RDITA: AN AUTOBIOGRAPHY,

PASSAGES IN THE LIFE OF A DANSEUSE.

BY EMMA HARDINGE.

CHAPTER VI.

Between me and my self-constituted guardian, Mr. Masters, no very cordial feelings had ever existes; cold and repulsive, even to his children; and to me. have induced this singular relation between us, had bies, that of "doctoring." never once been mentioned, and my position in Mr. child.

After poor Flora's marriage and the conversation to which I was in part an auditor, which preceded it, Mr. Masters's repulsive feelings toward myself glass and setting it down. were obviously increased. I felt that be attributed the rebellion which she had manifested toward her unusual carnestness, "or you will certainly become hated union, not to her womanly promptings of na worse." ture revolting against such loathsome association but to the influence which I was supposed to exercise over her. The poor girl had dragged me with left the room, but returning instantly, added: her to bear protest against the sacrifice, and much as her determined tyrant affected to disregard her dita, to go shopping with me, so pray take your plendings, he felt their force too keenly to endure medicine, I am sure of its effect." that another should be witness to the degradation of the real affection which had existed between Flora the fruit should destroy the effect of the homeoand myself up to this hour, was viewed with jeal- pathy." ous dislike both by her proud half-sister Augusta, and that father who was ever watchful not to elevate, but to subdue the individuality of the child, will be sufficient then." whose independence might thwart what he either market of matrimony.

early effort and bitter necessity was an element that is I-let me in." urally enough traced to my pernicious influence and opening the door." associations.

During many months after the marriage of my friend, my situation became daily more intolerable in the unequivocal tokens of Mr. Masters's and Augusta's dislike. The event I am about to narrate | certainly oure you, it is infallible, and you must stop brought this state of things to its culminating point. | your usual headache. I want you to-morrow." It was on a certain sweet Summer evening, exactly three weeks prior to the day set apart for Mr. Hor- interest; my martyrdom tota sick headache was a ace Traverse to lead Miss Augusta Masters to the hy- common occurrence. Augusta's remedies were genermenial altar, that said Mr. Horace Traverse stood ally effective in modifying if not curing them, and with me, Perdita Morand, in the deep embrasure of although I knew her usual dislike must now be deepa large window, almost entirely shrouded by heavy ened into hatred, I could account for this special inhandsome, highly accomplished, the son of a Eu- of indisposition, she meant to send me away on some ropean gentleman of broken fortunes but noble exouse on the morrow, or dispose of me in some and fortune can confer.

change a plain ungainly person for his very attractive form, a narrow envious mind for his splendid looked down and beheld Augusta's little dog that had man. Slanderous tongues had whispered that a proposal for the sale had originated with the enamored young man had extorted a consent from him by certain threats and promises, which ended in the ratification of the bargain; and so Mr. Traverse sat by ture, but not choosing to detain him from his mis-Miss Masters's side, whilst Perdita Morand played, sung, talked, laughed, and amused the betrothed strove to drive him away, but he only clung the ones, and as the finale of the drama, Mr. Traverse closer to my dress, whining in a most unusual and stood at last by Perdita Morand's side in the shad- pitcous manner. ow of Mr. Masters's window curtains, imploring the said Perdita to fly with him from hated bonds with-

Reader, I hated Augusta, and loved Horace. The one had leveled such shafts of insult against my ful to level the worst feelings of my untutored naoret understanding had taken place between us. low but piercing tones which should never reach but would, on the ensuing evening, clope with him; my whom I had believed dead, or in other words annihalf promise that in the quiet of that night I would hilated—yes, my mother, in life had stood before me, decide in favor of this daring expedient, all these and taken the glass from my hands.

points had been discussed between us, and were just terminating in the parting salute as I beheld the apparition of the serpent-like auditress of the whole scene glide from her ambush.

"Farewell, Horace-my resolve is fixed without the night's deliberation," were my parting words. Be at your post -I will fly with you."

Mr. Masters was from home. I knew he could not return-at least I thought not, before the following week, and whatever Augusta could do alone, I (being now on my guard) believed I could successfully meet. When Mr. Traverse left, I retired to my he brought me to his house, as even my childish but chamber without attending the supper table, allegsingularly acute perceptions taught me, rather as an ing in excuse a violent headache. Whilst I sat in act of duty or satisfaction, or some unexplained im. my room revolving the chances of the desporate step pulse of his interior prompting, than from kindness to which I had pledged myself, Augusta entered with to myself or my dead mother. The secret of these a tumbler half filled with water, in her hand. As a promptings I had never learned. His manners were disciple of homeopathy, Miss Masters was our household physician, and, under other circumstances, I his self-imposed charge, absolutely awful. My poor should not have been surprised to see her thus mother's name, whose dying request alone could prompt in the exercise of one of her favorite hob-

"Maria tells me you have one of your sick head-Masters's household had never, therefore, assumed aches, Perdita," said the lady, with her usual frozen the directness either of a menial or an adopted accent. "You had better take some of this medicine at once-a teaspoonful-repeat the dose in an hour, and again in two hours, if you remain awake." "Thank you," I replied, equally coldly, taking the

"Take it immediately," urged the physician, with

"In a minute," I replied, abstractedly; but without moving, Augusta looked at me steadily, lingered,

"I want you to be especially well to-morrow, Per-

"I have just caten a peach," I replied. "I will his own cruelty unmasked. I felt, moreover, that wait for half an hour, lest, as you say, the acid of

> "That is well," said Augusta, musingly, " but be sure to take it the last thing before going to bed-it

She retired, and I busied myself for quite an hour sincerely believed, or affected to believe, was her best in secret preparations for departure. Lest I should interest, to wit: a profitable sale in the legalized be interrupted, I locked the door, and thus it was that about an hour clapsed, when I heard the door Now, as in Perdita Morand, independence born of tried and Augusta's voice exclaiming, "Perdita! it

no subsequent moral rack could crush out, every Fourful of arousing her suspicions by suffering spark of this undesirable and unladylike evidence of her to see my things scattered round the room. I rea reasonable soul, exhibited by poor Flora was nat- plied: "I am just preparing for bed, excuse my

"Have you taken your medicine yet?" she de-

manded. "Not yet—I am just about to do so."

"Do n't fail," were her parting words; "'t will

She was gone. I felt no surprise at this apparent damask and lace hangings. Mr. Traverse was very | terest on the supposition that if I had not the excuse descent. By powerful American interest and mar- manner which sickness would have interfered with. riage connections, Mr. Traverse had obtained a sont Aware that I should need all my energies on the morin Congress, bid fair to distinguish himself highly row, and already beginning to sink beneath frequent by his intellectual attainments, and only needed the sick headache, I determined to take her remedy. lever of wealth to place within the grasp of his Two or three times I approached the table for this matchless ambition the highest honors that place purpose, and as often sank back in a chair affected with an unusual but deadly faintness; to dissipate To supply the last great desideratum, Miss Mas- | this feeling I stretched out my hand for the glass. ters, an immensely rich heiress, had resolved to ex- and was about to raise it to my lips, when a low whine met my ear, and something touched me. I intellect-in a word, to barter a fine fortune for a fine crept into the room with her, and until now had nestled in a rug asleep on the hearth. The animal seemed under the influence of extreme terror, and young lady, and that the ambitious father of the pushed against my feet, as if he would have hidden from some unseen enemy.

I had been accustomed to fondle this little creatress, with whom he usually passed the night. I

I rose, purposing to open the door for his exit, the spoon and glass of medicine still in my hand; but whilst in the very act of rising, a lady stood between me and the lamp. She was there with the speed of my thought, and in the same instant I knew, I candepend nt head, that she had made horself the one not say by what instinct or through what effect of great bitterness of my life, against which I felt it law- consciousness, that I beheld the apparition of my mother. I have to this day the most vivid memory ture. The other had attracted that human emotion of my sensations; they were not those either of fear al nature which the world cultivates in girls by or surprise. I was spell bound, and though held teaching them that the business of their lives is to captive, in the half erect posture of one rising, I attract men by a beautiful exterior, and won the seamed to possess a keenness of observation I never tenderest place in my desolate soul by the cheering experienced before, and but once have felt since. By words of sympathy and love. A rapid, though se- this I perceived that the figure before me slowly raised its hand, withdrew the glass from mine, which was now ending in a love scene, that I do not poured its contents slowly on the floor, dropped the propose to inflict upon the reader, conducted in those tumbler on the ground, and then gradually (so gradually that it seemed as if I lived years in the proone ear, when I suddenly beheld the thin, angular cess) melted into-nothingness; yes, it was all over form of Augusta Masters stealing from the shadow of __there was surely nothing there; now at least I the opposite side of the window, and stealthily pass was awake. If, indeed, I had been dreaming, or ining out of the apartment. Neither she nor Horace a fit, no dim impression of one state or the other were in the least conscious of this, my observation, passed my mind. Yes, I was awake, and I thought His back was turned toward her-her's, as she re I had been so a minute before; and that-surely it treated, toward me, but I saw, and I knew ruin was was no dream-my mether, whom I, as a child, had before me. My lover's unequivocal expression of deemed in the prison torments of the condemned, disgust for herself, and carnest pleadings that I (in later years, repulsed by so hideous a doctrine,)

scemed to call me from my superhuman wander-

ings. The glass! what had become of it? At my feet it lay on the marble hearth-stone, but unbroken, whilst little Carlo was eagerly licking up the fluid which slowly streamed from the stone on to the mat-

I watched him like one in a passive waking dream, and by a strange psychological condition that seemed to possess me, in which everything appeared apparition ere I did. Aghast at its preternatural influence, the creature, frightened and feverish, glad- never be apprised by his daughter of her hideous inly regaled himself with the spilt fluid. Yes, how tent, and, from me, the tale would never be believed; plain it all seemed—even to the death agonies of the draught, rolled over in a few spasmodic convulsions, dead at my feet, the sacrifice, the substitute, the victim.

There was no surprise, no sorrow, no movement on my part. I knew it all, now. Doubtless I had dreamed—at least the world would have said so dreamed I saw my mother's spirit, and the vision had, for a time, so illuminated or stultified (as the world would have said) my ideas, that all this pageant appeared played out before me for my own special amusement, and I was only a passive spectator; perhaps an insane, perhaps a still dreaming

It was a cold, dreamy dawning, when I once more bestirred myself to regain the equilibrium of human self-control, and then these thoughts came out distinct and clear before my now fully awakened senses. The dead animal-myself saved by a dream from his fate, and Augusta Masters a murderess!

CHAPTER VII.

It was deep in the night, when turning from the painful contemplation of the death (so strange and mysteriously solemn even in the animal, but, oh, so much more impressive when thrust by the hand of command you to enter it." violence upon the sublime temple of an immortal spirit) that had clearly been the design in my case coach set down its silent inmates at a large, gloomy -that I threw myself on my bed in the hope of looking boarding-house, into which we were admitprowding out harassing thoughts with the determined effort to sleep. I was just on the hazy verge of dream-land, when I heard the door of an antecom most cautiously opening, and a stealthy footfall within my chamber. I had looked one door, unmindful of this second entrance.

ou my chamber floor, came in an instant the vivid change. Recalled by her to-day, I have visited the memory of the poisoned draught, the importunity of gentleman whom you strove to inveigle, and informed the intended murderess for me to drink it, and the him of that which it seems you were either ignoassurance that it was her step which was now steal- rant or forgetful of, namely, that you were the illeing upon me. By an effort scarcely mortal, I con- gitimate child of a French ballet-dancer—that your trolled myself into a dreaming slumber, and in that father, one of my early friends and college compansemi-perceptive state that can send the watchful lons, having seen reason to shake off the connection spirit through the closed eyelids, I felt, if I did not so disgraceful to your mother,"—not to himself actually see her approach, bend over me, listen to Mr. Masters did not say that-"she on her deaththe breathings that should have been stilled forever. | bed implored my protection for my friend's disgraced A pause.

Ah! she now perceives the little favorite's corpse, the fallen tumbler, the spilt contents, and the cause bored you in my house, to be repaid with constant of my life, and its death. What need of more? The ingratitude, and the final blow of treachery aimed whole story is in the picture, and the consciousness of the whole failure is expressed in one long, deepdrawn sigh. 'T is the only sound that breaks that daughter's intended husband-a gentleman of birth awful stillness. But what a tale it tells; astonish- and standing, who, mistaking the artful child of ment, fear, rage, anguish the anguish of a long the infamous ballet-dancer for a gentleman's adopted life's hope, crowded into one mighty throw of the dice. lost lost lost! What will she do now? How uncertain she is! Will she kill me, strangle, smother, ling to join her in retracing her mother's shameful crush me? She has no weapon save those deadly footsteps. Made aware of your true character, and eyes, fastened on me with a hatred so intensely keen, position by my candor, Miss Morand, and at once rethat their glare seemed to pierce me as I lay.

She comes at length, close, closer yet; she stoops above me; her hot breath is on my check. Oh of the temptress in this letter." that I could cry out. I'd plead for mercy-I do not foar to die, but to be killed, choked, thrust out ceive the letter, which Mr. Masters gave me, who, of life into the dark unknown, the awful night of passing to the door, once more addressed me: uiter hopeless darkness-I cannot endure the thought. Is there no help? I'll shrick to God in this dread my lips in low and piteous accents, murmuring: Lord, have mercy on me-her soul." I was about to cry on God for aid, but with the prayer broke in the light upon me, proving clearly that she, not I, required and all was still again.

With the early morning I was up. I breakfasted lone. Miss Masters was indisposed.

I inquired for Maria, our usual waitress. John replied, she had gone to the telegraph office for Miss Augusta.

"Do you know whom she telegraphed to, John?" asked.

"I do 'nt know, miss," he replied; "but I think it is to master, as Maria has gone to the Boston

I did not see anything of Augusta that day, the longest and saddest day I had ever known.since my poor mother's death. I did not wish to see her; it was enough for me to know and fear her. She had removed the little dead spaniel from my room, and the fallen glass, that was evident. She must have of my temporary home. The first, the letter of my felt that her hideous deed had become manifest to lover, generously offering me his protection, and all me. What other conclusion could I draw from the the immunities of wife, save the name, that he felt dog's death-could she draw from my living still, and compelled in justice to the family of which he was the roison spilt on the ground? On that dreadful the sole representative, to bestow on his equal in restless day of fear! Night came at length, and with it the hour when I was to meet Horace.

"Thank God!" I murmured, when, entirely unopposed, and as I believed, unobserved by any of the silent household, I crossed the threshold for what taught me, was the urgent necessity of laboring I felt sure must be the last time.

Augusta had gone out in the carriage about five character is the world's football, and must either. expression of eye, and a rather proposessing appear-

The glass! aye, this was life, and material life, o'clock, something intuitively whispered me, to meet too. The very thought of this human appendage her father, whom, in all probability, she had sent for by telegraph that morning.

This appeared to me a natural part of the programme, but the denouement I determined not to

Horace had informed Augusta he must go out of town this day; but subsequently had arranged with me at our curtain interview, to wait for me in a certain Park, and accompany my flight to love and liberty. I was uncertain how far the listoning Augusta luminous and comprehensible, as if it had been all had become acquainted with our plans. It was written down, I knew the little animal had seen the enough for me to know that that house of evil intent was no longer a shelter for me. Mr. Masters would whatever he learned of me from her, would be merely little dog, who, after lapping but twice of my night to my discredit. In that house neither friendship, justice, nor even safety could be found. Horace or destruction, then, was my only choice.

"Horace, is that you?" I oried, as I reached the appointed place, springing forward, until arrested by the hand of a gentleman who stood by the side of a carriage in the place where I expected him, and the conveyance for flight to await me, and who, turning round by the light of a street lamp, revealed the pale, stern, sneering face of Mr. Masters.

"No, madam," he replied, "it is not the deluded young man whom you so vainly sought to entrap and lure away from his betrothed; it is that other deluded individual, who thought he had taken a friendless orphan to his bosom, and found he had cherished a viper. Enter that carriage, if you please. madam. I am now about to perform my last act of duty toward you."

"I cannot return with you, sir," I replied. "I cannot enter Miss Masters's house again."

"You need not flatter yourself that you will have the chance, madam," returned Mr. Masters, with a bitter sneer. "My house has been too much honored by your presence, already. For a few minutes, however, I require your company in that coach, and

And at the end of about a quarter of an hour the ted, and instantly conducted to a dimly-lighted shabby upper chamber.

Arrived there, Mr. Masters thus addressed me: "Perdita Morand-My daughter has thoroughly acquainted me with that agt of treachery toward herself, by which you have stamped a character With the slight pressure of even an unshed foot whose innate depravity I have vainly sought to offspring. In pity for that friend's feelings, should he ever come to hear of his child's desolation, I harat my best beloved child. These little circumstances. Miss Morand, I thought proper to intimate to my daughter, was foolish enough to while away a few hours in her society, and criminal enough to be wilcalled to a sense of his own honor, as a gentleman. he places your disposal in my hands, and takes leave

Mechanically. I stretched forth my hand to re-

"Your board and lodging is paid for one week in this house, madam. This night I shall send moment, may be, the last of life. I know there is a your trunks, and all I have bestowed upon you to God, and he alone can save me; still I spoke not, this place; and in order that you may not have the moved not. At length my bursting heart broke from excuse to sip, which, it may be, your inherited nature demands. I will to-morrow register your name on Mrs. M --- 's books, as candidate for the first vacant situation she can find you as a governess. The brilliant education I have given you will thus serve you God's mercy. Another moment's pause, and then I as a maintenance through life. You call, with this heard her stealthy foot retreating, the closing door, certificate of excellent character from me, as if I were your late employer. You see, ungrateful girl, how tenderly I have provided for you. I now take leave of you forever. I will inflict neither reproof nor yet chastisement upon you. My duty is done, and, for the rest, I am contented to leave your punishment in the hands of God, who hath said of sinners: "Vengeance is mine, saith the Lord, I will repay," &c.

Mr. Masters turned and left the room, and I was alone.

CHAPTER VIII.

With morning came the great question of life,

What next?" "What shall I do for bread?-how earn my own livelihood? Two ways lay open to me, on the table worldly standing; that although Augusta Masters might take his name and hand, his heart, etc., was wholly mine."

The first lesson that youth's bitter experience had for bread. The second, that the woman bereaved of

earn that bread through the channel of disgrace into which she had entered, steal it, fight for it with the world at fearful disadvantages, ore die. This was the result of my life's observation on my poor mother's condition; and however strong might have been my attachment to the man whose letter lay open before me, however necessitious my own position, urging me to accept his offer, the cruelty of entailing upon offspring the false and degrading position which I had myself inherited, struck me so forcibly, that I felt more shame for my hapless mother on my own account, than even for her. 'No," I cried, "if I am willing to wreck my own fortunes, perhaps my soul, for the bread I need, I dare not entail upon the innocent and hapless, whom my crime may oppose to the world's scorn, the result of my folly, the penalty of my sin." Oh, coward world! whilst the sins of the father are thus visited upon the children, how dare you, criminals of life, forget the doom you are thus willfully entailing upon

the hapless unborn millions of the future? My mother, in her lifetime, never suffered from the world half the ills she bequeathed to me, without place or name in the earth. I existed without a right to live, or a place ready for me. You may charge the world with cruelty, as you please; this determined warfare upon the waifs whom criminal passions cast upon society, is the world's protest against the gross vice of sensuality, and if duly risited upon each criminal alike, upon the strong man as well as the weak woman, would justly compel sensualists into that decent and orderly monogamic narriage, that would secure society against the influx of these hapless, nameless, unclaimed, lost beings-these desolate children, with the heritage of passion inherent in their very being, and desperation, sin and abandonment their only claim upon numan pity and toleration.

"I will not, dare not, for a short life's weal, if such even it were," I added, " create a creature as forlorn and outcast as myself. Father and mother, your penalty shall all be paid in me-and you, Mr. Masters, you offer to give the girl you have dismissed from your house for an offence that stamps her, in your eyes, with disgrace, offer to recommend her with the endorsement of an excellent character. every word of which you feel to be a lie, as the instructor of youth. I am to be such a governess as you have committed me to the charge of-1 thing to creep into the bosom of confiding youth, and taint it with the vice for which you expel me from your house," But what matters it? Any one who can teach a young girl how to rattle the notes of a piano, jabber execrable French, and pronounce hard words ending in "ologies," is good enough to instruct young ladies. Since the object of young lady teaching is only to procure a husband, why, the more unscrupulous the teacher, the better she is fitted for her task.

I thought I once saw the spirit of my dead mother, and that through such a sight, or such a fancy, if you will, reader, my life was saved from Augusta Masters's machinations. Whatever I saw, or funcied I saw, it is certain that from that hour I never dreamed of my mother as dead any longer, and the mode of reasoning I have above narrated, somehow or other, appeared to me to spring up in my mind, not as the result of my own judgment, but just as if some one prompted, or even spoke the words for me. Throughout these reflections I felt as if consulting my mother, as if conscious that I could please or displease her by the course I should adopt, and in some unaccountable way the loneliness of that council chamber appeared to me to be dispelled by a presence which recognized, prompted, and approved of all my decisions. These were eventually shaped into the following plan of action.

I started off with early morning and invested a few spare dollars in a theatrical agency fee. I learned that my only friend, the poor old prompter, had disappeared from the scene of his early acquaintance with me. His name and fortune were too humble for the agent's attention, consequently I could learn nothing of him. Long neglectful of my old profession, I had not the experience necessary "to fly high " in it; I must content myself, then, with general utility" at first, and thus I was registered, and most happily, as I deemed it, an opportunity was offered me: I entered instantly upon an engagement in a distant town before I could be subject to the pain of again beholding Mr. Masters, or encountering any of his odious emissaries. Behold me, then, with my scanty wardrobe partly sold to buy a few udimental necessaries, and the rest contrived with an ingenuity I hardly dreamed I possessed, entering upon my new field of action.

Arrived at the town where I was to commence operations, I reflected upon my transit with amazenent. I had never traveled alone in my life. I knew little of railways or travel ways at all. Of money I had scarcely enough to pay my fare, and did not dare launch out on hotel fare: a few apples and stale cakes was all I ventured to indulge in during sixteen hours' journey. I had often to change my mode of transit, and find out the way I was next to pursue, by inquiry. With an elegant appearance and pretty youthful face, I could not fail to attract much attention. My utter ignorance of the road, and the obvious want of care which appeared in my desolate condition, was not the least part of the cause which drew on me a constant and most distressing amount of notice. I often look back upon that journey, and ask whether a girl of seventeen so educated and surrounded could have made her way, even that far, unharmed, unless a copfrom the fountain of inspiration and supernal strength had been let down to her.

"Allow me to carry that heavy bag," was uttered n a tone so kind and respectful, at one station where I landed, that I felt instantly prompted to do that which I had pertinaciously refused before. A gentleman of middle age, with a quiet but piercing ance, was my assistant, and without more words carried my sutchel into the dining-hall. On seeing the preparations for a meal, which I had not the means to pay for, I was about to retreat, when my new friend begged me in that courteous but almost | Oh, flitting shadow | gleaming on the parlor walls, commanding way, which to such a raw girl was irrosistable, " to be his guest at dinner," that I instantly took my scat by his side. For the rest of the land heart-sick, I will endure unto the end, to save us journey my wants were cared for with ail the intrusive delicacy that a gentleman, (evidently fearful of presuming, yet desirous of aiding the forlorn traveler) could bestow. Arrived at C-, my friend asked whether I expected any one to meet me.

"No," was my faint reply.

"Shall I order you a carriage, or are you going to a hotel?"

"I do n't quite know," I stammered. "I believe I must go first to-to the theatre."

My companion evinced neither the surprise nor yet the disgust I had expected, but simply remarking, "Very well, my hack shall drop you there," assisted me to claim my baggage, and drove me off to the

The manager was not there. A prompter, professionally surly to "general utilities," was, however, and from him I learned where I could be accommodated at a sort of boarding-house barrack, where the humbler members of the corps dramatique were "taken in and done for" to the extent of their limited means.

Dropped at this new sphere of repulsive, cold, inhospitality, my companion who had waited for me in the carriage, as if he actually belonged to me, now prepared to take leave of me, and after helping a sort of general boarding-house utility man to dispose of my baggage in my little four-story closet, by courtesy called " a hall chamber," he turned to me, saying kindly,

"You are to be a member of Mr. B --- 's company, I find. I know him well, and shall sometimes have an opportunity of renewing this very agreeable acquaintance-meantime I have written my name and address in this envelop, and if there is any service I can render you, I beg you will command me."

I was alone. My first impulse, naturally, was to examine the envelop my friend had left. Neither name nor address was there, saving the name of an eminent bank director, inscribed on a twenty dollar bill, and the address of the bank which promised to pay the above sum to me, the bearer.

For six months I remained an attache of Mr. B .- 's company, and for six months served a bitter appronticeship to American theatricals.

Few persons in this age, have duly estimated the value which the stage might be as an institution, and the diegrace which it is in its existing state.

Susceptible of being the representative of the highest art in music, painting and poetry, capable of becoming the vehicle of, or teaching as high and exalted as the purest religion-able, by the power of satire, to lash the vices of the age, and by the power of sympathy, to excite its highest virtues, the stage might become a pictorial and artistic secular church -instead of which, it falls into the bands of speculators, whose only aim is to crowd their benches to the benefit of their pockets. The only means they use-to pander to popular taste. And as vice and vulgarity are generally the form that is found floating on the surface of popular taste, so theatrical managers usually direct their strongest efforts to represent their vile forms on the boards; and thus it, is, that what should be and is, in its tendencies, an angel of warning-a noble mirror, which, held up to nature, should only reflect vice to prove its repulsive character-array vice in the sophistical form of beauty, and stimulates instead of represses the basest passions of society.

In the conduct of the petty kingdom, too, hapless girls, endowed with the fatal gift of beauty, find , what it is to bring their ware to market without the strong guard of principle.

Talent may succeed in carving its way to public favor, provided it can once insert the wedge of opportunity into the rock of human opinion. But beauty is sure of success, provided it is content to accept of that success for which beauty is marketable.

On the stage, as in the house, woman is displayed as an attraction. The parent makes the child attractive to hasten ber off in marriage. The manager selects attractive performers to catch flies in the honied net of beauty; and as he judges of the world, so does he practice himself, being in very many cases, at least, (as I can speak from personal knowledge) a mere Sultan of an Americal Soraglio. If I speak of these things bitterly, it is in pure love for the noble drama, and hatred for the system by which it is defiled.

In such a condition, be sure, reader, that I, who would neither accept a protector in the obsequious tyrant of the Harem-the manager-nor yet lay myself out to attract one amongst the patrons of his theatre, did not fare very well. I was regarded as a fool "that missed her opportunities"-a woman who did not know " her mission."

There are many, many sweet, pure girls similarly situated on the stage-driven there to seek for an uncertain subsistence, either by the attraction which the profession of the drama intrinsically possesses, or for want of any other means in life but the hideous drudgery of the needle to support themselves. and like me, they suffered-everything that the back of humanity can bear without breaking.

Having no ambition to become the mistress of some dramatic power, I was doomed to toil in the humblest ranks; "go on," as it is termed, for messages, and in the most insignificant parts-attend every rehearsal, drudge along in every piece, find an indefinite variety of costumes, and receive no more remuneration than would just keep soul and body together; and even this in hard or unprosperous times would often be reduced to half, and sometimes less than that-toil without thanks, kindness, or the gratification of one noble or intellectual aspiration, and that, too, with the internal capacity for filling the highest of those positions which I constantly saw usurped by bold but meritricious infamy.

