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PERDITA: AN AUTOBIOGRAPHY.

OR, PASSAGES IN THE LIFE OF A DANSEUSE.

> BY EMMA HARDINGE. CHAPTER IX.

I must not omit to notice that my traveling companion to the town of C---- was a very frequent visitor behind the scenes of the theatre. His name, I found, was Murray. I supposed he was wealthy, for he seemed to command the respect of those who only bow before wealth or power. His manner was uniformly reserved, but very observing. He often conversed with me, and seemed desirous of learning my history, but as I was very sensitive on this point, and from the first met his effort with a decided rebuff, he never renewed the attempt. I believed he had a considerable interest in the lease of the theatre, and on this hypothesis only could I account for his presence behind the scenes, since light and darkness could not be further removed from each other than were this quiet, gentlemanly, but somewhat fastidious person, and the coarse, almost brutal managers. He rarely spoke to any of the performers but mo; and in the remarks which passed between us, I found his highly cultivated taste so far in advance of all the "groperie" which attached to our caricature of a classic drama, that I felt sure he could not have had but little sympathy with any of my surroundings, or even my companions. Sometimes I heard their envious sneer, commenting bitterly on the sweet flowers and expensive fruits which Mr. Murray brought me-the only present except the twenty dollar bill which he ever offered me. Sometimes I would hear myself accused of being "so sly," and aiming, at "nothing less than catching the proprietor, the cunning, brazen thing !" Without paying the least heed to any of these remarks, my faucy still bitterly captivated by the last love which had proved so recreant to me, 1 yet felt a certain trust and security in the occasional companionship of Mr. Murray that I never can describe. He never conversed with me that I was not improved by his remarks; he never spoke that word that called the blush to my cheek, (a rare fact behind the scenes.) and I never felt that harm or wrong could come to me whilst he was by. It was, then, with a sudden chill of fear, and almost anguish, that I one night heard him say : "Good by, Miss Morand; I am about to take a

journey in the South, and may not return for some months. I understand you are engaged for next season "--- (a fact I did not know, and must have been indebted for to his influence) - 'so we shall meet again. Good by, Perdita."

by such wholly insufficient sustenance. under the name of "a good settlement." How quiet the river looked; how cold and dream. The lover sought her for the same purpose as the like the eternal stillness of those far off stars- husband-the indulgence of passion, the boast and homes of peace, perhaps. Oh, would to God I were triumph of conquest. Poor Flora ! The work of there I thought; hungry, cold, tired, and alone! the seducer in each case was but the work of the Oh, if I had courage to make but one plunge! a few hour, and, in each case, the reaction brought disgust brief moments of agony, and all would be over; and and repentance. A harder, and therefore fairer face and then would arise the question, why was there than Flora's attracted the seducer, and she found none to care for me, none to help or counsel, why? herself alone in a great city without money, friends who did I belong to? I, the child of sin, the waif or means of sustaining life, beyond the hour where cast upon a shrinking world which demands of her last disposable garment was parted with. Letman's base passions some order at least to prevent ters to her hard father, and still harder sister, only such hapless creatures as myself being cast loose on called forth curses in answer, and finally came back a society fettered together by ties of kindred that to the despairing girl unopened. Her next phase of will reject the living proof of man's sensuality, and life was the intelligence office, where, amidst a crowd woman's frailty. The world was right in rejecting of the lowest dregs of ill-fated, uneducated Irish me; even animals mate together in due times and emigrant society, the American lady became a comseasons, and only reproduce their species in orderly petitor for the place of kitchen-maid, or nursery supply for a demand in nature; but man, endowed drudge.

with a reason and judgment that enables him to de-In the latter capacity, she at length succeeded in cide upon all effects from known causes, more senobtaining a shelter. Alas I it was but a temporary sual than the animal, more merciless than the tiger one. The hour fast stole on when the hapless Flora that carcth for its young, man lives his degrading must prove the mother of the seducer's child; and life of low sensuality, regardless of all consequence, as the obvious fact revealed itself to the eye of the but the brutal satisfaction of the moment, and to virtuous mistress in whose employ the poor drudge my mind, in this one vice, of sensuality, is a beast had hoped to find womanly pity and counsel, she more degraded than the foulest of the bestial tribes, found horself brutally thrust out into the streets in exact proportion as he is susceptible to rising with loathing and contempt, and the most unmitibove them. gated circumstances of insult, in the very hour that her dreadful condition most importaively demanded

Oh, these thoughts, (forced upon me by the bitter consequences of my Parents' sin) I could not shut aid and womanly sympathy. them out if I would; they were and they are truths, and we may talk as we will about pure souls going to the suffering mother, the casis in the desert of to a heaven of purity-purity and heaven are as far her terrible pilgrimage. Then came the slow reremoved from this shrine of earthly crime, as the covery, the depressing period of languor, those hours sky is from the earth; and the souls of the sensual of all others in a woman's life, when her weakened cannot dwell anywhere very far removed from their body and exhausted mind most fondly yearns for darling earth and their darling dens of vice, if nakindred, home, and tender sympathy. ture is as harmonious and gradual in her progression beyond the grave, as she is before it. "Shall I not quit this heavy bundle 'I bear," I murmured, and with it, throw off this bundle of human wees? pulsive, coarse, unloving, strange faces. , Bhe might Oh, mother, will it be very wrong, when thou, my do all this, but alas, she could not die ! only friend, has left me, if I follow thee ?"

Placing my bundle on the ground, I stood for a moment to contemplate the frozen scene, which I felt every moment was growing too heavy for me to bear. As I raised my eyes from the ground, they encountered the form of a woman, whose steps I had pot heard in the snow, and who, up to that moment. I nurse in a family. She must first, however, dispose had not perceived. But, oh, Heavon 1 what a reflec- of her babe, and it was a long while before she could tion did I see in her of my own fatal purpose. She actually stood on the low wall that fonced in the endurable to poor Flora, who would accept the charge bridge, and was preparing, with extended arm, to for the pittance she could offer, from her anticipated

enclasp the mystery of eternity! Strange sights wages-anticipated too, in vain.

was worth such toil, such effort, as was rewarded to which her tender father remorselessly sold hor, then, the sullen, miserable girl would not have fully striven to earn her crust and food for her babe. glanced, saved with disgust, on her reeling companion, had not another girl entered the room a moment | brother played a part --- my choking voice refused to after with a candle, and in passing the stranger, she help me there-the bridge, the rescue, the bed of moved it over his features, with a coarse compliment upon their beauty.

Raising her eyes to follow the direction of the lamp, Flora Masters beheld in the half-unconscious face on which she gazed, the features of her own gates of restraint, and would exhaust itself before I young brother, newly escaped from college, and even paused to breathe; and then-yes, then my snared by the sister, to guard whose purity he once guardian spoke: would have given his life, into a den of vice, and al-

most to a sin, to speak the name of which would rend the very earth with horror unutterable.

One long, loud shriek broke through that house of shame, and then the miscrable girl thus rescued from the act, but not the thought, of her dreadful can utter, on the shameless wanton whose cause you sin, snatched up her babe which lay on a pallet in dare to plead, and tell her this from me : tell her to the corner of the room, flew into the cold, lone streets again, and fied on, and on, she knew not, cared not freely, a boon I 've never known since her vile hand Yes, she must flee from. life. 'T was too horrible to live a thing she dared no longer name. On, on, still move this finger, I'd cut both my hands off, hoping on! Away to death! Thank God! at last she sees thereby to hasten the hour that sees her buried bethe river. There-there is death, rest, peace, and neath the earth. Begone! I say; another moment better than all, oblivion. Oh, to forget that awful and thy own life is not safe. I hate thee, hate thee scene. Quick! She has gained the bridge-the pier l

never live to know this curse of life, and sin, and, Masters should live in human form, I turned, and horror. Come home with me to God, or hell, or was about to quit the room, when a strong hand nothingness. All better far than such a life as man held me. It was not Mr. Masters, but a stranger. has made for woman."

"Not yet, poor child. Not yet, my suffering;Flora, Perdita's arms enclose thee, and we must go homeaye, though to think be madness. The madness is been an auditor of the whole Scene. I saw this at a the act, and thought shall be the medicine. For somewhere there is in Gilead a balm for every wound."

CHAPTER XI. Traly, my situation was not the least embarrassing cents; a dying woman and a famishing babe to proand the prospect of obtaining from one to three dollars on the following Saturday, if we could all escape the hands of the undertaker till then; and the my protector, "you and I have dealt in merchanmanager's empty benches should suddenly fill up to dize, politics, and the closest friendship. Last night unlooked for repletion.

chamber to which she had ensnared the man. Even homes, where, by heaviest labor, she had so faith-I told them all but the awful interlude in which the straw in poor Perdita's garret, and now the wail for bread. At many points they strove to interrupt me,

in vain; the flood of wrong poured from my lips in such a mighty tide, that it overwhelmed the flood-

"Begone," he cried, in those deep tones whose utterance seemed dragged up from the depths of deepest inner nature, " begone, polluted, loathsome thing,

and take for thy brazen impudence in daring to approach me, the deepest, strongest curse these lips die, that I may once more know what it is to breathe where. Away from herself, from infamy, from life, imprinted shame upon her father's forehead. Tell her, too, that if to save her shameful life I need but both."

And this was all; slowly, sadly, mourning for "My baby-oh, my baby! Thou at least shall him, not for myself, shocked that one so lost as Mr. In my haste, and Mr. Masters's rage, we had both forgot that I stood in the parlor of a hotel. The room was empty when I entered, but from an open aye, to a home of kindness. We must think, too, door at the further end one entered who had clearly glance, and oh, joy unutterable ! the brightest moment that had ever cheered my sorrowful life was in that glance-a glance of recognition, by which I found in the new comer the kind acquaintance of railway cars and the green room, Mr. Murray.

The thought that had sustained me, however, in I had ever known, when on a certain Wednesday fol the wild excitement of despair, utterly failed me on lowing upon the Saturday night of Flora's rescue, 1 the threshold of new born hope, and faintly murfound myself dunned for rent; with three sticks of muring, "take me away," I leaned upon the kind wood, in the bltterest winter's day I ever experienced, arms that were widely extended to support me, and three stale crackers, one pint of milk, and eighteen for the rest of the scene I scarcely retained even a passing consciousness. Its details I have learned vide for, a ravenous appetite on my own account, subsequently from Mr. Murray's own lips. They were these:

> "For the last ten years, Thomas Masters," said you told me the history of a young French girl you

your every social relation, read the history, conse-

Masters, if I can help it, neither this girl, her still

more unfortunate dying sister, nor yet myself, shall

relation of life, false to his God, his love, his species,

And as we left the room, the keenest pang that

had over shot across my mind was awakened by the

consciousness that him I quitted, the basest, worst

and himself. Come, Perdita !"

father.

Oh, the agony of those unlooked-for, tender words. And, ere my full heart could find utterance in a parting response, he was gone. . .

Six weeks later, the C----- theatre was a mass of burning ruins. My scanty wardrobe, my stock in trade, my all, was amongst the wreck. All the members of the company were drafted off to other towns, and amongst them I made my way, almost penniless, to a very inferior station in a very remote place-remote from the scene of my former engagement, though not near so remote from the centres of divilization : in fact. I was once more in a great city. Unfortunately for me, the company to which I now found myself attached was a very indifferent one, and the theatre very unsuccessful. My wardrobe destroyed; I had to live in the most penurious way to scrape enough out of my scanty salary to purchase articles of dress; and, even at this rate, I was often obliged to sell the little necessaries I had collected for mere bread. I was constantly sent away from our weekly treasury with half, a third and sometimes no salary at all. My rent, and alas i my appetite with it, went on, whether the means were found to supply it or not; and at last, as I could not scrape up the means to fee an agent, nor remove to a more promising position, I determined to apply to some of the embroidery stores and tender my services to carry home and execute work.

I found little difficulty in obtaining such work. but the pay was miserable, and I had to risk its loss and possible soil, by executing it in the filth of the green room, dressing-room, or behind the scenes. Long-fagging rehearsals, too, and incessant study. left me but little time for work, and I could hardly afford the candle to work by late at night, and yet I was often hungry-always in fear of my fierce looking landlady on rent-Jay, and again and again I have looked wistfully at the street beggars, who, with no appearance to keep up, could herd together in kind companionship, and live, somehow, without the incessant toil which I had to undergo.

It may be questioned: Did I never look equally doubtfully at the street walkers and question-ay, question? I DID. I questioned whether the meal, which I had sp nt two days of bitter, uncertain labor to procure, might not have been purchased over and over again by one hour's blandishments; and yet, though often very hungry, I did not fall. There was a shadow ever by my side, which, like the pillars of fire and cloud, seemed to marshal me on the steep and horny road to heaven.

One night, I was returning from the theatre be_ tween twelve and one o'clock. The snow lay thick on the ground, and the weather was piercingly cold. I carried a huge bundle of royal robes, in which I had been attired that night, and which I was taking home to renovate and retrim into the guise of a peasant for the following night's performance. My heart was heavy, and so was my bundle ; but there was a heavier weight yet upon my entire spirit, that seemed to drag down every limb, and make it questionable whether the mere fact of prolonging my

(unaccounted for by either the world's shrug, or the against my own contemplated act of folly. The next moment, however, by an impulsion I could not resist, the suicide, in time only to save her from the flood beneath, by a heavy fall in the snow at my feet.

"What would you do ?" I cried, half madly; Your peace is not yet made. Oh, wait-wait till our work is done, and the good Father, in his own ime, will take you home. You will repent it miserably if you hurry away too soon, or leave the worst of human evils to rush to those you know not of." I spoke to her and myself together, but, oh, what were my sensations when the form at my feet, upspringing from the ground and screaming out, " Perdita, Perdita! have I found thee again ?" I felt my-

> . . CHAPTER X.

beautiful Flora Masters.

In the narrowest and shabblest of garrets-on the poorest and meanest of straw pallets, lay my new guest, Flora Masters. I could not call her by her wedded name I will not even recall her room was piled up over their shivering forms. On the hearth burnt the few logs which I had carefully hoarded up to warm me during my coming Sunday, rice which was to have been my Sunday's feast. Why she, the favored child of luxury, the wife of one of the wealthiest of America's merchant princes -why she, the intending suicide, lay there, in my poor garret, dying for want, and with a babe who could draw no more sustenance from its famished flicted on her ohild, sister or mother, and you may mother-why all this was, is soon told.

results in the hapless wife's mind.

A highly attractive and fascinating roue, well skilled in the hideous art of fashion's choicest game, hand's pledge was no warranty for her affectionseagerly sought and finally gained, by the wily but should be thundered in their cars. licensed slayer of feminine honor.

The unfortunate girl consented to elope with her seducer, and at first thought herself justified in so fleeting life, was one night seen accompanying a doing. As the wife of a man she abhorred, she well-dressed, but evidently half-intoxicated young found herself nothing more than the subject of legal man to her den of shame.

prostitution-she, felled by his brutality, and he, ag-Her wasted form must practice in obscure and regravated by her obvious hatred, tyranny, oppression mote places, hence neither of the sinners beheld each

The family with whom Flora was placed, were world's unreasoning denial of Spiritual agency,) had partially informed of the poor sinner's antecedents always flashed before my eyes; and, remembering --informed enough, however, to brand her with her this faculty, for one brief moment, I was impressed sin at every step she took. The subject of the scorpwith the idea that this appearance was only my own [ful lady's sucer, and the libertine's coarse joke, and wraith," or a spectral self, conjured up in warning whispered insult, repelled by the meanest of her fellow-servants, talked at by all-prayed over in in. sulting piety by ostentatious priests, and dying a dashed forward and dragged at the garments of daily death beneath the heavy brand she bore, the unfortunate Magdalene was at last informed the family "could put up with her no longer."

For many weeks, the shelter of an hospital proved

Well, well, she might yearn, pine, weep, till her

poor dim eyes would close in swollen agony against

the dreary scene of sordid hospital wards, and re-

Then came the time when she and her babe, alone

houseless and friendless, with feeble step, and yet

more fainting spirit, paced the streets once more in

She had obtained a recommendation from one of

the trustees of the hospital, to a situation as wet

find any one whose pretensions to decency were even

search of bread.

The master complained he was ridiculed and even rush into a world unprepared to receive you? suspected by all his friends for harboring " a fallen woman" in his house. The mistress protested sho was fit for nothing, as such persons seldom were. Pious old ladies assured her employers such creatures were incapable of being reformed, and virtuous young ladies declined to visit at the house whilst said " creature " was in it.

With her scanty pittance of wages due, poor Flors once more sat in the intolligence office to run a similar gauntlet in two more places. Then she prowled self clasped in the arms of poor, thin, hungry, once round shops to get employment as a seamstress, and found as a general rule that where her beauty did not provoke the coarse insults of the employers she appealed to, it excited the virtuous indignation of honest competitors, to find out her history and drive the fallen one from the field, so that after toiling for months for wages that would not bring a shelter and bread enough to sustain the child and mother, after sleeping in bitter winter nights, week after week, in memory by it. By her side was a dying babe of sheds and door steps, cellars and station houses, the some eighteen months old. Every rag I had in the miserable relic of beauty once so precious, was traded off again for bread-bread for the starving babe.

I forbear to follow up the life of the courtesan. Propagandists of the fire and brimstone hereafter, and on them was boiling the little store of milk and you may spare your appalling threats when dealing with the woman of the town. The hell she carries with her in her hideous trade is so far more real, material and agonizing than the childish bugbears that you present, that they lose all terror for her. Tell of some hell as miserable as that she bears, in-

move her. For herself, she drinks a cup so deep in Sold to a vile sensualist, who, in the name of every downward step of her hopeless progress, that marriage, bought a mere loathing slave. What but death, or any change, is a paradise to her, which hatred, mutual disgust, and final inharmony of the she often rushes into, even before the brief period worst kind, could ensue? The repulsion of her de of her lightning track on destruction's wave can entested lot, acting upon a naturally ardent and over gulph her. Horrible, loathsome nights-days of susceptible temperament, worked out its inevitable skulking shame, hiding, remorse, lassitude and memory!

This was the life of Flora Masters until the last dread act in the tragedy. Oh, I fear to write it-and seduction, was the destined instrument of awaken. yet it should be told. To men and women both-to ing the wretched Flora to the knowledge, that if she all, who live in decency, and yet are content to know. was a wife, she was also a woman, and that her without uprising in one mighty mass, to sup, ress the horrors that are acted around them, this tale

In the dim uncertain light of a narrow by-street, Flora, the courtesan, almost at the last gasp of her

could be done next.

retarn from the theatre. In looking for some paper pinning up the bonnet as carefully as I could, when my eye was attracted to the paper. It was a yesterday's journal, and on the very spot where my eyes lighted, were the names of Mr. and Miss Augusta Masters. Yes, it was actually there, before my very the city, where his child and her sister was then dying, famishing.

noment within one mile from our garret, and in one names, I stood, unannounced, in their presence. I stood in my thin and faded garments, my intense ill-fed, hard worked actress.

At first they did not know me; well they might name fell on their stricken ears, I think Mr. Mas-

ters was about to rise and turn me per force out of the room, where his pale and aghast daughter sat staring at me, but I neither noticed his harsh ges. foretaste of heaven, where the old song says, . There. ture, nor yet the half choking sob of the lady as she is no sorrow there.' There sits my little babe enadled : faintly re-echoed my hated name. Mine was no in roses. Oh, Perdita ! what a fairy you are to build : selfish errand, and nought could or should stay its such a lovely couch for my poor innocent-how glad . fulfillment.

For myself, I would cheerfully have eaten of the fear that none would care for her when I was gone, blazing fire that sent its delicious warmth from and now she looks so happy and so lovely that I their hearth to my frozen limbs, in preference to the would not for the world remove her."

She looked on vacancy ! no rose oradie was there, richest dainty that loaded their table, though I had nor did those dim eyes behold that babe who lay a. been yet more hungry than I was; but for Flora and quiet corpse in a distant corner. her weeping babe I came to demand, first from the

What did she see? Was it the new bern spirit in world, next from the father, and lastly from the trader that had sold her young life to its dismal its blooming Eden-or only fancy?

"No more, Perdita-I cannot 'swallow now.; and shipwreck, bread, at least, if not justice, and yet. I clothed my demand, for her sake, in the most humble oh, my friend, as you would save the human soul : and reverent form of speech I could command. I from the wreck and ruin which has lain me here to die. told them of her intense loathing for her cruel un- oh save those scraps ! keep every crumb, waste not sympathetic husband, the seducer's wiles and de- a single one, and give them to the hungry girls who struction, her street born babe, her hunger, penance, | walk the streets by night. Look in the door stops miserable life by the purchase of a little sordid food and discord were the constant inmates of that home other very clearly, until they stood together in the in suffering and shame; her expulsion from decent and under butcher's sheds, and in foul corners, where

Flora was sleeping; the babe's low moans, though had seduced, and whom I clearly gathered you had always unceasing before, were now fast subsiding deserted; you told me you had educated her child, into ominous stillness. I looked round my bare gar- your child, in ignorance of her relationship to yourret with a desperation, that I believe to any beholder self, to save yourself from the pain of being degrad-(had a human eye been there to see me) must have ed in your own child's eyes. Thomas Masters, in been appalling. I felt fairly savage from hunger, the frightful catalogue of woes which this day has still more so at the spectacle of wrong and woe disclosed, eating like canker worms into the heart of heaped upon my straw pallet.

Waiting until I heard the descending step of the quences, and issues of one vicious act, one false step, loudly grumbling landlady die awsy in another hap-] one stain only on the pure escutcheon of strong manless non-producer's apartment, I snatched up poor hood, in the ruin of weak womanhood. Thomas Flora's gay but wretchedly tawdry bonnet, worn home as a badge of her trade, but never used since, destined, as I knew, never again to disgrace her dy- ever again be withered by the sight of the seducering head. Catching at the poor finery, I determined a word which includes in itself, a man bad in every to try if I could raise a few cents by its sale to satisfy the immediate cravings of all our present necessities, and leave us composed enough to think what

I had brought home a little work to do that mornng, but I had neither cotton to go on with, nor of men I had ever known, was in reality my own could I hope to realize a cent by the work, till by

Too late-too late! The bright, warm fire, the the whole night's toil I had accomplished it, after my gentle shaded lamp, the soft luxurious couch, and to wrap the bonnet in, I observed this work, hastily all the preclous dainties, the live long day the noble tore the paper in which it was folded away, and was | Murray kept heaping up my little garret, until the fading Flora lay in their midst like a dying camelia on the bosom of luxurious beauty. 'All was vaintoo late I too late ! The waxen hand of death had hushed the poor babe's lips already. Rookod in the cradle of eternity, that little form lay fast in its eyes; amongst the arrivals at a fashionable hotel in dreamless sleep-the marble monument on which was carved the shameful record of the world's cold inhumanity.

Late in the night I sat with Mr. Murray, alter-I saw this announcement, and they were at that nately conversing in low whispers, and stealing to short half hour from the time when I read their the sick girl's bed to catch the feeble words as they fell from her whitening lips. Instinctively I kept presenting to her some little shabbiness and cold, and the hungry aspect of a very delicate morsel, or cooling drink, which the poor

child was unable to partake of-the sting of hunger appearing to me so far triumphant above all otherbe excused for that, and when the thunderbolt of my pains that I almost hoped to see life return with that

means to sustain it. "Perdita, love," she murmured, "I am not hungry. now, nor cold, nor lonely. Surely this must be a.

the darling seems! Why, I have mourned in the-

BANNER LIGHT. OF

none but dogs and street walking girls would hide, there are the hungry ones-and oh, Ferdital hunger is so very hard to bear-and cold-it makes.one cruel, reckless, and hateful-oh, how hatefull Why Pordita, I've hated God / cursed him again and again, because he made me, and did not save or ald me. I wonder why I was over born-shall I go to hell? o o o Tis all true, Perdita, every word you say. • • • F've carried my own hell about with me so long that I do not fear the Christians'. • b . I did not make myself. • • • My father !--- ob, my father 1 That man they called my husbandwas it right of God, Perdita, to trust a fair young girl with two such mon-the one to sell, the other to buy her? ' . . The night is over, now; I see the morning breaking. The room grows light-oh, see the walls dissolve-and now, oh God ! I'm in the fields again, free in the air-the radiant, cheerful air! Are those birds singing, Perdita, darling-or is it angel voices? Hark! they are calling me. How sweet they sing ! Mind the words, Perdita, listen-listen ! 'Home, home ! sweet home !' Farewell ! I'm going home !" 01

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Reader! you who have traced up thus far many passages in the life of Perdita, but little more belongs to you, or even remains, that would interest you. The sum of all is quickly told:

In a lovely cottage completely embosomed in woods. where ancient rocks fling up in wild but picturesque confusion, covered with moss, or rearing up grey; heads of primeval granite, deck the scene with stern but natural beauty-where flowery dells and winding walks, murmuring brooks and tiny foaming cataracts unite in loveliest combinations to form a scene of nature's fairest, wildest architecture, the whole made fine and rarified by art; removed from the city's hum, and yet within the reach of valued neighboring friend, there dwells Perdita Murray-wife to my railway friend-the best of men, because the purest, truest, and most unselfish. This generous, whole-souled man, laid one poor sister in the tomb, and

" Sped her parting soul to light and bloom," and with the same kind hand that smoothed her dying pillow, placed the sacred marriage ring upon Perdita's hand.

The month that saw my precious Flora the bride of Paradise, beheld me bride of this doubly ministering angel.

Some noble blossoms have sprung from off this stem. Two tall and high-souled youths, with the father's brow, heart, brain, and deep-toned sense of right, and two blooming girls divide with them our love-all four are members of the world's great body politic.

The dignity of labor, the imperative demand for use, and the right for the world to give to each a place and mission, and receive in return the full usury of the talents God has lent them-these are our children's heritage independent of sex or external surroundings.

My eldest boy is an engineer-my second, a chartmaker. In the mighty deep, and wondrous earth, these gallant pioneers are busy in searching out for future ages, " the footprints of the Creator."

Think you my girls, because they happen to be girls, are debarred the right of plowing in the same sublime vineyard of their father's planting? One as a horticulturist, the other as a physician, have torn from the world that right which God endowed all creatures with, and nothing but society could have dared withhold from woman. The world may ancer at them, because they are useful, and ridicule them because they have courage enough to convert their Creator's gifts into blessings, but it is thankful for their services, nevertheless; and the girls themselves are contented to labor for God's world just as long as they feel it is to God, and not to the world, they will have to render up their account.

Are we then happy? Oh, silent kingdom, where the Infinite alone can dwell, in the unseen depths a grotaful haarts do thou answar for us!

Original Essays. ANOIBNT GLIMPSES OF THE SPIRIT-

"The Devil slip in, the crafty boglo, And down to hell kick each church fogie."

How complete are the relations of all past religlons, as they unfold from the corresponding estates of the human mind-the chaos and the night of the effectual even to his time. "For I saw," says he, more barbarous ages, the nebula, or first outreach- one of my countrymen, Eleazer, casting out devils in ing of infantlie humanity. We have seen and shall see that a common law underlies the whole-a unity a multitude of soldiers. His method was this : he of principle in the beginning, with no exclusive applied to the nose of a person possessed, a ring Word of God or special revelation to a chosen people; but that the status of the human mind everywhere measures the growth of its religion. Jewry and Christian land present the same phase of supernatural solicitings as everywhere present on Heathen ground. All present the links of the same consecutive chain, and all are, but the counterparts of him." •

As to the quarrel among the devotees as to what is of God and what of the Devil, it is of no more account than the modern terms of Orthodoxy and Heterodoxy, and is simply equivalent to the "pot calling the kettle black." The early. Christians were dumbfounded at the miracles wrought by the Heathen. Of course, in all cases of ignorance and superstition in the church, the Lord and Devil are the scape-goats, or universal solvents. While the Christians cured diseases by the imposition of hands, by the invoking of Jesus, and by consecrated oil, the Heathens could do the same, though Jesus and the oil were dispensed with. Of course, the saints claimed God to be their father, and assigned the is performing like wondrous miracles in our day, devil to the sinners. "If I should allow," says Christian Origen, " that there is a demon cunning | men and angels. St. Hilarion was also one of those in medicine, called Esculapius, who cures diseases. yet I would say to those who are surprised at it, as well as at the predictions of Apollo, that if the cure of diseases and prediction of events be things of the vice or the disease. Modern Spiritualism can

each other.

