VOL. XIV.

IN Advance.

BOSTON, SATURDAY, OCTOBER 3, 1863.

NO. 2.

## Titerary Department.

## JASMINE:

## THE DISCIPLINE OF LIFE.

BY CORL WILDURN.

CHAPTER [I.

Raves-dropping and its Results. .. Wherefore unto one alone Are those sounds and visions known?
Wherefore bath that spell of power,

Dark and dresd,
On Arr soul a baleful dower
Thus been shed?"—Mrs. HEMANS.

My father and his wife were absent many months. and all the bitter and vindictive feelings awakened in my soul, strengthened in intensity, as time sped on. If ever any human being possessed the tormenting art to its fallest extent, that women did whom I was compelled to call by the endearing name of " grandmoth-The tacks I must distiked the imposed upon me. I had to stand for house behind her chair; to all and sew interminable seams, while the balmy aire of summer called me with pleading volces into the fresh, green woods. My story books were interdicted, and hard, dry leasons substituted at all times. Then a new mood would selze upon my persuing evil genius, and all books would be forbidden, and I was promoted to the place of waiting-maid. I had to clear up her chamber, which was purposely strown with piles of garments, with loose papers, and a hundred unnecessary odds and ends. I had to clean the muny phials. bottles, and glasses that loaded down her table; to arrange with the utmost neatness, and in its exact appointed place, the articles of her tollet; for the old lady was endowed with that one choice stiribute of womanhood-a love of order. But she perverted it to affilet me, and when the room-cleaning fit, was upon her, there was no rest for my weary feet, nor cesseation from her incoment demands.

Sometimes I bore it meekly, and set diligently to work, saming in roturn only serountle praisancering encomiums, so much harder to bear than a downright ecolding. Sometimes my proud and angry spirit revolted, and I retorted flaroely, telling her . I was not a servant to be ordered about, and that she was not my own grandmother." To which she would reply with a laugh that chilled my blood, . that there was no telling what, I might come to; I had better learn and be handy, as I might have to wait on other folks baside heraelf. Pride always bas a fall," remarked this curious moralizer; "and as queens have had to beg their bread, there 's no saying what Jasmine Northrap may come to." These speeches always tilled e and terrible forebodings.

She labored hard to convince me of my own atter unworthiness, of my total lack of goodness, of my personal deficiencies, my want of affection and truthtulcess. All this while my child-heart was walling loudly for the love denied to its unceasing prayer. She succeeded in implanting in my breast that distrust of solf that has haunted me through life, causing me to besitate and tremble even in the faidliment of life's hollest escrifices and duties, as a miserable in. terpretor of the language of conscience and intui-

Oh, ye who have the guardian charge of young souls. refrain, I implore you from implanting to those innocent, confiding hearts, the thorns of self-distrust. Let the child go forth from the sanctuary of home, strengthened by examples of goodness, fortified in consolous rectitude against the polson teachings of the world, panoplied in the invincible armor of innocence and

But Catharine Strong, with a deep, unboly purpose at heart, sought only to inculcate suspicion, oraft, duplicity. The tales she told me were all of man's treachery and woman's deceit; regitals that served to ougender fear and avoidance of humanity. She went beyond the limits of the bitterest animosity; for in the cast of my features, the tones of my voice. my every movement, she found the ample, unfalling proofs of My utter perversity, saying:

" People with such lips never came to any good in the world; they're born flars and trickstors, and eyes that look up, as yours do, belong to a bad disposition, and a wicked heart. You'll be a good-for-nothing lasy, impudent, unlucky mortal as long as you live, Jasamine I''

And day by day this was repeated, until I half believed it, and would shed bitter and secret tears over my unworthy self. Then, again, I would feel the awest rush of benevolent impulses, of yearning affections, of beavenward aspirations; and with conscious self pity my tears would flow less bitterly, and I would call on God for help.

I was an imaginative child, of a fervid, poetlo temperament, and scenes or recitals of the beautiful and the terrible, imprinted themselves in ineffaceable characters upon my memory. Never aball I forget the cold horror and the sensation of deepairing gloom that seized upon me, when, with the zest of a malignant fiend, Mrs. Strong presented to my mind's eye the vivid picture of the doom of the eternally lost !

She told me of a subterraneous region, dark with everlasting night, and illumined only by the lurid glars of salphurous streams, that, to the accompaniment of earthquake shooks and thunder-peals, flashed athwart the cavernous expanse, revealing the dread arch demon seated on ble flery throne, aurrounded by bls legion-emissaries in horrible and grotesque forms. Around the seething, bubbling lake of torment hung cauldrons filled with the liquid fire, and late this, at Satan's mandate, were cast the shricking and resisting souls, there doomed to a life without end. On emerglog from that forture bath, they were , whipped with glowing rods, held in the bands of jeeting and applauding flends. The laughter of the Dread Ruler of that realm, rose bigh and thrilling in its sardoule mockery above the ribald, marriment of his myriads

there, and that sound forbade all thoughts and hopes came with her mistress across the seas, from the far of prayer, of ponitence or peace; from it the angels West India island, where Agatha, despite of her seafled strighted, and the righteous relied their cars. No mother-love could resone thence the condemned child. no expisition availed, no partion could be gained-all, all was despair impenetrable as the night that brooded there; mending as the tortures of that realm of unappeasable woe 1

Even now, after the lapse of years, that fancled imagery of terror arises before me, bringing with it somewhat of the olden fearful thrill. Then, as if in contradiction to that pertraiture, that woman of strong mind and reckless heart, would tell me of the beaven of the blessed. But she failed in impressing me with its charms; for as her nature tended, so was the heaven she aspired to-a magnificent kingdom, rich in material giories, sparkling with the earthly gome that deck the monarche of the dust; its flowers and its fruit; its city, and its "many mansions," were to followed by two of our servants, who kept repeating her mere correspondencies of earthly graudeurs; she that Mr Northrup was not at home. could not attempt to fathom the spiritual elgoificance of heaven's golden streets and gates of pearl. In the pursiv materialistic sense, she understood the revolations of that unseen and beautiful land, where the beeved and rounited dwell-where there " shall be no nore night" of sorrow, doubt or separation.

Oh, heaven I to which all hearts aspire; that of the avage as well as that of the devoutest Christian-oh. and of peace I to which the sorrowing and aspiring all nations look forward to as home; how from earliest childhood have I yearned with intensest longing for Jasmine, sir; you can ask ber." thy rest divine, for the promised meeting with the ngels gone from earth.

Strange contradiction ! Yet whenever I fell into hose sweet and soothing reverles, forming my own poetic ideas of the eternal aummer-land, andowing its rees with music, its flowers with gemmed lustre, its atmosphere with the love-rays of the divin benignity: gazing in spirit on its "waters of life;" its Jaspernounts, its blessed bomes and portals of the morn, I failed there, smid the radiant forms and star growned brows, to meet with her-my mother ! I could not feel her there, and an sohing vold was in my breast; then with a terror absorbing my every faculty, I turned to the pictured dread of that other region; but could not locate her there. It was as if a voice called to me, " Not here not there !" and I turned away consoled and weeping. Then I prayed for her I deemed in purga tory, with a fervent, childlike faith; encouraged in this by Nurse Ainelle, who, relieving my fears concerning my mother, yet would give me no assurance that she was with the blest above; telling me ever to pray for her, that God was merciful, that some had to suffer awhile in the flames of purgatory, before excending to the heights of blessedness, and that the prayers of the young availed with all the saints and the Holy Mother. Further I dared not question her, for her face would whiten, and her lip tremble at any further allosion to my lost one. So I prayed for her through many year, unknowing the effect of my supplications,

In my chamber was a little altar, decorated in sum mer with the choicest flowers of the garden, in Winter with the holly and the evergreens of the park, Un saints' days and festivals, wax candles burned there is homege, and the offerings of a sincere heart were rendored. There lay my resary of ivery and coral; around were suspended the images of tutelary salute, and the sweet, pensive face of the Virgin, and the repentant Magdalen. A little marble fount, carefully filled with hely water, stood within reach of my hand. To that home-ahrine Nurse Ainsile and I repaired at night and early morn. I have often noticed that to Saint Magdalen in particular, the good woman offered many a supplication, and dedicated many a vow; that she prayed to that representation of a ransomed saint in heaven with tearful eyes and a deeper entreaty. I often wondered wby.

Mrs. Strong was emphatic in her religion as in her speech; her prayers were loud, vehement utterances her saints were those of the able bodied, vigorous minded order. She was unsparing in her denunciations of all other beliefs, and I think it afforded her a rlumphant exultation to feel convinced that millions of our Father's children would be doomed to everlast. gentleman that was as undefined as it was oppressive. ng torment. She was a woman of the stamp of the I sat down to think over his appearance, and his few Catharine de Medicis-cruel, unsparing, reientices; kind words to me. He was tall and well-formed, quick veiling all beneath a conventionally self-possessed ex

As for Agatha, she was a weak, vaciliating, worldly creature; a prey to vanity and a sort of petulance that in outline, with features strongly marked, bigh and never revealed Itself in my father's presence. Completely under her mother's dominion, she only nomin- bore a yellow gleam in their depths, and exerted a ally ruled the bousehold. Mrs. Strong It who who powerful and magnetic charm, attractive and repellant swayed her rod of Iron over us all. It was her mother who made Agatha artful, designing, and a plotter; left I pondered upon their expression, and in true childto herself, she would have been content with dress and ornaments, with the love of her busband, and the edat of her cetablishment. But a hand stronger than large, dark, liminous eyes sometimes were a glossy her own led her own almost blindly to the commission of great wrongs.

"But," exclaims the reader, " are we to have delineations of perserse characters only? Is there no re. usually. I felt afraid when these moods were upon deeming trait in these unlovely once? Are human beings all evil !"

Not so, friends, and I only portray these disposilone as I found them ; as they displayed to me the evit side of their natures. In my cruel persecutors lived was light, tinged with reddish hues-another contrast the germs of many noble qualities, and there existed that and the carefully trimmed beard to the night-cark others; but the perversion of leading traits led to the eyes and sun-burnt skin: in speaking, teeth of glitterunbappiness of a life, and brought on themselves the ing whiteness were disclosed. His under lip was thin fearful retributions of the transgressor. Mrs. Strong and wide; the upper lip almost concealed by the long was inordinately ambitions, and trampled upon all ob- moustache. It was a contradictory face. It renelled stacles that atood in the way of the attainment of her while it unconsciously attracted. His smile was fasciobject. Her daughter was a passive justrument in the pating; his expression of countenance changeful; his bands of her imperious will. Her weak and sinful ac voice shifted its tones from politely civil inquiry to pulsecours in all her mother planned; her want of tender modulations and sarcastic retort. Somehow, I thinking for herself formed for her a peaceful present, half understood all this, even then. The prescient eading to the inevitable retribution of the future.

with the clear intuitions of childhood. One was my own father, the other Mrs. Birong's mulatto waiting. he want with papa? Why was Mrs. Strong so strangemaid. I could not fathom why, with a young and ly affected at the mention of his name? My ten year pretty wife, with weelth and friends surrounding him, old brain puzzled over these questions until it ached. he should so often appear gloomy and unhappy. Nor, Nurse Ainelie turned pale when I mentioned the strancould I understand why the hangity Mrs. Strong, be ger's name, and evaded all my eager oprically. I all-fore whom all the servants trembled should bear the most oried when I heard he was to remain over night. occasional insolence and defiant speech of her mental. An insattate dealer possessed me to know more of

shell complexion and golden hair, was born. Roelts had been the Madama's alare, but freed upon Engilah soit, was indifferent, carmiese, and impertinent as no other servant dared be, and midom did Mrs. Strong or Agatha venture to rebuke ber; for, fixing her gittering black eyes upon her mistress, she would say a few words in Boanish, before whigh both would shrink and pale, and give no answer, ? The Madame, ? as ebe invariably called the old lady, gave her many hand. some presents throughout the year.

One day, at the commencement of autumn, white the trees yet stood green in all their regal eplendors, only here and there a changing leaf betokening the passing season, there came to Oakfast Hall a stranger -at least he was such to me-and inquired for the master. I was playing on the porch, when he came in,

"I'll see for myself. I'm not to be put off this way !" said a voice, so peculiar in its tones that I looked up in astonishment, with a strange, asking wonder surely pictured in my eyes.

The voice was neither loud nor hareh, nor did it convey the idea of anger; but it had a metalic positiveness, a cool determination more repellant than the most violent outbreak.

" Master's been gone this three months or more. I assure you, sir," said one of the men. " Here is Miss

" Hallo !" said the stranger, " this is the master's daughter, is it? The girl I have never seen before-a lucky chance indeed ! Bo, you are Jasmine, the little lady I've been told about, bey? Come here, my dear, and tell me the truth; has pape really gone away, and do you know when he will return? I know you will tell the truth, with those clear brown eyes of yours."

Indvanced shyly, for I was unused to atrangers, and timidly put out my hand. I was attracted and repelled at the same time. Yet no one but Nurse Aluslie and the servants had spoken to me so kindly, and I was never permitted to go into the drawing-room when company was there. I answered promptly:

" Papa is not at home, sir; our servante always tell the truth. He and-mamma have gone to London. Paris and Italy. They did not say when they would

" Hem. ha, indeed !" said the gentleman, regarding me fixedly, with those strange, small, restless black eyes of his, and retaining my hand in his firm grasp. .. Well, my little girl, show me into the house, and we'll have a little talk together."

Half slarmed, I knew not why, I was about to lead the way, when Mrs. Strong made her appearance, and awcoping her glance over those present, said, with her usually stately and freezing politeness;

" May I inquire your pleasure, sir?"

Something in the tone seemed to displease the stranger; he drew bluself up and calmly surveyed the tall and imposing form before him with a coolness that savored of audacity. I saw the old lady's cheek and brow flush with anger and impatience. " My business is with Mr. Herbert Northrap, ma-

dame," he replied, looking her steadily in the fa " Your name, sir ?" she demanded.

" Mark Catliffe, at your service, madame," and letting go my hand, he bowed deeply, walle a smile curved the corners of his firmly chiseled mouth.

The servants, at a signal from their old mistress, proceeded to their usual avocations. I was looking intently at Mrs. Strong. I saw a puzzled look steal over her face, then a heightened flush, that paled, as if some sudden recollection had crossed her mind. Her thin lips were compressed a moment, then in a more cordial tone, she said:

. I think I have beard Mr. Northrup speak of you as-as-an old friend, I believe?" He smiled again, and bowed.

"You are welcome to the Hall, sir. Will you step into the drawing-room?" and she led the way, saying to me, in a sweetly sorid tone, "Go to your room, Jaemine, my child."

I ran to my chamber with strange, vagne thoughts

coursing through my brain-with a fear of the strange in his movements, with a sort of nervous haste about bim that contrasted strongly with the clear, metallio, commanding tones of his voice. His face was massive wide forehead, singular, plercing, jet-black eyes, that at once. I had never seen such eyes, and I shivered as like parlance. " felt afraid." The same feeling had come over me often in the presence of Rosita, whose fixedness, as if she were spell-bound by some unseen power. Then again they would shine with a brilliancy not their own, for the mulatto's eyes were sad most ber, but I never feared her as I did this new comer, this Calliffe-Mark. I dwelt upon the name, I could not reason wherefore, with increasing, undefined dread. I have not fulshed the description of him. His hair sense of coming avil, the mystery of antagonistic Two beings in that household I falled to read even forces, was revealed to me that day and hour, Who was he? Where did he come from? What did

Braile; a middle aged, portly and comely women, had this man; to listen to his convenations with the "old

one." I was called into their presence after dinner. I I saw the bereaved mother, pale and changed by dreamy, confused sort of a way, for I was ill for many wife. She repulsed me coldly, saying angrily: weeks after the singular visitor left, and had retained but vague, indistinct remembrances of that which oc. stead !" curred at the time. But I remembered the name, and that of ble son, Austin. The rest was brought to my dim recollection by occasional words from Mrs. Strong. and snatches of conversation I overheard between her The priest of that neighborhood, the good father and Rosita. My nurse nover mentioned Mark Catliffo Lane, gave me religious instruction I had a govern-

It is one of my dream like memories, hearing the old lady say to her mulatto servant that she wished her to lafter a mechanical fashion, secriving from maternal try ber power upon the stranger; to which the woman replied, that she would not again for worlds. Roetta of the dull, dry achool-books. I know now that from had a fashion of dividing her words, which rendered the all-entireling spirit-worlds the orphaned and negher speech peculiar. She spoke also with a foreign accent and a slight lisp.

I heard something about " an enemy-knowing the scene. But so many forered visions succeeded that forms and unintelligible address of the pleasing and terrific spectres that baunted my sick bed.

I thought that Rosits grew angry, and said some, thing to her mistress, in her quick, Spanish tongue, that paled the old lady's check. Then they made friends again, and Rosita wept, and the dame sailed majestically from the room, and the little eaves-dropper stole to her chamber, and pondered, and determ. ined to watch and know more. That I remember.

I believe I stole into Mrs. Strong's room that night. and concealed myself behind the penderous bed curtains of damask, that, even in summer, were draped around her couch. There seemed to be a solemn still. ness around, and I have dreamt of the scene so often. that vague, ohreal as it appeared, it took a certain form and significance, from which I awoke oppressed and trembling. Dream or fact, I stood with throbbing heart, tightly elenched hands, eager, expectant, with strained eyes, on tiptoe, watching the stern face of Agatha's mother, the strange, corpse-like whiteness of Rosita's countenance, from which her fixed, glassy eye stared as if upon the revealed recrets of another

The large room was thumined by the soft, tempered mys of a silver lamp of ancient shape and coatly workmanchip; the dying embers lingered in the grate; the orimson window-folds were drawn; there were deep shadows in the corners; the massive wardrobe. the old arm chairs, the pictures of saints, the antique bed, with its dark red and black bangings, all were enwrapped in a semi gloom. The volce of Rosita ounded afar off. Its cadence was changed; its lispng, foreign secent gone. Something she said of being ful import-I know not what, but it thrilled my heart the cry of agony that arose to my lips.

Thus in my dream; and so may have been the real! ty. A fover prostrated my overtasked strength the night of Mark Catliffe's stay beneath our roof. Nurse Ainslie and Rosits watched by me. I could not bear the sight of Mrs. Strong, and she seldom intruded ber night, took on the shadow-forms of past imaginations. Other events followed, that absorbed my every thought and feeling. My father returned, stern, cold and inflexible as ever toward me. Agatha was charming and Impassive, as before, indifferent, superciliously condescending, mildly sarcastio, to the step-ohild she laly hated. Three months after her return from seeing the world she gave birth to a son, the long-hoped-for heir of Oakfast Hall.

CHAPTER III.

The Shadow of the Drath Angel's Wing. " Leaves have their time to fall.
And flowers to wither at the north wind's breath. And stars to set; but all, Thou hast all seasons for thine own, oh Death !"

MRG. HEMARR.

and revelry and the gay midnight dance. Never, to whirled. Within, all was warmth and gladuess. gleam upon the pearl cheek of the young and fair,

eightening the natural rose hue there. I watched those queenly ladies, in their glistening robes and sparkling gems, with a secret wonder and admiration. Children came, too, who seemed the petted of all hearts. Occasionally some loving young mother meeting me, would put my head and kies my brow; some kind, white baired old gentleman would call me a "dear child;" but all this favor was as him was the highest privilege awarded. I loved the innocent, helpless creature, but beneath the scrutiny of Agatha and her mother, I did not half demonstrate the eleterly love I felt.

Six months my brother Charlle lingered with us. . spent in watching, and even Agatha's check grew pale with long vigile, and a shadow lay upon my father's eret unclouded brow. Mrs. Strong stepped softly, and der, fading blossom. Nurse Afaslis wept in silence, was not permitted to see the dying babet but one on earth. day, when a pieroing wait issued from Agatha's chamfresh and utter loneliness of heart.

probably at bis request, and treated very graciously by sorrow, mourning wildly for her lost treasure, and for my life-tormentor, and with almost fatherly kindness by the first time a sentiment of blemed pity found place Mr. Catliffe. I heard that he had been a schoolmate of in my soul for her. To Mrs. Birong's vehement dismy father's, that his life had been one of change and play of grief I turned a deaf our; I uttered not one travel since; that his wife was dead, and that he had word of hypocritical condelence, and but once did I one son. All this I remembered afterwards, to a estempt to soothe the almost frantic was of my father's

"Get out of my eight ! I wish you had died in bis

From that bour the bitterness resumed its sway. Again my father took her abroad. Again the time sped on, and I accomplished the tasks imposed on me. ons, choren by Mrs. Strong, a deputy tyrant, whom I could neither love nor respect. I leavaed my leasons Nature sweet and lofty teachings, for beyond the hen lected Jasmine received impressions and was instructed in the laws of His.

Discarded by my father, repelled by coldness and past." The words "mystery and misory" seemed to indifference, with no beart responding to the affectional ring in my cars whenever my thoughts reverted to the requirements of mine, with no superior infeliect to guide the seekings of my own questioning mind, t day, I could not separate the reality from the fantastic jurned to Nature with a childlike faith and trust, with love that amounted to idelatry, with a reverence that was unspoken worship. And sha-blest mother -boniga interpretem of God-abe revealed to me her beautiful realities; she unfolded to my inner sight the life-plans of the Infinite Mind, as manifested in the mission of the flowers; the sime of the mineral; the sentient aspiration of the animal; the universality of apirit in its grossest and most senned forms. Strange theories not taught in the catechism, nor transcribed

in the lives of the saints, came to me unbidden, sont from some unknown source, spoken in so mertal tongue, yet Indelibly Impreseed on my memory with the everlasting improces of eternal truth, conched in poetis emybols, in unnamed garbs of speech, in untranslatable songs, in musto evoked from no harp. strings of this world !

I know then that the spirit of each commissioned flower was endowed with gemme-! Justre and with mel. odles of joy that aprose in grateful response toward the parent heart of love; that the emblem colors of the rainbow and the dawn, of the susset and the sum. mer's glory, were the faint and far-off reflections of the spiritual realms, foregleams of things onseen, too bright for mortal eye to gaze upon! I felt the all. pervading ours of the beautiful, the attraction of the corresponding good. I leved the gilttering gras, not for their world-awarded value, but for their intrinsic beauty and deep spiritual algoideance of life. The murmuring loaves told me such secrets, the waves of the streamlet saug a home song so sweetly coothing I dreamt that I was cradled on my mother's breast, that a shower of kisses, each one a beatlinde of beaven , was lavished on my tear stained obceks, my moody the messenger of departed spirits, of warning, of fear-brow, my tear-filled syra. Avaid the stilly grandour of my native hills, the leaping waterfull and the sweeping with terror, and I fled from my shelter with a muffled beating of that burdened heart, stifling with both hands leave but it was in another strain, more grand, meless tic, thrilling with the bely ferver of devotion, with awe and reverential thought.

Then I knew that circling bosts, unwen and nower. ful. were there, around, above, all Nature teeming with the ultimate of perfected change. I breathod in unwelcome presence upon me. Slowly 1 recovered an atmosphere of poetry, where round was music, and bealth, and Mark Cattiffe, and the occurrences of that thought gave birth to lovellest forms of Mo. There I knew and felt God, and called blm Spirit.Father, Mother of all worlds, Beauty, Buneblue, Love, and Everlanting Peace | Methought that the links of being connecting the visible with the interior, the evanorcent with the imperiabable, the transferry with the (mmortal, had been confided to my ignorant keeping. to compensate me for the lorses of this life. All this. in a rague and dreamy sort of courclemness. of semiperception, of pertial revelation, new known as a part of the Spiritual Philosophy, came to me, a Cathelic child, the descendent of a world honored name. Bolltude is the foster-mether of great principles.

Hooked up to the starry heavens as to my future assigned abode. I scomed to walk sold the cluster. ing isles and planetary worlds that were peopled by a hingly race. I saw architectural force and domes; There were great rejoicings at my home-feasing palatial homes and gardene that excelled in gemmed flowery eplendors, the Oriental's loftlest stretch of my recollection, had the old Hall decked its spacious fanoy. I saw there corth's lesser forms, transfigured aloons and chambers in such festal garbs. Out-ide, to perfection's lovelisess. I recognized the indwelling the storm-winds of March howled, and the snowdrifts langet of each living thing. I saw transmuted sorrew and enforing rogally attied in compensating gleries. Crimeon silk curtains and cheerful fires cast their I passed through heavens numerous and divine, feeting everywhere the presence of the Lord of Atl, but menting with no embodiment of the Supreme and Allpervading God. And yet I felt drawn upward, so if golden heart-links of aspiration ever bound me to the kindred souls above, as if the inspirational draughts of love and hunwledge were offered to my thirming lip by ministering angel hands.

But in the outer world there was discord, and ales. too often, In my own inner lealen. My being was dinaught to the affection and careeres bestowed upon my wided. With Nature. I was a doolle, loving, penitent. beby brother, whom I was permitted to see once in a and aspiring child. At home, a willed, unfergiving, great while, as an especial favor; to be allowed to kins wayward esentura cheriching hatred and dark thoughts. brooding over real and fanoled injuries, indulging in deep despondency—at intervals enwrapt in most costatic hope and unspeakable Joy.