Oh, what sore temptations did my fatal beauty then present; case and competence, that patronage which would insure me the distinction my soul burned for-all this I could command with the manager's favor, or some great man's smile-and yet I did not fall. And if I did not, I solemnly avow it was because a something-I never can define what-sometimes assuming the actually defined shape of a human form, sometimes starting me with a tangible touch, but always with the effect of a marked presence, seemed to accompany me night and day, and no reason, no sucer, no argument, nor any ridicule, could ever disposses me of the impression that this something was my mother's spirit-that this life of penance and care was her hell, and that we should both, some bright and happy day, be reunited in Heaven, provided my poor soffering angel mother's mission sould be well fulfilled in the salvation of her offspring-to save the child of her shame. Oh, might

not this grand effort redeem the guilty mother's soul? "I will be true to thee, as if thou wert on earth to advise me, mother-do just what thou wouldst have me do, as if thou wert here to tell me-and thou art thou shape of glory! I see, know, feel thou art with me; and though I am cold and hungry, way-worn (both-thee and me-oh, my mother !"

TO BE CONTINUED.

Written for the Bannor of Light, THE SOUL'S ABKINGS.

BY SAMUEL PHELPS LELAND.

They say the soul has askings that must not be sup-

tis a sin to cherish thoughts our fathers once denied; The self-same food they lived upon must do for you

And to go beyond their narrow bounds is vilest heresy.

They tell us God once gave his word to Adam's infant And that he talked with mortals then, as brothers face

They say he 's now withdrawn, and left naught but his

written will, That every truthful, earnest thought, 't is duty to keep

They say the soul's deep yearnings are fraught with sin and shame,

That they 're a desecration on Religion's holy name; That if we would secure God's smiles, they must all be suppressed,

That we should meekly kiss the shrine that once our fathers blessed.

They say the burning noonday's sun reveals no truths to men, And that the stars are meaningless, that light night's

diadem: They say God does not breathe his word in every pass

ing breeze. And that the flowers tell naught for man, nor do the budding trees.

They tell us too, we're born in sin, and only fit for

And that their "Holy Bible" tells all men need to know!

That o'er its "sacred" pages once our fathers bent the knee,

That 't is a sacrilege to doubt its pure divinity ! Let those believe such things who will, they 're dog-

mas of the past; They 've cursed our race in days gone by, but cannot

longer last ! Our fathers' hallowed voices speak from out the silent

To dissipate the dreary night of theologic gloom !

Young Science, though a stripling yet, with a master's skillful hand Has touched the mystic veil that hides from us the

spirit-land; Has searched the rock-ribbed earth to find the records

of our race. And plucked rich truths from beaming stars that smile in Heaven's face.

The universe is full of truth, writ there for you and me, That tells what Bibles never told, of man's great des-

tiny; From it we learn the soul's true needs, and bow before

its shrine. And list, while Science reads the truths writ by the hand of Time.

The inspirations of to-day are full of life and power. And kiss our souls, like gentle dews; the fragrant,

modest flower: We do not need to love the past, nor make of it a king. The heart's altar of the present will hold all that we

can bring. Prospect Mountain, July, 1861;

The Sea.

Long before we are face to face with the Sen, we can hear and imagine that terrible entity. At first we hear only a dull, uniform, and distant moaning, which grows louder and louder still, until its majestic roar silences, or covers, all meaner sounds. Very soon we perceive that the roar is not monotonous but has its alternating notes; its full, rich, mellow tenor, and its round, deep, majestic bass. The pendulum of the clock oscillates less regularly than that alternating moan and roar of the Ocean in its grand unrest. And this latter, let me repeat it, has not the monotony of the pendulum, for in " what those wild waves are saying," we feel, or fancy that we feel. the thrilling intonations of life. And in fact, at high flood, when wave rears its crest upon wave, immonse, electric, there mingles with the tumultuous roaring of the fiercely rushing waters, the sound of the shells and pebbles, and the thousand things animate as well as inanimate, that they carry with them in their shoreward rush. When the ebb comes a soft murmur tells us that, together with the sands the sea carries back into her depths all with which for a few brief hours the shore has been adorned or enriched.

And how many other voices has the mighty sea! Even when least agreated, how her wailings and deep drawn sighs contrast with the dull silence of the deserted shore, which seems to expect in mute terror, the threatening of that mighty mass which so recently laved it with a gentle and carressing wavelet. And will she not speedily fulfill her threat? I know not, and will not anticipate I will not, just now, at least, speak of those terrible concerts, in which, haply, she ere long will take the principal part; of her duets with the rocks, or the basses, muttered thunders which she utters in the deep caverns of the rocky shore, or of those strange wild, weird, shricking tones in which we seem to recognize the "Help, spare, save, me!" of some tor tured or fearfully imperiled humanity. No; let us, for the present, contemplate in her calmer moods; when she is strong, indeed, but not violent.—Michelet.

It is a sweet, sweet song, flowing to and fro among the topmost boughs of the heart, and fills the whole birds do when the summer morning comes out of call " sometime." Beautiful flowers and sweet singing birds are there, only our hands seldom grasp the one, or our ears hear, except in far-off strains, the other. But, oh, reader, be of good cheer, for all the good there is a golden "sometime."

When the hills and valleys of time are all passed, when the war and the fever, the disappointments and the sorrows of life are over, then there is the place, and the rest appointed, of God. Oh, homestead, over whose roof falls no shadow or even clouds, across whose threshold the voice of sorrow is never heard; bui't upon the eternal hills, and standing with the spires and planacles of eternal beauty among the palm trees of the city on high, those who love God shall rest under thy shadows, where there is no more sorrow, nor pain, nor the sound of weeping-sometime.

To study what one does not love; that is, to contend with ennul, weariness and disgust, for a good that we do not desire; to lavish the talent, that we feel is created for something else, in vain, on a subject where we fear that we cannot succeed, is to Jews believed in super-mundane appearances, is eviwithdraw so much power from one where we could make progress .- Richter.

Spiritual Phenomenn.

[Entered according to Act of Congress in the year 1861, by A. H. Davis, in the Olerk's Office of the District Court of the United States, for the District of Massachusetts.]

COMPENDIUM OF FACTS ON SUPER-MUNDANE PHENOMENA,

EMBRACING AN AUTHENTIC BECORD OF ANCIENT AND MODERN THEORY AND PHENOMENA IN WITHCRAFT, BOM-NAUDULISM, CLAIRVOYANCE, PSYCHOMETRY, PHRE-NOLOGY, MESHERISM, SPIRIT-INTERCOURSE, ETC., TOGETHER WITH THE EXPERIENCE OF MEDIUMS. AND THE TESTIMONY OF THE PRESS AND NO-TED MEN IN ALL AGES OF THE WORLD.

BY A. H. DAVIS.

INTRODUCTORY REMARKS.

For the last ten years my attention has been called to the investigation of the phenomena of our age, commonly called Spirit Manifestations. And during my investigation, I have come to a firm and settled conviction that the phenomena which we witness are not new nor peculiar to the age in which we live. but have been witnessed in similar, or different phases in every age as far back in the past as history extends. And what we regard as new, is only a new order of conditions, adapted to the advanced intelligence of the present ago.

There have been facts enough witnessed, and reorded, touching Super-mundans Phenomena, to overwhelm the world with the conviction of the truth of what is recorded. But these facts lack embodiment. They need to be classified and arranged in such a form as will enable the reader to compare the phenomena of one age with that of another, and I believe the time has come when those who seek only a record of facts, demand this classification; and without it much that has been witnessed will lose its convicting power upon the mind of the intelligent investigator.

There are several excellent treatises on the subject of Modern Spirit-Manifestations, but none embracing the peculiar features of the work I con. template bringing before the public. It is not so much my aim to bring new facts before the reader. as to classify those which already exist, under their distinct and appropriate heads. I shall avail myself, however, of every means within my reach, to gain a knowledge of any and every new phenomenon that may come to light during the time consumed in the preparation of this work. I have already gathered a large body of facts on the subjects to be treated upon; and yet, if mediums and others who have unpublished facts upon any of the subjects noticed will furnish me with them, either by letter or otherwise, I shall deem it an act of great kindness. And all mediums are especially requested to give me as much of their experience, as they deem proper.

In this work I shall aim to give no revelation of facts, unless authenticated by reliable testimony. Some of the very best phenomena that have been heretofore published, lose much of their force, by the suppression of names, dates and places. This I shall avoid as far as possible, and in closing up the record of facts, I shall devote one chapter to the witnesses, that the world may know who the men are that testify to the truth of the phenomena recorded.

In relation to the work I have undertaken, I design publishing in a condensed form, some of the Chapters in the BANNER OF LIGHT, that the render may gain a knowledge of the plan and interest of the work; and if I succeed in awaking a sufficient interest, to warrant it, I shall revise and publish the whole in book form. And with this in view. I would say, in order to accure a prospect of future remuneration for the time and money I shall be forced to spend, I have secured a copyright under the title which heads this article; and no infringement upon the copyright will be allowed. With these remarks I will now proceed to my work.

CHAPTER I.

ANCIENT TESTIMONY.

PREVALENCE OF THE DELIEF IN SUPER-MUNDANE PHE-NOMENA - CONFUCIUS AND THE CHINESE - THE ANCIENT JEWS - PLATO - SOCRATES - THE GREEKS AND ROMANS - CICERO - NOISES HEARD AFTER THE BATTLE OF MARATHON-JOSEPHUS'S TESTIMONY OF NOISES HEARD - PLINY'S TESTIMONY OF NOISES IN THE AIR-DRUTUS'S VISION-JULIAN'S VISIONS-ARIS-TOTLE'S BELIEF IN PROPHETIC DREAMS - TACITUS'S PROPHECY-JEROME'S TESTIMONY CONCERNING DREAMS -JOSEPHUS'S TESTIMONY OF A REMARKABLE PROPHE-OY -- JOSEPHUS'S BELIEF IN ULTRA-MUNDANE PHENOM-ENA-SIMONIDES'S DREAM-PREVALENCE OF THE RE-LIEF IN THE PROPHETIC NATURE OF DREAMS AMONG THE ANCIENTS - PREVALENCE OF THEIR DELIEF IN SPIRIT INTERCOURSE -- HAUNTED HOUSE IN ATHENS-REMARKABLE VISION OF ST. AMBROSE - DR. MATHER S TESTIMONY - MARCATUS'S APPARITION - MALANCTHON'S APPARITION -- MANIFESTATIONS IN 1212.

In the course of six thousand years, All nations have believed, that from the dead

A visitant at intervals appears;
And what is stranger, upon this strange head,
Is, that whatever bar the reason rears
'Gainst such belief, there 's something stronger still
In its behalf; let those deny who will."—[Byron.

The belief in super-mundano phenomena, or more properly speaking, in my view of the subject in super-mundane intelligences over and around us, is coeval with the earliest history of the human family. No point in the early history of the races is more frequently alluded to, and no point better authenticated, and no point more overlooked in summing up the history of the past. That much which is recorded is the result of the superstition of the age in which it was said to have conurred, cannot be doubted. But the prevalence of the belief is evidence of the fact that such phenomena did actually exist. If there was only now and then an isolated case, we might have reason to doubt the exair with such joy and gladness as the songs of the istence of any phenomena. But not so. The phenomena recorded as having existed among the anthe darkness and the day is born on the mountains. cients, can be traced to every nation, and along We have all our possessions in the future, which we down through every generation from the past to the

Confucius, a Chinese philosopher, who lived five hundred and fifty-one years B. C., says: " An ocean of invisible intelligence surrounds us everywhere." The Chinese history, which is believed by some to extend further back than the Mosarc, bears ample testimony that the belief in the existence of supermundane phenomena was prevalent among ancients of that nation, and extends to the present age.

When we come to the Mosale record, we find still greater evidence that this belief existed among the incient Jews. The Bible is one continuous record of testimony. From Genesis to Revelations there is scarcely a chapter in which the great doctrine of super-mundane phenomena is not recognized as pertaining to their faith and creeds. Prophecy, dreams, visions, trances, and supernatural appearances, are familiar events, known to every Bible reader; and as I shall have occasion to refer to some of these in another place, I will not dwell upon them here.

That the nations which existed coeval with the

O Direct to A. H. Davis, Natick, Mass.

dent from the testimony of most of their writers; Stephen saw the heavens open and heard a voice. and the testimony of these writers, on other subjects, But'I have not time, nor is it necessary in this conished him if he were about to do anything that tions. would prove ill to him or make him unbappy."

but that he also had power to impart it to others. .

Cicero, a Roman philosopher, who lived one hunteen years before that event.

Pausanius relates that, for four hundred years after the battle of Marathon, the neighing of horses that at the battle of Platea, a fearful cry, which the relates an instance of a haunted house in Athens: Athenians attributed to the god Pan, was heard, which so alarmed the Persians that they fled in dismay.

Josephus relates that shortly before the fast of Easter, on the 27th of May, there appeared in the air chariots filled with armed men. The same author also relates that on the day of Pentacost the priests being in the inner temple to celebrate divine service, heard a noise, and afterwards a voice which repeated several times: "Let us go out hence."

Brutus, a Roman general, who lived forty-two years his tent and forewarned him of the events of that day. It is also related that Julian, one of the most noted monarchs of the Roman Empire, and who was killed for turning anti Christian, A. D., 363, a few days before his battle with the Persians, saw the genius of the Empire arrayed in all the insignia of mourning. And "a few nights before his death," says Ammianus Marcellinus, "a genius appeared to flee from him in consternation. It was the genius of the Empire; the image which everywhere met his sight, on his crown, on his standard, and probably, also, in his tent."

Aristotle, another Greeien philosopher, who lived B. C. 384, believed in prophetic dreams, as may be inferred from the following language, said to be his: dreams is not to be disbelieved."

Tacitus, one of the emperors of Rome, who lived A. D. 276, prophèsied concerning the calamities which would desolate Europe, after the fall of Rome, in a work written more than five hundred years before the events came to pass. Jerome, of Prague, disciple of Huss, and a Protestant martyr, A. D. 1416, says, concerning dreams, that frequently in his dreams he felt himself flying over mountains, seas, &c.; and from his writings we infer that he believed in the prophetic nature of dreams. The following remarkable instance of prophecy, which occurred at the destruction of Jerusalem, I condense from the narrative of Josephus:

He relates that just before the fall of Jerusalem, a man whom he called Jesus, appeared in Jerusalem, orying, " A voice from the East! A voice from the West! A voice from the four winds! A voice against world so desperate as to make solemn covenant with Jerusalem and the temple!" He ceased not to are their living friends, to appear unto them after death; Jerusalem and the temple!" He ceased not to cry in this prophetic language, day nor night. He continued to ory " Woo to Jerusalem!" without intermission—and his voice became n ither weak nor hoarse for seven years and five months. When Jerusalem was beseiged his prediction was verified; and on that day he appeared on the walls, crying : " Woe to the city! woe to the temple! woe to the people! woe to viving friend. Not long after this Picenius died. myself!" when a stone thrown from one of the One morning when Marcatus was intent upon his machines struck him to the earth, and his voice was studies, he heard the voice of Ficenius, his friend, at silonced in death.†

That Josephus believed in ultra-mundane, or perhaps more properly speaking, super-mundane phenomena, is evident from the following language quoted from his work: "I have seen a certain man of my own country, whose name was Eleazer, releasing people that were demonlacal, in the presence of Vespasian, and his sons and his captains, and the whole multitude of his soldiers."||

Cicero relates that "Simonides, having met with dead body on the highway, of a man who was a stranger to him, had it interred. As he was about to embark, he dreamed that the man whom he had buried, appeared to him and informed him that if he persisted in embarking on his voyage, he would perish. This warning induced him to alter his mind, and it appeared; subsequently, the vessel was wrecked §

To a certain class of dreams the ancients attached considerable importance; and that they were often forewarned in dreams of great national calamities and personal danger, we find they sacredly maintained; and the history of different nations give us numerous examples of this kind. Speaking upon this point, an eminent writer says :

"The opinion that truth is sometimes presented to us during sleep, prevailed among all nations, The greatest men of antiquity had faith in it; among others. Alexandria, Spinio, the two Cates, and Brutus; none of whom wer, weak-minded men. The Old and New Testament furnishes us, with numerous examples of dreams that have been realized.

The belief of the ancient nations in the immortality of the soul, and its intercourse with the inhabitants of the earth after it. leaves the body, is also equally evident. The Jewish history is full and complete with this evidence. Adam heard a voice in the garden of Bien. Cain also heard a voice. Abraham saw three angels and conversed with them, take up the Miracles of the Bible and contrast them and set food before them to eat. Balaam heard the voice of a spirit speaking through a dumb beast. Jacob saw an angel and wrestled with him, 'The same angels, or men, who appeared to Abraham, also appeared to Lot. Moses heard the voice of a spirit out of a burning bush. Hagar saw an angel in the wilderness. Saul saw Samuel, and recognised him. The men who cast the three worthles into the fiery fornace, saw the fourth in the form and likeness of the son of man. The king who caused Daniel to be cast into the den of lions, saw an angel with him, protecting him. Saul of Tarsus heard the voice of a spirit at noonday.

oWar of the Jews; book VI, ch. 21. War of the Jews; book VI, chap 31. †War of the Jews; book VI, chap 31. Ant. book VIII, chap. 2. SCicero De Divin., lib. I, p. 77.

is received as authentic and reliable. Plato, an nection, to record the numerous instances of pro-Athenian philosopher, who lived four hundred years phetic dreams, trauces, and supernatural appear-B. C., writes concerning Secrates, the greatest of the lances recorded in the Bible; but leaving Jewish hisancient philosophers, and who was put to death on tory, I will barely allude to a few prominent inthe false charge of Athelsm, "That he had a good stances noted in what is commonly called profane genius, which constantly attended him, and admon- history, illustrating this belief among other na-

Zoronster, the great Persian teacher, who lived Socrates believed that he not only enjoyed the in six hundred and thirty years before Chirst, recogfluence of Divine inspiration from the spirit-world, nized the doctrine of the immortality of the soul, and taught it to his pupils. Confucius, the Chinese De Boismont, a French writer on the subject of law-giver, I have already alluded to. That Socrates hallucinations, in speaking of the ancient Greeks believed in a fature, conscious existence of the soul, and Romans, says, "In reading the history of the and taught the doctrine to his pupils, is attested to appearances described by the Greeks and Romans, by Plato. Plato also taught that when the soul left they will be found to vary according to the different | the body, it was taken by spirit friends and carried doctrines professed by the learned men on this sub to an outer world, where it retained a conscious exject," thus testifying to the fact that the belief istence in spirit-life. The oracles, established by in supernatural phenomena existed in those nations. most of the ancient nations, points conclusively to their belief in intercourse and communion with dred and seven years B. C., appeals to Attious in con- departed spirits. And what the oracles were to the firmation of the fact of his having possessed the Suc- surrounding nations, the Ark of the Covenant was ulty of divining future events, which enabled him to to the Jews. The Jews carried this table for the expredict the overthrow of the Roman Republic fours, press purpose of obtaining s intercourse from inwisible spirits.

Leaving now the matter of belief. I will record a few instances more of what was thought by early and the shock of arms were nightly heard; and historians to be super-mundane phenomena. Pliny

"There was a house in Athens said to be haunted by a spirit. Athenodorus, the philosopher, hired the house, determining to live in it, and to lay the source, determining to live in it, and to lay the spirits. At the approach of night he ordered his bed to be prepared, and a table, a penoil and a lamp to be set by the side of his bed, and then dismissed his slave for the night. The early part of the night passed in quiet, but at length he heard the sound of chains. But instead of looking up to ascertain the cause of the noise, he pursued his studies more vigorously. The noise increased the chair that ervice, heard a noise, and afterwards a voice which les more vigorously. The noise increased, until the peated several times: "Let us go out hence." length it was heard at his very door. Athenodorus Pliny says that during the war of the Romans, the sound of arms and trumpets was heard, which to him, making signs with its finger. He also heard the clanking of chains. He begged the apparition to wait awhile, and continued his studies; but the spectre, clanking his chains again, renewed his sig-B. C., on the night before the battle of Philippi, saw | nal. Athenodorus now arose, and taking his light, an apparition in the form of a man, who entered followed. The spectre advanced slowly, as though encumbered by heavy chains, and finally entered the court-yard of the house, and disappeared. The philosopher marked the spot, and the following day informed the magistrate of the events of the night. and desired that the spot should be scarched, which was done, and resulted in the discovery of the skeleton of a map in chains. The bones were taken up and burned, and the house ever after remained undisturbed."

> In the year 400, St. Ambrose was apprised of the death of St. Martin in the following manner. The event occurred in the church of Milan during mass, and is a matter of authentic history :

"It was customary for the reader to present himself before the officiating priest with the book, and not to read the lesson until he was told by him to do 3. C. 334, believed in prophetic dreams, as may be not to read the lesson that he was told by him to do so. Now it happened that on the Sunday in question, while standing before the altar, he fell asleep; and in his sleep he had a vision, which continued three hours; and after he awoke, he said to those ? who stood by him, and who were astonished at so singular an occurrence: 'Be not troubled. It has been a great blessing to me to sleep, since God has worked a great miracle. Know that my brother St.
Martin has just died. I have assisted at his obseques, and after the usual service, there only remained the capitulary to repeat, when you awoke me."

The attendants noted the time, and found that St. Martin died at the exact time that St. Ambrose declared that he assisted at his funeral obsequies.

Rev. Increase Mather, D. D. in his work on Special Providences, after relating several remarkable instances of spirit apparition, which he accredits but which I should hardly venture to record as authentic. savs :

"These examples show that the ghosts of dead men do sometimes appear, and for such causes as these mentioned; and there have been some in the and sometimes, though not always, it has come to pass. It is a remarkable passage which Baronius relates concerning Marcillius Ficenius and his great intimate, Michael Marcatus. These two having been warmly disputing about the immortality of the soul. entered into a solemn vow, that if there was truth in their notions about the fut re state, in another world, he which died first should appear to his surthe window, with a loud ory, saying : . Michael, Michael! Vera, vera, suntilla. Oh, my friend Michael ! those notions about the soul of man being immortal are true! They are true! Whereupon Murcatus opened his window and saw his friend Marcillius, whom he called unto, but he vanished away."

It is also related by the same author concerning Melancthon, that while he and several other learned gentlemen were conversing together, a man with a grave countenance, entered the room and desired to speak to Melanothon. When alone, the man told Melanethon that within an hour officers would come to the house to arrest Gryneus, one of the company; and therefore required him to warn Grynous to flee out of the city. Having so admonished Melancthon, the man vanished out of sight. Melancthon then returned to the company and related what he had seen and heard; and before Gryneus was fairly upon the Rhine, officers came to arrest him.§

I think I have succeeded in showing that the belief in super mundane phenomena prevailed among the nations of antiquity. I have now traced this belief to the sixteenth century. Many more examples might be cited, but the history of past ages is so much enshrouded in darkness, superstition and blind credulity, that I have chosen to select only such examples as I consider authentic and reliable. It is not our business to deal so much with the past as with the present; but the prevalence of the belief, which reaches away back into the obscure ages of antiquity, classifying as it does, every phase of phenomenon, and not confined to any particular locality, but universally spread over the surface of the globe, in every section where man has had an existence, strengthens our belief in the supermundane origin of what is witnessed in this age. The account given in the Bible, of ancient phenomena, is considered the most reliable; and I have but slightly with modern supernatural or supermundane manifestations. I will give one more example, selected from the thirteenth century, and that closes this chapter. This example, I think, was published in the Banner of Light some two or three years ago, to illustrate the fact that the manifestations of ancient times resemble those of our own time. The fact is related by Richter, and took place in the town of Epinal, France, in or about the year 1212. The author says: "A spirit appeared in the house of a burgess named Hugh de la Cour, and did a variety of

ODe Boismont. †Dr. Increase Mather was for sixty-two years paster of the North Church, Boston, Mass., from May 27.

1664, to 1726. Mather on Special Providences. See Mather on Special Providences.

things in the presence of every one who chose to witness them. They could hear him speak, and see abundantly referred to by Mr. Adams and Mrs. French. This is effected in various ways by medicine of the charge of the ch day Hugh, having ordered his domestic to saddle his these different modes of manifestation we have horse, and the valet being busy, deferred doing it, three of our natural senses testifying to the fact that when the spirit did the work, to the great astonishment of all the household. Another time, Hugh desired to be bled, and told his daughter to get ready

It may indeed be beldly said that no soience known some bandages. Immediately the spirit went into among men is predicated upon stronger grounds of another room, and fetched a new shirt, which he evidence. This is my answer to the question before tore up into several bandages, presented them to us; and here I can well afford to rest my case. I tore up into several bandages, presented them to have no peculiar kind of evidence to offer. I rely in the master of the house, and told him to choose the this matter on the same senses and judgment, in

Reported for the Banner of Light. SPIRITUAL CONFERENCE AT CLINTON whole community.

HALL, NEW YORK.

Tuesday Evening, July 23d, 1861. QUESTION: - When we are called on to state what are municate, what shall be our answer?

which is given in Acts 12.

the city opened "of its own accord," to allow of the when he addressed the spirits as though they pos-Apostle's escape, we know cannot be literally true; sessed physical organisms, and asked them, if but this does not at all invalidate the testimony man, to give their names by rap, as he repeated the which is here borne to the fact of spirit agency and alphabet, and the raps came accordingly. Here arose communication; and especially where we are told the point of distinction. In the case of Scriptural that Peter's chains were taken off by the same supernatural means; a feat, which, by itself, is worth demon, but never to a brother mortal-the hope of far more than all the performances of boys tied up immortality was based on Christ's resurrection, not in the dark. My objection to this latter class of on common occurrences-and it was not until twelve manifestations, is, that they serve no useful end. I years ago, on the last day of March, 1848, that, unwould much rather see a broken limb set, or a der the light of a new dispensation, we were enabled heavy log lifted off a man's body, by spirit-power; as I know was actually done and attested by credible value. Then a broader philosophy was inaugurated. witnesses. I have no doubt that individuals are often | making religion one of the incarnate forces of naenabled to relieve suffering, and save lives, through spirit-influence, which they know nothing about.

Mr. Anaus read an essay of considerable length, which we do not here reproduce, as it was substan. tially the same with one read by him at a previous meeting; and reported in the Bannen of April 13.

Mas: E J. FRENCH .- My answer to the question before us would be, that my belief that spirits communicate is founded, first, on evidence given by my natural senses; and secondly, on the uses such communication serves in ameliorating the condition of humanity. Spiritualism is adapted to the present age in not being a more system of speculative religion. The dissensions among sects have had the effeet of making Orthodox Christianity a sealed book to me. Even when a mero child, I had refused adherence to the doctrine of a Triune God, and rejected the proffered guidance of those who attributed my powers as healing medium and clairvoyant to a possession by the Holy Ghost, and who required me to oling to the hem of priestly garments, and not to exercise my gifts outside the pale of the visible Church. But I felt that I was not sent only for the advantage of the rightcous, and after standing alone for many years, I hailed with joy the advent of a faith which promised to satisfy the most craving wants of humanity-and which taught the necessity of healing bodily infirmities before attempting to help the soul. In the former office my ministration from early years had been most successful. At the age of nine, I was the mesus of restoring to health and comfort an aged mother whose whole right side had been paralyzed for seventeen long months. A grandfather, too, whose hands were orippled and contracted, was relieved of his ailment, and lived to the age of one hundred and seven years, having walker seven miles two weeks before his death. I received my directions for healing from some near relative, or wellknown departed physician. I have also been sent long distances by spirits to rescue families that were in danger of being burned up with their houses.

On one occasion, I was enabled to approach with persons, and subdued him by laying my hand on his festion, whatever its source, certainly gave me a propoint of committing suicide, while laboring under depression, consequent on attacks of epilepsy. My spiritual guides have preserved my awn person from unforeseen danger, and in particular they impelled before the terrible accident at Norwalk. My children graphs" and "Banners of Light." It is very imone to get off the cars of the New Haven Railroad, just share in these gifts, and have been protected and guarded by unseen powers. One daughter has been saved from a lunatic asylum; another has been lifted bodily and carried up stairs in the presence of wit nesses, her hands and feet moving in time with the harmony of the invisible forces. The other day she was suffering from toothache, and being ignorant of the danger attending the use of chloroform, inhaled that remedy from a bottle she discovered in a drawer. She took just enough to produce exhibaration, and relieve the pain, after which the bottle was removed by the hands of angels, careful for her safety, and has nover been recovered since.