LAND.

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an indifferent nature, and which belong to bad as certainly boast of a large number of such saints. well as good beings, show me those who cure and foretell are not bad, but good, and worthy to be held in a manner as gods."

In the Temples of Esculapius all kinds of diseases were believed to be publicly cured by the help of that Deity, on the same wise that similar cures were wrought in Christian temples in the name of Jesus. In the Heathen temples "were erected columns or tables of brass or marble on which a distinct narrative of each particular cure was inscribed." Pausanius writes, "that in the temple of Epidaurus and six of them remaining to his time, inscribed with the names of men and women who had been cured and the method of their cure ; and that there was the memory of Hippolytus, who had been raised from the dead."

Strabo also informs us " that these temples were constantly filled with the sick, imploring the help of the God; and that they had tables hanging around any order of the clergy, nor allowed to pray in comthem, in which all the miracu'ous cures were described." "There is," says Middleton, "a remarkable fragment of one of these tables still extant, and exhibited by Gruter, in his collection, as it was up a prayer for them." This method would have found in the ruins of Esculapius's Temple, on the island of the Tyber, in Rome, which gives the account of two blind men restored to sight by Escula plus, in the open view, and with the loud acclamation of the people, acknowledging the manifest power of the God."

The Christian church supposes these things to be

has acquired such a tremendous grip of the Orthodox churches, hence it will not do to have the Word translated out of the original Hebrow, lest

According to Josephus, Bolomon was particularly instructed by God in the art of casting out devils for the benefit of mankind, and that he left behind him a re-

celpt of those charms and exoreisms by which he used to drive them out ; which same method was the most the presence of Vespasian, his sons and officers, and which had a certain drug or root under the seal of it, which Solomon had prescribed; and so by thesmell of the ring he drew out the devil through the postrils of the patient, who fell presently to the ground; upon which he adjured the devil never to return, rehearsing the name of Solomon with certain charms, which he had composed and left behind

Such was the way in which the God of Israel instructed Solomon to cast out devils, thus showing, contrary to what Justin Martyr had affirmed, that devils were subject to the name of Solomon. So we may see that Heathens, Jews and Christians, under like conditions, could witness similar phenomena. According to an early sect of Christians, the God of Israel was himself a devil. Christian Jerome relates of St. Hilarion that being possessed by a holy spirit, he encountered a devil in a huge Bactrian camel, and cast him out, the beast falling suddenly to the ground as he came within the magic circle or spiritual aura of the Saint. Rarey, the horse tamer, thus proving the mesmeric medium encireling beasts, medium sensitives " so full of the power of the Holy Spirit as to be able to discover from the smell of bodies and touch of clothes " the nature of the demon,

The early Christians who hoped and believed that the coming of Jesus was to silence the other oracles, or to shut out all the Pagan manifestations of the

spirit, were utterly confounded that the same phenomena still continued. Of course, there was no resource left but that the Demons had an open field with Jesus. Three hundred years after the coming of the radical Reformer of Nazareth, Justin Martyr asks the question, which might as pertinently have been asked any time before or since. He says," If all the arts of delusion are apolished by the coming of there were many columns anciently of this kind, Christ, how comes it to pass that Demons still speak by those who are called veatriloquists ?" &c. Notwithstanding the boast that the oracles were dumb, the by the God, with the account of their several cases, Gentile spirits continue to speak with mortals. It appears, too, that the Christian exorcists often failed an old pillar besides, which stood apart, dedicated to in their contests with the Demons. Many of the Saints were possessed by these in the sanctuary, and up to the very front of the altar, and . would there

"expose and blaspheme the mysteries," insomuch that "they should never be ordained or taken into mon with the congregation, but be produced always separately, and commanded only to bow down their heads, while the rest of the assembly were offering shut out St. Paul, who had a thorn in the flesh and otherwise buffetted by a Demon or Satan. St. Peter, also, must go to the left, for he, also, was possessed and blasphemed the mysteries, cursing and swearing, and declaring that he knew not the man. Jesus, as a seeing medium, had already told him that he

saw Satan, or a Demon, desirous to have him that he the wiles of the devil or the tricks of the Pagan | might sift him as wheat; and although Jesus praypriests." But how, if the same things occur among ed for him, the Devil prevailed, and dashed Peter the Christians? Why, then it is the Lord's work, headlong from truth and propriety. Even Jeeus himand marvelous in our eyes. How, too, when the same self was possessed by a Demon, and after fasting phase presents itself in modern Spiritualism? Ah! forty days, was taken, first to the wilderness, to

can ; and that he, who has lost all human schees, | of divino or heavenly things." Tortullian also declares, understanding of the prudent. Nor has the "stu- power,"

though demented in craft and superstition, has at wealth." least preserved its consistency by receiving like phe-

Protestants, they have stupidly and damnably interpreted the Spiritual estate of Nature.

cited in one of our "Glimpses " from Tertullian, who fly from him. wrote a treatise to prove the soul of man to be cor. carefully taken down in writing, in order to be ex- no longer in want of them."

amined-when she declared that there was shown to her among other things, a human soul in bodily form. yet so as to appear to be a spirit; not of a void and persons once resident in the ficsh.

Lord, by Jews and Christians, and Gods by the to the greater good and probation of Stagirius." heathen. Cyprian was possessed by a familiar good Demon of Socrates. When Cyprian fied from | ing as necessary to its salvation. the wrath to come in persecution, it gave great scan dal, and was " considered by the clergy of Rome as a SPIRITS AS CULTIVATORS AND WORK. desertion of his post and pastoral duty ;" to which the Saint replies, that "if he had not obeyed the Lord, when he commanded him to retreat, he should sin, even by suffering martyrdom."

Dionysius, Bishop of Alexandria, affirms to the same of himself, and "swears to the truth of it; that in the time of a persecution, he was commanded by God in a vision, to retire from Alexandria, and was wonderfully preserved and guarded by him in his retreat."

made up of Gods, Lords, Angels, or Demons, all manifesting in similar modes of being-admonitions, vis- as workers. ions, dreams, trances, and spiritual possessions outlive a most holy bishop, even upon his oath ?" asks loves and affections, with no bigher aim than their Dr. Dodwell. The same holy bishop heard "a voice rome had a contrary revelation.

This rather staggers Middleton, " that God should | workers themselves, and also in the persons in the enioin contrarieties to his saints and servants." But form who are thus worked upon ; and it also tends if the Dr. could have been rid of the association of to produce, as a necessary consequence, a quickening the name of God or Lord, so common in old time as of the divine loves and affections in the spiritwhether of man embodied or workers and in the persons upon whom they work; expressive of eminenc

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should presently acquire divine ones !" By which it "that he who has the spirit within him, must neceswill be seen that Ofcero did not fally understand sarily be deprived of his senses, especially whenever the manifestation of the Spirit which confounded he beholds the glory of God, or when God speaks by the wisdom of the wise, and brought to nought the him, as being then overshadowed by the divine

pidity of the pulpit," over succeeded in finding that These self-contradictions of the Christians have what they call the Holy Ghost and the Devil, were the same aspect in our day. Some declare Spiritlinks in the same chain or continuity of being with unlism to be of God; some, the Davil-some, Od the variable status of unfolding, marking its rise Force-some, Fluid Action-some, Electricity-some, and outgrowth, its greater or less degree, upon the Magnetism, &c., &c.; yet they see it sweeping over same scale of progression. Had Cicero understood the land like "the mighty rushing wind," or the mesmeric possession, he would have discorned the Holy Ghost. Gifts of tongues, discerning of spirits, spiritual things of the disembodied, when they pos- inspiration in and out of the trance, vision, or cosessed the medium, or the prophet. Middleton him. stasy. After the Roman "Empire became Chrisself, having no key to the spirit-world, is sadly in- tian, a general corruption, both of faith and morals, consistent in premise and conclusion, admitting began more openly to infect the Christian church, phenomena in the Gospels that he denies out, though which by that revolution, says St. Jerome, lost as the mode of being is the same. The Romish Church, much of her virtue as it had gained of power and

We have seen that in old time, the dove was a nomena as equal in all ages, though like their brother symbol of God, Lord, or Angel. When Polycarp was about to be martyred, "there came a voice to him from heaven, saying, be strong, Polycarp, and acquit That good spirits as well as the less good did pos- thyself like a man ; and though nobody saw who it sess mediums, was readily admitted by the church, was that spake, yet many of the bretbren heard the if within their own congregations. We have already voice ;" and while at the stake, a dove was seen to

St. Chrysostom observes "that in the infancy of poreal and of human shape," the case of the "ec. the church, the extraordinary gifts of the Spirit static maid," of whom, he says, " as he happened to | were bestowed on even the unworthy, because those be discoursing on the nature of the soul, she fell early times stood in need of that help, for the more into one of her trances; as soon as the service was easy propagation of the gospel; but now," says over, and the people dismissed, she came, as usual, to he, " they are not given even to the worthy, berelate to him what she had seen-which was always cause the present strength of the Christian faith is

According to this Father, the most worthy of the church were given over to be tormented by demons. He condoles with his friend Stagirius who is obsessed empty quality, but what might even be handled, ten. and "horribly tormented" by one of these avil der and lucid, of an airy color, and in all points of spirits. The Father, in his books of consolation, as-human shape." This, Dr. Middleton calls the "wild sures us "that neither the tombs of the martyrs to dream of a frantic, or fiction of a silly woman;" and which he had often applied for relief, nor the reyet modern Spiritualism proves it to be completely peated endeavors of the most holy and celebrated true. We ourself, in the presence of similar seeing exorcists of those days, were able to drive the devil mediums, have had angels described, and names out of him." He then sums up his consolation to given, utterly unknown to the mediums, who were his friend, by declaring his possession by the devil strangers; in all which, we recognized the souls of to be a "clear demonstration of God's particular regard for him, who would never have hindered the ef-Swedenborg's testimony is also very full on this feet of so much grace, nor exposed his own servants head. These familiar spirits are called God, or the to so much shame, if he had not known it conducive

Thus we see that the devil was too hard for the spirit, whom he calls God, who is equivalent to the saints, and had taken the church into his own keep-C. B. P.

ERS WITH MANKIND.

BY AMANDA M. SPENCE.

ARTICLE FIVE.

We have stated, in our preceding articles, that there are two classes of spirits in the interior, that is, the regenerated and the unregenerated, or the developed and the undeveloped. We have also stated that, of these, two classes, the regenerated or the Thus we see that the familiar spirit-world was developed are related to us as cultivators, while the unregenerated or the undeveloped are related to us

The workers are in rapport with our human states. side the Bible as well as in. "And shall we not be- and through that rapport operate upon our human own immediate, personal pleasures and selfish gratitrom heaven, which expressly enjoined him to read fication. This work of theirs, however, tends to proall heretical books without reserve." While St. Je duce, as a natural result, the ultimate death of those human loves and affections in the spirit-

kingdom of heaven-laid on the foundations of duty, beauty, use and charity, garrisoned round by principle, fed by hope, and illuminated by faith--is within us, root and branch. What can we ask for more? Until we meet with thee, oh precious mother! darling sister Floral in the morning land, where sorrow comes no more! FAREWELL-[N. Y. Gleaner.

Written for the Banner of Light. THE ANGEL OF LOVE AND LIGHT.

BY ELIZA A. PETTSINGER.

There's a high-towering cliff that looks over the main, Where low, sighing breezes send a mournful refrain, O'er the bosom of the deep-at twilight's soft hour These low, sighing strains bear a charm and a power.

On this high-towering cliff I stood all alone, And nought could I hear but this sad, dreary moan O'er the deep swelling sea-only this could I hear In the still hour of night-my soul sad and drear.

The nale Queen of Night in her soft silver sheen Was sparkling with gems, and with beauty serene Her soft rays fell on me like a spell of delight, And wrapt all my senses in a halo of light.

This light on my vision so radiant did beam, That my soul scemed entranced-it was snrely no dream, For I saw, as I sat there, the star-covered dome, And heard all around me the sea's dashing foam,

And long did I muse, deeply shrouded in thought, On the dim-spectred Past, and the doubts it had brought When lol in the distance, of pale golden hue, ▲ light, shadowy cloud burst full on my view.

I gazed on in silence as it near me did glide, When a bright lovely maiden stood close by my side-She was surely an Angel of Love and of Light, This beautious maiden-this goddess so bright.

Her face was so radiant with wisdom and love. That I knew she had come from the bright realms above; About her fair shoulders, like the sun's golden ray, A cloud of bright ringlets in beauty did play.

Around her fair form of Divinity's mould Fell softly and lightly this same cloud of gold-Her deep, lustrous blue eyes bedazzled my sight, As she read all my thoughts with her deep eyes of light.

Her silver like tones, on that night calm and still, In my sad soul awoke a deep, joyous thrill, As she sung of the home where Love reigned supreme, The home clad with beauty-the poet's bright dream.

She hade me he calm-that all yet would be well, That where the soul was free there should I dwell-Each harp should then be tuned to Wisdom and Love, In sweet tones of accord and harmony above.

As these last soft echoes died away on the air. She was wrapt in the cloud, and her bright golden hair Nevermore did I see-nor the deep eyes of light . Of this maiden so fair-this goddess so bright.

San Francisco, Cal. 1861.

"Find me but half a dozen persons whom I can persuade that daylight is not owing to the sun, and I will not despair of whole nations embracing the same opinions. For be an hypothesis ever so ridiculous, if it can be maintained for sometime, until it gain the character of antiquity, then it is sufficiently proved."- De Fontenelle,

then it is Od Force, Fluid Action, Mesmerism, Elec- the pinnacle of the Jerusalem Temple, and then to tricity, with a considerable tendency to the devil by | "an exceeding high mountain." But in this case the " fools and blind." the Demon did not prevail, for Jesus was the stronger

Middleton is very much graveled in trying to save battery, "or else, how can one enter into a strong these things as performed by Jesus and the apostles, man's house, and spoil his goods, except he first bind the strong man, and then he will spoil his while he regrets the same claims of the successors to whom Jesus promised the continuation and house?" These are the words of Jesus, who was abounding of the same things and greater. The an- mighty in spirit, not only to cast Demons out of himcient Fathers " lay the greatest stress toward evincself, but out of others also.

But as we are all weak, it is well for those Pharisees ing the divinity of the Christian religion on the gift of casting out devils, or the cure of demoniacs, who think that they stand, to take heed lest they though we are informed at 'the same time by the fall. Jesus claimed no partial favoritism of heaven Christians themselves, that the same cures were perthat he was a battery capable of making the Demons formed by knaves and impostors of all sects and give way, causing seven to secede from Mary Magnations—by Heathens, Jews and Heretics." dalen, but says, " If I cast out Devils by the Spirit Had Dr. Middleton lived in these, our days, he of God, then the Kingdom of God is come unto you." might have found the spiritual rationale of all these In other words, as it is to me, so it is to you. The things without being compelled to deny all but the same laws and conditions open the Kingdom of God gospel phase, and by inference, that too. There are to you as to me for the mahifestation of the Spirit. spiritual influences of possessions, good, bad, and God is not derided in his laws or the principles of indifferent on the correspondent planes of enfleshed his being. Hence all assumption of an independent humanity; and intercourse between human beinge Satanic, Demoniacal principle of being, is to divide of the two worlds when the mediumistic conditions the Kingdom of God and bring it " to desolation," as a "house divided against itself." Hence the everare fitting. If we can mesmerise a person in the flesh, we know not any reason why the same may lasting "desolation" of all Christendom by setting not be done by as irit out of the ficsh ; and the up a Kingdom of Satan apart from the oneness of numberless facts of the present, as well as of all "the Father of all Spirits," and universality of bepast ages, afford so much proof as not to be gaining. When we learn that the spirits in Prison are our brethren-when we learn to teach and to treat sayed in the light of present experience. It is only the ignorance and stupidity of the old theologies in them kindly as "heirs of the self-same heritage" in setting forth these things that we combat---the basethe ultimatum of their being, having the same pilless classifications of pulpitry and church, their grimage of progression, we then shall be found workmode of setting up the Lord and Devil, according to ing with a far more Godlike and potent exorcism. the Mumbo Jumbo programme, as witnessed in Africa In the primitive church, as well as everywhere by Park. else, there were clairvoyant visions, ecstatio trances, Tertullian, to deter all Christians from visiting and the discovery of men's heart or mind reading.

the theatre, wrote a book in which he relates that Says Cyprian, "besides nightly visions, even boys an example happened, as the Lord is witness, of a among us are filled with the Holy Ghost, and in fits woman who went to the theatre, and came back of ecstacy, see, hear and utter things, by which the with a devil in her; whereupon, when the unclean Lord thinks fit to admonish and instruct us." "This spirit was urged and threatened in the office of ex- ecstacy was a temporary madness, or loss of sense, orcising for having dared to attack one of the faithand is called by Tertullian, the Spiritual virtue, in ful, he replied : "I have done nothing but what was which prophecy consists. Suidas says, that " of all very fair, for I found her on my own ground." the kinds of fury or madness, that of the poets and Among the Christians there was some confusion prophets was alone to be wished for." But when this as to the greater or less potency of names in casting fury, or madness, or Holy Ghost, came upon heretic out devils. It will be recollected that this same difand heathen, as well as saint, the Church decided off ficulty arose when Jesus was practising exorcism in hand, that it was only devil or demons; and the Palestine, when it was charged upon him that he same besotted craft and stupidity obtains even in was Master of Beelzebub's house, and cast out devils our day. The Bible, Philo-Judaeus, and Josephus by his power.

show that the inspiration of Hebrewdom was man-Justin Martyr asserts that the name of Jesus was ifest in the same "temporary madness." "The a name of potency in exorcism, when king, prophet Spiritual man is mad," says the Bible. "A divine and patriarch failed; yet "the name of the God of ecstasy and prophetic madness fall upon us," says Abraham, Isaac and Jacob," when used by the Jew-Philo-Judaeus. And the same says Josephus. The ish exorcists, was generally too hard for the devils. same Holy Ghost is found overshadowing Gentile It appears that the Gentiles were equally successful poets and prophets, whether manifest in Delphic in " this art of exoroising with certain fumes and Pythia or Cumacan Sibyl-the same divination by ligatures." It also appears that the word Sabaoth, fury, which characterized the Hebrew poets and so much used in incantations, was an overmatch for prophets.

the devil "if applied in its original Hebrew, but if The worldy wisdom of Cicero, was rather gravtranslated into the Lord of hests, it avails nothing " eled that the word of God should be spoken through -virtue has gone out of it, and the devil maintains madmen. "What authority," says he, " can that his ground. It may be that it was through the slips | madness have, which you call divine, that a wise of the many translations of the Bible that the devil man should not be able to forsce what a madman strikes the harp or lyre; to reveal to us the knowledge sified, or whether it should be gradually let down to

disembodied, he would have seen that the familiar in other words, it tends to the regeneration and de-Lords or Gods would be as likely to differ from each velopment of both. Still the spirit-workers themother in opinions as if they were yet dwelling in the selves do not aim at these results, as they have no flesh. One account states that it was the Dovil who aims or object beyond the gratification of their own appeared to Jerome and flogged him black and blue selfish desires, appetites, loves, &c. for reading Cicero.

contradictions in the Bible, were covered, not ex- to them such a rapport is impossible. They are no plained; and it was a rock of offence and stumbling longer capable of living the human life, or of enjoying that all the phenomena of the Lord, visions, costa- the human loves and affections, for the simple reason sics, &c., should be equally manifest on Heretical that, by an actual growth, they have ceased to be and Heathen ground. The true believers, or Ortho- human beings and have become divine beings-they dox church, had to resort to a great deal of artful have laid down the human life, never to take it up dodging to maintain themselves in position as the again, and have taken up the divine life, never to only truly elect of the Lord. They began to look | lay it down-they have shed the changeable, perishabout to see how they should escape the common able, mortal nature, and have assumed the unchangeroad of costasy and vision, and find a more exclusive able, imperishable, immortal nature. The cultione to the presence of the Lord, as the Lord would vators are therefore related to us, not by a rapport speak by the heretics, by Miriam as well as by Mo- with our human states, but through a perception and ses. So, too, it was found that the Heretic Monta- a knowledge of our human states. Were they in rapnus very fully abounded in the gifts of the Lord, port with our human states, that very rapport would visions, ecstasies, and other spiritual gifts. To get disqualify them for being wise and judicious oultirid of these parallel manifestations of the heretics vators of those of us who are in such states; for that "it is remarkable," says Middleton, "that those who rapport would put them on a level with us, undertook to expose and confute them, employed and thus limit their vision and their aims to the such arguments against his prophecy, as seemed to boundaries of the human sphere, and to the pleas-Montanists delivered their prophesies always in ec- to be a wise and judicious cultivator of any degree of against them, "that this was the proof of a diaboli- passed beyond it, and out of the reach of all its limfits, never lost their senses, but calmly and sedately any degree of life gives us a knowledge of it, and the received and understood whatever was revealed to emergence from it into a higher degree, removes us terion or distinguishing character between a true class of stimulants and inspirations, and places us mind apprehended and uttered the divine oracles. without participating in its inferior order of life and St. Jerome also declares that the true prophet never action. spake in costasy, or madness, like Montanus and his tongues, whenever they pleased, which those who spake in ecstasy could not do. Eusebius also mentanus, the purpose of ¹which was to prove that a the Montanists had brought these costasies into disn costacy."

transported out of their senses, and delivered in ec. | whether it is producing a good effect, or a bad effect. blows into it." Justin Martin asserts the same ; | tioular instance, would require that his anger should use of them as of an instrument, just as the quill of itself, or whether it should be prolonged and in-

The spirit-cultivators are related to us, not through The self-contradictions in the church, like the self. a rapport with our human loves and affections ; for shake the credit of all prophecy. For, whereas, the ures, gratifications and pursuits of that sphere. But stasy, or the loss of the senses, it was then urged life, one must have emerged from that degree and cal epirit, that the true prophets never had such iting and circumscribing influences. The passage them." And "Epiphanius makes this the very cri- from the sphere of its influences and of its peculiar and false prophet, that the true had no ecstasies, | in a position where we can look back and perceive constantly retained his senses, and with firmness of and understand the degree which we have left,

For instance, I approach a person who is in a viomad women, Prisca and Maximilla, but understood lent fit of anger. If I get in rapport with him, so what they delivered, and could speak or hold their that I feel just as he does, and like him, hunger and thirst for an opportunity to give full expression to my anger, it is evident that I am in a tions a book of one Miltiades, written against Mon- proper. condition to work with him by feeding, sustaining, encouraging, and even stimulating his prophet ought not to speak in ecstasy. Yet from the already excited feelings. But it is equally evident. testimonies collected above, we have seen that before that that very rapport disqualifies me from being his adviser, disqualifies me from perceiving and grace, the prophecy of the Orthodox, as well as that understanding his, real internal condition and his f the heretics, was declared to be excited in ecstasy. real internal needs. In that condition of rapport And it appears to have been the current opinion in | with him, I, like him, can have but one object in those earliear days, that the prophets also of the view, and that is the immediate gratification of my-Old Testament received and uttered their revelations angry feelings. In that condition of rapport with him, I cannot give him the judicious help of either

Athenagoras expressly affirms it, and says, "that science or art; for I cannot perceive what effect while they were under the divine impulse, they were the excitement is producing on his internal nature, stasy what was inspired, being mere organs of the In that condition of rapport with him, I cannot tell Holy Spirit, just as a fife or a flute is of him who whether a judicious cultivation of him in this parthat the spirit of God descending from above made be at once subdued by a free and copious expression

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a lower state, and maintained for a time at that this department of his nature he has been, born standard, or whether, it should be gradually dissi- from the human to the divine, and he can no more roturn from the divine to the human than his full pated altogether.

in the judicious cultivation of that phase of the hu. man nature ; but, if I am in rapport with it, I am pupil? Perceiving and understanding his nature not only incompetent to decide these points, but I and his true needs, they hand him over to the workam incapable of perceiving the importance or ne. ors-to those who, like him, are in the human state cessity of deciding them, or even of taking any of their affections, who delight in the rapport with thought whatever about them. I repeat, then, that the human states of persons in the body, and who neither persons in the body, nor spirits, are compe- delight, therefore, in doing the work which is comtent to be intelligent, judicious cultivators of any mitted to them, as it consists in stimulating the hustate or degree of life, until they have outgrown that man loves of men and women, and, by a rapport, state or degree, and thus become superior to it. reveling with them, and feeding upon the magnet-This kind of superiority is, of course, not a superi- isms which are generated by such stimulated huority which can be assumed at will, neither can it man loves. The cultivators do not commit their be relinquished at will. It is a growth, as much so pupils to any class of workers, indiscriminately; as the growth of our bodies, which we can neither but they commit each one to that class of workers add to, nor take from, by any effort of the will.

are related to all the different qualities and degrees oultivators permit the workers to do their work in their of the human nature, not through a rapport with own way, without any control or government. It is them, but through a perception of them, and through all under the supervision and control of the cultivaa knowledge and an understanding of them. This tors, who alone understand the object of the process, perception, knowledge and understanding of all and who alone know when the work is progressing qualities and degrees of human life and love, enables properly, and when it is completed. them to know what is the internal condition of Now what does the history of Spiritualism reveal any particular being in the human sphere, no mat- to us as the actual work of those interior workers? ter whether he is in or out of the body; and also I speak now of the actual work that has been done enables them to know whether his interior nature is by them for the regeneration of mediums and others, in an active, growing state, or in a torpid, inactive In this one element of their human nature, namely. state, or whether it is in a condition of health, or the love of money. We are all familiar with the of disease; and it also enables them to determine | doings of the gold-hunting mediums, who have been what shall be done to preserve its healthy action, if led by invisible influences from one part of the It is in a state of healthy action; or what shall be done country to another in search of gold mines and to stimulato and awaken it to a healthy action, if it silver mines, and in search of lost and buried treasis in a torpid or diseased state; or what shall be ures. Under the guidance of these invisible indone to calm it down to a healthy action, if it is in fluences, these workers, many mediums and their a state of violent commotion, which is consuming followers, have waded creeks and rivulets, searching and destroying it.

As we have said on a former occasion, the world's solence and the world's art give us no knowledge, and no certain system of practice in this vast and important field of operations. The world's supposed science, commonly called religion, consists of crude traditions and childish fancies, which have come down to us from the infantile ages of the race; and the world's art in this department originated in an age which invented charms and incantations in both religion and in medicine -in the art of healing the body, and in the art of healing the soul. Medicine has advanced somewhat beyond that point, and is steadily, but slowly building up a true science and a true practice. But religion still clings to its charms and incantations, and would feel degraded and descorated to be called a science or an art.

But, nevertheless, there is a science of the soul-a science based upon principles as clear and as de monstrable as those of the anatomy, the chemistry and the physiology of the body; and there are practical arts, applicable to the hygienic cultivation and to the healing of man's inner nature, which may be reduced to rules and formulas as simple and as clearly defined as any well established rule or formula for the cultivation, protection, and healing of the human body. These arts and sciences which have reference to the inner nature, are the only religion of which the cultivators of the interior have any knowledge; and when we shall have grown up to understand them, they will form our only religion, and will supercede all our childish forms and ceremonies, our meaningless charms and incantations, and our impotent gods and helpless idols before whom we bow, and to whom we pour out the incense of our hearts in worship. The nobler faculties of an adult man can never rest contented with the doubts, and fears, and guesses of childhood; neither can the nobler faculties of an adult race ever rest contented with the conjectures, the superstitions, and the religious follies which had their origin in its infancy. The adult intelligence of the race ever refuses to rest upon anything which is less substantial than eternal principles, or which is less demonstrable than the truths of mathemat-109.

These are all very important points to decide upon grown body can return to his mother's womb.

Then how do the cultivators thus regenerate their only who are adapted and qualified to do the pecu-The cultivators of the interior, as we have said, liar kind of work which he needs. Neither do the

their sands for gold ; many of them have dug deep

holes in the earth, and blasted far into the solid rock in search of mines of gold and silver; many of them have gone out secretly and stealthily, by night, or by day, to find treesures which they feared they could not lawfully hold if they should find them where the workers told them they were deposited; many of them have visited and explored remote parts of the country, allured by the promises of invisible workers, that they should be taken to exhaustless beds of valuable ores-lead, iron, copper, coal, &c. In all these cases the gold, the silver, the lead, the copper, the iron, the coal, the buried and the lost treasures, were never found. Then what result was attained? A result more valuable than the simple possession of all the riches of the earth. The mediums and their followers who were thus de-

luded, had all the benefit of the pursuit of the delusion. Their love of money was aroused and kept stimulated to the highest degree, while they were in the pursuit of imaginary wealth, as much so as if they had been in the pursuit of wealth through any of the legitimate channels of business; and if the pursuit ended in disappointment, that is not different from the results of the selfish pursuit of wealth in any of the ordinary business, mercantile or speculative occupations-whether successful or not, the result alvays is disappointment.

