Written for the Banner of Light. CHARLEY'S REPLY TO PHRANQUE.

BY LITA H. BARNEY.

A very good lesson you've read me to-day-Antique, antiquated, and Phrantique old Phranque! And one may quick see that alone you will be. In life's many changes, or 'neath the grass-bank.

I imagine you now :-visage long, dried and thin, With white tangled locks, all uncared for and dank, A tall shriveled form in cold dignity stands, Antique, antiquated and Phrantique old Phranque!

You might have been different. (I'll turn teacher now) If you'd but insisted on what was your right, Nor made that tremendously dignified bow, When another one sought to obtain your day-light.

You might then have had one to walk by your side, To share in your sorrows as well as your joys, And instead of a hopeless, old-bachalor life. A home-heaven full of bright-souled girls and boys i

And you wish me to follow example so good As you've set the world ; but, I own, I forbear; Moralizing like yours will do, when time has flown, Remember-" A faint heart ne'er won lady fair !"

There is truth in your teaching, my friend old and thin At a full market value, ourselves we should keep; But then, there's another extreme we must shun, Not to perch us so high, none can mount up the steep!

As for being called "sage" in some ten thousand years. T's a tiny inducement ; I'll live while I live;

I go for the pleasures of body and mind, Or my loss, in a future, I ne'er shall forgive.

So I'll keep up my courage, and woo night and day, Make love by bouquets, or upon the green bank, And I'll win, too, " My Annie, my darling, my pride," Antique, antiquated, and Phrantique old Phranque! Providence, R. I., July 29, 1861.

A STORY FOR THE CHILDREN.

BY HELEN MAR.

One day last week, a sly little artist crept into my eleeping room and hid bohind the door till I was in had and the fire went out in my stove.

This little fellow was a very fine painter, but he never works in a warm room. Heat spoils all his pictures. He has a wonderful facility for creating novelties, yet he never uses more than one color, and understands light and shade to a charm.

neck, I went to sleep. When I awoke in the morning, what a splendid spectacle was presented to my view! Every window gies for having mistaken the day of my arrival. pane in my room was covered with beautiful plotures, and a crystal bridge was built across my wash howl.

On one pane was a beautiful cascade dashing among the rocks; then an old meadow, full of rotten logs and stumps, with a squirrel sitting on a rail, cracking nuts: next came an old ruined castle, and mountains in the distance; now a large city full of spires; then a dense forest with a log hut covered with snow. On another was a frezen velcane and a water-spout. One pane looked as if a young hurricane was just started, and another had an earthquake pictured out. Next came a lake with boats all frozen in, and boys skating; on another pane I noticed that the great pyramid of Egypt was tipped bottom upward on the top of Bunker Hill monument, and all the news boys were up there at a picnic! Trinity church had made a voyage to Rome in a bal-Icon, and alighted on the dome of St. Peter's, and hung out the American flag from the cupola. On the next window, the Capitol at Washington was propped up with rails, like an old barn, to keep it ture of you, not only of Lady Standish the outer." from falling; all the windows in the Capitol were curtained with champagne bottles stuck full with cigar stoppers.

I thought these very queer pictures, and supposed rying his son. the artist must be crazy to mix things up so, when I saw on another pane, a dandy looking in a mirror them without a word, she left her husband to show with a monkey, and quarreling with him about off the child to me, which he did with the greatest which face belonged to him. Poor Jacko was very unwilling to give up his phiz, but the dandy would claim it as his own, so Jacko was obliged to yield.

Now, children, can you guess who that sly painter Is? 'T is Jack Frost, who sometimes nips your cars! But there is another p inter who makes ugly black pictures in your heart. You had better look for him and keep him out of your sleeping-rooms. He has three names—bad books, bad company, and bad hab- her that might have warranted it when her manner its. His paintings are very hard to rub out; they to him had not that blighting bitterness, almost inwill stand heat and cold, and will always stick to sulting to a man. It was at times difficult, as I ofyou, so that everybody can see what frightful daubs they are. But if you keep your hearts very clean, his colors will not spread, and perhaps the angels the moment he joined in the discussion, on whatever will come and paint some beautiful pictures there.— subject it might be, she instantly closed her lips and Life Illustrated.

IGNORANCE.-Never be ashamed of confessing your ignorance, for the wisest man upon earth is ignorant of many things, insomuch that what he knows is mere nothing in comparison with what he does not know. There can not be a greater folly in the not?" world than to suppose we know everything.

in the midst of bad men, just as roses and violets dining room. are said to spring more fragrant near garlic and on- "I thought Lady Standish used to live near here

SPIRIT PAINTING.

CHAPTER I.

"Standish, by all that is acceptable !" "Frank Markham, by all that is hairy! Why

Frank, man, where do you spring from, after being lost to the world for years?"

"I have been completing my education as a painter, my dear Alf. Last of all I come from my studio in Brompton, and before that from Jerusalem, where have been painting a big picture; and if you will look for it next year at the Academy, your weak mind will be astonished to find all my Jews with blue eyes and unobtrusive noses, which, after all is the most frequent type out there. And now, Alfred, what of you during the four years I have been traveling-married?" (I knew Alfred had been in love for years.) ld

"Yes; my uncle, Sir James, is dead, and I have been married these three years and more. And some day, Frank, you must see my little son."

"And his mamma," interrupted I. "Why, Sir Alfred, have you forgotton the old agreement that I was to take your wife's picture. Luckily, I have waited so long that I can now introduce the young heir, too."

So it was all arranged; and soon after (it was in the pleasant month of August) I found myself on my way to Garton. It was a quaint and castellated house, consisting mostly of several octagon towers. There was a fine view of the sea from the hall door; indeed you had not many hundred yards to go to find yourself on the edge of the cliff, against which. at high tides, the sea impatiently beat, as if longing to undermine it all. I found myself alone on arriving at Garton; both Sir Alfred and Lady Standish were out; but, as I returned from a short ramble n shore, I found Lady Standish just alighting from her carriage at her own door.

"Mr. Markham, I presume," she said: and apologizing for the absence of Sir Alfred, she led the way to a bench in the garden, where we sat talking for some time.

I remembered how Alfred used to rave to me about his Isabel's wonderful hair, in the days when I was his confident; he used to declare it would puzzle me when I came to paint it, being the true " blue-black." which was so rare and beautiful. I smiled to myself now, as I glanced at Lady Standish's head, for I crept into bed, never dreaming that he was near, I could see nothing peculiar in her hair; it was fine but not being very sleepy, laid awake thinking of dark hair, but very much like anybody else's. So the very many pretty children who love to hear me much, thought I, for lover's rhapsodies! I was extell stories. By-and-by I heard a little click, click- amining her attentively, as we sat talking, and aping noise out by my wash stand; then I knew he proved what I saw very much. She was handsome, was getting his palette and brushes ready for a with a regular style of beauty, and a slightly disnight's work; so tucking the quilts closely round my dainful expression about the lips, which I fancied deepened as Sir Alfred by and by came out of the house to us, and began overwhelming me with apolo-

> "And have you seen the boy?" asked Alfred eagerly. "Oh I must fetch him to you, he is just gone in to his tea; he has been with me all the afternoon. Now, Markham, you must admire him." And off he

ran to the house. "Sir Alfred is mad about the child," said Lady Standish to me, as we watched his retreating figure. "I believe he considers it quite perfect, and thinks of nothing else."

"An amiable weakness, we must allow." said I. smiling.

"Must we?" said she, "I am afraid I should never consider any weakness amiable, at any rate in a man." "You would not expect any very great decision

from Alfred's chin, would you?"

"You are a physiognomist?" she asked, in answer. "I could scarcely be a painter without having a little knowledge of the science," I replied. "I am going to study you for the next two days, if you will allow me; for I should like the picture to be a pic-

She turned and gave me her first smile, which made her face positively beautiful for a moment; but the next it faded, as Sir Alfred re-appeared, car-

"I must go in," she said hurriedly; and passing delight; indeed, he might well be proud of the handsome little fellow, though I certainly thought he looked delicate.

I thought Sir Alfred and his wife the most melancholy examples of married lovers I had ever come noross-how sad, I mused, if so much love can so degenerate by custom. I knew how madly Alfred had been in love, and I saw there was much about ten found, to keep up the ball of conversation at dinner. She talked well, and was evidently olever, but retired from the field.

It was after one of these rather awkward pauses, that to introduce a new subject, I one evening brought forward some sentiment about the sca:

"You must love it dearly, Lady Standish, for I believe you have lived near it all your life, have you

" Never till I married, and I dislike it particularly," was her reply, and gathering the lace shawl A man flexibly good seems all the better for living she were round her line figure, she rose and left the

ions, the latter imbibling all the ill odor of the earth. in your uncle's time," I said to Standish.

separated us."

Then the next moment, as though to console himself, he began talking about his boy. Certainly nev- feather, which she wore very low over her eyes. er was any one more wrapped up in another, than Standish in that child; a frail tenure of happiness I used to think, as I was drawing his pale oval face. His very beauty had a warning in it; those strange spiritual eyes, in a child, with the dark rims under them, predicted anything but a long or easy life. Meantime I seemed to have a talent for introducing disagreeable subjects; one evening, Alfred Standish, approaching a side table, uttered a sudden exclamation, then correcting himself, said angrily, as he took up a vase with some passion flowers in it:

"Who brought these flowers here?" "I did," said I, looking up from the sofa where I was lounging, exhausted by the day's labors; "I your gardens: they are passion flowers, Lady Standpicture in itself—they were the sole remains of civil ization in a deserted house, about five miles from here, along the cliff; it seems partly pulled down. Who lived there, Alfred?"

"I-what does it signify? I am sure, Isabel-Lady Standish does not care for those flowers."

"You are mistaken, Sir Alfred," replied Lady Standish, for once looking full at him with her clear liquid eyes. "I like them very much, and am much obliged to Mr. Markam."

Before her hand could touch the flower I extended to her, Sir Alfred had snatched it from me.

"I can't bear the sight of them." he said-then as er end of the room,

"Let us have some music," said : Lady Standish, calmly, after following him with her eyes in a disdainful questioning manner for a moment; but I thought her hand shook as she turned over the music in the portfolio, and her full deep voice was more passionate than ever, as its rich cadence swelled on my ear. There were tones in her voice that quite I looked around, somewhat surprised at this great county a feast, so we may as well get over them all visitor to take her place. at once. I fixed Friday week, the 20th."

When I came back from opening the door for her found Alfred as pale as death.

" Is it not astonishing, amazing," he said passion ately, "how some women love to wound and hurt on the table, "if you will allow me, I will place one you? Was there no other day she could have fixed of these in my hair." for her company than this one-this 20th? She knew how I must feel it."

" Is it an anniversary, then?" I asked.

"Markham! it is the day she-my Isabel detroved herself for my sake."

He remained silent for some moments, not appear ng to heed my expressions of regret at having in- me by letting it be so." voluntarily introduced so painful a subject; but after a while, endeavoring to recover himself, he therefore I began to sketch, and continued steadily asked me to come to his private room.

what you might have painted."

He took it from a scoret drawer in his desk. It "I will, if you please, return to-morrow morning was no photograph, none of those soulless things, at the same hour," she said, and replacing her large giving the most unnatural of all expressions, a fixed hat, she besought me to remember her injunction of one; it was a miniature, beautifully painted; the secresy, which I promised to do. She made me a little artist had felt what he represented in his own soul, inclination of the head, and glided from the room. and so passed it on to yours. The globular under eyelid, the short upper lip, spoke of a very sensitive character, the heavy brow of a melancholy one; there, too, was the blue-black hair of which I had heard so much, in which was placed the only ornament in the picture, a passion flower.

"It was her favorite flower; you can imagine that I can bear to see no one else wearing one," Standish said, and then all his fortitude deserted him, and he hearing all I could tell about him; she seemed to gave way to one of those bursts of despair to which you sometimes see rather weak people abandon themselves. I soothed him as well as I could, and father's great love for him, which it seemed had al. far, far into the night remained talking to him, and hearing from him many details of the past I had often heard people attacking him for deating on his never heard before-perhaps, if Lady Standish boy. quessed half these regrets for the dead, her evident alienation from her husband was partly justifiable, r at any rate, comprehensible. On the other hand, Alfred seemed to have reason almost to accuse himself as the cause of the death of his first love, a report of his intended marriage to the lady chosen by his mother and uncle, after his separation from herseemed to have turned her brain, and there was too much reason to fear she had died by hor own hand.

CHAPTER II.

In spite of my late vigil with Standish, I rose very early next morning, having a good deal of work to do on Lady Standish's picture before our next sitting. I took care to remove the occasion of the previous night's discomfort from the drawing-room by parrying the passion flowers down to my studio with and him was the impulse of the moment. me. The room given up to my painting was on the ground floor in the end tower which formed the I said, to parry the question. corner of the house, and had a separate entrance. was working away steadily at Lady Standish's suppose. Seriously, Frank, who were you talking portrait, thinking, I must confess, less of the fea- to? I have heard you morning after morning as I ures before me than of Alfred's sad history, which passed the window, but have had too much discrehad procured me a sleepless night—for I was really tion to look in before, thinking I might disturb much attached to him-when the light in the room you." seemed suddenly to diminish. I thought the morn- "You can't come in-do n't come in. Lady Stand-

"It was not that Isabel I married," said Sir Al- | ing had turned very cold, and the sun gone in ; when, fred, rising, and going to the chimney-piece, against looking quickly up I saw that a lady had entered which he leant his head as he spoke. "The manœu- the room, and now stood by the door, which she had vres of others, and my own lamentable weakness, closed after her. She was dressed wholly in dark against which you, Markam, so often warned me, violet, and a large shawl of the same material as her dress was draped around, her. Her face was almost hidden by a large drooping hat with a long "Can I be of any service to you, madam ?" I asked,

advancing to her with my palette still in in my hand, as she did not seem about to speak

"Of the very greatest, sir, if 'you will," was the reply, in a sweet voice, which had the peculiarity of a total want of intonation. "Indeed, I am come. here to ask you a favor."

I bowed, and renewed my offers of service. "You will think my request a very extraordinary

one. I am come to ask you to take my picture." As she spoke she removed her hat, and stood motionless before me, as if prepared for my examination. I saw a face, which without having positive beauty, you could not look at once without longing brought them for Lady Standish, thinking she might to see it again. Some memory, I know not what, like the novelty of them. I have not seen any in baunted me as I gazed at her. Yet I felt sure I had never seen her before. The peculiarity of her face ish, and the place where I found them would make a was her low white forehead, over which the dark hair was tightly drawn. As I looked at her I thought what a splendid Judith she would make, after the sacrifice of Holofernes. Yet there was a look of deep sorrow in her eyes, which when raised, I saw to my surprise were deep blue, a most uncommon conjunction with such black hair.

"You would not refuse me, indeed you would not," she said, finding I did not immediately reply to her request, clasping her hands in front of her, " if you knew how much depended on it-and I must add to this another petition, strange as you may think itthat you will mention to no one my having been here, and if you do paint me, that you will show the if ashamed of his impetuosity, he walked to the oth- picture to no one until it is finished-then I will release you from the promise of scoresy, and you will understand the reasons for it."

The mystery of the affair piqued and pleased me. "I shall be happy," I said, to " accede to your request."

"Thank you ... I thank you -- you know not how much. Can you begin directly ?"

surprised you with their pathos. When she was haste. Fortunately, I had brought two ready about to retire for the night, she said: "I forgot to stretched and prepared canvases, not being sure of tell you, Sir Alfred, that the Bruces were here to-day, the right size for Lady Standish's picture, and placand I asked them to dinner next week. We owe the ing the one not yet used on the easel, I invited my

"What is your idea for the ploture?" said I. "Have you any particular fancy or wish?"

"I wish for no ornament," she replied. "Yet stay," looking round, and seeing the passion flowers

She did so, and again stood before me. Where had

I seen that face before? "That is a very despairing attitude you have chosen," said I, with a smile, as she hung down her

clasped hands and drooped her head a little. "That is what it should be," she replied. "Oblige

It was as well to humor her to her full hent: at work for the next hour or more, till the sounds of "I want you to see her picture, that you may see life and resumed animation began to reach us from the house. Then she suddenly looked up.

Every morning she came again, and the picture grew beneath my hand till I almost loved it. There was something wild and strange about it for all the graceful quiet of the figure before me. I never had so still a model; she never wanted to move, and her very words came from her lips without seeming to make them stir. The subject she liked speaking of best, was the Standish child. She never wearied of forget herself and all else gazing at this picture, and sometimes she would draw me on to tell her of his most passed into a proverb in the country. I so

We were discussing this subject, as usual, one morning, about a week after her first appearance in my room.

"I really believe," I was saying, "Standish makes perfect idoledf that boy !" "If we have idols, we shall suffer through them,"

replied my visitor, in her calm, quiet voice. "Ah, I fear there is only too much truth in that," I answered; "it is not only the heathen who require to have their idols taken away from them. We,

too, almost every one of us, have something-" "Frank, who in the name of goodness are you talking to ?"

I looked up, and saw Standish's amused questioning face looking in at the opening window. To spring forward and place myself between the lady

"What brings you out so early, my good friend?"

"The natural restlessness of the individual. I

ish never sits so early," I hastened to interpose thinking perhaps he was jealous.

"Lady Standish-nonsense-come, who was it. Frank?" and placing his hand on the window-bench, he, to my extreme discomfiture, vaulted in. I looked around in terror at the thought of my visitor's dis-

"It is not my fault, madam; this is Sir Alfred Stan-"

'I was spared the trouble of explanation.

She had disappeared.

"Frank," exclaimed the agitated voice of Standish, in the name of Heaven, what is this?" He was standing opposite the uncovered picture I had been interrupted in.

"That-oh-a-a fanoy-an idea," stammered I. "Idea! Fancy! Oh, Isabel!" was the reply. Isabel-the mystery was explained. Yes, I had seen that face before, in the minature: but she,

what was she? and what was I? I stoggered and sank down on a chair. "What is the matter, Frank? Nay, are you vexed at my coming in and discovering it before it was finished? Were you doing it for me, old fellow? It was very kind of you. But fancy being able to do that from memory, and only of a picture too! Oh, Frank! can you wonder if that one short look

at her picture so impressed her on your memory, that the reality can never, never fade from mine?" He paused, overcome. What could I say! I

gasped for breath. "It was not all imagination," I began; then renembering my promise to her, I stopped. "Alfred, promise me you will not come here again-not before breakfast, till the picture is finished; then-"

"Why, Frank, what is the matter with you? You look so queer, and 'not come here'-what do you mean? You little know the pleasure it is to me to gaze at her." .

"But you must not; you must not," I repeated; t any rate, not till it is finished. Give me air, Standish."

"Why, old man, you are taking it quite to heart! Well, till the picture is finished, I will try and keep away,"

I did not close my eyes that night. Had they played me false the whole of the past week, and was it all a delusion; or was she- I could not mould my thoughts into shape. After a sleepless night I rose, still earlier than before, anticipating that it being the day of the great dinner party, the stir in the house would begin more betimes than usual

Early as I was, she was before me. I felt her presence before I opened the door. She was standing in her old attitude before the picture of the child Alfred. She turned slowly to me as I muttered some incoherent greeting-some excuse for our having been disturbed the day before.

"It matters little to me," she said: "nothing matters much; my errand is nearly done."

Once more she placed herself as before; once more I began my work, and now I began to plead with her to make herself known to Sir Alfred.

"He recognized your picture," I urged. "I fear he feels only too much for you as it is-for your unhappy fate; for his sake, for the sake of his future peace, do not hide yourself any longer from him : let him know the truth, and then leave." "The truth !" she repeated.

"The truth!" cohoed another voice; and Standish vas again by my side.

"Frank, my dear fellow! what are you talking about! Are you unwell?" I looked from him to her: she did not move.

" No, Alfred," I said; but see, your lost Isabel is here !" "Frank!" repeated Standish, in apparent astonnent, " what are you saying?"

"I have promised to keep her secret," I continued but you have broken your word, so I must forfeit mine. Have you nothing to say to her?"

I waved my hand toward her. He stared strangely round. " I see nothing," he said.

"He does not see me," the calm voice of Isabel aid, breaking the silence. "He can neither see nor hear me. Tell him from me, the message I come to bring. I come from an unhallowed grave to warn him." The drops of agony stood on my forehead as I re-

peated after hor that fearful message:

". This, this is the warning,' I continued, still following her, word for word. Beware of idels, of earthly idols, Alfred! For her great love for you she forfeited her hopes of life on earth and peace in heaven. She loved you too much for her peace; too much to live without you; and when she heard your resolution had given way, that you had proved faith. less, her brain reeled, and in a moment of madness, she destroyed the life she no longer valued. Now she knows how terrible it is to have an earthly idel. between the soul and heaven. Now she knows to what it may lead: now that she sees you are about -. to fall into the same error-about to set up for yourself an idol in the shape of the son as she did of the father-she comes to warn you ere it be too late; to tell you that is a sin; to remind you if we have idols. we shall suffer through them."

" Frank, for heaven's sake, compose yourself; you, will go mad !" exclaimed Alfred, as I paused, almost. exhausted with the impotuosity with which I had repeated her words. She was calm enough, heaven. knows !

" Hush ! she speaks again," I replied, an irresistble power again impelling me to be the interpreter f the, to him, volceless warning. "She leaves this .

plature to keep this in your mind; to remind you not in love, but in warning of the one who leat her soul through Molatry. Heavens! Standish, she is crying in despair. Alfred! Alfred! do you neither hear nor see her?"

"Dear Heavens, I shall go mad!" exclaimed Alfred, pressing his hands on his eyes, then staggering forwards as I would have dragged him toward her, with his hands out."

"Touch her; feel her; it is no illusion!" I almost screamed, as I tore him on. Then the figure I gazed on scemed to fade before my eyes; the colors grew dim; the outlines blurred. There was a passionate wail of "Alfred!" and the whole vanished

And with an exclamation of horror all my senses gave way; and when, after tossing in delirium for weeks after, I at last rose from the bed which had almost been my death-bed, I smiled to myself to hear them say, too much work and exertion, and an overexcited brain, had brought on brain fever. I knew what it was, and Alfred.

[Original.]

A PRAYER OF NATURE.

BY GEORGE G. W. MORGAN.

Creator, Ruler, Father, Friend, Part of the common whole, In mercy thine attention lend This outburst of my soul.

Without a thought, or wish, I find Myself upon the earth, And scarcely can compose my mind To bless or blame my birth. All seems confusion; all blind will;

Harsh tyrants rule supreme;

The world seems robed in darkness; still Of sunshine there's a gleam. Though all seems wrapt in dark abyss. This truth at least is plain :

A world of beauty, such as this, Was never made in vain. All things so wondrous ; so profuse

In all that man can crave Torgield him happiness in use From childhood to the grave.

And were it not from out the whole A progress clear I see. My grief would be beyond control; soon would cease to be.

My reason tells me all is planned With kind paternal aim; Yet vice runs riot o'er the land-E'en flends should blush with shame.

No man is perfect ; every one Has some defect or flaw; Were all men tried, but few or none Would 'scape some outraged law. Men live and learn, impart and leave :

Their stores the world retain : The individual loss we grieve May yield a public gain. Though possibly no one may fill

The place of those who die. The aggregate of mankind will . More than the void supply.

As weavers sometimes mend a thread Which others may have dropped-So men in others' footsteps tread, And start from where they stopped.

From former evil, good succeeds : Of Force is Freedom born : And tolerance from bigots' creeds As from dark night bright morn.

While brutes remain as first they were. Man's heart grows better, warmer : The records of the world declare, Each age excelled the former.

Like ships upon a stormy ocean, Feel'every backward roll. As well as forward, upward motion.

The good 's preserved, the bad 's destroyed : Fools are by folly checked: And all the rocks and shoals avoid That may have others wrecked.

If in a pond a pebble 's hurled. 'T will influence the whole-The same effect upon the world Has one pure, noble soul.

Men feed on others' thoughts and deeds. And grow from what they feed on-The world will follow-all it needs Is faithful men to lead on.

Then, Father, grant it be my fate To live a life so true, Bo free from guile, deceit or hate, And prove me worthy you.

I want-not honors, wealth or fame-A soul, pure and refined; To earn a high, immortal name For service to mankind.

In Others' Eyes.