Thus passed on the years, and again the old Hall resounded with the festive greetings and the welcompale and puny, patient and feeble little aufferer; then ing joy. I maw but little of my father, he never rethe great house was bushed, and the cheering daylight laxed his stateliness of mouner, the coldness of his adwas excluded from the sick-room, and the nights were dress toward me. He journeyed abread with his wife, over whose impassive beauty time and even sorrow passed lightly. Two more children were bern to them the boy-angel flugered but a few weeks on carth, the forgot her own [maginary allments, in care of the ten- little girl just broathed the atmosphere of a troubled world, and sped to the land of rest. In the selftade and there was a hush and a foreboding silence over the of my chamber I wept for those dear infinite, so beautidescrited hall. Physicians came and went with solemn fol and placed in the death-repose. I thought they looks and light tread, ominously staking their heads. would have learned to love me had they lived awhile

The pleasurer of the world soon chared the serrow ber, and I saw my father hanten to his own room with from the heart of Agothe, the polenees from her shook, blanched face and quivering lips. I knew that the litt and the languor from her step. Her figure attained to tle spirit had departed, and I knott down and wept, in failer proportious as the years sped on, and a maternly dignity added to the attractiveness of her presentes.

She lost much of her Insipid Hatlesaness. Somewhat of strength and self-reliance she gained from association with the well cultured mind of my father. She strove to reflect his nature; though incepable of this. she improved in the effort. I felt that she hated me: that Mrs. Strong was restless and discontented I knew; that she constantly, but with great tact and prudence assailed my father to obtain his consent to some favorite project. I clearly understood.

Ever since the lilness that followed upon Mark Catlime's visit, I had retained of that mysterious occurrence only a vague and confused remembrance. Of Roslia, I unaccountably felt afraid. In the presence of her mistresses, she was indifferent, and scarcely polite toward me. But when she met me on the staircase, or in the passage or garden walks, she would invariably stroke my head, or pat my hand with those soft well-shaped fingers of bers, saying some kindly word, such as, "poor lamb, the Lord have you in his holy keeping. The Lord save and bless you. Kiss Jasmine, dear !" Although so strangely afraid of her that I almost sbrank from her touch, I always feit better for the contact; a soothing charm seemed to fall upon my spirit. Violence and regret, bitterness and grief were luiled into forgetfulness. Bright thoughts. loving aspirations, poetle conceptions, flowed into my mind. The touch of that dark-skinned menial's hand evoked the sweetest dreams.

What then to me was incomprehensible, is now fully understood. Much that now is hailed as reform, as physical aids to the cultivation of the spirit, was accepted by me in my loneliness. I desired to copy the beautiful freedom of Nature, and I discarded the trammels of fashion, thereby occasioning much conventional horror to the household. I would not have my growing form encased in corsets, and with the wiltful determination that often possessed me, I declared my resolution "of never submitting to be imprisoned in whelebouce and denied the right of drawing a foll breath." Mrs. Strong, after valuly using divers threats, and giving vent to several evil prophesies. left me in disgust at my perversity, assuring me that I would grow up a great countryfied, slatternly dowdy. not fit to mix with decent company." Agatha thanked Heaven that I was no child of hers. She could never present to the world, "such a tomboy and graceloss figure." I did not envy her the wasp-like waist. the inability to jump, leap, run, and climb, that she considered such a proof of ladyhood.

Neither would I wear tight clothing, or consent to have my hair twisted and distorted from its natural wavy flow over cheek and neck. I would not "put it up." and encumber my weary head with pine and combs and innumerable fixings. I was voted "ravage as a Hotlentot:" until to mingle in refined society. My father only looked at me with a carling lip, and said . the wild colt was not worth minding." Miss Dean. my governess, was subjected each day to severe attacks of fashionable and polite "amazement !" "Hiss Jasmine behaved so like a low-lived, under bred gawky.comtry girl ! Miss Jasmine never, never would make a lady, she was a disgrace to the name of Northrop. Such fine ladies as all the Northrups were ! So dignified, so exquisitely regardful of etiquette. Miss Jassie was more like a wild ludian, than like the daughter of such an ancient house." I turned coldly away from all such remonstrances, knowing that in this matter of being as untrammeded as I chose with regard to dress and out-loor exercise I should not be interfered with. for I heard the "old one" say to Agatha:

"Let her go on, it will keep her out of our way. Let her follow her low pursuits, she will slak to her proper level."

Whenever Miss Dean released me from the monotonous routine of the school-room, I sought my favorite retreats, and read there my favorite poems. I ran, leaped, danced and sang to the accompaniment of Nature's leaf and wave-music. A bound of my father's. a noble animal, followed me on my daily excursions. I owo the physical strength that has borne me salely through so many mental trials, to the exercises of my earlier years, to my familiarity with Nature, and love for her varying joys. Nurse Ainsile encouraged me in secret, and Rosits said to me, sometimes, "That's the way to grow strong and handsome, and useful, Miss Jassic. Bome white folks dunno how to live. You does. The Lord bless you, child !"

I know that my native land is famed for the resente complexions and robust frames of its people. But even there, many sunk into the apathy of fashionable life, and in its giddy whirl and feverish excitements, forgot the care of that most glorious temple that enshrines the immortal soul. Agatha was imbued most thoroughly with the tropical indolence, that in no manner was visible in her stalwart mother. Not that Mrs. Strong was a lover of any form of exercise. She despised all bodily exertion, but her movements were abrupt and rapid. All her abundant vitality was expended in mental outbursts, nover witnessed by my father, but attested to by every servant in the house.

I was fifteen, when my Nurse Ainslie sickened and approached, by slow degrees, the confines of the Better Life. Bho was yet in the prime of middle age when the summons came, and found the pious soul prepared for Heaven. In her humble capacity she had fulfilled a saintly mission. Never had a harsh word fallen from those loving lips. I never saw her crimson with anger, or pale with fear of aught in this world, save once, when I designed asking my father of my departed mother's life and death. l'atlent, meek and forbearing, ber religion was a world-wide charity; her prayers were soul-entreaties for the good of others. There was no hatred, no remembrance of injuries in that placid and rounded soul. In her humble station she performed the duties of a heroine, bearing with resignation the daily recurring petty trials, the antagonisms, the burdens of care. Alas, I knew not u ntil I lost her, what a weight of terrible memories oppressed that faithful heart. For love of me, for a promise given to the dead, she had remained in the uncongenial home that was baunted by terrible spectres of wrong and sin to ber innocent and believing sight.

For weeks I watched beelde the bed where lay my only friend, and oh, what rebellious thoughts surged in the undisciplined heart. I prayed for her, not as she desired me, that the guardian angels and holy saints might admit her to the paradise of God, but that her life on earth might be spared to gladden my lonely path and cheer my orphaned soul. Bosita often came with looks of deepest tenderness and passed ber magnetic hand over the calm sufferers brow, charming away all weariness, and sometimes relieving her of every vestige of pain.

It was toward the close of a baimy day in June, when I deemed her strength slowly ebbing, that Rosits once more exerted her benign influence, and brought a renewal of life to my beloved friend. All day long she had been gazing at me with intent and wistful eyes, and her lips moved as if she would communicate her thought. When we were again alone in the twilight, she said in those even, motherly

"Miss Jasmine, desrie," this was her favorile expression, "I have something to tell you I can't put off any longer. Fortify your heart by prayer, my dear, dear ohild | 'Go to the Heavenly Father for consolation. to the blessed Virgin Mother for comfort in your grief. They will never forget the innocent, nor foreste the afflicted. Be strong and brave, Miss Jamie i My dearle, bear up? I was bade to tell you on your eighteenth birthday, but the Lord has called me home before that time. Please give me the little box you will find under my deak in the trunk. Miss Jamie."

I went to the old-fashioned trunk that stood in a cartained recess of the room, and with the key I had taken from her hand I opened it. I found the deelg nated box of carved, dark wood, and with it I returned

to the bedside. On the same string that held the large THIRD AND ALL CONVENTION OF SPIRITUAL key was a lesser one. Nurse Ainslie opened with it the quaint looking box. There was in it a package of papers, tied with a faded bine ribbon that had been spangled with sliver stars. The dear friend of my youth raised hermalf upon the pillows, and with tender eyes that beamed affection through a mist of tears, she handed me the package, saying with a trembling rolee:

"I wish it might have come later. But God's will done, go to your room, my dearle, and kneel before the Blemed Mother and the Holy Magdalen, and there read your mother's letter,"

"My mother's letter ! My mother !"

I snatched the papers from her hand, and klassed the. seal, the superscription that I could scarcely read through blinding and falling tears. "To my beloved child, Jasmine Northrup." As I read and touched my places so near that we could hear the rippling wavelips to the characters her hand had traced, I felt a thrill lets playing with the publics on the abore. The of sorrowing love-a deep and overwhelming flood of scenery that borders Rock River is beautiful beyond filled my spirit, and I fell upon my knees and cried kinds of shrubbery, picturesquely arranged by the araloud to God !

"My dearle! oh my dearle! be comforted! Oh. to n'a cry so hard, my dear burt lamb! She's safe in Heaven, now! Oh, do n't I you take my strength away, and I have so much to tall you."

The thin arms were wound around my neck, the cold lips pressed to my burning forebead, as she leaned forward, weak and emsciated as she was, to comfort me. I stilled the outburst of my raging sorrow. I me. I stilled the outburst of my raging sorrow. I street the face and hands of my faithful nurse, and re-arranging her pillows, sat down beside her, trembling with curiosity, oppressed by vague forebodings, thrilled by Moore, which, indiging from appearances, well might the fillal love that was to know of no fruition save beyond the dividing stream.

strength to hear and to endure, I restrained the flood of Sorrow that engulfed my heart from arising to my Marril, Blockford, Ill.; Miss Louise T. Whittier, Wis.; eyes. I listened as if each word was the harbinger of a hope long fostered, or maybap the final sentence of Chicago, ill. most absolute despair.

In at the open window the sweet June breezes In at the open window the sweet June breezes Mrs. M. Moulthrop, of Rockford, ill., and Mrs. M. M. Moulthrop, of Rockford, ill., and Mrs. M. M. Daniel, of "The Rising Tide." Secretaries, On motion, carried, that the Convention be opened by conference, allowing each speaker fifteen minutes. passed the prayerful earth. The rush of the mountainwaterful, subdued by distance, reached the ear in a scothing melody. In the sunset skies yet lingered the dom of our Conventions. paling glories of amethystine and topaz bues, of sapphire and ruby clouds, fringed with pearl and silver. Never shall I forget the consecrated hour that opened to me my mother's heart, and revealed her trial-pange. Never shall I forget the starry night that followed. when, before the Virgin's home-shrine, I read her mother-heart's appeal, the eloquent defence of outraged innocence, of pure and God-reliant womanhood.

[TO BE CONTINUED.]

Written for the Bauner of Light. A POEM.

BY MRS. MLIZA M. DICKOR.

Sometimes here the soul fa lifted, To a height more pure and gifted Than to mortals often cometh, in the beaten walks o

life: Losing sight of things terrestial. Catch a glimpse of the celestial. And forget, in such an hour, all the scenes of earthly

strife. Then the fleeting inspiration Gives of life new reveistion.

we soo, if seeking rightly, where the path of duty Fain, then, from the discord round us. And the chains that long have bound us,

Clothed with bright, immortal radiance, would the spirit upward rise. Once methought this earth was dreary, And my spirit, lone and weary,

Tossed in peril, and and fearful, on the stormy sea of life: Then the wild waves round me dashing, Into wrath my spirit lashing,

Were to me more dark and fearful than all elements atrife. When the storm-king, earth controlling.

Never loudest thunder rolling, Nor the lightning's flash most vivid, to my heart could terror bring:

But a draught from Sorrow's chalice. And the cruel darts of Malice. Made my soul, awhile to sorrow, joyful songe forget to

sing.

Then methought all joy and gladness Must be merged in gloom and sadness; Phose bright hopes, the life-tide awalling, one by one would soon depart;

Like a cheering, pleasing story, Like a passing glimpse of glory. ike a sweet and touching cadence, which with joy once thrilled the heart.

Cheerless seemed the way before me. Clouds of midnight darkness o'er me Shrouded all the glorious sunlight in a deep and dis

mal gloom: And my saddened spirit, yearning For a rest, to death was turning,

Thinking earthly sorrow ended in the cold, dark, at lent tomb. Friends seemed few, and hope was waning,

Joy decreasing, grief was gaining., Sinking spirit heard with terror those dark billows fearful roar; Dashing waves of wild contention,

Spirit fierce of harsh dissension All around me, made me fearful earthly bliss was mine no more.

But the cloud had "eliver Hning," Boon a ray of light came shining. And my heart, with thrilling rapture, belied its wel come, cheering power;

Borrow's waves now backward rolling, Grief and gloom no more controlling, And the radiant sunlight shining, gladdens every pass ing hour.

Ever in this world of sorrow, Joy to-day and grief to-morrow. Francient gleams of sunshine glimmer all along the earthly shore:-

Thus I hope not for all brightness Or my spirit nought but lightness, But my mind must rise o'er that which shrouded me in gloom before.

Ne'er again its chains shall hold me, Nor its darkness more enfold me, While my spirit hath the power in the realms of thought to source

Breathing out its adoration, And each higher aspiration, song of grateful homage to the God whom we

Yet this bitter tribulation.

oribe all praise.

Wrought for me a pure salvation; Learned my heart some higher leasons, and my soul more lofty lays; For the lesson which it taught me, For the wisdom which it brought me, would thank thee. All-Wise Pather, and to thee

ISTS, AN CRESCH, COLR CO., ILL.

[Reported for the Sanner of Light.]

On Thursday afternoon, September ad, Benjamin Todd, Mrs. C. M. Blowe, and Miss Louise Whiteler, arrived in Rockford on their way to the Oregon Convention, stopping at Ivy Cottage over night. E rly the next morning a carriage, provided by Mr. Wilbe done. I have something to tell you. After I have lism Moore, of Oregon, was at the gate to convey them and the writer to Oregon, a distance of twenty-four miles.

We left Rockford at 8 o'clock, exhiberated by the clear morning air, and the expectation of the glorious social, intellectual, and spiritual feast that awaited us. The greater portion of the road we traveled lay along the shore of our beautiful Rock River-in some grief submerged my being-an unutterable longing description, being fringed on either side with various tistic hand of Nature. Continuing along the river, new varieties of landscape rise to view-almost perpendicular banks, clothed with the richest shades of coloring; then a quick alternation of meadow and grove, which affords fine facilities for the farmer. The groves abounds in wild fruit, such as plums, orab-apples and grapes. Extending further back from the river, the land is occupied with farms, which are in a high state of cultivation, showing the industry and cuterprise of the inhabitants. But the most attrac-Moore, which judging from appearances, well might be termed the home of the traveler.

On Friday, at 2 o'clock P. M., we assembled in the Assuring her that I was calm, promising that I would Court House. Speakers present were Benjamin Todd, not interrupt her narration, praying inwardly for of Wisconsin; Dr. Morrison, McHenry to., Ill; Mrs. Mr. Brewster, Mich., and Mrs. Col. A. M. Mitchell,

The meeting was organized by appointing Mr. Wm. Moore, President; Mrs. C. M. Stowe, Vice President;

The President opened the meeting by contrasting Orthodox churches with the free the bo

Followed by appropriate remarks from Benjamin Todd, and P. B. Jones.

Mrs. C. M. Stowe repeated a poem.

Mrs. Mitchell said she hoped nothing would be said against the churches, for in her opinion, it was as much of a wrong as to curse the mother who had nurtured us in her bosom.

Mr. Todd remarked, that what the speaker had just said reminded him of a child who had an aged and infirm mother, whom she horsed and cherished because she was her mother, at the same time she wished her

Remarks by Mr. Jones and Mrs. Mitchell. Mr. Chandler, of Independence, lows, said, The Church cannot be killed, for just as long as individuals live upon the earth and need a church there will be and they are necessary as long as individuals

need them. Mr. Moore sympathized with the sister in favor of letting the churches alone.

Mr. Blaset, said be had been brought up in the

Church of England; was taught morality by his mother, who said it was no disgrace to be poor, if he was only honest. The good was showed conclusively the effect of the mother's influence, and not the Church's. Mr. Jones said, He was born in old Connecticut; was brought up an old school Prebyterian: He related

whis experience from Presbyterianism to Spiritualism, which was very interesting.

Mrs. Frobook, of Mt. Canol, Ill., remarked that we should not look for evil in the churches, but good.

Kits Whittler said, To breathe freely we must have

pure air to breathe.

The remainder of the afternoon was to be taken up with by a lecture by Benj Todd. He repeated a poem, and said, Before giving the subject of his lecture he would reply in a few words to the sisters who had spoken in Conference, with the kindlest feelings. Said, While making his remarks he had not intended to throw a firebrand, but was glad now that he had; for

it had given the churches a pretty good airing.

By request of the audience, he gave his religious experience. With his largely developed mental powers and energetic nature, his life must have been a conand energetic nature, his the most and Trath, thunges warfare between Superstition and Trath, ... The Mrs. C. M. Stowe repeated a poem, entitled,

Web of Life." Meeting adjourned until 5 1-2 o'clock.
Evening Conference.—Hrs. H. F. M. Brown said,
The great fault with Spiritualists is, they make so many apologies; it takes up too much time, so that at the end of fifteen minutes they have not said what they wanted to. Said, I ask no apology for myself. I have a thought, and it is my own. I wish to speak it. I set the ball in motion that it may reverberate through all time, until every particle of matter is vitalized. I am a nobly responsible for the thoughts I ulter. I am a

mouth piece for no one. Mr. Jones said, There is a spiritual affinity through out all Nature. The spirit world has its attractions. Our business here is to search for the best mode of hap-

Benj. Tood spoke next on the " All-Right" tion. He was opposed to organization except for financial purposes; in the place of organization, centralization or individualization; let organization be swept away and men and women come out free and

Mr. Jones said, We need organization to solemnize marriages. Mr. Brown said, Spiritualists had organized for that purpose. She read a certificate granting her the right as minister of the Gospel to solemnize mar-

Dr. Morrison thought it was better to do something toward harmonizing marriages instead of solemnizing them. Organization is the legitimate offspring of decomposition. It is as imposable to organize this com-pact here to-night, as it is to fly. We have to indi-vidualize ourselves, and learn to have charity; give others the same liberty we would wish to have ourselves. Why are there so many unhappy marriages? Why are families so much divided up? Because each one has not learned to individualize self.

Meeting adjourned until 8 o'clock on the following

Baturday morning.-Meeting called to order by the The following gentlemen were appointed Committee

of Arrangements for speaking: J. W. Stewart, Win-throp W. Chandler and John Lord, Morning Conference opened by remarks from Mr. Peters, (lawyer.) of Princeton, Ill., on Progression,

calling out some very spirited remarks from B. Todd, Mrs. Mitchell, and others. Mrs. Brown spoke upon the Condition of Woman. Dr. Morrison, on the Good resulting out of their

Wrongs. Mr. Brewster endorsed Bro. Todd's sentiments. Mr. Peters thought women had their rights. Said, Women had the advantage over men in all courts of

inatice. Speakers for the day: Mr. Jones, Mrs. C. M. Stowe, Mrs. Col. A. M. Mitchell, Dr. Morrison, Mrs. H. F.

Mr. Jones said, He looked upon Spiritualism as the offspring of the aspiration of the human heart. of the Church of Rome and others, lastly the Protestant Church—all are crying, "Give us light;" but the response has been, "Your destiny is eternally fixed." The most that they could grasp was a vague hope in the future inspiration. He said he had struggled hard for two years to get out of the awamp. Spoke of the sufferings of Jesus during his mission to reform the world. He taught the Parentry of God and the Fraternity of Manufact, what Spiritualists are teach. Fraternity of Man-just what Spiritualists are teaching now—and spirits are coming in all the sublimity of their mission to pring us evidence of this, and of a glorious hereafter.

giorious necesiter.

Mrs. C. M. Stowe repeated a poem, entitled the "Golden Dove," written by L. Mentibrop, of Rockford, Ill. Subject for lecture, "Spiritualism vs. Or thodoxy." Learn to govern yourselves. Man is unbeppy when subject to authority. Christ was not afraid to eat with publicans and sinners, because the bindoor of heart and stable by the subject to authority. kingdom of heaven was within him. He was a law anto himself, having no church to please. She touched upon all reforms, sapecially the marriage relation, and concluded with the recitation of a poem. "Scatter the

gens of the beautiful."

Adjourned
Mrs. Mitchell said for the last ten years she had
been a believer in the teachings of Emanuel Swedenborg, and was a believer in a Spiritual Philosophy;

on "Prayer."

thought that four millions of Befores which to seek that the most perfect the seek that the most seek the most seek the most seek that the most seek the mo

Mrs. Brown spoke on the same subject. Mrs. Wilson, of Providence, Baren Co., Ill. exhibited a spirit picture, representing her bushand an i two children, taken by Mr. Anderson, the spirit artist, a hort time after their decease. Meeting adjourned until 1 o'clock.

Mr. Brewster spoke on various subjects. Mr. Jones thought it not right to lie, even if a glo-rious result was produced.

Miss Whittler said she was happy to think all was ight; therefore it was right for her to speak, and that on the dress reform. She once believed all diseases of the physical frame came by the band of the maker of this beautiful world. The first step to reform in this particular, is the present style of dress, food, &c.; said women was not prepared to fill her proper sphere in the present style of dress. And so long as women was obliged to obey her husband, would there be war in

the family, neighborhood and country.

Mr. Chandler said that Individuals are not responsible for acts when their organizations are such as to cause them to perform those acts.

Afternoon tecture by Dr. Morrison, Subject, " Organization and Disorganization." The reporter could not be present during this lecture, therefore did not get a synopsis of his remarks, but was informed that his lecture was full of sound, logical reasoning, and

fully appreciated by the audience.

Mrs. H. F. M. Brown. Subject, "Spirit Teachings." She said: No question is so frequently asked as "What do spirits teach?" Spirits, like mortals, bave like opinions upon fundamental principles, and, like us, differ widely upon minor points. Spirits teach me the universal love and protesting care of God. They teach me that Jesus was divine only as humanity is divine. a child of God in the sense that we are all the Father's children. He lived a blameless life, lived the truth, as he understood truth, and died the martyr's death, for the sake of what he regarded the right. Spirite deny the coetine of the fall of man, because it conflicts with the law of progression. Han is, and has always been good, in the sense that the unripe fruit and the wild beast are good. Time will ripen the fruit. and the tiger will go down to dust and come up in a higher form; so man will progress to a higher and di-viner life. Spirite teach us that ain is the transgression of natural laws, and there is no forgiveness of sin; the transgression brings its punishment.

Adjourned until evening. Evening Conference,-Poem by Mrs C. M. Stowe Leons.

Mr. Chandler and Dr. Lee spoke upon the subject of Benj. Todd spoke fifteen minutes on the same. It was the unanimous expression of the audience that he should speak on; he occupied the stand fifteen minutes more. His able and spirited defence of woman gave rise to a warm discussion between Mrs. Frobock, Mrs. Stowe, Mr. Peters. Dr. Morrison, and Rev. Mr. Wordel, of Oregon. The latter gentleman's remarks were found ed upon data several hundred years back of the age of

onmon sense.

Adjourned till eight o'clock the following moraing. Sunday morning ushered in a bright sun and cloud. less sky, and as the Court House was not commodices enough for the many hundreds that were to be that day present, they met on the Fair Ground, half a mile diant from the town. Many persons had come a distance of from two to three hundred miles, some of the way by stage. The audience on Bunday numbered from fifteen to eighteen bundred persons. A commu-dious platform was erected for the convenience of speakers, and seats enough to accommodate a great share of the audience.

Sunday morning exercises—Conference opened by prayer from Mrs. Mitchell.

Remarks on oral prayer, by Mrs. Stowe. Benj. Todd on the same. Did not believe in praying to a personal God; he said every wish was prayer, every aspiration of the human heart, &c.

Mrs. Mitchell spoke again, in a great state of excite-tiont. I think she did not fully understand the meaning of Bro. Todd's remarks.

Dr. Morrison expressed his views also.

There seemed to be a general infounderstanding of words. I think all realized within themselves what he nature of true prayer is.

Mrs. Julia Brown, of Prophetstown, Ill., gave a short but interesting address upon prayer, the Sabbath, he should go; was of a good family; but turned out and the barmony throughout Nature. Her remarks were very appropriate for the occasion, and had a quickening and harmonious effect upon the andience. Mrs. Brown is young in the cause, but bids fair to become a very efficient occasion; in the vineyard. the Metho

Miss " hittler said she was kidnapped by list Church, and believed in the one kind of prayer, but now believed in a practical life.

Mr. A. B Pickard (Reformed Methodist) said he

was once a preacher, but had changed his views be cause he had found a better way, for he that never changes never corrects his faults. Baid the soul could not be unhappy, else God would be unhappy, as the soul is a part of God.

Morning lecture by Mrs. H. F. M. Brown. Subject toat. He physically and spiritually represents every-thing in heaven, earth, and bell. The gold and the granite. the sky and the sea, the apringing grass, the blooming flower, the winter frosts, light and darkness. blooming flower, the winter frosts, tight and unraness, the soaring eagle, the swine, the serpent, are all represented by man. He may ignore his kinship to the serpent and swine, but in his words and deeds he is serpent and swine, but in his words and deeds he is careful to tell you who are his kindred. The nearest me out of heaven. I am not repossible. (Laughter.) there is no mythological saviour for you. This is the stability of the soul. Spirit to spirit speaks, serpent and swine, but in his words and deads in is careful to tell you who are his kindred. The nearest kindship is that of the soul. Spirit to spirit speaks, and soul to soul replies, though hills and years and seas divide them. Go into the street a stranger, and you will meet and recognize there the hearts near-est akin to yours. You meet them in the railroad cars, in church, and the home circle. And you are quite as likely to meet those of very remote kindred. You may call it attraction and repulsion, but I call t the near and distant relationship of souls. Speaking of prayer, she said, "All prayer comes better through gentle deeds.

Stows repeated a poem, "Alone by the grave of buried Hopes."

