Written for the Banner of Light. OECIEBEL.

BY PHRANQUE PHRANTIQUE.

Like the sound of the wind in the November pines, When the trees of the forest are naked and sere. And the few lonesome leaflets like castanets play Their mournfullest dirge for the death of the year, Singing sad in my heart, once so joyous and warm, Neath your smile which my mem'ry turns over and o'e Sweeps the low plaintive air that you sang to me last, With voice tuned to sadness: " No more-nevermore."

You said that you loved me. I paid love for love With fervor and fondness few mortals can know. Every day we fresh plighted our pledges of trust In the shadow and sunshine our lives o'er us throw We tore ourselves sadly from each other's arms, And kissed away tears that intrusive would nour-You promised to come, when a year had sped by. But we heard not the warning-" No more-nevermore!"

I patiently counted the suns that arose, And braided your name into each evening's prayer. Every wind that blew toward you was laden with love, And kissed your pure brow as it played with your hair. But I loved you too fondly-forgot all, in you. And as God breaks the idols we mortals adore.

So he severed the cord that had held you to earth, And the twang seemed to shudder : .. No more-nev or more!'

And I am an exile from home and from heaven-For home's where the heart is-my heart is with you At times, taper fingers seem beck'ning me on. Then melt, like a cloud, from my hungering view. My loved one, I'm coming ! They 'd fain hold me back, But I'll plunge in the waters and strike for the shore. Come down, love, and meet me: I'll hear thro' the surf Your song, and we'll wander apart-nevermore !

Written for the Banner of Light.

# RICHARD MILBURN,

THE MISANTHROPE: OR.

THE FORTUNE-TELLER OF LYNN.

BY MARGARET WOFFINGTON.

.. I am Misanthropos, and hate mankind."

"Richard Milburn, Ethel is dying!" and the speaker, a tall and black-eyed youth of twenty-one summers, burst uncermoniously into the spacious and richly farnished library of one of England's

The person thus suddenly addressed was a man who had numbered perhaps some thirty years, although to look at his grave countenance and somewhat misshapen figure, one would unhesitatingly pronounce Lord Milburn some ten or twelve years older than the family records denote. The sad intelligence communicated by Philip Milburn to his half-brother, Richard-who had within five years become sole master of the title and extensive estates of his deceased father-brought Lord Milburn at once to his feet.

For a moment the startled man stood scowling at the intruder, who had so far disregarded the rules of etiquette, as to thrust himself uninvited into the particular sanctum of a nobleman. Finding that the young man still remained unabashed in his presence, the provoked nobleman said angrily, at the same time darting a steel-like glance from his cold grey eyes upon Philip:

"Who made you the bearer of such important tidings, I should like to know?"

Your wife, Richard Milburn, whose life-tide is fast ebbing away in yonder chamber above," replied Philip solemnly, lifting his finger toward the ceiling of the library, where those two brothers, of late so estranged, stood confronting each other in coldness and contempt.

"My wife !" sneered Lord Milburn with a haughty toss of his proud head; "say rather your mistress !" and a devilish expression rested upon the countenance of the jealous-hearted nobleman at that instant, which momentarily transformed Richard Milburn from a human being into a fiend.

"By all the powers above, I swear 't is false!" oried Philip, making a spring at the throat of his brother. For a single second the long and delicate fingers of the excited youth closed tightly about the cowardly nobleman's neck; then suddenly relaxing his iron grasp, Philip said composedly, his handsome dark face still pale with rage:

"Richard Milburn, this is no time for quarrel Even now the Death Angel is brooding over your dwelling. If in the future you would save your sinful soul the pangs of remorse, I besecch you to make speedy reparation for the great wrong committed toward Ethel, ere Death denies you the opportunity."

"Insolent boy!" exclaimed Lord Milburn, at the same time stamping his foot heavily upon the oaken floor of the library. "Who made thee a censor upon my actions? Again I tell you that Ethel, despite her innocent, baby face, her professed tenderness and honeyed talk, has been false to her marriage

"Blistered be the tongue of him who dares to utter such a lie against Ethel Milburn!" hastily ejaculated Philip. "And harkee, Richard Milburn. 't is only my regard for the dying that keeps me from laying violent hands upon you, even at this it be not far distant, when your haughty and tyran have played the despot instead of the devoted hus- and a recluse.' band, to one whose gentleness of heart and purity of A slight shiver ran through the frame of Ethel soul your imperious nature was incapable of appre- Milburn as she listened to the cruel assertions of her ciating. Would to God, Richard, that Ethel Vane husband. Was it then true that the one secret of

riage, for then she would have at least departed this life in peace !"

At this moment a servant knocked at the door, and requested the immediate presence of Lord Milburn in his wife's chamber. With a quick start Rickard Milburn moved toward the door, and closely followed by Philip, rapidly ascended the broad stair-

ase.

It was a luxurious department—this chamber of death-into which the old grey-headed servant respectfully bowed his proud master; for Lord Milburn was a man accustomed to the homage of hired menials, and was seemingly never so well contented as when exacting obedience from others.

More like the boudoir of some Eastern princess was this royal chamber to which only a twelve month before Ethel Milburn had been lead a blushing bride. A carpet of velvet softness, upon whose snowy surface dainty bouquets of blue violets seemed to have been carelessly dropped, first attracted the eye of the stranger. Curtains of azure satin, righly fringed with silver, drooped from the long windows until their heavy folds swept the flowery carpet. Upon the ceiling and walls rare frescoes glowed in the soft twilight, while from their snowy niches looked out fair statues in marble, which for naturalness and beauty of symmetry, might have made a sculptor's eye dance with delight. A massive mirror. entirely covering one side of the room, reflected in its crystal depths every surrounding object of beauty. until one standing entranced before its polished surface, could almost fancy himself in some magician's palace. Furniture of heavily carved oak gave a finshing touch to the general air of cheerfulness pervading an apartment which was, alas! so soon to become the sepulchre of death.