I correspond freely and regularly with my friends by means of spiritual telegraphy-oircles, for instance being formed, at the same hour, by my brother in California, and by myself, here; and we prefer this as cheaper and more speedy than transmission by mail. I am notified of the condition of patients and the remedies they require in the same way. In short. I can fearlessly say that the manifestations I enjoy are never of the frivolous order, but always other World." Facts of this nature underlie the exuseful and respectable. The spirit-pictures are now produced by simply rolling up the paper brought for the purpose, and throwing it under the sofa where I sit, and when the spirits give the signal, the

nature and sources of evidence, as I understood them. human senses. Therefore, the question is, "Have erecting upon it a fitting superstructure, camping on those senses witnessed any manifestations which ground already occupied—of their mixing those warrant the judgment in concluding that spirits solid granitio facts with clay and rubbish which communicate?" In answer to this, I advance the will not cohere. For Spiritualists to proceed thus, following points viz:

1st. These phenomena, being entirely novel and to some cause which is consistent with their intrinsic character. If they bear the marks of human intellect, we must attribute them to a human source. Now, they always manifest human intelligence.

2d. The manifestating force always claims to be 3d. The spirit gives its real history, minutely, referring to events out of the minds of persons pre-sent, and such as oftentimes, were never in their minds; and also to peculiarities and circumstances may project therefrom its own philosophy. A genwhich irresistibly prove the disclosure true. Many of these were never known except by the communi cating spiri, being things done and kept secret by have just as much to do with the struggles of hu him in the earth form. Thus a person having left manity, as good spirits; that is to say, General at his death considerable property, unknown to his Quattlebum, late of South Carolina, exerts as great heirs, his spirit has returned and informed them thus the property has been recovered. It is easy to our dear friend, in this, really slid off from his firm find persons who will swear to facts of this nature. foundation into the mud? Why God, so to speak, (The Spiritual Telegraph contains such narratives, with names and dates, which can be verified by reforence; and now is the time to verify them, instead

4th. The spirits re-organize physical bodies, which are like our own, stand visibly before us, move everything dear to the heart of this nineteenth cen-and speak audibly, and are palpable to the touch; tury—and suffusing earnest faces with the glow of to convince us by three of our senses, that our friends are present. See the narrative of Dr. Gray's friend, who saw and conversed with his departed wife, as given by the Doctor in the Conference. This

6th. Boirles heal the sick, as in instances already cines, or the simple laying on of bands. Thus, in their normal state, that I use in the transaction of my dally affairs, and whose testimony as to every ther question, is unhesitatingly accepted by the

Dr. HALLOCK .- It seems to me that the distinguishing characteristic of Spiritualism is embraced in this question. For, in the large sense, we do not assert any new truth, that is to say, the idea of im-mortality had previously existed among men, and the evulences on which we rely as proofs that spirits com- Spiritualism only re-affirms it, the peculiarity Rev. Mr. Briss.—To show the uncertainty of affirmation. The world has long ago accepted the printed testimony, that the "letter killeth, but the hope of a future life, has talked " about it and about spirit giveth life," I have brought with me an old it;" but Protestants and Catholics alike base it envolume, in which you will find stated the conflicting opinious that have prevailed in modern times
concerning the actual authorship of the first six
strative evidence derived from the exercise of his books of the well-known work on the Elements of senses. I am a Spiritualist, because I carry into the Geometry, which are commonly ascribed to Euclid. supra mundane field of investigation the same senses From this, it appears that the question is involved and faculties which I employ in the pursuit of natin considerable uncertainty. In connection with our ural science; but in the result I arrive at there is subject, I would also direct your attention to the nothing peculiar. Spiritualism can lay valid claim narrative of Peter's miraculous release from prison, to only one new discovery, and this is traced historically to David Fox, who, in his cellar in Hydesville, The statement here made, that the iron gate of inaugurated a new era in the history of the race, miracles, the works were attributed to some God or to assign to these exceptional phenomena their true ture, and placing it as far beyond the control of priestoraft and the scanty and rigid formulas of taoles of stone, as are the forces of steam and electricity. Spiritualism, indeed, has done for religion precisely what Watt and his engine did for steam. It has embodied and utilized a power previously wasted, misdirected, or unknown, and rendered it humbly subservient to the most urgent practical requirements of humanity at large.

N. B.-Mrs. FRENCH has handed in the following correction of a sentence in her previous address which was mis-reported in the Bannen of the 20th inet .: "I said that I did not believe that spirits came for any other purpose than their good and our happiness. It is not necessary to get drunk and swear to prove their identity."

Tuesday Evening, July 30th, 1861. QUESTION-continued.

Dr. Young .- I regret that so much of my knowledge of Spiritual phenomena has been obtained at second hand; for otherwise I would relate what had come under my own observation, and formed the groundwork of my faith. Yet I have witnessed some manifestations which I could only account for on the supposition that the intelligences concerned were those of departed spirits-and some which I could not explain, even in this way. I was present, for instance, when Mrs. ----, (formerly Mrs. Brown, nee Fox) received a very convincing and accourate communication from her deceased husband; which was followed by a series of sounds, apparently proceeding from the table, along its whole length, and exactly resembling the creating and groaning of a vessel laboring in a storm, with all accompanying noises. How can a spirit produce such an imitation -how, as in this case, couline the agitation entirely to the tables? In order to satisfy myself that I was laboring under no illusion of one of my senses. I placed my hand on the table and distinctly felt its vibrations, although they did not correspond in intensity to the sounds above described. This manithe reasonings and preachings I have ever heard on the subject; and so I assert that the like phenomena, sufficiently authenticated, will bear a stronger testimony to posterity, than all the abstract theories and discussions contained in all our "Spiritual Teleportant for Spiritualists, if they wish to place their doctrine on an immovable basis, and to convert the world, to be ready, whenever called on for evidence, with their appeals to actual phenomena; and no less important is it that they should secure the transmission to future ages of incontrovertible testimony respecting them; for, if they do not look to it, there may come a time when all these Spiritual occurrences which are passing under our daily observation, will be wrapt in the same uncertainty with those of Scriptural ages. There is always a class of porsons who seek to blot out the impartial record of notual facts of this nature, and substitute, for the use of posterity, some book containing a theory which shall serve their own ends by promoting the reign of priestly domination and intolerance. Dr. Hallock described some very remarkable

physical manifestations lately witnessed by Mr. Robert Dale Owen, and which will be fully related in that gentleman's furthcoming continuation of his work, entitled "Footfalls on the Boundaries of Anperience of every one in this country who feels him: self at heart a Spiritualist-and who has the least conception of what his faith has cost him. That faith rests not on theories and hypotheses. picture is found with the paint wet upon the design. the present day men have never lacked materials Mr. Parridos .- At our last meeting, I stated the for a substantial belief in the life to come; but the danger is always that of their sliding off from this I said that evidence resides in the integrity of the firm resting place of their own; and instead of is for them to treat these great subjects as the lst. These phenomena, being entirely novel and present government is administering our political without analogy in this age, we must assign them affairs—it is to go into battle on false issues, and mix things which do not belong together. Just as our politicians will never conduct us to victory until they come back to the principle which underlies the American idea, and go into the conflict with its eternal truth inscribed on their banners, so shall we as Spiritualists never remedy the feebleness which everywhere meets us when strength is needed, until we take our stand on that foundation of facts which the spiritual world has furnished for us, that we tleman relates to us some very interesting manifestations, and he goes on to tell us that evil spirits an influence in national affairs as General Washingwhere the records and title deeds could be found, and ton! Superficially, it might seem so; but has not reveals the Heavens-we see them in their own clear and undentable manifestations; but not one fact underlies the crazy, fantastic architecture of Devilof waiting until the living witnesses have passed dom; and yet a professed Spiritualist can stand up in the midst of countless phenomena, proclaiming goodness, love, intelligence, science, philosophy, arttury-and suffusing earnest faces with the glow of hope, never with the blush, of shame; he can stand up, with not a single fact to support him, in all this avalanche of proofs, and say it is rational to suppose that the Devil plays a grand part in the drama of gentleman may be personally referred to.

the Universe, as well as God! Such a doctrine
th. The spirits of the departed occupy our ortends to take the starch out of the backbone of ganisms and use them as instruments as well as every soldier engaged on our side in this conflict; for the blood of our fathers and brothers may be

shed in valu-in valu our banner floats over the for whom it was intended. It was addressed to beg Unpitel -- unless in the heart of the people, there brother, the late Dr. Hull, who was then living at rests a great principle of love for all liumanity, and Newburgh; and he read it and identified the author. faith in itsidestinies. Without these where, in the As to s, irit-writing, I have witnessed the most souls of men, are the garners in which to treasure striking manifestations of this class through Edward up the fruits of victory, and preserve for future in-crease the sheaves of the barvest so painfully was present when the spirit held a conversation with gathered in? As a matter of mere economy—as it the late Prof. Bush, in Hebrew; the Professor being respects the proper expenditure of force—every sol the only one there who understood that language. dier among us who goes forth to battle against Communications were also translated by Prof. Bush spiritual wickedness in high places, should see to it in several other Oriental languages. At the second that his sword is forged entire from solid and well-interview I over had with spirits, I received a comtempored steel.--the steel of facts; not comented munication from a brother who had died in Califorwith the brittle paste of worn-out creeds. Depend- nia too recently for us to have learnt the particulars. ing on the latter, he but invites the attempts of the The spirit made a statement of his business affairs, enemy; indeed, he is himself a traitor, the moment and maintained the failure of a firm in California, he introduces as a means of defence, what he holds to which the person belonged who held most of his in common with that enemy. We may not attempt property. I was incredulous about this, as that firm to wield against our fee the weapons of ancient the- was then reputed to be worth hundreds of thousands ology, for to him belongs its whole panoply, and it -but the spirit assured us its statements would be will serve him alone; all the great host of Christian | confirmed by the next mail, and so they were, in authorities is arrayed on his side. The only power which can prevail against this resides in solid facts, and the arguments logically deduced from them. For instance, my friend, just referred to, says he saw a heavy plane, with four men on it, rise from the floor without visible agency. The amount of physical force exerted here, as in other similar cases, was sufficient to do considerable mischief-but has mischief ever been done? For myself, I have been an observer of these phenomena since 1851, and I have yet to see the first performance which indicates a spirit of revenge or malice as its author.

I have inquired through our periodicals with a

view to elicit a solitary fact of such a character, and echo has been dumb! Now, unless we advance the great American principle which I have stated, and are true to it throughout this political crisis, what must be our conclusion? We must get off of the only solid foundation-admit what the church requires-thus following the course taken by our present government, abandon the great principle that every man has eternal life, concede to slaveholders rights," and then will victory be possible? Not, as God liveth! So will it be with us as Spiritualists, in this great contest we are waging, if we abandon the firm ground of demonstrated reality, if we throw aside the divine Gospel of absolute fact. In this alone we can find the conditions of life and strength, and progression; in this resides the power which can save the nation. We must go back to first principles, and there must be born again' within us the spirit of our forefathers, when they proclaimed through the mouth of old John Adams, Liberty and Independence, now and forever!"

Mr. Partriboe commenced by reading a letter addressed to the Conference:

Belvidere, Ill., July, 1861. Friends—By reading your debates in Conference, notice now and then a doubt expressed of the possibility of two spirits occupying the same organs of the same body at the same time. I will forbear to express an opinion in the case, and merely give you a state

ment of one of a thousand facts.

My wife became partially developed as a writing medium in 1855, the controlling influence purporting to be the spirit of an English doctor. I, one evening in June, 1855, asked for a medical prescription from the ductor, which was readily given, and the ingred-lents were as foreign to our minds as this letter is to your minds while I am writing it. One of the ingredients was a certain number of Peovy buds. Neither my wife nor myself had any previous knowledge of the existence of such buds. There were three drug stores in this village, and I supposed I could get them here, and making a remark to that effect, the medium immediately wrote that they were not kept in either of the drug stores here. I then asked where could obtain them. The answer was, "In Chicago."
"What part of the city?" "Can't tell.". "Will
you be kind enough to go to Chicago and see where
they are kept, and inform me?" "Yes, I will go and see." After a lapse of five to ten minutes, the answer was given. "200 Lake street." We were igno rant of No. 200 Lake street. Neither of us knew any

thing whatever of Chicago.
In October following. I was in Chicago, and found upon inquiry, that at the time of getting the communi-cation there was a drug store kept at the place designated, also the said buds were there likewise.

The medium always seems to be in her normal conof the tenement.

He also communicated from Dr. Gray, who is absent from the city; the ensuing:

Reasons for believing that Spirits communicate with men:

1. Phenomena of a physical nature not referable to the unintelligent operation of the laws of physical relation, such as the moving of punderable budies indensity of medical control of the laws of physical results of the ment of the laws of physical control of the the production of lights of various colors, sizes, shapes, degrees of brilliancy and duration of incandescence, entirely without the use of chemical apparatus or means of any kind known to mortals; and, lastly, the re production of living, moving, material bodies, exact elligies of those laid in the graves, through which temporary organizations the affections and intelligences of many deceased, with most wonderful accuracy of expressing their several mental and affectional characteristics, have been portrayed or re-enacted, as they were done in the life-time of the natural bodies of such deceased persons.

II. Phenomena of a mental nature not referable to earthly intelligence and volition—such as the designing and producing of the physical side of the phenomena above cited; the production of writings in various ancient and modern, known and unknown languages, wholly beyond the mental capacity of those in whose terial Brother Mansfield, rather than this, your scaled presence they have been executed; the utterance of note, should return to you without notice from any truthful prophecies and of narrations of events and one. Dear eister, when I think how kind you were mental facts transpiring, at the time of the recital, in distant places, and sometimes in countries separated friends who had been so kind to me, not only in from the narrator by broad oceans; the rehearsal of health but sickness, and others who congregated to long forgotten events and of sayings not matters of record or of moment at the time of their origin; the improvising of elaborate symbolic drawings and other pictures, by persons ignorant of the art of drawing. I be to you a friend, if I am not permitted to be an and wholly incapable of explaining the symbols they have drawn and combined; and, lastly, felicitious and who are far more capable of advising you than I am; accurate impersonations of parties long departed this they are truly God gifted spirits, and will not only life and wholly unknown to and unheard of by the advise you, but protect you wherever you go." personutor.

III. The light which these phenomena throw upon the various religions, philosophies and sciences of our race, has been to my mind and heart a great makeweight in favor of the facts in the real presence of human spirits with us, denizens of earth, all the way gard to your mission. You will yet live to accomplish from the cradle to the tomb. All religions are sancti-your most sanguine expectations, and for your me from the crade to the tomb. All religious are sanctified by our philosophy of spiritual intercourse; all
paradoxes in ethics and political economy are approaching a harmonious solution in the pathway of a
new but real psychology; and all unselfish receivers of
this new philosophy are beginning to be reconciled to
God by their apprehension, however faint it may and
must be as yet, of the divine ministry of sins and sorrows, of ignorance and sufferings.

And the proceeding a sufficient of the solution of the solution of the solution. It see you are to visit several of those places
and people where I was about to go. Say to them,
Rosa still lives, and this will all meet her again. rows, of ignorance and sufferings.

He then gave an account of some manifestations he had witnessed through Mr. Gordon at the house of Dr. Gray, several years ago. They included, in one evening, instances of each of the three classes enumerated by Dr. Gray, viz., the moving of ponderable bodies, the production of sounds, and the production of lights; but he had seen them all on many other occasions separately. At this exhibition, Mr. Gordon, while Mr. P.'s hands were resting on him, was lifted from the floor to above the level of his head. I have often witnessed the physical organization of the human spirit. On one occasion a hand and arm were presented, and I saw them as distinct ly as you see mine. I could trace the arm until, above the clow, it became less and less dense, and at last tapered off into thin air. That hand I grasped; it was as perfect, seemingly, as my own; and that very hand took a pencil and wrote a communication, which I have among my papers.

During the early period of manifestations, at a sitting where Dr. Gray was present, we were in a small room, all having hold of hands, when a paper was heard to rumple, as if written on, and a pencil scemed to be rubbing over it. The paper was taken up and passed to the rear of the room, and came to my foot behind, and I found it on my foot. It bore no one present was acquainted. The spirit directed These dreary, cheerless teachings fell from the lips a communication in Spanish—a language with which us to send it to Dr. Gray's wife, and she would know of a venerable and evidently sincere man. I leved

every particular. Finally, spirit pictures are now produced, representing all kluds of objects—sometimes through the hand of the medium, and sometimes without any contact with a mortal agent.

Mr. Kimpark inquired if, notwithstanding all this array of testimony, Mr. Partridge never entertained doubt as to the actuality of spirit-communication. MR. PARTRIDGE replied, very emphatically, that he never did.

Mr. Rufus Elmen, after remarking on the close correspondence between the present spiritual manifestations and those recorded in all periods of sacred and profane history, and the additional grounds of belief thus furnished, said, "Gordon, the medium, has been at my house in Springfield, in all his glory, and the evidence I could bring as to the manifestations of all the different classes, which there took place, would be sufficient on a criminal trial, to hang any of you. A year and a half ago I passed a night in company with a friend at a so-called "haunted house," having always had a curiosity to investigate this kind of manifestations. The spirits made very loud noises, resembling the ripping and tearing of paper and cloth, the detaching and fall of the plaster from the coiling, and finally took their departure, for that time, with a trampling on the roof, as if Old Clovenfoot intended to break through and appear among us. On attempting to hold a conversation by rappings, we found them ignorant of the A B C of the process, and when we had succeeded in teaching them, they refused to answer any questions but such as were frivolous, or as gave them an opportunity of asserting their diabolic disposition and connections.

A LETTER FROM EMMA HARDINGE.

I do not offer you the following article, Messrs. Editors, either as an evidence of spirit communion. or of Mr. J. V. Mansfield's capacity to be the medium of the same, deeming that your columns are already crowded with details of phenomena of a far more remarkable character: but I know there are many persons who will hail the name most prominent in this communication as that of a dearly remembered friend, one, too, to whom hundreds are indebted for holy teachings and spiritual light, and hence I offer you (chiefly for the benefit of that large class of your readers who follow their spirit mediums and lecturers with kind memories to their home of rest in the spheres,) a communication from Rosa Amedey, obtained under the following circumstances.

During a recent visit to Bucksport, Maine, I met with a gentleman who, without laying any claim to be controlled by spirits ordinarily, felt at times an irresistible impulse to write; the result, however, was somewhat unsatisfactory, as he seemed to be unable to produce anything but whole pages of beautifully executed, but unintelligible characters.

As these sheets were regularly written, evidently differing from each other, and bore to our uninstructdition, whether writing or prescribing orally. She prescribes for diseases at any distance, and for persons she has never seen or previously heard from, and deshe has never seen or previously heard from, and desards a second provided them in a letter to my spirit fother. scribes things and circumstances unknown, which sub- cently enclosed them in a letter to my spirit father. sequently proves to be correct, which sets aside all cavil about mind-reading. But what position the controlling influence occupies, I am unable to state, if not the organ speech, which she uses freely on all other aubjects at the same time. My object in writing is to learn the objections to the theory of its being spirits permeating the whole or any portion of the medium they see fit, without crowding out the rightful owner of the tenement.

D. G. ESTELL. D. G. ESTELL. witnesses, concluding by enclosing the blank envelop and enclosures to Mr. Mansfield, with the request that he would try to obtain an answer " for a stranger," who had "charged me to send the enclosed

In a word, all the usual or rather unusual means pendent of mechanical apparatus; the production of a great variety of peculiar sounds around our persons and in the void air, also without mechanical apparatus; field's obtaining the smallest clue to the enclosure, was resorted to, and the package was returned to me, as the aforesaid witnesses can testify, exactly as it went, only with the following answer -not from my father, but from one whose words of cheer have gladdened so many hearts, and whose words from her well earned home of peace and joy I now give to all who kindly remember sweet Rosa Amedey:

> "My DEAR SISTER HARDINGE :- Pardon, pardon this seeming intrusion on your valuable time, com ing as I do from my spirit abode unsolicited; but, in absence of your angel father, who is not present to respond to your queries, I have thought you would accent a few imperfect thoughts through this, our mahealth but sickness, and others who congregated to bid adlen to all that was mortal of Rosa-sister, bless you, and ever while you tabernacle below, will who are far more capable of advising you than I am advise you, but protect you wherever you go." had inquired auxiously of my father if he could offer me any fresh advice concerning my future course in reference to my work for outcast females.)

> "Do not, my sister, feel the least discouraged in re gard to your mission. You will yet live to accomplish Rosa still lives, and they will all meet her again Now as to those mystical figures, I am unable to de-oppher them," (the above named writings which I enclosed to my father are here alluded to.) "nor am I able to find any one who can do so. One spirit told me he thought it was Japanese, another deemed it Arabic, yet both thought they evidenced imper feet control, and doubted if they were susceptible of good interpretation. Another spirit lately told me he thought it was Indian, as he had seen some of the Aborigines of Prince Edward's Island (later State of Maine) attempt to make similar characters. I exceedingly regret, my dear sister, that I cannot give you a more satisfactory account of them.

God bless you, angels guide and love you, is the sincere wish and prayer of your spirit-sister, ROSA T. AMEDRY."

A few short weeks since I stood by the side of the once beautiful casket that enshrined the writer of this gentle, tender letter. Some even in that house of light and spiritual knowledge looked on the lovely. moveless shrine as Rosa dead I while the minister whose profession it was to teach God's holy truth told the mourners Rosa lying there, was "dead," gone," and that " the lonely mother was now bereaved of her last remaining treasure."

and reverenced him for the obvious plety and truthfulness of the opinions he so serrowfully expressed but with the coho of the tender whisper still in my cars, with which iteen a few hours before had hereoff solleited me "to speak for her," and with such Hy ing witness as even the simple lines here records written under circumstances that defy deception how can I hesitate in rendering my selemn protest against the teachings of the churchmen of the day, on the state of the departed, and their relations to ourselves?-how conso to lamont that they won search their own Scriptures, until they join in one triumphant shout to re-coho the text, "there shall be no more death," or turn back from the mighty plough the living witnesses against death are driving over this world of graves into which the Holy Spirit of life has never yet descended.

They talk still of Spiritualism "dying out," and they talk it in the face of every new witness, that the minutes of fleeting time are constantly sending to the land of light, only to join the loving, labor. ing host who in twice ten thousand ingenious ways are constantly manifesting their presence again in the world of forms. Mediums, though imperfectly developed and with influences constantly retarded by the interruption and pressure of worldly dutiesmediums are multiplying in every section, and the perpetual evidences of a spirit power, permeating the daily walks of life that surround the home altars, are satisfying the hungry souls that used to be driven to the altars of the world for spiritual bread, but by no means justify the last resort of builled antagonism in crying, "the fatal delusion is dying out."

The financial pressure of the times, no less than the absence from their accustomed place of "our brave and true," and the absorption of the public mind in the harrowing details of war, have lessened the attendance on many of our public gatherings; but neither killed them nor quenched the light they have brought.

In Bangor, Maine, a brave little band have struggled in the midst of dreadful incendiary calamities, loss and afflictions of many kinds, to rear up a house for the angels, and despite the "pressure of the times," my voice was permitted to ring in our own hall, with some of the kindest hearts responding in echo, and some of the most devoted souls lending to their speaker and the spirits a cup brimful of inspiration that over gladdened my wandering way.

Bucksport, and yet more remote. Bradley, in the same State, are not only alive in Spiritual faith, but holding their own, and living slike the ancient pilgrims of Chaucer, "marching on to glory, with bleeding feet and torn garments, but whole hearts and tongues, shouting "onward, onward ever!"

I write now from Oswego-my last point ere the necessary halt, by which I propose to recruit over wearied nature, for a heavy winter's campaign -takes place in the sultry month of August; and yet, though compelled by sheer exhaustion, and in view of heavy toils to be accomplished, strength or weakness, notwithstanding, to pause.

I leave this section of country almost with the shame of a deserter from the white harvest field, where at least an hundred sickles would find constant employment, and in three spots only have I been able to sojourn, and dispense the bread of life-Adams, where I find the seed I was privileged to sow one year since, springing up with ready growth-Ellisville, a village adjacent, (also in Jefferson county) where reform is so fully the order of the day, that any speaker who goes there with less than forty horse power to lecture again and yet again and again, will stand a good chance of seeing eager crowds following him and asking for " yet more light," I spoke by appointment there one afternoon, and in the face of a sultry sun, brooding storms, and excessive fatigue, had to satisfy the anxious listeners with a second lecture the same day. The memory of that quiet village, with its pretty church, built in the truest spirit of reform, though still sectarianized by the name of Universalist, and the upturned faces of the solid made of living beings that for a very long hour were fartened silently on me, together with the unmistakable magnetism of absorbing interest with which they endured that scorohing meeting, haunts me now, like Paul's vision of the man in Macedonia crying, "Come over and help us." I speak last of my visit to Picton, Prince Edward county, in Canada, because I feel on that point most at a loss for words wherewith to appeal to my fellow laborers for aid in the work I was there privileged to commence.

It will be asked, What, are there any Spiritualists in this remote section of stately, conservative Canada? I answer, yes, one-a man with neither the world's goods of fortune or station, but being more than recompensed for these deficiencies by the wealth of spiritual knowledge, and the unselfish resolve to make others as happy in its light as he is himself; this brave one sent for me, and we solitary two have opened up to the intelligence of the kind and shrewd Canadians a view of the blazing chariots and horsemen hitherto invisible, that they will never again

They received me with kinduess, courtesy and candor, flooked to hear me in masses, and have since tendered me such an invitation to return as would be irresistible to wealth or fame seekers, or any, in fact, but a spirit-medium bent on other business.

My dear spiritual co-workers ! once again, as in the case of my former visits to Montreal, I urge upon you the wide, unploughed fields of Canada as a fitting scene of pioneer labor. I cannot but think a fair recompense will follow a fairly planned system of action, but I can declare from absolute experience that those who yearn to pour out this glorious gospel on an affectionate, highly appreciative and candid audience, will find this in Pictou and its surrounding villages, and though I can scarcely imagine any more desperate, even fatal field of operations for the humbug and imposture with which we are sometimes compelled to conflict in human opinion and actual fact, I again repeat, bread of life cast on these waters will surely be found again, and that without waiting to search for it on "Jordan's flood."

With yesterday's Sabbath my labors closed in Oswego. Ever kind and faithful to Spiritualism and Emma, the same appreciative throng greeted me this month that parted from me last year. Savo and except the dear ones whose retreat behind the dazzling veil which renders them invisible to our sight, I find no visible evidences as yet of the decease of modern Spiritualism or diminution in its ranks of supporters.

Oace more reminding all who take an interest in the Magdalene and the world's most cruelly down-trodden, that my work in that direction, though suspended till next fall, is then to be nenewed; that it is only single-handed because the double-hands are not outstretched to help me, and that by the courtesy of Mr. Bela Marsh, of 14 Bromfield street, Boston, I can still be reached even in my month's retirement by letter. I am, Messrs. Editors, yours for the truth, EMMA HARDINGE.

Oswego, N. Y., July 80, 1861.

Bunner of Night.

BOSTON, SATURDAY, AUGUST 17, 1801.

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"BANNER OF LIGHT, BOSTON, MASS."

ISAAO B. RICH, Publisher, for the Proprietors.

Inducement to Subscribers.

To any one who will send us three dollars, with the names of three new subscribers for the BANNER or Light, for six months, we will send a copy of either, WHATEVER IS, 18 RIGHT, by Dr. Child, THE ARGANA OF NATURE, by Hudson Tuttle, or, Twelve LECTURES, by Mrs. Cora L. V. Hatch. These works are all published for one dollar each, and this is an offer worthy the immediate attention of our readers, for we shall continue it in force only two months.

THE NATIONAL FUTURE.