Again many mediums and others who are susceptible to impressions from the interior, have been allured and exalted in the particular human love of which we speak, with the promise of mechanical inventions of one kind and another, from which they were led to expect immense fortunes, but which either proved to be entirely worthless, or if of any account, passed from the medium's hands into the possession of other parties, leaving the mediums as poor, or poorer than over. Then, again, mediums and other impressible persons have been stimulated with the hope and the prospect of making immense fortunes in some legitimate business, trade, mercanpursuit, or in some special speculative transaction which has also ended, like all human pursuits, in disappointment. All this is the work of the workers. Furthermore, where mediums happened to have money or property of any great amount or value, it has generally slipped from their grasp since they became mediums, having either been squandered in foolish and meaningless ways, or lost in speculations which were suggested to them by the spirit-workers who were in rapport with them. But while their fortunes were going, they had the benefit of the hope of success, and the benefit of the strife and struggle -the intense yearning to save their wealth when they saw that it was going, and they had the benefit of all the disappointments which attended their efforts. This is what their cultivators wanted; they wanted their love of money and property, and their yearnings for such things aroused and exalted; and they wanted it all to end in disappointment. These are the experiences and this is the kind of discipline in which the cultivators of the interior put their pupils. It is a discipline which is attendd with strife, struggles and intensification of feelings and emotions, which constitute the life of the human affection that is under cultivation. It is a life which consumes itself and finally dies a natural death, because, like the life of all human loves, its duration is limited, as much so as the life of a plant or an animal. The disappointments, sufferings and agonies which attend the experiences and the discipline referred to, are unavoidable-they are the decomposing processes, or rather they are the evidences, the indications that the human element-the mortal thing-is being decomposed, dying, yielding up its life through suffering and agony, as in the case of the death of anything else that is endowed with sensibility or sensation. All this is, of course, Greek and Hebrew to those who do not understand the philosophy of it; and by telling him that he must be nobler and better; mediums may, in their childish conceptions of their own independence and individuality, declare that they want to have nothing to do, and will have nothing to do, with either such workers or such cultivators. But the whims and notions of mediums will not be heeded by the cultiva. ors of the interior, who know their needs better than they themselves do. The wisdom of the interior no more thinks of consulting us as to what discipline we shall be subjected to, than the wise parent , thinks of consulting his child as to what school he shall be sent to, or what studies he shall be put in. The parent knows that in order to make the child more completely self protecting and self-reliant, he must be educated, even though he should fret and struggle and rebel against it; and so interior wisdom knows that there is no real independence, no complete individualization, until the adult statethe divine state-is reached; and, therefore, they take upon themselves the responsibility of securing can be trusted-then let temptation come, or, figura- that state to mediums and others in spite of themselves, and by the very system of cultivation which the golden sands of California and all the wealth of they, in their ignorance and selfishness, rebel against. The memories of the loved and lost steal upon us as in any form of his highest conceptions of right, and "the sweet south wind upon a bed of violets." they ome like the breath from the gates of heaven's bowers. he will find it impossible to accept the bribe. In left ajar when they entered.

BANNER LIGHT. OF Reported for the Banner of Light.

SPIRITUAL CONFERENCE AT OLINTON HALL, NEW YORK.

Tuesday-Evening, August 6, 1861.

QUEBTION :-- When called on to make a statement of our answer 9

REV. MR. BLISS .- There is much force and truth in what has been advanced respecting the necessity unaided, we shall be deceived, in many cases. For instance, in the instrument known as the "hydroing and as constantly descending; and our sight alone would only deceive us as to the phenomenon. That is, if we trust implicitly to an imperfect or deceptive medium in examing appearances, we shall be grossly deluded, while a correct "medium," on the other hand, will enable us to make discoveries otherwise impossible. This principle, in my opinion, has, much to do with spiritual investigations. Our naked and unaided senses are not competent to microscope, &c.

Again, it has been overlooked that there seems to be a principle in Nature which affects a compensation in cases where the natural senses are imperfect or even quite lost. I once asked a blind child if he did not regret his deprivation. He replied not at all-that he did not wish to see. "Why not?" see. Does any one of your children understand for he was a good scholar in that and other sciences, and this superior mental cultivation gave him more pleasure than the possession of all their senses gives to the average of men. Spiritual mediums, in like manner, when in a state of trance have an interior joy if they continued to use their bodily eyes; and I have found that the case of dying persons is analogous in this respect.

MR. PARTRIDGE -I do not know anything about which men are so befuddled as about their own senses. They distrust them, and seek for other guides, and yet the senses are our only safeguards use them rightly and confide in them are never at a and I want no others.

ing peculiarities of Spiritualism? I think they may be found in the following points:

lst, The method by which the continued existence closed to mortals-and by which communion is maintained between them. Our friends who have forms of Christianity, that man is essentially bad, gone hence, where are they ? Spiritualism teaches and needs a supernatural regeneration, it is now dethey may not have gone anywhere-they may simply have changed in their modes of manifesting that the moment he rises above the sphere of those themselves to our senses-and sometimes not even conditions which give his motives their wrong bias, to this extent. for it has been shown that spirits can and, which lie like a heavy stone over the germ of re-organize and make use of bodily forms. Inter- his better self, that moment he begins to show that course between the natural and the spiritual world is carried on in various ways which have been here- his nature to be erect, and green, and fruitful. All tofore enumerated. These methods are peculiar to spirits come with this as their first doctrine-and it modern Spiritualism, in that they are demonstratis firmly established that in the future state all tions to the natural senses, and which form part of the great chapter of vice and immorality is at once each believer's direct personal experience.

2nd, It is a part of our belief, that all things are natural; there can be no such thing as what is gen- binding on the soul of man but has its exponent in erally understood by a miracle.

-how the Allopathic deses of brimstone were to be administored-who could tell ? At last, as a sort of compromise with damnation, there arese a seat which denied immortality to all who had not attained to a certain character, or state of saving grace, and this was the best result that faith and intelligence could the peculiarities of modern Spiritualism, what shall be draw from the ancient statements as to the fate of man.

Spiritualism reverses all this by an application of the same method and principles by which we demonof depending on our own sousses, for evidence; yet it strate the truths of chemistry and the mathematics. is equally certain that if we trust entirely to them It was the ourse of the old system that it regarded man as having a soul tucked away comewhere in the body, which could be looked after statio paradox," water appears to be constantly ris- times when the wants of the latter were not too engrossing. The time is coming when this notion will be looked upon as blasphemy; but now, clinging to us like the curse of the fabled Fall, it leads us into unutterable mischief. We need to realize that we are even now spirits in eternity ; solving the problems of to-day for all the ages.

Spiritualism demonstrates the continuous existence of the human being on a higher plane as respects intellect, religion, morality, art and science. conduct them, any more than the scientific man can It shows that the very child, with us a continual do without his instruments of research, the telescope, source of care, as soon as it enters the higher life, may come back with power to watch over those who once watched over it, and to teach, reprove and comfort them, as I personally know. Through the same agencies, Spiritualism also entirely reverses the principle of morals once regarded as the only safeguard of our social state. For, the old morality rested on precept-on history. Man was forbidden "Because I should be as ignorant as those who do to inquire beyond the will of God-whose expression in some holy book, or by some holy person, constimathematics as well as I do?" This was well put, tuted the universal basis of ethics. It is this very sentiment that has damned the world; the idea (be it said without profanity) that God could do as He damn pleased," which underlies all the teachings in Sunday schools and Bible classes-and which asks, not "what is right ?" but "what is the will of faculty of sight opened, which they would not en- God ?" We have changed all that; and let no man presume to call himself a Spiritualist, unless he clearly sees that the very opposite is true; unless he can resolve the bald precepts of the past back into those eternal principles which, through whatever medium expressed, are the Salvation of the world. Between the human brain and a natural principle a mutual attraction exists stronger than that befrom error. It is this joint evidence that keeps us tween mother and child; for, did you ever know of from being continually led astray; and those who such a principle failing to work on the side of the man who invoked it-did it not hold him in its arms, loss; while those who reject them must wander in and carry him on to conquest? Herein is the misthe dark. I have no other aids in my investigations, sion of Spiritualism, and the meaning of all this commotion-that it has brought to the light of absolute Every sect or party has its oreed or platform-its demonstration, a true immortality and a true morality. formal statement of doctrine, which is applied as a Every other system has been but a John the Baptist test of fellowship. Now, what are the distinguish- | for this new dispensation-the world, through all past ages, has been in travail to be delivered of this the second Christ, the new Saviour of mankind. Another fundamental distinction of our philosophy, and the condition of departed human spirits are dis- is, that, whereas it has hitherto been affirmed, throughout all ages, and even in the most liberal

monstrated that he is really essentially good; and he is not an abortion-a deformity, but that it is wiped out, as not inherent, but the result of circumstances. 'Again, it is proved that there is no law

the world around him, and is demonstrable by a Srd. Human spirits progress not only here, but method as sure as mathematics. Newton did not

Written for the Bannar of Light. "A SEBMON ON THE MOUNT.

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DY MISS A. W. SPRAGUE.

To-day I stood upon a grand old mountain That lifts its f rehead, broad, sublime and high, Where oft I gazed in dreamy hours of childhood And thought if at its height, I'd touch the sky---But now, though landscapes spread in beauty round me, Though sunset hues shed glory o'er the place, I stood alone, the sky as far beyond me, And not one glimpse of Heaven could I trace.

My childish dreams through knowledge had departed, As other dreams had faded, too, away, had ascended to my child heart's temple-The answer to my prayer still further lay. I sat me down upon the mountain's summit, And could have wept at those old dreams of bliss, To think how oft the child's first grand ideal

Must end in cold reality like this. Where now are all the clouds, like fairy barges, That used to moor upon that mountain high ? I see them sailing still afar above me, Alas I thou childish heart, they 're not more nigh. " Where now was that bright, gorgeous summer rainbow That once I thought I'd grasp within my hand; And win me thus a happiness forever,

If I upon that mountain height could stand? All faded like the dreams of early childhood, And in that thought the sun's rich haes grew dim. The crimson clouds all through the western heavens Seemed but a gory, dying couch for him. And e'en the landscape, late so bright and glowing, Now sinking into dim, mysterious shade, Seemed but the pictured memories of my day dreams O'er whose enchantment now the pall is laid.

I thought how all through life we climb the mountains, And hope to find the real of each dream. But only see them turn to dust and ashes Just at the moment when they nearest seem. Hope, flitting onward, ignis fatuus gleaming, Forever tempting, ever gone before, Until the world wears such a bitter meaning, I only wish I was a child once more.

And lost in bitter thought the evening gloaming Crept darker in my heart than on the hill-When lo ! a presence fell like mantle round me, And all my soul awoke with sudden thrill. Where was I? Was this Sinai's, Horeb's mountain? I felt the living God in power pass by, And like the ancient Prophet heard this mandate-" Thy shoes from off thy feet," " thy God is nigh."

Vas this the Mountain of Transfiguration? For Moses and Elips then I saw, Or other angels there so strangely like them, Revealing still the Father's Mystic Law. hen soft and sweet I heard a voice of music That said .. O, mortal, when had thou a dream As beautiful as are the Truths of Heaven That come to thee with grand, prophetic gleam?

Thy childish heart said, scale the lofty mountain, And reach thy hand and touch God's very sky, And God and angels and the dear departed, And Heaven with all its glory will be nigh. And hast thou not reached out thy hand in darkness, And touched the hand of angels on thy way? And have they not upborne thee to the mountain, The portal of God's grand, eternal Day?

f thou hast not gone all the way to Heaven, That Heaven has bent in might's love to thee ; And as thy feet are standing on life's mountain, Thy hands are clasped by Angel Hosts with me. Then mourn no more, or say thy grand ideals In reals are not still more brightly given, Though rich thy childish dreams in mystic beauty, Seest not to day thou standest nearer Heaven?"

The presence passed-but left a flood of glory, A rainbow in my heart, not on the hill. And trembling at my strange and wondrous blindness I bowed in reverence to the Father's will. And vowed I 'd still have faith in childish dreaming, No matter bow they seemed to fade and die Remembring when it seems the darkest, farthest

We reach our hands, and somehow touch the sky.

In what way do the spirit-cultivators cultivate us and in what way do the spirit-workers work upon us ?

Not every human being is in the hands of the cultivators; but we will not stop now to inquire who are in their hands. Suffice it for the present to say that those who are in the hands of the cultivators are so by a natural law, and not from any partiality or favoritism ; and that those who are not in the hands of the cultivators are debarred from that relationship by a natural law also, and not because of any hatred, prejudice, or indifference toward them.

Now to enable us to give a clearer answer to our questions, let us suppose the case of an individual who is in the hands of the cultivators. Let us furthermore suppose that one of the predominating traits of his human nature is a love of money, or, in phrenological language, acquisitiveness. This is a human love-it is a selfish love-it is a limited love, and hence, so long as the individual is governed by such a love, his universal and unselfish loves are overshadowed - they lie in the torpid, germinal state; whereas they should take the lead and rule his whole being, giving every thought, word and deed the stamp of divinity. The cultivators, who by a natural law have taken charge of him, see that this love of money must die-must be taken from him, not by violence, but through a natural process. Accordingly they subject him to such a process of cultivation-such a system of di-cipline, as shall cause that selfish love to ultimate in death. How do they do this? Not by talking to him-not by telling him that he must cease to love money, and cease to put forth his energies in order to acquire it-not

for they know very well that no one can change his own nature simply by willing, or resolving to change it-they know very well that no one can cease loving anything simply be being told that he ought not to love it-they know very well that everything in nature, including man's loves, changes only by a growth and a development-they know very well. therefore, that if they want their pupil to cease to be ruled by his selfish love, they must take it out of his power to love money supremely. They must make him grow above it. They must bring him to that state where it will not be necessary for him to fight and contend against the selfish love. They must bring him to that state where, so far from his having to depend upon his will power and his resolutions to enable him to overcome that love, he cannot, even by an effort of his will, descend again into that kind of love. When they have brought him to such a state, the work is done-then the individual

tively speaking, let the devil come, and offer him all India to purchase from him one untruthful expression, or one wrong or unjust deed, or one violation

into and through other states of existence; and the seek an arbitrary interpretation of natural appearchange called death simply marks one stage of that ances in the "word of God "-he looked right up progression.

gressions.

from ancient, in that it communicates to us the our midst, is manifest to our senses and subject to thoughts of persons once in the form, in such a clear the deductions of our rational faculties. and distinct manner that no doubt can be enternot attribute them to. God, or angels. The rappings are merely a spiritual improvement upon the teleare addressed to an intelligent, investigating race, mortality, and it was fast dving out, until revived accounting for them.

DR. HALLOCK .- The leading peculiarity of modern | rior senses. Spiritualism, is, that it substitutes denomination for authority, in all cases, in direct opposition to the invariable practice of all religious demonstrations leader Mahomet, Calvin, George Fox, Joe Smith, or of authenticity from some divinely consecrated man the human spirit, unimpaired by bodily dissolution, instead of passing into annihilation, or unconsciously past ages. awaiting a resurrection of its old material form. As o substitute.

Spiritualism at once carries them beyond, by vir. tue of the demonstrative evidence it offers, as to the actual condition of departed human beings. I myof utter skepticism ; but those who believed in some-

thing-what was even their previous standpoint? What conception could any one then form of spiritexistence? A spirit has no eyes-thus we infidels used to reason, among ourselves-therefore it cannot see; nor ears, and so it hears not; it perceives noth. wood, on the stream of a transient "revival," it ing, therefore it is nothing; and then we would en- teaches that the kingdom of heaven is within us, joy a dismal laugh over the impotent conclusion. consisting of peace, and brotherly charity and ac-And those who assumed to teach others were them. solves no better off, and could only mouth over the the loaves and fishes in the wilderness, His salvation grand generalization that the good were to be saved is not confined to the chosen 'few, but is ample for and the bad to be damned ; but in what way or shape all the generations of men.

into the heavens, and then, in his study, by apply-4th. Each individual must atone for his own trans- ing laws which were a part of every mind which had learned them he settled the constitution of the uni-Dr. Young .- Modern Spiritualism is distinguished |verse. So the spiritual world has come down into

Mn. ADAMS -- It will aid us, in answering this tained that they are from a human source. We do question, to consider in what respect the vision of the modern world differs from that of former ages. Evidently, not in the natural structure of the organ graph. Table moving, and the like manifestations, of sight, but in the adjuncts brought to it by science in the form of telescopes, microscopes, &c., by which and to their reasoning faculties, rather than their a new world was included within its scope. This emotional nature. Test-evidence is given by dates will illustrate one of the main peculiarities of modand circumstances, showing that the spirit commu-lern Spiritualism. Had our interior senses remained nicating must be the one it purports to be, or must, looked up, we should now be no wiser than fen years at least, have derived its information from that ago, and our condition would correspond to that of source. The religion of the Bible affords no such the naturalist, or astronomer, if deprived of all his philosophical foundation for the belief in im- aids to observation. And it is most astonishing that any one can stand up, amid all the evidence of new by these modern phenomena. Many of our physical spiritual powers, and the opening of the interior manifestations are, according to my definition of the senses, and deny that we know anything of Spiritterm, as decidedly miraculous, as anything on record | ualism, except through onr natural organs of per--that is, we have no rational or scientific means of ception. I maintain that the whole power and glory of this gospel depends on this opening of the inte-

Do we see spirits with our natural vision? Are not spiritual things "spiritually discerned ?" I well remember how, as by the stroke of a thunderwhatscever; whether they acknowledge for their bolt, this truth was brought in upon my mind, when, twelve years ago, Judge Edmonds described to me my the Pope of Rome. Instead of getting its evidence old spirit friend, the Methodist preacher, and thus led me to the serious consideration of this subject, as 1 or woman, it entirely ignores, as authority, all that have heretofore related. No appeal to my natural has transpired previous to its own advent, and does senses could have been so instantaneously convincing; not a knowledge even a holy child at the bottom of and yet I only exercised my memory. It is a pecuits faith. It asserts what no other sect has been liar characteristic of the spiritual movement that able to maintain-to wit, the continued existence of we become cognizant of spirits in a way we knew nothing of before. Were it not so, faith would die. in a state of being intensified, purified and elevated, and we should return into the fossilized economics of

Thank God ! my vision is opened, so that I do civilization advanced, men were compelled to aban- daily see spirits. By this faculty we are enabled to don this latter doctrino-that each of them was to cross examine the statements of mediums, instead esume an organism which had been appropriated of resting on mere authority. It also stimulates us and transmuted thousands of times over, subse. to investigate and enlarge the field of our knowledge. quently to his disuse of it—but yet they could find Again, Spiritualism teaches that Heaven is not a walled up New Jerusalem-a confined area, in which existence, without any other employment than pray-

er and praise, would soon become insupportablebut a field for the limitless expansion and untiring self, have come up to this resting-place from a state exercise of every human faculty, through eternal years.

Lastly, it makes religion a personal matter to each one of the human race, instead of being a question of latitude and longitude, as with the old Jews. in teaching, and with modern Christianity, in actual fact. Instead of carrying us passively, like driftas a spirit, universal and eternal, and that, as with

Plymouth, Vt., July, 1861.

IS IT WICKED TO WORK ON SUNDAY? The Christian Church says that it is wicked. But there is not to be found a single word in all the recorded utterances of Christ, that directs men to keep the old Jewish Sabbath as the Church now keeps it, (or pretends to) all over the land of Christendom. And there is nothing in all the teachings of God in Nature, which claims that for Sunday, more or less. than is claimed for any other day in the week. The sacredness that is claimed for the Sabbath-day. above any other day in the week, is a claim that has had its birth, its nourishment and support, alone, in the external teachings of synagogues, churches and meeting-houses. This claim must vanish, sooner or later, for it has no basis in Nature; it is only the smoke of opinion that will cease to rise, when the fires of life burn clearer. An editor of a popular Protestant Review, said to me, that it was a wonder to him why the Church observed the Sabbath after the manner of the old Jewish Church ; for, he said, that "Christ nowhere favored it, but directly opposed it."

Whether we will have it so or not, our first business on Sunday, the same as on other days of the week, is to take care of our physical bodies; to wash our face and hands: to put on and wear our clothes : to eat and drink what Nature demands. While we have physical bodies, these demands of Nature are imperative; and this work that we all do, in answer to those demands, is not wicked. And is it any more wicked to talk about food on Sunday, than it is to eat it on Sunday? Is it any more wicked to hee beans on Sunday, than it is to eat them on Sunday and digest them? Is it any more wicked to make silk dresses on Sunday than it is to wear them for others to look at on Sunday? Is it any more wicked to talk about earthly things on Sunday, than it is to. think about them? Is it any more wicked to cultivate the earth for use on Sunday, than it is to walk on it for pleasure? Is it any more wicked to do good on Sunday, than it is to talk about doing good on Sunday?

While men have material bodies, these material odies must have material food; the demand for which, is just the same on Sunday as on Monday : the digestion of which is the same on every other day of the week, as on Sunday. And I cannot see why the production of which by labor, is not just as lawful on Sunday, as on any other day. The claim that Sunday is more sacred and holy than any other day, is a myth of past ages; is a claim of pretence, not reality, for all the works of Nature's God are just the same as on other days.

I once knew a man isolated from society, who miscounted the days of the week, and taking Sundayfor Saturday, worked all day and kept Monday for-Sunday. From the sacredness that is claimed forthe day, he did not discover his error ; he only found, it out from the lips of other men.

Sunday is really just the same as other days. throughout all Nature; and in this holy book, the book of Nature, we cannot find one word that tolls us it is wicked to do good work of any kind on Sunday. And to this end are the teachings of Christ; and also the dictates of common sense. A. B. C.

BANNER OF LIGHT.

WAR IN HEAVEN.

A Lecture by Emma Hardinge, at Dodworth's Hall, New York, Sunday Evoning, August 11th, 1801.

[Reported for the Banner of Light.]

"And there was war in heaven --Michael and his an gels fighting against the Dragon and his angels."

This passage will be recognized, by-candid and unblased inquirers, as forming the basis of that spiendid system which underlies' all coremonial religion, and is termed, by moderne, the Astronomical Religion; by the ancients, the Religion of Nature-the Religion.

We find that this system derived its origin from the close observation of the ancients, assisted by their reason, which taught them first, that mind acted on matter, not matter on mind; and second, that mind was the first origin and cause of material forms. Ere Bibles had been thought of, ere yet the millions had hired the fow to do their preaching for them, man gathered instruction from the fiery scriptures of the sky, and the many-colored blossoms of the earth ; he looked up to God through his works, and read his laws in them.

The ancients, in this system, claimed that there is a correspondence between the things of Nature and those of the Spiritual Universe-that the visible is but the type of the invisible. Its basis was the absolute necessity of acknowledging the existence of God, and seeking to discover His attributes in His works. The Universe was his body, all the movements of life were the expressions of the Divine Soullargest and most sublime in the fiery syllables which night after night bespangle the sky. In these they recognised the cause of times and seasons, and in the luminary of day the potential source of the changes deemed so important in agriculture.

In this view, the Sun was recognised as the best exponent of Delty-of that Deity in whose image they felt they were created. Here we find the recogwe readers call intellect or spirit, and of a correspondence between our bodily impulses as opposed to the supreme will, or light of God, and the contest of light and darkness, or good and evil in the realm of Nature. They said there was war in Heaven, when in winter the sun was struggling through adverse constellations, and there was war on earth and in the world of mind, when bad passions ranged themselves against Divine influences.

"We fashion not ourselves," they said, "we guide not our own actions-surely, the surging waves of life must be pervaded by a universal ocean of spirits." Hence they deemed the stars inhabitedthey were the silver thrones on which angels kept watch over our slumbers; and the mighty Sun was the palace of the Deity. All these were tokens that men, the images of Nature, were destined to represent the flux and reflux of her times and scasons, by the war between Good and Evil in their own minds. There ever has been-there is yet-war in heaven, between Michael the light-bringer, and the good angels that are around him, and the Dragon and his angels, typifing pride, lust, ambition, and all the base passions of man.

In spite of all degrading influences, the tendency of the human mind is always to aspire. Though spirit and matter aro, in substance, coeval, the tendency of spirit is to sublimate matter. The Genius of Progress seeks her native skies; while, on the other hand, the excessive demands of perverted bodily appetites appeal with an opposing force-and hence we have the battle-grounds of the grand confliot in our bearts. Yet progress is ultimately triumphant, alike in the individual and the race. We fall to rise again, until at last we attain the full stature of perfect manhood. What powers are there independent of man, that take part in this contest?

Here we should bear in mind, that the world of the hereafter is very much in advance of this; but those who pass into it forget not their tender earthly

claimed the unity of God and the destiny of man to be something more than the more tool of an idolatrous priesthood.

Yet more noteworthy is the history of the great Hebrow lawgiver. It matters little where the first germs of his divine institutions were found he stands out from the dark background of cotempora. OFFICE, 168 WASHINGTON STREET, BOSTON, ry ignorance, a truly great man, and as the uttorer of that sublime wish that all the people of God might be pricets, a worthy assistant of Michael, the light-bringer.

The prophets of lerael were mighty allies of the good cause, with their streaming heir, their trumpet tones, and wild, clairvoyant eyes. What though still hemmed in by narrow Jewish conceptions, did they not proclaim the advent of a better day for humanity, and stand in the gap between ceremonial religion and the worship of that God who said of the bloody offerings of the wicked, that he would none of them? The prophots were not priests. No priest ever yet stood by Michael and his angels.

It has been remarked that spiritual phenomena were periodical and intermittent. This, as we gather from the Scriptures, was the case among the Jews; and hence some have supposed that these purifying forces can never reappear. But this is an error. All Naturo's operations are periodical. What has been, will be again-whether after the vast and irregular period of a comet flight, or the time in which Mercury or Venus rolls around its orbit. The movements of the spiritual forces have been intermittent only so long as man could not take part in them : but when the conflict was removed from the invisi ble world, it took on a new character. This is the peculiarity of the Spiritualism of the nineteenth century, which distinguishes it from the phenomenal Spiritualism of which we have been speaking. Henceforth every spirit is to bear a part in it. The last great blow struck, in Jewish history, against the Bragon and his angels, was in the person of the nition of that invisible world within ourselves, which Sontle Nazarino. Whether he was a personality, or the hero of a sublime drama---whether the Son of God, or the product of human imagination, he and his history are alike divine-the bright type of the light-bearer-the great and glofious rove-

> Intion. Michael and his angels next spoke and worked through the apostles-the martyr Stephen-and the other saints who counted all hardships and adversities as nought, when endured in the cause of holiness and truth.

Passing on to the middle ages, we find Luther and his fellow reformers valiant workers on the same side, in spite of the fanaticism which often marked the footsteps of their followers with blood. In the midst of popular ignorance, they faced the dark and threatening array of the priesthood in solitary de- overturns, the work of demolition, the clearing away fance-but not in reality alone, any more than Jeaus on the Mount of Transfiguration ; for no less a power than was manifested there could have sustained them in their efforts and their trials. But we must not forget a power which has not been regarded as spiritual, but which has done much in the importance of teaching themselves to be patient. this conflict-and that is Science, which has out destiny, and has dragged to light and appropriated the good things God gave to man. She has sent forth such champions as Swedenborg, Fulton, Watt, are to pass through the process of renovation to-Galileo. La Place. But among them only one-your own Franklin-has added to his earthly achieve-

communication between the material and spiritual worlds. The closing epoch has now come in this great

teaches, and the science which Illustrates, are now But the church finds that the old partition walls are

Banner of Night. BOSTON, BATURDAY, AUGUST 24, 1861.

ROOM NO. S. UF STAIRS.

TERMS OF SUBSORIPTION.

Bingle copies, one year, Olubs of four er more persons will be taken at the follow

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To any one who will send us three dollars, with the names of three now subscribers for the BANNER OF LIGHT, for six months, we will send a copy of either, WHATEVER IS, 15 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.