Burns' address to the louse that he saw crawling over a pretty young lady's bonnet during church service, has a point to it which he did not omit to make the most of himself. It is compressed into this immortal couplet :-

· O, wad some power the giftie gie us, To see oursel's as ithers see us! and he rationally concludes that-" fra many a blunder it wad free us," when we were inclined to go astray. A capital thing it is to be able to go out of one's self and look at one's nature at a distance. as it were. We dwell so constantly within ourselves, and are so closely occupied with our own thoughts about pleasure or business, that the season we devote to self-contemplation is little enough at the best. Hence, criticism from others, who are not in half as favorable a position as we are ourselves to bestow it, comes in to supply the place which is naturally left us to supply; and the unfair, oruel, and even malicious judgments passed upon us, from time to time, by others, are the only standards by which we permit ourselves to be superficially known of men.

We protest heartily against living for other people's eyes, or prejudices; let us live for our own at first, and so live nobly and consistently. Yet we cannot refuse, occasionally, to turn and estimate the values that are placed upon us, in a hasty and haphazard way, by others. Even their total ignorance of us, when made up into a presumptuous opinion, may contain many a hint that is capable of being turned to account. So let us not lament, or give others over to scorn, though we think ever so little of their notions and their prejudices. Wisdom bids us live, first, to ourselves, and live truly and not falsely; it also tells us that others may see us at an angle of vision unattainable by ourselves, because their view is outward and distant. We are not to forget that, even while we appear to ourselves to be almost above criticism, we may be laughing-stocks ndeed to those who look out of eyes not our own.

Original Essays.

ANGIENT GLIMPSES OF THE SPIRIT LAND.

. NUMBER THIRTY-TWO. .

Another early builder of the church, St. Austin, appeals to the precedent phenomena of all past time as a basis of the so-called Christian miracles—such as healing diseases and raising the dead to life, &c. The miracles of cures, without mentioning the rest, would fill a great number of volumes. When I saw the effects of the Divine powers, like to those of the ancients, so frequently exerted also in our own times, deemed it unwise that such things should be lost from the notice of the multitude."

Says Middleton, "I have dwelt the longer on these miracles than the importance of them may by thought to require; but they are so precisely described and authentically attested by one of the most venerable Fathers in all antiquity, who affirms them to have been wrought within his own knowledge, and under his own eyes, that they seem of all others the best adapted to evince the truth of what I have been advancing, and to illustrate the real character of all and after them., Dr. Chapman, however, speaking of the very same miracles, roundly declares them all to be so strongly attested, both by the effects, and the relators of them, that to doubt their reality were to doubt the evidence of sense." Can a church, built upon the misunderstood phe-

nomena of the past, afford to sneer at a church arising upon the scientific reception of similar phenomena, adjusted to law and conditions, with the mesmorio medium opening the way of life between the two worlds, and unveiling the mysteries of Godliness? Without this key, Dr. Middleton, like thousands of others, failed to open the mystical arcana, and so rejected the so-called miracles as of priestcraft and imposture, colluded with the besotted ignorance and superstition of the multitude. Doubtless, there was much of this, yet there was a mighty basis of truth which modern Spiritualism completely proves. True, there are no miracles or confusion of law. It is only ignorance and blindness that thus interprets-but there is a spiritually natural order of beings where phenomena occur, which can be seientifically attested as being amenable to law and conditions. We know whereof we speak from the that it would have been the greatest impudence and experience of a number of years, and our experiments are continued even to this day. We can only laugh at the Mumbo-Jumbos of the churches, when ly guilty." we look into the trough from which they drank their living waters. There were some curious reflections as they saw themselves as through a glass darkly. St. Athanasius relates of St. Anthony that he found Satan knocking at his door, having come " to beg a truce of the Saint." We do not learn whether the Saint granted the truce, or signed articles of peace though it would seem to be well to have done so, for the Devil complained of "needless curses against him," so that if the Saint and the church had blessed and cursed not-overcome evil with good, out of it." He shows that Peter and Paul did both and loved their enemy," they had more surely converted the Devil to a lasting peace rather than to a temporary truce, to be ended and followed by the sailing in of the Saint and his adversary to recommence their life-long war.

The church and the Saints never yet have known how to reconcile the good with the less good. They cut the serpent symbol in two, calling the head part good and the tail half evil, without seeing that the lower part of the head half, and the upper part of the tail half, were very close akin, a blending of light and shade, or God and Devil; so that it would be impossible to take a segment of the circle as all God or all Devil, where the universal chain of being is One. God includes all of light and shade; hence the church have never done more than simply to tious with his countrymen "when he recollected scotch the snake, clapperclawing him even to this that they had stoned Stephen for declaring that day, so that it is difficult to decide which is the more damnable, the Orthodox God or the Orthodox Devil.

Gregory, the medium wonder-worker, relates that the Virgin Mary, accompanied by St. John the Evangelist, appeared to him in a vision, and explained to him the mysteries of Godliness." But where are the tests or proofs that these apparitions were those of Mary and John? Spirits sometimes assume eminent names-even those of Lord or God. It is said, too, that Moses and Elias talked with Jesus. It may have been so: but how did Peter, and James, and John, know that the spirits whom they saw were really those of Moses and Elias? Was it merely supposition, or something more? Spiritual truth may be given to the intuition; but it is well to try the spirits; for something more remains to be done than the mere calling of souls out of the flesh, some Lords, some Devils, and some Moses and Elias. It does appear, however, that Elias was about in those days, and had made considerable progression in the spirit-world; for his possession of John the Baptist was a higher manifestation of the spirit than the slaving of Baal's puppets at the Kishon brook a thousand years before. Jesus declares that Elias had come as manifest through the mediumship of John. though not recognized by the spiritually unopened. There was a possession in 1697 called the "dreadful notings of Satan in and about the body of Richard degree of extraordinary gifts." When St. Paul says, Dugdale." This occurred at Surry, in England, where nine ministers of the gospel failed to charm this Satan out, "charmed they never so wisely." We think the charming must have been of the rough and pharisaical sort, for we read that for " above a year there was a desperate struggle between this Devil and the nine ministers who had undertaken to cast him out:" but he met them, and foiled all their panoply of pharisaical assumptions, "insulted them with scoffs and raillery, and puzzled them in Latin guns, he quitted them in sovereign contempt as foemen not worthy of his steel.

We are not to infer, however, that these Satan Spirits are in full possession of the church. There are Dove Spirits or holy ghosts there, as compensations, as well as elsewhere. " Prudentius celebrating in one of his hymns the martyrdom of a noble virgin, sees a dove fly out of her mouth at the very | which minister questions, rather than godly edifymoment in which she expired." So let us hope that ing, which is in faith." wherever the Satans abound the Doves shall much more abound. This would be equivalent to St. Paul's grace over sin, or the good manifestations of the

and transmundane worlds.

boldly, and openly ascert that the Holy Chest through the apostolio mediums, was not infallible; that "the apostles, generally speaking, were in the condition of all other men, subject to frailty, error and sin-sometimes envying and reproving one another-ignorant of their master's purpose, blundering about his words and meaning and from fear at last, deserting and denying him-which facts manifeatly prove that during this period of their apostleship they were not under the perpetual guidance of the Holy Ghost . O O O And if under the larger effusion of the Holy Ghost we find the same marks of frailty upon them, differing from each other in points of fact, and sometimes from themselves in points of doctrine, quarreling, dissembling, and temporising, we shall be obliged from the same premises to draw the same conclusion, that they were not under the continual direction of an unerring spirit." All which the Doctor goes on to prove very fully and at large. St. Jerome is cited as showing that the dissimulation between Peter and Paul was only the same as that of the lawyers who seem often to scold and quarrel with each other, when they mean nothing more than to deceive the bystanders, gain the greater credit with their clients by an affected zeal for the cause which they have undertaken to defend." He thinks that if Paul did really withstand other miracles of the primitive times, both before Peter, Paul himself "must be condemned of the same hypocrisy" when he became all things to all men--a Jew to gain'the Jews by shaving his head at Cenchrea and by paying his vows in the temple. A Gentile by adoption and roper-in of the Gentiles. With what face," asks Jerome. " could be have the assurance to condemn that in Peter, the Apostle of the Jews, which he himself was guilty of, though Apostle of the Gentiles?"

This device, to harmonize the operation of the holy spirit, very much staggered St. Austin, so that between these two great Doctors of the primitive church, there was an epistolary correspondence to unravel so great a mystery of godliness. St. Austin charges it "with being nothing else but a defence of useful and seasonable lying, and insists that if Paul knew Peter to be innocent, at the same time when he declared him to be blamable, and not to act according to the truth of the gospel, it was in reality a lie." Jerome, on the contrary, persisted in his opinion, which he confirmed by many arguments, as well as the testimonies of all the best interpreters before him, challenging Austin to produce any one good author of a contrary sentiment, and declaring audaciousness in Paul to reprove Peter so smartly for practices, of which, he himself was more eminent-

It was "the vulgar hypothesis" in those days, as in ours, "that the Apostles could not err" because they were mediums for the Holy Ghost, as if there were not changes of possession by the spirit less holy of the same mediums according to surroundings and the status of impressibility.

Of course Middleton does not fail to notice the practice and habit" in all pulpitry " of wresting the Scripture on all occasions till they acquire a dexterity of extracting what doctrines they please compromise the higher truth to expediency, which proves them, at the time of so doing, as being not very high upon the scale of the Holy Ghost. " The truth against the world" would have shown a better front, while a fullness of light would have sought no compromise with the unfruitful works of darkness

Paul, says Chrysostom, was various both in his words and actions; at one time he complied with the ceremonies of the law; at another, he contemned them; at one time he sacrificed, and shaved his head, at another time he denounced anathama against all who did so; at one time he circumcised, at another rejected all circumcision."

Our author thinks that Peter was the more cau-Jesus came to change those customs which Moses had established; whereas Paul had carried his real for Christian liberty so far, that when he was driven to change his conduct, or compromise, his dissimulation proved too late, and instead of pacifying the Jews, provoked them only the more, so that they laid violent hands upon him in the temple, and would certainly have destroyed him, if the chief captain had not come to his rescue with a band of soldiers." A very significant parallel to the backdowns of our own days to the infernaldoms of slavery, whose priests show its divinity from the bibliolatrous "book of books" as inspired through the barbarisms of old time, "whose sacred monuments," says Middleton, "both of the old and new Testaments, furnish many instances of the sins and frailties of those who are there celebrated, as the principal favorites of

Again, "these same Apostles never made any pretension to an infallible spirit, nor their converts. who paid the utmost reverence to their persons, ever entertain a thought of ascribing it to them." Erasmus shows that the Apostles " were capable of error. even after they had received the Holy Ghost." And Mr. Dodwell to the same purport, when he says that "Barnabas erred, St. Peter also erred, and St. Paul, though they were endowed with the very highest "I speak after the manner of men," St. Jerome observes "that he makes good what he says, and, by his low and vulgar way of reasoning, might have given offençe to understanding men, if he had not prefaced it, that he was delivering his own human sentiments."

What say the Boston Courier conductors-who so pharisaically ensconce themselves behind the spiritual unfolding of old time, and grossly charge the modern-to the genealogy of Jesus as set forth by and Greek." Thus capturing and spiking their the Fathers of the Church, "as a thing to be noted, that no women are numbered in the genealogy, but such as are mentioned in the Scriptures with some blot upon their characters, that he, who came for the sake of sinners, and was himself descended from

sinners, might wipe out the sins of all?" Paul, to get rid of the equivocal genesis of Jesus, advised "to give no heed to endless genealogies,

Our author finds the memories of the Apostles very inaccurate in finishing up what they had witnessed, or were told by others, which would prove spirits over the less good, from both the mundane rather weak links in the chain of infallibility. The story of the two thieves crucified with Jesus, graveled Middleton, though a D. D., out a very wide swath the Fathers, and they took great pains to elude the in the Broad Church, even though more than a hun- charge of contradiction in the conflicting accounts. dred years precedent to the Broad Church of to-day, One charges the passage in Matthew "as little betas set forth from England's pinacles by Baden ter than a lie; or such an account as one would ex-Powell, Jowatt, &c. Though sometimes speaking pect from a man in his cups." While others, "to with a little of bated breath, yet did he ponder clear the Evangelists," suppose "that both the

thieves biasphamed Jesus at first, till one of them. Oracle, but leaving all the rest to the proper talents convinced by the college of the sun and the trembling and faculties of the prophetees." of the earth, quickly changed his note to a sudden conversion and repentance, and implored his mercy."

Upon the resurrection, Grotius is cited as assign; understanding of the true nature of oracles - a mising "a special reason why John might think fit to understanding which has continued unto this day, use a little artifice, and industriously invert the but which the present unfolding fully clears up. true order of the facts; "for, lest the testimony of The Spirite speaking were neither infallible Lords women, in a point of such moment, as the resurrec- nor Gods, but simply transmundane human beings. tion of Jesus, might be suspected and ridiculed, as and liable to fallibility as when existent in the flesh. it afterwards really was." While Origen declares The development of the medium, or prophet, also that if any one carefully examines the inconsis- modified and measured the ability of the controlling tencies of the four Gospels with regard to historical spirit, hence the more or less of incongruities of all facts, he will find himself giddy, as it were, and no the revelations which have ever been given. Hence, longer insist upon the truth of them all." Of which, too, the language of the unlettered fishermen of says Middleton, "by his indefatigable study of the Gallilee, though often inspired by controlling angels Scriptures, he was of all men the most competent known as the Holy Ghost, yet was the language

tion and absolute infallibility of the Evangelists, medium may be modified by the angel controlling, seems to be more absurd than even the Transubstan. tiation itself; for this, though repugnant to sense, trumpet sound beyond the compass of its volume. is supported by the express words of Scripture; whereas, the other, not less contrary to sense, is contrary at the same time to the declarations of the all allowed their language to have been entirely their Evangelists themselves. Yet such is the force of own, and such as we naturally expect from ignorant prejudice, that the generality of expositors take men, in the lowest state of life." "Wholly illitergreat pains to search out texts and arguments for ato," says Justin Martyr. "Idiots in speech," says the support of this favorite hypothesis; not consid- Origen. "Rude and barbarous," says Eusebius. ering, that if they were able to produce any, from which they could extort such an interpretation, it force of words, or rhetoric, or science, to recommend would tend only to the hurt and discredit of Chris. them; but fishermen and tentmakers, and of a tianity itself, by fastening upon it a doctrine con-strange language," says St. Chrysostom. "Indued tradictory to fact and experience."

Upon the prophecies, "Mr. Whiston, whose piety and zeal for Christianity no man can doubt, has freely and candidly owned that the Apostles might possibly be supposed to have been mistaken some-Another Orthodox writer speaks of "the obscurity of their doctrine thus displayed itself the more illustimes in their applications of these prophecies." of the prophecies," which graveled the Jewish Doctors. Upon this, Middleton remarks: "What this writer thinks so probable of the learned Doctors of the Jews, must needs appear more probable of the Apostles, who were not learned; who, as I have shown elsewhere, being liable to slight mistakes and inadvertencies, in the representation of plain and ordinary events, may more reasonably be presumed to be so in the interpretation of dark prophecies."

To heal the contradictions of the Bible, St. Austin says, "that Matthew was directed by the Holy Spirit to commit the mistake of putting Jeromiah for Zacariah, and that there was no occasion for Matthew to correct this seeming blunder, when he knew himself, at the time of making it, to be under the direction of the Holy Ghost." If a heretic, however, had made such a blunder, the same manner of Holy Ghost would have been called a lying spirit of the

Upon the text " that it might be fulfilled which was spoken by the prophet, saying, behold, thy king cometh, sitting upon an Ass and a Colt, the foal of an Ass, the commentators are puzzled to determine on which of the two Jesus rode-whether on the Ass or the Colt; while the letter of the text seems to declare that he sat upon both; as some of the Ancients, and of the Moderns have also interpreted it; who solve the seeming absurdity by supposing that he first mounted the one, and then the other; the Ass denoting the Jewish, and the foal the Gentile Church."

Ah! we see now. The Jawish Church is represented by the Ass on which Balaam, the prophet, rode, while the Ass uttered his oracles as the spirit gave him utterance, and the Colt, or Christian Church, fed upon the sincere milk of its Mother's Word, rather too long before weaning, which accounts for so much Biblical milk for babes, and so little strong meat for men. But now the new heavens invite us to a broader food than the ancient thin potations." Not that the "milk" is not good, but that it dwarfs the soul by confinement the world for an inward bruise.

"The power of working miracles," says our author, " is so far from proving those who are imbued with it to be perpetually inspired, or specially favored by God, that it does not prove them even to be good and honest men, since according to the constant testimony of the most esteemed and orthodox of the primitive Fathers, it was possessed sometimes by wicked men, heretical Christians."

the estate of their first nurslings in the church. To ay nothing of the Apocriphal gospels, " if the lanthe force of common speech. But if we try the open our eyes to sec.

sense easily saw that they could not be inspired by the laws of all other nations. Deity; others, on the contrary, blinded by their Men are not disposed to doubt the great central, prejudices, or urged by their zeal to support the world-wide, all-renovating truths which stand out credit of the popular superstition, constantly main- so prominently in the teachings of Jesus Christ, or tained that the verses were really beautiful and of any other great seer or intuitive genius-till they: noblegand worthy of God, and that the contrary see these truths wickedly violated by those occupyopinion flowed from a false delicacy and sickly taste; ing high places and making loud professions. When which relished no poetry but what was soft and sweet, kings and potentates, popes and cardinals, and the and breathing nothing, as it were, but spices and per- whole host of magnates who know better, begin to parties acquiesced, by allowing some sort of inspira- point that men begin to doubt and to distrust their ration and divine authority to the matter of the native power to see essential truth, and further they

Here we find the difficulties alike on Reathen and on Christian ground; both growing out of the misspoken illiterate and discordant, as compared with "The belief," says Middleton, "of the inspiration the cultivated diction of Plato. The capacity of a but not even the holiest of Ghosts can make the Says our author, "As for the ancients, whatever

sort of inspiration they ascribed to the Apostles, they "Illiterate, idiots, incloquent, poor, without any with a power of working divers sorts of miracles, lest nobody should otherwise believe a set of rustic, unlearned and ignorant men; wanting every ornament of speech to enforce their promises of the kingdom of heaven," says St. Jerome. "Men of mean birth, ignoble, ignorant and illiterate-the divinity triously in convincing the world by such contemptible witnesses; whose eloquence and persuasive powers lay in their wonderful works, not in their words," says St. Austin.

Modern Christendom generally endorses the ancient on this head. Now let Modern Spiritualism be judged by a criticism equally fair, and we are content. For our own part, we rejoice that the humble spirit is received before the Pharisee in the vanity of his learning, that the weak things of this world are chosen to confound the wisdom of the wise. and to bring to flaught the understanding of the. prudent, when they seek with haughty steps to take heaven by violence. It is then that we see pride going before destruction, and a haughty spirit before a fall; while from the mouths of babes and sucklings the commonwealth of heaven is brought nigh unto us:

"The land of souls beyond that sable shore,
That shames the doctrine of the Sadducce
And Sophist, madly vain of dubious lore;
How sweet it is in concert to adore
With those who made our mortal labors light! To hear each voice we feared to hear no more! Behold each loving shade revealed to sight. A vision of life to be where all was doubly night.

P. S.—We noticed, in the Banner, the first volume of "Buckle's History of Civilization." The second volume is published, and though, like the first, a temple unroofed with regard to spiritual dominations which move consonant to the phenomena of the more sensuous visual plane, yet is it the very history of histories, and necessary to be " read of all men."

CRIME IN SOCIETY.

Our Statute Books are partly filled with matter, which defines the qualities and degrees of crime as viewed by society; for, theoretically, statute books. more especially in this country, are but the expressed opinions, will, or wishes of the people.

Ecclesiasticism and its instruments, the religious presses and pulpits, so far as it is their function to eal in the causes and nature of crime and its penalties, or evil in a more general sonse, have never given us any rational clue to the root of the matter; but taking their standpoint in the cloud-land of legend and necromancy, wrapped in the robes of their own self-righteousness, they presumptuously claim all understanding of the infinite councils of the Almighty, and from their audacious heights of impudence issue their bulls and hurl their anathemas against crushed humanity, and against all who dare to question their authority. We have done Those who have been so hasty of harshly judging looking at any of these sources in their organized Modern Spiritualism while yet in its swaddling capacity for any light touching the causes, true remclothes, of its great amount of drivel, &c., overlook edies and composition of what society calls crime.

Without undertaking to travel back to the regions, of "original sin," or to track that pair whose sensiguage," says Middleton, "which the apostles made tive palates craved the taste of an innocent, july use of in propagating the gospol by preaching or apple, or to follow them and their innumerable dewriting, had been inspired into them by God, we scendants, and thus vainly hope to find the cause of should expect surely to find it such as is worthy of evil and consequent human suffering, there are God-pure, clear, noble, and affecting, even beyond some things which cannot be mistaken if we only

Apostolic language by this rule, (the diction of We mean to say that much-we had nearly said Plato,) we shall be so far from ascribing it to God, most-of what society calls crime is not the deeply as to think it scarce worthy of man; I mean of the conceived, malicious, voluntary choice of those who liberal and polite; for we shall find it in fact to be commit it. It is the result of a supposed necessity. utterly rude and barbarous, and abounding with Who but the necessitous, or those who imagine themevery fault which can possibly deform a language." selves so—from whatever cause—ever commit dep-Says Erasmus, "If any one contends that the redations—we use this word in a sense to embrace Apostles were inspired by God with the knowledge the whole broad of tricks and cheats in trade—upon of all tongues, and that this gift was perpetual in property? Men steal to supply their necessities, or them since everything which is performed by a di- what they consider necessities. The mass of mon vine power, is more perfect, according to St. Chry- are not inclined to waste or to destroy. It is simply sostom, than what is performed either in the ordi- with them the question how the gifts of God shall be nary course of Nature, or by the pains of Man, how equitably divided, and placed in a state of necessity comes it to pass that the language of the Apostles is either above or within their own control—still a nenot only rough and unpolished, but imperfect also cessity, as they feel it, they steal or rob, as it is and confused, and sometimes even plainly solecising called, and become thereby amenable to the laws of or absurd ?-- for we cannot possibly deny what the society. All crimes, we think, have their origin in a fact itself declares to be true." To which adds Mid-supposed necessity, and the object sought is a supdleton, "It is somewhat curious to observe that posed good-whether they be committed by individthere was a controversy of the same kind among the uals or by society, whether an individual commits ancient Heathens concerning the style and composi- murder, or steals his neighbor's goods or lands, in tion of the Delphic Ocacles. For as these Oracles were opposition to law, or whether a nation murders fifty delivered in verse, and the verses generally rude and thousand innocent men on the field of battle or robs harsh, and offending frequently, both in the exact its neighboring nation of its territories, under the ness of metre and propriety of language, so men of dictum of its own government, and in defiance of the

fames. The dispute, however, seems to have been erect their monuments of wickedness on the pedescompounded, and a distinction found, in which all tals of ignorance and superstition, it is only at this

the sole object of extorting an exhorbitant profit out evident truth. of the necessities of the suffering, then the people are higher as well as lower laws, and when the lat- mission of crime, when properly understood, is not challenges the validity of the lower.

There is no man of "woman born" that does not love what is true and just when he once sees it, whatever his provious character or surroundings and when he once sees it, he mourns in dust and ashes that he should have been so blind as not to have seen it before.

Another thing the close observer cannot have failed to notice. The condition of none is so low, A horrid spectre it presents itself, turn it as we will, that when divine order as it reigns throughout all and it seems, like one of those inventions of the created existence, is only approximately presented- embodied evil, without one redeeming quality, alone for it can only be thus presented-that the picture intended to torment humanity. does not fall responsive upon the perception of the recipient.

The beautiful asks not the aid of school or acade mictraining to be perceived both by the lowly and the gifted. What nature is not made gentler at the and the air is rent with the groans of the dying, sight and fragrance of the sweet flower? Who does the shricks of widows and orphans. We talk of war not feel delight coursing his nerves as he gazes on a as though it were foreign to humanity-something well-proportioned edifice, or a finely obiseled statue, forced upon it, and which it were always best to or a picture stamped with marks of high art? If avoid. they are genuine productions of genius, too high up But let us look deeper than the attendant events to be reached by the shafts of criticism, they rain which excite our pity and emotions, and ask for down upon us all, in spite of ourselves, their infinite causes. Nothing which is, can be foreign to the nameless ennobling influences.

The evidences are all around us that there is no sity for that existence. In the world of animate difference between the most highly educated and the forms, or the mystic realm of principles, this holds most ignorant in the power to perceive and to appre- equally good. Weird beings dwell in the cold clime clate, genuine moral and spiritual truth and order and beauty; the more perfect these, the more emphatic the response in every human heart.