Nothing is more difficult to predict with certainty than the changes that may soon take place in the popular feeling and sentiment of our country. They are subject to as many modifications, even while in the process of occurring, as are the winds and the ocean currents. Some circumstance may unexpectedly arise here or there, that will seem to let a side current into the stream of the main one, giving an oblique direction to the new combination. War or peace may hang on so frail a thread, yet so potent an influence, as the slender column of mercury in a thermometer. An impulse may suddenly shoot forth from a motive long concealed, and work out very different results from any that had been count-

The original aim with which we set out in this war-according to the President's message-was the re-possessing itself by Government of all the forts, fortresses, custom houses, mints, dockyards and arsenals hitherto belonging to the United States. But before reaching this point, and, indeed, in order to reach it at all, it was necessary to begin and clear the Southern country of the large bodies of troops that were known to have assembled, that thus the terrorism of military force might be lifted from the hearts of the Union loving men still living in the Seceded States, and a way be made clear for the ultimate peaceful operation of the Constitution and the Laws. The Federal armies have triumphantly driven them out of Western Virginia and Missouri; Kentucky insists, for herself, that they shall neither cross her borders from without nor rise up armed on her soil from within; and the whole of Eastern Tennessee has shown itself resolute in reasserting its devotion to the Union, despite the clamors and threats so loudly heard in the western part of the State.

The manifest burden, therefore, that rests for the present upon the government at Washington, is eren annihilate and rene erless all rebel armies wherever they may be found, and whenever they can be reached, so that the Union sentiment may find speedy and emphatic expression in all sections and States where it has lately been suppressed. This work accomplished, the general government has done all it can do, and all that, as we believe, General Scott ever thought it possible for the military arm to do. As for creating such a sentiment for a continuance of the Union where it does not already exist, no man in his senses, who pretends to have the slightest knowledge of the nature and theory of our Union, ever supposed it could be done. The problem now is simply how to develop the Unionism that has been kept under so long, and give it a chance to make itself heard as a power again.

This, of course, premises that there does really exist such a sentiment in favor of the Union. Prior to the firing on Sumter and the issue of President Lincoln's proclamation, we all knew that such a feeling existed, and in great strength-especially in the States of North Carolina and Arkansas, besides the border States we have named. Are we, however, as certain of the existence of a like sentiment now? Do we feel sure that there is a Union sentiment in those States, or indeed, in any of the Slave Statesif we except Kentucky and, possibly, Missouriwhich is clearly capable of assuming a strength and power sufficient to bring back such errant States to their Constitutional obligatious? And if not, then are we not, just at this present, engaged in trying but an experiment, which may succeed, and may end in repeated disaster and permanent humiliation? As we are all seriously engaged in reflecting upon this most melancholy business, it behooves us, as we yet profess to regard matters from none but a rational and common-sense view, to look the real truth as straight in the face as possible.

As it is universally conceded that the general government can do no more in the matter than merely strengthen the hands of Union lovers all over the disaffected and disloyal States, beginning along on the border and so gradually working down through Northern Georgia and Northern Alabama to the gulf ports, let us pause and reflect; we have a little time now to speculate on the method by which this most desirable work is, if at all, to be accomplished. It cannot be done by the Unionists themselves unaided; nor yet can the government do it without their help; to be brought to a successful termination, both forces must work harmoniously together. Let us look at

the probable mode in which it may be effected. The Bull Run battle, instead of depressing the spirits of the Union men of Kentucky, as was expected by the rebels, seems to have had a contrary effect; whereby the rebels are clearly beginning to lose their patience, and it is said that an irruption of their forces into Kentucky from Tennessee may at any time be looked for. Nothing would make a hasty judger more downcast than such intelligence; and yet, to a far-seeing mind, it assumes a much more promising appearance; for such an act of invasion would manifestly drive the Unionists of Kentucky to the open defence of the sentiments they have kept peacefully silent over so long. They

neutrality, and take the field in the eyes of the they are due, and the merchant is obliged to rely on world. It could not be long before they would summon the general government to their aid; and such of a broker. He thus encourages dobt, creates debt, aid would, of course, be furnished with wonderful lives by debt, and compels all who come in contact alacrity. Inquinuch as the chief, if not the whole with him to adopt the false system of doing business danger to Kentucky would come from Tennessee on on the debt principle. It is debt with him, debt the one side and Missouri on the other, it is perfectly with those whom he has trusted his goods to debt plain that the Unionists of both of those States would rally as one man in support of the noble collapse is certain to come. daughter of "old Virginny;" and thus would the men of Eastern Tonnessee be instantly induced to rise against the usurpations of Western Tonnessee, pen to know it was looked for by far-sighted men making the war one between the different sections of their own population for and against the Union-ex-trade. The banks finding it necessary to call in actly what it was sought to make it, and what it their loans and to decline further discounts, these ought in every respect to be.

By this means, (and we beg to place it on record as, in our humble judgment, the only key for un- the habit of selling their goods for cash, and they locking this problem of Union or no Union with the must wait for the notes they hold against others to Slave States) by this means, we say, the war would mature, with the risks of entire non-payment added be localized, transferred gradually to the very sec. thereto, before they could face their own creditors in tion where it was iniquitously conceived and bogot | turn. Nothing could by any possibility result, but ten. In this way, the Union forces of Kentucky, of that they must wind up. And they did wind up in Eastern Tennessee, and of Western Virginia, all co. operating for a common cause, the enthusiasm would ing on since, for two and three years, many a man swell and spread till it reached the men of Northern Alabama and Northern Georgia. It would not be, in their eyes, the spectacle of a Central Government | years afterward. trying to subjugate their independent spirit to its own designs, but rather that of a free people uniting to throw off the chains that had been forged and thrown around them by ambitious men of their own section, while they were still confiding in them and trusting them with power. All the General Government would be asked to do, in such a case, would be the Union soldiers in each of these States the full aid of its countenance and support. And this should and general laws of business as are suited to our be quite enough.

We should not then hear of movements upon Cairo, nor yet upon Washington. Unionism would grow an idea, it will be no difficult task for competent in Maryland and Missouri, without the aid of the minds to invent a new system, mainly eliminated this new and irresponsible power that has been imposed on them. The battles would not then be fought between the people of two different sections, but between rebels and loyalists in each individual gaged in trade. The unhealthy element of compe-State. There could no longer be raised a cry of oppression, much less of subjugation, for it could not be found that fewer persons can readily perform all exist in reason that a free people could, or would, subjugate themselves. In a conflict thus arranged, it is easy enough to see where victory must rest. no more. The cash basis will of necessity be intro-Fighting at home, at their own firesides, for a country, and against an unholy usurpation, the Union | Instability will thus become a rare exception. Fe men of the Southern States could not come out of the verishness about getting rich, and haste to accomconflict anything less than conquerors. In this view, plish in five years what nature never intended men Jefferson Davis and his circle of autocrats may well to accomplish under ten or twenty, will disappear. hesitate before chanting their To Deums over the result at Bull Run and Manassas, on that eventful do sincerely hope and pray that exaggeration in all Sunday in July. For if the result of that battle things else, in dress, manners, speech, and professhall avail to arouse the Unionists of Kentucky to sion, will give way, like overtrading and fortune a loftier and more iron determination than ever, and making to truth and simplicity and earnestness to excite the impatient passions of the Tennessee in- and quiet reality. All these-and much more-are vasionists correspondingly, it must soon lead to to be sure fruits of the agony we are now called on armed collisions between them in various portions to endure. They are worth many times their cost. of Kentucky, and the certain rising in arms of all Eastern Tennessee and Western Virginia. Thus may Manassas prove the knell of the Southern Confedera. reconstruction of the Union. And, as in the process of such a reconstruction, mad men and fanatics will they, too, with all their devices, go to the wall here in the North. The day of doom will then have come the readers of the Bannen, as follows:

But if this, or something very similar to this, can. not furnish the key for this intricate and grave grove where the secessionists had been concealed. I problem of modern times, we are at a loss, at pres- found the ground covered with the dead and dying. nt, to find anything that will. As for one whole geographical section subduing another whole section, One poor fellow, with his leg blown off, called me to and thus compelling it to an Union it professes to him and asked me to shake hands with him. He hate with a perfect hatred, it is not in human rea- then asked me if I had any ill feeling toward him. son nor in the nature of things. No man believes it I replied, .. No; but I am sorry that brothers should can be done, and no progressive man would wish to be obliged to slaughter one another in this manner? have it done, if it could be. If a people are found in The poor fellow burst into tears, and said he came political association with another people against from Georgia, and that they would have shot him in their will, it can only be to their standing disgrace, his own house if he had not come. I saw many and while they remain in a state of subjugation. heart-rending scenes, too numerous to mention."

country and of humanity at large.

Change in Trade.

no wise as a cause to which it may be referred.

beyond—and far beyond—the healthy limits set by White House. the natural balance of the laws of supply and demand. A merchant found he could beat his competing neighbor by offering larger, longer, and more of Col. Cameron, of the Highlanders, brother of the free credits to customers, and he did so: immediate- Secretary of War. He gallantly led on his men to ly his neighbor spurs up to see why he cannot do the the charge. The Scotchmen were so eager for the same thing, likewise, and the error grows apace; fight that some of them stripped off their shoes and

the accommodations of a bank or the bloody shaves with the bank, and nothing but debt to the end. A

In the fatal year 1857, a collapse did come. It might have been looked for on all sides, and we hapwho understood somewhat of the natural laws of traders who lived on credit could not find wherewithal to meet their obligations. They were not in scores; and the process of winding up has been gowho was able to withstand the actual gale of '57 being wrecked on the rocks of a lee shore, a couple of

The present war is but clearing out not only the whole of the false old system, but the effects of it also. When it is over, we trust and believe that not a vostige of it will remain. It is clearly no system for a youthful, vigorous, resourceful, and progressive nation, and will have to be abandoned. America has yet to supply the ready talent and genius, possimply to stand aloof and keep the peace, to supply sessed of the foresight and comprehensiveness, too, arms and ammunition when requested, and to lend that shall be able in the future to combine newly and execute much more simply such elements of trade ascending condition. We were not formed for trade, but trade was invented for us; inspired with such sword, as rapidly as it gained perceptible strength from the valuable elements of the old and peculiarly in the other Slave States that were revolting against adapted to the needs, genius, and character of the nation, that shall cheer the world with fresh hope in

its social progress. Another thing-there are not to be so many entition being removed so far as it is unhealthy, it will the duties society can reasonably ask of them. They will get their reward-fair, and even generous-and duced and relied on to an almost universal degree. We shall all take the hint for the change, and we

Incidents of the Battle.

These furious and bloody battles, at which men cy, and the happy augury of the gradual and healthy put behind them their better selves and give free rein to the fierce devils they have within, bring out every aspect of human nature as incidents; among certainly be put down forever at the South, so must which we find several of more than the usual interest in the case of Bull Run battle, and give them to

A young officer in the Rhode Island 2d Regiment writes-" After the battle was fought, I went into a The sight was one that I pray never to see again.

We may fight, perhaps, a whole year, and perhaps About half a mile from the immediate scene of longer, to find out this very plain and palpable hostilities, the first shelter for the wounded had been truth, but it will be perfectly self-evident at last. obtained. A low, white frame house stood on the side Horace Greeley says: "Men and brethren! it will of a road, covered with a few trees, surrounded by a not do to make this war a long one !"-supplying his garden of blooming roses, and neatly enclosed in rough own italics for emphasis; and he has long ago con white palings. It was the house of a plain Virginia fessed that he did not believe a Union like ours farmer, but the necessities of war converted his, could be "held together with bayonets." We have home into a hospital. The well in front was guardlong been regarding the attitude and geographical ed by soldiers. The chambers, the kitchen, the parposition of Kentucky as well as the peculiarity of lor, the porch, and the shade under the trees were her moral influence, at a pinch, with her sister Slave occupied by wounded men, some monning sadly, States further South; and we cannot but lend our- some bearing their agony in heroic silence, and othselves to the belief which has been more and more ers beseeching the doctors to place them out of the definitely impressed upon us, that in her hands lie reach of pain, and occasionally one asking faintly the destinies of all the States as one single Union. for a cup of water. In the mean time, the doctors Manassas, coupled with the August election in Ken- ran hither and thither, binding, trepanning, amputucky, may be the match to fire the train so long tating, probing, and soothing, assisted by the old and carefully laid. Where we all thought to have Virginian-a blunt specimen of a son of the Old Dolost, we may see, if we are patient, that we have but minion, who, assisted by his family, was assiduous won. All things are wisely ordered, and nothing to relieve the miseries of the fearful day. The solcould be better than it already is. Let us be both diers had crawled round his well, and broken in his patient and charitable, hoping even that the labors fences, and overrun his house. The flowers no longof which we are proudest may come utterly to nought, or bloomed in the garden, but, crushed and broken, unless they redound to the good of our common they gave forth their fragrance under the bruising feet of the soldiers. Where the roses had grown in the morning dead men lay at noon.

About the middle of the battle, the Fire Zouaves It is our settled conviction that this war will prove fired by platoons upon the rebel infantry stationed the crisis, or culmination, in affairs of trade at home in the woods. After they had fired, they discovered that is to insure the very best results for its sound- a troop of horse coming down on their rear. They ness and simplicity hereafter. The panic of '57 began carried the American flag, which deceived Col. the work, and it has been going on ever since. Many, Heintzelman, and made him believe they were Unitof a hasty and superficial habit of reflection, will ed States cavalry, and he so told the Zonaves. As declare that the general bankruptoy-if it may be they came nearer their true character was discovercalled that—has been the direct and sole fruit of the ed, but too late for all the Zouaves to reload. The war, whereas the war happens to serve as nothing regiment faced and received the cavalry, as more than a crowning incident in its history, and they came down, with leveled bayonets, which threw them into confusion. Then away went The true reason that is to be given for the sweep- muskets, and the Zouaves went in with their ing changes that are taking place, and are likely to knives and pistols. In this hand-to-hand contake place in the future, in business affairs, lies in flict the Black Horse troop were handled in their the pernicious credit system. Out of this, strained own professed way of fighting. The sequel showed and exaggerated to its utmost limit, grows an undue the Zouaves to be the most expert handlers of the extension of trade, the natural consequence of com- knife. When the fight was over, there were not petition-the competition itself being engendered twenty of the four hundred cavalry left alive. Men and kept alive by the fatal facility with which cred and horses had been cut to pieces by the infuriated its have been obtained, and the irresponsible eager- red shirts. This troop of cavalry had boasted they ness to grant them. Thus trade has been carried on would ploket their horses in the grounds of the

As another proof of the existence of impressions made by spirits upon mortals, we instance the case would at once come out from their entrenchments of the payments expected do not all come forward as coats. Col. Cameron did not live long enough to see usual commissions for so doing.

the valiant deeds of those whom he commanded; for, after discharging his revolver twice, and while in the act of shooting the third time, a ball from a musket penetrated his left breast, and he fell from his horse upon the field. He seemed to have had a presentiment of his death. In a conversation with him, at his tent, on the evening prior to the battle, It riseth and swelleth so clear in its tone. he said that he had accepted the command of the Yet finds in my heart but an answering mean, Highlanders because he admired them, and inasmuch as he had only a short time to live, he might as well devote it to his country. He asked a friend whether he was going to the battle-field. Receiving an affirmative answer, he said, "Good-by; God bless you! We may meet again, but I am afraid not in this world." It was but about sixteen hours afterward when he was killed.

At Baltimore, while the troops returning from the war were waiting to take the cars, one of the cavalry that had just arrived espied a brother in the ranks, and, dismounting, ran to embrace him. As soon as the salutation was over, he inquired for two other brothers who had also been in the Bull Run battle. The reply was, "they are in their graves." The scene was so affecting that every bystander added his tears to those of the weeping brothers. Soon after, they took, perhaps, a final leave of one another-the one returning home wounded, the other proceeding to uphold the integrity of the Union. The brothers were all Germans, and one of the dead was twin with the one who was going forward to join the army.

Oh, war! fearful as thou art, thou searchest the depths of human feeling! And a civil war, especially, waged botween brothren of the same household, brings to the surface a multitude of evidences, long hidden if not almost forgotten, of the radical brotherhood that sends its lightning-like impulses from heart to heart. We are all kin, and that is the great lesson Nature employs all arts and all occasions to teach us.

Men of One Idea.

A good many men whom you and we know, dear ing paragraph:

cause utterly, I would submit it to the advocacy paration for them in due season. of one who would thrust it into every man's face who would make every other cause subordinate to it. would accuse all opponents of unworthy motives, and who would thus exhibit his absolute slavery to it. people as these are not trustworthy—that their seniments and opinions are as valueless as those of ohildren. If they talk with a pleasant spirit, we good-naturedly tolerate them; if they rant and while, or we applaud them as we would the feats of dancing bear. If they say devilish things in a heavenly sort of way, and clothe their black malignities in silkon phrases, we hear them with a certain kind of pleasure, and take our revenge in despising them and feeling malicious toward the cause they advocate. It would kill us to drink Cologne water. but the perfume titillates the sense, and so we sprinkle it upon our handkerchiefs."

Gone to the Wars.

In running over the list of acquaintances and riends, we are puzzled sometimes to think what can have become of men who were right at the next door. It seems but vesterday since we saw them about their regular avocations, and now their wonted places know them not. They may possibly return, but not all of them : the fortunes of war forbid that. We cannot so well be made aware of the sorrowful reali is not done at all. If this should prove a long war, the changes that are likely to become permanent men will now hardly dare to dream of. The small men will be lifted up before the people, and many a man, now thought great, will have shrunk and dwindled to extremely small dimensions.

New Music.

Messrs. Ditson & Co., No. 277 Washington street have published the following new music: "My Waltzes," by Ellen M. Flanders; "Lila Dale Schottische," arranged for the piano, by Bellak: "Nightingale and Cuckoo Waltz," by Michel Perabo; "Key We would gladly send the Bannen gratuitously to City March," by Helen M. Spaulding; " I'll twine a wreath of roses fair," song by John A. R. Newlands, music by Francis Woolcott; "The Captain's Pride," song composed by J. W. Turner, of Boston, and dedicated to Captain Williams, of the ship Atlantic, of

New Publications.

EVERY MAN'S LAW BOOK. THE LAWS OF MASSACHU-SETTS RELATING TO INDIVIDUAL RIGHTS AND LIABILI-

TIES. Compiled from the General Statutes. know and have always at hand. All ladies should ple scope. have a copy, as it shows them what rights as to persons and property are guaranteed to them by the laws of our State.

Of the Right Stamp.

During these trying times, it is encouraging to receive such notes as the following, which we trust our brother will excuse us for placing on record. More of the same sort would not come amiss just at this particular juncture:

"Go ahead, Bannen. Two dollars enclosed. From J. A. HARRIS.

Dixmont, Me., Aug. 3d, 1861."

Supplied. to our call for a few missing numbers of the BANNER, field. to complete our files. We need no more.

We call attention to an interesting letter in this paper from the pen of the gifted Emma Hardinge. It contains a message from Rosa T. Amedey, through the instrumentality of Bro. Mansfield-to us a great test of the reliability of Mr. M's mediumistic powers, Miss Amedey's style of writing being strikingly apparent. Her numerous friends will, we think, recognize it at once.

Postmasters are authorised to receive subscriptions for this paper, and will be allowed the

Written for the Banner of Light. THE PARTING. . BY LITA H. BARNEY. Farewell, farewell!

'T is the tone of a funeral knell ! Farowell, farowell! Let its sad music swell

Over city and country and dell. For the hopes ever buried far, far from our sight, For the loves that have perished with faintest dawnlight: Farewell, farewell!

Let the semblance decay ; There's another, a brighter, eternity's day, Where soul's that are severed in earth-life, shall rove In mansions supernal, in Edens above, Transfigured by love. I'll murmur nor faint.

Nor shall mine own soul list a single complaint; There is work in this life, both for me and for thee. We will toil in its conflicts and fight valiantly, And conguerors be.

We know, friend, full well, Soul-love hath no tongue its expression to tell, And my offerings I'll lay until endeth all time, Secure of acceptance from my soul to thine, On the spirit's pure shrine. Providence, R. I., 1861.

Rainy Days.

Lay by something for a rainy day-says the adage. It is a good plan. This kind of days is by no means unknown to all persons. It is rainy not merely when the big drops patter on the roof and against the windows, but when misfortune or disappointment comes to any son of Adam. Then he feels that the clouds have encompassed him round about. and that there is great need of resources within him which he can more readily dispense with while skies are fair. A mind well disciplined and well storeda clean and sweet conscience—a calm frame of reader, belong to the class "Timothy Titcomb" of thought—a sunny temper—these are what one the Springfield Republican speaks of in the follow- wants in the season of the rainy days, and the more he has the better. It is well if a person has provid-"Whether the effect of devotion to a single idea be ed himself against their coming; if not, leaky roofs disastrous or otherwise to the devotees, nothing and shaky windows, no money and little food and in all history is better proved—nothing in all phi-clothing, are hardly to be compared to the sufferings losophy is more clearly demonstrable—than the fact that it is a damage to the idea. If I wished to disgust a community with any special idea, I think how many such days come to each one of us to disgust a community with any special idea, I think how many such days come to each one of us would set a man talking about it and advocating it who would talk of nothing else. If I wished to ruin there is of setting about making some sort of pre-

Arrange for the Winter.

Inspirational speaking is to be in much greater request than ever, this winter. The character of the topics on which progressed spirits would communicate with mortals is of vaster weight and importance than ever before. Revolution, the complete yielding of the Old to the science of the New, is going to abscold and denounce, we hiss them if we think it worth sorb public thought for many years to come, and the men and women are to-day in course of preparation and training for the work which they will be called to perform. The advance guard, the scouts, who are composed of spiritual lecturers, have already told us of what is ahead, of the face of the country and the force of the foe; and all that remains is for us to make preparations to go out and possess the land. It will be highly important that all liberal speakers be well and constantly employed by the people, far and wide, during the fall and winter, so that the popular mind may be prepared for what is in store for its better growth and progress. There is greater need than ever that the friends of liberal Spiritualism be awake to the work they will be called on to do.

White Brothers' Music Store.

The numerous friends of Mr. John H. Conant will be ties of war as by going around and hunting up our pleased to learn that he has become connected with the friends; it will astonish us to find what gaps in the above named establishment, located in the Tremont social arrangement, have been made by the volun- Temple, No. 86 Tremont street, Boston. The White teering system, and what a large number have left Brothers are importers of musical instruments, French, home and everything dear in order to perform the German and Italian strings of the best quality, forservice that falls on the shoulders of freemen, or else eign instrumental and vocal music, soles, dues, tries, quartuors, orchestra, and choir music, and we commend them to the musical publication

> Our friends everywhere are earnestly requested to aid us in keeping the Bannen on a paying basis during these hard times. As the present volume is nearly out, we trust those of our patrons whose term of subscription expires with number 26, will continue their papers, and induce others to sub-

> At the expiration of the present volume we shall be under the necessity of curtailing our " free list." those who are unable to pay, were we in a condition so to do. All such must take the will for the deed.

The address of Hon. Edward Everett before the Adelphi Union Society of Williams College was comparatively new, having been delivered but three times and never published. For more than an hour he held the audience-and the church was packed to repletion-entranced and enchanted with his matchless and peculiar eloquence. His subject was Our indefatigable friend, B. B. Russell, bookseller the value of academical studies, and the advantages and publisher No. 575 Washington street, Boston, has of a collegiate education, illustrated more particulately put before the public the above named work, in larly by the studies of language and the philosophy pamphlet form, of 132 pages. Price 25 cents. The of the human mind. The address is described as a Laws which are selected for this work, are those in masterly tribute to the worth of education, and in which every private individual of our State, both the unfolding and illustration of his theme his vamen and women, are particularly interested to ried learning and exuberant imagination found am-

A battle occurred on the 2d inst. at Dug Spring, nineteen miles south of Springfield, Mo., between Gen. Lyon's forces and Ben. McCullough's troops. Eight of the former were killed, and thirty wound. ed, while forty of Ben. McCullough's rebels were killed and forty-four wounded. Gen. Lyon took eighty stand of arms, and fifteen horses and wagons. Our cavalry, 270 strong, made a charge on a body of rebels, said to be 4000 strong, cutting their way through and routing them, with a loss of only five cavalry. The charge was most gallant and terrible. Several dead rebels were found with their heads cloven clear through. The enemy retired during We thank those friends who so promptly responded the night, and Gen. Lyon took possession of the

> A letter received in this bity from New Orleans, July 30, says: "The privateer steamer McRea ran the blockade yesterday, and is now in the Gulf. The towboat Enoch Train is nearly ready for sea and will be called the Ram. She has new engines of immense power, is plated with iron, and it is expected will run twenty miles per hour. She is new sharpened at both ends, and will be used for running down'and sinking blockading vessels."

> Our public circles are well attended at this time, and are very interesting.

Our Country.

That there are two distinct and widely different conditions of social life in our nation no one can deny, and it is equally certain that these are both leading features of American society. One has its centre and fountain in the Cotton States, the other in New England. In one, pride is the ruling element; in the other, skill. In New England, the person who has no skill is worthless. In the Cotton States, the person who has no pride is "trash." In the present contest we can see the offect of each. The vain boasting of the one side, the constant effort to excel in fitting out regiments in the other, and in every contest read the failure of pride to contend with skill, with any to it-it makes too many widows and old maids. chance of success. With officers trained in the same army, educated at the same schools, the battles must be lost; for the weakness is in the army as well as in the cause.

Few persons have looked at the relative and organic differences of society in these two sections attention to it as the cause of all our troubles and national difficulties; but it has been magnified into undue proportions by the telescopic views taken of will appear in our forthcoming issue. it from our eastern social elevations.

Much of the character of the feudal ages remains in the South in the monopoly of wealth and education, and the large amount of floating population independent, in poverty, below labor, in idleness, and ignorant of the first rudiments of science and literature. This is the proper element for lynching, for mobs, for rebellions, for guerrilla warfare, for political excitements and social or military revolutions, and the corrupt politicians and ambitious demagogues arouse them and collect them into mobs or armies to carry out their schemes. There is not perhaps, a greater proportion of mob politicians or demagogues in the South than in the North ; but the threescore years and ten. element is not here to work upon, and hence it requires some principle, some just cause which the cline of life? A .- Wilton. people can all understand, to arouse them to military action, and then patriotism munifests itself, and the skill and energy are both engaged, ensuring success.

New York and Penusylvania vary but little from New England in character of society, and these States, especially those without slavery, and to the night .- A. E. Newton. business of large towns and cities along the border of slave States, as in St. Louis, Wheeling, Louisville, &c. The fundamental difference in society, North and South, lies in two features-education and industry-both of which are general, and almost universal in New England and the North, and both of which are neglected by the masses in the South. Education without industry is ruining, by muscu-

Jar imbecility, the sons and daughters of the rich, and the lack of both, with consequent dissipation, gambling and quarreling, is the ruin of the lower classes who are now drawn into the armies to be destroyed by fighting against the spread of the very principles and practices which alone could save their posterity from the lowest barbarism and crime... Industry and education combined will lead any people to prosperity, to wealth, to peace, and happiness-and no nation can, with safety, neglect either, nor with safety confine them, or either of them, to one class. They must be general, and should be universal. We have been steadily approaching it in the North, and as they advanced, the war-spirit was dying out; and the South have mistaken this for incapacity to fight and inability to discipline; but our industry, education and skill enable us to start an army out or these States in a few weeks unequalled by any na-

It is interesting to follow and watch the orceping and slow spread of these principles over the line, into the borders of the "Dixie Land"—over Delaware. Maryland, Western Virginia, over the Ohio and along the north part of Kentucky and up the rivers and roads of Missouri, slowly crowding back the aristocracy and its chattelism, and civilizing the masses as it progresses, unfitting them for the present rebellion sioned officers is increased in proportion. To the against the policy and government which has for late three months troops a bounty of thirty dollars many years been fostering a system of general edu- per man is offered if they re-enlist for the war indication and industry which must ultimately destroy vidually, forty dollars if they re-enlist by compaaristocracy and slavery-for neither of them can long survive where both these prevail. The landgrants to new States for education have already Southern journals were killed in the battle of Bull opened a free system in some of them superior to Run. New England, establishing not only free common schools, but academies, and in several States, even, colleges free, or nearly so. And the sale of excellent land at a mere nominal price in tracts as low as forty acres, and the gifts in warrants of a vast amount. have stimulated industry, and thousands of the poor, even from the borders of slavery, have gone on to these new lands, become industrious, and often wealthy, and brought up their children to industry, and often in education also.