NOW AND PRESENTLY.

We must none of us become impatient. This is no time to suspend our faith. On the contrary, if ever the prophecies and warnings of our invisible friends were to be heeded and carefully noted, they are to be now. For the great upheaval, long and perseveringly foretold of them, is certainly upon us. We feel the very earth recl beneath our unsteady feet. We realize the stir and confusion of the ele-

nents. We are profoundly conscious, almost painfully so, of the agonizing threes with which our new and moro blessed future is being ushered in. All these events must needs occur-all these scenes of woe and distraction must needs be witnessed, ere the day of fulfillment comes to the door. First the of the rubbish; and after that, the re-construction. the better day, and the better people. That is the natural order.

We especially feel called to impress upon the minds of our friends and readers all over the land, Now is the last time in the world to throw down the asunder the webs of mere speculation about human hope, when redemption is just drawing nigh. The light beams from the eastern gates. The shackles of superstition are falling off. Church and State gether. Already the church is in motion, on this side of the Atlantic as well as the other. Mother ments the transcendent discovery of a medium of Church in old England is not more mutinous within to-day, than is the Protestant Church of America, still protesting against being saddled and, bridled

with the lumbering superstitions of Calviuism, with battle between Light and Darkness. It is marked all its weight of infernal images and horrible torby the manifestations of Modern Spiritualism; and ments. If Maurice and his companions raise a stir it closes the war in Heaven, considered as the world in England, Beecher and the rest are not less active of the hereafter-the home of departed spirits. The bere. All Puritanism stands shaking in its shoes, battle-ground is henceforth on this earth and in the much preferring to sacrifice souls to giving up the very heart of mun himself. The religion which iron authority of its inhuman and merciless creeds.

must be done, and we feel sure that now is the time, too, to do it. The good spirits, we devoutly believe. are actively engaged in performing their offices of lovo. Spiritual minds can do but little just in this verted into performance. Perhaps too great things crisis; they have been doing what they could toward are expected of him just at this present time, inasbringing about the modified sentiment, and the much as he has thus far accomplished more than larger and more liberal tons of thought, that not any of the rest of our Generals in the way of forcionly permits, but, oven calls for the present move- bly suppressing this rebellion ; but whether he perments in the material world. For more than twelve forms anything like what is asked of him, so far as years, this leaven of Spiritual truth has been work- the rebels are concerned, nothing is more probable ing in the popular mind. With its progress other than than that he will surprise all by the rapid deinfluences and other circumstances have been ac- velopment of a manly and striking character, not tively co-operting. Who, for instance, would have more in military than in other particulars, and thus ualism had ripened the popular thought and fitted a wonderful man, from what little only is publicly the popular heart for the expansion of things that known of him. He has done his duty grandly in must needs come spon ? Who can fail to see with Western Virginia, and now he has been summoned gether, dovetailing so nicely one into the other ? and take command of the advancing column on the And who is there, therefore, that doubts that there Potomac. It must be an extraordinary man who is is a high aim and end in all this, which this very sufficient to meet the emergencies of such a time, time is seeing wrought out, and the men of this and who possesses the confidence of his superiors in time are all willing or unwilling parties to advanc- position and experience sufficiently to recommend ing? Not until the new and grand faith, conveyed him unanimously to the weighty responsibilities of to mortals by immortals, had had time to take root such a place. strongly and grow into a plant of great strength and Since he entered upon his duties, he has made vigor, did the higher powers see fit to move for the himself felt throughout the grand military column achievement of practical and direct purposes. The at whose head he has been placed. He shows first steps that way have been already taken; we himself to be a rigid disciplinarian, thorough are getting on as rapidly as we ought, or can, and in details, of a comprehensive mind, seeing and should closely study all the constant changes and grasping with singular rapidity, small in stature, advances as they are made. Above all, we need not entirely unimposing in his manners, in love with the try to do work that lies altogether out of our prov- profession he has chosen, and, altogether, one of ince; it is for us to hold steadily and hopefully on those remarkable combinations of character which

been entrusted to other hands. The heralds have already sounded their trumpets. We shall soon be summoned into the field. But let religious man. Of course, all men are by instinct reus not be in haste; let us do nothing precipitately. ligious; but not all have given nurture to that in-We must wait, now, for a time, upon others; our stinct, and trained it to a large and profound develturn will all the sooner be at hand. The Spiritual opment. We believe that McClellan has, and that he work is not the material work, and yet the material must needs be done first, being the new form, or Improvement, by his solitary but extraordinary exmould, into which the seething mass of Spiritual ample, which many a young man of this day will substance is to be poured, and there take practical shape and proportion.

Coming Home.

sounded with martial music and the tread of men in them honor. We are willing to wager almost anyin their midst; and, as we stop to think of the andthose who went away, but three short months ago, people never forget the sacred trusts which the dead volunteers have'left in their care, pledged as we all are to give them generously of our aid, our respect, and our sympathy.

Many of the returned men are enger to go back gain-so it is reported, here and there. It is well if they are ; for, with their experience and discipline, brief as it is at best, they will form a nucleus of per ing of the troops is not properly attended to-some manent value around which a grand army of freemen of them going dirty and even lousy, and men, too, may rally with strength of purpose unabated. These who would feel permanently disgraced with such an are the men who, distributed however sparsely imputation resting on them in social life. It is by through regiments and divisions, are likely to hold blow and imperceptible degrees that the human conpanic may demoralize its solid ranks. Napoleon always preferred 18,000 well-disciplined and trusty fighting principles—rather than by luck, or brag, or hurrah. It is hard work in war, that lies at the ence, it makes its way against all the odds which can be brought against it.

[AUGUST 24, 1861.

McUlellan,

Here is a new man. Hardly yet thirty six, he seems to be full of promise which can readily be conthought that the Government and the Church would become to all young men an example which may be thus stirred up, just at the moment when Spirit- magnetize and elevate them. McClellan is certainly what a wise foresight all these events have come to- by the authorities at Washington to repair thither

our own way, turning neither to the right hand nor it takes new times and measures to bring out propthe left, and undertaking no labors that have plainly crly into public view. We are refreshed at the appearance of such a man. It should follow, and it does in this case, that a man like this is a deoply has already set on foot a vast work in the ay of zealously labor to assist in carrying out.

Mealth of the Army.

It can certainly gratify no one, unless he belongs Here at the Eastward, for about two weeks past, | to the ranks of the Confederate army, to learn from we have been receiving our brethren home from the the deliberately made up Report of the General Saniwars. The three months men are pretty well en- tary Commission that the seeds of disease and pestisconsed among their friends once more, talking over | lence are being thickly sown, just now, in the ranks their trials and hazards since the middle of April, of our soldiers, waiting only for the usual Septemand perhaps making their calculations concerning ber weather to secure a molancholy harvest of the propriety of re-enlistment. Our streets have re- deaths. The Commission was composed of some of the most experienced men, physicians and others, uniforms, escorted from depot to depot by battalions the country can furnish ; among them, such men as and companies that have been but too ready to do Dr. S. G. Howe, of Boston, and Rev. Dr. Bellows, of New York. They have spont several weeks in makthing we have got, that wives and sweethearts have ing a thorough examination of all the camps of the been glad enough to see the loved forms once more Federal troops, investigating every detail of this most important subject, and their conclusion is subness that comes over the hearts of boreaved ones, stantially what we have above stated. No state of who look vainly up and down the martial ranks for things could be more lamentable. The examiners say that, in the first place, very few of the regimentjubilant and resolute in the cause that inspired al officers themselves know much about sanitary them, it is with a sensible twinge that we make laws, and care less-and, in the next place, even if their cases our own, and we are conscious that they they did, they are utterly negligent in using the have our profoundest sympathy. No-no; let the authority they clearly possess, to compel the men under their command to attend regularly even to so necessary a practice as that of regular bathing.

It is stated that the camps are not all of them properly drained, to begin with, so that the filth and refuse incidental to the collection of a large body of men within a limited enclosure, or space, fail to be voided beyond the reach of harm. Then the cloth-

ties. The nearer they are to God, the more devoted is their ministry in behalf of the loved ones left behind.

Hence, in ages of greater progress here, the more intimate and affectionate the relations between the earth and the spirit-world. And, since the soul demands appropriate aliment, no less than the body. Who can better supply it than those spiritual beings, who were once nearest and dearest to us, and are still most interested in our welfare ? Who but they kindle up those latent energies among us which resalt in brilliant discoveries and beneficent inventions? These are the bright hosts of Michael and his angels. Their aim in the great battle is to individualize every human soul, make it perfect as the Father is Heaven is perfect, and bring man to fulfill his destiny as the Godlike ruler of a world yet unborn. Where shall we look for the hosts around the Dragon? We need go no further than the dark soil in which our bodily natures are rooted-those base passions, whose promptings we are so apt to attribute to evil spirits outside.

The first blow struck by Michael and his angels against the powers of darkness, was in the soul movements of the Hindoos, which led them to seek communion with the Great Unknown, in the gloomy solitude of caverns and wildernesses. Curious minds from the cities, attracted by the repute of their holiness, came to them in their retirements, to learn of them the path to peace and Heaven; and, as with all who enjoy the God-given right to teach, they stood before the people as mediums between this world and the other, by various wonderful spiritual endowments.

At first, Michael and his angels were successful; but at length there came a time when public misfortune led the people to demand too much of these holy men, and supplicate them with gifts to use powers which they never had. Then came the Dragon and this angels, in the forms of pride, ambition and love of authority, and gained a foothold in the hearts of the priesthood. In order to exalt and perpetuate their power, they formed themselves into an exclusive he--reditary casts, whose influence was maintained by mystery and terrorism and by fostering the oreduflous superstition of the ignorant masses.

. The next remarkable achievement of Michael and his legions; was in Egypt. In the relics of her splen did gities, and in the records of her mythology, you may still trace the progress of the great contest, in which "Osiris, Isis, Orus, and their train," reprosent forces on the side of the Dragon-warring with the sword of mystery and the scourge of fear, against the light-bringers, who directed men' to lift their eyes from the works of this lower world and contemplate the Great Creator.

We now reach the epoch of the earliest Jewish Scriptures, for which it is not claiming too much, to say that they are one of the great compendiums of the ancient history of man-and especially valuable as partially dispelling the darkness in which the Dragon has involved it. On them we chiefly rely for further accounts of the great war. Here we read of Abraham-surely a soldier of Michael in an age of grossest superstition-a champion who pro-

united, and form the advanced guard of the army of fast falling down; men of different modes of belief Michael. Through the discovery of the means of in- bave for some years been reaching across and shak-

ing fraternal hands, no longer fearing the once tercourse, by the laws of electric attraction and repulsion between spirits in and out of the body, cer- dreaded anathema; so that nothing now seems tain signs are produced by which the light-bearers possible to prevent their rushing into one another's oan be known as those who have the strongest inter- arms.

est in our welfare, and the bright array of the spirit | We are not politicians, nor does our special work world hasten to speak glad tidings to those left be- take us further into the political field than far hind. Science is to serve not only your temporal enough to observe the operation-ahd, just now, the uses, but your eternal welfare. The most ancient very rapid operation-of certain great spiritual sages caught a glimpse of this purpose of scientific laws. We work only to elevate man. We ask-every truth ; but finding the revelation too hard for the one to take his place, no matter where it is, and do his understanding of the masses, and that their stock individual part toward regenerating the race by of authority was created and increased by ignorance, renovating and exalting himself. And, in doing they determined to keep the people in their benighted | this, we of course have to go just where the individstate; and therefore science was placed under the ual goes, feeling our sympathetic way along with him, reminding him continually of the presence and ban of religion, and called profane knowledge.

We are not, however, to despond because we some-

els, those who are ready and have the raw musclo

the higher and more skilled labor afterwards, is

You may behold the progress of the Great War even promises of the angel powers, and imploring him to exert himself perseveringly and to the utmost to in the physical conflict which is raging around you. Do you know what it is you struggle for? Can you bring in the perfect day. If men are in politics, that is, in the State-as who is not, in this country define the exact purpose for which brother has gone -of course we must go to them where they are. against brother, and left hearts and homes desolate? We work where all work ; and we must have lever-Can you even name the leaders who are to bring ago, or how can aught be moved from its ancient you safe through this Red Sea of carnage to the Canaan of assured prosperity ? But Michael and his bed? We make all our appeals, therefore, not to angels are at work. The supreme Lord is still tri- the politicians, any more than to the clergy, but to umphant; and he destines for every individual the the people.

This seems to be the soil, kept virginal for so iberty for which Christ has made you free. The apirit and the body are to be released from the rule of many centuries, where all the ancient and musty ambition and avarice; your institutions are to be traditions may be set aside for the something better purged to the very core; for a spirit is abroad callthat is offered us. Happily, we are not as yet much ing upon every man to recognize his individual ro- attached to the old superstitions, and can therefore sponsibility, and mark out for himself the means of embrace, without a great deal of pain in sundering former attachments, the new and larger doctrines. accomplishing his destiny.

Michael and his angels are at work in every ele- The souls of our people are open, ready to receive ment of human progression, in labor saving machin- light and inspiration; wedded to no authority as ery, in the advances of chemistry and physiology, yet assuming to be higher than that of the true God and in the power of that clairvoyance, which is dig- within them. So that when a step forward is to be ing beneath the anatomy of man to promote the taken with our people, that shall infuse fresh coursublime knowledge of his spiritual possibilities. age into the hesitating and less energetic minds of Spiritualism has dealt the last great blow against our Earopean brethren, there is not that amount and force of opposition to encounter which so appals the powers of darkness, by opening our eyes to view the angel hosts around us-lifting up' the gloomy all the leading and progressive minds on the other curtain of death and disclosing the bright array of side of the water. living men and women in their immortal homes.

Are there no cherished errors of the past to which times feel as if all our work had been suddenly ou still oling? If so, wonder not that Michael and snatched from our hands, because War steps in and his angels are striking you with the sword. It is to usurps the field. Such as do thus despond, betray bring you light that you may finish the great con- their lack both of perception and faith. If they fict they have began. Which of you takes sides could but see, spiritually, it would be plain to them with the Dragon ? He who covets his neighbor's as day, that this grand work having been previously goods; he whose unhallowed ambition would govern prepared and arranged, somebody must go first into his neighbor's destiny. And who is the champion the field to begin the same. Now here are material of the light-bearer? He who in any department of powers to be overcome; how shall that be done exlife makes a sacrifice of his own welfare for anoth- cept by material forces? First come the men-in the er's; the faithfal wife_the obedient child_the toil- construction of an edifice-with their picks and show-

ing laborer-the patient son of adversity; whosoever benefits the race, whether in the person of one, wherewith to perform the labor of clearing off and or of thousands of its representatives, and uses his digging anew. The foundations are to be renewed. gifts, spiritual, moral and intellectual, for the grand | Heavy masonry-work must be done. Sheer animalpurpose of lifting up the soul of man from subjec- force is needed at first, though of course that, like tion to its gross material companionship.

guided and controlled by higher agencies that have WOOL DE. COTTON .--- Gen. Wool has been called into assumed to control all. active service. We all admit that the active preparatory work

The Season of Quiet.

It has often been said that what the American people most needed was a spell of rest. They have been awake, and wide awake, so long, that a long by parents, in these exciting days of war? How for us.

selves to be dazzled with what they artfully display bo more watchful than ever. to us.

Quiet is as necessary as action. One cannot go without the other. But to enjoy quiet, one must have earned the right to it. Only after the struggle en- white, just how heavily it is proposed to tax them sues the rest and relief. When the battle has been for the purpose of carrying on this war. On incomes fought, we may rest on our arms. And then rest is of eight hundred dollars and over, three per cont. such a refreshment. Many, who do not know, sup- for residents and eight per cent. for non-residents. pose it to be nothing but indolence; but indolence is Every distiller of spirits pays five cents per gallon quite another state of existence. Quiet does not pre- for first proof or less, and higher rates for higher elude the idea of active enjoyment; whereas indo- proofs; beer, ale, porter, and the like pay two cents lence only folds up a person in its lap and lulls him per gallon. Teas will pay fifteen cents per pound; to sleep, in spirit as well as in body. None but the coffees, four cents ; cloves, eight cents ; onyenne pepman who works has a knowledge of what rest really per, six cents ; mace and nutmegs, twenty-five cents; means, nor has any other man a right to tasto its refined sugars, four cents; brown sugars, two and pleasures. Even if the labor ends in nought, yet two and a half conts. Molasses will pay five cents the rest that follows is none the less sweet. Con per gallon. Brandy, a dollar and a quarter. These templation is about all there is of reality in life; include-if we except much of the last item-the orwe act, that we may gather together a personal expe- dinary comforts, what are usually termed the necesrience; but it is no experience, and it is a worthless saries of the people. Thus are we called upon by the one at that, if it has not been worked all over, many government to make daily personal encrifices to help times, in the workshop of reflection to give it shape them on. If it will but prove to be to some permaand meaning.

are the uses of advertisements."

a confused army steadily together, that no foolish stitution becomes ripe for the attack and inroads of disease, and this point, the Commission think, the soldiers have, in very large numbers, already reached. troops to three times their number of raw lovies. So they predict with great confidence that the and won most of his battles by the stern principle of early Autumn will find a devastating pestilence his discipline-which contains all the other effective sweeping with its cruel ravages over the localities neighboring upon our camps, and our army sadly demoralized-it may be, nearly destroyed-by the bottom of all success; engineered by knowledge, shadow of the fearful angel's wing. We wish, from professional skill on the part of officers, and experi- our hearts, it may be furthest from true ; and yet it is not possible to avert the penaltics that always accompany the transgressing of Nature's plainest laws.

What of the Family?

Is family oulture, and family discipline neglected sleep would do them service. It is true enough that many are there, with the grave responsibilities of we do not indulge as we ought in brief seasons of family education resting on them, who think less of quiet; business has whipped and spurred us on at these things than ever before, imagining that the such a rapid rate, that we half think we do not live public turmoll is likely to overturn even the natural at all unless we are on the "go." Haste character- relationship of parent to child? Evon in seasons of izes the most of our movements. We glory especi- public trial and public calamity, the tender nurture ally in speed. Nothing yet created is fast enough of childish character, within the family circle, is not to be overlooked; if anything, it is more necessary

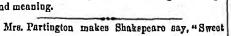
How soon is all this to be changed. Take away now than ever, for youthful minds are insensibly the motive, and the action ceases. Rub out a good taking deep impressions from what daily transpires sharo of the estimated value of property, and the around them, and those impressions need to be carechase for that article loses a good part of its zest fully observed and turned to good future account by This is the work that is now doing all around us. those who are placed in closest sympathy with the After that, when men and women are respected for young. We suppose the work of family discipline what they are, rather than for what they have _ must go on as before, only with increased watchfalwhen the standard of social judgment has become ness and ardor. For this is the time to be relax in more one of moral merit and real worth, we may nothing; we must all be more vigilant than ever, in find a different style of character prevalent; and things small no less than great. Else returning then people will become more composed and at rest; peace will find us but illy prepared to avail ourselves there will be less hurry and bluster; we shall look of the thousand new blessings it stands ready to for what we want in others, rather than permit our- confer. Let no family neglect its own care now, but

Direct Taxes.

Our readers may desire to know, in black and nent ond 1

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Bayard Taylor, now in Germany, sends reports of his travels to the New York Independent.



AUGUST 24, 1861.]

Reported for the Banner of Light.

BOSTON SPIRITUAL CONFERENCE, TUESDAY EVENING, AUGUST 18, 1661.

QUESTION :- Spiritualism and its effects - or the now too shallow for large craft to sail in? Is that. Ohurch that is, and is to be.

DR. CHILD .- Spiritualism; its effects; the church | with its five or six hundred subdivisions-no use of -subjects that cover a large area. Philosophy, to many of them-Orthodox, Methodist, Baptist. Unisensuous perception, can tear Spiritualism all to tarian, &c., &c.?. No one of them, large or small! pieces. Spiritualism, to the soul where it is felt, can claim the appellation of the church that is. But drives away philosophy as the rising sun of the day- is it not that invisible church, not represented by time drives away the vapors of valleys and meadows | orecds, or encircled by walls, but has its altar in the that the night-time produces. Feeling is deeper, is human heart, rooted in human nature---in fact, the better than reasoning and philosophising, and is aspiration of the human heart all over the world, to nearer allied to the soul. Spiritualism sets us worship the Father. Its members are found inside of affoat on the rivers of feeling, of affection, of sym- the church proper, and as often out of it, and in inpathy. These rivers run beyond the boundaries of fidel ranks. The certificates of membership being time, and will bear us on to the ocean of eternity. love to man, natural goodness, they may violate the Philosophy is for time; in matter it is useful; and Sabbath day, and eat with publicans and einners. but with the love of matter its mission will cease. Our their purity of life and their goodness of heart, their physical bodies go to the grave, and with them | philanthropy and humanity, mark them the men afand with their affections goes philosophy. Feeling, ter God's own heart. That, I think, must be the affection and sympathy are attributes of the soul_ ohurch that is, and if I am right, then it is the but philosophy is not. This physical body is not an church that is to be, also, only more so. And the efattribute of the soul, but it is a product. Spiritual- fect of Spiritualism is to develop that church, enabling mankind to discriminate more clearly practiism does not tell us about physical things that perish; philosophy does this. Spiritualism is the first cal Godliness from articles of faith. The church' religion that shall bear humanity away from the that is to be is a church of works-in the words of recognition of creeds to the recognition of feeling the Master, "Love to God and love to man," the docfor the governor of our life. Spiritualism leads its trine being practically that we show our belief in love to God, whom we have not seen, by our humanivotaries along step by step, until the proclamation ty, and our love to man and brother, whom we have in the awful eloquence of silence bursts forth from within, saying, that desire is the governor of each seen., soul-not a creed; that feeling keeps our hearts beating-not philosophy; that sympathy holds human hearts together-not organizations.

Spiritualism is something that leads us into the consciousness of a new world; the world that really governs us; the world of feeling that lies under the outer surface of sensation. The effect of Spiritualism is to tumble all the nonsenses of life into a heap of ruins for the flames of hell to burn up. And when these are consumed, hell goes out. And after this is all done, the Church that really is and is to be, is found to be the whole family of humanity. Even a bigoted man is as much a member of the true church of God as a sinner is : a deacon of a meeting house is as much a member of the ohurch of God as a Deacon Grant of humanity is. A fellow our trade to its old boundaries. We must not only that has got into the "interior life," and has made himself ridiculous by pretending to turn himself inside out, is just as much a member of the church of God favorable influence upon our relations with foreign as is another follow, who does not think that he has nations." They will soon begin to make investments as is another follow, who does not think that he has got into the "interior life," and is willing to live without pretending to turn himself inside cut. Everybody that lives is a true member of the true church of God. Spiritualism makes this revelation

JACOB EDSON .--- This question is a broad one. It includes and comprehends the two preceding questions. Spiritualism is the spiritual communion service and worship of the Infinite Spirit, in spirit and in truth. It is the church of God, which is and is to be the external product of its internal self. Its effects are to reflect-to extend the light of lifeto unfold, to reform and organize the love of God to construct, create or reveal the spiritual temple of the living God. It includes within its communion all the servants who render service in the cause of justice, mercy and truth.

Spiritualists believe in the Infinite Spirit-the Divine Father, and in being guided by him in communion and fellowship in the spirit with spirits finite. Spiritualists, to a greater or less extent, see the light hear the voice, and feel the presence of the spirit, but know not whence it cometh or whether it goeth.

irruptions into private dwellings and demands for re-Spirit is called an immaterial substance; it being freshments. These abuses have been growing a long more ethereal than the external census of the soul. time. Why they were not corrected by the applicaeludes our grasp, as it cannot be weighed or measured. It seems to the materialist to have neither weight nor measure, as though it did not occupy space, and was incapable of organization, extension or division. As the soul thinketh, so is it. To the spiritually blind, who accepts the literal definition of the external lexicographer, spirit is not anything but breath or wind. To such minds, what I have said, or may say, on this subject, is mere gas-transcendental nonsense-metaphysical moonshine. We grant there is some truth as well' as beauty in the lians at that, could hardly be expected to do much for exclamation of the critic : "Behold, what driveling madmen these insane Spiritualists-Nature's journeymen, are making of themselves." Be it so; but if we can but touch one such soul in the right spot, this moonshine will do its work. Truth, the great | tunes, religious and patriotic, original and selected, master-builder in Nature, which constructively unfolds the Christ, will have received another apprentice : the door of immortality-the spiritual gate or fon street. It is a fine compilation, both metrically way of life will be opened to the critic, to walk in as and musically considered; and will supply an existwell as criticise. To the practical Spiritualist, who ing want. Price, single copies, ten cents. is born of the water and of the spirit, so as to unfold the departments of his material as well as spiritual nature in the pursuit of interior good. spirits or spiritual bodies are substance-a cogi- authoress is favorably known to many of our local tative substance imbued with instinct-perception and power to think, which unfolds and embodies dif. ferent qualities of mind which pervade each other, and permeate all kinds of matter. In this sense, spirit or spiritual bodies occupy space-are capable of organization, extension and division, by, through, | cally drawn from the position of the stars at the er in virtue of the discreted orders or individualized time of South Carolina's passing the Secession Act, intenations of love and affection which constitute the tones of the different octaves or departments of of Roger Bacon, through the mediumship of Dr. G. spiritual life, the dynamics, rhythm and gamut of Mellen, of Lowell. A friend has since forwarded to the divine theocracy. For ought we know, (and the belief is in harmony with everything known) logical Journal, for last January, in which more there are as many, kinds, conditions or qualities of the than half of the prophecy was published, verbatim, spiritual substance as there is of earth matter, material substance. Probably each is destined to un- | tected merit in the communication, and published it, fold and ultimate itself through higher forms, to be honestly enough attributing it to the source the corabsorbed by the Creator in his highest form of creation. Man, the human soul, being the effect of and the account for such a piece of wholesale plagiarism. culminating point in the Creator's works of creation necessarily embodies within himself all the elements. all the life principles of the organized forms or soul- that the fraud would be detected sometime, and the expressions of divine life which preceded him; they constitute the material and spiritual substances upon which the human soul subsists. The receptive soul receives and appropriates these elements, these partly unfolded principles of divine life, in accord ance with or by the execution of the will or law of God in its plane of development. Such an execution unfolds the divine mind or form from within the spiritual temple, its holiest of the holy, which reforms, reorganizes or regenerates the human soul, causing it to bud, blossom and embody the delicious fruit of eternal life-to unfold the church of God.

BANNER LIGHT. OF

ALL SORTS OF PARAGRAPHS.

Mr. Artemas W. Taylor, a well known machinist of East Boston, died on the 14th ult., in Cuba, of vellow fever. His brother was with him, had his body properly prepared, and shipped it on board the brig Wm. McGilvrey for Boston. On her voyage home the brig was captured by the privateer Gordon. and taken into Hatteras inlet, thus depriving the friends of the deceased of the privilege of paying the last rites of affection to his remains.

"CLEM'S SUMMER CURE," is an excellent remedy for the diarrhoes and dysentery. A bottle is just the thing for the soldier to pack into his knapsack, as he "goes marching on." If he don't need it in a week or two, his elbow companion may. When we say this is an 'excellent remedy we are not " puffing" a quask medicine, but simply saying what we know A small fire often kindleth a mighty conflagration.

A snowball will start an Alpine avalanche. Good men have the fewest fears. He has but one

who fears to do wrong. He has a thousand who has overcome that one.

PHILOSOPHY.

Be quiet. Take things as they come: Each hour will draw out some surprise. With blessing let the days go home: Thou shalt have thanks from evening skies. - [Aleredith

A man is better in the wrong if he be sincere than in the right with a falschood to back him.

A corn-doctor in New Jersey complained of the dull times in his "profession." He explained that the hard times compelled people to wear their old boots and shoes, and in consequence they did not have any corns.

A chap was asked what kind of a gal he preferred for a wife. He replied : "One that was not a prodigal, but a fru-gal and true gal, and one that suited his conju-gal taste."

The man who was lost in slumber found his way out on the nightmare.

They are forming rifle companies throughout Canada. The Toronto Leader calls for twenty thousand British regulars.

The Bishop of Durham has been alarmingly ill with internal gout. The Record calls on all who are interested in "vital godliness" to pray earnestly for him !