Miss Louise Whittier spoke on "Man's physical condition."

Mrs. Stowe repeated a poem, "A Dream of Heaven." Dr. Morrison made some remarks in reference to the sanitary department. Meeting adj. to 1 o'clock. Afternoon Conference. Mr. Brewster, Mr. M. Cham-berlain, of Watertown, and Miss Whittier took part in the exercises, after which the Conference closed.

Afternoon lectures by Mrs. C. M. Btowe and Mrs. mma Frances Jay Bullene. Mrs. Stowe repeated a poem, "Rock me to Sleep."

After an invocation, she said. Authority crushes out the sepirations of the human sonl, but truth is the ever that moves the world. The spirit-world is bend ng with its wealth of souls, and the mission of spirite will be accomplished. Man will be no longer subject

Bedjamin Todd repeated a poem, and then apoke upon "The natural evidence of the spirit's immeriality as drawn from himself." Bro. Todd's discourse was sound and logical. He threw all the power and energy of his nature into his theme, and the effect was felt and appreciated by his audience, although some found fault with his sarcesm and sharpebooting, ye all that are acquainted with his experience, must know that it is the force of circumstances that has In a measure developed this angularity of expression. I consider Brother Todd one of the best class of speak. ers, and as such can recommend him to any community who may not have been fortunate in having listened to his impirational discourses.

Mrs. Bullene, after an invocation, spoke upon the Supremacy of Truth over Error." There is not room to give any of this gifted lady's remarks. All have known Miss Emma Francis Jay in the past. She has been for some years filling the sphere of a devoted with and mother, and has now for a time resumed his? let bors in the lecture field. She is the mother of two children, one a beautiful boy, and the other a cherub girl, now blooming in the beautiful summer land. Adjourned till half past five o'clock to meet in the Court House.

Evening Session, -- Conference. -- Mr. Chandler spoke

"Prayer is the soul's sincere desire,
Uttered or unexpressed,
The motion of a hidden fire
That trembles in the breast,"

The speaker requested the audience to either select a subject, or propound questions which the spirit con-troiling the medium would answer to the best of their ability. The questions I will here give, but the an-Afternoon Conference.—Mr. Chandler, on the "All ability. The questions I will here give, but the anRight" doctrine. said, Why condemn a person when he
has not the means of producing more harmonious requestions were as follows:

questions were as follows:

"What is the mode of locomotion in the spiritworld? Do spirits in the spirit-world manifest the
appearance of old age? How does the spirit get possession so as to control the mediums? Are the spirits of animals individualized to the spirit-world? Will the spirit give us his experience during his passage from this to the spirit-world, or the Philosophy of

Closing exercises, invocation, and chant, improvised and sung by Mrs. Builene. The following resolutions were adopted:

Resolved, That the thanks of this Convention be ten-dered to the President for his efficiency and fidelity in discharging the duties of his office.

Resolved. That the citizens of Oregon are entitled to the thanks of this meeting for their hospitality to-

to the thanks of this meeting for their nospitality to-ward the strangers attending this Convention. The two Mr. Davenports, and Mr. William Fay, were present during the Convention, holding séances each evening to large audiences, giving many wonderful

tests of spirit power.

Mr. G. S. Lacey, who is traveling with them, gives a short lecture previous to calling the attention of the audience to the manifestations that are to take place in the cabinet. His remarks are very interesting and instructive to those who have not informed themselves upon the phenomenal manifestations. He explains them according to scientific principles as well as upon Bible grounds, selecting therefrom many like unto

them, such as rolling the stone from the sepulchre, opening the prison doors, &c.

Thus ended one of the most interesting and talented meetings of the kind it has been the writer's privilege to attend. Many there met as strangers, but as liege to attend. Mady there met as strangers, but as friends parted, knowing that the time with come what there will be a glad re-union of kindred souls, when the "good by" will never need to fall eadly upon the heart. All can enjoy one eternat squeding. No discordant notes will strike the ear. All will fill the sphere for which they are fitted, and one great chain of harmony will link together every soul in the usiverse of God.

M. Moultinger.

Ivy Cottage, Rockford, Ill., Sept., 1869.

[Reported for the Bagner of Light.]

Two Days' Meeting at Aipine, Mich., on Saturday and Sanday, Sept. 19th and larb.

Saturday afternoon the meeting was held in the School House, owing to the wet, cool weather, Mr. Samuel Marvin was chosen Chairman of the meeting, W. F. Jamieson, Beoretary. Speeches were made by the Chairman and the Secretary. Mrs. Heath, Mr. French and Mr. Boyd. Adjourned to meet next day

at 9 o'clock for conference meeting.

At the aforesaid bour the meeting assembled in the grove. Horace MoNett, Chairman. Mrs. Graves said when she was an Orthodox member

she used to relate her experience. She would relate her experience now. She never knew what happiness really was nutil she became a Spirituality. Airs. Kots. Mr. French and Dr. Bagg seemed to feel that the evidences of the giorious future life could not fall, when duly appreciated, to inspire to a noble life

on earth.

Mrs. Heath then gave the first regular discourse of the des. She was giad that so many were there to worship in God's Temple on that besutiful, sunny day. The angelia inspirations would fill their bosoms boly love for each other. Spiritualism would bless their lives, would make of them better men and women, W. F. Jamieson seemed to entertain a "gradge" against the Octhodox devil, total deprayity, lafant damnation, and several other enered subjects. He thought the "saints" would dwell in the greatest in

security within the heavenly abode, inasmuch as so pure a being as the devil is represented to have been lost his foothold there. Ira Porter said, That Bolomon advised that a child should be brought up in the way he should go, and when he was old he would not depart from it. The Devil had beavenly indicences; was trained in the way

Meeting adjourned, to partake of an excellent dinner, prepared by the good friends in Alpine. A procession was formed, in regular order, at the speakers stand, with the Spiritualist " priests" leading the column-as usual-and wending its way through the grove to a nicely-set table.
Meeting reassembled at 1 o'clock.

Mrs. Kuin addressed the meeting. Subject, "It Man his own Saviour?" She proceeded to show what was man's saving power. That within man's organization there dwells a God. You do not need to go to some mythological god to be saved. Phrenology proves that man can save himself. The creeds of religion can never save mad. You are taught that man is seted upon, that he is like a piece of mechanism. Are you dumb instruments? We believe in the Trintry of Man, Body, Soul and Mind. My brother and sister, you have been given anodynes and steeping. powders long enough. You are not pure and blame-less. Who is responsible for the deprayity in the iess. Who is responsible for the deprayity in the world? Man says he is not, the says. Eve was to

teaching of Spiritualism.

It has been said, "Why, I supposed that you Spiritualists believed in the spirits for your Saviour." Is the spirits(!) Know, then, that no one thing cas atone for any other thing. I gaorance has been, at its, a clog to progress. Some seven-by-nine priest will profess to tell you all about God, yet is not able to tell you anything about himself. You will find the Saviour by knowing yourselves.

In Parer — I cappet hope to make an acceptable.

Irs Porter.—I cannot hope to make an acceptable speech after my sister, who has so eloquently st dressed you. Bhe showed that you needed a Savior; that the hane of existence is ignorance. The true plan is the development of the individual. One vice of the age is that people are scrambling to get a living from some one else's labor Mr. l'orter called atten tion to a unitary home to this end; that the isboring classes should have an opportunity to acquire mental wealth, (become enlightened) as well as a competence for physical support He is ready to cooperate with individuals favorable to the enterprise.

Mr. Horace McNett, of Grand Rupids, gave the sixther.

ing address. He advanced many excellent thoughts.

Miss V. F. One recited an original poem, and the meeting closed.

A Bill Against England.

The New York Herald sometimes provokes a least from us, though we attached so little importance to its quasi-serious speculations. It has formally drawn pus quasi-serious speculations. It has formally one up a bill of charges against John Bull for damages done us during the present war; of which we repreduce the following stems:

To damages austained from the privateers which were built by Englishmen and issued from English ports. \$25,000,000 00

To amount due for the insolence of the

the British aristocracy, journals and 10,000,000 00

reviews. Roebook and other bucks in the Eng-ilah Parilament, (the latter amount being considered a full equivalent,)

\$85,000,005 80 We hope England will live to see the day was present course will put her to shame in her own span. That she will in some way be made to reap the fruit be found in the sound possibly make it. But made her bed in dishonor, and she cannot complain the present countries. The Landon Times street was Total, errors excepted. her chosen company. The London Times already so-feates that Lancashire must be depopulated for a fi was populated, and the future left to frost. There is power granted than look, which the Times will see know.

## SPIRIT INTERCOURSE: TAMILIAR LETTER ADDRESSED TO A CLER GYMAN BY A SPIRITUALIST,

Mr Dana Srs-I desire to present to you in a some what methodical manner-more so than the limited time of conversational discussion would admit, and impassioned than would be the necessary condition attending that mode of presentation-an argument based upon principles and incontrevertible facts. to demonstrate, in a measure, to your mind, the . evidences" of spirit intercourse with men.

From what you have already affirmed as pre-judgment of this whole matter, and with due regard to the Rible standpoint of your objections to the admissibility of these evidences, and to the adoption of the religious philosophy that must inevitably follow their acceptation in every thinking mind, I cannot hope that my feeble efforts will prove scarcely an entering wedge to the diversion of your favor toward this dreadfally tabooed subject. But rememberlog that I have many a time encountered the bitterest opposition and denuncistion in controversy of this same matter, and having full assurance to believe that my humble defence has often proved " seed sown in good season," which has spring up and borne fruits many fold more than my most sanguine expectations would have justified me to anticipate; and, moreover, having the satisfaction of knowing that my present antagonie entertains a post tive and devoted love for Truth, wherever it may be found; stimulated by a profound and unfaltering conviction of the truthfulness of the Spiritual Philosophy. the arder of my enthusiasm urges me on to undertake to elucidate the grounds of its revelation. And I am firmly persuaded that he who would receive its sublime teachings, and would atrive to exemplify its harmonixing and spiritualizing influences, would part with worlds sooner than be deprived of them.

I should not feel so strongly impelled to a similar undertaking with every one-for I must not travel out of my present calling to its neglect-and I indulge myself in the present effort from having a due sense of the important influence of the position you occupy. with regard to the many minds you have power to affeet, one way or the other, by prejudicing them egainst an investigation of the "spiritual phenomens"-the genuineness of which you now repudiate-or by in ducing them to examine for themselves what is espoused by very many noble, brave and intelligent men and women, as a new Word of God which has been revesled to wayfaring men out of the very beavens. should it ever become your wish to "try the spirits."

I think it will hardly be necessary to allude to the Rible at all. in considering the evidences of snirit communication with the world; although if I felt the need of any extraneous proofs, or corroboratory testimony, I need scarcely say to you that I should find an abundance of analogies and parallel cases of " manifestations" recorded in that book, which would simply serve to show, by comparison, how the present age is repeating, on a grander scale-immeasurably transcending, in some remarkable features-many of the "miraculous" events and supernal influences therein delineated with so great simplicity and such matter of coorse parration.

I shall not feel under any obligations to the old "Christian Fathers" even for the multitudinous evidences of spirit intercourse with which their curious writings teem; nor to the many ancient and erndite Spiritualistle Philosophers, whose works have survived to us, and which now, in our vernacular, so freely and family farly discuss the science of spiritual possibilities that attach to mundane and supermundane soule : but I shall feel fully satisfied to rest on such tangible developments as have and are constantly presenting themselves to the commonest observation in our very midst -which appeal to the senses in most palpable manner -to the ear, to the eye, to the feeling; to the understanding, to the reason, and to the highest spiritual faculties and sympathies of the soul in their holiest

And now at the outset. I cannot consistently refrain from a brief animadversion on the extreme shallowness of the knowledge of spiritual as well as psychical "things" in common acceptation. Little seems to be "dreamed of in our philosophy" concerning real spiritual entities. Much is known of material things, and in their efforts to analyze and bring within the soppe even—in their germinal stage still—lie like helpleas mine to support their claims to be regarded among the infants in their cradles, their plaintive wailings, prophetic of physical regeneration, all unheeded but by the "progressive" plane of study-who are almost ment of disease-however much of faisity may have banished from the pale of civilization, because they attached to the seembly of undedged bantlings, emdare to believe and teach "above what is written." Men repeat as a formule, "there is a natural body and a spiritual body," &c., without seeming to have the of this wide open, democratic shrine of the temple of slightest perception of the real nature of a spiritual body." The ideas of the keenest minds in our day upon these questions are ambiguous, vague and utterly unsatisfactory. And yet I affirm, that the ideas of a and well-defined to our conceptions as the physics of a he ting in its wings," the harbinger of physical regenti an ler-storm.

So likewise of Life-short which one word such vol edge, as in themselves to have formed an impenetrable glance, as it were, the silent-voiced inharmonies of the cloud of darkness to hide its essential elements, and to obscure the real principles of its activity. What ideas are conveyed by such begging-the-question definitions -for philosophers to give-as "Principle of Life." "Yix Medicatrix," " Nisus formations," and similar high-sounding but unmeaning terms, which are only different names to designate what is no more defined than ever ! Thus far has bright-eyed science gone.

Again I affirm, and on the strength of thorough experimental analysis, that the principles of life are as demonstrable, as tangible, almost, as heat and cold; and their methods and peculiarities of action, in health and disease, can be mapped out in a clear and welldefined chart of general or specific conditions.

Still the " learned world" wage on, undisturbed, in the old familier pathway, with the neval organ of a contemptuous pity elevated in dignified disapprobation of the presumptuous Interlopers who would dare procaligaten the whole ponderous mass of physiological such as, I trust, under God, will serve to vastly expand solence, accumulated through labored centuries of tripl our limited horizon, and eventually sweep every cloud research, by supplying the long sought key to unlock the " invatery of Ilfe."

Call Magnetism and Electricity principles; for, though strictly speaking they should be regarded as 'der the uncompromising mandate of degmatic authorielements or agents, yet are they of that primal characty-" thus far shalt thou go and no further;" where he ter to meet all our requirements in the solution of the has folded his arms to repose under the soporific infinproblems of living motions; and back of these, in Na. ences of a facile being, that is grounded on the postuture, the mind need not seek to penetrate, for the next late of " nothing is impossible with God," and always step beyond, so far so we now know, attains the Source casts upon Him the onus of its incongruities; and when of all life and intelligence.

with, and de principles of life itself.

And yet bodies and hinds, in health and disease. adjustment of their laws, they have exhibited such sublime fields of God's universe, to bring from thence valiormity of method in their working; and buch days. precious tressures of knowledge and wisdom, with

bility of being managed and controlled, even as terrestrial Magnetism and Electricity, as well warrants their ultimate unfolding into a wonderful science, that shall entirely cast in the shade all hitherto speculations on the life of the body, or of the spirit, in this world or the next.

You may sak, what has all this to do with spirit in tercourse with the world? I snawer, everything : for I am deeply sensible that no one will be prepared to understandingly examine and appreciate the phenomens called " spiritual," without carrying with him. Into their investigation, the guiding chart of the magnoto-electric principles. And I would earnestly recommend every one, before allowing himself to witness the singular exhibitions attendant upon the séances of "mediums," to first make a careful study of the ecience of Animal Magnetlem -so far as it has attained that dignity-and, in its phenomenal aspects, trace it upward, in a natural order of progression, from the simple condition of meameric " sleen" and " depend. ent clairvoyance," to that beautiful unfolding of the piritual perceptions, when the inner senses of the soul are opened en rapport with the essential, spiritual elements of things, and realise the actual workings of the tiving forces of Nature, in vegetable and apimal creation; mount to the very "stars," in the exaliation of unrestrained vision, to penetrate other spheres, and bring back to earth tidings of a peopled universe.

Would it appear strange to one who had arrived thus far in his researches of psychological developmentswho could look back upon the pathway of his study. and feel never to doubt that he had been informing himself of possible, real and oft-repeated conditions of the human body and soul-had witnessed for himself, indeed, and tested, in all sensible ways, the genuineness of those wonderful unfoldings of the spirit, that had stepped almost on the threshold of the new life, where but a single link in the chain that blads to earth remained unbroken-would it appear marvellous, I say, that this expanded vision in its subtlety should · discern spirite"-in the body or out?

What think you, when a man-a bealthy, intelligent and good man says. I will watch by the bedelde of my, brother or sister when the expected hour of death draws nigh, and behold the "mystery" of the dissolution of soul and body; and in a self-conscious state of mind actually does observe the deeply affecting process of the spiritual body-perfect type of the natural, though of highly refined and subtle essence -born again, resurrected by degrees (sometimes minutes, oftener hours) and standing forth a new being, palpable to the new sense of the observer as any object of matter to normal vision, and the living representative of the person, whose body lies inspirate and has fulfilled its mission. [And this new birth simulates the birth of the infant to its first stage of existence, even to the representation of the "umbilical cord," which is reproduced in a hand of odyllo or electric light which connects the two bodies, and when the re-formation of the spirit hody becomes complete, returns to the natural body as a needed portion of the life principle to preserve this body from immediate decay. ]

Do you believe this, you are ready to inquire of me, and yourself not the observer? It is not of vical moment whether I believe it or not : but when many sane, intelligent and truth-loving men and women corroborate each other's testimony on such a matter as instanced, and all feel satisfied that there was no deception, illusion, fantasy, or any other condition or contingency, that might cast a doubt on the reality of their experience, I feel, in all rational duty bound to accept the statements from their own lips as worthy of credibility; and I should feel compelled to admit, that, were my own vision made dairvoyant—as may not be impossible-my experience and satisfaction would be as complete, and my convictions as strong as theirs. Though this world of ours may be an unreality, .. the baseless fabric of (our) dream" of life, still, what we call our experience and our consciousness are quite as substantial to us as though the idealist philosophers never wrote, to cast the doubt of metaphysical rage. ries upon their validity.

The phenomens of Clairvoyance, and of its bighest form of development, spiritual centary, are so well attested, and have been so systematically observed by careful and able experimenters, who have been untiring of sciences" in this direction abound, although (to my ties of the human mind, that it needs no defence of ployed as "subjects," or howmachsoever of charlatanry may have taken cover under the inviting canopy Nature, where degrees and titles can be so easily earned body, or of the significance of "raised an incorreptible and confidently assumed—these successes, I say, are sufficient oredentials to establish the vest importance to the world of the new system of " remedial agents," and ought to make the heart of science expand to cor. spiritual body and its resurrection can become as clear dially embrace the angel of promise, that comes " with eration to man.

To perceive the interior workings of the functions of the body, in all their beautiful activities; to sense, at a diseased system; to surely know, by actual sight and sympathetic feeling also, where the equilibrium of the life-principles has been disturbed or broken, and to how great an extent they have been impaired-and all without a word of enlightenment from the mouth of the " patient"; to describe, in the language of science, each form and stage of disorganization; and, finally, to instinctively prescribe, in the nomenclature of materia-medios, remedies, which shall prove so nearly infallible-truly such powers and capabilities as accomplish all this should be hailed by an admiring and delighted world, and devout thanksgiving and gratitude should be rendered from every heart to the Creator, who had endowed man so bountifully with "spiritual gifts." o s o o

These modern revelations of transcendent soul power ers, so long unrecognized, I am happy to know, shake the faith of men in time-honored systems of pseudose to furnish an alphabet of principles-which would philosophies, and give an impetus to human inquiry, of error from our intellectual firmament.

The brave spirit that dares to rise from off the procrustean bed whereon he has affected to lie at ease, unnew developments of the prolific energies of Nature Magnetism and electricity have become, in a degree, filt athwart his vision, to disturb the listlestness of his cognized as prenciples in the government of animal slambers, serene in his ignorance, he is ever ready to ife; though their basic importance has not been uni- exclaim when aroused, .. It is not for me to search into versally allowed and built upon in the construction of such my merics" -- It is sacrilege to attempt to pry into Theories of Life. In the solution of the mysteries of the secret counsels and purposes of the Almighty. psychical phenomena, also, they do not yet occupy which He has seen fit to withhold from us "-such their proper rank, and receive superior consideration; a brave spirit, I repeat, having once shaken off the but are tather regarded as the elements of accidental, slough of a servile superatifion, that bids him be "accurious mental manifestations, and not as coordinate curred " who shall add to or subtract from a previous revelation, " which already embraces all that he has a right or need to know," will find himself mounting ere treated with strict regard to these elements as gov. upward as on eagles' wings, whose vision the brighterning principles; and so far avexperiment and analy. Dess of the very San of Troth abalt not dazzle, and tis have been prosecuted, with a view to systematic proces steps shall feel free to wander serywhere in the

temple" fit for the " image of God" to dwell in.

dare to define them? Are not the approximations of the proud—and produced in such incredibly short spaces sonl unbounded, showing that the divinity is repre- of time as to mock the swittest executions of human and comprehendeth att things, yet are we forever to by and without the agency of human hands; for simile

manner, the god-like spirit within us, but, on the con- the writers, who act as merest machiner; solid things trary, let us keep wide open the portals of our souls carried and brought scross the ocean by swift-winged for the influx of new truths-diviner light-and main- messengers, who seem to nearly annihilate time in the tain the tribunal of our sacred Reason a supreme transmission. &c., &c. court of judicature, ever ready to dispense righteons And of a different and still higher character-voljudgment to every claimant. Say not unto such as umes of treatises upon subjects involving the technicome unto you with new and strange doctrines, "Ye cal language of the sciences, thrown off with an case are of the Devil;" for in bidding welcome to such and rapidity truly amazing, and by such as are altoguests you may find yourself entertaining angels un- gether innocent of the learning which they so lavishly

mount question of spirit intercourse with the world. although, I confess, with great diffidence of my ability to do half justice to the strength of my own convict artistic excellence improvised as by suddenest inspirations, by undertaking to set forth in order the "law tion, whose measured cadences fall upon the listeners" and testimony" to another, which, through many care an almost with their first echoes in the mind years have been gradually unfolding to my acceptation. of the deliverer; glowing appeals, full of most ardent However well I may succeed in my small expectations. love for the homan race, to the noblest qualities of the beg you will not judge of the merits of the claims of soul, in its most devout and hely exercises, to awaken to make, nor conclude that the subject has, by any gird on the armor of truth and righteousness, with means, been exhausted in its capabilities to display a which to enter the "good fight" in the battle of life; most formidable antagonism against the learning and affectionate warnings to secure a spiritual unfolding logical skill of its ablest adversaries.

only three sources of rational intelligence-God, man, the unimagined glories of the Heaven of the Spirit and the spirits of human beings, who have departed Land. from this earth. That fabulous individual, the ng the subject with the possibility of any agency attributable to the source, by which to solve any mys earth. tery of intelligence that may seem unaccountable.

Now allow me to suppose yourself sitting down comwhich manifests decided features of intelligence. You ence. ideas, and entirely foreign to your own thoughts. beloved earth. in their primary simplicity.

to yourrelf.

intimate knowledge of the life-history of persons who tiste. have passed into the " stient valley "-auch as none ! ally be supposed to possess the means of producing. And, in multiindes of individual cases, after piling gences to establish personal identity, you are imporflections, to discover, if possible, any other source, or as are susceptible to their subtile forces? any other agency of the "mysterious phenomena," to the plainest understanding of such as have become ·Spiritualista."