These are among the greatest blessings of our government, and form the brightest hopes of the world; and it is for the overthrow of these, or the arrest of reading, but thought is the winnowing machine. them and preventing the further encroachments on slavery and aristocracy, that this rebellion is car-ried on, and it is of the highest importance to the hall. He went as requested; but, instead of joining nation, and especially to the South, that it be com-in the amusement, as might have been expected of a pletely subdued, and the government fully maintained over all the States, and ultimately over this continent and its islands.

The time will come when the South will feel most thankful for the success of the North in this war, for and the next day a large number of shirts were preshe has the greatest interest in our success: for if she could succeed and set up a government for herself, she could read her future history in Mexico's present condition. WARREN CHASE, South Hardwick, Vt.

Conjugal Love.

All the brightest dreams of life are tinted with the hues of a resente leve enfolding two conjugal

souls in the bowers of Eden-beatitude. Yet few men and women, without a large heart-experience, can it is an orchard without blossoms, a bower without realize the nature of that conjugal love which is so divine in its aspirations and so radiant with beaute- sons is like Lebanon with its cedars, but daughters ous hopes coloring all the landscape of life. The are like the roses in Sharon. dreams of inexperienced youth are seldom, if ever. realized, until after long years of trial. The disci- he is a noted politician, poet, or philosopherpline of sorrow, suffering, delay and suspense, is essential to test the heart's deepest, divinest affections, and develop the whole nature in preparation for the great deal more for him to learn in this world. He solemn and sublime relation of conjugal union, and has not taken the first step toward genuine wisdom, the unutterable folicities of true conjugal love. This which is to have a realizing sense of our own ignolove is no plant of hot house growth, born and bloom- rance. ing in a summer day, but is like the overgreen of the mountain brow, rooted deep and strong amid the storms of winter as well as blossoming in the sunshine of spring and summer. Happy are they who, after having experienced the rugged realities of life, find their dearts still warm and fresh, and at last come in communion with their chosen ideals of

Why is a young fellow who goes a-courting called a beau? Because he's bent on marriage.

ALL SORTS OF PARAGRAPHS.

To Advertisers .- The Banner or Light is the best " medlum " in the United States you can communicate through with the public. It circulates widely, and is read by everybody-almost. Every cont you put out in this direction will return you dollars. Try it.

We can't print much war news. We don't want to do it. This cutting people up with cold lead and fron is an abominable practice. When will people become civilized enough to settle great questions some other way? There is another grave objection Civilization, forsooth! We still live in a feudal age. Editors must take this war business in hand, and put a stop to it.

A. Harlow, M. D., of Chagrin Falls, O., who is a graduate of over twenty years experience in his profession, continues to treat diseases by letter, or othaside from slavery, but most writers and speakers wise, with increased success, we are credibly inhave placed slavery in front, and drawn all the formed, through his Medical Dial, or Spiritscope. The best of reference given, on application as above. " ANCIENT GLIMPSES [OF THE SPIRIT-LAND," No. 31,

> If men could find the fabled fountain that is said to restore youth, and health, and beauty, with what eagerness they would rush to drink its waters! Yet with soarcely less eagerness do they rush to drink of waters that bring upon them premature old age, and disease and loathsome ugliness.

More pleasure and information are derived through the single sense of sight than from all other senses. When you tell your secret it is going; and so it

will probably be kept-going. The sword of the spirit, if properly tempered, can neither be broken nor blunted in the warfare of

Q .- What place should a man retire to in the de-

While self-love is the centrifugal force which throws man out, making him an individual world. divine love is the centripetal force which strives to round his course into an orbit of beauty and eternal harmony. The first is necessary to make him a man; but unless subordinated to the latter, he flies with New England, have given tone to the Western off in a tangent, and wanders in sunless, hopeless

> BUICIDE. When all the blandishments of life are gone, The coward sneaks to death—the brane live on.

The human soul, like the waters of the salt sea, becomes fresh and sweet in rising to the sky.

A Washington dispatch to the Post says that the rebels at Manassas number 60,000, and that water

Sourrilous letter envelops are not allowed to be transmitted through the mail.

The Kentucky State election, which took place on the 6th inst., has resulted in favor of the Union condidates.

David A. Neal, Esq., died at his residence in Salem, on Monday evening last. During the past twenty years he has been a prominent mover in the great railroad enterprises which have done so much for the prosperity of the North. The Eastern, Illinois Central, Michigan Central, Reading, and many other roads, have all felt the benefit of his energy and exnerience.

Massachusetts has great faith that General Banks will distinguish himself on the battle-field. He is a man of indomitable energy, and possesses great executive abilities.

HONORADLE. -The Traveller understands that a draft for the sum of five thousand dollars has been received in this city, within a few days, from a firm not to purchase ne in payment of an old debt.

By an act of Congress, recently passed, the soldiers' pay is increased from cleven dollars to thirteen dollars per month, and the pay of non commisnies, and fifty dollars if they re enlist by regiments.

"LEADED MATTER."-Four editors of prominent

The literary societies of the University of Verment have chosen J. W. May of Roxbury, Mass .. orator for 1862, and James Russell Lowell of Cambridge, poet.

Avoid circumlocution in language. Words, like cannon-balls, should go straight to their mark.

Keep the horrors at arm's length. Never turn blessing round to see whether it has a dark side to it. Digby says the woods at Bull Run were a capital place for treas-on.

You may gather a rich harvest of knowledge by

SCRAP OF HISTORY .- During the revolutionary war, young Frenchman of twenty-two, he addressed the ladies thus: "Ladies, you are very handsome; you dence very prettily; your ball is very fine—but my men have no shirts." This was irresistible. The ball ceased; the lades went home and went to work. pared by the fairest hands of Baltimore for the gallant defenders of their country.

-The Cleveland Plaindealer says: "Some weeks since we solicited through a friend some statistics in the biography of Gen. McClellan, when he replied, Tell my friend Gray to wait till I can give him an excuse for referring to me."

Cheerfulness is the ever-singing cricket of the soul's hearth-stone.

A home without a girl in it, is only half-blessed; a bird, and a bird without a song. A house full of

Whenever you meet a man-no matter whether who has the appearance of thinking himself a great man, you may safely conclude that there is a

An inspiring sight for a glazier; the early dawn when it breaks in the windows.

The organ in the Episcopal Church in Hampton, Va., was found to be out of order, on a recent Sabbath, whereupon a skillful private in a Massachusetts Regiment set to work and repaired it.

Persons requiring gas metres, are requested to apply to the National Anthem Committee.

HARD TIMES FOR NEWSPAPERS .- The present are trying times for newspapers. The Journal of Com-

merce says that its exchange list furnishes the try, having a great respect for me, of whom he had names of seventy rapers which have been discon- often heard, when I had made him my first visit, imtinued within the past few months! Even the daily mediately ordered a slave to be killed for my dinner. papers of New York, which many suppose are reap- and it was only with great difficulty I was able to ing a rich harvest, find retrenchment necessary, convince him that I did not, in my own country, live The Times has been reduced in size, and the Courier on human flesh." and Inquirer has been merged in the World. The less of advertising patronage, resulting from the to go to the war, but was rejected-the Governor general prostration of business, is the principal probably thinking that Lovejoy could n't have hate cause of embarrassment among these papers.

If you have gone half crazy at not having won your sweetheart as a wife, remember you might ter of honesty and integrity of public affairs, is have gone the other half if you succeeded.

A company is about being formed in England to A company is about being formed in England to build boats by steam machinery, according to a patent of Matthew Thompson, an American engineer. It is said that a cutter thirty feet long can be completed in a few hours.

Why is a lover who has become offended with his tleman. weetheart, like a child's toy? Because he is a cross beau (cross-bow).

they 're not allowed to get tipsy-that's all !" was the wit's response.

THE INNER SENSE.

Power and presence of the universe: Spirit! who art the soul of natural things, Our animal senses know thee not; we see Colors and forms, beauty and grace; we hear The harmony of earth, and air, and a Delicious fragrances about us steal; But they are sights, and sounds, and fragrances, And only these. It is the inner sense, The spiritual eye, the immaterial ear, That find thee in the outer world, a part Of all, a presence everywhere diffused. Spirit of Nature! bath our human heart Mysterious sympathies with thee, that thus Mute things have sometimes volces to our thoughts, And there he life-like aspects in the grass And tongueless trees, and the old silent hills Are eloquent as prophets? Are the dreams
That visit passionate minds the fabled shapes
Which haunt the field and wander in the woods? Is Fancy but the whispering of Truth, And Poetry the communing between The soul of nature and the soul of man?

How to GET RID OF FLIES .- To one pint of milk add a quarter of a pound of raw sugar, and two ounces of ground pepper; simmer them together eight or ten minutes, and place it about it in shallow dishes. The flies attack it greedily, and are soon suffocated. By this method, kitchens, etc., may be kept clear of flies all summer without the danger attending poison.

A gentleman in the spring time of life, when walking with a lady, stumbled and fell. On his resuming his perpendicular, the lady remarked she not burt my fore paws," said he, "I only barked my

REFRESHING .- We enjoy two hearty feasts every week-feasts of fat things, rendered digestible by healthy seasonings from the pepper-box of reason and made agreeable to all the apppreciating faculties by good sense. On Tuesday afternoon, generally, the Banner or LIGHT comes, and we take it in hand as a suitable repast for a hungry soul. On Posilippo, the presiding officer of which and five ac-Wednesday or Thursday, the Herald of Progress is set before us in suitable time for dessert, and we do it ample justice in the reading if not in the "discussion;" though we do n't "swallow" Bro. Davis's prescriptions, they being incompatible with that state of perfect health which enables us to digest the other and more nutritive contents. With these two refreshing and invigorating repasts, weekly, for the spirit, and strawberries at sixpence a quart for the outer man, we are inclined to remain contented on this sublunary sphere yet a little longer .- Cleveland

as, in many places, been well gathered.

The sign of a tobacconist in Pittsburgh, Pa., contained a representation of three jovial fellows enjoying the comforts of the weed parcotic in three different modes, described in the following couplet:

"We three labor in a common cause— One puffs, one snuffs, and one chaws."

An officer in one of the Michigan regiments wrling of the affair at Bull Run, says: "We left our waiter in the woods when we retreated. He is a through their Committee, released me from my encame upon him, and he shot an officer, mounted his horse, and is now with us."

Digby, meeting a lady on the common recently, obbing bitterly, sympathizingly inquired the cause. Oh, I have a cataract in my eye, sir, that 's all." A cataract from the clouds at that moment put an end

Forgive those rude but well-meaning spirits who have unintentionally wounded you, if only from the consideration that you must have often unconsciously wounded others.

What is the best line to lead a man with? Crinoline. What is the best line to lead a woman with?

The French Emperor has come out with a decree favorable to free laborers in his empire's colonies, and against playery and the slave trade, which is interpreted to mean well to the American Union

The Plainfield Gazette says that the man who would take a newspaper for a length of time, and send it back "refused" and unpaid for, would swallow a blind dog's dinner, and then stone the dog for being blind.

The causes of the Union defeat on the 21st ult .-Poer feeding and poor leading.

The perfumes of a thousand roses soon die, but the pain caused by one of their thorns remains long after; a saddened remembrance in time midst of mirth is like that thorn among the roses.

Dr. Durbin, the great Methodist orator, once attempted to preach a sermon from the text-" Remember Lot's wife," but made a failure. Afterwards remarking to Dr. Bond that he did not know the reason of his failure, the venerable Doctor replied that he "had better thereafter let other people's wives alone !"

A wag says of a woman : "To her virtues we give love, to her beauty our admiration, to her hoops the whole sidewalk."

A fish caught by the angler and a boy tossed by a bull, must dislike the idea of one individual's rising in the world upon another's hook. Exchange of colors-While General Butler is get-

ting the blacks, the slaveholders are getting the Why is a hungry boy looking at pudding like a

wild horse? Because he would be all the better if he had a bit in his mouth.

to him who has no future ?- Dickens. Du Chaillu, in his last work of explorations in Cultable for a small church, vestry, hall or parlor, in Central Africa says: "A chief in the interior counSta Washington street, where it can be seen. If July 27.

Lovejoy, member of Congress from Illinois, wanted enough in him to be a fighting man.

The degeneracy of our times, especially in the matmost sadly marked. A gentleman in middle life furnishes to one of the papers the following incident

under the Federal government. "What are are you doing there?" said the old gen-

"Getting a sheet of paper, sir."
"Put it back, sir, put it back; that paper belongs to

the government of the United States!" "Why are members of the Massachusetts Medical Faculty called regular physicians?" inquired these days of wholesale speculation, fraud, robbery Digby of a quack doctor, yesterday. "It's because and plunder! Well may we sigh for the return of "Auld Lang Syne."

> first parents were placed in Eden; but they went out in " the Fall." True liberty, like true religion, is always aggres

It is not known at what season of the year our

sive or persecuted, but the attack is generally made upon it by the nation that is to be crushed. At first the dissipated resort to wine to stimulate

their wits, and in the end have to resort to their wits to procure their wine.

· LATE FOREIGN ITEMS.

In the British House of Commons on the 25th, Sir C. Wood said the Government had evinced great anxiety to develop the resources of India as a cotton producing country, and he believed the result would be that ultimately England would be rendered independent of America for cotton. This year the supply of cotton from India will be about 300 000 bales more than ever before.

In the House of Commons on the 26th, Mr. Buxton called attention to the increase of the Cuban slave trade and supplementing the exertions of the naval force on the African coast by other measures, especially by the reappointment of a Consul at Mozambique.

The Paris papers were busily discussing Lord John Russell's speech against the annexation of the Island of Sardinia to France. The Monitour continued silent upon the subject.

The Paris correspondent of the Times says it is rumored that there is a notion of trying England with a bait of Sicily for her concurrence in the annexation of the Island of Sardinia to France whenever the proper moment comes; and probably a hint was sorry for his unfortunate faux pas." "I did of the kind will soon be thrown out in some of the Paris journals.

The protest by the Italian people against the French occupation of Rome was receiving a vast

number of signatures throughout Italy. The Bourbon Central Committee has been discovered at Naples. Prince Montemelleto has been arrested, and it is rumored that the Duke Popoli and others of high rank are compromised. A Bourbon committee has also been discovered at complices had been arrested.

To Correspondents.

D. H. BARLOW, PHILADELPHIA, Your communication is on file for publication.

A. M. S., New York .- Spirits as " Cultivators and Workers with Mankind," (No. 5,) will appear in our next issue!

H.S., LANCASTER, O .- We think Spiritualists of all others, should be liberal in their views. Sectarians The crops of New England are, as a whole, very will never investigate Spiritualism, so long as wrigood thus far. The hay crop, one of the most im- ters and speakers in our ranks are continually asportant, is generally abundant, of good quality, and serting "that they are a positive hindrance to human progression." Hence we decline printing your remarks.

"Sophie."-You shall be doubly welcome. Please to receive our heartfelt thanks for your kind wishes in behalf of the BANNER.

Notice.

The friends in Worcester, Mass., owing to the pressure of the war upon their pockets and hearts, have. colored boy, sixteen years old. The rebel cavalry, gagement at that place for the last two Sundays of September, and other places in the vicinity of Boston can have one or both of them if applied for by the 3d of September by letter; at Lebanon, N. H., by Aug. 25; or Lowell, Mass., Sept. 1st.

Glover, Vt., Aug. 8th, 1861.

ADVERTISEMENTS. TREMS.—A limited number of advertisements will be in serted in this paper at fifteen cents per line for each insertion. Liberal discount made on standing advertisements.

WARREN CHASE.

NOTICE.

THE undersigned has removed his office to NO. 2 HAY-WARD PLACE, where he will be happy to attend to all

On Wednesdays, Fridays and Saturdays, MRS. CONANT will be at his rooms for the purpose of making Clairvoyant Examinations of Diseases.

Persons residing at a distance, who wish to avail themselves of the most reliable method of obtaining a correct diagnosis of their diseases, can do so by inclosing a lock of their hair, together with one DOLLAR and a three-cent stamp. Prescriptions put up with full directions if desired.

Foes for Examinations, \$1.00 to be paid at the time. Office hours, 9 to 12 A. H., and 2 to 6 P. M.

July 20. tf No. 2 Hayward Place, Boston, Mass.

REMOVAL. GEORGE LYON & CO.,

MERCHANT TAILORS,

FURNISHERS, HAVE REMOVED TO CHAMDERS

NO. 158 WASHINGTON STREET, (New "Parker Building,") a few doors south of Milk street,

(New "Parker Building,") a few doors south of Milk street, Boston.

(f July 15.

CONSUMPTION AND ASTIMA CURED.—DR. H. JAMES discovered, while in the East Indias, a certain cure for Consumption, Asthma, Brouchitis, Cougha, Colds, and General Debility. The remedy was discovered by him when his only child a daughter, was given up to die. His child was cured, and is now alive and well. Desirous of bouchting his fellow mortals, ho will send to these who wish it the recipe, containing full directions for making, and successfully using, this remedy, free, on receipt of their names, with stamp for return postage. There is not a single symptom of Consumption that is does not at once take hold of and dissipate. Nightsweats, peevishness, irritation of the nerves, failure of memory, difficult expectoration, sharp pains in the lungs, sore throat, chility sensations, nauses at the stomach, inaction of the bowels, wasting away of the muscles. Address July 20. tf cow 225 North Second st., Philadelphia, Pa.

A BEAUTIFUL LITTLE MICROSCOPE We are happy, not according to what we have, but according to what we onjoy. What are halls to him address on the receipt of 25 Cents and one red stamp. around whom friends do not gather? What domains Box 815, Boston, Mass.

A SHACTIS OF LITTLE MICROSCOPE MACHINES IN Address on the receipt of 25 Cents and one red stamp. Box 815, Boston, Mass.

A SHACTIS OF LITTLE MICROSCOPE

MAGNIFYING objects 500 sinces, will be sent to any address on the receipt of 25 Cents and one red stamp. Box 815, Boston, Mass.

4t July 20.

ORGAN FOR SALE.

MEDICAL TREATMENT—NUTRITIVE PRINCIPLE. MEDICAL TREATMENT—NUTRITIVE PRINCIPLE.

D. ALBRED C. E.ALL, M. D., PROFESSON OF PRISTOZOGE, anthor of the New Theory of Medical Practice on the Nutrative Principle, may be consulted on the treatment of every form of humor, weakness and disease, in person or by lotter, from any part of the country. It is restorative in its effects, reliable in the most prostrate cases, and justly worthy of the confidence of the afficiend. All the Medicines used are purely vegetable. No 256 Washington Street, Boston Mass.

April 6.

NEW MEDICAL TREATMENT.

THE GREAT REMEDY FOR THE CURE OF DISEASE,

HOT AIR BATH. Of Roman and English Origin, is now in successful operation at No. 12 Avon Place, Boston.

DR. L. TILTON

MAY be consulted upon diseases of the skin; such as galt Rheum, Scrofula, Erysipelas, Scaid Head, Eruptions of overy kind. In hundreds of cases they cause Consumption, Asthma, Throat Disease, Dyspepsia, Liver Complaint, Femalo diseases, Rheumatism, Catarrh, Cough, Lung Difficulties, oto, etc.—in fact, most diseases originate from a poiscnous, unhealthy action of the skin. The Hot Air Bath Romedy we have found to be an expraordinary solvent on cruptive diseases; thoroughly convinced, also, that a proper treatment of the skin will tend to eradicate diseases located internally, we commend our system to the consideration of the public. Persons residing at a distance, wishing to take medical advice, etc., may do so by forwarding in writing a description of ice, etc., may do so by forwarding in writing a description of

vice, etc., tany to so by the their case.

Dr. T. will visit any part of the country for medical purposes. All consultations free. By letter enclose postage stamp for return mail. Office hours for consultation, from 6 to 12 A. M., and 2 to 5 P. M. Address,

DR. L. TILTON, 13 Aven Piace, Boston.

Ang. 17.

DAGUERREOTYPE PICTURES

HEAD STONES.

EVERY person who has lost a beloved Child, Father or EYERY person who has lost a beloved Child. Father or Mother, should send for one to adorn the Head Stone with the Image of the departed one, for there is nothing more appropriate or tasty than this. I am the only manufacturer of Daguerroctype Cases for attaching the likeness of the deceased to head stones and monuments in this country. These cases are made of Parian Marble, an indestructible material, of a texture corresponding well with marble generally used for monuments. The ploture is secured from air or dampness by a metal screw box, which is nicely fixed in the back side of the case, the whole arrangement being securely fastened to the surface of the monument, the case making a very beautiful Onnament.

A beautiful tomb-stone is not completed until it contains the likeness of the commit treasures of household affections to the cold confines of the grave, will feel a deep interest in

have been called to commit treasures of household affactions to the cold confines of the grave, will feel a deep interest in this invention, for how don't the privilege to gaze upon the lineaments of the sleeper beneath, at your periodical visits to their grave. Not only would such a likeness be of inestimately value to the relatives of the deceased, in their visits to the graves of loved ones, but of mournful interest to friends and acquaintances of the bereaved.

This Case is so constructed that the exact picture of a departed friend can be so copied into it by any Daguerroan artist as to endure for years, unselled by wind or storm, and how agreeable on visiting the churchyard to see a bright, life like picture of departed friends conspicuous ever their graves.

These Cases are securely packed, and warranted to reach their place of destination in asafety.

their place of destination in safety

PRICE TWO DOLLARS EACH. / Address the manufacturer,
A. LEWIS BALDWIN.

AS Send for a Circular. Town and County Rights for sale.

S. C. PRATT, M. D., LATE ASSOCIATE OF T. H. GREENOUGH, M. D., OF LONDOF

No. 41 Tremont Street, Boston. TROM THE THEMITOR SECTION, DESCROTA.

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Aug. 17.

THE HEALING POWER.

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Aug. 17.

THE GPEATES' BOOK OF THE AGE—The Book of Wonders, containing Secrets. Arts, &c., never before published. Sent free for ten coats (coin.) Address W. DANA, Box 3117, St. Louis, Mo.

THE VOICE OF THE PEOPLE.

WORDS OF HOPE AND CHEER.

ENCOURAGEMENT TO THE AFFLICTED.

DR. CHARLES MAIN. Hygienic and Healing Institute, No. 7 DAVIS STREET, BOSTON, Mass.

ence, and continues more than ever to be THE RESORT OF THE SUFFERING, who go forth healed in body and renewed in mind. The fol-

THIS establishment is now in the tenth year of its exist-

MANY HUNDRED TESTIMONIALS received by the Dactor during a long and constantly increasing practice. They are the EVIDENCES OF PERMANENT CURES

NEW PHILOSOPHY OF HEALING, NEW PHILOSOPHY OF HEALING, and are commended to the perusal of these who are suffering, and who desire to be relieved.

DR Chas. Main Dear Bir:—In August, 1855, I came to you to be relieved of a painful Tunon, located on the upper part of my jawbone. After you had made, passes over my face for one hour, I felt the flesh to loosen I came again the next morning, and, strange to say, after the second opera-

my lates for one hour, I felt the flesh to loosen I came again the next morning, and, strange to say, after the second operation, or in forty-eight hours after the first, I was relieved of my tumor and have never been troubled eines. The tumor was a hard, long substance, half the eize of a her's egg.

The whole time of my being at your house was cally your houss. I am deeply grateful to you, and remain as ever, Most respectfully yours.

E. M. Monse, West Amesbury, Moss. After reading the above, who shall say the cures are not permanent. This tumor was removed six years ago, and there has no sign of it appeared since. The following case is hardly less remarkable:

ly less remarkable:

Dr. Main, Esteemed Sir:—At the age of nine years one of my lower limbs was drawn up close to my body from the effects of a sprain. It remained thus for nearly ten years. I applied to you, jan 1. 1839, and was soon enabled by your mode of treatment to stand erect and walk like any other person. The case is a wonderful illustration of the efficacy of your method, and all believe it will be remained and insting. With the utmost esteem, I remain your true friend,
LEWIS C. GEADER, Salem, Westmoreland, Co., Penn.

Lewis G. Grader, caren, westmorrising, vo., rean, Dr. Main, Dear Friend:—It is with great pleasure that I inform you respecting my health, which is greatly improved since I began to take your medicine. • • • I have taken up the Town and Brood Pointier, and think very highly of them. Please cond me more if your deem it advisable. • • • I reel a debt of gratitude that words cannot express for what you have already done for me, and I know not how I shall

you nave around your or man and according to have your friend,

I remain very sincerely your friend,

Mns P. F. Adams, Ellsworth Maine, Dn. Chas. Main, Dear Sir :- In consideration of the offective service rendered to me recently in the removal of a troublesome mole from my neck, which had annoyed me from a child, be so kind as to accept the accompanying present as a token of my regard. I must truly consider you a benefactor.

Very respectfully yours,

Saran G. Marchant, Boston, Mass.

It may be remarked of the above case that the mole alluded to teemed to be a collection of fine nerves and blood versels upon the neck in a bunch se large as a filter. This made the removal of it a highly dangerous operation. It was performed, however, with little or no inconvenience to the patient. The originals of these testimonials, with many others, may be seen at the Dostor's residence.

The Poeter gives particular attention to the oure of Carcans, Ulcars, and Tumons.

Those who desire examinations will please enclose \$1.00, a lock of hair, a return postage stamp, and their address plainty written, and state sex, and age.

Office hours from 9.4 m. to 12 m., and 2 to 5 p. m.

DIARRHEE CORDIAL. It may be remarked of the above case that the mole allud-

DIARRHEA CORDIAL, modicine much needed at this season of the year. DR. MAIN'S INSTITUTE IS located at No. 7 Davis street, Boston.

4w
August 10. BOOKBELLERS' AND NEWS-VENDERS' AGENCY.

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

BANNER OF LIGHT, Would respectfully invite the attention of Booksellers, Dealers in Cheap Publications, and Periodicals, to their unequalled facilities for packing and forwarding everything in their line to all parts of the Union, with the utmost premptitude and .

dispatch. Orders splicited,

The Messenger.

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

as toats of spirit communion to those friends who may recognize them.

We here to show that spirits carry the characteristics of their cart. He to that beyond, and to do away with the erroneous idea that they are more than runrabelings. We believe the public should know of the spirit-world as it is—should learn that there is ovil as well as good in it.

We ask the reader to receive n's decrine put forth by spirits in these columns that does not comport with his reason. Each expresses so much of truth as he perceives—ne more.

MESSAGES TO BE PUBLISHED.

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

will be published in regular course.

Thursday, July 25.—Invocation; The Condition of those who suffer violent death; Leander T. Graham, New York; Anonymous; Maria Loulea Lockwood. St. Louis.

Saturday, July 27.—Invocation; Necessity of Warfare; William Buck, Buckville, Ala.; Horace S. Williams, Albany, N. X.; Mary Flynn, Cross street, Boston; John Gillspie, tailor, Quincy; C. H. Briggs.

Monday, July 29.—Lightfoot; David Roberts, Banger.

Tuesday July 30.—What will become of those who love not God and obey not His laws?" Wm. Chamberlain. Portland: Abraham Miller; Frances Antelia Lathrop, Richmond, Va.; George Kent.

Thursday, Aug. 1.—Invocation; "Was the natural body of Jesus ever resurrected from the dead, and did his friends see him as a natural being after death?" Jack Woodbury, N. Y. Zouav, s.; Charles Torroy; Mary Page, Augusta.