If these principles be true, are we not bound by towns?

while making these statements. We do not believe sary for bad men to live, and carry out their princiin the force of any sophistry which will allow an in- ples, as for good men. Without this lower stratum dividual or a nation to reason itself into the fallacy of organic life there could be no higher; so without A that it can for one moment, on any pretence what the play of passions, there could be no lofty mentality wever, violate the legal rights of a neighbor. And dwelling in the stratum above it. further, we fully believe it to be both the duty and the right of society to protect itself against all viola- at least for the present, I view man as a being who to exert its utmost power to reform as well as to will not say how low an estate, and furthermore, as punish the offender. But it is also the duty of so having a mind composed of distinct faculties, the clety to institute inquiries into the cause and origin harmonious cultivation of which constitute his of what it calls crime in its statutory enactments, progress. and thus not only to provide for the punishment of crime when once committed, but to see to it that As protection against wild beasts, and drawn by ties

We have no faith in the oft repeated maxim- encroach on each other. Disputes arise. Now we snuffed up from the pestiferous air of Billingsgate let loose the energies, before used in combating the and Pandemonium-" that the world owes us all beasts of prey in real war. The untoward growth a living," and thus attempt to shield our meannesses of the passions stultify the weak morality and inand cowardice, when we yield to the temptation to tellect. We mark the commencement of the true steal to supply even a well demonstrated necessity. war age, when war was pursued for its delights The world owes no man a living who does not work. alone, and everything else bent to its iron dictation-We are all bound to serve and to labor all our strength a very long ago, stretching from the dawn of history will allow, least of all for ourselves, most of all for to the end of the feudal system of Europe, and still others; and when the true man finds himself woven ruling the barbaric nations of the earth. During the into a web of circumstances, from no fault of his war age the hero is worshiped. In its early periods own, but the victim of a false social and commer- he is made a god. Success in war is always commendcial system, his own brave heart will point to him able. All other pursuits are ignoble and fit for slaves. two things he may do. If he can't find an honest The sword is the emblem of power. . calling, then to die at his post in his best endeavors They make a sad mistake, who suppose the hero or to wheel off in a tangent, if he can, and go where drags the world at his chariot wheel. It is the work is suffering to be done; but never, never for a world which crowds onward the here. The man is moment, as he restents his own manhood, to engage nothing more nor less than the exponent or index in a useless calling (and there are enough of them) of his time. He is powerless for good or ill, unless or to lay a finger on what is not his own. Not that born to his mark by the impulse of the age. Anathe thing itself has any value-but it is simply lyze closely the history of any hero, and you will another's, and therefore to touch it, he can't but do find this true. Alexander the Great led his armies violence to his own immortal nature.

O. when will the great truth be made clear to us and blood. Did he compel them? No. The decoythat we cannot harm our neighbor, even in an infi- ing government of the Persian Empire awaited a nitesimal degree, without doing ourselves tenfold Ruler, and had there not been an Alexander in more injury? When shall we see that the effect of readiness, another would have come forward, and the each wrong thought and act is but to deface in us difference would have been another name in the the well-defined line between right and wrong estab- place of his on the scroll of fame. The events were lished from the foundation of the world? When bound to happen; the names which represent the shall we see that by lifting our neighbor upward actors are but arbitrary and incidental terms. It is we ourselves are clevated in a geometrical pro- not men who overturn the world; they represent portion?

only to punish crime when committed, but wisely to able outgrowth of man's advancement from a savage institute inquiries into its origin with a view to its state. "He was defenceless, except for his mind, the prevention, then the age in which we live is far more most defenceless of any animal in the forest. Creapropitious for such inquiries than any preceding, tive energy was aroused. He had not the strength Physical science is casting its light all around, and of the lion, nor the swiftness of the wolf. He must we shall ere long be able to see that most of what invent weapons of defence and aggression, or live we call crime, or evil, or wickedness in high places. miserably and starve. Stimulated thus, he bends or low, is the result of false relations in our indus- the bow, tips with keen flint the reed arrow; makes trial connections; that all these evils and false rela- the rude stone axe; the bone knife; and, supported tions spring, but from one source, viz., ignorance, by his supple talent, stands master of the animal and not from our own "evil hearts," as the clergy world-made such by mind. tell us. We do not believe it to be within the compass of the most searching analysis to find any other evil in the world than simply ignorant conflict is from this equality of weapons wast hordes in the with the laws of Nature, resulting in our own inevitable discomfiture, in confusion, disorder or lack of deciding the event. But let some nation invent enright relation, or, if you prefer it, evil-ignorance and not human perversity.

History, rightly interpreted, shows original, native subjects. longing in mankind to work itself into harmony with God's laws, and every advance in knowledge of the energies of the human mind, and kept them in art or science has better enabled men to see and constant activity. It built up the empires of Chalfeel the necessity of such conformity. What then we dea, Persia, Greece and Rome, and remorsolessly deneed in order to guide us in our researches after a stroyed them. It has concentrated the past in the well balanced system of labor, so that all depart- present. It destroyed the civilization of the past, ments of industry shall naturally adjust themselves because victory was decided by numbers, the nations to each other according to the best methods and in being almost similarly armed. Civilisation had no truest relation-is knowledge, and when we shall defence. The savage hordes could sweep it out at have determined those relations, enlightened by any moment. Self-preservation sought and found a knowledge of science, of God, and of man, then the means for defence, terrible and swift as the elements evils which so beset us to-day on every side will be hurled by Nature. Shall I speak that word which superseded by ample provision for not only the com- at this mement is the real foundation of the empires

would never begin to doubt the right of any man to that dread faciation and antagonism, over reachhis property, however valuable, provided it were at the ing and hypocrisy new obvious among individuals same time clear that said property was accumulated and bodies of men in search of wealth-we should by honest industry. No one would think of doubt- see in a sense never dreamed of before, what it ing the inalienable right of a man to his own, pro- means to "love the neighbor," "to love Cod," " to vided that in its acquisition he rendered for it an believe in Providence," and many more blessed and equivalent. When poor simple Lord Timothy Dexter true sayings, thrown so carelessly from the tips of sold his warming paus in the West Indies and made our tongues, and having as little rational meaning a good profit thereby, nobody was ever found to to most of us as so much Syriac or Chootaw. We complain that he overreached his neighbor-he ren- should then see that men in all ages have been, condered, as we all know, a most useful equivalent, solously or unconsciously to themselves, in the con-But when the flour speculator piles up his thousands stant attempt to construct and to reconstruct their of barrels while others are famishing for bread, for various institutions in accordance with divine or self-

If, then, we have made it appear, however imp :rbegin to doubt each other's rights -however strongly feetly, that crime or evil has its source in ignorance sanctioned such acts may be in statute books. There of some sort, and as a consequence that the comtor attempt to usurp the place of the former, the the product of deliberate malice or love of doing inhigher descends from its own imperial heights and jury, but of a supposed necessity originating in ignorance, it clearly becomes reflecting minds to survey calmly the evils under which we suffer, and to suggest remedies if possible.

WAR. DY HUDSON TUTTLE.

It were easy to write an essay on the evils of War.

We say: There goes the hero dragging mighty nations into the terrible maelstrom of destruction, or trampling them beneath his bloody feet. Behind him the smoke of cities rolls up to the red horizon,

plan of Nature. Its very existence proves the necesof the deep caveracd ocean, never seeing the light. or holding concourse with the upper world; in the cozes of the rank swamp lands, and the green scum of stagnant waters, swarm countless forms, seemingly the strongest of all reasons to pause and reflect fulfilling no function, and but waste gates of creawhen prone to denounce and punish crime? Are we tive energy. Ah me! tell us not so. Not a sandnot bound as men with human hearts to find our- grain is moved on the beach of the ocean in vain. selves earnestly inquiring into the causes and reme- The office of these hideous beings may not be a dies for the crime of which we so loudly complain, pleasant one, but be assured it is unavoidable. It is especially as it presents itself in our large cities and quite as useful for the mud-worm to suck up the miasmatic slime, as the humming bird to drink We do not undertake to set up any theory of right nectar from the oderous flowers. So is it as neces-

From where I am, and where I wish you to be. tions of rights which it has seen fit to establish, and through toil and tribulation has progressed from, I

Man was first a nude savage in the wilderness. there shall be no existing or seeming necessity for it. of consangulaity, he united in bands. These bands

> to the conquest of the East through a deluge of fire that vast, unfathomable energy which underlies all.

If it be the duty of society, as we have said, not I said there was an age of war. It was an unavoid-

Bavage tribes, equipped thus, stand on a level. If they war, numbers and bravery must conquer. It early ages made such boundless conquests, numbers gines of destruction greatly superior to surrounding nations, and that moment they make those nations

War, the combat for existence, has awakened all forts, but there finements of life for all. Instead of in the civilized world, and the Chinese wall, built

beaven high around civilisation, and without which It would sink beneath the dark waves of savagism? It is Powder I

Unchristlike it may be called, but the black throated cannon are the bulwarks of our race. We made them, we better than any other can use them. let barbarism roll in one dense mass over the lines which hedge our domain, but as the lightning falls could reach, of wheat, oats, rye, barley and corns Now on the forest tree, from their deep mouths shall fall the fields present a rich, golden barvest, of ripe. the avalanche of iron, scattering their torn frag- spring grain, and only the grass and corn remain to ments over the plain. The more terrible the means, mark the green sea that waved so freshly in the the more destructive, the fewer slain. In olden time, morning breeze, but in their stead the promising when they fought with swords, often the half of an army were slain; now rarely is an army decima-

The result in another direction is, that we have attained a degree of progress we never otherwise five thousand bushels; the yield was at least double could have reached, and now having planted an impassable barrier around our civilization, we can as put into the ground this year, full one quarter more soon as necessary, do away with war and all its than last year. The failure of the wheat crop this svils. I say necessary, for I believe war still neces- year is from three causes; first, continued cold sary, so long as it exists. Men who have advanced rains up to the first of June; second, twenty-five beyond the war plane, do not fight. It is those days without rain; and lastly the chintz bug, which who live in it. It is no worse for such to fight to- has done a good deal of damage. But with all these day, than a thousand years ago. The controlling drawbacks, Wisconsin will have more wheat than she minds stand at the helm, and give the bent to these. There is work to be done; they are told what, and cheap, unless there is a great foreign demand. We they do it. A great wrong exists. It must be have now on hand of the last year's crop, eight milwashed out with blood. The sacrifice is terrible, but lions of bushels, or one-third of the crop. Add to the end is great. The controlling intelligence of the this the new crop, with the extra amount of ground nations, far in advance of the war-age, viewing the put into wheat, and we shall have twenty-five milmatter philosophically, moves the war-stratum to lions of bushels of wheat in the market on the first wipe out the wrong, and they set at the task. A of Soptember, 1861. Our oats, peas, barley and rye, hundred thousand men may die-a horrid picture are all good, and the corn promises well, alof desolated hearth-stones and broken hearts, sobs. though somewhat late. Yet if we have twenty days groans and tears; but if the end be equally great, and accomplished by their deaths, they have accomplished more by dying than if they had lived a thousand years. We are here for what we do, and in the production of small fruits. All kinds of berlittle matters it how we do it.

> Written for the Banner of Light. THE LAND OF HOME.

BY E. CASE, JR.

There is no land like the land of home, Wherever it may be. Whether upon the mountain top, Or by the sounding sea. Whether amid the flery climes Where torrid flowers unfold, Or where auroral, arotic skies Flash down their blue and gold.

No voices ever gladden earth, Such as are lingering there : No flowers are half so sweet to na Or so divinely fair ; No heavens are shimmering with such stars Through such deep peerless blue. Telling their tales of mystery,

Thrilling the deep soul through. And not on all the wide, wide earth Are hearts so good and true, Causing our own to thrill with joy, A joy forever new-Joy that wastes not nor decays,

But deeper, deeper still, Its channel wears through smiles and toars, Through sunshine and through ill. What music e'er was half so sweet As when, on the rude floor,

The little feet run swift to meet Your coming at the door! When merry hearts and laughing eyes Speak all the soul within, And you forget all worldly care. All sorrow and all sin.

Yes, there indeed the world can't come, Its rudeness, acorns and jeers, Its cold, dead hearts and soulless forms, Untouched by misery's tears. But in the heaven of loving hearts, Whose sunshine shimmers there. The shadows of our griefs depart, And gladness drives out care.

O blessed home ! O loving hearts! O heaven begun below ! How wretched must that being be, Your sweets to never know t But far more wretched must be be Who once has known your power, To feel he ne'er can know again

On earth your lovelit hour ! Or when with strangers, far away, The heart turns back again, And time and distance lengthen out The heavy dragging chain; And through the long, long weary hours, The soul, to memory true,

Longs to return, O home, sweet home ! To happiness and you. O. what is all the world can give To that altar and that hearth-To the skies that bend, and the landscapes green

Round the home, our all of earth. O paltry Fame! O worthless Gold! How much for you depart, When we turn from home to give for you The sunshine of the heart.

O give me but some fond, fond heart, To hold my aching head, With wife and children standing round Perchance, my dying bed-And sad though it may be to part, I'll fearless cross the sea, And wait with joy on the other side. Till they shall come to me.

Spiritualists' Meeting.

July 24, 1861.

At a meeting held at the house of Dr. John W. were unanimously adopted:

Whereas, The President of the United States, by and fasting; therefore,

Resolved, That we, the professed Spiritualists of

set apart by our worthy brother, Abraham Lincoln, President of the United States, and be it . Resolved, That on the said last Thursday in September we will meet at a place hereafter to be observe said day by such devotional exercises as unite our request-with those of the various denominations of Christians that may observe the day -for the maintenance of the Union, the establishment of law and order in our land, and the speedy and employments, and meet only as loving children of a kind Heavenly Father, who "doeth all things

chastisements we cannot now see. but the heavier and more galling.

well," and the good and glorious results of whose

Correspondence.

Letter from the Great West.

The crops and the farm in these Western States are wonderful. A few days ago the whole country was one vast sea of waving green, as far as the eye shock of unthrashed grain.

The wheat erop of Wisconsin will average fifteen bushels to the acre this season of as fair grain as Wisconsin has ever produced. Last year it was twenty. what it is this year per acro; the number of acres will know what to do with, and wheat must remain more of as hot weather as the last ten have been, we shall have a great corn crop.

Few sections of our country can exceed Wisconsin. ries from strawberries up to blackberries, are raised in abundance, and of the best qualities. Apples are doing better this year than usual, and I believe that the day is not far distant when Wisconsin will produce as good apples as Michigan. We are too far north for peaches, pears, plumbs, apricots, and the Siberian crab apple will ultimately do well in this State.

The resources of Wisconsin are wonderful, and she possesses all the elements of a great empire within herself. Rich in iron, copper, lead, and stone quarries, with vast forests of excellent timber, and a climate as genial and healthy as man may wish; and when fully developed, will be second to no State in the Union in agricultural productions. Lying as she does between latitudes 42 degrees 30 iminutes south, and 46 degrees 45 minutes north, and between longitudes 11 and 16 west from Washington. she presents to the emigrant the finest locality in the West for a home. On her northern border are the waters of Lake Superior and the Menomine river, with a water power sufficient to move all the machinery in New England. On her eastern side she is bounded by nearly two hundred miles of Lake Michigan, besides Green Bay, which extends sixty miles into her interior; on this are good harbors and safe anchorage.

Beginning with Menomine river going south, we cross the Peshtigo, Clento, Pensaukee, Little and Big Suamica rivers, before we reach the village of Green Bay, situated at the mouth of Fox river. This river extends a long way into the interior, and is the channel that drains eight or nine counties.

On the shores of Lake Michigan (north side) no harbor excels the capacity of Milwaukie for commerce. On the south lies the great State of Illinois, (of which I will write by and by:) on the west lies the "Father of Waters," the Mississippi; and on her northwest the river St. Croix and the State of Minnesota. From her interior, emptying into the Mississippi, comes forth the following rivers : Rock, La Crosse, Black, Tremplean, Eagle, Buffalo and Chippawa, and into some of these flow other large rivers, all of which afford find water power, besides many smaller streams running in every direction through the State.

In railroads Wisconsin already abounds, Milwaukie, Racine and Mississippi and the Northwestern railroads are all of them in full operation.

The people of Wisconsin are whole-souled and patriotic; willing to do and are doing bravely for our common Country. From the Governor down to the plough-boy there is but one mind, and that is "obey the laws and support the constitution,"-no more compromises. · VINDEX.

The Good it Docs. In a recent number of the BANNER, Messrs. Editors, I observed an article headed "Extraordinary Manifestation of the Healing Power," which attracted my attention, and which I read with interest.

Remarkable as that case certainly was, it was no more so than my own, which, as it goes still further to show the good which is growing out of the Spiritual Philosophy, I beg the privilege of communicating in brief to the readers of the BANNER.

For a period of eight years I had been subject to a most painful malady, beginning in rheumatic fever. The fever terminated, leaving me with life, but almost a cripple. My lower limbs were seriously affected, the chords being contracted and the muscles so weakened as to prevent my walking, and I suffered most excrutiating pains and sensations of great uneasiness in various parts of my body. In addition to this I gave unmistakable symptoms of the heart disease. Of this I had periodical attacks, occuring usually at intervals of three weeks. Tho FIELD, in Knoxville, Ill., the following resolutions attack would commence in sudden and violent palpitation, in which the pulsating sound of the organ could be distinctly heard, the breath would quicken, Proclamation, has set apart the last Thursday in and it would appear as if dissolution was about to September, as a day of public humiliation, prayer take place immediately. The most eminent physicians pronounced me incurable. Knoxville. Ill., observe with due reverence the day

At this juncture I was recommended to visit Dr. Main's Institute, at No. 7 Davis street, Boston, but could not bear the idea for a moment. I was not a Spiritualist. "I had no faith in the theory or the designated, of which due notice will be given, and practice, and thought I would not still further shorten my life by trying foolish experiments. My may be deemed appropriate to the occasion, and opposition finally gave way under the repeated importunity of friends, though my prejudice remained. I was finally conveyed to Dr. Main's house, but with many misgivings as to the result. How happily I restoration of Peace; and that in observing this day have been disappointed. In ten days the disagreeof fasting and prayer, we lay aside all worldly care able sensations about the heart had disappeared entirely, and have never appeared since-a period of more than three years. My limbs gradually assumed their natural position, the chords relaxed, the muscles became strengthened, and I was empowered The poor support a yoke of iron, the rich a yoke to walk. Surely, said I, these are the days of the of gold. The latter is the most costly and showy, miracles, and the Christ spirit is again walking the earth. My gratitude to Dr. Main, as the instrument

through which these wonders have been accomplished in my behalf, is unbounded, and I have felt that I could not better express the same than by telling the readers of the Banner how much he has been permitted to do for me.

I will not farther trespass upon your time and space. I can only say in conclusion that if those are the works by which we are to judge the new doctrine, Spiritualism will live through all time the embediment of all that mortals can hope for, either of health of body or peace of mind. Men do not gather grapes of thorns or figs of thistles, neither do they obtain good results from evil practices. Spiritualism, it appears to me, requires no other argument in its favor than the old but true saying,

"By their fruits ye shall know them."

Very truly and fraternally yours. Mas. Many A. Pone. Rozbury, Mass , Aug. 22, 1861.

I recently had a sitting, or scance, with Mrs. Kirkham, the medium, and think the messages I received are worthy, as whole, of publishment in the

First came the mother of my children. Her messages are always messages of love; but she that day came with increased power, to give me, she said, new strength to bear up against the misfortunes of life—that I might in my old age, be deprived of many comforts-that our absolute wants, however, were but few, and that faith in the truth of the beautiful messages I received, was worth more than gold or silver could purchase.

Then came the "Defender of the Constitution." I had some papers to submit to him, in which I had referred to opinions expressed by him, in a former communication. His opinions have undergone a change as to the duration of this fatracidal warthat the people of the Free States have no just conception of the conflict that is upon them-that many are now crying out for "pence," but that there can be no peace that does not bring back the Secoding States to the "Union."

Then came a chant in spirit language. Those who have witnessed such, through mediums capable of giving utterance to the highest and lowest notes, can realize the beauty and pathos of that to which I listened. Presently her hands were crossed upon her breast, and her eyes lifted up in adoration, reminding me of some of the beautiful Madennas I had seen in Italy. Then the chant was expressed in language that I understood. She had come to earth to give comfort to the sorrowing mothers, who had offered up their sons as martyrs in the cause of Liberty and Right. She had surrendered her son as a martyr on the cross, and knew the wailings of a mother's heart.

When the medium awoke from her trance, and was told who had controlled her, she was greatly agitated, and begged I would not say anything about it.

Then came the strong voice from the strong man : Why not?-why not? Is it not creditable to the medium that she should be upon a plane that the mother of Jesus can control, and give through her her holy teachings? or that you, sir, should be deemed worthy to receive them? The truth need not be kept a secret." PAUL PRY.

Is it Blabt?

Is it right for a community to send out through the press an invitation to lecturers to call, assuring them they shall not be sent empty away, and when one responds to said call, take him empty away to a neighborhood where a lecturer was never known to get much, if anything? The writer is knowing to the following fact: A

lecturer responded to a call as above, paying some 49 railroad fare arrived at the place spoke a few words on the Sabbath at the close of a lecture previously notified, and then taken as above. when he lectured four times, twice on the Sabbath. and received the enormous sum of one dollar, or thereabouts, and a piece of a dog skin to make a pair wankie and Prairie Du Chien, La Crosse and Mil- of shoes. Said lecturer is an old man, gray headed. out of health, no home of his own, having been unfortunate, with a family dependent on him, and here he is, far from home, left to grope his way back as best he can, out of this "purgatory" into which he has been drawn. And all this, after having been furhished with the money and a suit of clothes, by a son, who thought, by so doing, he could place his father in a situation to support his family. Humiliating, truly! So thinks Flora, Boone Co., Ill.

Dr. R. B. Newton.

Dr. Rufus B. Newton is one of the best, if not the best and most reliable healing mediums we have in the country, using no medicine and relying entirely upon a very wonderful power manifest through the hand. He also gives excellent examinations of disease, and often excellent tests. Yet he has met with great and constant opposition, and is less known than many who are inferior to him.

It is a pity that our best mediums should not be known and appreciated; then our cause would flourish far better than it does now, and those who are suffering would gain more sure and speedy relief.

I have no self-interest to serve in this matter, but speak simply for the good of others. The doctor has been promised through many me-

diums that he will also lecture, which he may probably do this winter.

As this place is of such note in our country, I think it would be interesting to your readers to know something of its doings, both spiritually and materially and we have spirit-guides who I think would be glad sometimes to make your columns the vehicle for some of their noble thoughts, lofty aspirations, and true prophetic inspirations, as they have already chosen Dr. Newton for their scribe, and have given most excellent communications through him.

Yours in the faith, Lucy A. Hudson. Saratoga Springs, 1861.

Suspended.

The friends at Troy, N. Y., having suspended: specie payment during the war, or for the present, thereby release me for the month of October, during which time I shall circulate in New-England, and if any of the friends want to use me in either of the holy days of that month they must apply soon byletter to Lowell. I shall be mostly engaged this fall. with the affairs of the nation, as my tongue and penwill both be used in defence of our country and its constitution. The Spiritualists of Troy and Worcester have not failed, only temporarily suspended, and will soon be at par again. WARREN CHARE

Lowell, Mass., Sept. 2, 1861.

NATIONAL CONVENTION OF SPIRITualists, at obwego, n. y., Ang. 13 to 18, 1981.1

(Report of the Senior Secretary, continued.)

THURSDAY EVENING BESSION.

Thursday evening, Aug. 15 .- Music Hall was quite well filled at the opening of this evening's session, and the interest of the Convention seemed deepening.

Dr. Lyon opened with an address mainly designed to give the true basis of all faith, philosophy and reform, and to disprove the doctrine of infallibility as regards the ancient records, and to ignore false authorities. He maintained that this was an age of agitations and criticisms, and everything stable must abide the tests of reason, science, philosophy and practical reform.

Mrs. A. M. Spence followed, with very important suggestions in regard to mediums and the conditions of mediumship.

