bro: Spencer, and many others long, and offen, bit which has of late been allowed, to elember their one easily be awakened, as I' have proved by hel befaries given here the past week. This country was the field of my earliest labors to Spiritualism, and for many years my home, and issue of denoy also of my political konotstand methol.

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Yearly Meeting.

The Indiana Yearly Meeting of the Friends of Pro-gress will be held at Richmond on the 23d, 24th, and 25th of October. All the friends of humanity are invited to come and

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

Un behalf of the Committee, SANURL MAXWELL. Richmond, Ind.

Second Annual Grove Meeting.

The Friends of Progress of Lacrosse Co., in Burns and violaity, will hold a Grove Meeting at M. P. Caldwell's Grove, in Burns, slovesaid, on the 25th, 26th, and 27th September, to commence at one o'clock P. M., on Friday, Sept. 26th, to which all favorable to reform are invited to sttend. Good speakers are expected to address us. Provision will be made to en-tertain strangers. By request of Committee. J. A. BERSER. Sory.

Burne, Lacross Co., Wie., Aug., 1868.

Meeting of the Friends of Progress. The Spiritualists of McHenry, McHenry County, Ill., and violative, will hold a three days' meeting, on Fri-day, Saturday and Sunday, Uot. 2d, 3d and 4th; 1863. Eminest speakers are expected to address us. The platform will be free, and a general invitation is ex-tended to all. Ample provision will be made to entertain these from a distance

By request of Committee, B. STOCKER, Secretary

" Passed to Spirit Life :-

From Tounton, Mass., May 2d, Dr. Picksley Curils,

After a long winter of sickness and pain, he was after a long winter of sickness and pain, he was taken to bis bed the first of April, and confined there till the Angel of Mercy released the already tipened spirit from its prison house of suffering, and bore it away to brighter scenes on the banks of the river of

He leaves behind a widow, whose loss and entering will be greatly assuaged by the consciousness that per loved one still lives, and continues his presence with

ber in spirit. The writer of this has known the deceased several years; knew him to be among the first pioneers, minor selfishly laboring, even at great person. I and personal sacrifice, to establish in this wilderness of materia darkness, the beaven born gospel of Spiritualan. He leaves a clear record, Having just been apprised of his departure to the Better Land by his companion. I cannot refrain from copying a few words from Met

the sidesers; was never beard to mormur or complete Toward, the last he was earlous to go; could scarce wait, his time. He would wake in the morning and tall how long a journey he had taken during the algoli-and how much nearer be was to ble spirit home. In and how much nearer be was to ble spirit home.