Now suppose that hitherto, only your carically has been engaged, and that no prejudice of education has nanifestation of the "spiritual" powers; take coun! ating the genuineness of their celestial origin.

up in mid-air, apparently independently of the law of er, and that other a freed spirit, with whom he holds gravitation; musical instruments played by viewiess often and visible intercourse. botany; magical paintings of rarest landaceps scenery, their prophesies, which are eventually fulfilled; and and portraits of most perfect recombiance to the per-daily feel themselves growing in spiritual knowledge

which to build up, heartify and adorn the .. living some of the .. dead," who have left behind no memo-Has not the Creator set bounds to human knowledge? ment " of them-all executed through the purest me-Ay, even so. But who will say he has reached the chanical agency of human hands, often totally unlimits of human inquiry? or be so presumptuous as skilled in art-works of which any artist might be duced in us, in degree; and that, though He be infinite artistic talent. Remarkable specimens of caligraphy progress toward infinity; and therefore there can be no autographs of those who have lived upon the earth; possible measure assigned for the fullness or capacity Greek, Hebrew, Sausorit, Persian, Chinese (or whatf our knowledge, except that it shall not be infinite? ever else) languages written with great freedom and Then let us not allow ourselves to repress, in any perfection, without in the least affecting the minde of

display; burning words of elequence on matters of I will now hasten to the consideration of the para-deepest moral and spiritual import, flowing, as the waters of mighty rivers in freedom, from lips losst Spiritualism' by such defense only as I may be able out of the sluful condition of spiritual lethargy, and of character in this world, that will entitle the largest The world recognizes and accepts as unquestionable capacity for happiness, and the fullest enjoyment of

Add to all this, and much more, that living embodied Devil. has, in past ages, been very highly honored apirits of those who have dwelt in the flesh are openly among men, and has viceriously borne our iniqui seen of men, and as free and natural communion is ties, till the burden of the human sins which bolden with them, as between man and man-and what have been cast upon his unresisting shoulders, has machination of learned skepticism shall avail against finally weighed him down so deeply in the "infernal such testimony, that a great highway has been opened abyas," that I think I may safely conclude the nine- between the spirit-world and ours? Surely a new and teenth century regards him as finally having fallen wonderful field has been disclosed to man in the dothrough the bottom of the "pit," never to experience main of Nature. Assurances of the richest harvests in personal resurrection among the children of men; every department of knowledge have already been and that the enlightened portion of mankind have afforded, and such large promise of the fruits of a more nome, by pretty general concent, to consign him to his enlightened spiritual wisdom has been youcheafed, in original birth-place and only legitimate sphere—the the imperfect glimpses that have yet gratified the hanamen heart | So there will be no need of embarass- man vision, that it needs no prophet to foretell the possible dawning of an early millennial day upon the

I have asserted three sources of rational intelligence, as embracing all we have reason to know, or believe, osedly with a "medium," so-called—or rather, im- to have a real and permanent existence. As to that agine yourself sione, and all innocent of any latent Evil Intelligence—whose reality only depends upon aculty or susceptibility to evolve any extraordinary the necessities which Heathen, barbarous religious inbenomenon. Your attention (as has been that of volve, on the "good Lord" and "good Devil" printhousands.) is attracted to certain sounds, resembling ciple of worship, it is sufficient refutation of its the droppings of water, on the table, or any article of legitimacy in creation to affirm-what can be but an furniture, on the walls of the room, on the floor unexceptionable axiom that God is the author of all cometimes in one place, sometimes in another. There principles, and these only good. An evil pranciple, in appears to be a persistency in these sounds to be heard all creation, is an anomaly. There can be no perpetof you, and you are finally induced to bestow upon nal legacy of evil entailed, by any possibility of divine them your special notice. Suppose the happy suspl- law, upon any being, not even be he that majestic concion enters your mind that these sounds may be the ception of infernal attributes embodied in the Biblical result of intelligent action on the part of somebody. Satan. Therefore a being all-powerful for evil, arrayed and that, without much seriousness, you interrogate in eternal opposition to a being all-powerful for good, them: "Is anybody making this noise?" Rap. rap. involves such a moustrous absurdity, detracts so ulterly rap! "What's all this?" And a succession of raps the oil from the mightiness of the infinite God, and seems to respond to your interested feelings. You leaves him but an ever-warring power against another, pursue the experiment, until you find yourself having If not equal, still a never-conquered adversary, that it established a communication with an unseen something. Its most manifest blasphemy to hold faith in his exist-

soon form a t legraph of signals, by which you are The opponent of the spiritual theory will have no able to converse. By using the alphabet and pointing occasion to differ from the advocate in not attributing out the letters, three distinct and quite audible sounds to God, directly, the origin of the spiritually-claimed may indicate the particular one you shall select-or, "manifestations." It only remains, then, to disone or more, as you may elect in your code of signals. cover and distinguish these phenomens, as belonging Are you at fault, for a moment having mistaken the to the wonderful caprices of mundame inselligencesletter intended, a single sound may answer, No. Now human powers acting without will or effort, and with you go on-may three " raps " signifying Yes, and one, a blind spontaneity rivaling the chemical elective No-to your selections from the alphabet, and find affinities of Nature's laboratory; or as the giorious yourself in possession of an intelligible combination evidences of newly developed intercourse, between the of letters, arranged to form words, which embody spirits who once dwelt among us in the fleeb, and their

You have experienced the "Rochester Knockings" A vessel cannot contain twice the measure of its contents at the same time; no more can the buman Continuing this process from day to day, for any mind give out that which was never consciously poslength of time, the conviction forces itself upon you seesed by it. Even furnish it with any amount of data irresistibly, that you have established a free, intelli- in form of facts-statistics, personal reminiscences of gent intercourse with unseen brings; for the communi- different ludividuals' lives; and without culture, withestions you receive, responsive to your own thoughts or out discipline—the refinements and polish of all that inquiries, or made independently of your own con- is understood by education, mind cannot handle its sciousness, appear to be sui generia, and only referable facts and knowledge of others' life-experiences, in a In their very matter, even, to an agency entirely foreign | manner to rival the style and method of the best literary abilities. And yet we witness the rudest speci-But this Intelligence-whence cometh it? Who is mens of uncultured persons-young children svenits author? It answers for Itself, upon your supply- writing and speaking in high vein of philosophy and ing the conditions, and sets up claims as coming from science, executing meritorious works of art, skillfully those "who have gone to that bourne from whence" manipulating instruments of music, and rehearing (it has been so often affirmed and believed) .. no trav- the most difficult musical compositions, with all the eler returns;" gives you most striking examples of an familiarity and grace of ripe scholars and superior ar-

They do these things manifestly not of themselves: it other but themselves in propria persona, could ration. is absurd to suppose they do. Who, then, are the real actors? Can it be imagined that it is any other than those who themselves claim to be the actors? At least, up proofs, as Pellon on Ossa, to exhaust every feature can it be any other beinge-for some it must be-than testimony that could be exacted of unseen intelli- the denizens of the spirit world, who alone one be present in a manner impainable to human senses. tuned to betake yourself to your sober and candid re- in their normal state, to intelligently influence such

What magic power has thus suddenly come upon than these which prime facie, commend themselves plain, uncultivated men and women, by which they are enabled to "lay hande" upon the diseased human organism, and, with an almost unerring precision—as with many remarkable .. healing mediums "--direct their newly-awakened energies to the location and been allowed to bias your mind against an impartial very heart of disease, and expel it with the same scrutiny of any problematical phenomens which these "miraculous" suddenness as over characterized the intangible intelligences may evolve from the great "treatment" of the Physician, Jesus Christ? The arcans of Nature; that you are unwilling to stultify blind eyes receive their sight, the withered limbe reyour good sense by the ex porte investigation and pu. gain their native elasticity and strength; and every silianimone judgment of that magnanimons sanhedrim curable bodily infirmity—though seemingly incurable of learned "Doctors," who so ingloriously incubated to common judgment-is made to yield its wasting. the Rochester "egg !" You do not permit your con- decaying, and fuert vitality to the revividuation of clusion of the whole matter to culminate in the reduce bealthful activity. What but the keen subtilty of io ad absurdum of " Toe-ology" and "knee-joint" spirit vision can thus clairvoyantly behold the spiritual priculation of speech, et id owne genus, cum quibusdam organism of the human body, and make application of stile. You resolve upon a thorough observation and its intelligence to hidden conditions of life, which most oritical inquiry; invite and encourage a familiar baffle the ecratiny of the wisest trained practitiquers.

It may be answered, that the highly-developed mag set of others, who have had similar and greater experi. netic clairvoyant accomplishes all this. To no inconences; institute comparisons through different "me-siderable extent, it is true, he does. But a well-dediums;" and adopt the inerscions for further investi- fined distinction may readily be perceived between the rations, farnished from the very source itself, which appritinfluenced healing medium and the independent s the object of your researches: thus deriving internal olairvoyant physician. The latter obeys the exalted widences that shall become a double test in authenti- instincts—so to say—which his own expanded spiritual organism has attained; while the former, with a What are some of the "manifestatione" you will like development of his spiritual faculties, becomes incounter to repay your labors and to challenge your deeply sensible of the controlling influence of a supe. admiration? Buch as these: Bolld substances taken rior personality, feels himself only the agent of anoth-

nands, or breathing tones from unseen lips in familiar | When same men and women, in full possession of strains; closed planofortes—whose keys are swept by their normal senses, know that they behold the unmis unseen fingers, and whose chords vibrate unwritten takable forms of their spirit friends; hear their voices in beauties of melody, such as are most exquisite and song or familiar convene; hearken to their instructions rarely roughested to human bearing. Most elaborate about the conduct of earthly matters in which they and beautiful drawings of flowers waknown to our had special interest when on earth; receive and record

and grace, from obedience to the elevating ministrarisks from which to create a . counterfelt present | tions of the beavenly messengers; the opponents of the spiritual theory only subject themselves to the gravest charges of gross culpability, when they wilfully and maliolously, as is quite often the case, denounce, without investigation, the cloud of witnessee and the reality of their experience, which so manifestly tertify of the rending of the weil between the abode of the so-called "dead" and the dwellers on the earth.

> When the abundant oredulity of the wiscot during all time, upon matters least susceptible to rational demonstration, rankles in all bistory; and the present generation is ever convicting those that have passed of the ridiculous absurdities of many oberlahed beliefs and infidelities, it is astoni-hing how difficult it becomes at this late day of collablenment, to induce the current of prevailing and controlling thought into any new channels. Bo difficult is it to break through dogmatic. philosophic and religious prejudices, to catablish a consistion of the genuineness of a fact, the grandest in all human experience. And the wonder is all the more amazing, in this instance, since it has ever been acknowledged in the professed belief of the churches, and most devoutly desired to be so by all. that spirits are constantly around and among the inhabitants of the earth, and in some mysterious manner ever influencing for evil or good their former follow mortals. But just so soon as this great truth becomes matter of olearest demonstration, and the best minds. upon fearless investigation, yield to the overwhelming conviction, and submit the proofs, the very ones of all others who most stoutly and devoutly believed before, are the most obstinate to assent, and the most persistent in their denunciation—they make no decent at tempt to disprove—the entire array of testimony which is involved in the demonstration.

All these exhibitions of bitherto latent powers and capabilities of matter, mind and spirit, are patent to the readlest observation; and when the new "apiritual" light shall have broken through the gross darkness and renk materialism of human philosophics, creeds and superstitions, the scales that now cover the blinded eyes of passive vision, will fall off and every one seeing for bluseif what manner of man be tabeing admonished from the higher spheres-and to a degree having the spiritual senses unfolded to penetrate the veil of obscurity within which the god-like faculties have been shrouded, as in a living tomb. "will arise and shine, his light having come, and the glory of (the true) God being risen upon him."

You object to "call back" your departed friend and brother. He has passed through "the valley of the shadow of death," and you feel it a sacrilege to disturb the repose of his freed spirit-even if it be possibleby attempting to renew his connection, to any extent, with a life of pain and sorrow. You feel religiously bound to grant him the largest liberty to enjoy the happiness which attaches to the new life, unalloyed by any sympathy with the vale of teats from which he has escaped? I will ask, has God created us such changeful beings, that the death of the body, even, shall very materially alter our real human characters? Have we been by slow degrees, a life-long, working out individual characters, to so suddenly lose all their features which serve to identify us? Or can you conceive it possible to part with your interest in the high. eat welfare of the race, through all the means employed on the earth to secure it, simply because you have gone out of the earthly body?

You do believe that the human affections for the dear ones of earth are not impaired in the spiritual man; for you would feel very unhappy to know that vonr sympathies for mankind perished with the diesolution of soul and body. Then would n't you come back. if you could, to be near to those for whom you had lived and suffered? Would it not be bard to entertain the thought of a possible law of spiritual repulsion, proventing your active sympathies with the beloved? Rather would you really go away far from earth and the scenes of your life, if you could remain to stiently watch the objects of your affections, though you could le no more? I trow not.

Have you the least conception derived from any ther source than the creative imagination, where the spirits of the dead go? "Not at all," you will anwer. Then what would prevent you from harboring the very natural belief-in the absence of positive knowledge-that the realm of the spirit-life may begin from the earth, gradually leaving it and mounting up. ward to meet the spirit's progression, as the earth attachments and attractions become by degrees di-

The idea which commonly obtains, that the spirit, npon its departure, must go owny off-to heaven or o hell-nowhere, is certainly the merent rope of sand to hang a hope upon, or to suctain the weight of a shadow of an argument against the probability of the closest contiguity of the "spirit land" with our earth. It would be the most natural inference possible, that the spiritual part of man should, after the death of the body, enjoy and inhabit the spiritual part of the earth. As in the body, the material world was all sufficient for existence, sustenance; and as the spiritual part of the earth-the essential, imperishable part, or its emanations-could not have been made to vain, or rather could not have been created without its positive mefulness for the spirit of man; it would be quite safe, as well as rational, to suppose that a man's little life. time on the earth, did not exhaust the capabilities of that earth, to furnish to another gradation of being a sphere of local habitation.

No one need feel himself under any obligation to defend the so-called "spiritual" phenomena of the present day, because of the skepticism of such as reuse to examine their merits and test their validity. For the laws of Nature and their possible products. the Creator alone is responsible; and He doeth all things well. It is our province to read aright, If we can, his revelations from out the great arcanum; and to use our powers to study and analyze the fragmentary developments of new phases, as by slow and ir. regular progress they come to manifest their eignifi. cance to our dull apprehension; and finally, to combine into illuminated science the seeming mysteries and incongruities, which always, of secessity, attend the early stages of every department of our knowledge. No apology is needed for the many "contradictions" that have thus far resulted to the experience of investigators; but explanations are pertinent, and much light can be shed upon the antithetical . revelations" emanating from the "spiritual spheres," and much order can thus be brought out of the seeming confusion of elements, and apparently conflicting teailmony harmonized.

So remarkable antagonisms of opinion, even in regard to matters of for, prevail upon the earth, and the contending advocates of different systems, throughout the whole realm of knowledge, hold so tensciously to the standard superiority of their own destripes, that it would not seem at all inconsistent with the earthly education and development of spirits. that they should behold the spirit land, their own condition and that of others, through the medium of their own creating, viz., their entire individual, Aumon characters. It would indeed appear very unnatural and irraconcilable with our ideas of "progressive development." not to receive just as conflicting and contradictory accounts of the new sphere of existence, as the faiths and real characters of the spirits were different

in this life. The change of perception is no doubt great, even to the isorptive condition of the spirit; but as see t shold no sest moral changes suddenly occurring among men. to measurably affect national or individual identity, it would be a rational and consistent inference that the

ladder of spirit-progression must have its gradual rounds of advancement—that, step by step must be unlearned the imperfect and oft-times very uncertain and erroneous teachings in the school of this life, before the new powers of the soul can realisingly apprebend the higher creation into which it has been ush

The fact that such imperfect and objectionable apec imens of men and women are sought and made use or as "mediums." militates not at all against the valid ity or character of the "communications." Moral character has no more to do, logically, with especity for uninapired mediumship, than it has to do with a lightning-rod, which is made a medium between the clouds and the earth for the passage of the electric el ement. The ordinary "spiritual" medium is simply used mechanically, through physical character only, for the transmission of thoughts, and the evolution of powers from the unseen world; and as these phenom ena cannot be produced without the intervention of human bodies, to whose life principles alone the spirit forces are officitive; and as all human organisms do not possess the requisite magnetic conditions, (which are rarely found in development in the individual.) only such are chosen as have the fullest physical capacity to receive impressions of the spiritual elements.

I, for one, might wish-for the readers credibility of spirit intercourse by the better class of minde-that only the pure and intelligent became mediums; for then Spiritualism would commend itself to freer acceptation-or investigation at least, being clear of the chains that is charged against it, from the oft-times disreputable moral character of such as become mediums. Perhaps. In like manner, a greater "respectabillty" might have attached to the mission of Christ. in his day, bad he not sate with publicans and sinners had he not selected the ignorant, some culotte fisher. men of Gaililee to be his mediums and interpreters.

Truth may seem impaired when unballowed lips give it utterance. A diamond is precious still, though embedded in the fittblest slough. Were not the disciples of Christ made better and wiser men by becoming in his bands, the instruments to work out the democratic principles of his ductrines? Many, I know, who have become mediums, are greatly changed in their moral character from their former thoughtlessness and indif ference to matters of a spiritual nature. The teachings which unwittingly they have become the means of imparting, have effected a regeneration in their own lives; and to very many, for the first time, has this unbidden revelation proved a Gospel of glad tidings and great joy.

In the general category of "Spiritualists" are to be found every variety and shade of opinion, and religious or freligious character; for Spiritualism to the world at large, who profess to be persuaded of the genuineness of its commonest claims to acceptance—the phenomenal aspects-is yet a very crude and illy defined display of heterogeneous wonders. But the subject has its bomogeneous features as well; for very many truthloving, critical and intelligent minds, actuated by a genuine philanthropy, and imbued with elevated religious principles, have striven to redeem Spiritualism from the volgar exposition which embraces only externot "manifestations:" and have bestowed their best efforts in an impartial examination and discussion of facts and philosophy, to discover its uses, and the dangers to be avoided in intercourse with unseen beings; and though they, with becoming modesty, confess that they have but entered the vestibule of the new temple, they have experienced the most profound and beart-cheering convictions, that the living God dwells within, more gloriously manifest than in any temples built by haman hands; whose inspiration of a loftier wisdom and holler affection in the religious soul in vite to spiritual worship, such as the world has never known.

It is often flippantly asked-"Buppose spirits can and do communicate with men, what is the good of it all ?" I will content myself with answering briefly in the very language of a spirit, given through a writing medium, among several hundred pages of pertinent matter, in my presence.

"Notwithstanding the perfect confidence which many tell you they feel in the existence and power of God, but few of the thousands who are daily ashered into eternity, approach their death-beds without feelings of fear and horror. They look forward into the vista of the future, and fear that, perchance, they may be mistaken in reference to their immortality, and bence cling to life with the utmost tenseity. Doubte lurk in their minds, and they cannot go to the grave ·Like him who wraps the drapery of his couch about

bim. And lies down to pleasant dreams,"

but fearfully, reluctantly approach it as the grand finale of all life and pleasure." . . . . "This fear of death arises from the doubts that people entertain in reference to God and the immortality of the soul. To alleviate the dread of this phase of life. spirits came from their happy homes to show their earthly friends that there is in store for all an immortal existence; but men in their boastfulness reject them, and say they never had a doubt as to their immortality. And yet it is a fact, that but few have perfeet faith in an immortal existence. Faith is not knowledge. l'eople, who will take the trouble, can learn from us the fact of immortality, and hence have every doubt removed. How many a one, since we first began to make our demonstrations, who has rerefused to receive our vists--when laid low upon the bed of death, have wished that they had examined our claims. They find that they need more than faith to sustain them in that trying hour-they wish for knowledge. And how many there now are, who are rejecting us and our advocates, who, under the same circumstances, will repent in 'sackcloth and ashes,' that they did not investigate the matter."

And again : ... "I will briefly sum up the objects in our communication with you, and then pass to my subject : First, to teach men the fact of the soul's immortality. Secoudly, to show them the soul's future condition, and what is necessary to be done to secure happiness therefor in the spirit land. Thirdly, to remove all error, and plant truth it its stead. If no benefit will accrue from all this, then am I incapable of judging of benefits -then perhaps our visits are uncless and need not be,made. But we are inclined to believe that there is benefit to be derived from our visits in these respects; hence we shall continue to make them, until the world is changed in its moral and mental character-until seligion is based upon true principles, and society harmonked."

I may appear to you to have been indulging in the language of mere rhapsody; but I declare, from the bottom of my soul, that no epoch in the history of the race was ever fraught with broader or higher spiritual interests. And I cannot but feel that it is the imperative daty of every spiritual teacher, or any other, to cast aside all prejudices, and duly recognize the indisputable facts, which form the basis of Modern Bpiritualism; to treat with the ntmost liberality and candor the honest and self-sacrificing faith of a class of men and women, the elucerity of whose convictions, and the integrity of whose principles have led them to brave the scom and indignation of the whole hierarchy

of soldisent "orthodoxy." Rest seemed that truth-loving, law-abiding, intelligent and spiritually-minded men are not, in this practical age, warring against their own percent social interests in the community, for any sectorian purpose, or for future self aggrandizement; but being unchangably persuaded of the mostle of a cause that concerns the spiritual welfare of mankind, are bound to steadfacily abide in the new alth-not indifferent to the

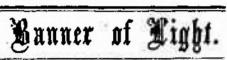
skepticism and opposition of the community, but- | Nor is this spread of spiritual faith confised to our

and stopping the care of their customary hearers from

better portion of Spiritualists, to wrest this "myste- ture in this respect, rious" matter of Spirit intercourse from out the bands one or the other. Let it not be forgotten-as has been so often exemplified, that

"Truth, crushed to earth, shall rise again-The eternal years of God are hers."

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



BOSTON, SATURDAY, OCTOBER 3, 1868.

OFFICE, 158 WABRINGTON STREET. BOOM No. S. UP STAIRS.

WILLIAM WHITE & CO .. PUBLISHERS AND PROPRIETORS.

FOR TERMS OF SUBSCRIPTION SEE EIGHTH PAGE.

LUTHER COLDY, . . . . . . . . EDITOR.

The Isane.

"I cannot believe that civilization in its journey with the sun with sink into endices night to granify the ambituon of the leaders of this revolt, who seek to

The same of the same of

Wade through slaughter 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 unbroken line to the glowing south, and from the wild billows

of the Atlantic westward to the calmer waters of the Pacific; of the Atlantic westward to the camer water of the facility and I so one people, and one law, and one language, and one faith, and, over all that vast Continent, the home of fredom and refuge for the oppressed of every race and of every clime"—Extract from John Bright's Speech on American Affairs, delivered at Birmingham, England.

## The Growth of Spiritualism.

Bis eyes must be shut who says he can see no further progress in the great Spiritualistic Movement that overtook the world some fifteen years ago. The time is gone by when a man can say there is no progress, just because it does not agree with his prejudices to believe it. Happy is he who can observe, even though the facts he sees.

On looking over the field, we do not know whether changes which have been brought about by the instrumentality of Spiritualism. Men and women whom the creeds could not reach, but who were rather hard. ened by having didactic phrases shied at them, year in and year out, and who have been set down by others Through its agency, powerful and searching beyond as infidels from time immemorial, are, like the flinty all others that could be devised, influences are made to rock, suddenly smitten by the wand of spiritual truth, reach us all which could be set in operation in no other become interested in their interior life and salvation who never cared to know aught about themselves before. The talk on the soul, and its engrossing demands on the life of man, has usurped a good share of the hours of business, and may now be heard at any time freely indulged in the streets, in the cars, in hotels, and in all public places. The public discourses are hearts were before closed up by success; as soon as disinspired with very different purposes from those which appointment comes, they turn to other sids than they enimated them years ago. There is more traternity among churches, and the religious professions within them are possessed of a profounder vitality. The very in the past. Such efficient work does suffering peratmosphere of society is filled with the spirit of the form, preparatory to the reception of higher influences. new era which has dawned, and the effects are becoming rapidly perceptible on every side.

Spiritualism in this country is turnished by the very aration. fact that it is now taking place so quietly everywhere. Mediums are to be found in many and many a family where taunters little dream such facts exist. The for? How strangely has not everything turned from power resides just where it is placed, and cannot be the course it was expected to follow? The object set talked or laughed out of its lodgment. Circles of before us all was plain enough, but we have been led minds are consequently interested and enlightened, to it by different routes than those which our personal which had lain in the dark before, or groped blindly preferences had selected. This fact teaches us that about on their way. The spirit of inquiry has spread | there are powers that rule above our heads, and that it among all classes, and reached high and low alike. would be far better for us to heed them, and work with Like a spring flood, it has effectually haptized the them, than to oppose and resist them. They command level lands of life, and enriched them for the work of us at last, whether we will or no. the future. Not many places but have been thus The war, as it has been prolonged, teaches us pareached and fertilized. The clergy have been obliged tience under difficulties, and even under the burden of to recognize its presence and influence in their congre- sufferings. We needed to learn that, above all things. gations, and of course deler more or less to it in their Such au ill-restrained, impulsive, impetuous people it discourses. They feel that in the hearing of men and was not easy to find on the face of the earth. But now women who have a faith in the presence of disem-) we have obstacles of so gigantic a character thrown bodied spirits, they must needs measure their phrases scross our path, it has compelled us to wait while we and qualify their denunciations of such as used to be work, and not expect that we can accomplish our thundered at as heretics.

All ranks and classes of social life know and feel gle day. the blessed influence of this new and reviving belief. But, above all, faith is enlarged, and more enduring. Where the old faiths proved dead, and were making ly established in every heart that loves the country of little better than dead men of those who subscribed to its birth. We needed more faith, long before we were hem, another life seemed all at once to spring up and smitten with our present troubles. We could not have glorify everything around. Charity began to abound, gone on, and been a prosperous nation, a moral peo-Benevolent sentiments multiplied. Sympathy grew ple, or in any true sense great, unless this element common. Heart was moved to heart, and the law of in the national character had by some means been attraction developed itself as one of the most potent strengthened and elevated. This will make us a proof all. Not that this spirit of love and fraternity has founder religion than we have hitherto acknowledged. become universal, or anything like it; but it has be. This will bring us to a position where we shall be betcome assakened, and is to-day working with a power ter prepared to do the work of the spiritual powers which a little while ago would not have been conceded that interest themselves in the general welfare and to it. All this, to be sure, cannot be spoken of as happiness of the human race. With our faith inanything actually accomplished; but it is a largess of oreased, there need be little fear lest we may not in promise. from which the greatest results are yet to be time be made whole. And that is to be the most imacored.