During the Convention, Bro. Chauncey Barnes had been frequently influenced to riso and speak, and had sometimes been deemed out of order, and rather objectionable in some of his remarks and claims, so much so that some persons in the audience felt uneasy, and could hardly avoid manifesting feelings of discord and repulsion. Mrs. Spence alluded to these things. She spoke of Mr. Barnes's mediumship, gave some singular tests of mental reading which she had received through him, and said he was peculiarly susceptible to all kinds of influences, not only from this but the invisible sphere of existence. When he was impelled to rise and speak in a public audience, he was often influenced by the company present, especially by strong psychological minds whose magnetism blended with the influences of spirits. If the audience felt a discordant, uncharitable, or repulsive spirit, that same spirit was thrown on the medium, and blended with and perverted the better influences of the spiritworld. Audiences and persons present in a circle, and the state of feeling in community or surrounding individuals, were often responsible for the conditions of mediums, and the manifestations coming through them. All mediums are constantly more or less susceptible to surrounding influences, and those influences are constantly shaping their characters, their conduct, and the inspirations coming through them. We are all involved in a net-work of invisible influences, and in spite of our individuality and personal responsibility, which are never to be kept out of sight, we are the constant subjects of these influences. Many mediums placed in the midst of unfavorable conditions, are often made to suffer the keenest agonies, sometimes left, as it were, in darkness, lost and overwhelmed. All persons are more or less susceptible to these influences, and sometimes suffer sorrows, depressions and discords. which seem for awhile to baffle all conflict to overcome. Those who are the most sympathetic and affectional, are liable to suffer the most, and are often impelled to courses and positions of the most unaccountable character. Many mediums in these dark, troubleus and discordant times, are suffering fearfully from the influences abroad; some are in danger of becoming orushed and lost; some will go down for awhile in darkness and despair; some will be driven back into the world, and the spirit-world shut from their sight. It is a time of terrible trial, and we are all to be tested as by fire. Let us not be too credulous; we need not attribute everything to spirits; we have an individuality of our own, which must never be entirely sacrificed, yet there are times when we need to feel child-like, become as little children, if we would be born into the spiritual kingdom. We have much yet to learn, by re-considering the Testament doctrine of the new birth; the old Adam is in us all, and sometimes needs to be crucified and die out before we can realize a true regeneration of our whole natures under the influences of the Spirit or the Holy Ghost, as the New Testament terms it.

for her remarks, and the audience entertained a more harmonious feeling toward our eccentric mediumistic brother.

The evening session closed by the Convention's adopting and sending a letter of greeting and condolence to Miss Augusta W. Sprague, who was confined to a sick room in the city, at the hospitable home of Mr. and Mrs. Crawford.

FRIDAY MORNING.

This session was devoted mainly to allusions to social experiences, eliciting peculiar interest and anxiety on the part of laborera

Mrs. Wilcoxson made reference to the trying conditions under which many were called out from churches and their homes, and sent forth on missions of good.

U. Clark, at the suggestion of friends interested in the cause, in view of his position in the Convention, and the places he had endeavored to fill as a spiritual editor and lecturer, felt called on, in confidence, to allude to personal relationships concerning which many unhappy animadversions had gone ont. He did not speak for the purpose of eliciting sympathy, but rather from a sense of duty to those who were involved in public responsibilities with him. Our sympathics were not always reliable; they were in danger of becoming morbid, and misleading us; many had been wrecked under their rule, reason dethroned, and the noblest purposes of life prostrated. We sometimes need a stern stoicism. or heroism, enabling us to lay hold of our fevered, beating human hearts, and Christlike, bid them "Peace, be still," amid the bounding billows. -It is seldom we can go down into the depths of our being, and bring up to the light of the world the richest experiences. The sanctity of Heaven, like the guarding cherubim, hovers over our hearts, and we tremble at the thought of revealing those divinest emotions, which none may understand. In the sight of God, his own soul and all who were prepared to judge, there were reasons which had impelled him to stand out frank and free from a relation he know to be false and untrue, but he disowned no obligation due to a single being involved; he would cast no unjust reflections on any, much less on one admired for some noble and brilliant gifts. These were causes unseen by the world, and sorrows and sufferings too sacred for revelation. Our lips should be scaled in silence, rather than join with the clamorous, unknowing multitude. We cannot expect to be understood in many of those steps which cost us the deepest struggles and excrifices, and involve the sublimest duties. We must needs bear the burden alone, rely on ourselves, test the divinity of our own being carrying in our own soals the weight of a world and woes which extort groans like these of Golgotha. Friends nearest and dearest may join with foes and leave us

for awhile struggling in lone Gethsemenes, with the

cross just beyond. The ordeal is terrible to trem-likewise against influences surrounding us; we are with reference to conjugal relations. The damna- onces; we need to stand on our own responsibility. tion of the outer world rolls over our heads, but a darker, deeper damnation awaits us, and the gener, their use and adaptation, whatever phases might be ations to come, unless we have sufficient fortitude to assumed; if we tried hard, we could criticize all stem the storm of calumny, and resist the tempta | kinds of manifestations, and throw some shadows of tion to compromise the conjugal laws of our being, skepticism on them; but this was not our business; The speaker said his name had since been profes it was our place to seek for the good, the true, the sionally associated with another; whatever relation reliable, and find a use for all things. had existed, was sacred and true. God only knew the ties which time, trial and suffering had strength- odist minister, now a liberal Christian spiritual ened, and what hopes had looked through all tears teacher, referred to his experience, and made some and fears into coming years of triumph, when the appropriate remarks on trance and normal inspiraworld would know what wrongs had been inflicted. tions. But a tragic hour had come in that experience of long years; pleading friends, weeping, alarmed, and He thanked the Convention for the sympathy exalmost maddened by false rumors and misguided tended to him, and was especially grateful to the apprehensions, joined by a clamorous throng, had President for his fraternal courtesy. thrown around his associate those transforming influences which now left her in a state next to helplessness and despair, and ready to be offered up a closed with an appropriate poetic quotation. willing sacrifice to whatever duty her filial sympathies might seem to dictate.

The speaker closed, by praying that if this cup might not pass till its dregs were quaffed, let the lecture adapted to reformers, entitling his theme, sacrifice be for humanity, and let another heart-rend Hints for Radical Teachers. As the Convention ing lesson of experience be given against the appalling crime of interposing with those hallowed affect tire, and as Mr. Toohey was understood to accede, a tions which none but God and Heaven may judge. report is here omitted. The personalities involved in this experience, suggest the withholding of this report, but justice to the Spiritualist public, and the speaker, demand its pub-

Mr. Toohey undertook to follow Mr. Clark, but in alluding to memories and associations connected with the earlier experiences of both as they had long cal Institute for the Insane, now anticipated by been identified with each other, Mr. Toohey found them, is, in the view of this Convention, a model and his emotions too strong for utterance, and his words humane enterprise, and stands on a sound basis, a were broken. On this occasion, as on several other occasions during the Convention, the whole audience scemed in strong sympathy with the speakers: bitter thoughts between brothers and sisters now melted into fratenal bonds.

Bro. Barnes took the floor, and said, though his experiences had not been like some others narrated, thought the hearts of all ought to be open, in order that we might know each other better, and help to bear each others' burdens.

Mrs. Chappell said she had longed for the time to come when we might feel more free to communicate with each other. It was necessary that we should know each other, and then we should cease all envy, all jealousy, all prejudice, and evil speaking, as well as evil thinking. We had been too envious of each other, and too jealous of our own reputation. We sometimes allow invidious and suspicious remarks to be made concerning those of whom we know little, or nothing; a better acquaintance, frank and fearless confessions, would put us into fraternal sympathy and communication with each other, and then we should guard our brothers and sisters with a care as jealous as that which we exercise in our own behalf. She had passed through experiences which had subjected her to the freest criticism; none of our speakers were free from criticisms casting shadows on their reputations. Some Spiritualists are exceedingly sensitive as to the reputation of certain lecturers whom they happen to know, or of whom they have heard; they do n't want to engage them to lecture. They propose to send off for certain other speakers who are supposed to enthe facts, they find these other speakers have had their reputation tested. She cited a case where one speaker had been objected to, and another was sent for, but it turned out that the other had suffered more than the first. It was a singular fact, that all true reformers had to go through the school of Christ, and become of "no repute," in order that they might be prepared for their great work, and go forth with a heart fearless of frowns and suspicious, yet tender with sorrow and benevolence for the suffering, the slandered and crushed.

J. R. Pierce, one of the pioneer Spiritualists of Oswego, arose and said he was glad to be there: he was happy the Convention had met in Oswego; his soul was touched and strengthened by the experiences and the inspirations to which he had listened; he had been identified with the cause of Spiritualism in that city ever since its commencement. For a long time there were only a feeble few, but they had struggled on alone with invisible aid, until now Oswego numbered hundreds of believers among all classes, and had one of the largest congregations

people in that city. J. B. Spencer, another of the Oswego pioneers, and one of the best, earliest mediums, gave in his testimony during the Convention, and spoke encouragingly, on comparing the past and present.

Mr. Pike, still another citizen of Oswego, gave in stand on our merits, whether we are understood or too." not; our characters will speak and exert a silent influence, regardless of what the world may say; let lution was introduced, and remarks were made by our works tell; "live in the right and die in the Messrs. Toohey and Jackson and Miss De Force.

F. L. Wadsworth reproduced some of the resolutions presented at the Speakers' Convention at Quincy. Laid on the table.

The original resolutions before the Convention were called up, and Mr. Toohey urged their practical bearing.

G. M. Jackson spoke of the trance state as transiional, educational. We were now called on to seek a higher plane, the intuitional; seek to attain a condition in which we can receive inspirations in our normal state, in full possession of our senses and faculties; we were now to stand out in harmony with the angel world, and become men and women,

living in constant conscious communion with Heaven.

Dr. Von Vleck protested against giving ourselves up to super-mundane influences. We need to rely on P. M., disembarked, took their refreshments, and on our own powers; if we yielded entirely to anything or anybody outside of ourselves, we should be two hundred feet to the Lake of the Mountain near robbed of our rights and faculties; we might invoke by, obtaining one of the most magnificent views ever we were to guard against wholesale oredulity, and few miles, and landed at Picton, where some two

bling souls-the ordeal of daring to be true, especially often unduly influenced by individuals and audi-

U. Clark spoke of spiritual phenomena as having

J. Francis, of Parishville, N. Y., formerly a Meth-

Dr. Lyon again referred to personal experiences.

Mr. Lawrence, from Nebraska, offered some good suggestions on the laws of, health and growth, and

FRIDAY AFTERNOON.

J. H. W. Toohey, the President, by request, read a voted a request for the publication of the lecture en-

Mr. Lawrence followed with an excellent speech. U. Clark offered the following:

Whereas, Spiritualism, in its true sense, embraces all science and philosophy-

Resolved. That the science of healing, as proposed by our devoted friends, Prof. and Mrs. Spence, of ew York, and the establishment of the Psychologibasis on which such an institution must of necessity, at some time, be erected, and, as such, merits and receives our unqualified approval.

Henry C. Wright spoke on the gospel of health. hearts beat loud in many noble breasts, and pente- He maintained that none could fulfill the mission of costal floods of emotion drowned out all hard and life without health; we could not pray for the kingdom of God to come and his will be done, unless we obeyed God's laws. To be truly pure, we must take nothing impure into our systems. The speaker insisted on ignoring tobacco and all sorts of spirituous he could, nevertheless, sympathize with all, and he and narcotic substances. The salvation of the race depended on healthy offspring; no woman had a right to put herself in a condition to become a mother unless she was qualified to produce harmonio children; it was a crime against God, nature and humanity for men and women to marry unless they were in a condition of mind and body, perfectly adapted to becoming fathers and mothers. All manner of disease is damnation: to have the toothache, dyspepsia, &c., is to be in hell. Spiritualism taught us to take care of our bodies as well as our souls-taught us our bodies were temples of the Holy Ghost, and must be kept sound and pure.

Mrs. A. M. Spence followed, alluding to the Institute for the Insane, proposed by her and Prof. Spence. She believed a new era in the treatment of disease was now at hand. None of the medical systems recognize spiritual laws and spiritual influences as now being demonstrated by Spiritualism. Healing mediums were doing a work which regular physicians could not do. The most serious diseases of mind and body are often referable to spiritual causes. and spiritual or psychological influences must be brought to bear in their cure. She had visited several Insane Asylums for the purpose of studying the condition of the Insane, and had found the most serious cases mere subjects of abnormal spiritual injoy an unquestionable reputation, but on learning fluences; many of the insane were badly organized mediums, and had been subjected to bad influences. She cited the case of a man in South Boston, who complained that he was the subject of "ghostly operations," said the invisibles "gathered chemicals out of the atmosphere," threw them on him, and "died" him, or rather put him into a sort of trans state; and said nobody seemed to understand his case. Mrs. Spence succeeded in gaining his utmost confidence, and he seemed entirely rational under her influence. She believed the majority of the worst subjects might be reached by psychological and spiritual influence. The proposed Institute would be opened as soon as a certain number of patients could be insured.

It is hoped Mr. and Mrs. Spence will be remembered by those who have friends or acquaintances in need of treatment. They are addressed, New York city .- Reporter.]

FRIDAY EVENING.

H. C. Wright was announced for the opening leoture. His theme was, The Mission of Spiritualism in the country. He hoped the Convention would go in the present crisis of our country. He dwelt on on as well as it had thus far continued, and he the great mission of our nation in maintaining the trusted a mighty influence would be left on the principles of the Declaration of Independence; no nation on earth took such an important position. Spiritualists claimed to have the best religion on earth. Do its principles harmonize with the Declara tion of Independence, and apply to the needs of our Country? He maintained the affirmative; the happiness and elevation of man was our great aim. his experience. He had come out from Methodism The speaker gave many happy illustrations of the years before, and stood firm through long trials. We beauty of Spiritualism, and extolled its power in beare seeking the same principles taught by Jesus and half of liberating us from all bondage and tyranny. his Apostles, and we fall back on the same kind of He closed with a strong appeal: "Never let your evidences, but we receive but little credit; we must hat go off before tyrants, without your head goes

At the close of Mr. Wright's speech, a former reso-Some friend in the audience proposed to add a clause personifying an individual who had recently

The Convention protested against dealing in personalities against any mortal. As reformers, as Spiritualists, they would pronounce no sentences of unqualified damnation; they claimed no sectarian, civil or social authority to set up infallible standards of judgment; they would cast no brother or sister outside the pales of fraternity and humanity.

been accused of serious misdirections.

It was their mission to save, and not to damn.

SATURDAY .- THE GRAND EXCURSION TO CANADA. At an early hour on Saturday morning, at the sound of a fine Band, the friends and citizens began Mr. Barnes arose and expressed himself in favor to gather on the wharf, and at nine o'clock, three f giving the angels their due, and holding ourselves large propellers, filled with fourteen or fifteen hunready to heed the admonitions and influences of dred happy excursionists, set sail across Lake Ontario, for Canada. The day was calm, bright and beautiful. The party arrived at Stone Mills at 3 most of the excursionists wound their way up some epirit-aids, but not take them as infallible guides; beheld. At five o'clock the propellers moved on a

thousand Canadians had been waiting several hours. desires to do good to all around him. He giories in The shores and banks and every available spot were | "doing good by stealth," and would not fail to Yankee Spiritualists. The Band, struck up its hand know what his right hand was doing. Such a was then seven o'clock.

E. Sills, Esq., of Pictou, was called to the chair, and greated our party with a hearty welcome.

J. H. W. Toohey, U. Clark, Miss De Force and Mrs. Spence were then called out, and made brief remarks which were greeted with applause. Every word of earth and heaven.

propellers, and started for a moonlight and all-night- bursting bolts of his passionate thought and emolong sail back to Oswego. Along toward midnight tion, but works by the power of inspiration. Whitthe social excitement began to subside, and every the it down and refine it away as much as you will, available spot on board was found full of population, it amounts to just that at last. And when the indiseeking snatches of rest. One of the cabins of our vidual who would work with power upon others, boat was packed with a good-humored party of finds himself wanting in this mysterious gift, he brothers and sisters, who were distributed around may assuredly know that it is not for such as he to in camp fashion on stools and on the floor, singing wield influence with others, for he has never yet resongs, telling stories, and laughing at each other, because nobody could find sleep or repose. Daylight shot up in the east over the bosom of the Ontario as we landed in Oswego, and fourteen or fifteen hundred tired but contented and satisfied mortals were soon scattered around the city, and hurrying through a short Sunday morning pap.

The report of Sunday, the last day's session, including resolutions and the addresses of Mrs. Cora Syme, G. M. Jackson, U. Clark, Miss Laura De Force, Mrs. Spence and Mr. Toohey, will appear next week.] CONCLUDED IN OUR NEXT.

Banner of Aight.

BOSTON, SATURDAY, SEPT. 14, 1861.

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THE NEW VOLUME. In the first number of volume ten of the BANNER,

we shall commence the publication of a highly interesting moral tale, entitled

The Triumph of Truth, Translated from the German, expressly for this

journal, by our well-known and talented contributor, CORA WILBURN.

GEORGE G. W. MORGAN, ESO ..

"OLD OSCAR AND HIS SONS." It is a quaint, home-like picture, and will be perused with interest.

ENTITLED

POSSESSED. All persons are "possessed," in one way or anoth

then they are said to be inspired. There is a wide It will repay us to glance at the matter, in its differ- that make and move a universe. One man's inspiraent bearings.

A man who is possessed of some distinct and defi- around him. nite purpose in life, at once betrays to all observers his superiority to another who has no aim at all. Though he may wisely bend to the winds that blow terrible breaths upon him, he does not break the strength tervening circumstances-of accident and fortune circumstantial aids into his service, for he would sea that washes it. not have seen what good they were capable of doing | Perhaps that kind of reasoning may make an im-

to fix their aims still further on.

la sort of inspiration for him. He lives only in his cut off from their usual supply of cotton.

lined with human beings assembled to greet the "blush to find it fame." He would not let his left music, took the lead, and the whole multitude person, we can readily conceive, by projecting his marched to a neighboring grove where a few Canada benevolent sentiment outward into healthy and friends bad prepared a speakers' stand, and seats to positive action, basks in the clear sunshine of a accommodate a thousand persons. About three pleasure that few others really know how to enjoy. thousand souls were soon centered in the Grove. It There is a large dividend to be had from investments in this bank. It is true beyond all emphasis of asscrtion, that he is much more blessed that gives than he who receives; but not enough yet seem willing to believe the experiment a safe one to try. Is a memorable work of art produced?-a book, a

painting, a statue? According to the power of its the speakers seemed to be received with approbation influence is it the direct fruit of inspiration. All and interest. The occasion was one of deep impor- things thus born are full of power; and there is no tance; the States shook hands with the Canadas in power where this subtle but mighty inspiration is fraternal communication, like that opened between not. They who have it are certainly inspired persons. No orator who sways the masses by the sil-At eight o'clock our company was on board the ver tongue of eloquence or electrifies them by the ceived the enduring impression of the great seal. Choate's success with a jury was ascribed to his magnetism; but he had knowledge as well; more, he

was an actually inspired man, consumed with the

burning passion of the time and the theme.

So of poets and romancers, if their power has its root and source in nature, and not merely in art. Mrs. Browning's exquisitely passionate utterances were as much inspired as were any of the heaped-up denunciations of David, the "sweet singer of Israel." Mrs. Stowe never could have produced her famous Uncle Tom's Cabin"-whatever one and another may think of it—except she had been truly inspired. Her soul was full of her subject; and that is inspiration; the power of articulation, or utterance, being another matter. There does not appear a striking picture from year to year, but it is proof positive that the power of inspiration has been at work; these things could not be produced without; mere industry, knack, and regular teaching, could never accomplish it; it must lie first of all in the conception, and that comes down from higher sources, impressed upon human faculties already prepared for its visit. This is nothing but clearest law; no results are wrought by miracle; nature works by her own means, and not by accident nor by aids which she cannot perfectly control.

When, therefore, we see a man giving himself add to the terms of subscription 52 cents per year, for pre-payment of American postage.

Subscribers wishing the direction of their paper changed from one town to another, must always state the name of the town to which it has been sent. Monoys sent at our risk; but where drafts on Boston or New York can be procured, we prefer to have them sent to avoid loss. Payment of subscription will be received either in one or three cent stamps of the new issue. Subscribers will please send none of the other denominations, for they all please send none of the other denominations, for they are of no use to us. Subscriptions discontinued at the expiration of the time paid for. of those who possess any faculties and powers at all, that if they are not in some degree inspired, they are likely in an opposite degree to become "possessed." Thus do evil spirits work. They do not try to enter in where they find the doors and windows all barred to them; they take possession only where they see the latch-string hanging out, and the invitation openly offered them to enter. It is necessary, therefore, for a person to lay his plans for the occupation of the better spiritual powers. or he will certainly be beset and possessed by the lower ones. His relief is in his own hands. It consists in shaping his nature for the reception and impress of none but higher and holier influences.

The mass may fancy the world moves on by some happy chance, as if creation itself were no better than "a hit." But it may be depended on that certain hopes, fears, aims, purposes, designs-good We shall also publish an original Poem, from the and bad-possess them all. Nothing comes of chance: all is the fruit of law. Now suppose the aims of this great mass to be suddenly ennobled and exalted; is there one who cannot in some measure imagine what a vast change in the world's fortunes would instantly follow? And this contest between the high and the low, the good and the evil, is but to obtain the mastery of the world's fortunes, on one side or the other. What, then, if we should join together in a solid effort, to carry things completely over to the side of the right and the true? Does not er. It is not necessary to be "possessed of a devil," every one see that it will be just as we all will have it? either. The higher powers possess some persons, and And that we will have it according to our impressions,

or inspirations? that is, exactly as we are "posrange of meaning to be attached to this very com- sessed?" Little do we think of this, because it is mon word, varying according to the state of the case. but a little thing; but it is the little things in lump tion is able to kindle it in the souls of scores all

About the Blockade.

The London Post, the Government organ, is full of portentious, unless it may be only timid, talk about of his resolution; the contest does but impart great- our blockade of the Southern coasts. The Times er vigor to all his faculties. And even though in- catches the strain, and says that, in reference to this blockade business, the cloud is now no larger than a and necessity—compel him to find his way to the man's hand, but it may soon acquire a size that will object he aims at by other routes than the one he darken the whole sky. It is very evident that the had fixed his heart on, he never yields a jot of his aristocracy of England want to meddle so as to get resolution, never loses sight of his single him which out the cotton crop, supply their own manufactories, no other man can see as he sees it, that makes all and so avert social confusion, if not ruin, from their accidents, all fortunes, and all the forces of nature own doors. They hold to something like this: that subordinate, as it were, to his own wishes. It is inasmuch as we claim to own and possess waters withwell for him that he is thus possessed of an aim. in a marine league, a cannon ball range, of the shore What if that aim is not reached by the route he de- of the seceded States, we must make good that claim signed? He has reached it, at last, and that is by actual ownership, and possession of the shore itenough. In doing that, he laid hold of such aids as self; but, as it is well known that we are not in the were nearest to his hand. But suppose this purpose actual possession of that shore, not being able to exhad not all the while possessed him : clearly enough, eroise sovereignty over it in any practical way, we he never would have thought of impressing these cannot, therefore, lay claim to sovereignty over the

pression; perhaps not. Of one thing we are fully Thus does a fixed plan for one's life, even if it be assured, that the rulers of Great Britain will resort not the most exalted in its character, serves to keep a to every device, short of pulling down the skies about person's nature continually alert and active, his en- their heads, to get the supply of cotton which they will ergies awake, his curiosity exercised, his hopes eager soon want so much for their four of five millions of and flushed, and his sense of satisfaction keener and operatives. These must have work, or there is revomore profound. An opposite mode of existence is lution. At the last pinch, the question for the leadbut idleness and stagnation. If to live be the real ers and the government to decide will be between goobject of life, then let us consult the best methods of ing to war with us and supplying their operatives securing that one object. There must be a purpose with bread by some other way. Anybody can see set before a man, or he lives not. No matter if it that a Government fund for the temporary relief of be humble, or even if, for the time, it be small and distress in the manufacturing districts would not mean; it is better far than none at all, and, by its weigh as heavily, by a good deal, as the cost of a tendency to develop the principle of self-respect, is war. It may be that this very time is the time certain to lead one up to higher purposes still, and chosen in the Providence of God, for setting right this perplexing trouble in Great Britain between the Another man is possessed, perhaps, with the sin- masses and their rulers; all growing out of our gle idea, or purpose, of benevolence. It has become blockade of the Southern harbors, and their being

No Long Way.