Monday, Aug. 4.—Invocation; "What is the difference, if any, between the future condition of the spirit of a suicide and that of a solider who dies by the hand of enomy?" Francis L. Bouther Quincy; Polly Seaver, Portsmouth, N. H.; Samuel Sowall Collins, sailor, Gardiner, Mo.

Wednesday, Aug. 6.—Invocation: "Was not Jesus the only go. d and perfect mar that ever lived upon earth?" Galusha, a slave, to M'ssa Israel Sheldon, Gaston, Ala.; Larkin Moore; Katy Fabens, Nashua, N. H.

The circles at which the following communications are given, are held at the BANNER OF LIGHT OFFICE, No. 158 WASHINGTON STREET, ROOM No. 3, every Monday, Tuesday and Thursday afternoon, at three o'clock, and are free to the public.

Invocation.

Our Father who art in Heaven, and who deignest also to take up thy abode in hell, honored be thy We will not ask that thy kingdom may come, for already it is with us. We will not ask thee to give us our daily bread, spiritual or material, for that also thou hast always bestowed upon us. Nor will we ask thee to forgive our trespasses even as we forgive those who trespass against us, for well we know that each and every sin must and will bring certain punishment, and forgiveness can wipe out no sin. But. oh. our Father, we would draw nigh unto thee, thanking thee for that thou hast given us, and for that thou wilt give us in the future. As thou hast never forgotten us, we feel that thou canst never forget us, and therefore we extend onr praises unto thee, knowing thou hearest and heedest. And, oh, our Mother, we will not ask thee to fold us in the arms of thy love, for we know thou hast never ceased to fold thy loving arms around every child of thine. Whether within or outside the bounds of Christianity, thy children thou hast not forgotten; and as our Father and our Mother, unto thee be endless praises spoken. July 15.

Astrology.

When last we were with you, we announced our intention to receive questions on any subject on which to base a few remarks at the opening of our circle, from any one here convened. We are now ready to receive a question, or subject, but will here state that the condition of our medium will oblige us to be exceedingly brief, and our friends will govern themselves accordingly.

[A visitor gave the subject, "Astrology."]

Astrology may be called the foundation of all the sciences. Astrology may also be called the index of all things found upon the material plane. Astrology is a mystery, and the world knows but little as to what it is. The ancients conceived it to be the foundation of their religion—out of this science grow all the religions of the past. Mortals know but little as to how much they are controlled, bound, held each in their respective spheres, by the differ-ent planets that people the Universe. When man ent planets that people the Universe. When man shall more fully understand that science, or fully comprehend it, the race will seem, as it were, lost upon the sea of non-freengency. They will be led to cry out, "What am I, since I am possessed—held in control by the worlds that swim in air?"

Each and every planet has its direct and positive influence upon each and every human form. The science of Astrology has much to do with modern Spiritualism-or this new religion, if we may so term it-much to do with it, we say, because the peculiar position of the planets of the nineteenth century have given tone, as it were, to this new thought -this new flood of thought, overwhelming and oversweeping old religious creeds, and letting in new currents of thought, the effects of which shall never

Astrology is, at best, an infant with the races of man. The mighty minds of the past thought they understood the science, but they found they had scarcely taken the first step, and gazed only upon a single manifestation. The mighty minds of the present think their intellect infolds much of it, but they know very little. Who, among all who pretend to understand it, believe there is so much influence being exerted by or through the celestial orbs, upon minds dwelling in material forms? Though they may point out the position of the planets, and show their line of march, as connected with human birth, yet they see not the great chain and the many links that unite every soul in the Universe to every other soul. There is not one single thought floating in the atmosphere of earth, that is not felt by every soul in the Universe; and each and every atom is in perfeet rapport with each and every soul, and physical

You have what you call your four seasons. They come and go in perfect obedience to law, and ever observe a perfect obedience to the planets that march along the heavens; and they roll on ever in perfect obedience to the higher law. If this be so, we must suppose, yes, and come to a knowledge, also, that each and every form and change is brought about by the movements of the planets that surround your earth, and those changes and phases of the planets affect those who have passed beyond your mortal condition as well as those who dwell with you.

Astrology i what a mighty subject i-so mighty that the few brief remarks we have given you are not to one ten-thousandth degree fitted to touch upon a single point of the subject. But we leave it, hoping to resume it again when our medium shall be in bet-July 15.

John McCarthy.

Faith, I do n't see anybody at all I had here. Faith, I's told if I came here, I'd see only those I knew. I came to speak to my childer, and what'll I do? Faith, when I gets here I sees a woman for-ninst me, and I's told I'd got to get into her. But I do n't see anybody I know. I 've been told things that aint true, long enough. I 've been told things all along, and they 've deceived me.

I suppose it 's Boston, I do n't know. Then I suppose it's day and not night. I expected to meet someboby I knew. I want to talk to my childer. My name's John McCarthy. I worked in Bostonwas a mason's tender. The last man I worked for was Mr. Wallace. I've been gone, in all, I suppose, somewhere about eight years—as near as I can reckon time. .I've been doing nothing at all since I died. I knew Mr. Bell, and Mr. Brown. He went away somewhere, and sometime before I died. I knew Mr. Pope. I lived in Fleet street. I don't know where 's my wife at all. She left me before I died ; she took to drinking pretty hard I don't want to speak of her, much. I've one boy-his name is John, like my own.

I hears about folks coming back to overthrow their religion. That's what I don't come back for at all. I want to speak with my childer. It's al-

speak. I want to speak, too, of my boy's going that thou hast prepared the few who are home. He'll fare better there. I've been taking so suddenly sundered from their material covering, care of myself, and looking round, since I've been though it be through the dark cloud of serrow.

Ilonora. Sometimes I went to church in Moon shall arise an aroma that shall ascend in fragrance street, but more in Franklin street. I do n't remember the names of the priests at all. My boy John's Shall we bless thee for war? Yes, for it is a part old enough to know all about these things, and he's of thy manifestation of power. So we bless these smart enough. It's most of all I want to tell him, for each and every manifestation of life, whether it to go home to the old country, and where he never comes from darkness and hell, or from the celestial was at all, and it would be of much advantage if he shores of wisdom; and for all things we thank thee, would understand it. I came from Glanmere county, for all the mighty conditions of nature which con-My boy's heard a story about my leaving home. It's stantly envelop the children of earth, for each and a bad one, and it troubles me much. There's no truth in it at all. There was some trouble between Father, when darkness seems to settle around thy me and one of my brothers. He's in this country children, and thy hand seems to lay heavily upon now, and he's told what's not true of me, since I've been away. I don't care who believes it, so long as my childer do n't. I tried to be honest while I lived upon the sons and daughters of humanity. And we here. I was not a drinking man, though sometimes rejoice, oh our Father, that each and every child of I took a drop or two. I saw too much trouble coming from it, to drink much myself. If the old wo-man's all right, and has left her bad habits, I can't say but I should like to talk to her: but if she's no better than she used to be, I do n't want to talk to asunder their hearts. her here or anywhere elso.
Shall I tell you how I came to go? I suppose I

made a strain across my stomach-I thought I did. I had much pain, and then had the rheumatix all through me. I then got took down with fever. Some said it was the small pox, but it was n't that at all not much money. I had enough to pay my expen-

Faith, I'm puzzled to know what kind of a place I'm in. I's told to come here and tell the truth. Are you Catholics or Protestants here? Well, I suppose it 's all right; I came for business, and not re ligion. I want them to go to somebody that's like this, that I may talk to them.

I's thinking what I shall do to pay you. I've nothing now to pay you with, and perhaps I should n't want to give it to you, if I had; think I should, though. I'm glad it's free. How shall I get away? Is it dying I've got to do? Is there any medicine to take? Well, you may laugh; but I suppose all, whether Yankees or Irish, make some mistakes when they come. July 15.

Samuel D. Thompson.

I suppose, that I may be known, I must give some few incidents, if I may call them so, that belonged to my earthly life.

I was born in the town of Henniker, N. H. My name was Samuel D. Thompson. I was the youngest of three children-two sons and one daughter. Nothing of importance took place, that I remember, up to the time I was thirty four years of age. At that time I got into bad company. Perhaps I ought trembling? not to say it, but I did what I ought not to have done, This very or which I was imprisoned in the Concord prison. the finest women that ever walked the earth.

the person I shall call my son, was a few months old. My term of imprisonment was eighteen months. After my release, my wife refused to live with me, and right enough, too. She was influenced by her friends; and I met her but few times after that, previous to my leaving earth, and my child I never saw after 1 was imprisoned; but he lives on the earth to-day.

There is much of the weakness of the father imparted to the son, and I wish to give him strength to overcome these weaknesses, by giving him knowledge. Small as it may be, it may serve to keep him in a good condition, or prepare his spirit for a good

consumption, brought about, no doubt, by free use of strong drink, and exposure in consequence. I am going to tell the truth, however much I may be ashamed of the past. After I got out of my body, I for a time found it hard to get along. I found I had so cramped my faculties by ignorance, it was very hard for me to get along; and when I saw others coming back, it seemed as though there would be none to welcome me on the face of the earth-that I should find myself rejected-an outcast. But I have tried to do justice to myself, and let my duty ment through which we speak. to my son rise above allelse. I have succeeded thus far and am here to-day.

I thank them—all I can do. When I last saw my boy, I remember distinctly one little circumstance which took place, which may be something like a proof to him that I do return. I had been down this way a few days before, and had purchased a little string of red coral, intermixed the last time, I tied that little string of beads around facts.] the baby's neck. I believe the friends have that little necklace now. I believe he has seen it, and been told that it was all that was left him by which to remember his father. This is of no account. I only

give it to prove I 'm the person I pretend to be. I am here to ask that boy to let me talk to him. I can give him that strength to overcome temptation, which all poor mortals need. If I cannot put him in the way of making money, I can put him out of the way of being what his father was.

I could give the name of the place where my boy is, and his own, if there was no one whose peace of mind I had to consult but my own: but the boy has fine feelings, and I do not wish to make him unhappy. If I can do anything to make him happy, I feel that I ought to do it.

Oh, God, what a strange world this is !

Frances Elizabeth Prince.

Is this the place where letters are received and published? Last night I manifested to some friends in Chicago, and I was told to come here and manifest within

three days, and my friends would know that I came to them. I am not always so sad as now. When I am away from earth and earthly things, I feel happy and content; but as soon as I come in connection

with earthly things, then I am sad, because of the manner of my leaving earth. My name was Frances Elizabeth Prince. I was sixteen years of age, and was lost with the Lady Elgin. I have a dear, dear mother in Chicago, and a brother; and I think I would willingly renounce all my hopes of happiness and heaven, if I could bring Spiritualism to them, and have them know it is me who comes to them. It is so hard to write,

and to make sounds, and spell out words and sen-

tences; I wish I could talk to them, and have them feel it is me. Oh. my mother said, "Go there within three days, and I'll believe it is my Frances." I hope I am not here for nothing. Will you date my letter, sir, and spell my name right? My mother's Christian name is Sally, or Sarah; I suppose it will be well to say

It is the fifteenth of July. Yes, last night I was there. Oh, I'm so glad I could come here to-day! I manifested by writing, and making sounds, too. July 15.

Invocation.

Oh God, as all things are permeated with prayer we feel that our souls are constantly lifted unto thee the element, prayer. Oh, our Father, this hour we come before thee to thank thee for that thou hast be-Stowed upon us and upon all thy subjects, everywhere; now, because you have put off doing your duty. but, oh God, more especially shall we thank thee in be. This is what is making so much trouble in your half of those this moment leaving their physical midst. My very soul grows sick. I, who fought for forms, casting off the garb of flesh, and entering the spirit-world. In their behalf we thank thee that curse-I live to-day to see civil war, in consequence thou hast given them strength—not such as is gathered from the dark elements of materiality, but from immortal spirits. We thank thee that they will

those in high offices. It's about that I want to highway by which to return. We thank thee

dead. One thing's sure: I have not been carrying on dod, our Father and our Mother, though the a hold! Faith, no need of it.

I have three little girls—Mary, Catherine and from out the very groups of the bereaved leved ones

July 22.

Knowledge of Future Life.

When the human spirit stands upon the line that divides the two spheres of existence, what would it not give in exchange for some knowledge-some -t was a fever, and it took me off quick. I had positive knowledge of that land to which it must soon would not give in order to enjoy the gift of one germ of knowledge regarding the future life, when he stands upon the verge of that you call eternity, but which is simply the entrance to another condition of

> Now that this condition is before each and every one that lives, is it not well that all in the form should possess a positive certainty, as it were, in regard to their condition, as they stand on the verge of immortality? We say, as this condition is before all, is it not well all should provide themselves with that which all have occasion to use-the mighty lesson of life—knowledge of the great future to the spirit, and its condition in the body, and relationship to it?

Oh, that I knew something of the world I am going to!" is the cry of all who pass from your sphere. There are not any wedded to old theories who would not give all their hopes for one certainty; and yet they have no knowledge-no positive knowledge of the higher life, because the past has left them unsatisfied; because their religion has given no knowledge. When in health, and possessed of the conditions necessary to gain a knowledge of that law, would it not be well to gain it, and not pass on to the valley of the shadow of death with fear and

This very hour we have witnessed what we shall call the transposition of many children of mortal I was there eighteen years ago. Just before I was ity to conditions of immortality. What a vast couse unfortunate as to get there—perhaps a year and trast was there between those who had some knowlfew months before that-I was married to one of edge of spiritual existence, and those who had none ! he finest women that ever walked the earth.

At the time of my entering that place, I believe with trembling and in deuse darkness. Terrible indeed was their departure; dark indeed was their journey! But when the star of truth was given to the individual, to guide him over the stormy sea of death, what a joy spread through every avenue of the soul! What had been Hope, seemed changed into positive reality.

Oh, ye who dwell in mortal forms, see to it, that ye attend to the cultivation in your own souls of the knowledge which shall lead you like a good pilot over the deep and sometimes turbid waters of immortality; and give to the little ones entrusted to your keeping a knowledge of their relationship to condition after he leaves the body.

I have seen much of unhappiness since I came them to go forward without fear, with Faith fo here. Perhaps it may be as well to say I came by their mantle, and Hope for their shield. July 22. the spheres material and spiritual, that will enable them to go forward without fear, with Faith for

News from the War. It is our purpose, from time to time, to receive

subjects upon which to speak to those present. We will here add that the physical condition of our me-dium is almost wholly devoid of that which is necessary to Spiritual control; but such as we have, we give unto you, and if there are any here who have any question they would like to ask, we are ready to answer it according to the capacity of the instru-

This circle, our readers will observe, was held on She who was my wife, is passed on-gone beyond the Monday following the great battle of Bull Run; me. As nigh as I have been able to learn, my boy was brought up by my wife's relatives, who, no doubt, acted a wise and good part toward him, for which of the Federal army, and of its inglorious retreat toward Washington, after the loss of between two and three thousand men. A visitor asked, "Can the spirits confirm the defeat of the Union army?" Our readers will see that the spirits' answer was with gold beads. Just before I left the house for gradually confirmed by the development of the

No, we do not. Your material means of receiving intelligence from a distance is as fallible as our Spiritual means. But men, when in an excited condition from any cause, are apt to give that which is not strictly correct. The news you tell us you have received, with regard to the defeat of the Union army, according to our knowledge, is incorrect. So far, the news is partially correct, because much, and more has been contemplated, but not carried into effeet. You spoke of a defeat-of a victory won over the Union party. That, to speak according to the phrase of your sphere, they have been "badly whipped," is too true; but that they have been more so than the opposition, is not so. This, time and your

future reports will prove. The Northern ranks will suffer more terribly than they have any conception of. There is that withiu the elements of the North that will tend to a partial destruction. Many, very many shall lose their physical bodies; but there shall be no defeal of the Union army l July 22.

Ralph Farnham.

I begin to see some things more clearly, now I have lost my old body, than I did before I lost it.

When peace was declared between America and Great Britain, it seems to me now that there was too much haste with the friends of the American nation-or, in other words, it seems to me the Americans thought too much of making peace with friends abroad, and not enough of things that would sooner or later make war in their midst. They hoped to offer a constitution and form of government to the people, that would stand for many centuries; but they have found that they left a hole here and there, that the devil could creep in through, and overthrow the wholl temple they had erected If they had been careful to obliterate slavery in the morning of the nation's life, there would have been no trouble to-day. But they let it rest for a more convenient season, as many nations have done in the past. For years they allowed slavery to exist. They said: "We will do away with it by and by." So it has been let alone, and slavery has been increasing all the time, and the nation has seen the evil of it, when it is almost too late, and now it has brought civil war among you.

Yes, I feel it to be true. If you had only attended to all these matters, from which you knew trouble would come sometime or other, there would have been no difficulty to-day. This should be a warning to all not to defer present duty to some other day. If you have got evil in your midst, get rid of it now. Now is the accepted time to buy your salvation. It may not be bought so cheap by and by. Good God, see how dearly you are buying it now! See how much of your very best blood is being shed of little things not done in the morning of long ago.

I lived to see much of hard and much of smooth life when on this earth, and I bless God that I was at all. I want to speak with my childer. It's always been a belief with some of the Irish, that the
ties to the realities of spirit-life, and we old ideas of religion, and cannot seem to get rid of
dead can come back sometimes, and then only to

question without leaving any loop-holes, or any ave-question without leaving any loop-holes, or any ave-question without leaving any loop-holes, or any ave-question which the devil of discord may tome; weeks since, while on a visit. A gentleman of this

who visited you a few months ago, now visits you accosted her with an exclamation of surprise, saying, without the old body which you said had served him "When did you came home? I did not know you so well. Bless God for the body; bless God for the were expected?" when she immediately vanished. July 22.

' Anna Yulee.

Oh. dear! I am afraid I can't say what I promsed to. I said I'd come here, and tell my name, father and mother, and how many brothers and sisters I had.

My name was Anna Yulee. I was nine years old. I died in Florida—St. Augustine—last winter. My went out to see what it meant, but could neither see father is Robert Yulee. He lives there. My mother nor hear anything; but the lady saw a man, who is Anna. I 've got two eisters here, and a sister and vanished in the air. The parties in the above cases brother on earth. To my father and mother I want to say I can come. I did come once to my mother, at home. I died of water on the brain. Old Sam's here. He keeps me laughing. My father had appearing like the same person, and was at last eighteen slaves. Old Sam was one of them—a nig. drowned in a small creek while bathing with others, He wants me to learn him how to come here. I'd like to have somebody learn me.

My father do n't like the folks here where you are. My brother is fourteen years old. I promised to come here. They saw the paper once-do n't much, but said they would. My mother recognized me when I came. She was the medium. Good by.

B. Lindsey.

My Son-We are most happy to meet you-perhaps more so than ever before; the reasons I will Your father, give you some time. B. LINDSEX. July 22.

> Written for the Banner of Light. SPIRIT WHISPERINGS.

> > BY COUSIN BENJA.

I will wait for thee, my brother, In the land where I have g ne ; I will cheer thee on, my brother, With my sweetest notes of song.

When thy brow is tired and weary, And thy eyes with tears o'erflow: When all things seem dark and dreary, In thy earthly home below;

When the strange mysterious influence Steals upon thy passive brain, Trust in God for that assurance, That shall follow in its train. Strive no longer to destroy it,

. Give away to its control-Light shall come from clouds of dark ness, Peace shall gather round thy soul ! Analyze and find the treasure,

Bosomed in each passing thought-Every thing shall fill its measure-Nothing here shall come to naught. Clouds may rise to hide thy vision. Dim the light too bright for thee;

Storms break o'er thy sweet elysian,

Leaving ripples on life's sea. Yet a calm both sweet and holy. Soon shall gather round thy soul; Love's own mantle shall enfold thee.

Waves of peace around thee roll. Put thy trust in God, my brother, Let truth ever be thy chart : Charity for one another, Maketh up the counterpart. Thatchwood Cottage, 1861.

Correspondence.

Spiritualism in Newburyport.

received a test from a spirit child, which I think mutual friends both North and South, East and worthy of publishment. At a circle held in Rox- West. bury in June, a spirit child announced herself as er incidents of her sickness and death.

death and funeral was published in the BANNER of once again. May, 1860, it would not have been convincing to a skeptic, as all the matters given in the letter were at the annual meeting of the Friends of Human Propublished; but on comparing the letter with the pa- gress. It was a good meeting, and a great meeting per, a discrepancy was found, which made the test conclusive. As above written, she used to ask her truth and reform. It was the thirteenth annual clo it reads, to "close the door to keep the spirit children increase, we know, for the great vanguard of human-Sherman asked in the letter who the medium was, wall hung out our "Banner," and sounded the "Herand whether she had ever been in Newburyport, and ald " notes of "Progress;" the grand army of rereceived for answer that the medium was Mrs. Alle- form will soon garrison the various fortresses of never was in Newburyport.

In the meantime the child communicated through her dolls, of flowers, and her dresses; said she had a The child did have a blue freck, the last she ever had, made while she was sick; the dolls were just itualists. as she spoke of; and in the case of the leather doll, it was a long while before it could be recalled-it was simply a piece of belting leather, cut in the form of a doll, given to her by a friend, of no value, but, as is quite common, was prized by the child more than an expensive one. It had entirely passed from remembrance.

Mr. Sherman and Mr. Perkins are perfect strangers, as well as the medium; but everything that tests, but not the less so are all the facts, when com- waiting for the angel friends to bid me welcome to

soul that told me I did not know all I needed to of a ing from perfect strangers. The child was about six future life. I always felt, too, as though there was years of ago; the dolls and dress I have seen, and I a something in the midst of nature that would be made plainer by and by. That something has proved should like to have some skeptic give an explanation made plainer by and by. That something has proved to be the same spirit that walked the earth ages of how such intelligence could be given other than age, and they called it Jesus Christ. I never knew through spirit communion. The statement is so if Spiritualism were true, but I always sought to plain that I think it needs no comments of mine, knew more of it. I sought knewledge not in the know more of it. I sought knowledge not in the and is one of the most conclusive testimonies I have Bible alone, but everywhere, for God is everywhere. Oh, I do hope, and I do expect, too, that the pec- ever met with of the truth of Spiritualism.

ple of this nation will be wise enough to settle this A lady of this city, a Mrs. Leach, committed suithe through which the device a seed to come up to their disgrace by and by. Putting off the labor of to-day for to-morrow will never do.

My name was Ralph Farnham. The poor old man ing down stairs, he met Mrs. Leach in the entry; he During the day the news came that she hung herself at two o'clock on that morning, two hours before he saw her.

A young man, an Irishman, was recently drowned and how old I was, and where I died, and who's my in this vicinity. A few nights before, he heard his name called. The lady with whom he lived as a waiting man, also heard the voice. He got up and and was himself a good swimmer.

. It will be recollected that the popular newspapers of the day recently published a statement of the surcide of a lady of Amesbury, giving it as caused by Spiritualism, the following, published in the columns of the Atlas and Bee of June 14th, referring to the case, I think worthy of publishing, it being a just comment:

"Newspapers have recently published a statement of a woman in the vicinity of Newburyport who had committed suicide and Spiritualism was given as the cause. The lady I knew, and so fur from this being the case, the cause was the unwillingness of her friends to her being a Spiritualist, making her life a torment and every day a curse by their imprudent opposition, until at last she joined the Baptists. Joined the Baptists, I say, because during the past year a deacon and another member of the same Baptist church in the town where she lived hung themselves, and she did no more. I am no apologist for any absurdity of any class of persons, but it seems to me that this parading of every supposed case of spiritual suicide is drawing it rather too fine. Let every tub stand on its own bottom, and if a Baptist or any other creedist commit an error or crime, let them be individually responsible. From the remotest antiquity people have acted from impulse rather than reason, which have in turn been charged on some unpopular belief of the day, which the intelli-gence of this day should discountenance."

But while the press is very eager to publish all the instances which in the remotest degree can be chargeable to Spiritualism, they are very chary of anything wherein the popular religions of the day are concerned. A man belonging to this city, a leader in the Church of the Second Advent, one who has not allowed a chance to go by when he could oppose "Spiritualism, and the vices to which it tended," descanting upon the free-love tendency, &c., has recently eloped with a young girl nineteen years of age. He is between fifty and sixty, but not a single newspaper has had the honesty to show up the immorality of such practical second-adventism. The seducer leaves a wife and family, who were dependent upon him. How these guardians of the public interest would have gloried in publishing the whole affair, if either of the parties had been believers in Spiritualism ! How they could have gloated over the particulars, publishing all the details with the gratification of a lion over his prey.

Oh, Consistency, you are a jewel truly, but not to be found in the popular newspapers. VESITAS. Newburyport, July 30, 1861.

Letter from Bro. George M. Juckson.

As thy star-gemmed folds wave on through the wars and revolutions of earth, dear Banner, unheeding all in thy mission of peace and truth, permit me Robert Sherman, Esq., of this city, has recently on those folds to indite a few lines to our many

Here on the noble St. Lawrence, in these sultry the daughter of R. Sherman, of Newburyport, giving summer days, I have found the same true souls to her age, time of death, incidents of the funeral, &c. welcome me that 1 have in the sunny South-the Also stating that when living in the earth life, she same in spirit, if not in person. And as I sail upon used to ask her mother, on going to bed, to leave the its broad, island-gemmed bosom, or with the deceitchamber door open so that the spirit boys and girls ful snare entice the shining bass and huge muscocould come in and play with her, also telling of oth- lunge, I think of days long gone, though not forgotten, and others which are yet to come; for though Mr. E. L. Perkins, who was at the circle, wrote to we have met and have parted, I hope soon to meet Mr. Sherman to know whether the statements were many of you again-for know you not we are going true. Mr. Sherman answered him, confirming all to hold the grand council on old Ontario's shore? that was written, but as an account of the child's And there I'll meet you, not all perhaps, but many

The first days of Summer found me in attendance -great, not alone in numbers, but in utterances of mother to "leave the door open;" in the published arti- gathering, and that its years and its interest will out," which was an error of the correspondent. Mr. ity have scaled the ramparts of error, and upon the oud, of North Eustis street, Roxbury, that she had truth, safe from the assaults of the numerous owls never read the article published in the BANNER, and and bats of conservative error and religious intoler-

From Waterloo we journeyed westward to the lither mother, telling her father that she gave more the country town of West Walworth, once a Quaker tests through Mrs. Allcoud than they had written, settlement, but the followers of Fox and Hicks have The father wrote another letter, asking if anything burst the shell of Quakerism, and now ally themmore was given than had been sent, and received selves with the teachers and livers of Spiritual Profrom Mr. Perkins an answer, "that the communica- gress. Our Bro. A. G. Donnelly accompanied me tion was given in a child-like chatter, that facts here, and we called a good number together, and held deemed worthy of note by them would be written a Sunday meeting. Speakers wishing to visit this down, and the child in the meantime would talk of place, should address Hicks Halsted, or Hiram Hoag.

Friend Holsted drove us down to Pultneyville, a blue frock, was very fond of flowers, and liked to fine little town on old Ontario's wave-lashed shore. have them in a tumbler with green leaves, with a Here we tarried several days, enjoying the hospitalwhite flower in the centre, and that she had a large lities of R. Reynolds, and many other friends, Bro. India-rubber doll, a small china doll, and a leather Donnelly and myself speaking to a good audience on doll." These minutize, which appear simple to Sunday. This place is one of the most progressive strangers, were very satisfactory to the parents. points in Western New York. A large majority of the inhabitants are thorough reformers and Spir-

> The next Sunday we held a meeting in the village of Alton. This is a new point, and as there had never been any speaking on Spiritualism here before, a very good audience was in attendance during the day. We promised to visit them again, soon, and came eastward. Speakers desiring to visit this place, should address H. Ostram, M. D.