Those who would in any proper degree realize the upon us as a people. pread of our beautiful and soul-elevating faith, should peruse the thousands of letters from all parts of the nation, of which we are yearly in receipt, and study the workings of the hearts whose secrets are so freely poured out on their pages. It matters not if they come from the educated or the ignorant-God's truth is, by general confession, blessing all alike. The call is constantly for light -- more light. The hunger grows where she has carnestly labored for the last four or five greater even by what it feeds upon. A common aspiyears, and we donbt not she will meet with a cordial
ration reaches up and out from the popular nature; and
greating in the East(1):10 a common sympathy rine through the length and breadth of the land.

reckless of the favor of individuals, or synods, which own country. It has long since effected a foothold in would remotely imply any terms of repudiation or Europe, and made its way over the continent. In London, there is published the Spiritual Magazine-a Now, if public teachers would only meet the issue monthly production of some of the most advanced manfully, they must studiously refrain from all anath. minds and enlarged spirits of the age. It is a powerems, and not enter into the contest against Spiritual. ful token of the hold which Spiritualism has upon the iem, as though they were fulfilling a divinely appoint general mind of the kingdom. When men like Howed mission to exorcise the Devil; for just so soon as let and Bulwer subscribe to its truth, and Paraday inthey adopt such a course, and as often as they attempt vites the savans of science to keep abreast with the to impose the hypothetical dogman of exclusive faiths. progress of discovery, and poets and painters, lawyers in proscription of facts and principles, which at the and statesmen unite in acknowledging themselves ontset are ignored from a flat refusal to examine their dally influenced by their belief in the presence and claims and merita-just so soon, and ever after, are power of invisible spirits-we may be sure that such they amenable to the clearest charge of bigotry; and facts cannot go long without their influence on the although they may well succeed in closing the eyes popular mind and heart of the realm. There is likewise a apiritual organ in Paris-the Reone Spirite. sight and sound of the evidences of strange doctrines, which exercises a wide influence by the monthly preor may impress upon their passive recopilyity an un sentations it makes of the truths of the new and betchallenging acquiescence in the belief that the Devil | ter Gospel. The subject also moves the German mind is, in very truth, herein monifest as an "Angel of now, diverting the thinkers and overlasting students Light"-it will be at the expense of the virtuous in of that land from their cold rationalism, and giving dignation and hearty disgust of all genuine Spirit new life to their chilled hearts. Letters from leading men in Germany are constantly reaching us, from Let the learned religious class join hands with the which we derive assurances of the most gratifying na-

While such is the bright record which the cause is of all charlatans and empiries, and give it the freest able to make at this juncture in the world's affairs, ventilation; and allow the brightest aunlight of human the BANNER has aimed and striven to be nowise lag-Itemon to be shed fully upon it, that the world may gard in spreading and sustaining it throughout our not go stambiling on in ignorance of the subtile pow- own land. From the beginning, it has been upheld ers that are able to dispense both evil and good to man, by superior powers, whose promises on its behalf they when be, in his bilindness, shall not know to prefer the bave never failed to redeem. But the friends on earth are expected to hold up our hands while we labor with all possible faithfuiness for them, else the invisibles would work in vain. They can effect their purposes only through human instrumentalities. Our tasks multiply and grow great, as we look over the field which is to be cared for; and unless we are sustained by true friends of the cause, pecuniarily as well as by allent sympathy, our labors will but come to nought. In the fature, the BANNER OF LIGHT is to take a posttion it has never yet attained, and by reason of the rapid apread of our blessed faith over the land. We have abundant assurances from our spirit friends, and we only ask for the practical cooperation of those who believe in the exaltation of our common race.

#### Lessons of the War.

Ask an individual who has passed through trouble and serrow if he would consent to forego his laward joy and sense of relief by never having tasted his aufferings, and, If he understands himself, he will tell you that he would prefer to have the exaltation that followed after, even at the cost of a much greater softering. Such are the divine compensations in life None of us would have chosen the sorrow and grief before. hand, yet none but would have bed the subsequent enlargement and elevation of soul at any cost.

Who of us all could have actually foreseen the events through which we have as a people been harried for the past three years, even after its outlines were mapped before our sight by the friendly invisibles? Had we been permitted to compass all the details with our vision, we should have shrunk from their very contemplation with horror; we should have said, Let but this cup pass from our lips, though we drank bitterer dregs afterward in return for the mercy." So little are we competent to realize what is for our highest interest, and to know what mean the experiences which are sent us oftentimes as mercies in disguise.

Man is thrown upon the world, and then expected to make his way. He receives a certain number of suggestions, and a certain number of obstacles; and they are pretty evenly proportioned each to the other. There are just enough of the latter to thwart us in our plane, and just enough of the other to keep our faculties excited to the point where it is expected that the It goes against his notions, and is not afraid to report obstacles will be eventually overcome. If we could have our desires for the mere act of wishing, there would be an end of our desires. If we never knew to be more estonished or gratified at the remarkable what it is to labor for an object, to struggle resolutely under the atimulus of hope, it would be a very stagnant and level life indeed that we lead, and would really be worth hardly the trouble of asking.

The War was visited upon us for a distinct purpose, o effective a way. Its oruel fron through the heart of many thousands of families Very few but know the agony and bloody sweat of a spiritual soffering never before thought of as possible to their natures. Bo it seems best to the Divine Author that human souls shall be made willing recipi. ents of the higher truths. All the avenues to their looked to before, and open their natures to timely suggestions which would not have been welcome visitors So much rough breaking up must needs be done before the soil is ready for the sowing of the seed. Then the Perhaps the most satisfactory proof of the spread of result will show how necessary was the previous prep-

> Who can sit down with himself and say that this war has worked out its ends in the way originally hoped.

> plane, no matter how excellent they may be, in a sin.

portant work which present trouble is to accomplish

#### Mrs. Laura M'Alpine Cuppy coming to Boston.

We understand this eloquent and able lecturer in the spiritual ranks is about to visit Boston, and other portions of New England, on a lecturing tour. Mrs. Coppy enjoys an envisble popularity at the West,

Napoleon. The French Emperor appears now in a new light. There is always some one to find fault with after the ested, therefore, he finds his path to universal empire verses are sent but as blessings in disguise. blocked by the neighbor whom he certainly thought he had lulled asleep.

friends with Russia at any price. He lost no time in lated journal of the great metropolis, confesses, in a going on his knees to Prince Gortschakoff, the Rus. late article, that it looks with dismay at the prospect of sian Minister, who had already offered him a direct in 'a war with the United States, whatever the cause or suit in his correspondence on behalf of the Czar rela. controversy which may draw the sword from its sheath. tive to Poland; swallowing all that had been written But -it adds-" to risk such a calamity, in order that to him, if only Russia would make up and be friendly. | mercenary ship builders may get rich upon the spolls This is the present attitude of the once mighty Em- of the slave, or because paltry legal quibbles assumed peror of France. His case offers nothing but an op- a greater importance in the eyes of our rulers than the portunity for ridicule to the intelligence of all Europe. He is meekly willing to forget Poland and all be once mation of wickedness and folly." These sensible and said and offered to do for it. If he could but secure decidedly humane remarks are prefaced to an express himself from the misfortune of Russia's ill-will. The jon of the writer's undisguised joy at the thought that tactics of the Austrian Emperor wrought all this, and Government is at last about to stop the mischievom for the sake of saving himself and his throne from riously preparing to make a descent on American comanother of these European coalitions which were the merce, and for whose exit from English ports there dread of his uncle, and properly so of himself. His could be no sign of an apology. It is well that the power has departed, however, with the throw of his government of Great Britain has put in its vote on last somersault. We question, if even Jefferson Da. these arrangements as soon as it has. vis will not in his heart despise him.

> Written for the Banner of Light. REST.

> > BY JOHN S. ADAMS, 1.

The weary traveler clambering o'er the steep, As twilight shadows o'er the mountains creep, Sees in the distance, as he onward tramps, The first faint glimmering of the evening lamps. How caim the humble cottage homes appear, And as the weary footsteps venture near, The latch string 's loosed, wide open thrown the door The pack released and tost upon the floor; While in good homely accents, angel-blest. The honest yeoman says, " Here take your rest."

Rest! what a host of blessings in its train Come gliding o'er the calm and peaceful plain. Sweet dreams of home to soldiers' wa -worn sonls : Of annay skies where stormy ocean rolls. And the tired seaman calmly rests to find The dear loved friends he left far, far behind. The sick forgets his ille, his pains take flight, And Rest, the blessed angel, rules his night. Whether an outcast, or by friends carest, Welcome to all the words, " Here take your rest."

and thus when we, who joyous walk to day With footsteps light o'er Life's attractive way. Shall reach its mountain steep and slowly tread, Weary and worn, the paths through which we 're le Will eee afar the lights, as up we climb, Shining in homes beyond the bounds of Time. Brighter they 'll beam, until, surpassing all The lights of earth, we feel our bordens fall, And mingling with the loved and with the blest, To us the angels sing, .. Here take your rest."

Lyceum Hall Meetings.

Mrs. Sophia L. Chappell, of New York, is to speak before the Spiritualists of this city next Sunday, afternoon and evening. Of Mrs. C. our readers are somefamiliar. She is highly prized in the State New York as a very able and elequent lecturer. One of our correspondents, alluding to her engagement here, says, " She is one of God's chosen, and no one can come into her sphere without being elevated and blessed. You will be delighted with her lectures. Give her a good harmonious home, for much depends upon the conditions that surround her, and when no antagonistic elements mar her usual serenity, she will utter the most beautiful sentiments and soul-stirring thoughts I ever heard from any one."

Our friends in the neighboring towns, who wish to October.

Illness of W. K. Bipley.

We are requested by Bro. Ripley to withdraw ble same from the list of lecturers on account of his inability to fulfill his engagements, being afflicted with frequent attacks of hemorrhage from the throat. We regret to learn that Bro. Ripley is thus obliged to retire entirely from the lecturing field for the present for he has been a most efficient and earnest laborer in the spiritual vineyard, and will be missed by those who have been accustomed to listen to bis eloquent inspirational addresses; but he assures us his heart and soul are still in the cause of human progress and spiritual unfoldment.. Our friends in Massachusetts and Connecticut, where he had made engagements to lee- examine the article, which you can find at the trimture, will be disappointed, for he cannot meet those engagements. He is at his home, in Snow's Falls, Maine.

Prosperity and Generosity.

Boston and Maine Railroad stock is over twenty five cents above par. Much credit is due the well-tried Superintendent of this road, William Merritt, Esq. under whose judicious management the shares have increased nearly one fourth their original value. Mr. Merritt is affable, just and generous to bis employees and to his patrons, wherein lies the main secret of prosperity. Let the people and the nation become more affable, more just, more generous, and they will become more prosperous and happy. The day bes gone by, if it ever was, when success shall follow success and be crowned with prosperity, under the silly, assumed airs that feeble-minded men take to themselves because they are elected to the rule of others. The most potent ruler is the most democratic. A. B. C.

Poetic Readings.

Miss M. A. Caderon announces to the citizens of Boston and vicinity, a series of poetic readings at the Reading-Room of the Mercantile Library, No. 16 Sammer street, on the evenings of Sept. 28th, Oct. 1st and 5th. Her selections are from the writings of some of the most popular, authors-living and dead-such as Longfellow, Macaulay, Bryant, Tennyson, Poe, Rood, Bourleault, Coleridge, etc. Tickets for the series \$1.00; single tiokets, 50 cents.

JU 45 2 42 W BF We call the especial attention of our readers to we think will well repay perusal.

Chaitanooga.

and one not near so satisfactory as that in which has horse is gone and it is uscless to look the stable-door, been exhibited of late to the gaze of astonished Ea. Gen. Resecrans had a greater combination against him rope. Just when he thought he had got matters all than he was prepared to resist with any hope of the arranged at home, so that he could push forward com, and his defeat was the consequence. It is a disanother step bis plane on this continent, and when easter that should have been provided against, and he thought be had deferred the Polish matter so as might easily have been. Where the fault lay that it not to interfere with his designs in America. Austria was not, is not for us to decide, or even to discuss. invites a diet of the great Germanic Confederacy, and. Yet even with this temporary success, the rebel conse by proposing such changes and modifications in the is by no means saved; it is not even belatered up; its Constitution, as well snits the spirit and need of the breath may be a little extended, but only to make it several principalities, manages to place berself at the die harder in the end. Much as we can but desire bead of the greaf German power, and auddenly sets speedy and decisive vistories for our country in the Napoleon to thinking. Instead of silencing Austria, field, we are not the less certain that the protracted as he had hoped, by taking the Emperor's brother for struggles through which we have to go in order to his newly built Mexican throne, he wakes up only to reach them are of the first value in giving discipline find that Austria has stolen a long march upon him, to our characters and adding breadth to the new na and put herself in the front of one of the greatest tional character. Through trials and sorrows alone powers—as at present reconstructed—in Europe. In. can we expect at length to enter into the better state stead of being left to pursue his original plans unmo- which has been promised us as a nation. Our very me

#### A Warning Word.

The next and only thing left him to do, was to make | The London Star, perhaps the most widely circu: vaster issues of war, we should regard as the consum: compelled the French royal brother to eat humble pie business of fitting out vessels of war, which were note.

Enlisting Slaves.

The black man is edging in to this contraversy of ours as fast as he eafely can. As his future is as much involved as our own, it is but in obedience to the laws of Providence and the designs of His creation. Whether the negro is destined always to live here among us, or it is in his future to be transferred to the land whence he aprung, it is certain that the education he is to obtain from the present trials through which we are all passing, will be of the first importance to his character. The black man has a destiny, of course, or he never would have had an existence; and he has been thrown temporarily upon the care and tuition of the white race, as much for the good of the latter as for his own. It only demonstrates the close connection that exists between the most widely distinct portions of nature. The enlistment of slaves into the great Union Army is calculated to cicrate their self-respect, and give force and energy to their too yielding and compliant nature. They are being slowly taught what individual liberty means, what it is worth, and at what cost and pains it is to be maintained.

Rosecrans and his Trial.

The usual tactics of Davis and his War Department have been again been called out, in the concentration of their forces against Rosecrans before Chattanoogs. He is not a man to be cowed by any ordinary opposition, having been sufficiently tested in the service of his country before this. While he held Chattanoogs, and threatened northern Georgia and the whole line of rebel communication, it was necessary for the rebel President to make one grand movement in opposition, and heat him back forthwith or surrender his Confed. eracy. By doing so, he of course uncovered Richmond, and offered the Union commander in Virginia an advantage of which they should have been hasty to avail themselves. This same stronghold in Tennessee has been called the heart of the Confederacy, as indeed it must be; and there it was to be expected that a great struggle should take place, to decide the fate of that part of the rebel concern. Hereafter, Chattanooga is to be set among the names which have en made memorable in the history of this war.

A Stocking Supporter.

At last something serviceable, convenient, and easy to wear. has made its appearance, to take the place of the elastic, or garter, which has been in vogue so long. for the want of something better, and which has secretly done more injury to the system, by stopping the free circulation of the blood, than most people are willing to believe. This new invention does away en' tirely with that objection and all the other inconventences arising from the use of the ancient garter. engage her to speak to them before she returns to New It commends itself at once to the attention of the la-York, can address her at this office after the lat of dies; and mothers especially will find it just the thing they have so long desired for their children.

The inventor of this article had the idea given to her in a dream or vision. She saw the whole arrangement made and put together, "while she was asleep," and on the following day she endeavored to reproduce it, but failed to do so in one particular; but on the following night she was again shown in her sleep how to make it, and the part which she had forgotten the night previous was particularly made plain to her, at which she cried out, to the astenishment of her mother who was sleeping with her, "I have got it !" and then swoke.

Our readers will find an advertisement in another. column of "Putnam's Patent Stocking Supporter," which will give them more particulars. Ladies, just. ming stores generally.

Correction.

In our last issue was published an item stating that the delay in the transportation of packages of the BANKER and other Boston papers to New York divwas occasioned by the processtination of the agents of an Express Company. This was a mistake. The Expresses are always prompt, and we have no desire to curtail their usefulness. The packages are sent by the Railroad freight trains. The delay was occasioned by not getting at our packages until nearly all the freight was delivered to other parties. Our friends south of New York, who have notified us of the non-receipt of their papers at the proper time, of late, will receive them in due season bereafter, as satisfactory arrange ments have been made for the prompt delivery of our New York packages.

Mr. Foster, the Test Medium.

This excellent test medium has just arrived in town and taken rooms at No. 11 Suffolk Place, (leading for Washington street,) where he will be happy to meet ble friends and the public generally for a limited time. Some remarkable tests of apirit-presence have been given through his instrumentality of late, we have been informed by several reliable gentlemen who altition at his rooms in a neighboring city.

Last Pienie of the Seases

Dr. Gardner announces a pionic at Jaland Grand Ablagion, for Theeday, Sept. 28th, providing the west. a very interesting and well-written paper on the Brant or is suitable. Otherwise, it will take place on the Intergoovasus." which will be found on ear third page, following day. A grand time may be expected on the It is a familiar letter addressed to a clergyman, and occasion, if the Saperintendent of the samether will only allow the sun to shine. We think he will.

New Publications.

HISTORY OF ALL CREISTIAN SECTS AND DENGHINA-HISTORY OF ALL ORRISTIAN SECTS AND DEMONINA-TIONS: Their Origin. Peculiar Tenets and Present Condition. With an Introductory Account of Albe-jets, Delsis, Jows. Habermann. Pagess. &c. By John Evans. L.L. D. From the Tiberath London edition. Revised and enlarged, with the addition of the most recent Statistics relative to Religious Sects in the United States, by the American Editor. Third American Edition. 1 vol. 12mo., pp. 284. Boston: J. P. Mendum.

In this volume, there is a complete account of the various religions into which the human family is divided, prepared with rigid imparilality, and presented with great accuracy. Their history, their doctrines. their numbers, and their present condition; in short, all that relates to the position of all scots, can here be had, for the reader's instruction. It is seldom that so much matter of solid value is got together in a volume of moderate size, as is here to be found; and that it is so, speaks in the most striking manner for the author's powers of condensation, a fact that secures special mention in an age of diffuse writing. The caudor and charity that characterise it are worthy of all commendation, and might serve as examples to most writers on religion, whose tone is apt to be wrathful when treating of what should be the most peaceful of themes. Mr. Evans avows that in writing the work, his design was to enlighten and enlarge the understanding, by imparting accurate views of the teneta characterizing the several departments of Christendom, and he may justly congratulate himself in having at least partially succeeded, absolute success in such an undertaking being quite impossible. That the work should have gone through fifteen editions in England, where readers are not so numerous as in Amer ica, shows the estimation in which it is held in that country of conservative ideas, where it soldom happens that a book on religious subjects is popular, unless it possess real worth. The additions made by the American editor enhance its value, and leave nothing to be saked for by those who take an intelligent interest in the subjects to the Illustration of which it is de-

INTELLECTUAL FREEDOM; or. Emancipation from Mental and Physical Bondage. By Charles S. Wood-roff, M. D., author of "Legalized Prostitution." etc. 1 vol. 12mo., pp. 118. New York: Sinclair

of which it has been said that it was born for bondage. He holds that the time is fast coming when men will men, all interested in the issue of the combat that is 'dues. All owing to "red tape." perpetually going on between truth and falsehood-

THE OLD MERCHANTS OF NEW YORK. By Walter Barrett, Clerk. Second Series. New York: Caleton, Publisher. For sale in Boston by Crosby &

The first series of these chatty biographical sketches of the Old Merchants of New York appeared about a be sure that had deeds will not result. year ago, and had a great run of popular favor. It was a happy thought to have struck out in literary labor. Every one will be interested to know what sort of men were those of the past generation, who gave the industry and energy of their lives to the building up of a great metropolis like New York City. These sketches gather up a variety of the pleasantest reminiscences of the men of past days, gomiping even of their eccentricities, their peculiar ways of doing business, their habits of life, their friendships, and their character. Perhaps it might be arranged, so far that he sat down to write about. There are many per prosperity on the face of it-which is " all right." this volume and its predecessor. They will again recall Bro. Uriah Clark, as will be seen by a letter from old streets long, since rubbed out of existence; old him on our sixth page, is wide awake. He is doing use works even, in the line of fortunes, are good service in the spiritual field. long since dissipated; and personal anecdotes which will warm them with the memories they awaken. The book is published in an attractive form, and will be widely, if not permanently popular.

vigorous pens are employed upon the magazine. Hawthorne and Agassiz have just published each a book. the product of their contributions to its pages.

THE CONTINENTAL MONTHLY for October contains an article each from Hon. Robert J. Walker, and Hon. P. P. Stantou, on topics of the first interest to the whole country. Mr. Walker makes a highly interesting and important contribution of what be knows respecting Jefferson Davis and his repudiating schemes, as well as of his part in the conspiracy for secession. The other articles are from the pens of more or less prac tised male and female writers. The political element of the Continental seems to be strong. As a whole, we think this number of the Continental an improvement on some of its predecessors.

HARPER's MONTHLY for October opens with a finely illustrated narrative of the first cruise of the "Monitor" Passale, giving life-like scenes of The Passale at See, The Ship's on Fire, In Tow, Montank's coming in. A Narrow Escape, The Leak, Balling all Night. Men Exhausted, Of Hatterns, Inhabitants of Beaufort, Towing round Frying Pan Shoals, Light Ship off Port Royal Harbor, In a Fog, Head on to Sea, Quite a Blow, Tenanticas, Arrival of the Mail, Lost in a Swamp. The cool Gunner. Workmen at Port Royal, of putting arms into the negro's hands. Why, the Map of Charleston Harbor. Workshop at Port Royal. South are doing it themselves ! These " sharpshoot-The magazine also contains its usually excellent varie- ers " may pick off a few of our men to-day; but byty of stories and other choice reading matter, thus and by they will plok of the Southerner more rapidly keeping up the great reputation of that popular month.

Miss Nutt, the Youthful Medium. the last BANKER, that Miss Sarah. A. Nutt. of Clare. the whole world in arms against us could not prevent mont. N. H., bas advertised to answer calls as a public it. speaker. As I am personally acquainted with her, I can cheerfully recommend her to the public as a very able locturer. Bhe was first developed as a speaking to Europe. In typography and mechanical getting up. medium at the age of thirteen, and spoke in publicat it will compare favorably with any similar publication fourteen; she is not seventeen years of age yet. Fhe ever sent from America. Other editions will be issued is a profound thinker, and an easy and eloquent speaker. I bespeak for her a giorious future, and i hope the friends of reform in every section she may visit will avail themselves of her services, and aid and encourage her all they can, for I can assure them she is earnest, capable, and worthy, and is actuated by the desire to do good. . . . Very respectfully, 3 in all

Liberion, H. H., Sept. 18, 1868; hered we not in it.

GROBON M. GREELY.

Half a cramberry bound on a corn will soon kill it.

ALL SORTS OF PARAGRAPHS.

A fine tale entitled "DEAPTHO: A Story of the War," written for the BANNER OF LIGHT by Mrs. J. S. Adams, will be published next week:

We have received a long and interesting report of the Three Days' Progressive Convention, which convened in the Town Hall, in Potedam, N. Y., on the 11th of September, the first two days of which we shall print in our next issue-the balance the week following.

The Spiritualists of our neighboring city. Charlestown, recommence their meetings on Banday next, Oct. 4th.

THE HOLLOW CONORN. -- Toombe has "caved in." on the rebel finances. Bays it 's no use to plaster 'em up, when they have n't any backbone. The poet Watta spoke prophetically when he said: "Hark I from the Toombs a deletal sound !"

Some of our best scholars pronounce Howitt's History of the Supernatural, a work of much merit. Spiritual-

ists should possess this sterling production. A NEW RECIPS TO NAME FOLES HAPPY .- Circulate the Banner of Light.

He that would lay up treasures in the summer land, should prepare to aid the poor as the cold Winter approaches. Some people, it is said, die of an "enlargement of the heart;" but when it is enlarged in the right direction, they never die. The purely selfish are those who die daily. Remember the poor.

Colchester, the test medium, recently invited Mr. Plumb, of the Herald of Progress to a seance at the former's rooms; but after waiting one hour for the appearance of Mr. C., friend Plumb left, somewhat out of humor, reflecting on the "uncertainty of human affairs." Colchester served us a similar trick, and made a similar apology to that alluded in the Herald. for not keeping his word.

The inflexibility of " red tape" is really astonish. ing. It is told that in one of the hospitals a wounded soldler was likely to die of hemorrhage; the surgeon ordered ice applied, and the nurse went to the hospital steward for it. He declined to open the chest at that Dr. Woodruff has produced an eloquent essay on that time. It was the rule, he said, to open it only at statthems which now occupies the minds of millions of ed hours of the day, and it lacked an hour and a half men, namely, the liberation of humanity from the thralldom of ideas that have long amounted to chains was appealed to. He sustained the steward in adherthat have impeded its progress. He ware against all ing to the rule. 'The hour for opening the ice chest slavery, whother it proceeds from superstition or vame; after the lapse of slow minutes, the lid was whether it binds the limbs of the members of that race lifted. Meanwhile the man died.—It is said that the late fire in the Navy-Yard, Philadelphia, would not have been half as disastrous as it was, had it not been be freed from the trammels of antique error, and that for the extreme length of "red tape."-Hembers of "the Emancipation Proclamation of the Almighty is the 47th Mass. Vols. were obliged to wait five weeks issued." The boldness, energy, and vivacity with for their pay, after the regiment broke up, all owing which he speaks, will win for him an extensive au. to that infernal red tope ! Those who belonged in othdience at a time when nations are seething with men. er States were forced to remain here until they got tal life, as it were, and when every contribution to their final discharge, without pay, and the consequence the cause of free inquiry is welcomed by masses of was, when they were paid, their expenses ate up their

> Evil thoughts and evil associations are worse enemies than lions or tigers, for we can keep out of the way of wild beasts, but bad thoughts win their way everywhere. The cup that is full will hold no more: keep your head and heart full of good thoughts, that bad thoughts may not find room to enter, and you may

> A Report of the Third Annual Convention of Spicitualists at Oregon, Illinois, may be found on our second page. Also, a Report of a Two Days' Meeting at Alpine, Michigan.

God shakes men as he does trees, to make them

The World's Crisis appears enlarged, and, with its new sult " of types, looks as beautiful as a young bride. But when it says it contains more reading matter for the price than any other paper with which as the stringing along of the narrative is concerned, in it is acquainted, we beg to differ with it in opinion. a more attractive way; but that might not have suited The BANNER columns could absorb the whole of the so well with the rambling disposition of the author, Crisis matter, and then have several columns to spare. who has written his book from a full knowledge of all No matter. It is a good looking sheet, and shows its

For Lecturers' Appointments see sixth page.