It was not thought possible, at its first breaking out, that this war could be long continued, nor is the Pionic and Clam Bake at Island Grove, Centre Abimpression at all general now that such will be the lington, takes place on Wednesday of this week, the case. Beside the mutual desire on the part both of 11th inst., weather permitting. Dr. H. F. Gardner, the rebel leaders and the loyal citizens against who superintends the Festival, has made every arwhose welfare they war to bring matters to a final rangement necessary for the comfort and pleasure of and conclusive task as soon as may be, there is a his guests. Eminent speakers have been engaged stern necessity operating behind that, which will for the occasion, among whom we are pleased to menforce the South to open communication again by tion PROF. CLARENCE BUTLER, who will give an acsome means with the outside world, and enjoy some count of the secession movement, and his recent exof those former blessings of which the rash dema- pulsion from Texas, after being tarred and feathered gogues in that section thought so little. Then, what by the secessionists. For full particulars see eighth has a great deal to do with winding up the business page. of war, in these latter days, with all possible expodition-the wonderful and even astonishing advance that has been made in the destructive character of the various enginery of war, since modern ingenuity and skill have been applied to such things, renders on Sunday, September 29th. Mrs. FANNY A. CONANT. it next to impossible for a war to be carried on for any great length of time, where the contestants array themselves in large armed masses.

The war of the Crimea lasted but about two years, or campaigns; while the still more recent war between France and Austria was maintained but three months. A very few engagements are certain now to be decisive. Where, as in our case, the leaders of the rebellious movement feel but partially assured of popular support, and where, too, for no single day they forget that it is chiefly by a system of terrorism and force that the present apparent majority has been secured to their use, they can ill afford. with any hope of safety to themselves, to delay the final decision of the issue any longer than seems reasonable to those whose cause they profess to take in hand. Neither their people nor ours, nor, in fact, to the appointment by Congress of the Compromise the nations outside of us, will permit a long contin- Committee of one from each State. We are more uance of this contest; we all wish merely to get at a decision as soon as we can, and to let it stand as final. They cannot stand a blockade at the South longer than one year; and, if we should suffer from no foreign interference, that single test will show just how much, or rather how little value ought to be attached to all this bluster about secession and the inherent rights of sovereign States.

McClellan's System.

Anybody can now see, from the marked improve ment that has taken place in the Army of the Potomac, the superior advantages of discipline. McClellan was called to Washington, and found the camp a dissolute and forbidding place; not much '61. J.E. Tilton & Co. have them for sale in Boston. order; no strict discipline; the military not greatly developed as yet, in its true and vital sense; a loose state of things generally; and, in the short time he has been there, it is easy to see what a marked improvement has taken place in the entire morals of the army. Attention to details seems to be his special forte. While he has a powerful grasp of Pike, No. 2 Hayward Place, who is one of the most gether with great aptitude for forming combinations possesses advantages no other physician has, as he adequate to fresh emergenoies, all these valuable has called to his aid the clairvoyant powers of Mrs. traits would be as good as valueless if he did not Fanny A. Conant, of whose skill in years past in the pay unwearied attention to the most minute details of his business. In his report, in the year 1855, to When desired, the Doctor will visit patients at their the War Department, as one of the three Commis- residences. sioners our government sent over to the Crimea for the purpose of studying and reporting upon the modern and most approved modes of European warfare, the reader will find that Gen. McClellan pays his attention as well to the shape of an approved cavalry saddle as to the principle of Todtleben's famous earthworks at Sebastopol. Such is the peculiarity of his mind, nothing, however minute,

He seems to be the man for our times. It does seem as if Heaven had not forgotten us in our sore trials, but had held the man in reserve that is successfully to lead us out of this Red Sea of battle, hence our subscribers and others who have occasion We have the greater faith in McClellan, because he to remit us funds, are requested to send bills on the has so soon brought order out of apparent chaos, above named Bank, in case Eastern money canno and made power felt where it had scarcely a show left for itself. He has genius, because he has proved stamps of the new issue. himself capable of reducing the theories of genius to practice. Not every man can do that, be he soldier or civilian, commander or dreamer. But we are not to overlook one important fact, in this business: which is, that we owe a great deal more to discipline than to original power; and that no energy, no force, no endowments, however lofty or large, can prove valuable unless they are brought to service after the most patient, protracted, and thorough discipline.

A Rich Man.

There are many examples of the truth of the teachings of spirits-and of common observation, as is known to be one of the few richest men in Boston. eral. To be sure, he wears a coat that shows the bare thread at the elbows; his hat is seedy and napless; his gait is agley and awkward; his thin, wrinkled yellow lips set closely over stubbed teeth; his nose looks economically down upon his withered ohin, while his eyes have either a quick silvery glint, or, in repose, a dull, cold, nickel look, and his blood is cold and thin-but his name is known on 'Change, and respected, and young merchants are prone to consult him on schemes in which they know he has no interest, and treasure his advice as though they knew no higher tribune, even while they shrink from his touch, and turn their eyes away from his soulless face with an instinctive dread.

A few nights ago, a rainy night, too, when people were hurrying home from under the rain and wind, we stopped on Washington street for some passengers to enter a Metropolitan horse car from the crossing that we might go over, when a newsbody, barefooted and ragged, but ruddy faced and happy-eyed, sang out, "Here's the Herald and Journal, last edition." We turned, in season to see this rich man come stooping along, leaning over his hollow breast, and heard him say to the little fellow, " Well, boy, it is cold and rainy. Is n't it time to sell the Journal for a cent?"

Our blood boiled a minute, but soon regained its accustomed flow, while the instinctive imprecation on our lips turned into a wordless prayer-"God pity the poor rich man !"

Inducement to Subscribers.

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

The Picule and Clam Bake.

Our friends must bear in mind that the grand

Sunday Lectures in Boston Besumed.

The regular course of Sunday Spiritualistic lectures for the season will commence in Allston Hall the celebrated Trance speaking Medium, through whose mediumship the communications that have been published in the Banner of LIGHT, for the past four or five years, have been given, has consented to lecture on the above mentioned day at 2.45 and 7.15 o'clock.

MISS EMMA HARDINGE will lecture the four Sundays of October, and Miss Lizzie Doren the last two in November and first two in December.

New Publications.

The "History of the Southern Rebeilion," Nos. 2 and 3, have been received. They contain the opinions and views of the statesmen of America on the question of disunion or nullification, an account of the financial condition of the country, list of military resignations, and bring the events of the times up and more fully assured that this is one of the most important publications the year will produce, comprising, as it will, a perfect cyclopedice of events. A. Williams & Co., No. 100 Washington st., Agents.

Patriotic Envelops.

We have received from the publisher, F. Hedge, Boston, a pack of envelops, decorated by a cut drawn by a little Yankee boy, twelve years old. representing Lafayette grasping the American flag from the hands of the bearer, who was struck by a cannon ball. The picture is surmounted by a triumphal arch, the two columns of which are inscribed with the names of the patriots of '76 and The publisher, F. Hedge, will send a copy to any address on receipt of a three cent stamp.

A Reliable Physician.

Invalids, who are able to do so, and wish to get speedily cured, had better call on Da. J. T. GILMAN mind; and a quick instinct for generalization, to reliable physicians in the city; and, moreover, he cure of disease, many of our citizens are cognizant.

Miss Laura De Force.

We are pained to hear that Miss De Force has during the past few months so overtaxed her energies that she is now quite sick at the residence of a friend in New Jersey, and she has been obliged to withdraw all of her engagements during the month of September. She may be addressed for the present in the care of Judge Burr, Vincentown, N. J.

Special Notice.

All Western Bank notes, excepting those of the State Bank of Ohio, are uncurrent in this section; be conveniently procured-or one cent or three cent

The New Postage Stamp.

The U. S. Government having repudiated all the old postage stamps, those of our friends who forward us postage stamps to pay for subscriptions, will be careful to procure those of the new issue.

We have been informed by one of our subcoribers at Meriden, Conn., that the bigoted postmaster there refuses to promptly deliver the Banner. The postmaster's wife is reported to have said, when the papers were called for, that she "had a great mind to burn them." Such high-handed proceedings should be frowned down by every decent person in well—that what goes to develop a man in one directhe community. Should similar complaints protion, is taken from him in some other. On the ceed from that quarter, we shall feel it our duty to street, we often meet a gentleman of this city, who lay the whole matter before the Postmaster Gen-

> Those who attend Mrs. Conant's Seances, at this office, will please bear in mind that the door is closed at precisely three o'clock, and no person is allowed admission after that time. As "order is heaven's first law," and we are laboring to inaugurate heaven upon earth, we are obliged to strictly conform to this rule. The public generally are invited to attend.

> 727 We are under lasting obligations to those friends who have used and are still using their influence in our behalf. Especially do we feel grateful to those subscribers who, waiving their right to the Bannen at the club rates, have generously forwarded the full amount of subscription.

> 23 Our friends everywhere are earnestly requested to aid us in keeping the Bannes on a paying basis during these hard times. As the present volume is nearly out, we trust those of our patrons whose term of subscription expires with number 26, will continue their papers, and induce others to subscribe.

To Correspondents.

"L. A. D. A." LAONA .- Your article is well written, but we cannot endorse the sentiments expressed therein. We do not believe " the Union is a pliantom." We are of the opinion that when the war is over, and the "sober second thought" of the people prevails—as it surely will—we shall become a reunited and a prosperous people.

Mrs. C. M. S., WAUKESHA, Wis.-You can remit in bills of the State Bank of Ohio. Those, of course, you can easily procure at the West.

C. S. WOODRUFF, TROY, N. Y .- Your Essay on "Life," is filed for publication. It will appear in due course.

W. S. KENDALL, FORT DESMOINES.—We have none of the papers on hand of the dates mentioned.

Mr. Jones says the sunshine of a smiling face will gild everything but cold mutton.

ALL SORTS OF PARAGRAPHS.

"CLEEVES DUBAND."-Picago call and see us at your earliest convenience, or let us know where you can be addressed.

"The wicked fice when no man pursueth." These are the fleas that generally bite the hardest.

Scientific Lectures .- Dr. H. L. Bowker will give the second lecture of his course on Organic and Vital Chemistry, at the Hall, 14 Bromfield street, on Wednesday evening September 11th. Subject: "The Constructive Energies of Nature." This subject affords the best scientific demonstration of the power of mind over matter. All skeptics and lovers of blood. science will do well to attend.

We shall publish in our next number a fine story, entitled "RICHARD MILBURN, THE MISAN-THROPE; or, The Fortune-Teller of Lynn," by Margaret Woffington.

The fair friend who recently sent to this office a splendid bouquet of flowers, will please receive our thanks. May the good augels ever guard her, and so inspire her with noble thoughts, that she may freely impart to those less favored in the earth-life. words of wisdom and consolation.

> IMPROPRIETY OF IRRESPONSIBLE POWER. So many tyrants do infest mankind. Were all to be beheaded on the block. It would, we think, be difficult to find A headsman for the last one of the stock.

The Revue Spiritualiste, published monthly in Paris, contains a vindication of the mediumship of Mr. J. R. M. Squire, says the Herald of Progress. [The Revue has failed to reach this office. Will Mr. S. ascertain the reason it is not sent? The Banne is mailed regularly.]

A correspondent writes of a little four year old lad, who was repeating after his mother the Lord's Prayer. Coming to the sentence, "Give us this day our daily bread," the little fellow suddenly opened his eyes, exclaiming, "Is it corn-bread or wheatbread? If it's corn-bread, I do n't want it."

Never was temper so reserved but it has its moments of unbending-moments when the full heart unlocks its secret fountains, and tells of emotions unsuspected, and thoughts hitherto concealed by the guarded brow and practiced lip.

to induce the government to aid in fitting out one or two hundred of the largest and best of the fishing schooners of New England, to be used in protecting commerce in Southern waters and capturing privateers. It is thought they can be fitted and armed at an expense not exceeding \$2000 each. Their fitness for the shallow creeks and inlets berdering Southern bays and harbors, as well as their fleetness, render them well adapted for such service.

places are also starting up.

The National House, Haymarket square, is the most appropriate place for all patriotic travelers to stop at while sojourning in the city,

A St. Louis letter states that there are now about 60,000 troops in St. Louis and within a circuit of about one hundred miles around it. All are well uniformed, armed and equipped, ready and eager for active service. Their number is daily increased by fresh arrivals from Illinois, Indiana and Ohio, and two regiments of cavalry from lowe are shortly expected.

The grain trade of Chicago, which, in 1840, reached what was then called the "enormous total" of 200,000 bushels per annum, has grown since then in an amazing ratio. The Daily Press of that city reports that the receipts of grain on Tuesday of that week, amounted to 425,494 bushels, and on Monday severely, yet we are proud to say we have surmounted all and Tuesday to 925,696 bushels, of which 520,397 bushels were corn.

A detachment of a Massachusetts Regiment recently captured twenty-two Charleston Home Guards at Harper's Ferry.

The Union prospects in North Carolina, as represented by late arrivals, are of the most encouraging nature. The acting Governor is a reliable Union man. Secret leagues of loyalty exist in every county, and are rapidly increasing, and now number onehalf of the voting population.

General McClellan has reviewed, in detail, every brigade of troops now at the capital, thus publishing to the men, in the best and clearest way, that in taking command of the army of the Potomac he intends giving it the closest personal attention. The reviews have shown that the orders issued a month ago for the thorough drill and exercise of the troops, have had valuable results. The men and officers are now effective soldiers, the different regiments are finely disciplined, and the condition of the entire army is far better than before the battle of Bull field of Spiritual, Theological, Political and Social Reform

It is said that the camp measles are raging frightfully in the rebel army.

The British Consul at Charleston writes to friends in Washington, that the effect of the blockade increases in severity every week, and that the Southern people bitterly lament their destitute condition.

General Wool is taking the volunteer officers in hand to see what they know of military duties. He quite astonishes some of them, inquiring how long it takes their men to cook beans and other rations. The captains at first thought the General was quizzing them, but when they discovered that he was serious, and expected them to pay such attention to the men, as to know how they were fed daily, and to see that they made the best and most economical use Is under the care of a gentleman of twenty years' experience of their food, they began to discover that there were duties to be learned which had never entered into attained, or, if anything, place it in even a lotter position their ideas of the accomplishments of officers. The rigid supervision of the various departments of the army now being exercised at all points, is one of the best assurances to the country that it is being put upon a proper war footing, and will hereafter not be disgraced through the blundering and incompetency of its officers.

Miss Dix has left Washington for Missouri, to see that the hospital, and nurse arrangements for our troops there are what they should be.

General Butler has written a letter to F. A. Hildreth, Esq., of Lowell, giving his views in regard to political matters, in which we find this patriotic par-

"I know no politics in any sense, save as repre sented by the question-How best to preserve the Union, and restore the country in its integrity? Peace is desirable to all, and to none more so than to the soldier who has left his frlends and his home to do his duty to his country."

The Hatteras Inlet fight was a splendid affair. As the details have been printed in all the dailies

throughout the country, we forbear giving them to our readers, as we do not like to occupy our columns with old " nows."

General Frement has issued a proclamation putting the recent confiscation act of Congress into effect in Missouri.

Almost all cases of common sore eyes, with occasional inflammation, says the Herald of Progress, can be traced to a disordered state of the stomach and duodenum. Even if the food be properly digested, there is some derangement in the lower departments, where the bile joins the chyle, and where the ultimates of food are prepared, by the magnetic action of the mesenteric glands, for assimilation with the

The landlerds in Newburyport, Mass., have come to a general agreement to reduce rents in the centre of the city 25 per cent. Some have even gone back. and taken off 25 per cent. of what was due.

In his recent great patriotic speech at Tunkhannock, Pa., Daniel S. Dickinson, of New York, stated the case as to the origin of the war so concisely and admirably, that it might be taken as the motio of all defenders of the government. "South Carolina began to scrape lint before the votes were counted." And it is a positive historical fact.

A New England Division .- The five regiments to be raised immediately in this State, are to compose a part of a division of 10,000 men, to be obtained entirely in New England, and to be employed on special service. Brig. Gen. Sherman, whose reputation as an artillery officer is confined to no section of the country, will command this fine body of troops.

Dr. H. L. BOWKER.—It is with a degree of pleasure, as well as a desire to do justice to one of the best mediums now in the spiritual ranks, that we call especial diums now in the spiritual ranks, that we call especial notice to the gentieman above referred to. Dr. Bowker is a sound, able, and scientific lecturer upon Mental and Spiritual Phenomena, Physiology, Organic Chemistry, and the theory and cause of disca e. For eight years he has been prominent as a public medium, and, in addition to this, has had a thorough medical training under one of the most eminent professors of and, in addition to this has had a thorough medical training under one of the most eminent professors of medicine in Boston. His Intuitive and Psychometric Powers are unrivaled, and have been tested by thousands in an extensive practice throughout New England. We feel, therefore, the utmost confidence in recommending him to such of our patrons as may be suffering from any of the various diseases to which the human race are subject, or to those desiring a true uarded brow and practiced lip.

It is reported that strenuous efforts are being made

It is reported that strenuous efforts are being made

It is reported that strenuous efforts are being made

MISS OLIVE HALL, TEST MEDIUM.—The novice will be confirmed and the skeptic convinced of the presence of remembered friends from the "other side."

Miss. H. expects a small fee (25 cents) from each inquirer. Her address at present is Walworth, Wis. A. BAILEY.

Annual Festival.

The Religio-Philosophical Society invites all friends of progress, far and near, to join with them in a three days' Festival, at the Grove and Church on the east Nearly all the Mills at Lewiston Falls, Me., have

Recommended running. The Cotton Mills in other

Nearly all the Mills at Lewiston Falls, Me., have

Side of the river in St. Charles, Kane county, Illinois, thirty-six miles west of Chicago, on Friday, Saturday, and Sanday, 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.

sible for views uttered.

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

A general invitation is extended to everybody, and

especially to public lecturers.

By order of the Religio Philosophical Society.

St. Charles, July 6, 1861.

THE BANNER OF LIGHT,

The oldest and largest paper in America and the world. which is devoted to the elucidation of the science and religion of Modern Spiritualism, will enter upon its TRETH VOLUME, September 28th, 1801. Though the pressure of the times, which has proved so disastrous to many newspaper es tablishments in our country, has made us feel its influence obstacles, and been able to keep the Bannen on a foundation solidity and respectability; yet we need, and must have to order for our continued existence, the support of all true Spiritualists. We have resolved to make every personal sacrifice and self-denial for the good of the cause, and only ask our readers to meet us in the same spirit; for they know, as welf as we do, that the Bannen is well worth its subscription money, as more labor is expended on it, we venture to say, than on any other weekly paper in America, it being generally filled with entirely original matter, and often-anonymously or otherwise-from some of the brightest minds in this and the spirit sphere

Its pleasing variety

Has always been acknowledged to be one of its greatest merits, since every one can find that within its columns suited to his growth and scope of mind-from the witty joke to the philosophical discourse; from the absorbing novel to

the labored essay. Our Literary Department,

Always so popular, will never be the less so, for we have made arrangements to publish two or three continued Stories during the next volume, which will equal, if not sur-

pass, anything we have ever published. Original Essays

Will hereafter appear, as in the past, from the best pens in the

Our Message Department. The publication of which we feel is an instrument of incal-

culable good to the denizens of both spheres of life-giving as it does, exact portraitures of character existing in the future life, and demonstrating the beautiful and rational faith of Sniritualism that, as we leave this world, we are destined to enter the world of spirits, and so remain until by labor and perseverance we are able to ascend the read of progression -is under the care of an experienced and skillful reporter,

Public Circles,

At which these communications are given through the mediumship of Mrs. J. H. Conant, we shall continue to sustain trusting the public will investigate for themselves, and become fully satisfied in their own minds of the truth of these

Our Editorial Department

of newspaper life, and whose talents and skill are fully sufficient to sustain the BANNER in the position it has already as a high-toned, literary sheet.

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journals, and sending us a marked copy.

New Books.

A NEW BOOK.

A N extraordinary book has made it appearance, published at Indianapolis, Ind. The following is the title: AN EYE-OPENER;

CATHOLICISM UNMARKED.

OR, CATHOLICIBM UNMABKED.

BY A CATHOLIC PRIEST.

Containing—"Doubts of Infidels." embodying thirty important Questions to the Chiray: also, forty Close Questions ing work, entitled, Lee Bruz, and much other matter, both This book will cause a greater excitement than anything of the kind ever printed in the English languago.

This book will cause a greater excitement than anything of the kind ever printed in the English languago.

When the "Eye Opener" first appeared, its effects were so in consultation, proposed buying the copyright and first ediduction. The work was finally submitted to the Roy. Mr. West, for his opinion, who returned for answer, that the Book submitted for his examination, threatened, it was true, the dominition of all creeds, nevertheless, in his opinion, nothing would be gained by its suppression. Eath he, let truth and error grapple.

The "Kye-Opener" should be in the hander of ell, which

would be gained by its suppression. Said he, let truth and error grapple.

The "Kye-Opener" should be in the hands of all who desire to think for themselves.

Price, 40 cents, postpaid. The trade furnished on liberal terms. For rale at the BANNER OF LIGHT BOOKSTORE, 158 Washington st., Boston.

11 Sept. 14.

"WHATEVER IS, IS RIGHT" VINDICATED. WHATEVELE 18, 18 MIGHT" VINDICATED.

Y A. P. M'COMBE, A Pamphlet of twenty-four pages, containing clear and lucid arguments in support of the LL RIGHT doctrine, and a perfect overthrow of the claims in opposition to this doctrine as set forth by dynthia Temple, in a pamphlet entitled, "IT IS "Y ALL RIGHT."

For sale at the Banner of Light Bookstore, 158 Washing ton street, Boston. Price 10 cents. If Sept. 14.

Essays on Various Subjects,

INTENDED to elucidate the Causes of the Changes coming upon all the Earth at the present time; and the Nature of the Calamitics that are so rapidly approaching, &c., given through a lady, who wrote "Communications," and "Further Communications from the World of Spirits." Price 50 cents (paper); cloth 03 cents.

Sold by D. APPLETON & CO., 443 and 445 Broadway, New York, and BELA MARSH, 14 Bromfield street, Boston.

Aug. 24.

Primism, The Lesson of Ages. By Benjamin Blood. Price 60 cents.
Whatever is. Is right. By Dr. Child. Price \$1.
NARRATIVE OF DR. H. A. ACKLEY, lately of Cleveland, Ohlo, in Spirit-Life. Price 10 cents.
The above, together with a great variety of Spiritual and Reform Publications, are constantly for sale by
BELA MARSH, 14 Bromfield street,
Also—CLAIRYOTART MEDICINES. St. Aug. 31.

ADVERTISEMENTS.

TERMS.—A limited number of advertisements will be in serted in this paper at fifteen cents per line for each insertion. Liberal discount made on standing advertisements. MEDICAL TREATMENT—NUTRITIVE PRINCIPLE.

DR. ALFRED G. E.ALL, M. D., PROFESSON OF PHYSICIOUS, author of the New Theory of Medical Practice on the Nutrative Principle, may be consulted on the treatment of every form of humor, weakness and disease, in person or by 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.

LOCAL SPEAKING.

TO any society of Harmonial, progressive Spiritualists, who wish a permanent Speaker who can carn his own lived lihood with the assistance of the friends, they can address Prof. J EDWIN CHURCHILL, "Our Home," Dansville, Livingston County, New York.

BEMINAL WEAKNESS—Its Cause and Cure, by a former sufferer—containing also an exposure of Quacks. Enclosing stamp, address, in perfect confidence, box 3818, Boston, Mass. A very important circular to the married, sent on receipt of stamp. Copy address. Sept 14.

If you have Weak or Sore Eyes, send one dime for a small quantity of BASCOM'S EYE WATER, as a trial, and it will be forwarded by mail, and if you follow the example of all others, you will send for a larger quantity. Address BASCOM & CO., 274 Canal st., New York. M. R. L. F. HYDE, (formerly of 8 Lagrange Place,) Writing and Trance Medium, may be found at 75 Beach street, Boston.

LET THE AFFLICTED READ!

THE ORIGIN AND CURE OF DISEASE

ISEASES are successfully treated only in proportion to the knowledge obtained of their cause, and the ability of the Clairvoyant and educated Physician to call into action

The Power to Remove Disease! It is one of the most important developments of the times, hat this power IS KNOWN AND EXERCISED. Its possession has enabled DR. MAIN to treat every class and kind of Disease for the past ton ve

WITH UNPARALLELED SUCCESS. The origin and cause of the difficulty is known to him in a noment, before the patient utters a word.