Our troops at Harper's Ferry, do n't like the grub' furnished them. A volunteer who has just written to his friends in this city, says he pays for half he eats. Another "investigating committee" will have to be appointed.

A New York paper says that the difference between the Seventh and Seventy-first, is, that one was mustered out of the service, and the other was peppered out

its stars.

A man is never so apt to go crooked as when he is in a strait.

A GOOD WAY FOR REOREATION .--- A party of Yale College students walked to the White Mountains, and paid their way by giving concerts along the route. They form a capital glee club.

New gold mines have been discovered in Oregon.

Women, like the plants in woods, derive their softness and tenderness from the shade.

An exchange says that " no man ever spoke well of a woman that gave him the sack." That is a mistake in the case of Sir John Falstaff, who spoke well of everybody who gave him plenty of sack.

The Charleston Mercury of the 2d inst. acknowledges, in two instances, that the Secessionists at Bull Run, considered the battle lost to them just bere the final rout. First, it says editorially

The following is from the Bull Run correspondent of the Muniscippian : " While Joe, a servant of Erskins Watkins, was cooking a chicken in a kitchen near the hospital, a ball passed near him and struck his skillet. In his report he said : . Bless God I massa, I never see de chicken after dat."

To Correspondents.

MYRON E. COLE, Goshen, Ind .- As the subject of your remarks has left the ranks of Spiritualism and entered the ranks of the army-his most appropriate place-we think it would do no good to the cause. to stir up the flames of hatred by printing your communication.

W. H. P., Davenport, Iowa .- We decline to print your communication in regard to the mediumship of Mr. H. M. Fay. Your remarks are just; but we cannot continue the discussion, pro and con, except to the exclusion of more interesting matter. We have allowed both sides a hearing, and this should be satisfactory to all parties interested.

L. BAKER, Durand, Ill .- Your subscription will expire with No. 26, volume 11.

KATIE GRAY,-Ever welcome, Katie, we assure

We have a large batch of correspondence on hand from all parts of the country-some very interesting-which we shall print as fast as our space allows: Be patient, friends. It is impossible to accommodate you all at once.

Wanted.

A few copies of No. 19 of the present volume of the BANNER. Any of the friends who do not preserve a file will oblige us by forwarding this number to our address.

28 H. P. Fairfield has returned to his old home in Massachusetts. The Spiritual Societies that may desire his services as a lecturer, will address him in the future at Greenwich Village, Mass.

Dr. L. K. Coonley will lecture in Kingsbury Hall, Chicago, Ill., the two first Sundays of September. Mrs. Coonley gives recitations of Popular Poems before and after the lectures.

ADVERTISEMENTS.

TERMS.-A limited number of advertisements will be in seried in this paper at fifteen cents per line for each inser-tion. Liberal discount made on standing advertisements.

MEDICAL TREATMENT-NUTRITIVE PRINCIPLE. DR. ALFRED G. EALL, M. D., FROFESSON OF PHYSICLOSY, author of the Nu. Theory of Medical Fractice on the overy form of humor, weakness and disease, in person or by letter, 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 afflicted. All the Medicines used are purely vegetable No 250 Washington Street, Boston Mass. April 6.

Diarrhœa and Dysentery.

A CURE WARRANTED FOR 50 CENTS. Fancies are the flowers of the soul; thoughts are The purchase money refunded to all persons dissatisfied with its results.

CLEM'S SUMMER CURE.

A SIMPLE sweet syrup, compounded of roots and barks, containing no drugs or deletorious substances; mild and asfe in its operation, agreeable to the taste, and does not, like other diarrhes preparations, constipute the bowels, thereby endangering the system, &c., necessitating the im-mediate use of catherites; but it gives immediate relief, in-vigorates and strengthens the patient and loaves the bowels in a healthy, natural condition. One bottle of the Summer Oure is sufficient for any ordinary case; one or two polions being sufficient to cure up the most violent attack; and four to six bottles warranted to cure any one case of confirmed chronic California Diarrhes. The Summer Oure is adapted to all ages, seves and conditions; none can be injured by its proper use. For children and infants, and particularly for children teething; it has ne equal. The Summer Oure has been used in a great variety of cases for three years, with astonishing results; never yet having failed to effect a cure. To mothers with large families of children, the Summer Qure is truly invaluable. SIMPLE sweet syrup, compounded of roots and barks, is truly invaluable.

IS truly invaluable. 237 All agents selling this medicine, may at their discro-tion reland the purchase money to persons dissatisfied with its results.

14 rossuit. Price, 50 cents a bottle. G. C. GOODWIN & Co., Boston, General Agent for New Eng-land, H. H. HAX, Portland, and B. S. BRADEURY, Bangur, Compared Agents for Muture.

Essays on Various Subjects.

Book Notices.

INSIDE IS VIA VOI IVED NEED CORST INTENDED to clucidate the Cauces of the Changes com-ing up a nil the Earth at the present time; and the Na ture of the Calamities that are so rapidly approaching, &c. Price 60 centes (paper); cloth 63 cents. Bold by D. APPLETON & CO. 443 and 445 Broadway, Now York, and BELA MARBH, 14 Dromfeld street, Boston. Aug. 24.

A GREAT NATIONAL WORK.

SOME THING for every Citizen, every Fireslie, every Read-erili No Man, no Family, no Office should be without it. The only correct and complete firstony of the Wan. On Wednesday, August 21st, will be published the first number of a great popular National Work, of inestimable value to all, viz:

THE SOUTHERN RBBELLION AND THE WAR

value to all, viz: THE SOUTHERN RBBELLION AND THE WAR FOR THE UNION; A History of the Rise and Progress of the Rebellion, and con-sccutive narrative of Events and Incidents, from the first stages of the treason against the Ropublic down to the close of the conflict, together with the important documents and extracts from remarkable steeches. In weekly parts, 32 pages, large 8vo, price 10 cents. The want of an authentic and thorough History of the Ro-bellion, for present reference and future preservation, is the subject of general remark. No work of that nature has yet been offsted to the public, and all who wish for information are compelled to grope through the mazes of rumors, reports, dispatches, letters and editorials of the daily newspapers, to precipitate, from its confused columns, the great facts and in-cidents of the struggle of the Unicn. To meet this want, and to produce a work of permanent value as well as present interest, the publisher has arranged for the issue of the history as above, set forth—in a form and at a price which shall ender it acceptable to all. This history will tell the Bronx As IT IS, giving a clear, consecutive narrative of the entire morement, including all the incidents and events in their exact order, and containing the important documents and extracts from remarkable speeches. It will not to a more enumeration of dry and nak-ed dates, nor a compliation of slips from newspapers, but will portray in connacted and interesting narrative, the grovin-tionary steps, as well as the measures of the forwarment. I will carofully digest all oridonce—will sift, all rumors and reports—will fix upon facts, and correct so far as possible the errors and discrepancies incident to a hasty narrative of the newspapers. I twill be written in a atyle suited to its, theme—at once

and reports—will by upon facts, and correct so far as possible the errors and discrepancies incident to a hasty natrative of the newspapers. It will be written in a style suited to lis, theme—at once graphic, carnest and luminous, introducing such personal and social incidents as may serve to show the relations of individ-uals and communities to the grand events of the time It is true, everybody reads the newspapers, but the reports of the newspapers are the fragmentary and contradictory children of the moment, and not a correct, connected and complete history. The above publication, afterwards bound in a handsome volume, will be a book for the family, which will be valued like the records of the War of Independence, or the Life of Washington, and worthy to be kopt for children and grancheldidren, as a memorial of the present times. It will thus prove desirable, available and eatisfactory to svery citizen, overy family, every office, every library; and is given to the public in the full assurance that it will command the approbation of every patrice. every Union man, every good citizen in our still Glorious Land.

good citizen in our still Glorious Land. To be had of all newsdealers and postmasters in the United Biates, and of booksellers and newsdea.ars in Canada, Great Britain and Australia. Subscribers tending ONE DOLLAN in a good bill or pastage stamps to General Agent for the Publication, Bi Nassau street (Post Bax 4001) New York City, to whom all orders are to be directed, will receive by mail, post paid, ten numbers

directed, will receive by mail, post paid, ten numbers. Parties wishing to furnish their friends in Great Britain, Califoruia, Canada and Australia with the publication, post paid, by steamer, will send (for ten numbers.) including the postage, to Great Britain, \$2.20; to California, \$1.10; to Aus-tralia, \$2.20; to Canada, \$1.10. In ordering copies, the full and exact address, with town, county and Sinte should be given in every instauce. Aug. 24. 4w Publisher, 13 Sprace street, N. Y

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 convulted upon diseases of the skin, such as Sait Rheum, Berofula, Erysipelas, Beald Head, Eruptions of every kind. In hundreds of cases they cause Consumption, Asthms, Throat Disease, Dyspersia, Liver Complaint, Fe-male viseases, Rheumatism, Catarth, Cough Lung Difficulties, male uncesses, lineumatism, catarra, cough, song buncentee, etc., etc.—in fact, most direases originate from a polsonous, unbealthy action of theskin. The Hot Air Bath Remedy we have found to be an extraordinary solvent on eruptive diseas-es; theroughly convinced, also, that a proper trainment of the skin will tend to eradicate disease located internally, we commend our system to the consideration of the public, Persons residing at a distance, wishing to take medical ad-vice, otc, may do so by forwarding in writing a description of their case.

vice, old, may do so by forwarding in writing a description of their case. Dr. T. will visit any part of the country for medical pur-poses. All consultations free. By letter enclose postage stamp for return mail. Office hours for consultation, from 9 to 12 A. M., and 2 to 5 P. M. Address, DR. L. TILTON, 12 Avon Place, Boston. Ang: 17. 4w

MR. WETHERBEE said the question was a wide one. Spiritualism—fourteen years have not exhausted its definition ; not fourteen hundred years, either, its effects. What effects ? Its effects upon me ? What, as the religionist says, has it done for my soul, or

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ion of rigid military discipline by those the power to apply it, passes comprehension. It was reserved for young Gen. McClellan, on being called to the command at Washington, to issue such strict orders, and to see, too, that they were rigidly enforced, as have had the almost instant effect to put an end to such unmilitary practices altogether. An army, officered and led by a gang of loafing and drinking commanders, not much more than raw civilthe glory of our arms and the defence of the Capital from invasion.

church that you go to, or that I go to, or the Catho-

lig church, with its age and thousands of associa-

tions of good and bad repute coming down the

stream of time-this church, once a large river, but

the church that is? Or is it the Protestant church.

The Government Loan.

A large meeting of Bank officers assembled in New

York city on the 12th, and unanimously agreed to

loan the Government \$150,000,000. The New York

Times, in commenting upon the action of the banks,

"This is the grand victory of the war. It has ac-

complished more than military success. It will greatly assist in putting business of the country on

its feet. The vast expenditures required will set

thousands upon thousands at work, and create an active demand for all kinds of produce. Such a de-

mand will act as a powerful stimulus to manufactur-

ing and trade. In the present crisis, such a stim-

ulus was the thing, above all others, that was needed. The progress of our arms will enlarge the area of

conquer peace, but we must conquer back the com-

morce of the country. The credit given to our Gov-

ernment by the action of the capitalists, will have a

in our great loan, thus proving to their own convic-

tion that the grand Republic still survives in all its

vigor and strength. Gold will still come forward in

exchange for our securities. We shall continue to

keep them our debtors by the immense crops we are

raising, and which will all be wanted abroad at good

prices. We shall soon begin to show to England

that the success of our arms is the only thing that

will give her the next cotton crop. Out of pure self-ishness she will soon bid us God speed. For such

victories as these we are to be indebted mainly to our

capital-to our inherent strength. In fact the most important part of the campaign has been fought in

New York, for with an abundance of money every-

A Lonfing Military.

It is a shameful record to make, if our Govern-

ment has looked at the present revolt or rebellion,

in a serious light, that the army officers have been

so much in the habit of lounging around the bar-

rooms in Washington. It was reported to have be-

come a notorious vice. The people resident at the

Capital, likewise, have had great cause of complaint

against not only the soldiers themselves, but their com-

missioned officers likewise. for their semi barbarous

thing beyond is easy and plain."

68.ys:---7

New Publications.

"ABMY MELODIES," & collection of hymns and edited by Revs. J. W. Dadmun and A. B. Fuller, has just been published by B. B. Russell, 515 Washing-

" CARE FOR THEM TENDERLY," is a new, song, sweet and pathetic, lately published by Ditson & Co., and written by Mrs. C. L. Stevens, of this city. The readers. The song may be procured at all the music stores.

12 We published a couple of weeks ago, a prediction concerning the future of America, astrologithe prediction purporting to be given by the spirit us a copy of Broughton's Planet Reader and Astroas forwarded to us by "Dr. G. Mellen." We derespondent indicated ; and we are utterly at a loss to It was not only exceedingly stupid of "Dr. G. Mellen," but thoughtless and insane, for he must know perpetrator of it receive the contempt he has fairly earned.

The We would call the attention of our readers to DR. J. T. GILMAN PIKE's card in another column. Dr. P. is a physician of much experience, having been in the practice of medicine for the past twenty years with good success, and we ourselves can testify to his ability to conquer any curable disease that flesh is heir to.

Nothing need be said in favor of Mrs. J. H. CONANT as a medium for the examination of diseases, as all who have availed themselves of her powers can testify. It is with pleasure, therefore, that we recommend this rare combination of, earth and spirit talent to all who are physically afflicted.

for Our friends everywhere are earnestly request-, what has it effected in the world? That is a mighty | ed to aid us in keeping the BANNER on a paying basis question of itself; but from the wording of the during these hard times. As the present volume is question, as it reads, the design is for it to hinge on nearly out, we trust those of our patrons whose term the latter part of it, viz: the church that is, or the of subscription expires with number 26, will conchurch that is to be. What church is that ? The tinue their papers, and induce others to subscribe.

"The battle was very nearly lost-a battle involving

thousands of lives, millions of property, and the very integrity of the State of Virginia, imperiling, in fact, the whole cause." The Secretary of State, on receipt of intelligence that the pirate Sumter was permitted to enter the port of Curacoa, ordered the immediate removal of

Moses Jerusum, the American Consul there, and ap-

pointed Richard E. Morse of Iowa in his place. John Bright, at a recent speech in Rochdale, Eng., alluded to the war in this country, and among other things said : " I say that the war, be it successful or not, be it Christian or not, be it wise or not, is.a war to sustain the Government and to sustain the authority of a great nation ; and that the people of England, if they are true to their own sympathies. to their own great act of 1854, will have no sympathy for those who wish to build up a great empire on the perpetual bondage of millions of their fellowmen." [Loud cheers.]

A confederate lover's letter picked up at Laurel Hill Camp, Va.; runs as follows: "I say agen deer Melindy weer fitin for our liburtis to dew gest as we pleas, and we will fite for them so long as goddlemity gives us breth."

If you are conscious of being green, and do n't want folks to see it, try to be an invisible green.

The Duke of Buckingham is dead. He was chiefly known for his misfortunes. The great sale of the estates at Stowe, and of the works of art and virtue which filled the famous manor-house, is too recent to have been forgotten. The Duke has published the correspondence of his family since the reign of George III. His eldest son, the Marquis of Chandos, who was in this country with the Prince of Wales. succeeds to the famous title, and to what remains of the estates. The Duke was in his sixty-fifth year.

The N.Y. Fire Zouaves brought back but one contraband," a jet black boy of fifteen or sixteen years old, named Bob. He was kept by rolling a flag around him, and smuggling him on board the cars.

Reliable private advices from Texas to the 23d ult. represent the Union sentiment as rather on the increase, and would be extensively manifested should Federal protection be afforded against the oppressions of the disunionists.

Pleasure is sometimes only a change of pain. man who has had the gout feels first-rate when he gets down to only rheumatism.

A soldier who was once wounded in battle set up a terrible bellowing. An Irishman who laid near with both legs shot off, immediately sung out, "Bad luck to the likes of ye-do yer think that nobody is kilt but yerself?"

A rhymer, like a hen, is apt to cackle over his lay. THE POPE'S HEALTH .- Dr. Carpi, the Pope's physician, reports as follows of his patient, in a letter from Rome:

"The Pope is ill. He has not only the chronic P affection of the legs, which are swollen and covered with large sores, but he has disease of the heart, which may carry him off at any moment. Dr. Carpi gives it as as his opinion that he cannot live three months.

eneral Agents for n Muine. HOWES & CO., Proprietors, Belfast, Me. Druggists. 10w^o Aug 24. Sold by all good Druggists.

CLAIRVOYANT PHYSICIAN. MRS. E. B. DANFORTH, Clairvoyant Physician, has tak-en Rooms at 26 Harvard strees, and is prepared to ex-amino and prescribe for the stok. Medicines on hand. Mrs. D. will give advice on business while in a trance state. L'erms reasonable. A Circle at the house every Friday evening at 7 1-2 o'clock. Mrs. D. has been in practice eight years. Boston, Aug. 24. Sm

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.

THIS establishment is now in the tenth year of its existence, and continues more than ever to THE RESORT OF THE SUFFERING, who go forth healed in body and renewed in mind. The fol-lowing are a few out of the

MANY HUNDRED TESTIMONIALS received by the Doctor during a long and constantly increasing practice. They are the

EVIDENCES OF PERMANENT CURES modu

NEW PHILOSOPHY OF HEALING.

. NEW FHILOSOFHI OF HEALING, and srecommended to the perusal of those who are suffer-ing, and who desire to be relieved. DR CHAS. MAIN Dear BIT:-In August, 1835, I camo to you to be relieved of a FAINFUL TUNOR, located on the up-per part of my jawbone. After you had made passes over my face for one hour, I felt the fiesh to loosen I came again the perior in the sufficiency of the sufficiency of the relieved of a sufficiency of the sufficience of the sufficiency of the sufficiency of the sufficiency o my face for one hour, I felt the flesh to loosen I came again the next morning, and, strange to say, after the second op ra-tion, or in forty-eight hours after the first, I was relieved of my tumor and have never been troubled since. The tumor was a haid, long substance, hall the size of a hen's egg. The whole time of my being at your house was onky rour hours. I am deeply grateful to you, and remain as ever, Most respectfully yours, E. M. Monse, West Amesbury, Mass.

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 sloce. The following case is hard-ly less remarkable:

ly less remarkable: Dn. Mars, Esteemed Sir :- At the age of nine years one of my lower limbs was drawn up close to my body from the e fects of a sprain. It remained thus for nearly ten years, applied to you, san 1, 1859, and was soon enabled by you mode of treatment to stand erect and walk like any other pel applied to you, and 1, 1830, and was soon enabled by you node of treatment to staud erect and walk like any other per-son. The case is a wonderful illustration of the efficacy of your method, and all believe it will be remanent and lasting.

With the utmost esteem, I remain your true friend, Lawis O. GRAGEE, Salem, Westmoreland, Co., Penn. DE. MAIN, Dear Briend :- It is with great pleasure that

DE, AATN, Dear Friend: --It is with great pleasure that i inform you respecting my health, which is greatly impored since I began to take your medicine. • • • I have taken up the Toxic and BLOOD PURIFIER, and think very highly of them. Please sond me more if your deem it advisable. • • • I feel a debt of gratitude that words can ot express for what you have already done for me, and I know not how I shall ever sufficiently repay you. I remain very sincerely your friend, Mins P. F. ADAMS, Ellsworth Maine. Dr. Chas. Mark Deep Size - In consideration of the effect.

DR. CHAS. MAIN, Dear Bir :- In consideration of the effec DR. URAS. MAIN, DEAT BIN-In consideration of the effec-tive service rendered to me rectily 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 pre-sent as a token of my regard. I must truly consider you as benefactor. Very respectfully yours, SARAT G, MARCHANY, Boston, Mass. It may be remarked of the above case that the mole allud-et to accompt to be a collection of fun pervense and blood en-

It may be remarked of the above case that the mole allud-ed to seemed to be a collection of fine nerves and blood res-sels upon the neck in a bunch mas large as a filbert. This made the remoral of it a highly dangerous operation. It was per-formed however, with little or no inconvenience to the patient. The originals of these testimonials, with many others, may be seen at the Doctor's residence. The Doctor gives particular attention to the cure of CAM errs, ULCERS, and TUNORS. Those who desire examinations will please enclose \$1,00, a lock of hair, a return postage stamp, and their address plainly written, and state sex, and ago. Office hours from 6 A. M. to 12 M., and 2 to 5 F. M. The Doctor would call particular attention to his invanable DIARRHEA CORDIAL, A modicing Tunch payed at this secano of the vest.

A medicine much needed at this season of the year. DB. MAIN'S INSTITUTE is located at No. 7 Davis street Boston. 4w August 10. Boston.

DAGUERREOTYPE PICTURES FOR

HEAD STONES.

EVERY 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 manu-facturer of Daguerreotype Cases for attaching the likeness of the deceased to bead stones and monuments in this country. These cases are made of Partan Marble, an indestructible material, of a loxiture corresponding well with marble gener-ally used for monuments. The picture is secured from air or dampness be a metal serow box, which is nicely fixed in the back side of the case, the which is nicely fixed in the back side of the case, the which is nicely fixed in the back side of the case, the which is nicely fixed in the back side of the surface of the monument, the case making a very becautiful OnnAMENT. A beautiful tomb-stone is n t completed until it contains the lokeness of the ote whose tanne it bears. Those who have been called to commit treasures of household aff. colons to the cold confines of the grave, will fiel a deep interest in this invention, for how dear the privilege to gaze upon the lineaments of the sleeper be neath, at your periodical visits to their grave. Not only would such a likeness be of inesti-matile value to the relatives of the decreased, in their visits to

matle value to the relatives of the deceased, in their visits to the graves of loved ones, but of mournful interest to friends

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 do-parted friend can be so copied into it by any Daguerrean artist as to endure for years, usealled by wind or storm, and how agreeable on visiting the churchyard to see a bright, life like picture of departed friends conspicuous over their graves. These Cases are securely packed, and warranted to reach their place of destination in safety.

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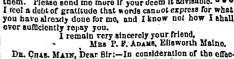
Letters may be addressed to D.J. J. T. GILMAN PIKE July 20. 4 tf No. 2 Hayward Place, Boston, Mass.

DR. H. JAMES discovered, while in the East Indics a cer-tain cure for Consumption, Asthma, Bronchilis, Cougha, Colds, and General Debility. The recipe, containing full di-rections for making and successfully using this remedy, will be sont on the receipt of a stamp for return postage. Ad-dress ORADDUCK & CO. July 13. tf cow \$25 North Second street, Pailadoiphia, Pa

ORGAN FOR SALE.

SUITABLE for a small church, vestry, hall or parlor, in good order, and will be sold low. Inquire at Plympton's, S44 Washington street, where it can be seen. . if July 27.

M RS. B. K. LITTLE will spend the sommer in New Hampshire. Will be at home the lat of September at the usual place, No. 79 Beach street. 4t July 27.



BANNER LIGHT. OF

The Messenger.

6

Each message in this department of the liannan wo claim Mas spoken by the spiris whose hans it bears two chains Hans J. H. Cozarr, while in a condition called the Trance. They are not published on account of literary marit, but as tests of spirit communion to these friends who may re-

as tests of spirit communion to those richas who may to cognize them. Ye here to show that spirits carry the characteristics of their earth-life to that beyond, and to do away with the erro-neous idea that they are more than FINITE beings. We be-lieve the public should know of the spirit-world as it is— should joan that there is evil as well as good in it. We ask the render to receive no destrine put forth by spirits in these columns that does not comport with his reason. Each expresses so much of truth as he percives— no more.

MESSAGES TO BE PUBLISHED.

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

Monday, July 20.—Lightfoot; David Roberts, Bangor. Justday July 30.—In What will become of those who love not God and obey not His laws?" Wm. Chamberlain. Port-land; Abraham Millor; Frances Amelia Lathrop, Richmond, No. Correct Kent.

not God and obey not file laws?" with Chamberlain, Por-land; Abraham Millor; Brances Amelia Lathrop, Richmond, Ya.; George Kent. "Thuraday, 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. Zonaves; Charles Torrey; Mary Page, Augusta. Monday, Aug. 4.—Invocation; "What is the difference, if any, hetween the fature condition of the spirit of a suicide and that of a solidor who dies by the hand of enemy ?" Fran-els L. Souther Quincy; Polly Seaver, Portsmouth, N. H.; Samuel Sewall Collines, sailor, Gardiner, Me. Tuczday, Aug. 5.—Invocation: "Was not Jesus the on-ly go d and perfect may that over lived upon earth ?" Galu-sha, sainve, to Mesas Israel Sheldon, Gastion, Ala;; Larkin Moore; Katy Rabons, Nashun, N. H. Thuraday, Aug. 8.—"The origin of seoul;" Simeon Pem-broko, Thomaston, Mo; Ann Weilman, Cincinnati, O.; Wm. B. Sawin, Boston Light Artillery. Monday, Aug. 12.—Invocation; "The process of change from material to spiritual existence;" Waterman, Ellis, Bhef-field, Conn.; Albert M. Smith, Worcestor, Maas; E. E. Ells-worth.

Our Circles.

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.

Oh, thou who art our Father and our Mother, again we approach thee in the garb of mortality. Again we find onr spirits rising up to thee in the annel of prayer; and for the glorious instrument of prayer we thank thee, our Father, and for all thou hast given us, either in the mental or physical world, we thank thee. We thank thee, oh God, for the darkness and the light, for sorrow and for joy, for sin and for righteousness. Futher, as thou art eternal, and forever hast permeated all things, we feel thou art always, and that there is no place where thou art not, and no thing thou hast not created-no atom thou hast not provided, and no thought thou hast not always had cognizance of-that is not a part of thy mighty soul; so for all things we thank thee-for every manifestation of thy great spirit. And shall we thank thee in behalf of the vast numbers who sit in the shadow of moral dark-Shall we thank thee, oh Father, for the storm ness ? that hides them, but which we know shall break away and let the light of truth shine into their midst? Though they know theo not, we feel that they shall soon know thee; and because they have not yet learned to thank thee, we would offer thanksgiving in their behalf, and now and through eternity be endless praises thine. July 25.

Violent Death.

If there are any present who have a question or questions to propose, we are ready to hear them, and answer them as best we can.

If there are none who desire to propose a question, we will speak upon the condition of those spirits who pass out of the form in consequence of war, or pass from their physical bodies violently.

If there were no violent deaths, there would never be what you term physical spiritual manifestations. This may seem new and strange to some-never. theless it is true. When the spirit is passing out of the earthly temple, if the material or earthly which is sundered, draws largely from the spirit through the forces of the physical form, the madnetic forces after death will be dependent in the same way upon that form. For instance; should any one of you pass out of the form in this room, by murder, there would not be an atom within these walls, nor an article of furniture, which would not be thoroughly impregnated with your animal magnetism-with that peculiar power which belongs to the spirit, and which has not been gradually drawn away by lin-

do it. Fact is if we stay away too long, folks get done expecting us, and get all over feeling bad, and do n't want us half so much as they would if we licit-ballowed bo thy name. We thank thee, our take it while the thing is fresh with them. My God, Father, that thy kinglom has been sot up on earth, this is hard work, but I can do it. In the first place, and that thy presence is being feit, and recognized, I want to tell you what my name was. Though also, everywhere. We bless thee, our Father, for the same. It is Leander T. Graham-one of the d-dat roughs New York city could boast of. 1'll own up. We thank thee for the part for the par

Same, it is way tork city could boast of. I 'll own up, we that a before us. roughs New York city could boast of. I 'll own up, we that is before us. It's no use coming here and claiming things that that is before us. But stranger, I've got a moth. Oh, Father, thou hast taught us to pray-hast only the essence of prayer, implanted within our souls the essence of prayer, if I was the best boy the world ever produced. 1've and it comes forever and ever welling to the surface, seen some hard times. I lost my body, and a d-d hard scratch it was, too, and I haint got over it, nor because called forth by thee. Therefore it is good to pray, for by prayer we come nearer to thee, and shan't, till I pay off those who took it away from feel in truth that we are thy children and thou art The old woman do n't know what 's become of our Father. We thank thee for the things of the me. Bhe do n't know I'm dead. She has some lit-tle idea of this thing, and I'm glad of it, for it 's a bridge that will help me back. I thought, when I gress, we will forever and ever bless thee. July 27. first got shot, I should get over it; but I'm d-d-

War.

We are now ready to receive a subject or question upon which to speak, from any one present.