S. J. Finney has been lecturing of late before the Spiritualists of New York, to general acceptance. The audiences at Dodeworth Hall, says the Herald of Pro-THE ATLANTIC MONTHLY for October presents a gress, are large and increasing. Be are they at Lyceum fresh and unusually attractive appearance, as we turn Hall, Boston. It is gratifying to us to know, in fact, its clean pages. Emerson has a poem in it, and Was, that our cause is prospering everywhere. In speaking son an article in review of Carlyle and his recent of Mr. Finney as a lecturer, the Herald says: .. He American Iliad, which all will be sure to read. We treats every subject be bandles with a vigor, originalialso meet with a beautiful little poem by Mrs. White ty and power which at once stamp him a man of genney, entitled " Equinoctial." The character of the lus, as well as eloquence. Materialists and theologians entire table of contents is strong. None but the most meet with a powerful opponent when they cross swords with Selden J. Pluney. In his bands, the Spiritual Philosophy gathers new beauty and strength. His arguments are logically sound and rhetorically able."

The subject of Psychometry was discussed by one of the invisible intelligences at our seance of Bept. 10th. A report may be found on our sixth page.

At the great Spiritualist mass meeting in Oshtemo, Mich., June 26th and 27th, 1803, it was said in one of their prominent speeches: "Spiritualism, with its thousands of mediums and its millions of believers, thousands of mediums and its millions of believers, stands forth to-day as the religion of the world." We believe the saying to be true in a much broader sense than most people are ready to admit, who have not yet endorsed this new religion. But few are aware of the rapid epread of the principles embodied in the system of theology taught by the spirits and Spiritualists. Like weeds they are springing up all over the world, and having a most luxuriant growth, with very little hindrance; so that it is becoming "the religion of the world" in its extent.— World's Crisis. world " in its extent .- World's Crieie.

The Herald of Progress says a heated church and a dull sermon are almost sure to induce sleep. True,

The best sharpshooters at Charleston are said . to be negroes. Five of them recently captured were spien-didly armed,—Ex.

And yet the Boston Post and other papers of that ilk are continually harping on the dangerous tendency than they ever ploked his cotton. The negro has proved to be a good soldler, and in the grand finishing, np of the rebellion, the despised colored man will play a consplouous part. God's edict has gone forth that I noticed, Mr. Editor, in the lecturer's column, in universal freedom shall bless the soli of America, and

> An edition of Senator Summer's recent speech on "Our Poreign Relations" is preparing for transmission for gratuitous distribution and for sale in a few days.

> Part of the expedition to Texas has proved a failare. It seems our guaboate could not pase Sabine Pase, and that two of them fell into the enemy's hands try ing the experiment.

> The new organ for the Music Hall, Boston, is 47 feet wide, 18 deep, and 70 high; contains, 6,500 pipes, 86 through stops, and has four manualstiff weighe between 65 and 70 tons, and it will out domplite about \$50,000.

Last Grove Meeting of Spiritualists this Season

There will be a Picnic at Island Grove, Abigaton, on Tuesday, Sept. 29, 1808. All friends of Human Progress are invited to attend. Eminent speakers will

A good Bend will furnish music for dencing. No refreshment stands or exhibitions of any kind allowed upon the grounds, except such as are furnished by the Proprietors of the Grove, and of these there will be an abundant supply.

A Special Train of cars will leave the Old Colony Raliroad Depot, Boston, for the Grove, at 8.45 and 11.80 A.M. Returning, leave the Grove for Boston, at 4.30 P.M.

From all the Way Stations upon the Old Colony and Fall River Railroads, between Boston and South Braintree, Plymouth and Hanson, Fall River and Bridgewater, the friends will be conveyed to and from the Grove at half the usual fare by the Regular trains.

Fare from the Boston to the Grove and return, by Special Train. Adults. 60 cents; Children, 30 cents. Tickets for sale at the Depots.

If the weather should be stormy, the Picnic will be postponed untill Wednesday, the 50th.

H. P. GARDNER, Manager, Boston, Sept. 22, 1863.

To Correspondents.

[We cannot engage to return rejected manuscripta.]

A large amount of private correspondence has accumulated on our hands of late, which it is impossible, owing to other urgent duties, to so promptly reply to as we could wish. Do not think we intentionally slight you, friends, for such is not the case. You will all hear from us soon.

W. C., RIPON, WIS .- \$3,75 received. Bro. B. did know about the circulation, as he was informed of it by us. Also, from Fond du Lac, \$2,50.

A. G. P., WABASH, 1ND .- We have no club subscribers. If you wish for the number of copies you have designated, send to Sinclair Tousey, New York, our Wholesale Agent.

A. W., MARIETTA, Onto .- If you will take the trouble to refer to our advertising columns, you will at once escertain the locality of Dr. Newton. He is the proper person to address in regard to the subject to which you allude in your note.

S. M., FORT ALBANY, VA .- Write on only one side

W. W .-- Where is your present post-office address?

THE FALL HOLIDAYS .- In spite of the war, the farmers have their favorite holidays in the autumn. The seasons come and go, whether the rebels fight or yield. Nature brings around her sure results once in so many years, let man mix matters up as beterogeneously as he will. It is a solid pleasure new to pay a visit to the many festivals which are holding throughout the rural districts.

Donations to our Public Free Circles. L. W. Blake, Pepperell Contro. Mass., \$3,50; a friend, Charles Green, Pa., 1,00; A. Bates, Homer, N. Y., 550.; B. A. N., Claremont, N. H., 500.; Miss Lucinda French, Washington, D. C., 50c., Geo, Hardeas tie, Culnay, Ill., 9c.; Mr. Libby, Boston, Mass., 1.00; M. C. M., Cincinnati, U., 1.12; a friend, Bellows Falls, Vt., 75c.; Mrs. E. A. Pettey, Conneaut, U., 50; Mordecai Larkin, Downington, Pa. 500.; Moses Trumbull, Cold Spring, Ind. 500.; Joseph Marchant, Morang Son., 1a., 150.; a friend, Albany, N. Y., 1,00; Miss E. Chap man, Laconie, N. H., 1,00; H. Betts, Burr Oak, Mich., 38c.; lady friends at Circle Room, 25c., 1,00, 25c., 25c., 60c.; J. J. Burnham, Essex, Mass., 50c.; from a Mass. captain in the army at New Orleans, 5,00.

Answering Scaled Letters.

We have made arrangements with a competent me-dium to answer Scaled Letters. The terms are Uno 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 weeks after its receipt. We cannot guarantee that every letter will be answered entirely satisfactory, as sometimes spirits addressed hold imperfect control of the medium, and do as well as they can under the circumstances. To prevent misapprehension—as some work, has made arrangements to supply it to its subsuppose Mrs. Conant to be the medium for answering cribers and readers, and will send it by mail, postage the scaled letters sent to us for that purpose—It is them. Address "BANNER OF LIGHT," 168 Washingon street, Boston.

NOTIONS OF MEETINGS.

Boston.—Scoturt of Spinitvaliers, Lyonus Hall, Tar-mont St., (opposite head of denous street.)—Mostings are held every Sunday, at 3 1-3 and 7 1 49. m. Admission Free Lecturers engaged:—Mrs. Sophia L. Ohappell, Oct. 4 and 11; H. B. Storer, Oct. 18; Mrs. Fanny Davis Simits, Oct. 25. COMPRESOR HALL, No. 14 BROMPERLD STREET, BORTON.— The Spiritual Conference mosts every Tuesday eveling, at 7 1-8 o'clook.

CHARLESTOWN. - The Spiritualists of Charlestown will hold meetings at tity Hall, every Sonday afternoon and evening, commencing Cotober 4. Beary arrangement has been made to have those meetings interesting and justructive. The public are invited. Scate free.

Loward.—Spiritualists bold meetings in Wells Hall. The following lecturers are engaged to speak foremen and afternoon:—B. J. fluncy, during October; Mrs. A. M. Middle-brook, Nov. 1 s. 16 and 32; Miss Martha L. Beckwith during Dec.; Miss Neille J. Temple during Jan.; Austin P. Simmons, first two Sundays in Feb.; Mrs. C. P. Works last two Sundays in Feb.; Mrs. A. Horton, auring March. CRISOFER, MASS.—Music itsil bas been hired by the skirit-nalists. Meetings will be held Sundays, afternoon and evening. Speakers engaged:—Mrs. A. M. Middlebrook, Oct. 4, 11, 18 and 26; Miss Rellie J. Temple, Nov. 1, 6, 15, 25

Quigor, -- Mootings every Sunday, at Johnson's Hail. ervices in the forencen at 10 1-2, and the the afternoon at

Barvices in the forencen at 10 1.2, and in the afternoon at 2 1.3 o'clock.

Form we's—Meetings in the Town Hall, Breaker engaged:

Mrs. M. Macember Wood, O'chi sind Marker engaged:

Formarp, Mrs.—The fitted programs the tity held regular meetings every may in Meeting. Hall, corner of Congress and the later of the state of the st

New Your.—Dodworth's Hall. Meetings every Sunday norning and evening, at 10 1-8 and 7 1-2 o'clock. The

READERS OF THE BARRES Will bear in mind that one Dollar cent to J. P. Snow, 63 Cedar street, N. Y. will get by return mail more grou Steel Peas than you can get any other way. We have used them.

ADVERTISEMENTS.

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Posted restaria.
These Mes ages Indicate that spirits carry with them These Mes ages indicate that spirits oarry with them the characteristics of their earth-life to that beyond—whether for good or evil. But those who leave the earth-phere is an undeveloped state, eventually progrem late a higher condition.

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with his or her reason. All express as much of truth as they perceive—no more.

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#### MUSSAGES TO BE PUBLISHED

Medday, Sept. 14.—Invocation; "Will you explain the full meaning of this pessage in John, where Jesus said. Gether up the framenia, that nothing be lost "-referring to the loaves and Schest" Questions and Answers; Theo. Payson Dunbridge, of Montgowery, Alabama, to his friend, Gideon Welles; Gana, a siave, and daughter of Major Jason Cohrad, of New Gricana, Lu, to her father; Timothy Gronan, to his wife, Hay, in New York City.

Thereday, Sept. 15.—Invocation; "The Atonoment of Obrist;" Questions and Answers; Gyrus Downing, to his brother Thomas Downing, of Ppringfold, N. Y.; Harriet Gummings, to her mother, in Troy; Col. Moses Delano, to wife, Erelyn Delano, of Richmoud, Va.

Thereday Sept. 17.—Invocation; "De accidental injuries to the Physical Sody, or Malformation of Growth cause or produce deformity of the spiritual body, when in induced into the spirit world?" Better Phillips, to her son, Andrew Jackson Phillips, of Fredericksburg, Va.; Moses Dwight, to his wife, Omeling Dwight, of New York; Arthur E Delayan, to his side, Omeling Dwight, of New York; Arthur E Delayan, to his father, Richard Delayan; Julia Freuch, to her mother in St. Louis. Mo

whis father, Richard Delavan; Julia French, to her mother in St. Louis. Mo

Monday, Styl. 31.—Lovocation; "Are there specific applimoss of the Arts and Sciences to external objects is the
Sphieres?" Questions and Answers; Taemas Christian, to
his Briends, in Montgemery, Ala.; Moses Adams, to his
mother, Olive Adams, of Rentlegten, O.; Ada Dalaney, to
her grandmother in Fenghkospele, N. 7.

Theoday, Scyl. B2—Invocation; "By what principle or
thoogy do the spirits tell where lost or stellan preparity may
be found?" Questions and Answers; Bichard Stanwood,
of Fortemoth, Va.; John Scully; James Bunshoe; Josiah
Leenard, to his parents.

Leenard to his parents.

#### Invocation.

Spirit, Infinite and Divine, we lift our souls to thee. Here in the sacred temple of mortality do we implore thy blessing. Father, we know that we can receive no blessing from thee, except we are willing to give unto all thy children. Oh our Father, we acknowl. edge thy presence and power through all forms of life. Do we turn to the right or to the left, do we look above or beneath us, we find thou art dwelling there. Do we enter within the very helis of mortality, and mingle with darkness and evil. still, oh Father, thou art there to bless, to outwork higher forms of life; there to teach thy sons and thy daughters that all things are good, nothing in evil, for if thy divine presence is everywhere, in hell as in beaven, there surely can be no evil, surely goodness must be overywhere. Ob our Father, we would receive thy blessing at this hoor, not for purselves alone, but in behalf of these children who have gathered together for spiritual light and communion. Oh, we ask you to bless them with a consciousness of thy power, thy mercy, to all thy children; for. oh God, if conscious of these holy attributes, can they forgat to worship thee? can they withhold the hand of love and mercy to any of thy children? Nay, nay, for wiedom giveth light, and they who sit in light need not know aught of hell, for heaven is within them, and their eight need not be obscured by clouds. Oh our Pather, if they will but learn to worship thee in spirit and in truth, they will find that whether they dwell in beaven, earth or bell, thou art there to bless.

## Psychometry.

Sreger,-What theme will the friends present for our brief raview this afternoon?

MORTAL .- Psychometry, or the capabilities of Psyobometrizem."

Paychometry may be called one of the cornerstones of the science of life. To-day it is, as it were, but a child. Its powers are limited, because yours, se mortale, are itentted. It is impossible for us to fully convey to your minds the power that lies hidden in the term Psychometry. You have been taught from various sources from the spirit-world, that every mind is connected with all other minds; that none exlated antirely independent, that there was a affect cord uniting one with the other, thus forming a mighty chain, binding all intelligence together. But who of you have understood the fall importance of the mighty trathe offered you? Who? We find bot one who realises that they are bound inseparably to all other minds in God's universe; for if they did, would still exist? would men and women dissemble? would there to an external and an internal differing from each other? Would you seek to hide your true self from the universe of individuals? No, certainly you would not, for then you would understand the mighty features of the law of life.

To speak particularly with regard to that portion of our subject which applies to written thoughts, we will speak in brief. You have been informed that every thought which is outwrought in human or material form, if not a spiritual one, carries with it a life of its own, and is unrrounded by an agra, or magnetism, all lu own. This agra holds within its sphere all the attributes of being from which that thought was born materially. And this is true; but only such as are capable of penetrating beyond the crude exterior of things, are able to know of this glorious philosophy. When the person psychomotrized desires to make him or horself segnainted with the interior or bidden being of the thoughts presented, it is first necessary to become, to a certain degree, impregnated with the spirit or life of the individual from which the thoughts emanated. Now to do this, the individual must first look at himself spiritually, and again at the jadividual from which the thoughts emanated, and if found, then spiriteal correspondence between the two, or harmony, will be at once catablished. After this spiritual conmedion is formed. It is easy to look beyond the exterior and read the interior life of the thought. Every thought, be it understood, that has its origin in the human brain, is bounded about by this aura, or megnotion of its own. It could not exist without our impress, or surrounding it with the entire forces of our being. Now those forces, which the aura holds within jth sphere, form a panoramic picture of our being. and tell, in unmistakable terms, of what we are, A thought may be said to be the index of the soul.

the external of the characteristics of the being from which they emanated. Now the pyschometrizer is able to read that ladex, to penetrate beyond it, and go into all the avenues of being, and learn where you stand and where you are going. As we have before alaied, the science of Psychometry is but little understood." It is one of the features of modern, yet ancient, light, but the future will unfold it to your senses. With regard to this point of law, and whereas you now see the feeble glimmerings of that light, you will hereafter see it in all the glory; you will then know that it is one of the mighty links in the infinite chain of came and effect by which all life is thited together.

- Jewes . To

through?

AMB .- We believe that the capacities of the human soul are without limit-that all soul or all mind is thought, with life, with an impress of the human soul. I say I 'll do a thing, I mean to do it; so if I say I 'll What is life? Some call it law running through mind come back and visit judgment upon him, I'll be you look, as we are able to, into the life history of this lag, but I forgot myself. article of furniture [the table], you would see it as it | Well, I suppose it a necessary for me to tell who I has come up through all the various stages of vegets am-something about myself, so that folks will know bis life. It has written its own bistory with as much me. [Yes ] I belonged to the 13th Ohio. Company or certain degree of intelligence as is found concerning C. My name was William K. Perry. My family live the soul-history of human life. If this were not so, in Cleveland. They have lived in Columbus. how would the clairroyant be able to trace it back, and learn what it was in the past? It is by this life-line. If [As you think best.] It stands protty fair upon the we may so term it, that runs not only through homen life but material life, whether in a crude or sublimated form, that you are able to learn of the past. If you were not connected with every form of life, human or material, you could never know the history of them. It is only by your connection with all forms of life that you are able to analyze those forms. Could you know longed to him, and it may be that in acting as he has whether this were wood or stone [the table], unlers that be feels be has committed no robbery. [A genyou were inseparably connected with it? And if you tleman said. Why this sensitiveness about mentioning are, is there not life hare, devoid of intelligence to be names? It he has wronged your family you ought to sure, but as much life as is written in soul-life? It is give his name at once.] That 's your opinion. [It is no miracle that some are able to read the ancient his. the opinion of a good many also.] It may not be tory of things. It is done by law, grand, immetable mine. I give my own name, my object in coming law, such as the human mind at the present day has bere, and if I identify myself to my wife, I shall to ittle conception of.

#### James Finlator.

I made an appeal to my friends in England some near three years ago, but I have been exceedingly unfortunate with regard to reaching those friends, so I 've begged the privilege to come again. I secure you ! would not trouble you if I were not very unpleasantly

The closing scapes of my mortal life were not very pleasant. I got involved in business, and I thought I'would rather live in the life beyond, than tarry any longer on earth, so I took my own life. I have regretted it, God only knows how much. Now as I am a stranger to you and to all present, I should way. I still blink I served him right, and he appeared like to identify myself. I tried to when I visited you to be satisfied at the time, but he may have changed

bry. My name was James Finlator. I lived on Cornwall sen and daughter, James and Bilen. I took the hour to take my life. I left my business in a very unsettled | grass lirst, and if that do n't answer, try brickbate.] of early morning, when my family were at breakfast, state, and my friends have suffered more or less in consequence of that. Some have been wronged, and feel very had about it.

Now I would like to have you address a letter, mak ing inquiries concerning me, to the publishers of the London Times." Ask them to look over their fles of December 1857, and see if they will not find an account of the suicide of James Finlator.

As I have returned to you again, after an absence of feel it absolutely necessary that you have other proof. You do not know that I ever lived, that I am at all the person | say I am, and that I am giving you | Kent Williams - Thomas K. Williams. Tell my famy own bistory. You do not know that it's not an emanation from some other mind, either present or absent. So I want you to have material proof, and after claus, or surgeons, that came in; he inslated on dooling you 've got it. I'll beg the privilege of coming again. me with morphine, and I did a't feel like taking it. with the particulars of my life, and concerning what so I had some words with him. I believe I did n't I wish my friends to do for my sake, if not for theirs. Will you write? [We will.] When you get a return I will come again. Good-day. Sept. 10.

## George Hollingdale.

I've come here to tell my brother that his letter to our brother Edward has been lost, and mother save if be will direct again to Edward, who is in Sydney, New South Wales, he will be successful.

My brother, who lives here, do n't know where our brother Edward lives. He bas n't heard from him for name. Good day, sir. a long time, but some time ago my teachers told me that I might come and tell my brother that Edward was in Sydney; so I came and told him, and saked him to send a letter to him there. But it was lost, and he must send another one, directing to King Is there any objection to my doing so ? [Nane.] I

And my teachers ask, that when he receives an anawer, that he will let the world-the ekeptical worldknow that there is a truth in clairvoyance that could not have been revealed in other way. When he learns can hardly realize that I am no more of the earth, for the intelligence that our own brother Edward is really so strong are my earthly tendencies that I am, as ever, there, that his spirit-guides have told him correctly. then they ask that he give that to the world, for the my present home? Yes, the shadow has fallen upon benefit of those who are in darkness.

Bept. 10. GROUGH HOLLINGDALE.

## William K. Perry.

Who's postmanter? [Have you got a letter to send?] Yes. I have. Shall I write it or talk it? Talk] it, then; all can hear it.] Maybe I do n't care to have all hear it. I beg your pardon, but I do n't know how you are to send my letter. [We shall publish it in a paper. ) Oh, good tod ! well I might as well talk it, then. [The public would know it in either case.] That 's so. I see how it is. This place is a sort of a re, this is done, then I shall be happy, and happy to tell celving ahip for the intelligence of all creation. Well, it aint any of my business to find fault I suppose, so long as 1 'm allowed to come here.

Woll. 1. like thousands of others, got out offen little too soon. We are never ready to die, you know, and are always apt to think when death comes we are called too soon. But I took it in my head to fight for Uncle Bam here a little time since, and in so doing lost my traveling machine. I beg parden for my want of reverence; I don't mean to shook your feelings in

The fact is. I can't look upon these things as some do. I'm sware that I've passed through that solemn gases way and got across, where folks live, still I can't feel aclemn, to save my soul, and sithough I've got to live forever in the spirit world, yet I can't feel to despond the spirit world, yet I can't feel to despond the spirit world, yet I can't feel to despond the spirit world, yet I can't feel to despond the spirit world. I'm aware that I've passed through that solemn gatebeaven and a bell, when I inhabited my body. I did n't know as there was any hereafter. I did n't care much whether there was or not, although if there was a heaven l always believed I should get as good a place as I deserved. So the folks need n't expect me back here a saint, when I crossed the river with other papers. Nor do I believe it's expected of me either, if I under. stand these things, to play the Christian when I aint

Wall. I have a wife and two little boys that I should like pretty well to talk with. I have two brothersyes, and various other relatives. I've a step-mather 'd like to talk with, and some boys in the army. But first of all, I'd like to go home and talk with my wife. Well, suppose I want to talk about money when I get there, what then? [You can do so if you wish to ] I do n't know as it's a production of the spirit world. [it is of this world, anyway.] It seems to be the foundation of all things on the earth, Well, money it is, money it is; that 's what I want to talk about most of all.

My folks are sadir in need of money just now, and they are made so by a little trick of one of my friends; or one whom I always supposed to be my fitend, who undertook to make things straight for my wife, and who, in belping her, has helped blanell a little too proch. friendahip. 7世 (A) (A) (A) 对外对特别发达是 特別 特別(A)

Ques .- Psychometry seems to extend back into ma. [That was hardly fair.] That's so, particularly when Itimorant Etchings of U. Clark. terial things, the image of everything in Nature. May be supposed I was in the shade. [Dead 7] Yes, that 's not this science be the means of unfolding the myste | the word. If he had only done this when I was here rice of all past time, the creations of Nature all I wouldn't have cared baif so much about it, but he thought I was out of night, and he would play out a

little, I suppose. Now I want him to fork up to justice and make bound together. We believe, also, that there never things aquare with my wife, for if he do n't l'il exwas a thing created that was not impregnated with pose him. I never talk what I don't mean, and when and matter. So it is. To illustrate our subject: Could d -- d if I do n't do it I Beg your pardon for swear-

The friend I have reference to, shall I give his name? world's books. I guess I wont make a black cross against it-not yet? for in belying bimself as he has to money, it may be that he has thought that he was only taking what belonged to him; for we had some business transactions together, and he contended that a certain amount more than I felt to be his due behim, and it may be that I'll not have to come again. If he do n't come up to the scratch and do se I want him to, then I 'li come again and give his name. Bo far as I'm concerned I'd just as lief give it now, but he'e living in this world and stands on a fair footing with society, and it seems to me only right to give him a chance to, right the wrong before exposing his name. [[ thlak eo.]

I was going to say that he and I had some little bust. ness dealings together before I went away, and he contended that a certain amount more than I paid over to him belonged to him. After talking the matter theroughly over with him, I at last came to the conclusion that we'd spilt the difference, and I'd meet him half way. I still think I served him right, and he appeared like to identify myself. I fried to when I visited you had be suited to be bonnet, and I before. Perhaps I shall do no better now, but I will I think i am now, class I should give his name. If he comes up to the scratch, and makes things aquare with atreet. London. My family consisted of a wife, of a je not disposed to do that, then I'll come back and my wife. I'll not expose him to the world. But if he give bis name. [Dr. Gardner said, "Try tolla of And It that do n't answer, build a fire. Good-day. Bept. 10.

#### Thomas Kent Williams.

What day is it? [Of the week ?] The month? [The 10th.] Then I've been in the spirit-world just three days. I died at the Douglas Rospital, of fever, and believe they called it pneumonia. I have a father and mother in Jackson, Mississippl. They do n't know years, bearing no good fruits of my return to you, anything about my death; but I suppose they think I was taken prisoner, by not hearing from me.

I was in my twentieth year. My name, Thomas ther and mother I was kindly cared for by your tolks. I've no fault to find, except with one of the physifeel just right with him. I've nothing to say against any one clue.

Tell my father that by writing to Richmond Postoffice, he 'il get my last letter, with some facts concoming what he wanted to know about. My mother, tell her I think she 'Il be able to come this way to see her friends soon. Bhe 's from the North, formerly. I think my letter will reach my father sumehow. I do n't know how. What do you ask? [Not anything. Will you give your father's name?] My father's, Thomas, and mine, too. Kent was my mother's melden Sept. 10.

## J. P. Trask,

[Spoken:] I would solicit the privilege of writing my mass street, Sydney, New South Wales, just as he did be. fear I may not beable to control this lady long enough to speak, therefore I think it best to do so by writing. [written:]

My Dear Family and Friends-It seems but yesterday since I was with you in the flesh. And indeed I one of you. But do you know that I am unhaupy in me, and it has come in consequence of the sin of omission; for I omitted to do justice to one of my earthly neighborn. And to-day I return to ask the aid of my wife and family, that I may pow. If not too late, restore to Conser the things that are Conser's, and to friend Burnham the things that are bis.

Will you aid me? Now do n't ray no, for so sure as you do. you will suffer, as I have, the consequences of the wrong events of my life. I have much that I wish to may to you, of this beautiful land, but I can think of little else than the restoration of that piece of landuntil I see the deed in the right man's hand. When you of this better spirit-land, which is in no way like the beaven I dreamed of and talked of so much, in Brother Thacher's Church in earth-life.