IN OVER FIFTEEN THOUSAND CASES which have come under the Doctor's care, during his long and varied practice, it is safe to assert that there have been more than NINETY-FIVE PER CENT. HEALED. Those are facts worthy the attention of those who are seeking the nost economical, as well as the specificst and

MOST PERMANENT MODES OF CURE. hose whose cases have baffled all other medical skill are assured that they need not despair; let them call on Dr. Main, and be assured that there is a balm in Gilead and a

Physician for the People,

who will send them forth healed and made whole; The Doctor gives particular attention to the cure of CANcers, ULCERS, and TUMORS.

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 age. Office hours from 9 A. M. to 12 M., and 2 to 5 P. M.

Boston.

The Doctor would call particular attention to his invaluable DIARRIEA CORDIAL,

medicine much needed at this season of the year, DR. MAIN'S INSTITUTE is located at No. 7 Davis street, - 4₩

NOTICE.

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

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

Clairvoyant Examinations of Diseases. Persons residing at a distance, who wish to avail them-e selves of the most reliable method of obtaining a correct liagnosis of their diseases, can do so by inclosing a lock of heir hair, together with one Dollar and a three-cent stamp, rescriptions put up with full directions if desired.

For Fees for Examinations, \$1,00 to be paid at the time. Office hours, 9 to 12 A. M., and 2 to 6 P. M. Letters may be addressed to Da. J. T. GILMAN PIKE. July 20. tf

No. 2 Hayward Place, Boston, Mass. BOOKSELLERS' AND NEWS-VENDERS' AGENCY ROSS & TOUSEY.

121 Nassau Street, New York, General Agents for the BANNER OF LIGHT, Would respectfully invite the attention of Booksellers, Dealers in Cheap Publications, and Periodicals, to their unequalled facilities for packing and forwarding everything in their line to all parts of the Union; with the utmost promptifude and

dispatch. Orders solicited. dispatch. Orders solicited.

1.200 PER YEAR FOR ALL.—Only \$10 capital required! Active men wanted to cut Stenell Plates, with Fullam's Patent Stenell Tools, the only perfect Stenell Tools made. Their superiority over all others appears in the curved side, which is patented, and by means of which a most perfect and durable die is formed, which cuts a beautiful letter, and renders the cutting of Stenell Plates a very simple and profitable business. Two hours' practice enables any one to use the tools with facility. Young men are clearing from \$5 to \$16 per day with my tools. Ofroulars and samples sent free. Address, A. J. FULLAM, No. 18 Merchauts' Exchange, Boston.

6m March 10.

DR. J. R. NEWTON, PRACTICAL PHYSICIAN FOR CHRON-IC DISEASES,

OFFICE 33 EAST 18TH STREET, NEW YORK. ીપ્ર

The Messenger.

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

cognize them.

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

We ask the reader to receive no dectrine put forth by spirits in these columns that does not comport with his reason. Each expresses so much of truth as he perceives—no more.

MESSAGES TO BE PUBLISHED.

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

Monday, Aug. 12.—Invocation; "The process of change from material to spiritual existence;" Waterman Ellis, Sheffield, Conn.; Albert M. Smith, Worcester, Mass.; E. E. Ells-

from material to Spiritual extenency." Waterman Edg. Silsfield, Conn.; Albert M. Smith, Worcester, Mass.; E. E. Elisworth.

Thursday, Aug. 15.—Invocation; Retribution and Compensation; James Power, Ponn; Eunico Jarvis, Mo.; Philip
Haggerty, New York City.

Monday, Aug. 19.—Invocation; "Is it right, under any
circumstances, to resist evil, or return evil for evil?" George
Matter, New York City; Harriet Willout, Onicago, to Mr.
and Mrs. John Case; Feddy Parsons, Augusta, Mo.

Tuesday, Aug. 20.—Invocation; "What is the cause of the
present civil war?" Robert A. Olds, Colinaville, Ill.; Henry
Stone, Detroit, Mich.; Pate to Massa Lewis, Greenboro, Ala.

Thursday, Aug. 22.—Invocation; "The uncilability of
spirit intercourse;" Gen. Robert S. Garnett, O. S. A.; Andraw Hoeler, 4th Missouri Regiment; Frances Adelaide
Story, Washington, D. C.

Monday, Aug. 20.—Invocation; "The beginning of the
Creation;" Liout, Grabble, U. S. A.; Henry Constantine
Smith, to Capt R. A. Wainwright; Stella DeCosta, Battmore; Col. Fisk.

more; Col. Fisk.

Tuesday, Aug 27.—Invocation; "What is the condition of those spirits who believed in the general judgment day and the resurrection of the material body?" Botsey Jane Phillips, Exoter, N. H.; Charles Hill, sailor, New Bedford; Thomas Lord, Roxbury.

Thursday, Aug. 20.—Invocation; "How does the functional life of the spirit differ from that of the earthly body?" Daniel Morgan, Newcastle, Eng.; Mrs. H. Marion Stephens, Boaton.

Boston.
Monday, Sept. 2.—Invocation: "In luence of the Spirits of

Annady, Sept. 3.—Invocation; "In tender of the Spirits of the Indian race in the present civil war;" Nathaniel Faxon; David Reardon, 2d Iowa Regiment; Gen. Nathaniel Lyon; Geo. Carruth. Boston. Juesday, Sept. 3.—Invocation; "The second Death"; Liout. Thomas Gurney, South Carolina; Samuel Davis, Northfield, Vt.

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'clook, and are free to the public.

Invocation.

Oh, thou who art over perfect in goodness, and whose mercy endureth forever, again we rise on the wings of prayer, and enter into the holy of holies, into the temple dedicated to the worship of the living God. And, our Father, while we offer prayer to thee, and do thus draw nigh unto thee, we feel thou art with us, and thy living arms encircle us, and thy mighty power sustains us; and thou who art from everlasting to everlasting can never forget us.

Oh Father, when we wander through the dark-ness of mortality, and heavy clouds float between us and the radiance of thy loving spirit, we are prone sometimes to question thee; but, oh God, we are made to see that in wisdom thou doeth all things well. We are made to feel that all things are thine, and in thy hands, and thou wilt care for thine own. Oh, our Father, shall we ask thee to bless the mourning, and move the cup of sorrow from them ere they drink to its dregs? Not if we would see them blessed, and thy holy law fulfilled. Not while we know thou doest all things well and can put our trust in thee, would we ask anything of thee; but we would ask that all thy children may be made to see thee alike in joy and sorrow-under the cloud as in the bright sunshine. Teach them to know the use of sorrow, in the external and internal spheres-and answer the eternal outgushings of the human soul. Thus much we ask of thee, that all may see thee in the darkness of hell and the light of heaven, and know the future that is coming to them, stored with blessings. And unto thee, now and forever, we will ascribe eternal praise.

Divinity of Jesus.

A good brother desires to know if Jesus was not the only good and perfect man that ever lived upon the earth.

Aug. 6.

If we are to believe what Jesus himself declared, we shall say he was not good nor perfect; but if we are to found our belief in him and his reputation, his life and teachings, from the light which he shed not only upon his time and day, but upon the present and far distant future also, as the founders of creeds have painted it, we must believe him perfect in goodness and truth, and equal to a God in human conception.

When the rich man approached Jesus, wishing to know what he should do to be saved, he called him "Good Master." Jesus immediately said, "Why callest thou me good? There is none good but one, that is God." Here he draws a distinct dividing line between himself and the Infinite God. Here he declares himself to be finite-not possessed of all goodness, and he ascribes that only to God, the Fath er of the Universe, for he says, "My God and your God—my Father and your Father." If we are to believe what is recorded of him, he at no time declared himself to be good-which is simply Godlike.

We recognize Christ to be a portion of the Infinite Goodness that controls and sustains all humanity; a finite portion of the Great Infinite, was Jesus the Nazarene. And are ye not all finite sparks of the same great flame? Are not all blessed with the same divinity? Surely it seems so to us; yet mankind have ever been too prone to put God off from themselves. They have located his habitation afar off, and have paved the streets of his city with gold and seated him upon a throne-which accords well with what they have received from heathen mythology. Hence, instead of looking within themselves for the Holy of Holies, where is the abode of the Infinite Goodness, they have looked everywhere else but there; and because they could not see their God transfigured or impersonated, they have looked upon Jesus of Nazareth as the perfect representative of the Divine, the Infinite. In a word, they have ascribed to him more than he ever claimed for him-

Jesus ever spoke that which seemed to him to be truth, notwithstanding the world might cry out against him. He at all times declared the truth. and so the ancients always called him Jesus the truth-teller. We find him often arrayed before earthly tribunals because of his freedom of speech—because he declared in the external that which seemed to be the eternal truth—the word which must stand for all time; and the rabble cried out, "Cfucify him! crucify him!"

Christ would be mocked to-day, should he come among the people teaching the great truths that struggled within him for utterance, if he did not hinge his wisdom upon the dogmas of ancient creeds. But as we wander up and down the earth, we find there are few such.

The Christian Church, as a body, declares herself to be good. She says, "Come unto me, all who dwell in mortal temples, and I will point the way to heav-Here you all see modern Christianity en for you." takes more upon her shoulders than he whom she calls Master dared to take upon his. That divine light that shone brilliantly through Jesus the Nazarene has been strangely perverted. Each age has taken something of its troth and clearness away, or, in other words, it has been obscured by the artificial light of the ages, and they have been robbed of the pure light of ancient Christianity in the church. They declare their God to be personified through the gentle Nazarene. Oh, how little of that Jesus do they know at this hour! And how far do they come from properly realizing that the same spirit that controlled the living Nazarene eighteen hundred years

wer to one who sought for the path of wisdom and have been given by Jesus, many years ago.

Galusha, a Slave.

How do, massa? I come from Alabama, massa, 's been dead most nine years. If massa's willin', I'd like to write letter to massa Sheldon, of Alabama. De Lord will take care of de good. Massa Sheldon very good. De Lord will take care of him. Young missy here-pretty missy-massa Sheldon's missy. Massa, I's been all do way down to see massa Sheldon. I see he have some doubt. But de Lord'll take care of good massa. Poor old Galusha say this to massa Sheldon. He be where people don't tell lies. Massa is in Gaston, Alabama-Massa Israel Shel-

don. He be good massa as de Lord ever give a nig-Massa Sheldon's niggers do n't go away and leave him. He no sell de picaninules away. He good massa. De Lord'll take care of him, de Lord'll take care of missy and massa. No, he no Union man. Massa Sheldon take um paper. He get um letter. Will massa be so good as send Massa Sheldon my latter? I do n't want to see Massa Sheldon unhappy. De Lord will take care of him. He need n't be afraid.

I want Massa Sheldon to know who talked to him. Massa will put down Galusha's name. Don't know how old when I die, massa. Spec I pretty old. Shall go now? Thank 'ee, massa. Aug. 8.

Larkin Moore.

Your great battle is being fought very fast. I used to tell thom so-tell them all this would happen, before I left my body, but they did n't believe me—said I was crazy. I knew it would come to this. Everything seemed to be leading to this, and knew the nation would be plunged in battle if you did not do right. But they said I was crazy—Poor old Larkin Moore was crazy—did n't know anything. But some who called me crazy will give me oredit

for a good deal of senso, now, I guess.

I used to say some of those in high places were false to themselves, their country and their God; but folks would n't believe it; and I told them it would end in civil war. But they said poor old Larkin Moore was crack-brained, and did n't know anything. But there were those above me who spoke through me, and I am glad to come back where some of those are living who derided me, and show them I told the truth. Oh, if they'd heeded me,

they'd been wiser for it. Oh, you'd better look after those in high places. See if they're fit to stand there. If you do not do it, you'll know you all helped put your country as near ruin as she is. You brought about this trouble, every one of you—every soul of you. I'm done, now.

[A visitor asked if the spirits were not satisfied ith the election of Lincoln.]

Yes. Lincoln is good, but you didn't elect him. You helped us, but you didn't start the big stone. The time had come when we spirits could have things to suit ourselves. We've the power now. and we'll use it. I was crazy because I prophesied the sorrow to come upon your nation.

Poor old man, I was dependent upon the charity of the people, and had nowhere to lay my head—just as Jesus was. I felt I was doing right, and now I know I was. I've been here long enough to know it-

about four years.

That's from old Larkin Moore, to the folks on earth who said he was crazy and didn't know any-

Katy Fabens. I'm afraid. My name was Katy Fabens. I lived

in Nashua, N. H. I died last spring with the scarlet fever, which settled in my throat. My mother 's oried herself most to death. I come here to tell her I can't bear to see her cry so much. Oh, dear, I did n't have any brothers or sisters. I thought I should n't see any body here. I never came before. My mother's name is Catharine. I was most eleven eleven this month. My father lives in California. He's been gone these three or four years, and mother's all alone, and she's cried herself most to death. because I aint sorry I went away. She do n't know I can come. I want to talk to her. I want my father to come home, because my mother is so lonesome. I want him to go home and stay with her. I don't know where he is. I can't go anywhere away from my mother, hardly. Yes, there are mediums there, but my mother do n't know it. I've tried to talk there, but they wont help me. They're ugly, all of them. My mother sews, washes dishes and makes beds, when she is n't sick-she keeps house. Will you tell her I should be happy if she did n't ory so much for me? Tell her I do n't want to come here again. I'd rather go home. Tell my father that I want him to go home to mother, and I am dead—I suppose he knows that—and I can talk, and know how to take care of mediums to talk with, and my mother wants some money. Tell him, will you? I want to go, now-can 1? Aug. 6.

The Origin of Soul.

We perceive our friends to be in error respecting the conditions attending our seances. It is supposed by many that there is only one intelligence controlling here. We would inform our friends that there are many—that the control here is not given to one individual, but delivered up to any and all who may lesire to control for the time.

We have before us a subject which we will speak upon, if there are none present who desire to present something of their own. If there are, we will waive that which we have before us, and speak upon that which may be presented to us.

That which we have is this: A friend desires to know something concerning the soul of man. His question is in this way:

" Is not the human soul an outgrowth of those kingdoms and conditions that existed prior to the formation of man?—or, in other words, is not the human soul an utgrowth of the mineral, vegetable and animal king-

We have no sympathy with such an idea respect ing the soul of man, believing, as we do, that the soul was as perfect in all the past as it is to-day, and as it ever will be. Contrary to the views of many, we do not believe the soul, as a principle, progresses. As an identity, it is subject to the law of progression, but as a principle we do not consider it to be in any way allied to the law of progress. We believe the see him." Well, it's a very good thing to be disaphuman soul is a star that has been thrown off from pointed sometimes. the great Central Sun, which is God, and is as per-

image of the great Eternal God. Now we believe, and the Christian world will doubtless sustain us in the belief, that this God is perfect—always was and always will be. We believe also our God is a principle; and we believe no and eight years. I was about seven years elder than less that the human soul is perfect, and no more my good wife. She is now about the age that I had ubject to change and progress than is our God. To believe that the human soul is an outgrowth of many times to come in a more private manner, but material conditions, is to believe that our God is an I have always found something in my way to preoutgrowth of material conditions—is to believe that vent my doing so; but the biggest stumbling-block materiality is the Father, Mother and Creator of the was the religion of those I wanted to come to. I 've human soul. Such a theory we cannot recognize, for got to tear away all their old belief before I can make there is nothing which we find in nature that will them believe it is me; so, seeing I had all that hard

Again, we affirm that we do not believe the soul the flame upon the altar of affection and hope, and is subject to change. We believe the soul of the that'll be enough when the good lady gets here. infant is as perfect and mature as the soul of the Now I want to tell you my name. It is Simeon old man: It is the intellectual standard that Pembroke, of Thomaston, Maine. My good wife's

ago lives and burns upon the altar of each soul to- or the soul-principle manifests itself. We well know day; and if man would only bow to that altar and men of science have thrown out upon the broad worship there, instead of going into temples made ocean of humanity the thought that the soul of man with hands and worshiping the idels there, they has sprung out of material conditions; but men of would beheld Jesus walking in their midst, hourly, and know his spirit is upon them.

"There is none good save God," said Jesus, in an-masters of anything, as future ages will prove.

Man in the present and in the past, has very little truth. So thus do we answer the question of our understanding of the soul, because he has been prone brother, in accordance with that given, or said to to reason from the outward. He has been seeking for God in the wrong place. True, we believe God is everywhere, but we draw a dividing line between the great principle and the manifestation-for there is as wide a difference as between the spirit and the

> Now the soul-principle is as perfect as it ever will be. It always has existed, and always will exist. It is no more perfect to-day than it was a thousand years ago, nor then than it was ten thousand years before; but the manifestations have varied from year to year and from hour to hour, and some who claim to understand the nature of the soul have classified the manifestations and the principles too closely together, and have mixed and intermixed the two elements.

We know, too, that many disembodied spirits believe the God we acknowledge is a God of progress, subject to the law of change; but when we consider our Father to be Infinite, we must throw away such an idea. We know also of many spirits in and out of the form, who have an idea that the human soul was created—spoken into existence. We do not be-lieve this. The human soul never had a beginning; if it had, it must certainly have an ending, also, Therefore to believe it was created, is to believe it is not immortal-that it exists for a time and then passes out of existence.

Gaze at the vast myriads of worlds that surround you every evening. Behold you each one in its proper position. There is no inharmony there, everything is perfect—but no more so to day than it was in the days of Jesus, no more so in his day than it was thousands of years before him. Now if our God is so careful as to make perfect the world-gems that stud the heavens of your external existence, may we not suppose our Father was equally careful in regard to the human soul-that portion of himself that was ever like himself, never like anything else and which never can be like anything else-not only obedient to the laws that belong to mortals to-day, but to the great laws of Jehovah?

Now the human soul can manifest through a human organism according to the capacity of that organism, and not otherwise, and this is the ground of the various theories that have arisen in reference to the soul's power of progression. Although the soul is perfect in itself, it has not the power of perfeet identification through mortality, nor will it ever have. Many suppose or think it is very strange that their spirit friends caunot fully identify themselves through medium power; but did you ever stop, to consider that your soul cannot manifest freely through your own form? When you have considered the principle and its source, in connection with its unfoldings, you will not wonder that a foreign spirit is often unable to manifest itself properly through a medium organism. But that body is being unfolded; and could you behold the manifestations which will take place a thousand years hence, you will behold them far better, as those you had a thousand years ago were far inferior to those of to-day. All things material are subject to the law of progression, and as they unfold to your comprehension more and more, so will the disembodied spirit be better able to demonstrate its com-

ing to mortal perception. Oh, men and women, the rising sun of intellect is banishing the dull clouds that shrouded the mind of man in the past, and we no longer need dwell in its darkness and ignorance. That the material shrine or tabernacle of the soul is the outgrowth of all the past in the various kingdoms, we believe-we know it is so; but the human soul is a distinct and positive entity, and is not in any way allied to the material world. It is the God power of life and immortality while the human organism is but the instrument though which its power is enabled to manifest itself as best it can. Oh, then look through, before and above the material things of life, and you will be able to come, as it were, into nearer rapport with the great etornal God, your Father.

Simeon Pembroke.

The Church makes atheists, and then-what? Complains because they exist. Incredible as it may seem, it is true. The Church makes atheists, and She will, if she do n't stop. I can't go anywhere, it then complains because they exist. My experience makes me feel so bad. She cries so much and thinks so much of me, it keeps me there. She should n't, known anything about the Christian religion, or given heed to the creeds of the day. I should never have been what I was—an atheist. The Church told me while I was in my body, if I did not repent and believe in the Lord Jesus Christ, I should be damned. Very well," said I. "If that's the only means by which I am to be saved, or made happy after death, or have an existence after death, I'm sure I never shall reach it. Indeed, I believed in nobody higher than myself, and I might go still further and say I received the seeds that grow up into that belief from the Church; but I had my reason, and went out of the world an atheist. I woke up in the spirit world very much astonished, of course—very much astonished; but no more so, I think, than thousands who die in the full possession of any religious faith. Indeed, I do not believe my astonishment or disappointment was so intense as I have seen exhibited by many who died in the full belief in some religion, and in the immortality of the soul, &c.

I do n't know of anything that has done so much o demoralize or deprave humanity, as religion has. I lived to be seventy-two years old, and I saw enough to make me firm in that belief, while I have seen enough of the conditions of life to change that belief to positive knowledge, since I left earth. Now I do n't come back to denounce any of my Christian friends, or the Christian world at large. acted according to their external conditions-not internal-and external things, I may say, are very apt to make the largest impression, as external make the largest footprints upon the sands of time

I have a dear, good companion still on the earth. She has mourned ever since I left her, because I left as I did. " without Christ and without hope." as she expresses herself. Now I really believe I have more of Christ than many in the churches have. I had no hope of the hereafter, because I did n't look in the right place for it. Had I looked up into Nature, I hould have found it; but the Church kept up such a hue and cry that they drowned the still small voice. They think of the external world much more persistently than of the internal.

Now, my dear, good companion is just upon the verge of change. She thinks she never shall see me again; but she will be disappointed there. She says, Oh, if my dear husband had only died in Christ, I should meet him when I pass on; but as he did not, he is wailing among the damned, and I shall never

I do n't suppose my letter will cause one who is so fect in its degree as the Great Central Light from advanced in life to change her opinions; but it will which it came. In other words, it is the miniature set her to thinking, and awaken some light in her mind, and it will lead her to me sooner after she passes on; and as I do not want to wait a thousand years, I thought I'd come now.

I have been in this new country now between seven arrived at when I left my body. I have tried a good stand at our right hand while we advocate such a work to do, I thought I'd rest and come sometime and give enough of light from my side to light a lit-

changes, that is the medium through which the soul name is Deborah Pembroke. I expect, by the good-

ness of the great Spirit Guide, that I am to meet her soon; and I here offer her my compliments, and expect to meet her as soon as sho is entirely free from her body, and show her some of the realities of life; and I will point her to some who are truly religious, Aug. 8.

Harriet Ann Wellman.

I've been told that everybody could speak upon anything they wished to, who came here. If you have got any objections to it, say so now.

My name is Harriet Ann Wellman. I was born

in New Bedford. When I was six years old my parents moved to Bullalo. I died in Cincinnati. I believe it is August? I died in May last. I was twenty-three years old. I left neither father nor mother, but I've two sisters and a brother. I don't have much hope of talking with either of my sisters or my brother. I do n't know as I care to. They Wonderful Manifestation of Spirit Presence. did n't treat me very well when I was here, and I'm sure I don't care to come back and talk with them. But there's one person I care to commune with tolived with her when I was sick. When I was sick. she said to me, "You give me your watch, jewelry and clothing, and I will see you have a fine burial after you die." I was sick with the consumption, and in return, after I was dead, she gave me over to the Atheist, in fact-because I could accept nothing else. city authorities.

Now I'm here to plead my own case, and let her know the old adage do n't hold good in these days, that "dead folks tell no tales."

and we keep watch of them. We do n't want to see them roughly handled by any one, particularly and said: when we have paid to have them treated otherwise. And I'm not one of those to keep silent longer than

be sure and fulfill your promise?" She replied, "Do very happy." you suppose I'd promise a dying woman anything and not keep it?" But it seems I found her out, and an here to remind her of it. I trusted to the there was no possible chance of collusion or decepstranger to these manifestations, by any means. She | the particulars. knows very well I'm a stranger in Boston. I don't know any one here.

Now I want her to deliver up my watch and all the articles of jewelry, which remain good no doubt, to the city authorities, to pay for my burial. If Y., there is a medium whom she can control, and she 'll do this, all right—I'll let her alone; if not, you must go there." she'll find out to her sorrow it will be all wrong. Good afternoon, sir. ---

William B. Sawin.

in her chair, and extended her hand to Mr. Otis V. and at the same time said: Waterman, a member of the Boston Light Artillery, which corps had just returned from the three months service of the Government. The spirit was unable her, and give you a test that will show you that to speak, but endeavored by pantomine to make your belief is not correct, and that spirits do live himself known, and Mr. Waterman soon recognized always." him as Wm. B. Sawin, a fellow soldier who lost his a thousand years but for you. How happened it I bug." was shot when I was? I don't know how I was soious. I tried to come around the battery. Will you carry a letter to my mother? They say this will help me to come to my friends."

of his companions and Sawin was a listener, though the lady, accompanied with a slight shiver. skepticel. It is this conversation he alludes to, that I apprehended that she was about being "conthrough the heart by the accidental discharge of a good trim for taking notes. revolver which dropped from his belt, and his death which Mr. Waterman promised to deliver to her:

My mother, do n't mourn any more for me. I shall soon be happy, and God will be good enough to let me come to you and help you often.

I will talk with you as soon as I can, and tell you all about it. 'T was hard, but do n't murmur, Your Spirit son, WM. B. SAWIN. mother. Aug. 8.

Morals of Spiritualism.