At Walcutt we next stopped a few days, under the ever hospitable roofs of N. H. Tompkins and H. came was perfectly correct. The correction of the Peok. At Brother Tompkins's we found the dark published statement, as well as the case of the shadows of sickness again; here it was that I was leather doll, I think can but be considered good kindly cared for, many weary days suffering and sick one this time was our Bister White, of Port speakers in the field. We hope the public will give Huron, Mich., who will be remembered by those him a generous call. who have visited that place. She was being treated by Mrs. Snevly of Dayton, Ohio, well known in the West as a most successful healing medium.

Bidding adieu to the afflicted ones, we came eastward to attend the Grove Couvention held at Hastings, N. Y. We here enjoyed the hospitalities of Bro. Chute. Friends, speakers, visit Hastings, by all means—a good work may be done there and for engagements address Bro. Chute. Some encouragement is given spiritual workers at Sand Banks, a village on the Rome and Watertown Railroad. Address D. Gurley.

From the banks of sand and bigotry we came northward, to the old conservatism town, sirnamed Water. Meeting a few friends, and promising a few lectures on my return, and a visit to my father's home, I rest here a few days, and then away for the hills of Winfield, until the flames of our council fire blaze from blue Ontario's shore. I'll meet you there. GEORGE M. JACKSON. Till then, good by. Thousand Isles, July, 1861.

Suggestions on Mediumship.

Are speaking mediums pursuing the proper course to extend the cause they represent, particularly during the present war era? Perhaps I should view them as citizens generally are viewed; but in such light I feel I ought not view them. Speakers, in order to exert an influence to cause their discourses to sink deeply into the minds of their hearers, ought to be free as possible from the gross sins on which the masses seem to feed. Not that in my opinion they are more divine, hence we ought to expect more, but that they are the pioneers of the new light, the new truth, and the people generally-as they do all public speakers-expect to witness in their life a sample to correspond with the precepts they promulgate, or as promulgated through them. Viewing them, then, as above, it appears to me they ought to spare no efforts in seeking opportunities to exercise the mediumistic powers they possess to the benefit of humankind.

During the first few years of Spiritualism's babyhood, in the present era, speakers could be obtained for about half the price they now demand. Why this advance from year to year? Many are the places deprived the privilege of listening to the discourses of mediums, simply because they cannot afford to A heavy, filthy vapor, which had from pay them their price. Is not this a detriment to the progress of Spiritualism? In conversing with mediums on this particular subject, they will inform you they are receiving only sufficient to meet their expenses.

Expenses is a word capable of very wide expan sion. To be sure, if the medium belongs to the female sex, (as is most generally the case) the expenses of her husband and family (if she has any) are to be included with hers; but would not the husband have provided for himself and family if she had not To keep the fair earth-flowers from thy grasp, been a medium? Why should he not, then, even now, and suck no longer from the glittering stream the funds which flows so sparingly from the Spirit. ualists scanty fount? Unmarried mediums, however, demand the same price as those in the married state. If the latter supports a family, how much less must be the necessary expenses of the former. Is it not Blessed by the flower for companionship. apparent they exhibit a lack of devotedness to the He blessing it for fragrant breath of life. cause they represent? Conventions of lecturers have been held, but as yet I have been unable to discover in either of them any transaction tending to extend broadcast the light of Spiritualism.

The obstacles at present in the path of Spiritualism, attending this war crisis, demand now more than ever a reduction in price of lectures. As speakers are passing from place to place, fulfilling. The meadow and the forest beauty, which their engagements, it is not in my opinion too much They know not of: As well upon the swine, to expect of them, when receiving pay for their ser- Who smears, before he eats, the golden corn, vices, an allowance corresponding with the times, as Or pippins, from a hundred bright sun-smiles the war directly or indirectly is sapping at the very Just fragrant. heart of one's purse, drawing in the surplus change fast, very fast. Let mediums possess a soul worthy a pioneer's in the great truth of Spiritualism. Let not the love of the glittering coin of fashionable society fetter the soul in its progressive work. Let these words be engraved on the tablet of every medium's heart. Spiritualism is the well spring of life. Let all drink of its pure waters; the devil's idol-purse is not my God of worship; the welfare of humanity, their possession of this precious truth, To her thy loyalty. claims wholly my attention, my powers, my efforts. L. S. RICHARDS.

Quincy, Mass., July, 1861.

A Voice from Rhode Island.

Out here in the "highways and hedges," we do not hear the Gospel of Harmony, as you can in the city A few speakers have come here. Rev. Adin Ballou of Hopedale, Mass., is speaking here to-day. Mr. Irish of Taunton, B. Danforth of Boston, and Mrs. Elizabeth Rose of Providence, have formerly been here, and like angels' visits, we expect others of the elect media. Among the residents, Rev. Thomas Taylor is favorably inclined, though he does not yet allude to it from the pulpit; his wife and daughter are mediums, and they all attend circles among their neighbors; our other clergymen are opposed, but are discretly silent; perhaps they are waiting to see it prove itself to be of men, by coming to naught. God grant them all the patience they will need ere that catastrophe take place, and if haply they become convinced of its truth, may they no longer be found fighting against the good. A few copies of the Banner are taken here, and its calm words lift us above the strife that the secular press describes in such sad, fearful phrases. When the lightning of revolution has consumed the poisonous vapors that infect our political and social atmosphere, may the rainbow of peace span the horizon of our future, and the banner of a better freedom marshal us in the way of Progress.

Burrillville, R. I., July 28, 1861.

Sparta, Elgin Co., Cauada West.

I take the liberty to address a few lines to you, in order to invite some one of the numerous lecturers on Spiritual Philosophy, to call and help us. It is true we live in a dark corner of the earth (compared with many other places), but for a few years past the angels have been sending down, now and then, a ray of light, and the truth they brought has been

defenders of the truth to stand before the enemies and gainsayers, and meet their objections publicly. We have no public speakers among us, and we the truth, except Brother S. D. Pace, of Pt. Huron,

like the good seed sown in the hearts of many. But the good work moves slowly, for the want of efficient

have several mediums partially developed, but it is a long time since we had any one to publicly defend Michigan, who gave us a call a few months ago. And here permit me to introduce Brother S. D. Pace, as an able lecturer and Phrenologist, under spirit influence. He speaks in the trance state, and gives charts by spirit impression; and although young in

the Summer Land; yet thus 't was not to be. The expectations, and bids fair to be one of the ablest

If any one should see these lines and be induced to come and help us, he will come to Sparta, U. W., and he will find a warm reception. July 10, 1861.

To Immigrants.

I see that the friends at the East are trying to find new homes and new land. The Hammonton location is a desirable site, no doubt; but there is a large tract of land just being opened for settlement by the building of the Philadelphia and Eric Railroad. It is the best mineral and farming land in the State of Pennsylvania, and four miles from this town, one from the track of the railroad, two from the river; and one end of the table land extends to Olean, N. Y., and twenty miles along the line of the railroad. The land is timbered, and can be brought cheap.

A few lots of fifty acres will be given to families that will settle on and improve it. Any one wishing information may write me. J. O. PROCTOR.

Warren, Warren Co., July 22, 1861. Written for the Banner of Light.

TO THE DESTROYER. BY EARL MARBLE.

I could breathe curses on thee, deep and dark, And call the gods who guard sweet Innocence To smite thee with avenging, flery hand-Yes, ves, to curse thee as thou should be carst: To make each vein of thy polluting self A dart envenomed with the fires of hell. With piercing point steeped in a poisoned fount, To rack thy brain, and pierce thy shrinking nerves, And teach thee what it is to suffer. I might Breath David's curse against his enemies. And pray as he did in his agony. But I will not: an utter loathing stays my tongue, A trembling horror chilly o'er me creeps,

And nerveless leaves my arm; my pen falls down With sound as though it echoed from a tomb; My pulse has almost ceased to beat; my brain Seems reeling as though I were drunk with wine;-My eyes are bloodshot;-I am almost crazed ! Again I say I will not curse thee. No i

A higher Power has cursed thee with life! Thy life Itself is curse enough, Envenomed breath Thou breathst on thy own soul, to dwarf it more Than even now it is. 'T would seem thou art Some stagnant pool just risen stupidly, And which some playful wind had thoughlessly Blown from above thy filthy bed to rest A moment over fairer vales, and blot From out the sky their sun of joyousness, And bring disease, and vermin, lizards, toads, To breathe a blight o'er what was once content, And make black misery of happiness.

A fouler thing than thou dost not exist! The Angels weep on every hand to see Such dark deformities. And though they watch Sometimes they fail; as Satan oftentimes With cunning craftiness will more than match The watchful prayers of Angel-armies. Shame! Thou mightst take lesson from the honey-bee, Of modest Quaker garb, who hovers o'er Each flower of beauty, and draws life therefrom. And then goes flitting, singing on his way, But thou art like envenomed scorpion !-But breathe on beauty, and it slowly dies. Whilst drawing honey from the flower's rosy lips Thy sting thrusts poison to the trusting heart, And kills while yet thou linger'st.

Curse thee? No! As well might one breathe damning curse upon The loathsome worm, or locust, who destroy

Nay, my curse is simply this:-That thou from thy pollution may some time Look longing up, to where, on angel heights, The one thou wrongest so foully stands, And weep great tears of agony, that thou Wast low and mean enough to injure her ! The Lord of all, the God who reigns, demands Thy heart's blood, wept in scalding, bitter tears.-Demands a humbling of thyself before The shrine of weeping Virtue, and to swear

Boston, July 27, 1861.

Obituary Notice. Loft the form, in Hammonton, N J. July 10, 1861, aged 30 Mas. Georgie Stilks, wife of Dr. A C. Silles, late of Bridge-

port, Conn.

Mrs. Stress was one of the purest, truest, levellest of our earthly sisters. She had passed through a severe social discipling before she became united to her last companion, between whom and herrelf the bond of conjugal union was maintained in the fullness of a happiness and harmony seldom experienced by mortals. Burn an Epsicopalian, afterwards recogn zing the Roman Outhelle Church, she at last embraced the wards of our surfixed in recourse and hald wards recogn zing the Roman Ottholic Church, she at last ombraced the gaspel of open spiritual in ercourse, and held a bright and unwavering faith to the last. Through the mediumship of her husband, she had received overwhelming outdeness, and her confidence was nover shaken. She left the form in peace and seroulty, and on her white face lingered the smille of her new born angel spirit. Her formeral was argely attended by filends and neighbors, sympathizing with the house was husband, and sufficient constants. the becaved husband, and spiritual consolations were ten-dered by the writer, aided by Roy. Asher Moore. Swe test memories will linger in the hearts of all who knew the aniable and beauteous Georgie, and swee est benedictions will drop from her angel sphere on her friends below. U. C.

NOTICES OF MEETINGS.

CONFERENCE HALL, No. 14 BROMPIELD STREET, BOSTON,-CONFERENCE HALL, NO. 14 HROMPIELD STREET, BOSTON.— Spiritual meetings are held every Sunday at 10 1-2 A. M. and at 3 and 7 1-2 P. M. P. Clark, Chairman. The Boston Spiritual Conference meets every Tuesday evening, at 8 o'clock. (The proceedings are reported for the Banner.) The subject for next Tuesday evening is:— "Spiritualism and its effects—or the church that is and is to be."

oe.
A meeting is held every Thursday evening at 71-2 e clock, for the development of the religious nature, or the soul-growth of Spiritualists. Jacob Edson, Chairman. NEW YORK -At Lamartine Hall, corner 8th Avenue and

20th street, meetings are held every Sunday at 10 t-2 A. и., 3 г. и., 7 1-2 г. м. Dr. H. Dresser is Chairman of the Asso-ciation.

OHARLESTOWN.—Sunday meetings are held regularly at Contral Hall, afternoon and evening. CAMBRIDGEPORT.—Meetings are field in Williams' Hall, Western Avenue, every Sunday Afternoon and Evening, at 3 and 7 o'clock, Seats free to all. Speakers engaged:— Mrs. F. O. Hyzer during August; Mrs. M. M. Macum luring Oct; Miss Emma Hardinge, Sept. 1st and 8th. Lowell.—The Spiritualists of this city hold regular meetings on Sundays, foreneon and afternoon in Wells's Hall, blocktors ongaged:—Mrs. Mary M. Macumber in August; Warren Chase three first Sundays in September; Miss Fanny

GLOUCESTER.—Spiritual meetings are held every Sunday, at he Fown Hall.

MEN BEDFORD.—Music Hall has been hired by the Spiritualists. Conference Meetings held Sauday mornings, and speaking by mediums, Afternoon and Evening. The following speakers are engaged:—Susic M. Johnson, Aug. 25 and Sept. 1; Miss Emma Hardinge, September 15th; Miss Bello Scougall, Dec. 1st., 8th, 15th, and 224; Warren Chase, Dec. 29th. New Bedford,-Music Hall has been hired by the Spirit-

FORDORO.—Meetings first, third and fifth Sundays of each month, in the Town Hall, at 11-2 and 51-2 r. v.—Miss Fannie Davis will speak Aug. 18.

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

PORTLAND, Mr.-The Spiritualists of this city hold regular neetings overy Sunday in Lancastor Hall, Conforence in the forencence. Lectures afternoon and evening at 3 and 71-2 'clock, Speakers engaged;—Miss Lizzle Deten during September; Miss Laura Deforce during October; Miss Emma Hardinge, two last Sabaths in December; G. B. Stebbins, during January, 1862; Belle Scougalt, during February. PROVIDENCE.—Speakers engaged:—Mrs. A. M. Spence in leptember; Mrs. M. S. Townsong, the first two Sabbaths of his calling, he went far beyond our most sanguine Oct.; Belle Scougall in Nov.; Lee, Miller in Dec.

MOVEMENTS OF LECTURERS. Parties noticed under this head are at liberty to receive

subscriptions to the Bannen, and are requested to call attention to it during their lecturing tours. We hope they will use every exertion possible in our behalf at this particular time. Bample coples sent free.

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

WARREN CHASE loctures in Lobaton, N. H., fourth Sunday in Aug.; Lowell, first three Bundays of Sept.; Worcestor last two Sundays of Sept.; Troy, N. Y., for Sundays of Oct.; Quiney, Mass., four Sundays of Nov.; Campridge, ort, first Sunday of Dec.; Taunton, last two Sundays of Dec. He will receive subscriptions for the Banner of Light at club prices.

Miss Borry Scougary lectures in Eikhart Ind the four Miss Belle Boctoall loctures in Eikhart, ind., the four Bundays of Oct.; Providence, R. I., the four Sundays of Nov.; Now Bodford, Mass., the four first Sundays of Dec; in Troy, N. Y., the last Bunday of Dec. and the first Bunday of Jan., 1802; in Cambridgeport, Mass., the three last Sundays of Jan.; Portland. Mc., the four Bundays of February. Will receive applications to lecture in the Kastern States during March of 1803. Address as above, or Rockford, Ili.

Miss Enna Hardings will lecture in Quincy, Cambridge Miss EMMA HARDINGS will lecture in Quincy, Cambridgeport, New Bedford and Boston, la September and October;
in launton, Miliord and Portland, during part of Novomber
and December, and form engagements for other Sabbaths
and week evenings this winter in the east Address, care of
Bela Marsh, 14 Bromfield street, Boston, Mass.

DR. John MAYHEW will be in Pontiac, Mich., till 21st of
August. Address in care of Samuel Brotheiton Pontiac,
Applications for services during the coming winter may be
directed to Dr Mayhew, Sweet Home, Wyoming Post-office,
Chicago Co., Minnesota, until Nov. let.

CHARLES A. HAYDEN will speak in Ellsworth, Me. two last Sundays in August; Liberty, the first Sunday in Sept., ad-joining towns the next three Sabbaths; Stoughton, the last Sunday in Sept.; and in the vicinity through October and November. Address as above, or Livermore Falls, Mo.

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

Bridgeport, Conn.

8. Prateps Lelland will speak in Fromont, Ind., Aug. 17th and 18th; Leonidas, Mich., Aug. 24th and 25th; in Illinois during Bept. Friends in the West, desiring loctures on Geology or Goneral Reform, during the Ball and Winter, will pleuse write soon. Address, Cleveland Ohlo.

Mas. C. M. Stowe will receive calls to hold grove or two-days meetings, or to lecture in Northern Ohio, during Aug-ust; also to lecture in Now England in the fall and win-ter of 1881 and 1892. Address till september, Milan, Eric Co., Ohio, care of G. W. Mears.

N. Frank White can be addressed through August, at Quiney, Muss.; Sept., Willimantic, Conn.; Oct., Taunton, Mass.; Nov., Seymour, Conn.; Doc., Putnam, Conn. Ali applications for week evenings must be addressed as above, in advance. MRS. AUGUSTA A. CURRIER Will lecture in Rangor, Mo. fon

Sindays in august; Bradicy, Me., Sept. 1st; Bucksport, Me., Sept. 1st; Bucksport, Me., Sept. 1st; Bucksport, Me., Sept. 1st; Bucksport, Me., Sept. 2sth and Oct, Sch; Othopec, Ote. Zuhnnu 27th; Oswego, N. Y., Sundays of November. Address box 815, Lowell, Muss.

MISS EMMA HOUSTON has decided to stop in Now Hamp shire for the piesent. She will lecture in Littleton Coutre, N. H., the four last Sundays in Sout; the 8th, 15th, 22d and 29th, and turrough the month of otc. in Dempster. Address cither of the above places, or at Manchestor, N. II.

Miss L. E. A. Defonos loctures in Saratoga Springs, N. Y., last of August and 1st of Sept.; Potnam, Conn., 2d and 3d Sundays, and Concord, N. H., two last; Portland, Me., Oct. Address as above. Mus. Fanniz Bunnank Friton will spend Argust in Northampton; lectures in Springfield, Sept. 1st; in Chicopee, Sept. 8tn; in Charlestown, Sept. 15th, 22d and 25th. Address, Northampton, Mass.

LEO MILLER will speak in vicinity of Bangor through August; Cambridgeport, four Bundays in Oct.; Providence, R. L. five Sundays in Dec. Mr. M. will answer calls to locture week evenings. Address, Hartford, Ot., or as above. H. P. FAIRFIELD will speak the Sundays of August in Cold Water, Mich. The Spiritual Societies that may desire his services, a lecturer will please address him in August at Coldwater, Mich.

W. A. D. Hume will speak at La Salle III., Aug. 11th and 18th; at Rockford, Aug. 23th; the two first Sundays in Sept. at Independence, Iowa. For a Course of ten or more three two dollars per lecture. Address as above.

MRS. AMANDA M. SPERGA WIII lecture in Providence, five Sundays in Sept.; Baugor 4 Sundays in Oct. and 1 in Nov. Address, the above places, or New York City. W. K. Biplay will speak in Bradford, Me., each alternate Babbath for the coming year; one fourth at Gienburn, and one-fourth at Kenduskeag.

F. L. Wadsworm can be addressed Boston, Mass., care

Bola March. 14 Bromfield street. J. H. Randall may be addressed at Oswego, N. Y, care of J. L. Pool. Esq. until Sept. 1st, after that Northfield, Mass.

Mas. M. S. Townsend may be addressed at Taunton, until further notice.

H. L. Bowker will give ticket lectures, or otherwise, o Montal and Physical Anatomy. Address, Natick, Mass.

MRS. M. H. Colus, care of B. Marsh, 14 Bromfield st., Boston MRS. H. C. MONTAGUZ, care of P Clark, 14 Bromfield street MRS. A. H. SWAN, care P. Clark, 14 Bromfield St., Boston. DR. O. H. WELLINGTON, No. 202 Northampton st., Boston. Joseph H. Bickyond, trance speaker, Boston, Muss. Dr. H. S. Gardner, 46 Essex street, Boston, Mass. M. C. Question, 161. Harrison Avenue, Boston. Ray. Silas Tyrrstl. 40 South street, Bo. ton. Lewis B. Monros, 14 Bromhold St., Bo Mrs. R. H. Burt, 66 Carver st., Boston. OHARLES H. UROWELL, BOSTON, Mass. C. H. DELLFIELD, DOX 3314, BOSTON, BENJ. DANFORTH, BOSTON, Mass. DR. C. O. YORR, BOSTON, Mass

DR. O. C. YORE, BOSTON, Mass
J. H. CURHTER, Cambridgeport, Mass,
Mrs. Sarah A. Byrnze, 33 Winter et., E. Cambridge, Mass.
W. ELLERY COPELAND, ROXDUTY, Mass
WM, E. Rice, RoxDury, Mass.
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ter is a man I can heartily recommend as a physican and clentific lecturer. recenting fecturer."

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TRANCE, SPEAKING, HEALING, AND TEST

July 27.

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2mo June 22.

NOTICE.

ROF. A. H. HUSE, the Prophetic Medium, may be found at his residence No. 12 Osborn Place, leading from Pleasant street. Bos.on. Ladies and gentlemen will be favored by him with such account of their past, present and future as may be given him in the exercise of those powers with which he foels himself endowed. Price 50 cents. Nativities written in full, when desired—charge \$3. Questions of a business nature answered—charge \$1. Sm Aug. 3. NOTICE.

MRS. A. C. LATHAM, Physician, Medium and Prophetess would invite the attention of the affilicted, and those s-eking truthful and reliable communications. Her powers are acknowledged of a high order and of broad scope. Her ability to heal disease is second to none A single interview will give conviction that your case is thoroughly understood-both your bedility affilictions and your mental traits and peculiarities. Omee, No. 202 Washington street corner of Bedford street, Boston. Reception Room, No. 8, up stairs, open day and evening.

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AUEL GROVER, Tranco, Speaking and Healing Medium, Rooms No. 2 Jefferson Place, (leading from Bennett, and near Washington street) Boston. Hours from 9 to 12 and from 9 to 6—Sundays excepted Examinations, \$1. Circles Wednesday evenings; admittance 10 cents.

S. Grover will also attend funerals. Residence, No. 3 Emerson street, Somerville.

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M. R. JAS. V. MANSFIELD, of Borton, the world-renowned Lettor-Wilting Test Medlum.—certified by thousands of actual written tests—may be addressed at 12 Avon Place, by inclusing \$1 and four 5 cent postage stamps. Office hours from 0 a. m. to 5 p. m. 8m June 8.

M. R.S. E. M. T. HARLOW. (formerly Mrs. Tipple.) Clair-voyant Physician, 48 Wall street, Boston. Patients at a distance can be examined by enclosing a lock of hair. Examinations and prescriptions, \$1 each. tf Feb. 16

MISS E. D. STARKWEATHER, Rapping. Writing, Test Medium, No. 22 Pitts street, near Green street. Hours rom 9 a. m. to 9 p. m. Torms 50 cents. tf June 1.

MRS. S. J. YOUNG will continue her private and public Circles as usual at 75 Beach atreet, until the first of April, 1861.

MISS JEANNIE WATERMAN, Clairvoyant and Test Medium, No 22 Elliot street, Boston. 4mos May 4. M RS. C. A. KIRKHAM, Seeing and Tranco Medium, 140 Court street, Boston, Mass. 3m April 18.

DOARD FOR YOUNG CHILDREN,—Infants and young attention, on application to Mrs. J. M. Spear, No. 1 Newland street, out of Dedham street, Boston. Terms reasonable. Oct. 18.

CAPILLARY DISEASES.

DR. PERRY,

THE CELEBRATED DERMATOLOGIST, and the only THE CELEBRATED DERMATOLOGIST, and the only man in this country who has ever made the treatment of DISEASED SCALES, LOSS OF HAIR, and PREMATURE BLANGHING, a speciality, has established himself at 29 Winter street, Boston, (formerly the residence of Dr. Roynolds,) where he can be consulted by all who are afflicted with any diseases of the Scalp, Loss of Hair, or Premature Pleaching.

Blanching.

Dr. Perry is prepared to treat successfully the following Diseases, all of which are productive of a loss of Hair.

Debilitation of the External Skin, Suppressed Secretion, Indiannual of the Scalp, Dandruff or Thickened Secretion, Indiannual of the Sensitive Skin, Matterated Secretion, Exnammation of the Schilltve Sain, Ameriated Secretion, Ex-zems of the Scalp, Hair Esters, Distended or Swollen Roots, and Premature Blauching.

This is the only method based upon Physiological princi-ples which has ever been presented to the public for the re-

toration of the Hair.
Particular attention is called to the Doctor's Theory of Particular attention is called to the Doctor's Theory of treating Diseased Scalps, and Restoring Hair. It no doubt will commend itself to every intelligent and reflecting mind. There are eighteen Diseases of the Head and 'scalp, that cause a loss of hair and in some instances premature blanching, each requiring in its treatment-different remedies. Where loss of hair has resulted from any of those diseases, the first thing to be done is to remove the disease by a proper course of treatment; restore the Scalp to its normal condition, keep the porce open so that the secretion can pass off, and in every follicle that is open, new strands of hair will make their appearance.

pearance.

The philosophy of promature blanching is this: Iron and The philosophy of promature blanching is this: Iron and Oxygen are the principal constituents of dark hair; Lime and Magnesia of light hair. When the suppressed secretions between the skins contain an excess of Lime, it is taken up by the strands, causing the hair to turn white; by opening the pores the accumulation of Lime passes off with the secretions, the natural components of the hair resume their ascendency, and the hair assumes its natural color.

Because persons have tried various preparations for the hair, and have been deceived by them, and its some cases their difficulty made werse by their use, they should not be disciplined.

difficulty made worse by their use, they should not be dis couraged. The one preparatian system for any class of dis eases, must necessarily prove a failure. No one compound can be available for a dozen or more diseases; it may remove some difficulties, in other cases is useless, and in s tively injurious.

tively injurious.

Dr Perry's method is in accordance with the law of cause and effect. He makes a personal examination, ascertains what disease of the sculp has or is producing a loss of hair, or premature whitening, prescribes such remedies according to its nature and requirements, as will remove the disease; hence his great success in treating Capillary Diseases.

As to Dr. Perry's ability and success in Treating Diseases of the Scalp, Loss of Hair and Premature Blanching he has in his possession the most ruitable testimousles from Physical Capillary Diseases.

in his possession the most reliable testimentals from Physicians, Clergymen and others in every city where he has practiced. They can be seen by calling at his effice, 20 Win-

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June 22.

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Dec. 15.

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A Word of Solemn, Conscientious Advice to those who will reflect!

A class of maladies provall to a fearful extent in community, dooming 100,000 youth of both sexes, annually to an early grave. Those diseases are very imperiectly understood. Their external manifestations or symptoms, are Nervous Dobility, Relaxation and Exhaustion; Marasmus or a wasting and consumption of the tissues of the whole body; shortness of breathing, or hurried breathing on ascending a hill or a flight of stairs, great pulpitation of the heart; asthma, bronchitis and sore threat; shaking of the hands and limbs, aversion to society and to business or study; dimness of eye sight; loss of memory; dizziness of the head, neuralgic pains in various parts of the body; pains in the back or limbs; lumbago, dyspensed or indigue-tion; 'trregularitity of bowels; deranged sections of the kidneys and other glands of the body, as loucorrhead or fieur albus, &c. Likowise, epilepsy, hysteria and nervous spasms.

Now, in ninety-nine cases out of every one hundred all the above named disorders, and a host of others not named, as Consumption of the Lungs, and that mest insidious and willy form of Consumption of the Spinal Nerves, known as Tabes Dorsales; and Tabes mesenterica, have their seat and origin in diseases of the Petric Vicera. Hence the want of success on the part of old school practice in treating symptoms only. Dr. Andrew Stone, Physician to the Troy Lung and Hygiento Institution, is now engage di n treating this clase of modern maladies with the most astonishing success. The treatment adopted by the Institution is now; it is based upon scientific principles, with new discovered remedies, without minerals or polsons. The facilities of cure are such that patients can be cured at their homes, in any part of the country, from accurate descriptions of their case, by letter; and have the medicines sent them by mail or express. Fri

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For coveral years I was declining in my strongth and vital forces, till at length I was evidently consuming away; respiration becoming difficult, and having a constant cough, with expectoration attended with raising of blood. This condition continuing, I was smally forced to relinquish business (the profession of the law, then pursued for twenty years, and give up to sickness. Reduced almost to a skeleton, and suffering pains beyond my power of description, violent hemorrhages from the chest set in, whose frequency and frightfulness foreshadowed speedy dissolution of the relations of body and spirit. The most violent hemorrhages are an longest in duration, which occurred in my case, at any time, continued three days and three nights consecutively, there being six discharges, or vomitings of blood in each twenty-four hours, in large quantities. During all this time I was unable to lie in large quantities. During all this time I was unable to lie

down.