J. P. TRASE, Gloucester, Mass. fit may be well to state to our readers, that two ladies present at the circle, recognized the spirit commaning through the hand of our medium. To one, if not both of them, the olronmetance referred to by the controlling spirit in his message was well known, as she frankly informed the audience present.] Bept. 10.

#### Written for the Benner of Light. THE OLD PINE FOREST.

BY ANNIE AFTON.

Oh, I loved to roam that old forest grand. Yet it wakened some childleh fears, So dark with its deep, green tassels, and gray With the moss of an bandred years.

It seemed in the shade of that solemn old wood, As if Heaven was nearer to earth-Neath its soft, sighing music my and soul was soothed. And my holiest feelings had birth.

Ofttimes have I gazed through some opening afar, To a spot in the distant blue sky, and wondered if God was then looking at me, Through that space with his All-Seeing eye.

And sometimes [ listened, expecting to hear .

His voice break the stillness around, Por they said he oft spake, but to terrible tones. And I longed for, yet dreaded the sound. They taught me that God was a being of wreth;

But, in rosming that shady old wood,

felt in the depths of my innermost soul That our Beavenly Pather was good. Busploton and distrest are the greatest enemies to

On the back track — Disappointed ambition — Transa Speakers and Normal — Free ing Medium — Miss Bloom, J. S. Loyeland, Mrs. Hyper, G. M. Jackson, Mrs. Clark, Jennis King, Mrs Chappell, ett .- Central and Western New York-Changeless hopes and loom.

From the little Eden nook of Noank, on Long taland Sound, I passed to Norwich. Conn., spending a single night with the Harveys, Parkers, and a faw other devoted souls who oling with ferror to our celestial Philosophy. Norwich has gone through fiery ordeals, yet promises well for future labors. Our Rev. Bro. B. P. Ambler is located here over the Universalist Society. and preaches to a handful of intelligent hearers. made up of new-and-old-line receivers of the " faith which was once delivered unto the seints." But Bro. Ambler, the minister, is not like Ambier once the inspirational speaker. His sermons must now be prepared to suit his supporters, and must be kept free of all that amecks of out-and-out Spiritoniam. Alas! bow are the mighty fallen ! Bro. Ambier was originally one of the twelve apostles selected by A. J. Davis for the regeneration of this generation. Like most of the other members of that apostolical twelve, he started out with large expectations of some matchless mission, and was doubtless disappointed in not witnessing the immediate overthrow of all old . principalities and powers," and the glorified exaltation and triumph of the new fledged heroes of modern evangelization. Not many months clapsed before Bros, Ambler, Harris, and others of the pioneer twelve began to find that the world was not so early astonished and overturned; and now I do not know that a single one of all the original twelve is found actively and efficiently en gaged in the field of spiritual progress; and I believe it is because they began with sanguine ambitious and personal expectations not in secondance with our ca lestial philosophy. I have no censorious Indement to pronounce, no reflections to cast, yet I cannot resist the evidence of paipable fects. In the spiritual dispensation, we recognize no leaders or heroes to monopilize bonors or emploments; he that in least in the kingsom of heaven le equal to the greatost in the world's exteem; and men and women who enter our ranks with any sanguine hopes of ease, of opplence or preeminent exaltation, will at last come to the bitter est grief and disappointment, and perchance lapse back into the lap of the Church, or drift into the current of popular conservatism.

I spent some of the hottest days in August with J. B. Loyeland, at Willimantic, Conn., lecturing on Sunday, and lolling the remainder of the time. Bro. Loveland is temporarily engaged in secular business, though by no means out of the lecturing field. As a thinker, reformer, inspirational speaker, logician and orator, J. S. Loveland bas no equal in our ranks; and we rejoice that the Spiritualistic public is fast coming up to the appreciation of such workers. The time is coming when the public will judge of speakers by what they are and what they say, and not by any claims or abnormalism, or distinctions of sex. Bhows, shame and pretensions have had their day. Genuine inspirations depend on nothing extraneous in the form of sirs, manipulations or gestures. Some of our best ploneers have been trance speakers; some never claim to be entranced before public sudiences; let each class be judged by what comes through them. It were the height of fully and fanaticism to draw lines of [avidious comparison or distinction. We have had enough of this auperiative nonsense. The country has been flooded with men and women setting up questionable claims of something abnormal and extraordinary. I scarcely over visit a place without having been preceded by some of these men or women claiming great missions as the mediums of some mighty messengers direct from the loftiest spheres of heaven | Fudge ! Let Spiritusitate . prove all things," and judge them by what they weigh and what they are worth, regardless of all external pretences.

In Toland and West Stafford, Ct., Belchertown North Dana, Ware, Oxford, North Blackstone and Franklin, Mass., I met earnest co-workers, and found good openings; as likewise in Bloomfield and Poquo nock, Ct. Miss Flavia Howe, the young trance speaker and healer, has commenced a promising mission in the latter place; and I was corprised to find a young sister so highly gifted as a public speaker so little in Huntington, Vt., Oct. 18; in Ludlow, Oct. 18; known beyond the field of her home labor. But like Mass. daring March. Address, Brandon, Vt. many other newly unfolded laborers who are not yet ing (lot; in Williamsude, Conn., Nov., in Taunkon, Mass, and widely known, she is destined to be called out into a thumberville, Ot., during Dec. Would be happy tomake anmader field of assfulness

Joined by two little travelers bearing the names of Lilia and Minnie, with any amount of small baggage and a hig doll in the bargain, I shot over the Western railway, and am once more in the old Empire State. A Sunday at Gloversville opened a new field of some promise, Parting with Lille at Syracuse, I was welcomed by good friends in one of my old fields in Centre Liste. Large audiences on a Sunday at Binghamton attested the growing interest in that magnificent town. A full church greeted me at Sheshequin. Pa., one night, and the next day a pleasant spiritual pionio was enjoyed at Rome, among the friends of our amiable co-worker Miss F. E. Washbarn, On Bunday two large and successful meetings were held in Holden's Hall, Elmira, and several old friends and new suggested an effort toward my opening regular Bunday meetings. My visit to the adjoining little vil. lage of Webb's Mills was shadowed by the departure of the only child, a little son of Wiltiam and Barriet Mapes, grandson of our ex-Rev. Bro. I. V. Manes. But it was a happy privilege to minister funeral consolutions to the bereaved, giving assurances of a spirit. land beyond all sorrow and death, and a celestial home. from whose many maneions the cherub boy now smiles with an angel-guardianship.

My last Eunday's labors were in Le Roy, another of my old places of visitation, and I was gladdened with a warm welcome and anapletons signs. Mrs. P. U. Hyzer speaks here one quarter of the time, and file up the remainder of her Sundays at Batavia. Rolley and Byron, attracting large audiences, and leaving deep and lasting impressions. Our cause is unnanally promising in Central and Western New York. Nearly every important locality gives signs of new vitality. The great need is for more laborers. The public workers are exceedingly rare. Ira Eitchcock of Oneida, one of our first, oldest and ablest speakers, now rel dom takes the field. Mrs. S. L. Chappell has left Os. wego County for St. Lawrence, and was lately called to the East. Mrs. E. C. Clark is in Lawrence, Mass., though still a resident of Eagle Harbor, Urleans Co., N. Y. Dr. A. G. Fellows, of Albion, has gone home to his celestial isbors. Dr. H. M. Danbar, of Penn Yan, was taken sick while in the army, and has joined the armies of heaven. Geo. M. Jackson, the trance speaker, served in the army as long as his health would permit, and is now an invalid at Pratteburg, the residence of S. A. Johnson, the going speaker, Jeanie King, of Auburn, has entered domestic relations, which impel a suspension of her public rulealon. Uther laborers, however, are being prepared for the field, and will take their place according to public demand. "The barvest is truly plenteous, but the la-borers are few." A thousand old memories and asso-ciations growd into my mind as I once more result the scenes of estiler-pioneer labors. Bad changed have passed ever, the life once radiant with resente hopes, yet new aims and afforts take their place. If the friends of other years are gone, or changes worse than death here alternted their affections, thank heavy en for the discipline and the recompense coming in the form of friends new-born out of old orderle, and namely unfolded affections which uplift the soul to constitute the soul to cons realma

A word unknown, and hollows and 1000° Cl with Shall blad all tried and fattaril beauty to God and a ballow and the control beauty to God and the control beauty to marging beauty to the control beaut

Writies for the Banuar of Light. ME IS NOT DEAD.

DEDUCATED TO THE PARTY OF THE LATE CHARLES DESCRIBED OF THE PARTY WALLES OF THE PARTY WALLES OF THE LATE OF THE PARTY WALLES OF THE PARTY OF THE PAR

Sweet pleop sowraps the grieving sleter now, and smiles of joy are deading on her brow; The scaling tear that glistcood is her eye Has dried houselfs the paradical sky. Of bright detasion which her dreams create. Her housest hears throbe gratitude to fate.

She fondly dreams the cannon's deadly roar Has bashed in peace—"this cruel war is o'er;"

And in those arms, now trembling with delight.

A brother rests—bold champion of the right;
In boundless joy abs holds that brother's bead,

And sweetly whispers, "Charley is not dead." Deceptive dream! The hour of joy is o'er;

The truth break in, more creating than before;
Far, seeming far, has flown that gould sleep,
And left the heart to realize and weep,
It wildly throbs, while mournfully it sighs, Neath Boutbern suns my darling brother iles,

Far from the home where, close by sister's side, He loved to sit—her idol and her pride;
Where Love's bright star its secred flatre cast.
On present joy, and hard the happy past;
Wrapped in the flag 'neath which the hero fell,
He thought of home, and lisped a last farewell!

No sister sat by that young patriot's bed, Nor mother's team could wash the gallant dead; No plaintive voices saught is soul to restr None cared to stoop to catch his last request. How could a sister have dispelled the gloom, And smoothed the pathway to that dismal tomb !" The scene grows darker; as the restless mind Goes on in thought, till hope is left behind;

That weeping sister now repents her birth.
That weeping sister now repents her birth;
She prays for death, lest memory off should steal
To other days, and there their joys reveal.

Another thought! through clouds of darkest grisf Her burdened soul discovers sweet relief ; A radiant star, to her a beaven to see-A radiant star, to her a beaven to see— The glorious truth—man's immortality i the wonders then how should bey soul forget That earth and heaven will be blended yet !

Her conge consoling, reach the father's car, And smiles, like supbeams, dry the mother's tear; She tells them though from earth the spirit and, let, happy thought, dear brother is not dead ! He lives to welcome sisters, parents, friends. In brighter spheres where life's noon never ands.

And till we meet where angels sing the lay Uf spotless bliss, and one eternal day— Where cruel warm are never heard of more, And this is lovelier than the hour before. We all shall think of our dear Charley's name, As linked forever with his country's fame.

### LECTURERS' APPOINTMENTS.

I'We desire to keep this List perfectly reliable, and in order to do this it is accommany that Speakers notify us promptly of their appointments to lecture. Lecture Committees will please inform us of say change in the regular eppointments, as published. As we publish the appointments of Lecturers gratultously, we hope they will reciprocate by calling the attention of their hearers to the Banna or Lione.

Miss Lizzin Dorzz will speak in Philadelphia, Pa., Oct. 4, 11, 18 and 25; in Boston, Nov. 23 and 29. Address Payliton, 87 Tremont street, Boston, Mass. Mss. Sopria L. Chappell will speak in Lycoun Hell, in Roston, Oct. 4 and It. She will mosworcalls to spouk in New England after that date. Address, till Oct. Ist, Potedam, R. Y.; after that time, Boston, care Bannur of Light. An early

Mas. FARRY DAVIS BRITE WIll lecture in Lyosum Hall, Boston, Oot. 25. Address, Milford, N. H.

H. B. STORRE, inspirational speaker, will lecture in Lo-coum Hail, Moston, Oct. 16. Address No. 4 Warren street, Mas. M. S. Townearn will speak in Quincy, Sept. \$7 ; in Providence, R. I., during Oct.; is Millord, Mass., rov. 1 and 8; inTroy, N. I., December; Philadelphia, in Jan. Ad-dress as above, or Bridgewater, Vermont.

Mas. Amarba M. Branco will lecture in Kendunkaan Oct 4; in Bradford, Oct 11; in Fordand, Dec. 6 and 18. Address, New York Utey.

Mas. Avogera A. Connen will speak in Groveland. Oct. 4; to Bollato, N. T., November; in Philadelphia, Pa., Dec.; to Troy, N. Y., Jan. Address, box 616, Lowell, Mass. Mas. Launa DeFoare Gondon will speak in Obloopes, Mass. in September; Springfield, Mass., in October, Address as above or box 505, La Orosse, Wis.

the remainder of the winter and a gagements for the remainder of the winter and spring as early as possible. Address, Manuel in Fuxboro, the month of October. Address, West Killingly, Conn. Ebb will make har tall and winter engagements immediately.

Man Lavna M. Hollis will speak in Glenburn, Mo., Oct. 1. Address Bangor, Mo., care J. D. Rich.

Miss Marria L. Broewers, trance speaker, will lecture in Tauntop, Mass., Oct. 4 and 11; in Quiacy, Oct. 18 and 25; in Philadelphia, Pa., during Nov.; in Londt, during Doc.; in Suringfeld Mass., during January; in Stafford, Ot.; during feb. Address at New Haven, care of George Beckwith. Reference, H. S. Storer, Boston.

Ds. L. E. and Mrs. S. A. Coonies will lecture in Green Co. and the south part of Schoharie Co., N. Y., the latter part of Sept. and first part of Oct. Address, Medway, Green

Mas, Launa Coppy lectures in Richmond. Ind., Obl. 28, 36 and 26. Will leave for the Eastern States in Nov. All de-airing her serators will please address care of C. North, Elk-hart, Ind., or F. P. Cuppy, Dayton, C.

Mas. Arra M. Middleskoot. Sox 422, Bridgeport, Cont., will lecture in Obloopee, in Oct.; in Lowell, in Nov.; in Eufsto, N. T., in Dec; in Bridgeport, Coun., Jan and Fab. Intends visiting Vermont in March, and will resire proposals to lecture in that State during the month.

Mab. JERRIE S. Runn, trance speaker, will lecture in forton. Mass., Oct. 11 and 25, morning and afternoon. Mus Names J. Tample, Inspirational speaker, Jackson-ville, Vi., is sugged to speak, on Sundays, one half the time the present year, at Ashfeld, Maar; at Shelburge Falls, one quarter ditto, and at Jacksonville, Vt., the remaining quarter. She will speak in those vicinities on week days, if required.

WARREN CHASE. His address for Sept., is Ripon, Wis. WARREN UMARE. HIS SQUTCHS for Sept. is Elpon. Wis.
Lockures in Bishart, Ind., Oot 4, 11, 18 and 25; in Blowington, Iti., Nor 1; in fillness, Nov. 8. He will receive subscriptions for the Banner of Light.

N. S. GREENLEAR, tracon speakers, Lowell, will speak in
Worcester, Oot. 18, Nov. Pand Dec. 6

ISAAO P. GRENNERAY WILL apeak in Dover, Oct. 4 and II; in Portland, Doc. 20 and 27. Address, Exeter Mills or San-

Miss Mary A. Tromas, Cincinnati, Ohie, will speak in Bichmond, Ind., at the Yearly Meeting, Oct. \$5, 34 and \$4. Mrs. H. P. M Brown will speak in Storgie, Eloh., Oct. and 11. Letters, while there may be addressed care of f.

G. Wais, Eaq.
Mga. E. A. Bixes, Springfield, Mass., will speak in Troy.
N. T. shrough Oot.; in Quinov. Mass., Nov. 5, 8, 15 and 21;
In Woroster. Dec. 13, 30 and 27.

F. L. H. Willie, post-office address daving Sept. and Get, will be Hancock, N. M. He will speak in Goldwater, Mich. Sept. 27; in Hancock, N. H., through Uck; in Troy, M. T.,

AUSTRIN E. SINSTONS WILL Speak IN East Beibel, Yi., on the second thunday of every month during too counting ; ear. of

Luc Mratan will speak in Providence, R. I., Nov. 2,15 and 29. Cattern addressed to Worcester, Mass, at any time, will be doly received.

Oranga A. Harmen will speak in Oldtone, Marinetta and 11; in Dover, Oct. 16 and 15; in Banger, Nov L. E. Sand 14; in Engler, Story L. E. Sand 15; in Oldstone, S and not be required with the following desirable over the following the

ADDRESSES OF LECTURERS AND MEDIUMS . Mader this bouding we shall innert the names and plasses of pasideges of Lestorers and Mediums, at the low price of emply Are comis par line for three months. As it takes sign! spring on an average to acceptate a line, the advertise of the series in advance how much it will cost to advertise in into a series and retails accordingly. When a speaker has in action ment to lecture, the notice and address will be put

Dn. H. P. Gantisum, Pavillon, 51 Tremont a très à de sell genreg gelle te lecture.

Mess Rama Mannessen, Shi dist Ar, Most, Poets, sale. Do. H. S. Banwar intends taking a trip to St. Per phone the first of Cotaber, and would be pleased to a deliner free leadstte, or hold free benchman tests in

is and the Progressive Pricods of humanity, it the towns of the way, if requested to do sh, when going not returned to way, if requested to do sh, when going not returned to way, if requested to do sh, when going not returned the soul parties of the terms of front the regular lines of the second of the tribute of Frontier and Repairs request the second of the tribute of tribute of the tribute of tribu

COCK CO., SIL, OMFO FTOI. A. H. WOTTERN.

MRS. BARAN A. BYRNES, formerly Miss Sarah A. Magoon tranon speaker, will answer calls to lecture. Address, No. 62 sering street, H. Ombridge, Mass.

MRS. E. A. Elmessumy will make obgaquements for the coming fall and Wicker in the West. Address, 100 M. Third H. Philadelphia, Pa.

MRS. Fallware Research Former Former Series.

AMMIE LORD OSAMSBRLAIR, Musical medium, may be ad-dressed at 22 Obaposis street, Boston, Mass. sug29--8m9 

Jens T Augs, magnette physician and progressive leo-mer, 6 Pearl street, Rochester, N. Y., P. O. box 2001.

Mas. C. M. Srows, lecturer and medical clairvoyant, will answer calls to tecture, or visit the sick. Examinations by lotter, on receipt of autograph, \$1. Address Janesville

Muse Lizzin M. A. Chater, inspirational speaker, Care of James Lawrence, Gleveland, U. Will speak week evenings and attend funerals. Mas. Julia L. Brown, tranco speaker, will make charge-ments for the coming fall and winter in the West. Address, Prophetstown Illinois. Witi answer calls to attend for erais.

Mrss Sakah A. Nurr will answer calls to locture in Now Hamosbire, Vermont or Massachusetta. Address, Clare-mont, N. H.

mont, N. H.

GEO. A. PERSON, transc speaker and writing medium
Laberts, Mc., will answer suffe to honor. 1718—1826
Man. A. P. Banwa, (Demorit Mrs. A. P. Theopens,) address, Rt. Johnshory Contro. Vi. J. B. LOTELAND. Will nesser calls to lectors. Andress or the present, Williamstell, Colum. Apti-7 L. Jope Panner's address is Ciurismat, Obic. apli-7 REV. ADIR MALLOU, locturer, Hoperide, Mass. apli-f. W. F. JAMIESON, trance spoaker, Paw Paw, Mich. apli-f. B. WHITING, trance spoaker, Albion, Mich. apli-f.

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1 bloody urtan wherne hemorrhage, immedicate mentional discharge, blood-spitting, hoots fover, a time, against all cough, profitavia, etc., either in powder or is infusion. In female coughlaine, such as leacon beas, mennorshow, and after parturition, they act as good assingants—the indiance ratue them much as such, best in Canada and Missouri. It is also their publishes for Communition. Externally they are to y beneficial may, a certain cure for infinited carbonicles and where—after a purge, it is said, they obtain a prometic assignment the need of outling off northred limbs.

Even the leaves are useful applied to tumors."—Modical Author. INDIAN REMEDY.

Author,
"The Lord hath created medicines out of the earth, and
he that is wise will not abbut them—and he hath given men
shift that he might be headed in his marvelous works—
with such doth he beel men and taketh away their pains."

with such doth he heel trees and taketh many their pains."

—Economications, in Apoc., chep. mayorill.

By the structure and obspect the toots, Nature creme to have indicated it as her peculiar remedy for a corrain class of female complaints. Its charpe is a perfect for a mixed of the attents and its fall-upins tubes—hence its power is the prevention and arrest of perturbant and other floodings, and the vention and arrest of justisficht and they flooding, and the ours of the complishes monthered in the attract above. Ware I a female, this medicine on a preventive, and remedy prove nata, abould have a place in the bouleir or cashet in-lore the committed. I have prepared it with the most seru-putous regard to the lans of the material medics, in its uses

pulous regard to the lass of the materia merce, in its value and applications.

This medicine cured my cough, besied my core throat, arrested my hemotrhages, and restered me to braitle. It extend my life and I canno speak of it boo highly, Quantities our fillers for cure or reliet, with advice and directions, seak per mail or express, subject to charges, on receiving \$10.

Hokath Dhibolis, M. D.

184 W. 24th sirect, New York.

Aug. 6.

A MAN OF A THOUSAND, A CONSUMPTIVE CURBO.

A CONSUMPTIVE OURED.

R. H. JAREN, a Retired Physician of great eightcore discovered while in the Zeat indica, a certain sure for
Consumption, Asthma, Broachith, Coughs, Colds, and Gener
al Destility. The remedy was discovered by him when his unit
belief a daughter, was given up to dis. We obtid was cured,
and is now alive and wall. Desireus of bounding his follow
mortain, he will send to those who wish it he westige, containing full directions for making, and successfully using, this
remedy, free, on receipt of their names, with two stampes up pay
appraise. There is not a single case of Consumption that
it does not at once take hold of and diesipate. Night sweats,
post/shares, tritation of the norves, fallers of memory, diffcult expecteration, sheep palus in the lungs, sore threat,
chilly consuture, causes at the suomach, insoulon of the
bowels, resting away of the muscles.

Colling constitution, descend the second at the bowlet, weather may of the muscles.

The writer will picase state the name of the paper they see this advanteement in. Address.

Cita DDOCK & Oc.,
June 27. 1y 225 North Record et., Philadelphia, Fa. BOOKSELLERS' AND NEWS-VEHDERS' AGENCY

Sinclair Tousey, 192 Nassau St., New York, General Agent for THE BANNER OF LIBRIT,

Would respectfully invite the attention of Bookesilers, Dankers in cheep Publications, and Periodicals, to his anequalised facilities for packing and forwarding swerphing in his line to all parts of the Union, with the utmost premplifude and dispatch. Orders collected. AT THE OLD STAND,

NO. 654 Washington street, may be procured every variety of pure and fresh Medicinal Racta, Herbs, Ulla, Ratificata, Patent and Popular Medicinal Racta, Patent and Popular Medicina, together with all antices usually found in any Brug Store.

Althoral discount made to the Trade, Physicians, Clair-veyants, and those who buy to cell again
July 4

OUTAVIDE EING. DR. J. T. GILMAN PIKE,

Bancock House, Court Square, April 10. MOSTON. WM, L JOHNSON, DENTIST, BASSAUMANA.
Washington street, entrance on Common street
Boston, Mass. And quoted odes, and jewels five words long, That on the stretched fore-finger of all time Sparkle forever."

THE DREAMS OF YOUTH. Youth dwells where blossoms hang upon each hough, Where flowers are strewn on every pathway trod; Fair expectation sits upon his brow, The world is beaven to him, and man a god.

A vernal zephyr fragrant roses strews
With its light fingers in his curling hair;
Around bis head fair singing birds he views,
Whose songs preserve him from corroding care.

Be still, be still I lest you each cheerful-guest Fright from the happy youth; for you must know Our dist young dreams are ever still the best Of what God grants his children here below.

But stearn reality comes on apace, To scare away the golden dreams of youth; And he must be prepared to run his race, With manly effort, constancy and truth.

We never walk so straight to the grave of a friend as we are forever walking to our own.

LOTE

Love? I will tell thee what it is to love! It is to build with human thoughts a shrine Where Hope sits brooding like a beauteous dove!
Where time seems young, and Life a thing divine.
All tastes, all pleasures, all desires combine
To conscorate this sanctuary of biles. Above, the stars in stroudless beauty shine—
Around, the streams their flowery margius kiss;
And if there's heaven on earth that heaven is surely this!

Yes, this is love I the steadfast and the true-The immortal glory which bath never set! The best, the brightest boon the heart ere knew... Of all life's aweets, the very sweetest yet! Oh, who but can recall the eve when first they met, To breathe in some green walk their first young

wow; While sammer flowers with twilight dews were wet, And winds righed soft around the mountain's brow And all was rapture then which is but memory now

Humanity toward a subdued foe is as noble as the valor displayed in encountering him.

TRE PRYSICIAN.

You have a noble work to do-a boly work of loveto soothe, to cheer The comfortless-to lead the erring back, to make the

Go live! for love, humanity, and God, work on with all your might.

The good will see your light, the great be near—go

battle for the right !

The cottage is sure to suffer for every error of the court, the cabinet, or the camp.

While endless ages roll.

ORMS OF THE BEAUTIFUL. Beatter the gems of the beautiful in the depths of the human soul. They will bud, and blowom, and bear the fruit,

It is folly to destroy our present happiness by the painful foreboding of future evil.

The Lecture Room.

THE SUPREME AUTHORITY OF DIVINE PRINCIPLES.