On your undertaking the responsibilities of conlucting the BANNER, Messrs. Editors, I notice your promise "that you would endeavor to publish a high-toned, intellectual, moral paper, which shall enlighten, refine and elevate society," &c.

Allow me to say that such a declaration, on your part, gave me a good deal of pleasure, and for this ceason: About three years ago, I had the good fortune to become acquainted with the truths of Spiritualism, which made me so happy that I wished to mpart some of the joy I felt, in my new faith, to many valued and dear friends on this side of, as well as across, the Atlantic; and I felt very much the loss of a publication to send to them, that would convey the beauties of the faith which so charmed me, without the deleterious mass of puerile and illiterate correspondence, to say nothing of the illiberal and injudicious attacks on the creeds of our brother Christians; for all the papers I was acquainted with, had their usefulness destroyed, for this purpose, by such imperfections. I was glad, therefore, I say, to read the above promise, and am more rejoiced still, to find that you are keeping your word so far; and I hope and trust you will succeed in making your paper a truly refining and soul-elevating one; that your subscribers may not feel ashamed of its being seen in the hands of their wives and daughters. To make it such a paper, in my humble opinion,

all sneers and revilings against the Bible should be avoided, and also against the great number of honegt, worthy believers in the old dogmas of the

What though the Old Testament was not written for the Nineteenth Century, and contains some teachings not adapted to us-but very good for a people, who could receive no higher-must we reject all the beautiful truths, as well as the obsolete ideas contained in the book, which are too high, even now, for our capacities to appreciate?

Many liberal-minded Spiritualists will say no There are yet minds of stunted growth, it is true, (at least, we think so) who need such food-who cannot take higher; therefore, let them feed "on milk, for babes," or they starte, and leave more developed minds to appropriate the higher truths as they can

As for the New Testament, that seems to be coming more into favor even with the philosophical school of Spiritualists, and the time would not seem to be far off when man, proud though he be of his but, strange to say, they never believed in God while intellect, crying out that he has " got past that." will have to take it, in all humility, as his highest guide to the love of his fellow-man and God.

Only keep faithful to your promise, Messrs. Editors, and many true Spiritualists who feel the want of such a journal, will heartily bid you God speed in your noble work. A SEEKER AFTER TRUTH.

New York City, 1861.

Spiritual Phenomena.

I have just witnessed a strange, and, to me, wonderful manifestation of spirit presence. Thinking day, and that's a Mrs. Ellen Cass, of Cincinnati. I that others may feel interested in its narration, I send it on for publication in the BANNER.

I would here state that I have ever been a conscientious opposer to Spiritualism, and a firm beknew I could not live. I accepted her conditions, and liever in the non-immortality of the soul; an

A short time ago in Chicago, Ill., I was invited to attend a circle, which I did. The medium was a young gentleman, and the "performances" the same I suppose as are usual at such times. Nothing Some of us spirits are pretty particular about I suppose as are usual at such times. Nothing what is done with our bodies after we leave them, occurred at all interesting until the closing up of the affair, when he, the medium, approached me

"You are a skeptic, but you will not be one long. I can help. It's true, earth has got my body, but rough the organization of this medium. She while; and if we have an opportunity to have what says, tell you that she died in Mobile, Ala., six weeks we give made public, people who do wrong may rest and three days ago, and was nineteen years old. I remember very well the reply that was made to She was a believer in Spiritualism and a medium. my question when I lay sick. I said, "Now you'll and wishes you to bolieve that she still lives and is

All of these things were true, and although I knew woman's honor, but found she deceived me. Now if tion, yet it was very hard for me to admit to myself, it has not troubled her. I mean it shall. She's not a much less any of those present, the correctness of

> Then the medium turned to me again and said: "You do not believe, but Stella will convince you. She says, tell you that in the city of Watertown, N. you must go there."

"Who is this medium?" I inquired.

Here the influence seemed confused and unable to answer. Soon, however, resuming control, a card One of the most pleasing and yet affecting tests was called for, on which the spirit wrote the followwe ever witnessed occurred at the close of the circle ing address: "Mrs. J. E. Price, 49 High st., Waterto-day. The medium was entranced, turned round town, N. Y." The medium handed the card to me.

"Stella says that if you want to be a happy man, you must go to this medium, and she will control

I must say that this had an extraordinary effect life by accident during a drill near Baltimore. The upon me, and it seemed that I could got no rest afterspirit was overjoyed at the recognition. He was wards, for whether reading, or writing, or sleeping, finally enabled to speak in a broken whisper, and I was continually harrassed with the thought that I held a conversation with his friend. He said he might learn whether what had purported to be my was drawn here by his friend's magnetism. "My sister was her, or merely some infernal machination God," he exclaimed, "I should not have got here for to invelgle me into feeling an interest in the "hum-

Determined, if it was the latter, to give it an exkilled. 'T was a good many hours before I was con- tensive expose, I started for Watertown, ashamed to confess to myself that I was any way interested.

Arrived there, I readily found the street, number, and Mrs. Price also. I said nothing of my business, Mr. Waterman informed us that a few nights however, waiting for the "spirit" to perform her before the accident, while the boys were in camp, he part of the agreement. In a short time I noticed a got into a discussion upon Spiritualism with some very decided change pass over the countenance of

was of so much assistance to him. He was shot trolled," and so arranged my mental apparatus in

In a little while she reached forth her hand to me. was almost instantaneous-hence his ignorance of which I took, but thought I must have come in conthe circumstances attending it. He conversed about tact with an icicle instead, such a chill as it sent. the battery, inquired for some of his particular The drapery had fallen from her arm leaving the friends, and finally, through the hand of the medium, chill white surface exposed, without, as I can testify, wrote the following communication to his mother, one mark upon it. After the lapse of a few seconds I noticed a look-the most heavenly serene expression I ever saw upon the face of a mortal-overspreading her features: at the same time her arm became vividly flushed. I scrutinized it closely. It was a light red-every portion that was exposedand grew darker and more intense in its hue. Slowly, while my eyes were fastened upon it the color receded, and its original whiteness was restored, with the exception, that a name, in the most elegant chirography imaginable, was distinctly discerniblethe name Estelle Alton-my dearly beloved sister. It was not only visible to the eye, but perceptible to the touch, being raised considerably from the surface -so as to seem like a welt. Mrs. Price was then entranced, and my sister controlled-talking to hor unworthy brother like an angel of light as she was, imparting the purest instruction-giving the best advice-identifying herself so that I could not possibly mistake her, exhibiting to me the sophistry by which I had been deluded into the cold and cruel depths of Atheism, and completely subjugating every doubt which would arise as to the genuineness of her presence. She left, promising to often send me written communications.

Mrs. Price is a beautiful, intelligent lady, perhaps eighteen years of age-very innocent and childlike-and, judging from her conversation, of a pure and noble cast of character.

She informed me that she had spoken in public, but was obliged to discontinue on account of her health-which was very poor-she being often prostrated by hemorrhage of the lungs.

I have no remarks to make. Completely astounded by the conclusive evidence given me, I must either acknowledge that the "humbug" has conquered me, or else avow that it is " a mysterious dispensation of Divine Providence," which we do not profess to understand.

Will those who are opposed to a belief in spirit communion volunteer to give me some information as to the source of the intelligence which I obtained? If I can be induced to believe that I have been imposed upon; and any reasonable cause is given, except its being attributed to a spiritual source, I will at once declare that I have been nicely humbugged; but would

counsel all to "go and do likewise." If any individual is fortunate enough to discover a theory which will set me straight upon this subject without my believing in Spiritualism, they will merit my warmest gratitude by addressing

PERCY D. ALTON. Chicago, Ill.

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The Boston Transcript, recently published the folreceived the following noble, fervid, and patriotic lyrio for publication, from its outher Par Take Die. lyric for publication, from its author, Rev. John Pierpont. It proves that the unwearied fire of genius change of their arrangements, in order that the list may be still glows, undimmed by age, in the soul of an honored American poet, whose first production was published half a century ago. Mr. Pierpont is seventy, six years old and his poem has the "spirit of '76." As regards mere age, however, time practices on us a deception in regard to him, for his form seems to grow more erect, his gait more vigorous, his mind more vivid and creative, as he advances in years. The soul of youth breathes and burns in his verse and animates his frame. Indeed, he promises in bedy to survive aven the literary reputation of many.

3s correct as possible.

Miss Balls Scourall lectures in Elkhart, Ind., the four Bundays of Dec; in Troy of Nov.; Now Bedford, Mass., the four Bundays of Dec; in Troy. Mrs. He four Bundays of Oct.; Providence, it. I., the four Bundays of Nov.; Now Bedford and to four Bundays of Nov.; Now Bedford and Boston, Mrs. He four Bundays of Nov.; Now Bedford and Boston, in September and October; in Troy. Mrs. He four Bundays of Nov.; Now Bedford and Boston, in September and October; in Troy. Mrs. He four Bundays of Nov.; Now Bedford and Boston, in September and October; in Troy. Mrs. He four Bundays of Nov.; Now Bedford and Boston, in September and October; in Troy. Mrs. He four Bundays of Nov.; Now Bedford and Boston, in September and October; in Troy. Mrs. He four Bundays of Nov.; Now Bedford and Boston, in September and October; in Troy. Mrs. He four Bundays of Dec, and the first Bunday of Dec, an still glows, undimmed by age, in the soul of an hon- as correct as possible. body to survive even the literary reputation of many of his younger cotemporaries; and the hyperbole of good feeling—' may he live a thousand years'—is not so extravagant a wish in respect to him as it is to others."

"E PLURIBUS UNUM."

The harp of the minstrel with melody rings When the muses have taught him to touch and to tune it:

But though it may have a full octave of strings, To both maker and minstrol the harp is a unit.

So the power that creates

Our republic of States,
Into harmony brings them at different dates;
And the thirteen or thirty, the Union once done,
Are, .. E Pluribus Unum"—of many made one.

The science that weighs, in her balance, the spheres, And watched them since first the Chaldean began it. Now and then, as she counts them and measures their

years,
Brings into our system and names a new planet.
Yet the old and new stars—
Venus, Neptune and Mars,

Venus, Neptune and Mars, As they drive round the sun their invisible cars, Whether faster or slower their races they run, Are, "E Pluribus Unum"-of many made one.

Of that system of spheres, should but one fly the track Or with others conspire for a general dispersion, By the great central orb they would all be brought back, And held, each in her place, by a wholesome coercion.

And neid, each in her place, by a wholesome overcion Should one daughter of light

Be indulged in her flight.

They would all be engulphed by old Chaos and Night So must none of our sisters be suffered to run, For, ·· E Pluribus Unum''—we all go if one.

Let the demon of discord our melody mar, Or treason's red hand rend our Union asunder, Break one string from our harp, or extinguish one star, whole system's ablaze with its lightning and

thunder.

Let the discord be hushed!

Let the traitors be crushed,

Though "Legion" their name, all with victory flushed 1

For, aye must our motto stand, fronting the sun;
E Pluribus Unum"—Though many we'er one,

Passed on to the Higher Life, of consumption, in Aurora, Ill., at eleven o'clock, r. M., Aug. 16, 1861, BARAH ELIZABETH, (Lizzie,) aged 21 years and 7 mos., daughter of John and Jerusha A. Snow, formerly of Keene, N. H.

Keeno, N. H.
Lizzie was a most beautiful and lovely grl, in both the
physical and mental departments. Before her sickness
she was a teacher, adored by her pupils. She was a believer in universal salvation through progression; and conversed freely on the great change that was soon to take place, expressing no fears for the result. Through the tedious and gradual wasting of her outward form she was ever resigned and cheerful, though ward form she was ever resigned and oncertal, though naturally ambitious. She entered the brighter world as calm and beautiful as the opening of a glorious morning. One friend present beheld a hate of light around and above the head of the form; another saw the attending spirits of her grandmether, and a little sister; another saw an aged man, (not individually recognized,) aiding the spirit to arise, and speaking

words of cheer.

The funeral services took place in the Universalist Church, at four o'clock, Sunday afternoon, Aug. 18th, (this privilege was due to the generosity of the Trus tees, over the wishes of the minister. W. W. King, who refused to assist in the ceremonies,) before a very large congregation of felends and anylong lighteners.

large congregation of friends and anxious listeners.

After reading a portion of the fifth chapter of Second Corinthians, a hymn, entitled "Thy will be done," was sung by the choir, joined by the congregation; then by angel influence I was permitted to discourse nearly an hour on "The Early Dead," by request of the mother.

Mrs. Coonley next read a most beautiful and appro-

er, of Vandalia, Mich., entitled "To the Departed Friend," and closed with the following verse:

" Weep no more! oh, stricken mourners! Drive the gloom of sorrow far. For your darling ones are gathered Where the many mansions are.

They will come from Heaven to cheer you,
With sweet words of hope and love;
And when life's brief day is over,
You will meet then safe aboye."

The choir and assemblage sung another appropriate hymn, and the hosts of people present passed the form in review, and thus left the Church. Many followed

to the earth-body's wasting place.

Aurora, Ill., Aug. 19, 1861. L. K. COONLEY.

Passed on, from East Sumner, Me., July 16, 1861, LEGNARD S. ROBINSON, aged 32 years.

Mr. Robinson's sickness was of long duration, but a beautiful faith came to cheer and sustain him to the end. He was a Spiritualist, not from education, or teaching, but the belief came to him through suffering like an angel to brighten and bless his pathway. It was a hard struggle to give up his affectionate wile and four dear children, but gradually the cords of love swung loose from earth and fastened in Heaven among the bright spirits waiting to welcome him home. Weary and worn from long suffering and weakness, he looked forward hopefully to a release—telling his faithful wife "he was going to rest in the blissful mansions long prepared for him." He was a proficient in vocal music, and very fond of indulging in it, but for nearly two years disease had deprived him of its enjoyment. The loss raddened him oftentimes, but he would say, Well, I shall sing in Heaven; nothing can hinder me there!" A cheering thought, may it cousole the af-flicted relatives, and may their souls be attuned by this sorrow, to catch the faint strains of spirit harmony from that brighter sphere, till they, too, shall sing in a unison that shall cease not forever.

Summer, Mo., Aug., 30, 1861.

NOTICES OF MEETINGS. CONFERENCE HALL, No. 14 BROWFIELD STREET, BOSTON.

CONFERENCE HALL, No. 14 BROWFIELD STREET, BOSTON.—Spiritual 4fectings are beld every Sunday at 10 1-2 A. M. and at 3 and 7 1-2 F.M. P. Olark, 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 its:—"There is no positive evidence of a future life except that furnished by Spirit-Intercourse in the present at d past ages."

A meeting is hold every Thursday evening, at 7 1-20 clock, for the development of the religious nature, or the soulgrowth of Spiritualists. Jacob Edson, Chairman,

NEW YORK.—At Lamertine Hall, corner 8th Avanue and

NEW YORK.—At Lamartine Hall, corner 8th Avenue and 20th street, meetings are held every Sunday at 10 1-2 A. M., 8 P. M., 7 1-2 P. M. Dr. H. Dresser is Chairman of the Association.

CAMBRIDGEPORT,-Meetings are held in Williams' Hall. Western Avenue. Mrs. Mary M. Macumber speaks through Oct; Miss Funde Davis three first Sundays in Nov.; Warren Chas', Dec. Let; Miss Laura Debreco, Dec. 8th, 15th 22d and 20th; Miss Bello Scougall, January 12th, 10th and 26th, Meeting Afternoon and Evening, at 3 and 7 1-2 o'clock: An admission fee of 5 cents will be received to defray expenses. NEW BEDFORD.—Music Hall has been hired by the Bilitte uallsts. Conference Meetings held Sunday mornings, and speaking by mediums, Afternoon and Evening. The following speakers are engaged:—Miss. Emma Hardings, Sept. 15th; Miss. Belie Scaugall, Dec. 1st., 8th, 15th, and 22d

LOWBLE. The Spiritualists of this city hold regular meet ings on Sundays, forenon and afternoon, in Welle's Hall, Speakers engaged:—Warren Chase three first Sundays in September: Aliss Fanny Davis in October.

September, Miss Fanny Davis in October.

Portland, Mr.—The Spiritualists of this city hold regular meetings every Sunday in Lancaster Hall. Conference in the forenceon. Lectures afternoon and evening, at 3 and 71-2 o'clock. Speakers engaged:—Miss Lizic Doten during September; Miss Laura DeForce during October; Miss Susan M. Johnson, the three last Sundays in November; Miss Ruman Hardinge, two last Sabbaths in December; G. B. Skebbins, during January, 1862; Belle Scougall, during Feb.

PROVIDENCE.—Breakers engaged:—Mrs. A. M. Sponce in Soptember; Mrs. M. S Townsend, the first two and Susan M. Johnson the last two Sabhaths of Oct.; Belle Scougall in Nov.; Leo. Miller in Deo; Frank L. Wadsworth for May.

MOVEMENTS OF LECTUREUS.

Parties noticed under this head are at liberty to receive lowing original poem, written by Rev. John Pier- subscriptions to the Banner, and are requested to call attenront, prefacing it with a few remarks:—"We have tion to it during their fecturing tours. We hope they will

Lecturers named below are requested to give notice of any

MRS. ANNA M. MIDDLERHOOR will spend the months of September, October, and November in Boston, and requests that all friends in the immediate vicinity of that city, desirons of obtaining her services as a lecturer for the Sundays in those months, will apply as soon as possible at Box 422, Bridgenger, Conp. Bridgeport, Conn.

Wannen Chass lectures in Lowell, first three Sundays of Sept.; Quincy, Mass., four Sundays of Nov.; Cambridgeport, first Bunday of Dec.; Taunton, last two Sundays of Dec. Ho will receive subscriptions for the Banner of Light at club prices. CHARLES A. HAYDEN will speak in 'Liberty, Me., the first

Sunday in Sept.; adjoining towns the next three Sabbaths; Stoughton, the last Sunday in Sept.; and in the vicinity through October and November. Address as above, or Liver-MR. and MRS. H. M. MILLER are to be in Pennsylvania and

New York, till November; will answer calls to lecture in Northern Ohio and Michigan for the next winter. Also, ministor on funeral occasions. Present address, Conneaut, Ohio, care Asa Hickox. MRS. AUGUSTA A. CURRIER Will lecture in New Bedford,

Mass, Sopt. 20th and Oct. 6th; Chicopee, Oct. 20th and 27th; Oswego, N. Y., Sundays of November. Address box 815 H. P. FAIRFIELD has returned to his old home in Massa-

chusetts. The Spiritual Societies that may desire his ser-vices as a lecturer, will address him in the future at Green-N. FRANK WRITE can be addressed through Sept., at Wil-

limantic, Conn.; Oct., Taunton, Mass.; Nov., Seymour, Ut.; Dec., Putnam, Conn. All applications for week evenings must be addressed as above, in advance. 8. PRELES LELAND will speak in Illinois during September.
Friends in the West, desiring loctures on Geology or General Reform, during the Fall and Winter, will please write

oon. Address, Cleveland Ohio. LEO MILLER Will speak in Stafford, Conn., Nov. 3d and 10th; Summorsville, Conn., Nov. 17th and 24th; Providence, R. I., five Sundays in Dec. Address, Hartford, Ct., or as above.

Mns. Fannis Burdank Felton lectures in Charlestown, Sept. 18th, 22d and 20th; in New Bedford, Oct. 18th, 20th and 27th. Address, Northampton, Mass. W. A. D. Hume will speak the two first Sundays in Sept. at Independence, Iowa. For a Course of ten or more lectures two dollars per lecture. Address as above.

Mrs. AMANDA M. Spercs will lecture in Providence, five Sundays in Sept.; Bangor 4 Sundays in Oct. and 1 in Nov. Address, the above places, or New York City.

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

PROPESSON BUTLER speaks in Woonsocket, Sept. 8th; in Milford, N. H., Sept. 15th; Menden Sapt. 22d; New Bodford, 29th. Address, care of Dr. Ohlid, 15 Trement st., Beston. GEORGE M. JACKSON, inspirational speaker, will respond o calls for lectures on Spiritual and cognate reform ques-ions, at Prattsburg, Steuben co., N. Y. until löth Oct.

MISS L. E. A. DEFONCE lectures in Portland, Me., in Oct. Address above.

F L. Wadsworth can be addressed Beston, Mass., care

Address above.

R L. Wadsworth can be addressed Boston, Mass., care Bela Marsh, 14 Bromileid street.

H. L. Bowken will give ticket lectures, or otherwise, on Montal and Physical Auatomy. Address, Natick, Mass., Mrs. O. M. Browe will lecture in Now England in the fall and winter of 1861 and 1802.

Mrs. Jennis S. Rudd lectures in Utica and western New York in September. Post Office address, Taunton, Mass., Rev. E. Case, Jr., Florida, Hillsdale Co., Mich., or care of Mrs. James Lawrence, Cleveland, Ohio.

Dr. E. L. Lyon, may be addressed care of Wm. Crowell, Genova, Ashtabula co., Ohio., Mrs. M. H. Colles, care of P. Clark, 14 Bromfield street. Mrs. A. H. Swan, care P. Clark, 14 Bromfield street. Mrs. A. H. Swan, care P. Clark, 14 Bromfield street. Mrs. A. H. Swan, care P. Clark, 14 Bromfield street. Mrs. A. H. Bickford, trance speaker, Boston, Mass., Dr. H. F. Gardner, 46 Essex street, Boston, Mass., M. O Question, 151 Harrison Avenue, Boston, Mass., M. O Question, 151 Harrison Avenue, Boston, L. Judd Parder, Boston, Care of Bela March. Rev. Sillas Tyrrell, 40 South street, Boston, Lewis B. Monnoe, 14 Bromfield St., Boston, Mrs. R. H. Burr, 66 Carver st., Boston, Charles H. Growell, Boston, Mass.

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The philosophy of premature blanching is this: Iron and

The philosophy of premature blanching is this: Iron and Oxygon are the principal constituents of dark hair; Lime and Mugnesia of light hair. When the suppressed secretions between the skins centain an excess of Lime, it is taken up by the strands, causing the hair to turn white; by opening the pores the accumulation of Lime passes off with the secretions, the natural components of the hair resume their ascendency, and the hair assumes its natural color. Because persons have tried various preparations for the hair, and have been deceived by them, and in some cases their difficulty made werse by their use, they should not be discouraged. The one preparation system for any class of discouraged. The one preparation as the state of the state

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some difficulties, in other cases is useless, and in some positively injurious.

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A class of maladies prevail to a fearful extent in community, dooming 100,000 youth of both sexes, annually to an early grave. Those diseases are very imperiently understood. Their external manifestatious or symptoms, are Nervous Debility, Relaxation and Exhaustion; Maramus or a wasting and consumption of the tissues of the whole body; shortness of breathing, or hurried breathing on ascending a hill or a fight of stairs, great palpitation of the heart; asthma, bronchits and sore throat; shaking of the hands and limbs, aversion to society and to business or study; dimness of eye sight; loss of memory; dizzness of the head, neuralgic pains in various parts of the body; paios in the back or limbs; lumbago, dyspepsia or indigestion; irregularitity of bowels; deranged sections of the kidneys and other glands of the body, as lencorrhea or feur albus, &c. Likewise, epilepsy, hystoria and nervous spasms.

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

down.

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

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Bearls.

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

KEEP THE HEART YOUNG.

Keep the heart young—never mind a gray hair—Keep the heart young, and you'll never despair; Hopeful and glad, let the old frame decay— Who cares for the shell when the jewel 's away?

Keep the heart young with full trust in God's might To anchor you safely, but follow the right;
Keep the heart young and be merry and gay,
Give care to the winds and be jolly alway. Keep the heart young, and be tender and true ; As loving to others as they are to you; Keep the heart young, and do n't fly in a rage If any one mentions your mellow old age. Keep the heart young, and let old Time appear

Ho'll glide on so gently, you'll scarce feel him near; A friend—and no foe—bringing peace and delight; But keep the heart young, and you'll always be right.

Write your name by kindness, love, and mercy, on the hearts of the people you come in contact with, and you will never be forgotton.

MUSIC.

O. lull me, lull me, charming air ! My senses rock with wonder sweet;
Like snow on wool, thy fallings are;
Soft, like a spirit's, are thy feet.
Grief who need fear
That hath an ear? Down let him lie,
And slumbering die,
And change his soul to harmony.—[Dryden.

It is a wise moral dispensation, that those virtues are most prevalent which are most wanted.

EXAMPLE.

Whonever I impatient grow Earth's patience to my mind I show, Which, as we're told, turns daily round, And travels yearly the same ground. For what else, then, am I placed here? I follow my good mother dear.—[Gathe.