At this time and on other occasions of hemorrhage, physicians of every school and philosophy, tried their skill, but all their efforts to arrest thebleedings were unsuccessful. Having studied for the medical preseston before entering that of the law, I dismised all physicians, and, self-reliant, proceeded to try my own tkill. The result was, I recovered, and, for some years, have been well enough to practice my specialty in medicine, above named, and to heal others in the like descents condition.

desporate condition.

Dr D. takes pleasure in referring to his numerous old clionts and acquaintances for attestation to the foregoing report of his own case of self-cure.

If June 8:

THE HERALD OF PROGRESS.

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March 16.

March 16.

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Anent S. 6m November Mass.

Neponzet, Marz. August 3.

Bearls.

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

A PSALM OF PREEDOM. Still wave our streamer's glorious folds

O'er all the brave and true, Though ten dim stars have turned to blood On yonder field of blue. It is our nation's judgment-day

That makes her stars to fall; And all the dead start from their graves At Freedom's trumpet call.

Lo I on the thunders of the storm She rides-an angel strong: " Now my swift day of reckoning comes, Now ends the slaver's wrong.

Lift up you heads, ye faithful ones, For now your prayers prevail; Ye faithless, hear the tramp of Doom, And dread the iron hail!

God's last Messiah comes apace In Freedom's awful name; He parts the tribes to right and left. To glory or to shame." Then wave the streamer's gallant folds

O'er all the bravesand true, Till all the stars shine out again On yonder field of blue .- [Rev. E. H. Sears.

The beautiful sublimity of natural things of this world should make us restless for the attainment of the beauties of the world to come.

> NELLIE WITH THE LOOK OF GOLD. My Nellie's locks with age are gray, That once with youth were golden, Yet, smiling sweetly through decay-More sweetly while she wears away-She seems a bride, in flowers of May, For robes of marriage folden.

I know not how it is-but still. Whene'er she comes to meet me, My weary pulses leap and thrill-A silent rapture stirs the will; The life-cups of my bosom fill: And more than Angels greet me.

Lost Youth is buried in the mold, Where four score years are sleeping : Our very bairns are growing old; But still my heart's a shepherd's fold, Where Nellie, with the locks of gold. Her true love's tryst is keeping.

Grow bleak, grow bleak ! thou Winter drear ! Soft, as on blooming heather, I'll journey to the vernal year. With Nellie, still my path to cheer. Till, hand in hand, without a tear, We 'll rise to Heaven together.

Pride is the first weed to grow in the human heart and the last to be eradicated.

REFLECTIONS.

Oh, Truth ! if man thy way could find, Not doomed to stay with error blind. How much more kind his fate! But wayward still, he seeks his bane. Nor can of foul delusion gain A knowledge till too late.

By sad experience slowly shown, Thy way at times though plainly known, Too late repays his care ; While in thy garb dark Error leads, With best intent, to evil deeds. The bigot to ensuare.

Is there a theme more highly fraught With matter for our serious thought Than this reflection sad. That millions err in different ways. Yet all their own impressions praise. Deeming all others bad?

To man it seems no standard 's given, No scale of Truth hangs down from Heaven Opinion to essay. Yet called upon to act and think, How are we then to shun the brink O'er which so many stray?

The human soul, like the autumn leaves, should brighten at the approach of death.

HOPES AND HELPS FOR THE YOUNG, Many boys and girls, who have no defects in their limbs or senses, think their everyday duties great hardships. They often say, "I can't!" and "Oh dear!" and "What shall I do!" They think they have very hard times, because they have studies to pursue or work to do. What foolish children I They do not know what hardships are. They ought to be ashamed to look in a glass, for their own images ought to cover them with confusion.

I might tell you of several boys and girls who had just grounds for complaining of hardship, but who, nevertheless, were cheerful, full of courage, and ingenious enough to to win great victories amidst great difficulties. I will give you a sketch of

OMSAR DUCORNET.

Fifty-one years ago there was born at Lisle, in France, at the dwelling of a poor shoemaker, a child which searcely seemed a child. It had no arms. Its legs were little more than bony stalks, while it had but four toes on each tiny foot. Yet the good shoemaker and his wife loved this poor infant, and named it Cosar. Why they gave so helpless a child this high-sounding name, I cannot tell; they certainly could not have done it from any hope that he would ever become a soldier, like the mighty Roman who made it immortal. Yet Cosar they called him; and he proved himself more than worthy of his name.

Little Cosar, finding he had no arms, began very early to make good use of his feet. When he became old enough to think, he did not lie down and cry, "I can't do anything; I've got no arms!" Not he. He had too noble a spirit for that. But he began to do with his feet and toes what other boys did with their hands and fingers.

Thus, with his feet, Cæsar threw the ball, out with a knife, drew lines on the floor with chalk, and even clipped figures from paper with his mother's scissors! And he did these things well, too-better than most boys of his age. Bravo, little Casar!

One day Casar was found with a pen between his toes, trying to write the alphabet on paper. This fact was named to an old writing master, who was so pleased with the boy's efforts that he offered to teach him to write without pay. The offer was accepted, and in one year the armless Cosar wrote better than any boy in the old writing master's school! Again I say, " Bravo, little Cæsar !"

Having thus reached the bead of the writing-class, Cosar tried-not his hand, but his foot, at drawing. Yes, at drawing! He covered his copy-books with sketches and designs, which were so striking as to attract the notice of an artist. The good artist was astonished. He got Cosar admitted into the Academy of Design. Will you believe it! In a few years

boy who painted without arms!

Crear now adopted painting as his profession. He of great merit as well as of great size, and are still Soul of the Universe is Itself organized; because carefully preserved.

permit a gentleman, who once visited him while he world necessitates, a priori, an organized producing

was at work, to tell you what he saw. He says: rition, gliding down the whole length of the scaffoldus, and, with a bound, established itself on the sofa at our side. It was thus that we found ourselves for the historical painter.

In the course of the conversation that followed, this singular phenomenon exhibited as much joyous humor, so much frank cordiality, as won our affections completely. Forgetting everything else, we saw in him only a distinguished man, whose friendship we coveted, and, with unreflecting instinct, we held out our hand. Ducornet smiled sadly, with a look toward his armless shoulders."

Thus did this wonderful man conquer his difficulties. For thirty years he toiled on in this way, until his feet were struck with paralysis. Then his great heart broke, and on the 26th of April, 1836, Casar hear the story of its struggle and of the processes of Ducornet died in the arms of his father, and of a its growth. Like attracts like; also the lees of life friend who had leved and served him with a father's affection.

See, my children, from this sketch, what wonders may be done, what hindrances overcome, what victories won, by industry, patience, cheerfulness, and perseverance. If any of you ever think your lot a hard one, remember Cosar Ducornet, and take cour-

Reported for the Banner of Light. BOSTON SPIRITUAL CONFERENCE, TUESDAY EVENING, AUGUST 6, 1861.

QUESTION :- Should Spiritualists organize for the development of truth?

some miraculous transitions in the affairs of life. the overplus of power which would result from such There are many fathers and mothers in the spiritual an economization of force (for organization and econ-Israel, who, like Simeon of old, desire and expect omization are one,) in the further spread of those especially divine embodiment in human form an Israelite in thought, word, and deed, in whom brows with blessedness, and touched your own there shall be no guile-that shall stand up among hearts with the "peace that passeth all understandthe people as a divine centre, clothed with authority | ing?" For the horny hands of the whole world, to teach the Christ, to unfold the word, and to whom grimmed with mire, grope in the dark after God; all shall gravitate. What these friends expect to see why do you not organize yet further to tear down in some one man, I expect to see in all men, and all the black and bloody walls of superstition that imthe rest of mankind. I see, or think I see the Christ, prison the human soul, thus letting in the cestacy the coming man, the unfolding world in the soul of and the rapture which, "down from God's bosom the spiritual universe, coming to all men through silently," comes to strengthen, and bless, and cheer? the clouds of heaven. I believe each individually organized power or soul to be divine in its internal being. All alike sons and heirs of immortality, each a teacher to reflect, to contribute, its part through the associate soul of the spiritual universe, to unfold and embody the word, the coming man, in the individual hearts and consciences of the race.

I do not expect to find any individual furnished with letters patent from the Court of Heaven. granting to him or his the exclusive right to teach, reform or organize. I do not believe that Spiritualism or true Religion can be taught, reformed, or orwithin it, the Christ, the teacher, the reformer, or spiritualization into harmony with its interior self -a spiritual state or condition called the kingdom of heaven within, or an attuned atonement of the mankind. Believing that Spiritualism is, or has within it, the teacher, the reformer, fully prepared to unfold, to organize, and supply all our spiritual needs, and that there are conditions of being, associations, and influences calculated as means, to ends Believing this, I think it is our duty, as well as privilege, to organize congenial associations calculated to induce those influences and condition of being which are in harmony with Christ. By doing so we may apprehend the kingdom within those United States of spiritual love and affection, and prepare The objections to the present religious organizations canonicals based upon the literal rendering of the so-called plenary inspirations of the past, cannot be urged against any organization or church Spiritualists can be satisfied with. The new wine, the gospel of peace, or fresh manifestation of the old adaptmust necessarily unfold in all receptive souls, canin the literal world, or that can be invented by uninspired minds. It consumes all the theological swaddling-bands of infantile humanity as by fire. No ecclesiastical bottle-or bag can stand the internal pressure of this spiritual Samson. The only reference to the question, and hardly to anything

Commer won the highest prizes in all the classes through | career to consider -- to contemplate the goods and which he passed. Then the people of Lisie cried - uses of life, and ascertain if we are able to finish -"Brave, Clasar Ducornet!" They were proud of the if the house we had proposed to construct, was founded upon the rock.

PROF. CLARENCE BUTLER. I am on the affirmative went to Paris, joined the Royal Academy, and won of this question. Organization is association, associthe eccoud and third modals. His pictures and ation is unity, unity is strength. I am unable to portraits were in great demand. Princes and noble- agree with my gifted friend, Dr. Child, that organizmen became his patrons. His works were placed in ation belongs only to the grosser forms of matter. churches and pleture-galleries. Some of them were I think all soul is organized; I think the Great into whatever is created enters something of the But how could be paint large pictures? I will character of the Creator; and thus an organized cause. Again, we speak of the laws of God; some-"We shall never forget the impression we received times we use the term "Supreme Law" as a synoupon entering his painting-room. There, extended nym for "God." Well, Law is organized power, and upon an easel, stood a huge canvass, on which the could not p ssibly execute itself as a mero abstracimage of the General was beginning to assume the tion. It is written that "Order is Heaven's first semblance of life; and across the whole extent of the law;" and it needs no argument to show that canvas ran, with incredible agility, like a fly upon a there can be no order unless there first be organizawall, the stunted trunk of a man, surmounted by a lion. Nor can we conceive of an abstract spiritual noble head, with expansive brow and eye of fire; and essence; God cannot be comprehended as Spirit; He wherever this apparition passed along the canvas he | can only be apprehended through His attributes, which left the traces of color behind him. On approaching are in themselves organisms. Without organizaa few paces nearer, we were aware of a lofty but tion there can be no such thing as power; only anslender scaffolding in front of the canvas, up and archy and chaos. This is as true of separate indidown and across the steps and stages of which viduals as of aggregations of men; in either case climbed, and crouched, and twisted-it is impossible there must be an allotment of faculties, a distributo describe how—the shapeless being we had come to | tion of functions, or the life both of the individual see. We saw then that he was deprived of arms; and of society would run into bitter and most hidethat he had no thighs; that his short legs were ous waste. If, then, the organization of man's closely united to the trunk; and that his feet were forces makes the man, and the aggregation of indiwanting of a toe each. By one of his feet he held a vidual forces constitutes the strength of society, and palette-by the other, a pencil; in his mouth also he if each man, in society, (by reason of partaking of carried a large brush and a second pencil. And in all the associative strength of other men) is stronger this harness he moved, and rolled, and writhed, and than he would be could he shut himself out of socipainted in a manner more than marvelous! For some | ety, it of inevitable consequence follows that greater minutes we had remained standing in the middle of specific results can be attained by the organization the room, forgetful of ceremony, and stupefied and than the non-organization of Spiritualists. Organmute, when there proceeded from this shapeless being | ized error can only be uprocted by organized Truth; a voice, musical, grave, and sonorous, saluting us by organized tyranny can only be destroyed by organname, and inviting us to be seated. Then the appa- ized Liberty. Every soul that works must work in harness; and the harness is as essential as the soul; ing to the ground, advanced, or rather rolled, toward and earthly organizations are the coupling-links that bind spirit to matter, and by which that which we call spirit shall exalt that which we call matter: the first time in the company of Cosar Ducornet, for as the steam-engine cannot stir the train unless it be attached to the cars, neither can man stir the world unless through the organizations of the world he be connected with the world. You cannot lift a man unless you take hold of him; you cannot elevate the world unless you take hold of the world.

But Spiritualists do organize. What are your circles, your conferences, your meetings for soulgrowth, but organizations for the accomplishment of certain ends, for the achievement of certain benefits? Why do you come together? Because every soul demands the experience of every other soul that dwells in a similar religious atmosphere, and delights to would choke us with their strangling bitterness, if the p were not sweetened with the sympathies of our fellows. And sympathy is associative; and common views are associative; and the nature of man is gregarious; and as all souls are swallowed up in God so they must blend together, else how is the unity of the race apparent? Two watchwords of Spiritualists are these: Liberality-Love. Why, then, shall there not be a more comprehensive and wide-embracing organization of their transcendent elements of power, based on Unity in essentials, Liberty in non-essentials, Charity in all things? "One touch of nature makes the whole world kin." Why, then, shall not you, who are "akin" in perception of one of the greatest discovered truths of Jacon Ebson.—Many Spiritualists are looking for existence, organize upon a broader scale, and employ divine benignities which have crowned your

Mr. WETHERBEE .- I said a week ago all I could say on this question, and I rise now as much because nature, each alike central and essential in the com- there is a lull in speaking, as to entertain you. Alpound and complex organizations of the absolute though I did not say amen with Mr. Tyrrel, and glory with Mr. Edson, at the eloquent words of Mr. Butler, I heartily subscribe to them; and if organization meant his view of organization, I, like him. would be on the affirmative; but I apprehend when the question was suggested for conference, it meant the organizing as other sects have done—that is, forming a code, or creed, embodying their particular belief, and those who so believed, formed a sect to which unbelievers were excluded with different degrees of strictness from the Broad Church tot he Hardganized by uninspired man. Spiritualism is, or has shell Baptist. I am fully aware, with Mr. Butler, that man is gregarious and social in his nature, and coming man, which enlightens, reforms, and brings further, that an undivided good is only half enjoyed. the individual organism through the processes of I believe union is strength, and no successful effort takes place without cooperation; but for all that, I cannot see how Spiritualists can organize-which means organize into a sect. They recognise no auloves and affections of the soul with all the rest of thority but truth, but they believe in no infallible incarnation of truth; they recognize individual sovereignty. How difficult, yea, how impossible to cancrete articles of faith, so to speak, to suit the body, nominally, under that head. I doubt if human power could do it. When hardly any two think alike, to unfold the word, spiritual capacities to see, hear, and their dynamics eschewing all authority; and if feel, and reflect the light of life, the word of God. anything could be so framed as to meet the whole of Spiritualism, it would take the life out of all the churches, leaving only the walls and those inside who are as unspiritual as the walls; for I do not look upon Spiritualism as a religious belief, any more than I do chemistry. I look upon it as a discovery in mortality, or man's spiritual nature-a man can ourselves as receptive instrumentalities to do the be a Spiritualist, and not be a religious man. I will and to obey the higher laws of God on earth. know many such. The facts of Spiritualism and its associations, are affecting all religious sects, clevawith their denominational authorities, creeds, and | ting and liberalizing them. I think we can see its effect-we shall see it more and more; and that is one of the missions of Spiritualism, to galvanize all that is worth galvanizing; but meeting, combining together for the interchange of thoughts, for telling our experiences, of getting knowledge of one another, ed to our day and generation, which Spiritualism that is, organizing after Nature, or Nature's lawscongenial spirits. filled with love for humanity and not be received by controlled with, or contained all good reforms, fraternizing for mutual encouragewithin any church or dogmatic creed which exists ment and that strength which comes by co-operation -that I believe is right and advisable. That kind of

one of the laws of human nature. Mr. Coleman made the closing speech, having no safe way for the antedeluvians and those of us that else but his desire to show his contempt of Spirituare still in the house of bondage, is to pause in our alists and what they say. This gentleman is not fa-

organization must take place, because it is based on

convincing a spiritual audience that he has no more conception or experimental knowledge of the subject than (using his own sacred and classic illustration) "Balaam's ass had of the Latin grammar," which, by the way, for the enlightenment of this learned defender of a faith never delivered to the saints, let me hint, that said ass knew as much as any ass or any man in the henighted age of Balaam, which was some centuries before such a thing had or could have taken form in the most prescient mind. I would advise our friend to fly neaver the soil—there opportunity he has of saying so, and never falls of have taken form in the most prescient mind. I would advise our friend to fly nearer the soil—there is less danger. It is intimated that he is the gentleman from New York, or part of him, who visits this Conference and comments thereon. In his rethis Conference and comments thereon. In his re-for expansion, but evidently unsystematized. Believing, with Emerson, probably, that as the mixtures of spiritual chemistry refuse to be analyzed—
that the mixtures in his cerebrum might as well be
conglomerated as stratified, for the appreciation of a
spiritual audience, and in his case it was as well.

The object he seemed to have in his mind was to use
up the various speakers who had preceded him. It
had no effect but self exhaustion. As he warmed
of its purpose, are requested to express their views,
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speakers will be invited freely to express the content to a feature freely to express the content to a feature freely factor of the speakers will be invited freely freely factor of the speakers will be had no effect but self exhaustion. As he warmed in advance, in order that a suitable time may be asup, raising his voice, losing in breadth what it gained in pitch, his attitude partaking of his enthugained in Oswego have generously offered to entertain all Lecturers, and as many others as possible, should be a superficient to the first and the conference. have I been seeking in this Reform Conference, and elsewhere, for light, and am no more progressed than I was nine long years ago. I will give all I am worth, and all I expect to be to obtain one capitally. worth, and all I expect to be, to obtain one scintilla- tainment. tion of evidence that the departed communicate, and with this harmonial philosophy, with all its assertions, iterated and reiterated in my hearing for nine long years, I am as much in the dark as ever, and I expect to remain so." [Several voices said, "that's so."] Here the speaker seemed exhausted, his tongue still speaking, though evidently from the momentum gained while his powerful mental engine was unhitched. The words, however, were incoherent, and without point. One of the sisters, as he sat down, wishing to give what relief she could, said the trouble with the brother is, " He is trying to comprehend triganometry before he has made himself familiar with Dabol," and she might have added, there are some men who have no conception of music and poe- programme of the Conference will be modified to cortry, and symphonies and epics to such are trash. Men are pretty much what their mothers made

These comments, called out by the attempted apply to several others, who are ever made welcome been pattering away at Spiritual philosophy and its associations. Either from love of discussion, or a fancied desire to get truth, repeating over and over again the same stale arguments, modified, perhaps, by the permutation of language, but not a new, and hardly an old idea, forgetful or ignorant of the fact that their arguments, if they can be called such have been met and refuted till they have ceased to have any weight, and have become sickening by their monotony; and the sister's remark to this "dying gladiator" was an exhaustive answer to him and the others referred to on his plane. Do n't meddle with triganometry and conic sections, till you have mastered the first principles of mathematics.

Spiritualism in St. Charles, Illinois.

Allow me to inform your many readers deep Ray.

Allow me to inform your many readers, dear Ban-NER, that the cause of Spiritualism is progressing in Northern Illinois to the satisfaction of its many friends. In this place we have on an average about four lectures a week. Mr. and Mrs. Coonley have just closed a course of lectures here, greatly to the satisfaction of the people.

Sister Frances Lord Bond has been lecturing here, and will return to deliver another course during the two last weeks in August. She is an accomplished speaker, and finds great favor with the people.

Sister Frances Lord Bond has been lecturing here, as starting.

Site of the Committee, at the boats, Thursday morning.

Fruits and ico cream will be for sale on each boat. speaker, and finds great favor with the people. From here she goes to Rockport to lecture four weeks.

Professor Stearns, also, has delivered a course of lectures here on Psychology, accompanied with demonstrations of the most convincing character. His powers as a Psychologist are very remarkable. I may write you further upon this subject.

We have had most convincing proofs of the powers of spirits to give ambrotype likenesses at the rooms of one of the artists in this town. But as further experimenting is to take place soon, I will defer particulars till after that time. "

Professor Stearns has on exhibition one of Anderon's (the spirit artist's) best pictures. He will be here during our Annual Spiritual Festival in Sep-

1 remain fraternally thine, S. S. Jones.

St. Charles, Illinois, July 20, 1861.

False Teachings.

"Work out your salvation with fear and tremoling." A better reading would be, " Work out your salvation with joy and gladness." For what is working out one's salvation? If I read the teach-

ings of Christ aright, it is the doing good to others in a humble and thankful spirit. And why should this working be done "with fear and trembling?" Why not with "joy and gladness?" PAUL PRY.

LAST WORDS OF MARION .- A life of Marion, by Maj. S. Horey, published in 1848, gives the author's account of the General's last words as follows:

"Ambitious demagogues will rise, and the people hrough ignorance and the love of change, will fol low them. Vast armics will be formed, and bloody pattles fought. And after desolating their country with all the horrors of civil war, the guilty surviv ors will have to bend their necks to the iron yokes of some stern usurper, and, like beasts of burden, to drag, unpitied, those galling chains which they have rivited upon themselves forever."

Meeting of the Friends of Human Progress. The seventh yearly meeting of the Friends of Human Progress, of North Collins will be held in a building erected for the purpose, in Tucker's Grove, one mile west of Kerr's Corners. Eric County, N. Y., on the 16th, 17th, and 18th of August, 1861, to commence

on Friday, at 10 o'clock A. M.

Among the prominent speakers we notice Philip D.

Moore, of Newark, N. J., and C. D. B. Mills, of Syra-LEVI BALDWIN. LEVI BROWN.

WILSON ROGERS. RACHEL SMITH.

Spiritual Convention.

The Third Annual Spiritual Convention of Ashtabula County, was adjourned to meet at Geneva, on Saturday, August 31st, at 10 o'clock, and continue over Sunday, Sept. 1, 1861, at which time we expect Geo. M. Jackson and other speakers. Our speaker friends and others are cordially invited to attend.

GEO. W. SHEPARD, Committee of Correspondence.

vorable to the harmonial philosophy, and uses every NATRONAL CONFESSION OF HERRITA UALIBES!

free of charge during the Conference.

A. E. NEWTON, Boston, Mass. H. B. STORER, New Haven, Ct. LEO MILLER, Hartford, Ct. AMANDA M. SPENCE, New York.
A. W. SPRAGUE, Plymouth, Vt.
F. L. WADSWORTH Maine.

M. S. TOWNSEND, Taunton, Mass. Eastern Committee. S. C. COFFINERRRY, Constantine, Mich. S. J. W. TABOR, of Independence, Iowa. J. T. Rouse, Fremont, Ind. Belle Scougall, Rockford, Ill. H. F. M. Brown, Cleveland, Ohio. C. M. Stowe, Vandalia, Mich. G. W. Holliston, New Berlin, Wis. Western Committee.

P. S.—August 1.—The friends at Oswego having been obliged to make arrangements for an excursion somewhat different from those indicated above, the respond with the following announcement:

Grand Pleasure Excursion to Canada, AND TRIP UP THE BAY OF QUINTE TO THE LAKE OF THE MOUNTAIN.

The Spiritualists of Oswego, having chartered two onslaught upon people at home on the subject, will of the Northern Transportation Company's Lake or apply to several others, who are ever made welcome screw Steamers will make an excursion across Lake apply to several others, who are ever made welcome at the Spiritual Conference, where the platform is free for all to express their views on any question, but not for disputation, but who year after year, or, as our eloquent friend says, nine long years have been bettening away at Salvitual ability and the same and the same night. been battering away at Spiritual philosophy and its nilleent Pine Grove, which point will be reached shortly after noon, and where the Pionic and exercises will be held to be the best to to be t

several villages. It is expected that a large company from Picton and the surrounding country will meet the excursionists at Indian Point, where suitable amusements will be provided. The United States Convention of Speakers are

to be in session in Oswego at the time, and as that body will accompany the party, several excellent ad-dresses may be expected at the Grove on Indian Point. In case the weather should be unfavorable on Thurs-day, the 15th, arrangements are completed for a post ponement to Saturday the 17th, at the same hour for

Families will need to provide themselves with all other refreshments. Music will be provided for each

boat. To ensure passage, promptness in being at the boats is indispensable.

All are invited to participate. By order of the Committee.

The Annual State Convention of Vermont Spiritualsts will be holden Friday, Saturday and Sunday, the 6th. 7th, and 8th of September, at South Royalton. Vt. We cordially invite all friends in and out of the State to meet with us at our annual "Feast among the Mountains." All mediums and speakers who can come, are especially invited to be present and aid us with the many rich and valuable thoughts they may have in store. To all those who have attended our State Conventions, it would be needless to add, that we expect to have, as we always have had, a good and

prolitable season.

Arrangements will be made with the Vermont Centember. That will doubtless be one of the very best tral Railroad to carry passengers to the Convention for fare one way. All speakers will have a free entertainment during the Convention. All who purchase Railroad to the convention. All who purchase Railroad to the convention. road tickets on the Vermont Central Road will please call for Convention Tickets. Fare at hotels, eighty-four cents per day. Fare at hotels, eightyfour cents per day.

NEWMAN WEEKS. Dr. H. H. NEWTON.

Spiritualist Picnic.

A Spiritual Picnic and Grove Meeting will be held

A Spiritual Picnic and Grove Meeting will be held at Churchill's Grove (Camp Meeting Ground,) near the Junction of the M. & P. DuC., W. & B, V. Railroads, fourteen miles west of Milwaukie, Wis., on Thursday, the 22d day of August, 1861.

Arrangements will be made (if possible) with the above mentioned Railroads for half fares to and from the Ground. The cars arrive at the Junction from Watertown and Milwaukie at 9.45 A. M. From Madison at 10.30 A. M., and will leave the Junction at 5.30 o'clock P. M. o'cleck P. M.

A general invitation is extended to everybody to come and hear the Truth. No pains will be spared to make all comfortable who attend our Picnic.

Public lectures are especially invited to attend. W. S. HAWKINS, E. CANFIELD, GEO. TUBES. W D. Holbrook, H. Shoreman, D. VAN KIRK.

Waukesha, July 21, 1861.

Annual Festival.

The Religio Philosophical Society invites all friends of progress, far and near, to join with them in a three days' Festival, at the Grove and Church on the east side of the river in St. Charles. Kane county, Illinois, thirty-six miles west of Chicago, on Friday, Saturday, and Sunday, the thirteenth, fourteenth, and fifteenth

A free platform will be maintained, upon which all persons will be at liberty to express their sincere thoughts, without restrictions further than the ordinary rules of decorum requires, each alone being respon-

sible for views uttered.

No pains will be spared to make all comfortable who attend. The friends in the village and adjacent towns and country will provide picnic refreshments.

A general invitation is extended to everybody, and especially to public lecturers.

By order of the Religio Philosophical Society. St. Charles, July 6, 1861.

Grove Meeting. A two days' Grove Meeting will be held at Gun-plain, Kalamazoo Co., Michigan, August 17th and 18th. A general invitation is given.

E. C. VINCENT, Corresponding Sec'y.