[A visitor suggested -" THE WAR."] The past is throwing all her latent forces into the

present. The elements of the mind, that have been shrouded, as it were, ages ago in the past, have been called into action. Mind is beginning to understand mind, or to desire to understand it. There seems to be broadcast everywhere, in the material world, a general warfare. Each and all seem to be striving to gain happiness as individuals, and in the aggregate, by warfare between party and faction.

Now we cannot denounce this as wrong, because it is but an effect springing from the world of causes. Therefore it is natural and right, and just as it if they do, I do n't want them to shed a tear, or say should be. When the human mind comes up or passes from one era or epoch to another, there is alwarfare is but a legitimate, loyal result of the past, My poor old mother lives in Columbia court; and or a legitimate child of a natural cause or causes; Those who speak thus, forget God rules everywhere, and at all times.

Men tell us of those who disobey the laws of God. We know of no such finite laws of God man can set at naught. Therefore it is from his great law that all these things, so dark, and to you so far from right, have sprung. So it is well the nations war with each other, and that civil war exists with you; for from the seeming discord there shall grow a higher peace, and upon the ruins of the old shall be reared a more glorious temple. What though a few souls be set at liberty in consequence of your civil war? What though they may pass out from physical forms to stand no more among you? They are but tearing down the material earlier, that they may be instrumental in building the new temple

We may say ignorance is one of the principal external causes of all war. According to higher understanding, it is because mind does not comprehend mind; because, instead of seeking to know more of the internal you have sought of the external only. In a word, it comes because you are too material too often found wandering in material temples, vainly, even, seeking to know the causes of things and their effects. Right, or what seems to be right, in the external world, must conquer, because it stands higher in its sphere, and all things will bow before its sceptre. Now it is right, according to human understanding, and we may say, also, according to divine understanding, that all humanity should be free-free to act for themselves, and to live in accordance with their individual law, for each soul has a law of its own. All war tends to freedom. One goes to battle with what for an object? That he may gain ascendency over his enemy in one or more points, and bring his opinions in the ascendency; and this is right-in perfect harmony with the law of progression. If mind did not go to war with mind, there would be no progress, and it is time you had something in the present to rouse you'to action. That which seems to be casting so much gloom

apon your nation, is but the harbinger of a beautiful morning. You cannot always see the hand as kind, that showers blessings upon you. The bud and flower cannot blossom, unless there ure midnight dows to nourish and sustain them. All vegetation sends up thanks of beauty and fragrance for the dark clould and the drops of rain that fall so copiously upon its trembling leaves. If you had no dark shades in your picture of life, you would not

being nown, and I expected they 'd spring up some-

Well, if my son William should got a sight at my letter, I want to say this much to him. I do n't ap prove of fighting, but if he can't do any better, let him fight for his own rights; but bo sure and do no more. Do n't interfere with what do n't concern him; but if he stands up for his rights, I'll do all I can to help him.

This message comes from me, and nobody else and he's got sonse enough to know it. He is n't a prejudiced mind—if he is, he is n't like his father. Well, 1'm going, now. July 27.

Horace S. Williams.

I'm not accustomed to speaking in this way, so can't say but little. 1 was seventeen years of age. My name was Horace S. Williams. 1 have a father and a mother in Albany, N. Y. I have been dead, as near as I can judge, something about nine weeks. I died at my uncle's house, in Norfolk, Va., of consumption. I suppose my disease might more properly be termed hemorrhage of the lungs. My uncle had no means of convoying the news of my death to my parents. They do not know of it, yet. I am anxious they should. My body is deposited in my uncle's tomb, and will be forwarded to my father and mother as soon as there is an opportunity.

I think I died as happy and reconciled as most do. felt sad when I went off, to be away from my mother, who had always had the care of me in my sick spells. I wrote to my father a few days before I lied, but suppose that he never received my letter. My folks are no believers in Spiritualism, but I thought if I stayed away till some one else opened the way for me, I should never be able to come. I am anxious they should know of my death.

I have two brothers, older than myself, in California. I suppose there is no way of my communica ting with them at present, as I am not used to controlling in this way. I'll try to come again when I can do better. July 27.

Mary Flynn.

ives down in Cross street. I want to go down there, if you'll let me. I do n't know what I want to say. I want to say a good many things. My name's Mary Flynn. I's most cleven years old. Will you plase let me go? It's down just by after you cross over Hanover street, in the brick block, up stairs. His name is Hugh Flynn. He saws wood and shovels snow, and does what he gets to do. I've been dead here, two years. I have a fever, and am very hot-sick a long time in bed-over so many days in houses of worship to his higher house. bed; and when I gets so I could feel well, I was dead I

May I go down, sir? Plase may I go down? want to spake to me mother and me father. I want me father to stop bating me mother, then ; that's what I want to tell him. Sometimes he gets a drop. too much, and then he bates her. May I go? He can't rade, and he won't belave a Protestant, at all. I 've got a body now, and I 'm all dressed up, and that's why I want to go. I's barefooted when I was had all retired to their homes (to talk and think, I here. I'm dressed up nice now. I want to say to hope) we had our horses yoked, took our suppers, and me father to stop bating me mother. They 're Catholics. I'm a Catholic, too, sir. I've four brothers and sisters in all-there's Hugh, and Jimmy, and sister Kate, living out somewhere, and there's one with me-the baby. Me brothers begs, sir. I'll give me mother some money. It's in me pocket. It's mine because I'm here, and I have all that's here now I'm here. I knows this is n't me own body, but it's mine now I'm here. Plase to let me go, r? I'll be gone only five minutes.

Well, then, if I can't go. tell me mother I 'll'come down and see her and give her some money some time; but she must n't let me father have it, for he 'll get drunk with it? Will you tell me mother and me father? If me father is drunk, do n't say anything to hlm, for he'd strike you. Do n't tell me father I'm going to give me mother some money, for he 'll take it away from her. I want to go to see me mother meself, and I want this body to talk through. July 27. Well, good-by.

John Gillispie.

The following was written and addressed to a gendoman present at the circle to-day. He did not remember the party communicating, but took the communication home with him to Quincy, and subsequently ascertained that such a person once worked all glad, he to see customers, (for the last had gone,) in that town who died at about the time the message and we to see such good signs of civilization ; for we states :]

Mr. Rogers-Dear' Sir: Seeing you present, and grimage, and that a hodgo hog, who, for a time, dis-knowing you, I could not resist the dosire to speak puted the narrow road with us, and with his masked von he

[AUGUST 24, 1861

Correspondence.

A Day muong the Olonda.

This life is made up of incidents and accidents, flowing smoothly in quiet channels, or tumbling over precipices, groping in the fogs and miasma of the lower marshes of physical and sensual life, with cocasional glimpses of the rich sunlight melting through, or climbing over obstacles to the bill-tops, entering the very clouds, and living in the winds, and showers and thunders, with frequent openings and expanding views of regions fat and near; or, ascending to still loftier peaks, standing " while in, above the world," in the calmer atmosphere of upper air, above the clouds and tempests, the fogs and fevers of the lower life, standing where we can behold the calm sunlight falling on the clouds and rocky peaks, with our heads and hearts in the rare and pure atmosphere of a more etherial sphere.

Few persons attain to the latter condition permanently, or retain it long in this life, as few persons ever reach the highest peaks of mountain ranges. The outer and the inner life run quite parallel lines : each step is a lesson in the school of experience, and he or she is the best scholar who makes the best use of each lesson of life.

Saturday morning, July 27, 1861, our little group of four, "and no more," started from the quiet and beautiful home in the little village of Hardwick, Vt., and driving slowly westward, in the heat of noon, entored the town of Stowe, and its active and improving village, which lies scattered along a rich farming valley, in a grove of the Green Mountains. To the westward of the village and between Stowe and the town of Underhill, rests the remains of the giant, with his upturned face, known as the Mansfield I want to spake to me mother and me father, that Mountain, with nose, and lips, and chin forming the highest point of land (or rock) in the State of the Green Mountains, or Vermont.

> We had started to climb the whiskered chin, to scale the lips, and blow on the smooth sharp nose, but by previous arrangements we were to wait with Brother Wait near the village, till the Sunday services were over, and the Lord had retired from his

> Sunday came, a fine day, and when, as by previous arrangement, 1 had scattered two discourses. over heads and hearts of the Rev. Mr. Parker's usual audience, and some others who came to hear one still more infidel than the Universalist who holds a very intelligent audience by the goodness of his doctrine, and the power of his reasoning, and they a guide-board inscription on our memories, and started for the upper regions.

The first hard work fell to the lot of the horses, which was accomplished by the aid of myself and friend in pulling the buggies and ladies up, up, up, to the half-way house, which is an excellent and well furnished and finished barn-all the horses wanted £ so we left them in the excellent care of the sole occupant of the premises, and with the necessary baggage of pedestrians, cast a lingering and good evening look over the village and country below, entered the dense forest following the narrow and winding pony-road two miles further up, to the neat, wellfurnished, and well-kept hotel, which stands nearly under the very nose, but so at one side, as to avoid the effects of wind when it (the nose) blows.

These were the longest miles the ladies ever saw, but I had seen the like before, (on Mount Washington) but the sun went down and we went up, so we kept in the light of its fading rays, till the landlord met at the door the strangers whose voices (at least mine) he had long heard approaching-and we were had seen only one sign of it on our pedestrian pil-

my folks, should you see any of them, that I now till he slowly retreated, and we passed cautiously on battery of barbed arrow-quills, held us at bay After making ourselves well acquainted with the family, and having them understand that one guest was a preacher, from whom they might expect singing and preaching, but no preying, we agreed on an early hour for Monday's call-not for washingday, but to see the sun rise before any one else in the State could. Full of ambition, and with weary feet and light hearts, we retired, because we had tired, and tried to dream, but " nary a dream " could we catch, for the air was too thin to hold themthey all went up, (at least mine did) but the hands on time's dials kept steady pace, and the hour of morning soon came; but alas, no morning came, at least no sunrise, for we were wrapped in a mantle of thick cloud, and we were again reminded that

excuse me; I said I'd use only good words here - I soon saw the people on this side, and I thought I's a goner, suite. Then I thought, could I come back. Now look here. I'm in for fighting, as much as ever I was. It's bad to lose my body, bat d.-n itexcuse me, I can't help swearing. I do n't suppose I'd showed the d-d rebels any meroy, if I'd got the chance to riddle them. But no matter. I was in the last battle. Oh God! was n't it ex-

citing times! It might as well have been me got killed as any other, I suppose. I's in the Eighth New York Regiment. Now look here. I want to tell the good old woman, as for me, I'm all right-strapped up as well as any of them, and I think I'll get along as well as the rest. It can't be helped, and I do n't want her

to shed any tears. I don't like to see them. They affect me strangely. I don't suppose they'll bring my body on; but

any prayers. 1 can do my own praying-no minister can. Oh d--n it, l've been here only a few ways more or less contention. The material is al-days. Oh dear, that's too bad. I said l'd talk de-ways a subject of convulsion when the mind rises cent. I'm sorry I swore. I wont do it again. I'll from one standard to another. Now your present remember it.

it'll be just like her to be looking out for me. I lived in Boston once-siz weeks or so-down in your Black Sea. Oh, do n't look for an angel in me--not one of your shining kind. I can't stand beside them-not till I get better things on. I could n't any way.

I wanted to send a word to the old woman. I 've got a brother. He's a little sick, but will get cured up; and if he reads my letter, and don't fight -d rebels, as long as he's a drop of blood, d---I'll fight him. He's just enough of a medium for me to do it. I suppose I was turning twenty-four. Not very old, but old enough to be bad enough, I can cell you. I feel so strange here, in this new body. I don't know how to act. I want to act out myself, but I want to behave well.

If there are any of these things around the old woman can go to, that I can come to her, I'll tell he how she can get out of her trouble-want of money.

It's no use looking up stairs to find me. I live right down here, where the boys and the rebels are. 'm a spirit, I know. Help them fight? I'll do it sir. I only backed down when I could n't help it I'll defy them to send a ball through me now, but I can help send a ball through them, well as ever The good ones say it is n't right, but it 's right to

July 25. then I don't know as I can pay you.

Anonymous.-A plea for mercy.

I cannot rest ! Oh, I am here to implore you of the North to have meroy-have meroy ! Remember, you cannot see the forces which have surrounded one mortal, urging him on. You cannot know how vast, how mighty is the power being exerted through one instrument, to destroy the Union of these States. But, oh, should he be thrown into your hands, have mercy | They tell me he will be. They tell me soon you will take him a prisoner. Oh, have mercy! As you hope for mercy, deal it unto others! I know he has brought much misery among you. I know he has proved a traitor to you; but no more to you than to himself and his own best interests. But ob, there is a power behind him he caunot withstand. There is a force urging him on, and he cannot free himself from that power. He would tell you so, if he could.

He would ask no mercy from your hands; but I who once walked by his side, who once shared his joys and sorrows, who left home and 'friends for him -I am here to-day to entreat for him. Imprison him for life, if you will, but, oh, send not his restless spirit to me unclothed. Oh, have mercy! Deal with pity, as you would be dealt with. I know those near and dear to me would have no mercy. 1 know it is useless to go among my own. I feel my words would have small weight there: and so I come here to you, whose souls are lighted up with sympathy and wisdom---who give heed to the dwellers of the new life, and regard the requests of the spirits. Oh, to you, people of the North, I come-not only to the little few who are here, but to the vast numbers of the North who are disciples of this new religion and whose influence is mighty. Oh, have mercy, that in after years, when you, too, shall be called to enter upon the new stage of action, you shall be able to say, " Is have dealt mercifully---done better than he" Oh, give him the hand of your fellowship and charity. Let this be your consolation in after years. Remember, there are those clinging to him or support, both here and in the spirit world; and that will be taken away if you do not treat him with pity, and spare him for their sake.

Well, Mr. Clerk, good-by. Do n't know as I shall see you again, and do n't know but I shall. If wo meet on this side, we 'll make it all right, but till

goring disease.

Each and every spirit returns giving manifestations by a law of his or her own magnetic forces, and by using those magnetic forces left on earth previous to his or her departure. If a certain quantity of animal magnetism of an individual be depos-ited in an article of furniture, it becomes a medium, and the spirits can use it as they please, provided there is a form here which can be controlled ; but if the spirit is not able to use, and use well, the susceptible, physical form, there can be no manifestation with that form. When spirits desire to mani-fest through the medium of a human form, it can be done only by finding those particles of magnetic fluid so like their own that they can use it. After coming within a certain distance, say seven feet, of the medium, they may detect whether the medium possesses that power which will aid them well, or otherwise-for the disembodied snirit can use only that which corresponds to what it once owned, physically, Now, in consequence of the numbers who are going to the spirit world violently, from the battle field, a consequence, a natural result, will bewhat do you suppose? Simply a more perfect physical manifestation than you have heretofore received : because the elements of animal magnetism will be ripe and ready for uso. Every spirit can eventually find its own appropriate channel of communication. by a law indestructible and perfect as God himself. So each and every one dying by violence will have the power to return and produce these manifestations. When such a spirit finds himself cast aside from the human mechanism at the highest pitch of excitement, it is perfectly natural that such an one should be unquiet in the world of spirits, till he had returned and used up the magnetism that should have been used before the separation from the body. Nature designs that each and every spirit should complete an existence in a human form; and if, by accident, murder, or any other cause, the spirit pass es out before it is wanted, or has used up that magnetism which it possessed, it must return and use these forces as best it can. Very often they are used in controlling mediums for various phases of manifestation, and are given to the medium the spirit may choose to control.

Nature is always perfect, and allows nothing to be lost. No particle is so small, though the human eye cannot discern it, but Nature takes care of it and uses it. All that Nature has given to man must be used. ' Every particle of the vital forces given to the human spirit, if not used in this present living form, must be used after the union is dissolved.

The returning spirits often labor under a great disadvantage, to progression in the spirit world. ten that which has been deposited by them in this world, they are not able to use for a long time, in consequence of their ignorance of the laws governing these relations, and stand idle for years. Now it should be your first study to know of these forces. Make yourself quickly as possible acquainted with these things, that you may know what helps and what impedes the returning spirit. There is an internal mechanism to correspond with the external; and it is as necessary for you to understand it and its laws, as to understand the external, and thus if you are called suddenly to enter a new state of ex-istence, you will know very well what to do; and if you know the laws that regulate the different, conditions of life, you will use them to you advantage. July 25.

Leander T. Graham.

By heaven, I aint a bit used to coming; but you do n't catch me to stay away one year, nor two. I had a pretty rough job of it to get around here, and I had to work pretty hard; but I got here, though. It's pretty hard work to talk to strangers, but I'll

Once again, let me beseech of you to have mercy. Do that the God of your own souls may dictate ; but should he say, spare his life yet a season, spare it ! July 25.

Maria Louisa Lockwood.

I want you to write a letter to my mother. I want you to write one o my brother, too. I want to tell believe God ever made evil, but perhaps he suffered my mother how I do n't live as she said I would after it to be. I do n't believe there is any more direct I died. My name was Maria Louisa Lockwood. 1 went away from St. Louis. When I went away I happiness is hell enough. was twelve years old. I died with ulcers in my Now I want to tell you throat. My mother thinks I've gone a great ways off, to live with God and the augels, but I hain't. 1 mies, but if you do n't want to be my friends after did n't go off at all, and my father did n't go to hell what I give here, I do n't care. My mother used to say she hoped he was at all. happy, but she said she was afraid he was n't happy. he says he did n't; but he 'd give the world, he says, if he could only talk to my mother and make her know it is him.

I know my father used to drink some and swear some, but he was sorry for it, and if he was sorry he would n't do so; and just as soon as he saw it was wrong, he got away from it soon as he could | and attend to your own slaves. So God wont punish folks who do the best they can hain't been here long, and I do n't know much, but thought I could come here. I've been dead only since last Spring. Say my mother must n't think He can tell her a good many things a minister do n't know how to tell. He helps me here to-day. My

stay away from mother, for she feels so bad. My father says my brother fights for the Union. Tell my mother I love her dearly, and I could n't

stay away in heaven like she told me about, at all. institutions and their own slaves. I'd have to come back, for I should n't like there, at Talk about war being right! You might as well all. My mother thinks she's all alone now, but she and if she 'd only let me and father come to want to. to her, she would n't feel as though she was alone. I want her to go to a medium. I was twelve years old. July 25.

know how to understand its sunbeams. One is necessary for the other. War is necessary to pence; and, as minds advance in the scale of progress, they will see this to be so, and will be more ready and willing to act in accordance with that law which all nature demonstrates is right and true.

Each individual is a kingdom or a world within himself; and since each soul is striving for wisdom, each must strive in his own way; and as all go upward in the great march of life, there must be clouds of war and discord, as well as sunshine; for the Great Author of Life has proclaimed it so. July 27.

William Buck.

It 's no use to tell me war is right. I would n't believe it if Jesus Christ called it so. Anything that makes men and women unhappy can't be right, according to my ideas.

I lived on the earth seventy two years, and I saw a good deal of life in that time, but never in that time saw anything coming out of war that was for good. Peace brings good results, and nothing else will. For my part, I thank God for the peacemakers. Christ said, "blessed be the peace-makers:" he said nothing about blessing the war-makers. War wont bring peace to the conquered party, never. It's no use to say any war ever brings out anything good. I do n't believe God has anything to do with it. It's their own evil natures that makes men fight. I do n't way of going to hell than from the battle field. Un-

Now I want to tell you one thing : I do n't care for any of you. I do n't want to have you for my ene-

The last speaker said there were various causes that actuated you in going to war, but he did n't He did n't have no religion, and died out of the say what those causes were. Now you folks at the burch. He is happier than my grandfather is, and North want to do as you please, and so do we of the he teaches my grandfather. He was a minister, my South. When you say so much about our slaves, mother's father was_a minister of the gospel. His you'd better attend to your own. If you'd done name was Isaac Corliss. I never see him. I've what was right in the first place, you'd hung those heard my mother tell of him, and he died so happy, cursed abolitionists as high ao Haman; but you let and my mother said he went straight to heaven. But them go on and you 've brought about this result. You all know this war is on account of your meddling with our institutions. How would you like to have us come up and meddle with your institutions

here? Our slaves are taken care of. We have to feed them, and doctor them when they are sick. You 'd better go around to your cellars and garrets

I tell you what it is, you 've seen only the exaggerated side of the picture. Now I'm telling the truth. My name was Buck-William Buck. lived in Buckville, Alabama. I've got a son in the my father is not happy, for when he goes to her and secession army, and I thank God he is there. I be-see that she is thinking bad of him, he is not happy lieve war is wrong; but if you are compelled to fight, it 's all right.

When I was here, I had the privilege of speaking grandfather has been here a good while. There are as I pleased. I could n't help speaking as I have. a great many spirits here. My brother has gone I was a slaveholder myself a good many years, and away-gone to the war; and I do n't want him to know something about it; and I feel the whole cause of your civil war is in consequence of your folksyour Northern folks, who wouldn't mind their own business and let us alone, and take care of their own

say it is right to cut a man's throat, because you

Well, now I'll send a word or so to my son; but I do n't know how I'm going to send it, as I've been My father wishes me to say he was a liquor dealer in spirit world something like seven years. I fore-in St. Louis. He's been dead since I's a little girl. saw what was going to pass, but could n't help it. He ain't dead-he's been away, that's all. Good by. | Every now and then you'd hear of some flaming speech against slavery, and I knew the seeds were [

know there is a reality beyond the tomb. I died eight years ago, in Quincy, of consumption. . My without a fight. JOHN GILLISPIE, Tailor. name July 27.

C. H. Briggs. [To a visitor :] Glad to see you here, father. Will send a line to the West, soon. C. H. BRIGGS. July 27.

> Written for the Banner of Light. LINES.

Bespectfully Inscribed to Miss D. L. Dix.

BY WM. H. MELLEN.

Sadly the age of poetry has gone, And yet I fain would tune the lyre anew, That I may celebrate, in grateful song, The name of one thus nobly pure and true.

Let other nations herald forth the fame Of queens or heroines, that shall descend To ages most remote-we boast thy name.

And point in triumph to the soldier's Friend Amid the battle's shock the thought of thee,

True to thy country in her darkest hour. Will fire the bosoms of the brave and free." And nerve the Patriot with ten-fold power,

While those who, when the surging strife is o'er, Linger in anguish on the bed of death. Will waft thy name beyond the mortal shore, And murmer blessings with their latest breath.

When triumph crowns the hosts of Liberty, Radiant with glories that can ne'er depart, The memory of thy noble deeds shall be Enshrined within a grateful nation's heart.

Lo! messengers of mercy from on high, Gather in holy love around thee now-With songs of joy thy mission sanctify;

And twine immortal chaplets for thy brow. Vermont, N. Y., 1861.

False Teachings.

"There' is no kind of work that contributes so largely to our comfort and well-being, as the cultiva-tion of the soil. • • • Thus it is, all who do not by honest labor produce the necessities of life are virtually gamblers-I mean legal gamblers."-Dr. Child, in Banner, July 27, 1861.

I am surprised to see these obsolete fallacies ushered forth as truths by so good a thinker as A. B. Child, M. D.

All avocations, honestly pursued, that administ ters to the wants of the community, contribute alike to our " comfort and well-being."

The young may be urged, with truth, that the culself that he is necessarily a better man, or contributes more to the " comfort and well-being " of sociebeing " of the parents if their hearts were not needlessly corroded with the cares of life.

"The best laid plans of mice and men "

are often thwarted. We held a council, and then breakfasted, and held a council, and then held a council; searched the almanac, (a common resort in trouble about weather, and as good then as any time) but we could not see even the nose, which would have spattered us badly had it taken to bleeding; but we could feel-and leaving the ladies in safer quarters, Samuel and I felt our way up the rock to the pile of stones on the top, which I mistook for a tree at a short distance. We approached the brink and look down the, to our vision, bottomless pit into the fog, (or smoke of torment,) and I could only think of the cliff where they threw Lucifer off-the battlements in the old fight which was revealed to Milton. We felt our way back to the house, and felt better, for the landlord had found out that the moon was to change about 4 r. m., and sure enough it did, and so did the weather, for the wind blew in guets, and the clouds broke up into floating masses, and sunshine and showers were closely mixed, and crowded fast upon each other.

Again, with winter coats well buttoned up, and mountain telescope, Samuel and I started for the chin, which, by some strange pervertion of the order of nature, is, in this instance, higher than the nose. Then and there came over me one of the grandest scenes of my life's little journey. The Jupiter god was making thunder for the showers, close about and even below us, and shooting them over the plain with gusts of wind for driving engines. Thor (god of weather) was making clouds and winds to scatter and sail them about both above and below us, and often running them against the rocky peaks, delighted us, if not himself, with the harmless sport. The tivation of the soil is attended with the least risk, blue sky and clear air were breaking through and will, with more certainty, give him the means of in many places, and Sol (another god) was smiling

support in his old age; but let him not flatter him- on the whole scene from a far western slope, making rich and exceedingly exciting the whole scene. It was indeed a rich treat to be up there among the ty than the poor and despised organ grinder who gods, and feel perfectly safe on the rock foundation, gladdens the hearts of our children with his music and knowing, as we did, they were all our friends, and who would also add to the " comfort and well- and would not serve us any mean tricks of tumbling, as the old Jewish God did Satan.

The Champlain Lake lay meekly in its cosy bed PAUL PRY. | far off to the west, skirted on the east by the crook-

AUGUST 24, 1861.]

ed border of the western slopes of the Green Moun- dying in his attachment to children, friends and tains, and far boyond loomed up the Adirondack loved ones. It means immortality, a future state of Mountains. Burlington and Plattsburg were white social endoarment forever.

Thus these simple raps and tips are made to speak

Married.

Obituary Notices.

home-altar is vacant, and many are the hopes which have perished with her outward presence. But there is some-

position and socurity of one matured for the change. Here sainted presence, and the sacred messages of love she left for-that absent brother on the tented field, will be to him a pro-tective shield against unhallowed influences. Those who weep her a sence are taught by her life, by her words, and her death, to look beyond this valo of tears; to lay up treasures in Heaven; to cherish her celestial pres-once. The child splrit which could plan and execute with indomitable courage and perseverance while the death-grasp was upon her, is freighted with most radiant hopes and plorious possibilities. The earth has called for all there was

was upon her, is irreighied with most radiant hopes and glorious possibilities. The earth has called for all there was mortal of this treasure and in answoring this behest of "dust to dust" I know that hearts are cleft as with a blade of steel; over the soul rest the drapery of sadness; arms which fold-ed a loved one caressingly stretch out into the darkness and then fold back again over the wrung heart occause they class her not I Gone 1- is a mourful sound-it comes over the soul with a whirlwind's rush-lips tremble, fears gush from their long sealed fountain, as memory, on quick-winged pin-ion, gathers up the golden links of her brief life-chain. But ye sweet ones who have mad. life so bright, so ccantiful, so clorious-will ye he come gus in to nestile lovingivin the

ge sweet ones who have made the so origin, so beautiful, so glorious-will yo net come spain to nestlo lovinally in the hearts yo leave bohind? Yes—in the house where separa-tion comes not, we shall elasp you again. From that "house of many mausions," far, far through the chambers of the soul voices are calling, calling sweetly, "Come home i come home !" o. L. A. D. A.

Departed this life in Dorchester, July 10, 1861, Mr. THAD-

BONA FIDE.

spots on the shores; the broad spread of hills and plains between us and them was dotted over with unbroken volumes to the deep toned affections of the villages, farms and groves, making, with the passing innocent orphan's bosom ; that mother yet loves her clouds and showers and sunshine, a most magnificent belpless child, and in an angel's form, watches its pillow, binds up the disconsolate, yea, broken heart, eight.