Hospitality is the virtue of uncivilized, as benevo-lence should be that of civilized, life.

Reported for the Banner of Light.

BOSTON SPIRITUAL CONFERENCE. TUESDAY EVENING, SEPTEMBER 3, 1861.

· QUESTION.—There is no positive evidence of a future life except that furnished by spirit-intercourse in the present and past ages.

PROF. CLARENCE BUTLER.—There is a two-fold difficulty lying at the outset of this question. What is meant by "positive evidence"—by demonstrative proof? If you mean proof addressed to the sensu-ous perception, then I answer that the evidence of the senses deals only with matter, and that because the understanding has no jurisdiction over the inspiration which transcends it, you cannot settle this question on the basis of objective proof. But if you mean the evidence which is addressed by the soul to the soul-and which is more certain than the certainty of sense-the subject assumes altogether an

The other difficulty is in regard to the term "future existence." There is no future to the soul. The words time and space are only relative expressions, born out of the necessities consequent upon our con-tact with matter. But all Spirit dwells in an ever-

present Here and Now.

Mother Nature is always veracious, and always records herself truthfully. Now I find that the instinct of immortality is universal in its spontaneity among the races; and that all peoples are endowed, in cruder or more advanced forms, with this indigenous preturnatural intuition of the everlastingness of life. Every race has its theory of future existence; its world peopled with longings and dreadings and imaginings, where roam the thoughts that wander through eternity, with fields and blessed isles of its own, and an infinite blue concave stretching all around. Now, because whatever human nature demands, God, the father of human nature decrees, the immortality of man (which necessitates what we call future existences) is apparent.

These primal instincts of the races spring up from deeper sources than the region of mere consciousness: for the intuition of immortality is not the product of consciousness; but the consciousness of the soul is the result of its immortality. This intuition is the act of the soul discerning and taking

cognizance of its own.

Nor do I think it possible for God to create anything that is not eternal and immortal. Every Creator, whether man or God, puts himself into his work, symbolizes his creative force in form. By that even matter is eternal; the symbol changing, the idea of the symbol enduring for ever. The meanest leaf that rots on the highway has inherent vitality and force; else how could it rot? All life is ever-

Again, no man can think beyond the confines of the period of his duration. I think to the everlast-Therefore I am to the everlasting, treading the outer verge of the furthest centuries of God.

I do not, of course, disparage the usefulness of phenomenal Spiritualism; although I think its utility consists rather in its tendency to arouse and quicken the supersensual instincts of man's nature, than in its value as demonstrative evidence and final proof. All blood goes to the heart; so does the highest proof; for Truth seeks the inner vestibules. The intellect is great; but the Soul is greater: the first is subordinate; the last supreme: the one is Secretary of State for human affairs; but none of its acts or edicts are valid without the sign-manual of the other-the Soul-which is crowned King and Lord

Dr. CHILD.-What evidence have we that the soul lives after death? Is there any evidence except that furnished by Spirit communion? The fact of a future existence needs no evidences called forth, so none is furnished. When it becomes necessary for us to know that our souls are immortal, we shall know it beyond any question. The evidence of immortality furnished by the professional religious world is unsatisfactory to the multitude, and it is not quite satisfactory to the expounders of it. The evidence furnished by Spirit intercourse has the semblance of satisfaction with many—yet the character of the testifyers is impeached by contradictory testimony. A test is given into the philosopher's hand, and another test is given into the same hand that controverts the former. The tests and the testimony of Spirits in Spirit intercourse are unsatisfactory to the multitude as to the positive evidence of the purported reality—which purport, if clear to all, would settle the fact of future life to all. I must confess that all of Spiritualism that is given to us in words, is but the surface soum and bubbles of the more real thing. So uncertain, contradictory, conflicting, and generally unsatisfactory is the external evidence of immortality in Spirit-Intercourse, both in the past and in the present ages, that it is not by the masses of the people admitted as a positive, certain thing. The evidence of immortality, my friends, is not here; no, it is not found here. And nowhere in the language of words can the positive, undisputed evidence of a future life be found. It is not found in the Bible, the Shaster, the Koran or any other book that tells us how to live a religious life on earth. All the evidence of immortality thus far recorded in words, has been disputed by erudite and thinking men; has been justly contested and rejected by philosophy. Evidence of immortality is not farnished to our outward perception-for evidence is for sensuous perception, not the soul. Then what positive evidence have we of immortality? It is not what is written in the Bible that makes positive evidence to this end, for two persons will give

heed to the same testimony, and one will say that is ble influences, according as they seemed good or ovil words, immortality would be a meaner thing than we could wish it were. These who say that they now and then admitted some one to survey the in-know that the soul lives after death, do not gather fluences that crop out into phenomena on this side. their knowledge from any testimony; but those who doubt the immortality of the soul, doubt entirely on doubt the immortality of the soul, doubt entirely on

would not bear him up. People who had seen some, or all of the scientific fabric, saw it cave in, as true where for corroborative evidence of immortality; ceiving one. and many had felt satisfied with the universality of belief. The assertion, that what is so universal must be true, has no foundation in fact, for not one half of the nations had any conception of immortality; and which the chameleon changes the color of its skin, more than that here among us it is here. I shall ever be a horse. People here talk of somecame back. By what we have to-day, both are aided; and then the other evidences of partial universality, and corroboration of reason, altogether, form a proof of the fact sufficient in the aggregate to justify a certainty for belief, though no separate strand alone would bear the weight without break JUDGE-LADD laid down and illustrated the follow

ng propositions, upon which he considered the conclusive argument for immortality to be founded.

1. There is a principle of veracity in Nature, from the lowest to the highest forms of being. The language of the external and visible is the true expres don of the reality. The science of facts, if properly interpreted, ever leads to the philosophy of princi-

2. Nature ever records berself—every movement, every change, is registered indelibly in the great

8. There is in Nature a principle of conservation, by which all the essential elements and vitalities of lower forms of life are aggregated in the higherhence Nature is ever prophetic of nobler forms and grander uses.
4. The idea of discrete degrees contains a profound

philosophical truth. All organized forms,

"From the zoophyte small to the Lord of all," seend from one plateau of life to another-not by gradation merely, imperceptibly growing to a higher status, but by discrete degree, as the same atom as-which they afford of moral and physical perturba-cends from the granite, the lichen, and mountain tions depending upon them. But that any power of flower, evermore refining and nevermore returning to its former condition. From these positions it was argued, that from a

more intellectual standpoint immortality became a between the intellect and the purely fortuitous ocscientific affirmation. The doctrine flowed logically from the established order of the Universe. It was

Reported for the Banner of Light. SPIRITUAL CONFERENCE AT CLINTON

HALL, NEW YORK.

Tuesday Evening, September 3, 1861. QUESTION.— Can spirits foretell events ?

Mn. Sweet.—I have been told by Miss Hardings that once, at a small town in Illinois, she found her self so exhausted by attending to a succession of callers, that she was obliged to seek a little repose in her chamber. She was there sitting with her head on her hands, the door being fastened, when she looked up and saw, at the open window, the dis-Mr. Sweet.-I have been told by Miss Hardinge she looked up and saw, at the open window, the distinct appearance of a man. While she looked, it seemed to take a razor and deliberately cut its throat. Upon this, she went into another room and described.

Dr. Young.—Prophecy is the foreseeing of events from a knowledge of the past—the result of reasoning from the known to the unknown-and this power is owing to a superior development of both the reflective faculties and the memory. I have no doubt that men exist who could write the history of Amer-

all their attendant circumstances, of members of her fusion. family; and her predictions had invariably been verified, in the most minute particulars, and to the very moment of time. She had prescribed, at intervals, during several months past, for a patient whom she did not see, and whose identity and state of health, on each occasion, she had no means of discovering, except by the locks of hair which were brought to her by different strangers; and the resuit had been that she had both conquered his incredulity and prolonged his life. She did not know what to call this gift-if not prophecy-nor did she know to what source should be attributed her knowl dge of events so far distant.

Dr. HAILOCK.-It seems to me that all the more broad and sweeping utterances of prophecy have been made by men, in accordance with the more comprehensive grasp and higher generalizing power of the masculine intellect. As to the facts which prove the existence of the prophetic faculty, there can be no more question, than of the fundamental facts of nat ural science—though both the one and the other may be wrongly interpreted and applied. We must give up the common definition of the term prophecy, because none of the operations of nature can any longer be ascribed to the exertion of a Supreme arbitrary Will—but to Law—the phenomenality of a thing is simply and always the effect of what is behind, or within it. But, like Mrs. French, I could stand here till morning relating instances, within my own knowledge, of predictions ranging over years, and literally falfilled. It is the most promising and hopeful characteristic of our method, that it forces knowledge, of predictions ranging over years, and literally falfilled. It is the most promising and hopeful characteristic of our method, that it forces us to interrogate our facts, which the earlier psychologists never did. They ascribed all inexplica-

heed to the same testimony, and one will say that is evidence and the other will say it is no evidence. Two persons will listen to the same testimony in support of a future life, from the utterances of modern spiritualism; one will say it is evidence, and the other will say it is no evidence, and the other will say it is no evidence at all. All that comes of spiritualism, in the language of words, is the trash and twaddle of the thing, that fire can burn up and the mould of time dissolve. To Spiritualism the idea, that prophecy comes from Will, independently of the seal cannot be expressed by words. What we call the "evidences" are not nositive. There is no evidence furnished humanity being so, when we consider that an individual in positive. There is no evidence furnished humanity being so, when we consider that an individual in for this end, but there is a germ of positive knowl-the edge in every human bosom, which, when needed, the field of spiritual elements, is on the plane of will be developed, that transcends the necessity of causes, Prophecy takes the shape of something testimony and evidence. Were there, could there be evidence of immortality, that could be restrained to cloud interposed between man's mental vision and

the testimony of words; so the direct or indirect with His Divine order to communicate His yet untestimony to this end only furnishes doubts. There fulfilled purpose to mortals, there is no denying that is but one way by which we learn of immortality, it could be done. The question is, is there reason to and that way is by actual knowledge, not testimony, believe that it ever has been done? Has there ever knowledge that, in due time, will come up and expand to perfect certainty, in every human soul.

Divine Omniscience and the human faculties? I MR. WETHERDEE.—Immortality, in his mind, had always been associated with Bible religion and Christ. Cast the Bible away, and we shall have no anchor to the by what appears to them in their trance state, as soul—drifting in an unknown sea. As for his part, solid truth—not to be questioned, and argued, and with the Bible he had drifted to where there was no qualified, like propositions addressed to man in his bottom; and the Bible, with all the good it had done, external state. The impressions thus received, they are ready to creet into a Gospel, and the gaping multitude, following their lead, ascribe the utterknowledge became developed, and were looking else- ances, if true, to a wise spirit; if not true, to a de-

the nations had any conception of immortality; and more than that, here among us, it is by no manner of means universal, and many who professed to believe in it, did so from association and habit, the idea inhering in them before they knew enough to doubt. They hope it, but no more believe it than I do that I shall ever be a horse. People here talk of something beyond their comprehension. I know nothing but by manifestations. Origin, and life essences, are too deep for me—and for others, too. They furnish no light to me. Reason justifies a belief in immortality on the ground of comprehensive justice, which is not meted out on the earth sphere. Logic leads to annihilation—it cannot be availed.

All these parts. annihilation—it cannot be avoided. All these varieties may show the tendency of things toward favor—sort of panoramic picture of the calamity, which ing immortality, but there is no proof. The only their own more comprehensive vision and rapid proof is in a man's coming back. Now, modern spiritualism gives the best proof—for there are variant what to us would be an incredibly short period ous ways by which the dead can manifest themselves of time. In my opinion, there is no such thing as —not as we expect, not just as we wish—but it is the best we have yet, and explains how the ancients came back. By what we have to-day, both are aid—made by deduction from known elements. Such were the predictions of the birth of the Messiah, uttered at least 150 years before the advent of Jesus. The prophet in this case had passed into an interior state, in which he enjoyed the widest insight into the requirements and circumstances of whole tribes and generations of men. The famous poetical prophecy of Seneca, the Latin tragedian, respecting the discovery of the Western World, and which is as clear as that just referred to, comes also under this head. I suppose that any one in the requisite trance condition, could perceive the state of the earth, and that such a discovery would necessarily be made, as easily as I could predict that our plump friend, Dr. Hallook, will be sound asleep before the next twenty-four hours are over. 2d. Cases in which angels communicated to mortals impressions of facts which they could not otherwise have obtained, for purposes of use. 8d. Knowledge based on a sympathetic perception of the states of those around us by the law of transfer.

MR. ALBERT BRISBANE. I believe in relative, but not in absolute, prophecy. That is, there must, in my view, be some connection between the mind of the prophet and the chain of causes leading to the event he predicts, or prophecy is, in the nature of things, impossible. For instance, a person in a certain state of susceptibility, may be able to perceive and follow the course of magnetic currents round the globe, and thus to discern the subtle indications prophecy can enable any one to predict correctly the numbers which shall be drawn in a lottery, is simply incredible, because there is no conceivable connection

Spiritualists' Picnic and Clam Bake ---AT--

ISLAND GROVE, ABINGTON,

ON WEDNESDAY, SEPTEMBER 11, 1861.

The Spiritualists of Massachusetts are invited to a Social Rounion and Clam Bake, at the above Grove, Eminent speakers are expected to take part in the ex-

and will be served up in the best manner, together with Green Corn, by an experienced cook. Tickets for the dinner not to exceed 37 1-2 cents each.

A special train of Cars will leave the Old Colony

the apparition to her friends, who could not recollect Railroad Depot. Boston, for the Grove, at 8.45 and at that any such person had committed suicide. Not long afterward, however, a man in the place, answering her description, did kill himself in that way. This seems to be a case of foreseeing, or prophecy.

Dr. Young — Prophecy is the foreseeing of events. and Stations between Boston and the above named places on the different Railroads connecting therewith,

the same evening.
On the Old Colony Railroad, between Plymouth and Hanson, ONE HALF the usual fare, by the regular trains.

that men exist who could write the history of America for a thousand years ahead.

Mrs. E. J. French related, in detail, several instances in which she had prophecied events, sometimes extending over many years, with perfect accuracy. She had forefold the dates of the deaths, with ments upon favorable terms, thus preventing constitutions and the standard and th

fusion.

Fare from Boston to the Grove and return, by special train: Adults, 60 cents; Children, 30 cents. Tickets for sale at the Depot.

Friends from all the Way Stations between Boston and South Braintree, will take the regular train that leaves Boston at 8.30 o'clock, A.M., just in advance of

the Special Train the Special Train.

Fares from the Way Stations, to the Grove and return, will be as follows: From Harrison Square, 60 cents; Neponset, 55 cents; Quincy, 50 cents; Braintree, 45 cents; South Braintree, 40 cents, for Adults.

Children, half price.

Should the weather be stormy, the Excursion will take place on Thursday, the 12th instant. Boston, September 3, 1861.

Picnic and Grove Meeting.

A Spiritual Picule and Grove Meeting will be held at Churchill's Grove, near the junction of the W. B. V. M. and Pr. Du O. Railroad, on the 19th and 20th of September, 1861. Good speakers will be in attendance. September, 1861. Good speakers will be in attendance. Cars arrive at the junction from Milwaukie, Watertówn and the West, at from 9 1.2 o'clock, to 10 1.2 o'clock A. M., and leave from 5.16, to 5.51 r. M. Friends will do all that they can to make strangers happy and comfortable. Come one, come all. N. B.—If the days prove stormy, the first fair day after these dates will be improved for our meeting.

By order of the Meeting.

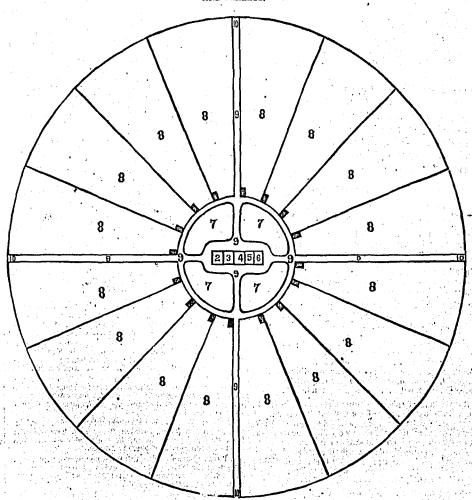
Grove Meeting.

The friends of Reform will hold a two days' Grove

FARMING CORPORATIONS.

BY A. B. CHILD, M. D.

A PLAN FOR THE PRIVATE RESIDENCES AND GARDENS; CORPORATION DLOCK, ORNAMENTED GROUNDS AND STREETS.



advantages of a plan for Farming Corporations was published in the BANNER OF LIGHT of July 27, 1861, to which reference is made for an understanding of the purpose of the above diagram.] $_{\Sigma}$

EXPLANATION.

The circumference of the above cut is 320 rods, one mile; the diameter is 102 rods, one third of a mile. The inner circle is 82 rods in circumference one quarter of a mile, the diameter is 26 rods. The distance from each cottage to the dining hall, which is in the centre of the central block, is 13 rods, exactly one minute's walk. The cottages stand five rods apart, from centre to centre. The length of each garden, extending from the inner to the outer circle, is 40 rods; the average width of which is about 12 rods; each containing an area of over three acres. The inner circle on which the central block stands contains between three and four acres. The whole circle represented by the diagram contains about sixty acres. These sixty acres contain only the private residences of the stockholders, their gardens and the necessary productions that are convenient for comfortable, pleasant living. The farming operations are mostly carried on outside of these sixty acres, covering an area of one thousand or more acres, the work being conducted under precisely the same features that characterize corporations for other purposes.

-Sixteen private cottage houses surround the Inner circle, before each of which runs a street, making a circle, having four outlets; and in the rear of each is the private garden attached.

FIGURE 2-The Store house and counting r thing that is needed by the families of the Corporation is furnished at cost.

Figure 4—The dining hall, on the European plan this scheme to great advantage to one another.

A full description of the general features and |--in which every family of the Corporation has a private table, and is supplied by the Corporation with a great variety of food three times a day, and from which meals may be sent to private residences. as circumstances may direct.

Floure 5-The hall, for public meetings, lectures, exhibitions, levees, amusements, schools, and any other purposes for which it may be required.

Floure 6-Reading room and library-which is supplied by the Corporation with all the valuable and interesting reading matter of the day, in the form of books, periodicals and papers, and is open and free to all the families of the Corporation.

FIGURE 7-The flower garden, which is immediately in front of each cottage house, and is all around the central block, and is on all its borders entirely surrounded by fruit and ornamental trees.

FIGURE 8-The private gardens, each containing over three acres of land, to be cultivated as each owner may direct. FIGURE 9-Streets that run the whole diameter of

the circle, crossing at right angles in the centre, dividing the sixty acres in four quarters; also running in the lesser circle around in front of each cottage house. These streets are all ornamented on each side throughout with fruit and flowering trees. FIGURE 10-Four gates, by which the enclosure is

This plan may be set in operation, more or less expensively, as means and taste directs. Fifteen hundred dollars each share, on the rich level land of the West, will do it comfortably, and even handsomely. Twice that amount might be used: or half of it. or one quarter of it, with economy and industry, would make it practical. And I do not know the Corporation, where all the stores and accounts could be set in operation entirely on credit, if the of the Corporation are kept, and from which every- movers are industrious, careful, judicious, energetic business men. Two men or more may begin the scheme, and gradually fill up the Corporation to the Fraure 3.—The kitchen and laundry, in which all number of eight, sixteen, or twenty-four. Men of the cooking and washing for the families of the cor. kindred business capacities, education, taste and poration is done by the direction of the Corporation, desires may combine their interests and efforts in

Diarrheea and Dysentery.

A CURE WARRANTED FOR 50 CENTS. The purchase money refunded to all persons dissatisfied with its results.

TCEM'S SUMMER CURE.

A SIMPLE sweet syrup, compounded of roots and barks, containing no drugs or deleterious substances; mild and safe in its operation, agreeable to the taste, and does not, like other diarrhea preparations, constipate the bowels, thereby endangering the system, &c., necessitating the immediate use of catharties; 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 potions being sufficient to cure up the most violent attack; and four to six bottles varranted to cure any one case of confirmed chronic California Diarrhea. The Summer Oure is adapted to all ages, soxes and conditions; none can be injured by its proper use. For children and infants, and particularly for children teething, it has no 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 Oure a truly invaluable.

229—All agents selling this medicine, may at their discretion refund the purchase money to persons dissatisfied with its results.

Price, 50 cents a bottle.

Price, 50 cents a bottle.

Price, 50 cents a bottle.

G. O. Goodown & Co., Boston, General Agent for New England.

H. H. HAY, Portland, and B. F. Bradbury, Bangor,

General Agents for Maino.

HOWES & CO., Proprietors, Belfast, Mc.

Sold by all good Druggists.

10w Aug 24.

NEW MEDICAL TREATMENT. THE GREAT REMEDY FOR THE OURE OF DISEASE

HOT AIR BATH,

of Roman and English Origin, is now in successful operation at No. 12-2-20 Place, iBoston.

DR. L. TILTON

MAY be consulted upon diseases of the skin, such as Sal Rheum, Scrofula, Erysipelas, Scald Head. Eruptions o every kind. In hundreds of cases they cause Consumption Asthma, Throat Disease, Dyspeptia, Liver Complaint, Female Diseases, Rheumatism, Catarrh, Cough, Lung Difficulties and Diseases, Catarrhy, Ca male Diseases, Rheumatism, Catarrh, Cough Lung Difficulties, etc., etc.,—in fact, most diseases originate from a poisonous, unhealthy action of the skin. The Hot Air Bath Remedy we have found to be an extraordinary solvent on cruptive diseases; thoroughly convinced, also, that a proper treatment of the skin will tend to oradicate diseases located internally, we commend our system to the consideration of the public. Persons residing at a distance, wishing to take medical advice, etc., may do so by forwarding in writing a description of their case.

Dr. T. will visit any part of the country for medical purposes. All consultations free. By letter enclose postage stamp for return mail. Office hours for consultation, from 9 to 12 A. M., and 2 to 5 P. M. Address.

DR. L. TILTON, 12 Avon Place, Boston.

Aug. 17.

Aug. 17.

BOARD FOR YOUNG CHILDREN,—Infants and young children can be accommedated with board, and carefu attention, on application to Mrs. J. M. Spear, No. 1 Newland street, dut of Dedham street, Boston. Terms reasonable.

Oct. 18.

HEBARD'S PATENT OIL!

No More Accidents by Burning Fluid. A Safe Sub-

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

This OIL is prepared to burn in all kinds of Lamps without this prepared to burn in all kinds of Lamps without this prepared to burn in all kinds of Lamps without this prepared to burn in all kinds of 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 choke the lungs with foreign matter, such as results generally from using Rosin and Koresene Oil, and will burner k Kerosene Lamps free from smoke and smell by taking off the cap and chimney.

It is also a complexe substitute for Sperm and Lard Oils, 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 Oil is perfectly clean and free from grease and smoke or unpleasant coor, and is now considered the safest and near Oil over offered to the public. It is a most desirable article, and what is more than all, it is unexplosive.

Any person can have samples cent by express, if desired.

Any person can have samples sent by express, if desired. State, County and Town Rights for sale, with full directions

Any person can nave the state of the state o

SOMETHING ENTIRELY NEW!

THE NEW METALLIC PEN.

WARREN & LUDDEN would call the attention of all business men to their New Patent Combination Pen, which slides upon a wood pencil. This is the most floxible, cheapest and consequently the most desirable pen in use. It is diamond pointed, the points being selected from the best Iridium, and warranted to give entire satisfaction. The testimonials received from numerous sources—(and which will appear from time to time in public print)—are of the most flattering character. The great excellence attained in the production of this pen has been accomplished by a series of experiments extending over eighteen years.

It is reasonable to suppose that ore long this pen must take the precedence of all others now in use.

P. B. All orders will be promptly attended to, and on the most reasonable terms. Address

WARREN & LUDDEN,

169 Broadway, Room 3 Gilsey Building, New York.

March 18.

REMOVAL.

GEORGE LYON & CO., MERCHANT TAILORS,

FURNISHERS.

HAVE REMOVED TO CHAMBERS NO. 158 WASHINGTON STREET. (Now "Parker Building,") a few doors south of Milk street,

ORGAN FOR SALE. SUITABLE for a small church, vestry, hall or parlor, in good order, and will be sold low. Inquire at Plympton's, 344 Washington street, where it can be seen. If July 27.