A Lecture by Rev. Adia Ballon, before the Lyceum Bociety of Spiritonlists, in Lreenm Itali, Boston, Sundny, Bept. 10, 1883.

[Reported for the Banner of Light ]

The subject of Mr. Dallou's discourse in the afternoon was, "The Influence of Institutions on Mankind." and was treated in his usual superior style. In the evening his theme was, " The Supreme Au-

thority of Divine Principles."

"I have yet many things to say unto you but ye cannot hear them now. However, when he, the Spirit of truth, is come, he will guide you into all truth."—John Est: 12-13. After reading the above text. Mr. B. said:

This Buirit of truth is undoubtedly the spiritual word and voice of God, that has been speaking forth divine love and wisdom to receptive souls from eternity. It is " the true light that lighteth [in some dethe eternal Christ-Spirit, whose preeminent influx and ancinting rendered Jesus of Nazareth THE CHRIST of our race. It spoke through bim sublimer truths than ever through human lips before, but not all things in their completeness, because his disciples were not yet mature enough to digest them. Hence it testified through him of more explanatory inspirations in the future - nothing contrary to, or radically different from the rudiments already developed, but a more thorough exposition and application of those rudiments. This Divine Christ-Spirit has, ever since, been leading Christ-like souls late truth. I trust that it has led even me into a profounder apprehension and understanding of fundamental truths. I think it has led me to see the supreme authority of divine principles. This is the theme which I propose to expound in the present discourse.

What, then, do I mean by divine principles? A principle is the beginning, or seed, or root, or chief' cause from which a series of consequences proceed. and on which they all depend. Thus we have principles in physics, and in metaphysics, principles in all departments of Nature-material and spiritual. But there are many so-called principles which are more sub-principles, or fictitious, or falsely assumed, or frac tional timues of principles. I distinguish divine principles from all these. I call that a divine principle which is inherent in, or coexists with the all-perfect. self-existent Divine Spirit, God bimself-which is an original essential constituent of his nature, or at least a primal motive of his activity and conservative control as the Supreme Mind. We cannot know or under. stand the nature, character and government of God except as we know or understand divine principles: for these constitute God, determine his character, and authorize the laws of his government. Be can be nothing, will nothing, do nothing contrary to essential divine principles. When we have arrived at the just conception of what I call a divine principle, we can go no further. It is the primal cause and chief reason of all that proceeds from it in its own generic line of consequences. We cannot go behind it, nor rise above it, to find a prior cause, or beginning, or vitalic seed or germ. We cannot reason beyond it. It is therefore of final, absolute and supreme authority in its own line of causality and effect.

What do I mean by sopreme authority? That which authorises, justifies and warrants conclusively, beyond appeal, any law, order, judgment or process of action among its subjects or subordinates. It is the final and conclusive reason why this is or should be so, and why that is or should be otherwise; why this is right, and that is wrong; why this is orthodox, and that helerodox.

Now we all must and do fall back on some assumed supreme authority, which is our flust and conclusive reason for every article of faith, and every course of practice. When a man says he holds this to be true in theory or doctrine, and that to be right in practice or conduct, and we demand why, or on what authority, he generally gives what he deems conclusive. One's supreme authority is the Bible, or some other secred book, from which he quotes texts. Another's is the Ohnsoh, whose decisions in council livelies. Another's is the general concurrence of wise and good men. Another's is his own experience, or his town received

12 /

are the final and supreme authority.

In order to demonstrate this, it is necessary to give a clear view of divine principles, se distinguishable from things which are assumed to be fundamental princiby besy minde.

There are divine principles in every department of our results with those of others. Nature and of science. These are of supreme authority on all questions arising in their own generic line of cause and effect. But I shall confine myself, at this being, to our acknowledged divine principles. time, to the department of religion. Religion includes theology, piety and morality, or ethics. Hence we have divine principles or theological truth, of personal righteonaness, and of social order. A divine principle pure bliss forevermore. of theological truth is some grand, primary truth concerning God-his attributes, character and gov. ernment, or concerning his rational creation. Here the speaker elaborated his points, and proved the existence of one all-perfect, infinite God, and the immortallty of the human soul. He dwelt upon the moral agency and obligation of mankind, the perfect and divine retribution, and the divine principles of theologi cal truth, according to his faith, and then proceeded to show that reverence for the divine and apiritual, selfdenial for righteoneness' sake, justice to all beings, truth in all manifestations of mind, love in all spirit. ual relations, purity in all things, patience in all right sims and pursuits, are divine principles of personal righteonsness; and that the supreme fatherhood of God, the universal brotherhood of man, the perfect love of God to man, the required perfect love of man to God, the required perfect love of man to man, are divine principles of social order.

These and all divine principles are distinguishable, 1. From any words, phrases or form of buman language in which they are stated, or propositionally affirmed. Why? Because the principles themselves are spiritual truths, so interior, abstract and aubilme. that perfect ideas can hardly be formed of them by hu man minds in the flesh; because human language is at best but an imperfect signifier of ideas; because the same words do not express the same meaning to differ ently developed minds; and because the meaning of words and phrases is continually changing. Nevertheless, boman language is a necessity, and we must make the best of it, never forgetting that the best is not the shadow of the substance.

2. Divine principles are distinguishable from all divine and spiritual communications which purport to declare, reveal or expound them. Why? For the same reasons as before. All such communications have to be adapted to the imperfect conceptional ideas of man, and then to be expressed in his imperfect language. Hence the mere letter, text and phraseology of no sacred book, scripture or spiritual communica tion, is to be received without due regard to the spiritnal truth thereby signified, and which is but imperfect ly signified at beat. This is true of the Bible, and of all sacred books. We must get what help we can from their letter, but never rest content without going down into absolute principles.

3. Divine principles are distinguishable from all particular commandments, precepts, rules, and laws. These are all more or less particular and limited in their application, whereas all properly called divine principles are universal, i. e., of universal application. at least in their own generic line. Take the Decalogue, of ten commandments, for example. They divine principles, but are particular, partial and limtied in their literal formplas. So of the golden rule, and all the sublime Christian precepts. We have to ausly so them, and find the divine principles which underlie and authorize them.

4. Divine principles are distinguishable from all written, unwritten and even natural laws. Because all laws, of whatsoever nature, must have divine principles as their bases and final justifying reason, or they have no absolute anthority. Laws are only modes of action. But principles, especially divine principles, are the primal springs and final reasons of action. Hence enlightened minds will not stop at the external On referring to the BANNER, I find your advertisement fact, the Constitution ordains it, the law requires it, which had before escaped my notice. I seldom read the Biblo teaches it, the natural instincts dictate it, advertisements, as I have but little confidence in the Nature prompts to ft, but will go to the bottom, and ten thousand nostrums advertised to care all the ills and out whether essential divine principles necessi- flesh is heir to. The article referred to in my last, atate. or instife it.

thority, are distinguishable from all mere personality. and his distressed family. You may ask what I know Nothing is true or right solely because any person of you. I answer, nothing except what I have gleaned wills, or commands, or teaches it. No man nor body by my reason and intuition, from the products of your of men, no spirit nor circle of spirits, no angel nor pen." The words of kindness and of praise which folbeaven of angels, no prophet or Christ, not even the infinite God himself, can create truth or right out of much reason for the lady's neglect to read an advernothing, or make that truth which is falsehood, or tisement of medicine. In my notice it will be seen that right which is wrong. Divine principles, exist that I only propose to practice in a more extended tering in the inmosts of God and universal nature, determine what is truth and what is absolutely right. God and to confine myself in such extended circuit, to a is the conscious personality of these principles. They speciality. together constitute him God, but he does not consti tate them principles. He makes nothing true or right It is not true or right because he knows, loves, wills, proclaims and commands it, but being all-perfect, he persons. For God himself acts from motives and reasons, and these are found to divine principles. If so. then the all important inquiry arises. How shall we ascertain and obtain a sufficient knowledge of divine as rational souls, to perform. It is an ardnous but glo tions of progress. It is a work indispensable to our happiness, and that of the universes. We can only comthe present sphere. Yet we can make some noble endeavore. But how?

vine principles is supreme. Mankind generally know ity of the patient. For encouragement in this direclittle as yet of principles, and care little.

things to their inmost-causes-principles. Our reli- the Second Century: gions sentiments and reason must cooperate harmo-

. 3. By humbly and thankfully using as helps all the divine and spiritual revelations, inspirations, intuity you, and you will do good in the earth. Your remetions, instructions and guidances available, together dies are for this age and day, and your healing in with all the discoveries, teachings, examples and sug. fluences are steadily improving. Do not fear what gestions of the wisest and best of our race. We must man shall do or say. You have begun aright—connot be self conceited. 4. By being persistenly faithful to our bighest light

to the best convictions we can at any time reach, ricing above clavich obsequiousness to more manumo tive, arbitrary anthority. This is prone to forbid the nonest exercise of reason in finding out primary causes 5. By bearing always id mild the distinctive charac-

5. By bearing always in mind the distinctive charac-teristics of every real divine principle, which are these: William L. Gordon of Haverbill to Miss J. Ines Dear-let, the traces and methics behind it as a minimum. lat, that we can find nothing behind it as a prior cause | born of Boston. or reason for it; 26, that it is of universal application and intrinsic authority; 8d, that it aniedates any book or writing which purports to reveal, record or expound Belle Scougall) to Miss Annie Caughtry, all of Book-It; 4th, that it never contradicts any other divine prin. ford.

revelation, his own reason, or his own intuitions, cipie; 5th, that it accords with and promotes the Another's is the known laws of Nature. And so on, sheolute good of all moral intelligences, the nitimate according to the ambject, or matter in question. My bighest rectitude and happiness of each and all; 6th, ground is, that on all questions divine principles only that it is in no wise derogatory to the honor and glory of the all perfect infinite Pather Spirit, as the absolute personification of faultiess love and wisdom,

6. By writing out, acknowledging, and frequently revising what we doom divine principles-endeavoring ples, or which are confounded with divine principles to state them in their natural order and in the best terms, till we are satisfied. Also, by comparison of

> 7. By sincerely and earnestly endeavoring to conform our relationships and conduct in life, for the time

Thus shall we gradually discover, recommend, promote and ultimately enter into that divine order which divine principles dictate, wherein is fullness of joy and

My Indo-Medicamentum.

Bome of the readers of the BANKER will remember that not long since, August 29, I sketched an account of my slokness and self-cure, giving due credit to the spirits for their kind help in the premises, and showing that I have the assurance of their continued aid in the cure of others. For evidence of how great was my cure and how surprising my restoration to comparative health. I need only to appeal to the recollections of those who saw my skeleton form-heard my sepulchral cough-and witnessed my appalling bemorrhages. My pallid face and emaclate frame, attracted the gaze of the passers by, and their manner but too plainly manifested the nature of their apprehensions.

In that sketch of my case, I copied from a medical writer, a statement of some of the virtues and medicinal qualities of the roots and leaves of a certain plant indigenous to this continent, and of some of the diseases and ailments for which they were an infallible remedy, showing it to be the great specific of the Indians in many of their maladies. I stated in the same and also in my medical advertisement published simultaneously in these columns, and which may now be seen under the caption of Indian REMEDY, that the shape of the roots of the plant indicated it to have been provided by Nature to meet the exigences of the female constitution and diseases. I showed also its agency in my cure, and awarded to it the chief place among the instrumentalities used. In consequence of my announce. ment of its great value, a goodly number of inquiriers from East, West, North and South, have responded to very thing itself signified or described, but only a my publication, and by this time the Indian Remedy has reached some sufferers, and I trust, has demonstrated its power to heal, or at least, to relieve them. The responses have been satisfactory except in the matter of remittances of money, nearly all who have applied for help being in the condition of the invalid woman, healed by the Great Physician, who "had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew WOLDE I''

I fancy that an advertiser and the sower who went out to sow, as reported in the Gospels, are in the same category as complainants. The parable of the sower illustrates not more appositely the dissemination of troth smoog men-its lodgment in their minds and hearts-and the varying results in their lives, than it shows how some statements which I made concerning the medicine which healed my infirmities, in the advertisement seen in another part of this paper, are received by the multitude, and to what extent oredence is given by the reader to things of the utmost importance. "Bome fell by the wayside; and some fell on a rock; and some fell among thorns; and other fell on grow out, and are applications of certain underlying good ground." Poor encouragement to advertise honestly, and to give to the public, notice of a real, substantial and useful remedy, as the extract I now give. taken from a letter received calling for the medicine, will abandantly demonstrate !

A benevolent, kind-hearted and philanthropic lady, bed ridden, and obliged to be bolstered up, in order to write me, sent for some medicine for a friend, on the strength of what she saw in my communication of August 29. I forwarded a package and referred her, for terms of payment, to the advertisement in the Bax-MER. In her second letter, among other things, she says "I received your medicine, by last night's mail. racted my attention, and it was your signature that 5. Disine principles, in respect to their absolute au drow forth the request in behalf of my suffering friend low. It becomes me to omit. I am aware there is too ritory than that available by means of horse and sulky,

Who does not nauseate to read the swelling words used in the orier-literature of the venders of Plantation by arbitrary flat, but from the eternal instincts of these Bitters, with the capital letters and numerals signifidivine principles in his self-existent nature, be knows. cant of some house pocus, or caballatic creation—the old loves, wills, declares and requires the true and the right. Dr. Townsend Stomach Bitters — Dr. Townsend's Sarsaparilla, et id omas genus, which fill the papers? Take out of these preparations, the alcohol which is used, knows. loves, wills declares and requires it, because in and which is the bait to entrap the customer, and how principle it is true and right. So we must say of large would be the sales? No wonder people pass Christ, angels, prophets, spirits and men who are over advertisements of medical remedics, nor strange really wise, good and Godlike. Thus the final supreme that so many of the medical profession take occasion authority inheres in divine principles, not in mere to scout all preparations found outside the Pharmacopæls. My father-in-law, in his earth-life, justly used to discourage the use of all the drunkard making compounds under the guise of medicines. Re would make up for the nonce, to illustrate his dislikes, a sort principles? This is indeed the highest work given us. of fitting language for a label to such impositions. thus: "Dr. Boniface's liquid Extract of Ring-dangle. rious labor, which may outlast all our present concep. top, and Elecum-fundle root—an infallible cure for all ailments of the stomach." &c.

Notwithstanding all the obstacles-notwithstanding mence and slowly approximate its consummation in nobody may read the notice of the Indian Remedy, so valued by me as my Life-Preserver, I intend to operate, in some way, a broad-cast knowledge of its medl. 1. By considering soberly and frequently the fact cinal virtues, and to heal all in my power with or that it is our work—that in truth the suthority of di-without adequate remuneration according to the abiltion. I recently received from the spirit world, through 2. By exercising, as well as we can, all the faculties the hand of Mrs. Staats, No. 83 Amity street, in this of our moral and rational nature, so as to penetrate city, the following from my Patron Saint, the Prince through the phenomenal superfices and externalism of of Physicians, and Archister to a Roman Emperor of

> "Leome from a circle which has long controlled your destinies, and as time works wonders, you will find that you will allp into the groove they have out for tinue so to do." HORACE DRESSES.

New York, Sept. 21, 1863.

Married. In Eileroy, Mr. Sept. 17th, by Mrs. H. F. M. Brown, Mr. Solomon Reser to Miss Mary Dershan.

. By J. M. Prebles, at the residence of the bride's father, Sept. 16th, Mr. T. O. Scougall (brother of Miss

JULY OF JE CLICKLY

Letter from Washington.

Wasnington, D. C., Sery, 18, 1804. It is a long time, dear Bannen, since I have felt like attempting to write for your columns the impressions and the matters appertaining to our cause in this Hum city, probably from the fact that very little of interest to dur friends has taken place here. Washington is but a nest of war-birds. The Dove of Peace can hardly and a resting-place within the boundary of our whole country; but the Capital is the grand centre from country; but the Capital is the grand centre from decides.

which radiate all war matters, and to which all war interests centre. Yet amid all the bustle and tormoll, and the preparations for the deadly strife, the seeds of Spiritualism are germinating. Many are inquiring the way of life; and those of m who are so fortunate as to Mediawal; The Artificial and Mythical characters of the Mediawal; The Artificial and Mythical characters of the serious of Reparts of the Spiritualism and those of m who are so fortunate as to have traveled a portion of the journey of life in the principal Spochs of Reman Rictory, Regal, Republican and right train and the right car, are being questioned by the less favored in relation to the road. The world would be astonished could it see the interest felt by the parent, the wife, the child, the friend, for tidings from the spirit-world. It has been my happy fortune in many instances to act as a guide post to show these friends the way to the Depot of Communication.

Circles are being held in this city for investigation, and the interest felt by the friends I think augura him! well for the coming lecture acason. Washington has within its limits some of the ablest of our defenders, among whom I may name Gen. E. A. Hitchcock, Hon., Robert Dale Owen, Rev, John Pierpont, Thos. Gales "Fint Weapons."

Dr. A. D. Buggles, formerly of Philadelphia, and hit.

kind attentions paid to every soldier within their walls. Nothing that money or human sympathy can supply, is wanting, and the most favored patient in hospitals does not receive greater attention than is A JOURNAL OF ROMANCE, LITERATURE given to any and every soldier here. This of itself is a grand monument for the Administration.

· Another great object of interest which calls visitors here, are the fortifications around the city, which are An Exponent of the Spiritual Philosophy on a magnificent scale. None visit them without being surprised at the wonderful display of warlike preparations to prevent the possibility of a surprise on the Capital. In after years, when the war is over and l'eace is again proclaimed, the Supremacy of the Government established, then will pligrimages be made to Washington, to view the forts, rifle pits, embank-ments and other means of defence. We now do not comprehend the vastness, the immensity of the scenes through which we are passing. We cannot conceive of the more than hellish acts of the conspirators against the best of all Governments. But thanks to the wisdom of our President, the light so long seen in the distance gradually increases, and soon it will spread over the whole country, and Peace will once more bless the land. A. H.

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 comed. Arrangements are made to have a good time. On behalf of the Commistee SAMUEL MAXWELL.

Richmond, Ind.

Meeting of the Friends of Progress. The Spiritualists of McHenry, McHenry County, Ill and vicinity, will hold a three days' meeting, on Fr day, Saturday and Sunday, Oct. 2d, Sd and 4th, 1863. Eminent 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 those from a distance.

By request of Committee.

8. STOORER, Secretary.

A New Work of Great Interest.

JUST PUBLISHED. PRE-ADAMITE MAN: STORY OF THE HOMAN HACE

From 35,000 to 100,000 Years Ago!

BY GRIFFIN LEE, OF TEXAS.

IRTRODUCTORY!

Adam not the first man; Men built cities in Asia Chirty-five thousand years ago; Luke Burke and the tridibility of History; The Fate of Genius; the New York Tribune and Loonard Horner on Egyptian P ttery 18,600 years cid; How we know that the Egyptians male Pottery 7,500 years before Adam's date; The Artesian West borings of the French Buginers in the Egyptien Delta; Discovery of the colossal statue of Rhampses. It, and what followed it; Spucellus and the Ohaldean Chronology, atreathing back 55,000 years; Chinese Kings 18,000 years ago; Pu-As-Ku, the original Chinaman, oresied 189,600 years ago;
PABT L.—OSATER I.—Adam, Mones, Egypt; Menes

Chiaman, orested 189,600 years ago: To AB-AU, the original Chiaman, orested 189,600 years ago:

PART I. — OSAPTER I. — Adam, Monsa, Egypt; Menee (Misraim) not the grandson of Noah; Rabbinloal Porgery Demonstrated; Herodolus and Mancho—their oredulity; and oredibility; The First Man, according to the Egyptiana; Buneen's Deduction that civilized men inhabited the Milotic lands over \$9,000 years ago; Persian Chronology—Mahabad, Jy Affram, God and the First Man; A Heathen's Philosophy; Who built Rashbeo and the Pyramids; Did God or the gous create Adam? Some corious suggestions; Precarious foundation or Adam and the Adamic theory.

CHAPTER II.—Oslo. Cain's wife, Lamroh's wives—when did they get them? The answer; Pre-Adamite nations est.

did they get them? The answer: Pre-Adamite nations eaof Eden; Job-who was he?-dertainly not a descendant of Adam; Numerous Scriptural authorides establishing the ex Istence of men not of Adam's race; Continued in othe CEAPTER III .- On the banks of the Nile: What an India:

Charren III.—On the banks of the Nile: What an Indie: Obief thought of the Siem, Ham and Japhet iradition; Bronze, Steel and Glast 4,800 years ago; Are Joyaz, Jerusa lem, iramasona, Pre-Adamito cities? Philological Observations; Specimens of two New Languages now growing. Colorara IV.—Spiritism, Table-turning, Rusievucishism, Philosopher's Stone and Elizir of Life 5,000 years ago; Negro Kings of Egypt; Has the Negro ever excelled his present outdition what she monuments of Beni Hassan say about it; Is Johovah (Isroe) and Elichim of Genesis the Eternal God, or an Oriental mythical god? The two accounts of Man's creation from Genesis, side by aide; Melohimdek, and who he probably was; the Pentsteach; "There were gant's in these days."

who he probably was; the Penistroch; "There were gantle in Muse days."

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CHAPTER?—The original story of the Ark and Delman The original Wreating Jacobs The original Involve and Francis in the State of the Arc of the Arc of the Parties of the Arc of the Parties of the Partie

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CHAPTER 5.—Ten thousand years of liable Tradition; The Errors and Adjustments of the Roman Tear and Octandar from Romulus to Pope Gregory.

CHAPTER 8.—Bilence and Ignorance of the Cherical Writers relative to the most important and curtous facts of accelled Contemporaneous History.

CHAPTER 8.—Ethnological; the Genesis of Nations.

CHAPTER 8.—The Cordia va. Mao; is the latter but a developed form of the Mammaila 7—or is the the initial Type of a new range of torrestial existence—of a new class and kingdom of Nature? If the laster, what a future lies bear him!

Forster, and others, who, sithough at present engaged with the Government in its efforts to preserve the Union, are none the less earnest in advocating the cause of fruith.

Dr. A. D. Buggles, formerly of Philadelphia, and hill.

Philadelphia, and "Priladelphia, and hills" the preserve the state of the state of the preserve the

Dr. A. D. Buggles, formerly of Philadelphia, and student of Prof. Bare, after having served laboriously in the Army as Surgeon, was obliged, on account of his precarious health to resign, is now practicing in the line of his profession, both medical and surgions, with great success. He was one of the fluest Burgeons of the Army.

I was greatly surprised a few days ago, to understand that Mr. Pierpont, the life-long advocate of Freedom, the man whom few can equal as traips friend of equal rights, one who has been persecuted, who has suffered, who has been called for years to make great personal bacrifices for the cause when in its infancy, which now has become popular, holds but a first chass clerkship, the salary of which can barely a first chass clerkship, the salary of which can barely a first chass clerkship, the salary of which can barely a first chass clerkship, the salary of which can barely a first chass clerkship, the salary of which can barely a first chass clerkship, the salary of which can barely and the former of the first chass clerkship, the salary of which can barely and the first chass clerkship, the salary of which can barely and the first chass clerkship, the salary of which can barely and the first chass clerkship, the salary of which can barely and the first chass clerkship, the salary of which can barely and the first chass clerkship, the salary of which can barely and the first chass clerkship, the salary of which can barely and the first chass clerkship, the salary of which can barely and the first chass clerkship, the salary of which can barely and the first chass clerkship, the salary of which can barely and the first chass clerkship, the salary of which can barely and the first chass clerkship, the salary of which can barely and the first chass clerkship.

a first class clerkship, the salary of which can barely maintain himself and wile. I say I was surprised, and so must be his friends. At his stage of life, after having done so much for Freedom, he should not be obliged to labor at all, much less at so small a salary. He should be placed beyond the need of daily labor. In any other country one who had done so much, would be honored and rewarded. Bro. I lerpont is one of the few pioneers left, and should be more honored by all the liberal-minded of this day.

An interesting winter seasion of Congress is anticipated, and already landlords are adding to their rental and board. Visitors are numerous, among whom are many who come to visit wounded friends in the hospitals. It would do all good to witness the more than kind attentions paid to every soldier within their walls. Nothing that means or human assents and first lease of the Human liazor the hospitals. Charles 4.—Ploceodings of various Geological Societies, and discoveries of lossil man by thour members; "Flint in Drict," Liverpool, Glasgow, thrue skulls; Toespi on Blarc, and B. I. Mackie on "Fluman Seasow, thrue skulls; Toespi on Blarc, and B. I. Mackie on "Fluman Seasow, thrue skulls; Toespi on Blarc, and B. I. Mackie on "Fluman Seasow, thrue skulls; Toespi on Blarc, and B. I. Mackie on "Fluman Seasow, thrue skulls; Toespi on Blarc, and B. I. Mackie on "Fluman Seasow, thrue skulls; Toespi on Blarc, and B. I. Mackie on "Fluman Seasow, thrue skulls; Toespi on Blarc, and B. I. Mackie on "Fluman Seasow, thrue skulls; Toespi on Blarc, and B. I. Mackie on "Fluman Seasow, thrue skulls; Toespi on Blarc, and B. I. Mackie on "Fluman Seasow, thrue skulls; Toespi on Blarc, and B. I. Mackie on "Fluman Seasow, thrue skulls; Toespi on Blarc, and B. I. Mackie on "Fluman Seasow, thrue skulls; Toespi on Blarc, and B. I. Mackie on "Fluman Seasow, thrue skulls; Toespi on Blarc, and B. I. Mackie on "Fluman Seasow, thrue skulls; Toespi on Blarc, and B. I. Mackie on "Fluman Seasow, thrue skulls; Toespi on Blarc, and B. I. Mackie

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