But the whole scene was too rich for us to enjoy with a mother's love, breathing from an angel's form. alone, and we made back steps on the " double- That unseen guide directs its footsteps to virtue and to God. Thus it has revealed the glorious anchor of quick," and displayed our gallantry in helping the ladies to the very top of the nose, and there well hope, made sure, steadfast and beautiful in meetguarding their frail forms from the cold, raw winds, ings never to be dissevered, in harmonious compawe all enjoyed a treat with the gods, for there was nice in the inner veil of the spirits home forevernot "silence in heaven for the space of half an more. hour." We could see the bottom of the awful gulf, pointed with dead tops of living trees and jutting rooks far down, and we could see-well, I will not and it was worse than the quills of the hedge hog, and try to tell; but all the region round, and the setting To THE MEMORY OF EVA, only daughter of AUGUSTUS S. and JULIA A. GARDINER, of LAJNA, who died of diptheria, July 19, 1801, aged. 14 years. The death-angel laid the withforing hand of disease upon EVA while she drank in life with rescate lips, and every ra-ried scone was mirrored back in Joyous, beaming eyes. Bho is missed in the youthful circle, her accustomed place at the home-nite its accant, and many are, the homes which here Bub

Made the swift clouds a glory every one. A crushing whirl of wind and rain And eddying vapors, thunder black, Was mingling all the western plain White the setern plain With its own boiling rack; I saw the sunlight when it kissed The roughest edges of the mist,

And how the tattered hem Of the whirled clouds grew rosy as a gem.

But the rapid whirl of changing scenes about us was only a picture of life and its thunder gusts.

> ·· Stern alteration Now follows, now flies; And under pdin pleasure, Under pleasure pain lies."

home-altar is yacant, and many are the hopes which have perished with her outward presence. But there is some-thing very cheering and rich-fielghted with hope and prom-lee in such a life. "Of such is the Kingdom of iteaven." Pure and beautiful was the young life she meckly lid an of-fering on the death-altar. That sweat life was lent from Heaven, a light to she upon the darkness-it shall linger in memory radiant with resemptive power, a golden link reaching down deep into the batter nature. Why did Eva die so young? We may not know-but it is sweetly said, "Whom the Gode love die young," and Eva was realy to pass victoriously through the shadows which veil limmortal life, and she had already accomplished; a glorious mission to earth. She had made mirth and music and joy and supshine in a home for jears; her face was like a sun-bam at the hearth stone, her innocence and earnestness were a rebuke to pride and treachery and selfshness; her love was a pledge of rest when the heart was world weary. But poinaps the crowing glory of her mission was her tri-umpiont death. Though but a child, she spokens a philoso-pher, and of the future life, as oue having knowledge. She warp of the manilo of decay aoout her with the dignity, com-posure and security of one matured for the change. Her . The sun set, and Thor started a shower straight for the nose-rock, and we hurried down stairs and steps, and safely reached the house, when down came the drizzling rain, and as there was now no escape from the rain but the house, we renewed our bargain with the host, and came out the same next morning in a fog, from which we soon escaped by leaving the cloudy regions for regions below, where we found fair weather and friends, and the next sunrise were in sight of our homes. And now ends this lesson WARREN CHASE. 10

The Law of Mediumship.

"That strange, unmeaning "rap," the "knocking" so simple, so mysterious, and yet so distinct and unmistakable, opened up a wider field of thought than all the sublime eloquence of the pulpit. Its simple, deep and sacred intonation had a world of inspiration in it. It touched the depths of every soul, and it spread glad tidings through the land, heralded by the press. In a day, as it were, millions of minds were led to inquire whence it was, what its import, and why it thus set a world to thinking of the mysterious relations it held to humanity-who was the mighty agent that thus directed its tones?

Departed this life in Dorchester, July 10, 1861, Mr. THAD-DEUE CLAFF, aged 50 years. A graduate of Harvard College, of the class of 1864 Ho bore with Christian faith and patience, the slow but sure pro-grees of disc ase, which was consumption, having, as he ex-pressed to the writer of this notice, not a bell of merely in a blessed future, but a knowledge of its transcondenity glo-rious reality. He expressed humself perfectly resigned and willing longer to abide the carbily pigrimage, but rather if it might be to depart, which he felt to be far b-tter. The truths of what is technically Spiritualism were to him farts. His father and sisters, who had paged before him to The rich and poor, the bond and free, the intelligent and ignorant, the noble and ignoble, all felt the strange and mysterious desire to know, to learn and to be instructed. Thus did its significance spread. Committee after committee was appointed, and yet unsatisfied. Thus a world was awakened. The unsatisfied. Thus a world was awakened. The wonder-inspiring "knocking" brought from the glowing depths of spirit existence the knowledge of immortality and eternal life. Thus the signal of a future state of existence was fully revealed to the just and the unjust, to the depraved and degraded forms of humanity in all their phases; to the good, the wise, the intelligent, and the virtuous; and thus the wise, the intelligent, and the virtuous; and thus proclaimed more than all the sermons and creeds ever unfolded in the very depths of the human heart -Immortality!

These raps spoke to the heart, the purely affection al faculties, friendship and love were made to kiss each other. Parent and child, father and mother husband and wife, brother and sister, innocent babes and tender and affectionate mothers, endeared pa-

BANNER LIGHT. OF

MOVEMENTS OF LECTURERS.

Parties noticed under this head are at liberty to receive subscriptions to the BANNER, 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 particula time, Sample copies sent f.co.

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

WARNEN CHASE lectures in Lebanan, N. H., fourth Sunday WARNEN CHASE lectures in Lecanen, N. H., lourin Sunday in Aug.; Lowell, first three Sundays of Bopl; Troy, N. Y. four Sundays of Oot.; Quincy, Mass., four Sundays of Nov.; Cambridge, ort. first Sunday of Dec.; Taunton, last two Bun-days of Dec. He will receive subscriptions for the Banner of Light at club prices.

MISS BELLS SOCUOALL lectures in Elkhart, Ind., the four Miss BELLS SocuOALL lectures in Elkhart, ind., the four Sundays of Oct.; Providence, R. L. the four Sundays of Nov.; New Bedford, Mass., the four first Sundays of Dec; in Troy, N. Y., the last Sunday of Dec. and the first Sunday of Jan.; 1860; in Cambridgeport, Mass., the three last Sundays of Jan.; Portland, Me., the four Bundays of February. Will re-ceive applications to beture in the Kastern States during

Bundaysin August; Liberty, the first Bunday in Bept.; ad-joining towns the next three Babaths; Bloughton, the last Bunday in Bept.; and ja the vicinity through October and November. Address as above, or Livermore fails, Mo.

NOVERIDEF. AGGRESS AS SDOVO, OF LIVERMORD Falls, MC. MRS ANNA M. MIDDLEBROOK will spend the months of September, October, and November in Boston, and requests that all friends in the immediate vicinity of that city, do-slrous of obtaining her services as a lecturer for the Sundays in these months, will apply as soon as possible at Box., 422, Bridgeport, Conn.

ME. and MES. H. M. MILLER are to be in Pennsylvania and New York, till November; will answer calls to lecture I Northern Ohio and Michigan for the next winter. Also, min ister on funeral occasions. Present address, Conneaut, Ohio,

MBS. O. M. STOWB will receive calls to hold grove or two also to lecture in Now England in the fall and win-of 1861 and 1803. Address till september, Milan, Erle Co., Ohio, caro of G. W. Mears.

N. FRANK WHITE can be addressed through August, at Quincy, Mass.; Sopt. Willimuntic, Conn.; Ott., Taunton, Muss.; Nov., Suymonr, Jonn.; Dec, Putnam, Conn. Alt ap-plications for wock evenings must be althessed as above, iu idvance.

MRS. AUGUSTA A. CURRIER will lecture in Bangor. Me., four Sindays in August; Bradloy, Mo., Sept. 1st; Bucksport, Me., Sept. Still and 16th; New Fedford, Mass, Sept. 20th and Oct, 6th; Chicopee, Ucc. 20th 5nu 27th; Uswogo, N. Y., Sundays of November. Address bux 816, Lowell, Mass.

Miss Earth Housen's has decided to stop in New Hamp shire for the present. She will lecture in Littleton Cootre, N H., the four last Sandays in Sept.; the Sth, 5th, 22d and 29th, and through the month of Oct. in Dempster, Address either of the above places, or at Manchestor, N. H.

S. PHELES LELAND will speak in Leonidas, Mich. Aug. 24th and 25th; in linnus during Sopt. Friends in the West, desir-ing loctures on Geology or General R. Jorm, during the Ball and Winter, will please write soon. Address, Cloveland Ohle. MISS L. E. A. DEFORCE lectures in Saratoga Springs, N. Y. last of August and let of Sopt.; Putnam, Conn., 2d and 3d Sundays, and Concord, N. H., two last; Portland, Me., Oct. Address as above.

MES. FANNIE BURBANK FELTON will spend August in Northampton ; lectures in Spilugifeld, Sopi, att; in Ohico-peo, Sopt. Stu ; in Oharlestown, Sopt. 15th, 22d and 20th. Ad-dross, Northampton, Mass.

LEO MILLER will speak in vicinity of Bangor through lugust; Cambridgeoort, four Sundays in Oct.; Providence, 3, 1., five Sundays in Dec. Mr. M. will answer calls to octure 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 survices an lecturer will please address him in August at Coldwater, Mich.

W. A. D. HUME will speak at Rockford, Ill., Aug. 25th; the two first Sundays in Sept. at Independence, Iowa For a Course of ion or more lectures two collars per lecture. Ad druss as above.

MRS. AMANDA M. SPENCE Will lecture in Providence, five Sundays in Sept.; Bailgor 4 Sundays in Oct. and 1 in Nov. Address, the above places; or New York City.

"W. K. RIPLEY will speak in Bradford, Me., each alternate Sabbath for the coming year; one fourth at Glenburn, and one-fourth at Kenduskesg.

B. L. WADSWORTH can be addressed Boston, Mass., care Bein Marsh, 14 Bromheid street.

J. H. RANDALL may be addressed at Oswego, N. Y , care o J. L. Pool. Esq. until Sopt. 1st, after that Northfield, Mass. Mas. M. S. TOWNSEND may be addressed at Taunton, un til further notice.

H. L. BOWKER will give tleket loctures, or otherwise, or Mental and Physical Anatomy. Address, Natick, Mass.

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As THE HIGHER LIFE DIRECTS, As THE HIGHER LIFE DIRECTS, As THE HIGHER LIFE DIRECTS, In 'numton, Milford and Portland, during part of November and December, and form engagements for other Sabbaths and week evenings this winter in the east Address, care of Bela March, 14 Bronfield street, Boston, Mass. Dr. Jour MAYNEW will be in Pontiac, Mich., till 21st of Aggust. Address in care of Banuel Brotherton Pontiac, Applications for 'services during the coming winter may be directed to Dr Mayhew, Sweet Hone, Wyoming Post-office, Ohleago Go., Minnesota, until Nov. 1st. CHARLES A. HATDER WILL speak in Fileweett

From the Banner of Light, March 2: "We have do to think highly of Mr. Bowker, and do not have any fear of recom-mending him."
 From the Buffalo Republic: "We have received satisfac-tory evidence of Dr. H. L. Bowker's ability as a clairvoyant physician," &c.
 From Deacon Henry Barber, Warwick, Mass.: "Mr. Bow-ker is a man Long beartily recomposed as a physican and ker is a man Long beartily.

ker is a man I can heartily recommend as a physican and eciontific lecturer."

From Banner of Light, July 6th : "Dr. H. L. Bowker is worthy of all confidence in his medical examinations, &c. worthy of all confiden We can youch for his skill as a Psychometrist," &c. July 27.

THE HEALING POWER.

MRS. A. C. LATHAM, MAGNETIC AND CLAIRVOY-

ANT PHYSICIAN, No. 202 WASHINGTON STREET, BOSTON. THOSE suffering in body, mind or spirit, can secure an immodiato and permanent reliefup receiving Mrs Lath-am's treatment. Incidental to examinations and treatment will be communicated much invaluable information, consol Ing, healing, interesting and profitable. Also, Clairvoyant advice will be given to those in social or domestic trouble, Reception room, No. 8, up stairs. Open day and evening. Aug. 17. Aug. 17.

NOTICE.

NOTICE. PROF. A. H. HUSE, the Prophetic Medium, may be found at his residence No. 12 Obsorn Place, leading from Plea-sant 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 these powers with which he feels himself endowed. Price 50 cents. Nativities written in fell, whin desired-charge \$3. Questions of a business nature answered-charge \$1. Sm Aug. 3. PROF. GEO. M'LAREN, Prophetic and Bublices Medium will receive visitors at his vertice **PROF.** GEO. AT LAREEN, Prophetic and numbers measure will receive visitors at his residence-will answer in-quiries by lecter in relation to social and domestic and all business affairs in life. Those who require prompt and dol-nic answers with pieves inclose the dollar. SPITTINGS-Lailes, 60 cents; gentlemen, from 50 cts. to \$1,

ling to the time employed No. 7 Dix Place, opposite 558 Washington st., Boston, Aug. 10. tf

 Adje 10;
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 GAMUEL GROVER, Tranco, Speaking and Healing Mo-dium, Rooms No. 2 Jeliorson Place, (leading from Ben-nett, and near Washington street) Boston. Hours from 9 to 12 and from 2 to 6-Bundays excepted Examinations, \$1. Circles Weatnosday evenings; admittance 10 cents.

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 Sm^o July 6.

BERIT INTERCOURSE. BRIRT INTERCOURSE. MR, JAB. V. MANSFIELD, of Borton, the world-renowned Letter Writing Test Medium.—certified by thousands of actual writing test—may be addressed at 19 Avon actual written tosts-may be addressed at 12 Avo ace, by inclusing \$1 and four 3 cent postage stamps. Offic purs from 9 A. M. to 5 P. M. Sm June 8.

MRS. E. M. T. HARLOW, (formerly Mrs. Tipple.) Clair-a distance can be examined by enclosing a lock of hair. Exf hair. Ex-Feb. 16 **u** . aminations and prescriptions, \$1 each.

MISS E. D. STARK WEATHER, Rappirg, Writing, Test Medium, No. 22 Pitts street, near Gross street, Hours rom 0 A. M. to 0 P. M. Torms 50 cents. tf June 1. MRS. S. J. YOUNG will continue her private and public Circles as usual at 75 Beach street, until the first of Auril 1801.

April, 1801. tf Feb. 9. M ISS JEANNIE WATERMAN, Clairvoyant and Test Mo-dium, No 22 Elliot street, Boston. 4mos^o May 4. M. R8. O. A. KIRKHAM, Seeing and Trance Medium, 140 Court street, Boston, Mass. Sm April 13,

CAPILLARY DISEASES.

DR. PERRY,

THE CELEBRATED DERMATOLOGIST, and the only man in this country who has ever made the treatment of DISEASED SOALPS, LOSS OF HAIR, and PREMATURE BLANONING, a speciality, has established himself at 29 Reynolds.) where he can be consulted by all who are afflicted with any diseases of the Scalp, Loss of Hair, or Premature Blanching. Dr. Perry is prepared to treat successfully the following Dis-ases, all of which are productive of a less of Hair. Debilitation of the External Skin, Suppressed Secretion, Irritation of the Scalp, Dandruff or Thickened Secretion, In-fiantmation of the Scalp, Dandruff or Thickened Secretion, Ex-zema of the Scalp, Hair Extors, Distended or Swollon Roots, and Premature Blanching. This is the only method based upon Physiological princi-ples which has ever been presented to the public for the re-storation of the Hair. toration of the Hair. storation of the Hair. 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 promature blanch-ing, each requiring in its treatment different remedies. Where loss of hair has resulted from any of those diseases, the first blanch of the days is to remove the disease by a proper course thing to be done is to remove the disease by a proper course of treatment; restore the Scalp to its normal condition, keep the nores oven so that the secretion can pass off, and in over follicle that is open, new strands of hair will make their ap The philosophy of promature blanching is this: Iron and Oxygen uro the principal constituents of dark hair; Lime and Mignesia of light hair. When the suppressed secretions be-tween the skins contain an excess of Line, it is taken up by tween the skins contain an excess of Lince, it is taken up by the strands, causing the beir to turn white: by opening the pores the accumulation of Lince passes off with the secre-tions, the natural components of the hair resume their as-cendency, and the hair assumes its natural color. Because persons have tried various preparations for the hair, and have been deceived by them, and in some cases their difficulty made worse by their use, they should not be dis-couraged. The one preparation spattern for any class of dis-cases, nust 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 uscless, and in some posi-tively injurious. tively injurious. Perry's method is in accordance with the law of cause Dr Perry's mothod is in accordance with the law of cause and effect. He makes a personal examination, ascertains what discase of the scalp 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 mest reliable testimonials from Physi-sleians, Clergmen and others in every city where he has plasticed. They can be seen by calling at his office, 29 Win-ter street. ter stree

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The Early Physical Degeneracy of AMERICAN PEOPLE.

UST PUBLISHED BY DR. STONE, Physician to the Trov. JUST FUBLISHED BY DR. STONE, Physician to the Trov Lung and Hygicano Institute, a Treatise on the Gausse of Nervous Debility, Consumption and Marasmus. This work is one of high moral ione, written in chaste, yet thriling language, and appeals directly to the moral con-sciounces of ALL, PARENTS and GUANDIANS expecially, do tailing scientific and reliable alies and treatment for cure. It will be sont by mail on receipt of two 8 cent stamps. <u>ACD</u> Parents and Guardians! fail not to send and obtain this book... Young Ment fail not to send and got this book.

A Word of Solemn, Conscientious Advice to those who will reflect! A class of maladies prevail to a fearful extent in communi-ty, dooming 100,000 youth of both exces, annually to an early reverse. These diseases are very imparticulty independent their

A class of maladies preval to a fearful extent in communi-ty, dooming 100,000 youth of both excs, annually to an early grave. These diseases are very impercedly understood. Their external manifestations or symptoms, are Nervous Dobility, Relaxation and Exhaustion ; Marumus or a wasting and con-sumption of the tissues of the whole body; shortness of breathing, or hurried breathing on ascending a hill or a flight of stairs, great palpitation of the heart; asthma, bronchitis and sore threat; shaking of the hands and limbs, aversion to society and to business or study; dimness of ore sight; loss of memory; dizziness of the head, nouralgiopains in various parts of the body; palus in the back or limbs; lumbago, dys-persia or indigetion; irregularitity of bowis; deranged sections of the kidneys and other glands of the body, as lear-corrhea or fleur albus, &c. Likewisc, epilepsy, hysteria and nervous spasma. 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 most insidious and wily form of Consum,tion of the Spinal Norvos, known as Tabes Dorstate; and Tabes mesenterica, have their scat and origins in disease of the *Hune Yierza*. Honce the want of success on the part of old school practice in treating symptoms only. Dr. Andrew Stone, Physician to the Troy Lung and Hygien-lo Insitution, is now engaged in treating this class of modern maladies with the most astonishing success. The treatment adopted by the Institution is new; it is based upon scientific principles, with new discovered remedies, without minerals or poisons. The facilities of cure are such that patients can be cured at their homes, in any part of the country, from ac-curate descriptions of their case, by letter; and have the medicines sont them by mail or express. Frinted interroga-tories with be towarded on application. **257** Consumption, Catarrh and diseases of the threat, cured as well at the homes of patitents as at the Institution, by sending th

spondenco.

The system of treatmont which has been found so univer-The system of treatments which has been round to univer-sally efficacious, practiced by this Institution for Consump-tion and Throat Disease, is the Cold Balsamic Medicated Va-

ion and Thront Discase, is the Cold Balsanic Medicated Ya-orst-one of the new developments of the age. Patients applying for interrogatories or advice, must in-lose return stamps, to meet attention. SEP The attending Physician will be found at the Institu-ion for consultation, from 9 A. M. to 9 P. M., of each day, Sun-

days, in the forencen. DR. ANDREW STONE, Address,

Address, DR. AND HU SANAN Physician to the Troy Lung and Hygonic Institute, and Phy-sician for Diseases of the Hoart, Threat and Lungs, 96 Fifth-st., Troy, N. P.

TO FEMALES....MRS. DOCTRESS STONE, THE MATRON OF THE INSTITUTION.

thoroughly read and posted in the pathology of the many aff many affiletive and prostrating maladies of more modern origin, will devote exclusive attention to this class of diseases peculiar to her sex. Among the many diseases daily mot with, and which she treats with unheard of success, are

Activation of the second secon

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HORACE DRESSER, M. D., LL. D., Office No. 154 West 24th Street, City of New York, WILL attend to patients personally at his office, at their houses, or to their cases by letter. He limits his modi-cal practice solely to his spectrulary, to wit: the cure of Bronchial or Thront ailments, Scrofula in all its multiplied phases, and the arrest of all Hemorrhages. He has hover falled in any case of spli-ting blood, noto bleed, dysentery, floodings, &c. He has faith in the power of medicines to meet all such cases, and ac-cordingly uses them, never resorting to cauteries nor to incordingly uses them, never resorting to cauteries nor to in-struments in the case of discasses of the throat.

"PHYSICIAN. REAL THYSELF."

" PHYSICHAN, KHCAL, THYSELF," This saying of reproach has lost its force in the practice o Dr. D. His own sickness and telf-cure shall be the only case be will roport here, as evidence of his skill, in the many cases coming within his charge: For several years I was usedning in my strength and vital forces, till at length I was ovidently consuming away; respi-ration becoming difficult, and having a constant cough, with expectoration attended with raising of blood. This condition continuing, I was inally forced to relinquish busi-tess (the profession of the law, then pursued for twenty years, and give up to sickness. Reduced almost to a skeleton, and suf-fering pains heavend my power of describion. give up to sickness. Reduced almost to a skeleton, and suf-fering pans beyond my power of description, violant hemorr-hages from the chest set in, whose, frequency and frightful-ness foreshadowed speedy dissolution of the relations of body and spirit. The most violent hemorrhages and longest in du-ration, 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

The mortal has departed, The mortal has departed, The immortal "is put on," And to the land of spirits Our friend beloved, has gono-A land where no dark shadows Shall minglo with the light, And pain and sin and weakness bolow aball orge blight No loy shall ever blight. A land where aspira ions

rents were made to embrace each other, in the silent but thrilling emotions of their inmost being; their warmest sentiments and truest inspiration of affeotion, united them in a never ceasing, forever eternal, and unbounded love, pointing them to immortality and to God. Thus a mediumship opened a new era, ushered in a new dispensation. The instrument necessary for this development was a human being, a form clothed with a certain degree of receptive virtues, to permit this simple "rap" to be made by loved ones in another state of being, yea, by every class and character who had passed the confines of death, to tell the world of man that they yet lived. that corruption had put on incorruption, that mortal did put on immortality; the soul with all its attributes survived the death of the body, and lived to learn of angels and of God how to love and minister unto us as the heirs of salvation-as members of the same family, in a higher and more glorious state. And sadder things than these they learned. These raps thus spelt out, letter by letter from the alphabet, an unbroken immortality for man. Thus God has taken the weak things of this world to confound those that are mighty.

The next form of mediumship was tipping the table, and giving intelligent and intelligible signals that they heard and answered questions, that they once lived on earth, and chose to answer them just in the way it pleased them ; that there were spirits of every moral grade of character; that some chose to be truthful, and some rather chose, or delighted in deceptions, fulsities and invendoes; hence all humanity held their moral relations in the spirit-life unaltered and definite in their identities. Mankind. by this comparatively insignificant mode of inquiry, obtains practical truths, undisputed facts, that no other revelation ever confirmed, clear, satisfactory and conclusive-where the tongue, or the hand of man had no special agency. These rappings and tippings were significant of spirit existence, spirit identification, of spirit intelligence, of spirit affection, and all the attributes of the immortal mind, cherished beyond the confines of death.

All the volumes that have ever been written on theology, have failed to open up this sacred and practical truth. All the pathos of oratory, all the sut-* lime energies of holy men for ag s, have failed to open up this relation, while the simple rappings and tippings have communicated to the souls of millions the allimportant truths of an identified and unbroken immortality in all the consciousness of the human soul, with all its affections and attributes of social and devotional endearment, now and forever. This preaching brings the dawning of a new and a brighter day to suffering humanity-in eternal voice, simple and sublime.

The vague and idiotic mind may inquire, what have these "raps" accomplished? What meaning can be attached to these "tippings"? They have been the signal response from millions of loved one's on the other shore. You might as well say to the shipwrecked mariner, who is last in the surging deer, when he gains a rocky cliff, and gives the waving signal with his hand, what does it means ? It means everything. It means I live, I love, and I implore, in the unfathomed ocean of eternal life. It means that man lives, conscious, unbroken in his affections, uncan be attached to these "tippings"? They have

For knowledge, shall be gra By its inflowing tide; No darkness inforcepting To hide it from his view, But always, ever onward, In love and wisdom too.

example In short, his life-the life he liven nero in the task -was, in the most comprehensive sense of the word, his Eulogy-an eminent example of right living.

Oh, brighter are the flowers Around his head entwined Than ever carthy mortal , Bor mortal man designed; And sweeter the aroma They constantly exhale, Than Araby's sweet spices Bend on the evening gale.

So neaceful was his oxit. No peaceful was no exit, With hands so meet by clasped, We watched for bls low breathin, Nor knew wo of the last; Apd as from his worn body The spirit pure passes out, Metholes the source of covers. athing,

Methinks the songs of angels Went up in gladsome shout, For one more suirit ransomed

- From pain and sin and earth.

From pain and sin and earth, And by the Fa her grantod (A new and heavouly birth, And as adown lifo's river. With husty steps we glido, There may we meet together, Where death shall not divide,

Dorchester, Aug. 2, 1801.

In Lynn, Mass., July 30, 1861, passed to a higher life, Liz-ris Mania, only child of John B. and Lydis B. Hanny, aged In Lynn, mann, only child months and 9 days.

Dear little babe, around thy tomb May sweetest flowers forever bloom; And whilst in dust thy body lies, Thy soul is blooming in the skies.

In Paper Mill Village, July 5, 1801, SIMON SARTWELL, Esq.,

iged 70 years. Mr Bartwell was we'l known in this vicinity for his example of industry and thrift; energetic in his husiness and ac tive to the last. He leaves a wife and children and grandhildren, who all feel that one well beloved is taken from He died in tull belief and tath in Spiritualism. His family mourn not without hope.

NOTICES OF MEETINGS.

CONFERENCE HALL, NO. 14 BROMFIELD STREET, BOSTON .-

CONFERENCE HALL, NO. 14 BEOMFIELD STEED, BOSTON.-Spiritual meetings are hold 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." A meeting is held overy Thursday evoling, at 71-2 o clock,

for the development of the religious nature, or the soul growth of Spiritualists. Jucob Edson, Chairman.

Naw York — At Lamartino Hall, corner 8th Avenue and 20th street, meetings are held every Sunday at 10 1-3 A. M., 3 F. M. 7 1-3 F. M. Dr. H. Dresser is chairman of the Assoclatton.

CHARLESTOWN .- Sunday meetings are held regularly at Central Hall, afternoon and evening.

CAMPRIDOBPORT. - Meetings are held in Williams' Hall, Western Avenue, every Bunday Afternoon and Evening, at 3 and 7 o'clock. Seats free to all. Speakers engaged: -Mrs. F. O. Hyzor during August; Mrs. M. M. Macumber, during Oct; Miss Emma Hardinge, Sept. Ist and 8th.

LowELL -- The Splithualists of this city hold regular meet-logs on Sundays, foron-on and afternoon in Welle's Hall, Bpeakers engagod:-- Mrs. Mary M. Macumber in August; Warron Chase three first Sundays in September, Miss Fanny Davis in Octobor.

GLOUCESTER.-Spiritual mootings are held every Sunday, at the Town Hall.

New BEDFORD.-Music Hall has been hired by the Spirit-ualists. Conference Meetings held Sunday mornings, and speaking by mediums, Afternoon and Evening. The ful-lowing speakers are engaged:-Susle M. Jornson, Aug. 25 and Sept. 1; Miss Emma Hardinge, Septomber 15th; Miss Belle Scougall, Doc. 1st., Sth. 15th, and 22d.

FORDER.--Meetings first, third and fifth Sundays of each nouth, in the Town Hall, at 1 1-2 and 5 1-2 P. v.

tor street. #23" All consultations free. All inquiries or other communications should be addressed to DR. B. C. PERRY, box 2837, Boston, Mass. 970 June 22. 9m

S. C. PRATT, M. D., LATE ASSOCIATE OF T. H. GRBENOUGH, M. D., OF LONDO

No. 41 Tremont Street. Boston.

D.R. PRATT gives particular attention to the rational treat-ment of the following S, ecial Diseases, viz:-Stanmer-ing, Epilepsy, Asthma. Dyspensia, diseases of the Heart, dis-cases of the Eye and Ear, diseases of the Threat and Lung. diseases of Women, and Scrofula in all its forms, including the positive cure of Cancers, Ulcers, Moles, etc. as advised by Ricord, of Paris, without pain or surgical operation. Reception Hours, FROM 10 A M. to 3 P. M.

Aug. 17.

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n large quantities. During all this time I was unable to lie

In large quantities. During all this time I was unable to he down. At this time and on other occasions of hemorrhage, physi-clans of every school and philoeophy, tried their skill, but all their efforts to arrest thebleedings were unsuccessful. Hav-ing studied for the medical prefession before entering that of the law, I dismised all physicians, and, self-reliant, proceed-ed to try my own ckill. The result was, I recovered, and, for some years, have been well enough to practice my special-ity in medicine, above named, and to head others in the like desporate condition. D D, takes pleasure in referring to his numerous old clients and acquaintances for attestation to the forcegoing re-

clients and acquaintances for attestation to the foregoing re-port of his own case of self-cure. If June 8.

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The second seco 334 Fourth stiect, 3d door West of Broadway, Now York. Aug. 10. Aug. 10.

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No More Accidents by Burning Fluid. A Safe Substitute to burn in Fluid Lamps.

stitute to burn in Fluid Lamps. THIS OIL is propared to burn in all kinds of Lamps with-out Chimnics, such as Fluid, Sperm or Lard Oll Lamps, and will burn at half the cost of Fluid in all Lamps fixed with Green's Jot Burners, and is the Greatest Artificial Light yet discovered. It gives a steady, clean and soft light, and does not check the lungs with foreign matter, such as ro-suits generally from using Rostn and Keresene Oil, and will burri = Zeveene Lamps free from snoke and smell by tak-ing off the cap and chimney. It is also a complete source to burn, and may take the,

It is also a cowrEFE summitture for Sporm and Lard Olls, and is just as safe and harmless to burn, and may take the, place of the common fluid and other dangerous compounds that have been thrown into the market of late. The above Oll is perfectly clean and free from grease and smoke or unpleasant odor, and is now considered the sAFEST and REST Oll ever offered to the public. It is a most desir-ative article, and what is more than ALL it is unexplosive. Any person can have samples sont by express, if desired. State, County and Town Rights for rate, with full directions to make, by addressing the Paton teo.

to make, by addressing the Patentee. Caveat applied for and granted Feb. 24th; 1860. Letters

Caveat applied for anorganized patent issued Feb. 19th, 1861. The above Oil retails at \$1 per gallon. Wholesale 80 cents per gallon. Orders solicited and filed with dispatch. Letters prompt-B. F. HEBARD, B. C. H

6m August 3. Neponset, Mass

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BANNER LIGHT OF

Pearls.

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

THE BAIN DROP. The rain drop, falling from a cloud, Upon life's trodden path below. Must, touching earth, its clearness shroud, And with the soiling current flow ; The sun's evaporating beams Shall disengage each earthly stain, In a new shape it upward streams To soar in its own sky again.

So thon, oh Soul of Heavenly birth. Descending to this lower plane. Must feel the earthiness of earth, Its downward press, its searching stain ; But lo ! redemption's kindling sun, Shall change thee, and thy life restore : Shall raise thee, fallen and undone, To brighter glory than before.

Go to your friend's house for a favor, and Hope will open the door, but Disappointment will probably shut it.

INVOCATION. O Thou, who in the garden's shade Didst wake Thy weary ones again, Who slumbered at that fearful hour, Forgetful of Thy pain ;

Bend o'er us now, as over them, And set our eleep-bound spirits free ; Nor leave us slumbering in the watch Our souls should keep with Thee ! -[J. G. Whittier.

It is wiser and better to hold the torch of truth to the mind than the torch of persecution to the body.

PATIENCE.

There's not a single flower that gems the hill, Or lifts its head upon the meadow's green, That does not live a life, which, if we will, We can include in our own earthly scene-A life of patience still, though all forlorn, Waiting athirst the dew-drop of the morn. -[J. R. M. Squire.

The light of many a bright soul is clouded by the dark and imperative shadow of circumstance.

SLEEP.

Sleep hath its own world, A boundary between the things thus named, Death and existence ; sleep hath its own world, And a wide realm of wild reality ; And dreams in their development have breath, And tears, and tortures, and the touch of joy. [Byron.

Even slender joys cast a genial sunshine over the heart, and who is so miserable that knows them not?

THE FORMATION OF VEGETABLES. Plant Growth

The following remarks are not intended to explain the structure of plants, but to show on what external conditions the life of the plant depends, and whence its stores of nutriment are derived.

Intimately associated with the atoms which form the mass of a plant, are various earthy elements. which serve as bases on which all the various organic compounds contained in the body of the plant are built, and without which the plant cannot have its development. These elementary substances, as they are called in the language of chemistry, are derived from the earth, and are either absorbed with the moisture the roots of the plant derives from the soil, or possibly the roots may have within their organizations, special provisions made for searching for the particles it needs to complete its organization.

Aside from mineral elements which the plant derives from the soil, it also has its growth stimulated by the presence of decomposing animai and vege table substances, and among the most important of the compounds resulting from the decomposition of organic matters are those containing nitrogen, which is usually associated with hydrogen in the form of ammonia. Careful experiments for the purpose of determining the source whence plants obtain the nitrogen which enters into their organization, prove beyond a doubt that only inappreciable quantities of nitrogen, in a free state as it exists in the atmosphere, enter into the structure of plants. The evolution of nitrogen compounds in the atmosphere by electrical and other natural causes, and their subsequent conversion into ammonia in the soil, is a natural means by which all soils are furnished with an unfailing supply of this essential to the life of plants. The gardener who finds his Garden languishing. though irrigated with the watering pot, is gladdened with the shower which carries the treasures of the atmosphere to the roots of his plants, stimulating them to rapid growth. Aside from the elements which have already been alluded to, and which relate to the soil in which the plant grows, there is one other element derived from the atmosphere, on which a very large portion of the solid parts of all plants are constructed. This element it carbon, more familiarly known as the substance which composes coal. The amount of this substance in the atmosphere is usually less than two per cent. of the air, and so far as is known, it is very equally constituted in the upper as well as lower regions of the atmosphere. Though carbonic acid (the form in which carbon is usually found in the atmosphere) forms but a small per cent. of the air, yet not less than seven tons are suspended over every acre of the earth's surface. The respiration of animals, the decay of various forms of organic matter, mineral springs, and the eraters of volcances are tending constantly to increase this per centage of carbonic acid in the atmosphere. A wise adaptation of reciprocal functions in animal and vegetable life, makes the respiration of plants, if it may be so called, balance that of animals, and even more, to keep down the excess of carbonic acid arising from mineral sources. The broad leaf of the plant, ever laved by the moving air, may in a few days sift hundreds of pounds of air, separating from it, under the stimulating influence of the chemical rays of the sun, the carbon it needs, returning in its place the oxygen so necessary to the respiration of animals. Some may cavil, and say, a wise man among us has said these things cannot all be so, though science or knowledge, based on rigid experiment, has so demonstrated-and then, your science, as you call it, is a dogmatic affair-a mere bundle of opinions. Not so. Science, like the gold-washer, sits down to wash a little truth from a mass of rubbish. It works patiently, and heeds not the glitter of mica when the glitter of the true gold of truth can be had by a little more patience. Let us not revile-science. It patiently toils to attain the whole truth, little at a time it is true. One man cannot get it all, but he can share the little he gets with others, and be no loser. J. LEWIS. Mohawk, N, Y.

HALL, NEW YORK.

Tuesday Evening, August 13th, 1801. QUESTION .- When called on to make a statement of the peculiarities of Modern Spiritualism, what shall be our an**s**we**r 9''**

Dr. Young related instances in which departed persons had been accurately described, with many circumstantial details, by personating mediums whom he knew in this city, and who could not-have been themselves acquainted with the facts.

Dr. HALLOCK gave some striking instances of accurate description by a psychometrist, a stranger who had called on him and whose powers he had put to a severe test. It was remarkable, that in giving one delineation, this gentleman at first confounded the character of a certain spirit with that of a living person, whom Dr. H. well knew, but quickly corrected himself, and gave the latter with great rapidity and perfect correctness. He mentioned these as in teresting psychometrical facts, but did not put them forth as demonstrative evidence of the theory of spiritual rapport. In illustration of my position that Modern Spiritualism is peculiarly distinguished from the prevailing ideas of to-day and of the past, by having its basis laid in demonstration, it may be remarked that while other forms of belief regard intercourse with the spiritual world, " the communion of saints," as miraculous, supernatural, exceptional, the Spiritualist affirms it to be normal and eminent-

ly natural-not enjoyed by virtue of special Divine permission, but in agreement with law. This same distinction is to be traced into the realm of ethics; for, according to the ancient views, the moral code has the like miraculous seal and sanction, is predicated, not on law, but on the more will, irrespective of abstract right and wrong, of the Divine Ruler; and hence it follows that we can go on in iniquity, and yet escape its consequences by availing ourselves of some arbitrary scheme of atonement, which this absence of law makes it possible to put forth. But when we have found out that our very immortality

rests in the bosom of law, we see, also, that God never compounds with us for the penalty of our sins, and that we cannot escape their full' consequences. We find that the same characteristic applies to devotional religion. In the Church, Divine Worship seems to proceed from only one sentiment, the feeling of blind veneration, and it is kept alive, like a tender plant in a flower-pot, by constant nursing in the heated atmosphere of some holy place, and stimulated by organ and choir, by vestments and decorations. But the devotion of the Spiritualist, while it lacks the surface excitement of the other, strikes, like the top roots of some mighty oak, deep and wide into all the faculties of his being, and draws support from everything that nourishes it. It is not the sickly flower that blooms but once a week, in the shade of the sanctuary, but it owes its vigorous life to all airs and dews of heaven and the wholesome supplies of earth, and spreads in seturn its

sheltering branches of Truth and Equity, of social Justice and domestic Charity, over man, in all his

relations. DR. J. F. GRAY .- One of the characteristics of modern Spiritualism, as it strikes me, is, that it receives a different class of facts from the spirit-world, and makes a different use of them, from any of the ages gone by. In past times, every fact from the other life was supposed to demonstrate the existence of some mythical being, whose identity could not be | natural consequences. The notion of a miraculous made out. For instance, the phenomena which occurred at Delphi and Dodona in Greece, were taken to prove the presence of a supposititious divinity, called Apollo; and thus were constructed a series of ordinances, ceremonies and religious observances, devoted to various gods, so made out.

The Jewish system was supposed to demonstrate a Being, in whom we Spiritualists also believe, as the Almighty, sole Creator; but, since the Jews re- place, but through all men, everywhere; and, as a you, garded all their spirit manifestations as intended to matter of course, all its consequences, in every di-

BPIRITUAL CONFERENCE AT OLINTON this new dispensation. As a candidate for immertality, it is necessary I should recognize the Supreme Being as umnipotent ; but Biblical and coolesiastical conceptions do not present Him to us in that charactor ; for, in the Old Testament, he is always symbolized under the types of human passions and

prowess. It is no less necessary that I should know my God as an omnipresent being ; but the Bible and the Church ignoro this attribute, also, in the divinity. They speak of Him as located in the heavens-

essentially present there as Queen Victoria is at St. James's-and represented elesewhere by apostles, priests, &c. Spiritualism, on the contrary, presents God to our conceptions as a Universal Spirit, in whom we really live and move and have our being. Moreover, other religions represent God as lacking in wisdom and knowledge-having to inform himself of the state of affairs in his dominions, by traveling about. Spiritualism reveals him to us, as altogether worthy of the love and reverence of intelligent, cultivated beings-not one who loves Jew or Christian exclusively, and has provided a hell for the immense majority of his helpless creatures.

Lastly, Spiritualism seems to contain, within itself, the seeds of perpetual progress and expansion. Other religions resemble an acorn in a flower-potthey have to be transplanted into new soils; but Spiritualism, ignoring nationality, is to spread over the whole earth, without distinguishing between Jew or Gentile, bond or free. Its work is greater than was that of Moses, Jesus, or Luther. It is to reveal to us a new heaven; and we have but just begun to discern here and there a star, through this mighty telescope. It is the river of God, which is to roll on until its fertilizing flood shall make the whole earth to bloom and blossom like the rose. Answer, watchman, what of the night ? The night is far spent-behold the dawn cometh!

Dr. Young thought our peculiar position as modern Spiritualists is owing, not to the superiority of our manifestatins, but to our greater freedom and courage in discussing and reasoning from them, and our entire exemption from the control, either bodily or mental, of an organized priesthood.

MR. J. K. INGALLS.—The characteristic of modern Spiritualism, according to my idea, consists in its being' the culmination and complement of that materialistic view which immediately preceded it, and which still prevails to a certain extent. It cannot fairly claim superiority to ancient systems, in its enunciation of the great principles of theology and morals; for these, as every scholar knows, were taught long before Spiritualism was thought of, and the latter has added nothing in support or demonstration of them, considered as philosophical questions. Mankind have never been without the ideas of a paternal Deity and a future state of moral retribution : and modern Spiritualism has proved these truths only to minds infected by the materialism of the past generation ; and for this purpose its manifestations have been permitted.

DR. HALLOCK .- The root of the matter is the difference between authority and demonstration. The inference is irresistible-that, if the postulate be a demonstrated fact; then the consequences must be of

like character; and just so, if, on the other hand, the fundamental proposition be a "thus saith the Lord." Thus we find that, in harmony with this idea of authority, what is the base of our religion and our morals, all our institutions are seen to be ruler of the universe, who governs by his unrestricted will, naturally introduces a system of compromise in order to our absolution, under certain conditions, from his arbitrary penalties; and society and government among humanity rest upon that idea.

Now, it is peculiar to modern Spiritualism, that its affirmation rests upon evidence received through one of the senses-not from divine man, in some holy

BHALL MEDIUMS COME TO OALIFOR-

NIA I have noticed in the spiritual papers invitations to mediums to visit California-test mediums especially. One of these calls was signed " Xenophon." The writer must have known there was no inducement for mediums to visit this State, depending on their be in no condition to accomplish it. ? mediumship for a livelihood. There are many here already, and others who, with proper surroundings, nounce themselves as mediums, have been obliged to resort to other avocations to procure a living.

I have lived in this city some two years, have attended circles, Conference meetings, and all spiritualistic lectures, and am well convinced that those the great advantage of all the people. who call most loudly for tests, are the very ones who have seen the most of Phenomenal Spiritualism. There are hundreds who theoretically are Spiritualists, and yet it has been brought into such disrepute by its professed friends, that it is quite impossible to sustain meetings. Instead of being harmonial, they are angular and one-sided, manifesting more of indvidual repulsion than social attraction. This is a sad state of things, resulting from a want of unanimity among the friends. Non-organization and secession are among us, not from States, but from each other, and disintegration is the consequence. As to physical demonstrations, there have been enough to convince those who could be reached through such manifestations, and yet the ory is, as anciently among the Jews, " give us a sign."

Brother Peebles came among us in January, speaking twice per Sunday for two months to good acceptance. The hall was literally crowded every evening, and nothwithstandiug the crowd he was poorly remunerand, because utterly refusing an admittance fee of fifty cents or one dollar at the door. He delivered a funeral discourse last Sunday, which will be published soon. He is undoubtedly the ablest State, will do well to provide themselves pecuniarily flocked here for gold, not spiritual things. Novelnature.

Mrs. Dr. Webber) in the BANNER, relative to making ing me test after test, that I should believe; also money the sale object of mediums coming to California. giving me instructions in regard to a business mat-They should not invariably charge poor people \$5 | ter, which was of importance. for a clairvoyant examination-should not always I requested this dear friend to go and influence a seers or angels, even.

I write thus plainly, feeling a deep interest in the silent, knowing that false colors have been and are fine tests came through Mrs. Kirkham. being presented to the world in the name of Spiritualism. Heaven knows I would rejoice even in test strumental in proving the facts of spirit communion and establishing a more elevated state of society; but when I think of the sacrifices they must necessarily make, and the many hardships and privations they must endure, I cannot conscientiously advise mediums to visit us. Nevertheless, if any person has the means of self-dependence, delights in travel wishes to become acquainted with life on this coast. and is exceedingly anxious to benefit humanity, to him or her I say, come, and there is one Spiritualist, at least, in Sacramento, who will gladly welcome

My wife has had mediumistic powers since the

[AUGUST 24, 1861.

workman is paid down for his labor. By the same principles and processes, also, the same said True Union methods will retrieve the embarrassments of the nation, when it comes to its worst, and will oven carry out fully and successfully the plan of the Pacific Railread, when the Government will evidently

In the meantime, those who intend to adopt any advance method in agricultural and other operamight be useful in demonstrating the great fact of tions, had better take into account the improved Immortality, and several who have ventured to an steam plow, and the manufactoring processes, to which I alluded in a recent article in the Herald of Progress. The gentlemanly inventor to whom I re-

ferred in that article, is calmly waiting the aids which Reform measures are sure to bring him, to

MISS, HANDINGE lately sees a little the necessity of "fault-finding," and she is right. Straight-forward dealing with some things has always been necessary. Is now. In certain quarters there has been quite a disposition to hold on to things contemptible. I have seen it long, and it does not give way easily. I have even known an "assembly" take a collection and give it to somebody else besides the speaker. Other things there are, even worse; and the spirit that sustains them must come down, In the "Brotherhood " measures of which I have spoken, I have arranged a BENEFICIARY DISTRIBUTION, through which I propose essentially to aid deserving "speakers," together with societies, families, &c. In the meantime, to cultivate a true liberality, avoiding gross favoritism and one-sidedness, is as important to "spiritual assemblies," as it is to churches and the "sects." D. J. MANDELL.

Athol Depot, Mass., July 25, 1861.

Do Spirits return to Earth and Communicate ?

Being in great distress of mind at the loss of very dear family friends, I thought of visiting a Spiritadvocate of Spiritualism on this coast, yet he will ual medium, as I believed if possible they would not get rich by voluntary contributions. I write come to me-1 seemed to feel their presence-yet thus that mediums who contemplate visiting this thought it impossible, and concluded it was my own excited mind, and to not meddle with Spiritualism, before starting, lest disappointment overtake them but regain my strength and banish these thoughts. among strangers, in a strange country. The masses After a few days, I learned of a professional friend of a medium at 140 Court street-Mrs. Kirkham. I ties, negro minstrels, legerdemain, &c., pay much accordingly visited this lady, having never before better than anything of an intellectual or moral seen her, nor did she know me. After a few moments she said, "You have many friends here-one Looking at matters from my standpoint, touching | in particular ;" giving me the name, shaking my aediums visiting this El Dorado, I heartily concur hand, calling me by name, and asking how I did; with an articlo recently written by Miss Munson, (now | telling me the names of those present correctly ; giv-

have silver bars before their lecture doors-should person that I believed needed help to call at my ofnot engage in mining speculations-should be very fice. The person did call that day, in the afternooncautious of interfering with family matters-should did not know why; but could not keep away. I be literally truthful, thus aiming to make practical also asked this dear friend to visit New York and the most beautiful philosophy ever conceived of by see how a dear friend in that city was. In a short time she said the friend was not well, had a headache, &c. I wrote to New York, asking in regard welfare of truthful mediums, and I cannot remain to it, and found it to be true. This and many other

I knew but little of Spiritualism, but believe it was truly the spirit of my dear friend talking mediums coming to this country, could they be in through this lady. If it was not, I can only ask Who or what was it? Let all those who doubt, try for themselves. If instructed as I was in my earthly duties, it will do them no harm. I seriously ask, Can and do spirits come to earth and communicate? All things are possible with God. Yours, * P.

Vermont State Convention.

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

their belief, I take it, as compared with ours, was Spiritualism, in other words, applies to ethics and much on a par with the worship of Apollo. The religion, that which we all know and recognise, as method, that they come from some brother mortal, out of the form, whose existence they demonstrateand out of this fact he constructs the whole science of the relations of spirit to matter, and of life, both in his imagination, acted on by blind devotion, or slavish fear, but is seen in the light of pure reason, as resulting from the immortality of universal man. The modern Spiritualist worships the God of Jesus

Christ, having attained to the idea of that God, by the same method as the latter seems to have done. to wit. by the operation of pure Reason, under the inspiration of pure Love. His knowledge of the chain of laws relating to human immortality and moral retribution, is the direct result of intercourse with his brother man in the other world.

MR. ADAMS .- It seems to me one of the peculiarities of our belief, that, while all preceding religious dispensations have resulted in organizations which have become despotic, and, finally, sources of great tyranny, not only to the world, but to these connected with them, modern Spiritualiam ignores anything like organization. It does not even propose to be an organization, because there is no one that knows enough to organize it. It has in itself such pre-eminent wisdom, truth and love, that it is above all its votaries, and comes to bless and organize all, instead of being organized by them.

Again, it is a new and comprehensive commentary on all theologies that have preceded, so that it gives a better understanding of the Scriptures, of the character and mission of the Christian Church, and the duties and destiny of man. It is a new influx of spiritual life from the great spiritual sun. It is a system, moreover, which meets all the demands and purposes of science. Science has never succeeded in finding the God of old religion; but Spiritualism leads us to the great sources where alone the intellectual evidences of His being and attributes can be discovered. The spiritual idea of the Su- to prayer. If I am very ill, and require spiritual preme Being is not that of the Bible and the Church. because the latter is stereotyped in the narrow moulds of creeds. Spirituilism sends us forth to use of the divine law in the case, which is eternal. seek for an earlier creation than is recorded in Genesis, and to find a new heaven and a new earth in the minds and bodies of men. We are prompted by this Moses. But the moment a scientific man has gone spiritual forces which the case required. beyond these records, he has lost caste and incurred persecution, and the tremendous power of the church pendence-until now, when she has overcome all opposing efforts by the splendor of her truth.

As a means of satisfying the demands of the hu-

show forth the personal power of this single Being, rection, are like this starting point in its reasoning. modern Spiritualist, instead of regarding the mani- regards everything else-viz: that no truth is of the festations as direct from God, knows by their very slightest use to him who utters it, unless he can demonstrate it. We have rested on the Bible, but it has not saved us as a nation. The Declaration of Independence recites the rights of man, in brave formula, yet we are now suffering the consequences of the present and future world, to its divine Author. not having reached to a demonstration of these According to such a view God is not the creature of truths. The peculiarity of modern Spiritualism is in its ability to teach that men and nations need the power of translating truth, out of books, Constitutions, Declarations, into Nature, just as a scholar never becomes a mathematician by merely learning Euclid by heart, but by mastering each problem. until he has made its solution a part of his very intellectual being.

True, Spiritualism is the complement of materialism ; but it is the complement, also, of the entire science of the times, showing the perfect relation which exists between the latter, and its own divine. all comprehensive philosophy-and, instead of repudiating and denouncing the results of modern research and experiment, taking all these jewels of knowledge into its own keeping, and transmitting them to posterity in all their beauty and their power, it asserts anew all those precious beliefs which it finds inherent in humanity-the instinct of immortality, the impulse of worship, and works around them, until it has cleared them from the incrustations of error and the false garb of commentators, which have so marred their blessings. Spiritualism recognizes the practical value of truth in the saving power of demonstration. The old school of skeptics could deny, and that was all; but in the grasp of this new doctrine both sides are brought up to the bench of absolute demonstration. Spiritualism answers every need of our nature, and honors all its faculties and sentiments, filling the aching void which skepticism leaves in the human soul, and awakening the powers which bigotry has benumbed.

DR. GRAY .- Another characteristic of modern Spiritualism is, that it rejects the received doctrine of special providences, and hence of particular answers aid, or, as a physician, wish to render it to another, I think not of asking God to interfere, but of making While Spiritualism recognizes and makes use of the resources of spirit-aid, it does not regard them as vouchsafed by a divine, special volition. Yet I can system to investigate the facts of the universe for see how the effectual, forvent prayer of the righteous ourselves, and not rest on the fragmentary records of man might be efficient, by completing the circle of

N. B.-In the report of July 30th, Dr. Young should have been reported as saying, in his account oligarchy has been brought to bear against him, of a spirit manifestation, that it was given through Religion has been, not the handmaid of soience, but Mrs. Underhill (formerly Mrs. Brown) from the husthe most unrelenting foe to her progress and inde- band of another lady present; not from Mrs. U.'s.

It is not safe to marry a poet. A young lady should beware of a beau, who, like the bow born of man soul, all other religions pale before the light of the shower and sun, is always in the clouds.

My wife has had mediumistic powers since the inneteenth year of her age, and during the past twenty-three years has had visions and daily com-twenty-three years has had visions and daily com-the past seven years she has been used for giving tests, healing the sick; &c., and is now engaged as a clairvoyant physician, with most excellent success, as many who have been healed are willing to testi-fy, thus verifying the Soriptural prophecy, that fy, thus verifying the Scriptural prophecy, that four cents per day. they shall " lay hands on the sick and they shall be healed."

The most interesting topics with us at present are war and secession. These exciting events passed, the right coming uppermost, we hope that Spiritualism. in all its beauty and immortal worth, may go forth from conquest to conquest, until heaven and earth is blent in millennial perfection. D. S. CURTIS. Sacramento City, Cal., July 11, 1861.

THOUGHTS ON RECENT TOPICS.

Dr. Child's "Corporation" and Miss Hardinge's Complaint.

"Corporation " is a very good name for the new Agricultural Movements which are now engaging public attention; it conveys the idea of embodied business action. But is not the editor of the "BAN NER" a little mistaken, in speaking of the Plan of Dr. Child as something "new," not having been previously presented, &c.? It seems to me that the 'Circular" arrangement for dwellings, farming, &c., has been not only advocated by several individuals, but was long before this, published and illustrated, with some points of importance, which friend C. seems not to have thought of; though he doubtless has introduced some features both original and good. But is not the Doctor a little wild in some of his

calculations? It strikes me that publishers wont be apt to make much out of his "Corporation." His estimate is that we can get "sixteen." dailies, weeklies, monthlies, &c., for the cost of one, under present arrangements. That is, "Godey's Lady's Book," now at \$3.00 per copy, would be obtainable by the combined farmers, for about twenty cents. "Peterson's " and the "Banner of Light," would be furnished at an aggregate of about twelve or thirteen cents per year. Would n't the cash jingle hugely in the nockets of editors and publishers at that rate? Surely, if .Bro. Child's calculations are all of a sim lar sort, they will certainly require thorough reconsideration.

And there is much to be both considered and re considered, in the various plans, agricultural and otherwise. Dr. C.'s plan, for instance, is a "fifteen hundred dollar " one. . It will do very well for those who have the "fundsy" But what is it for the

many noble as well as forlorn ones, who have not a dollar to help themselves with, and no available means of obtaining any? I wish it distinctly understood, that, in the TRUE

UNION, or "Brotherhood " movement, to which I have often made reference, ample provision is made for building "cottages," etc., for the multitude who are absolutely penniless; and that, too, without borrowing, giving, or lending money to do it, while every

JOHN R. FOREST, NEWMAN WEEKS,

NATHAN LAMB. Dr. H. H. NEWTON, State Committee.

Spiritualist Picnic.

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. Rail-roads, fourteen miles west of Milwaukic, Wis., on Thursday, the 22d day of August, 1801. Arrangements will be made (if possible) with the

above mentioned Railroads for half fares to and from the Ground. 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. 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
$\sim 10^{-1}$	E. CANFIELD,
	GEO. TUBBS,
· ·	W D. HOLBROOM
	H. SHOREMAN,
	D. VAN KIBE.

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 Grovo 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 of September. 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 responsible for views uttered.

No pains will be spared to make all comfortable who attend. The friends in the village and adjacent towns A general invitation is extended to everybody, and

especially to public lecturers, By order of the Religio Philosophical Society.

St. Charles, July 6, 1861.

Spiritual Convention,

The Third Annual Spiritual Convention of Ashtabula County, was adjourned to meet at Geneva, on Baturday, August Slat, 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. SHEPAED, Committee of Correspondence.

Grove Meeting.

O. L. Sutliff and Mrs. C. M. Stowe will hold a two days' meeting at Sharon Centre, Medina Co., Ohio, on Saturday and Sanday, Aug. 81st and Sept. 1st. An invitation is extended to "saints" and "sinners" to attend.

Grove Meeting.

There will be a Grove Meeting, dusky, Co., Ohio, on Saturday and Sunday, September 7th and 8th. B. P. Barnum, Hudson Tuttle and A. B. French will be present as speakers. Others are ex-pected. All are invited to attend. Clyde, August 14, 1901.