At one extremity of the apartment lay Ethel Milburn upoh a couch of almost royal magnificence. Upon either side the costly hangings of azure satin and embroidered lace had been gracefully looped back, in order to give additional air to the fair creature that lay calmly awaiting the approach of God's messenger. A face more angelic in its spiritual beauty than Ethel Milburn's, in the last hours of her brief life, might never be found again outside the portals of heaven. A shower of golden curls formed the framework of the fair oval face, whose marble whiteness fairly startled the beholder. Eyes that seemed to have caught their color from the blue sky above, were, at the moment of the reader's introduction into this chamber of sickness, lifted heavenward as if in prayer. Pressed closely against the feebly pulsating heart, lay the tiny creature for whom Ethel, like Rachel of old, was so soon to sacrifice her own precious life.

With a calm and steady step Richard Milburn entered his wife's chamber, and advancing to the side of the sumptuous couch, whereon reposed his twelve mouths' bride, paused for a moment to contemplate the fair vision of loveliness outstretched before him. A feeble wail from the babe at her side brought back the young mother's thoughts once more to earth. The attendant nurse, who had retired to a distant corner of the room when Lord Milburn entered, now stepped forth to lift the babe in her arms, that its ory might not disturb the apparent self-communion of her young mistress.

Just then the eves of the sick woman fell upon Lord Milburn. With a wild cry of joy Ethel sprang up in bed, and murmuring "My dear husband!" fell sobbing violently upon the neck of the coldhearted nobleman. For nearly five minutes Richard Milburn held his dying and injured wife close to his breast, no sound breaking the death-like stillness of the room, but the low sobs of the young mother. whose slight and girlish form quivered from head to foot like an aspen leaf.

"I knew you would come to me, Richard, before I died," said Ethel, lifting her beautiful head with its clusters of golden ourls from its resting place, and bending her soft blue eyes full upon the stern face of her husband. "I told Janet that you would not let me die unloved and unforgiven by you;" and tears trembled upon the delicately fringed lids of the speaker.

A slight spasm, as of pain, momentarily distorted the plain features of the soul-smitten man; then gently placing his fair burden once more upon the pillow from which she had risen, Richard Milburn said hoarsely:

"Yes, Ethel, I have come in obedience to your last request, although sensible in my own mind of your slight regret at parting with me;" and the old look of indifference once again settled upon the countenance of Lord Milburn.

"Richard, father of my child, you do me injustice," replied Ethel, her calm blue eyes looking the rebuke she forebore to utter. "God knows how earnestly I have striven to live a devoted and faithful wife to you. Richard Milburn, during the few months of our married life. If I have lived as my poor heart tells me I have—to outgrow your love—then is it my misfortune rather than my fault."

"Etbel, I have not come to heap curses upon your fair head in this your last hour," said Lord Milburn, coldly, "but you as well as Philip know how cruelly have been deceived in my search after happiness; how the sanctity of my domestic life has been desecrated by a mere boy, who, under the garb of relationship, contrived to wean my wife from me, and then accused me of jealousy and indifference toward moment. The time will come, and I pray God that her. Oh, Ethel, your love for Philip has sown the seeds of suspicion and hatred in my breast. Hencenical spirit will be bowed in the dust. Too long you forth I shall be known to the world as a misanthrope

die and leave two brothers so unreconciled to each arms, seemed but the work of an instant. other as were Philip and Richard Milburn, would trouble her even when in her grave.

"Janet, you may raise mo up; I have much to Loop back the curtains from the windows, and let The application of restoratives soon brought Philip last night I shall spend upon carth."

Richard Milburn still stood silent and gloomy beside the bed of his wife. Ethel turned to him and said calmly:

"Richard, I have something to say to you in the presence of Philip before I die, which may serve to lessen your hatred for one whose gentleness of heart must place a chair on each side of my couch, and presence in my chamber."

Upon the stairs leading up to Lady Milburn's his hands, as if in deep meditation or sorrow. As if struck by a cannon-ball, the young man started up ately for several minutes. from his crouching position upon the stairs, and quickly entered the chamber, followed by the faithful serving woman. A look of welcome shone in the eyes of Ethel, as she beckoned Philip Milburn to a seat beside her bed, and then motioned Jane tto retire from the apartment.

Alone with her husband and his brother, Ethel hesitated for a moment, as if reluctant to broach a subject which had been so productive of misery to three human hearts. A half-suppressed sigh, escaped from the lips of Philip, as he saw an expression of severe anguish pass rapidly over the white countenance of the sufferer. The next instant, the dying wife stretched out her pale hand toward her husband, and said gently:

"Richard, come neaver, dear, and promise me that you will forgive me, for the confession I am about to make to you."

Lord Milburn bowed his hangely head coldly, and drawing his chair closer to the couch, mechanically clasped his fingers about the delicate and chill hand of his wife. Philip moved nervously about in his seat, and finally rose and began slowly pacing the room with downcast eyes.

"What I have to say to you, my dear husband, must of necessity be brief," said Ethel, in a tone slightly husky with emotion; "for I feel that mine hour has nearly come. A twelvementh since I became your bride. The daughter of a poor and widowed mother, who, as the tenant of your father. had been for long years dependent upon the noble lord's bounty, I had much cause to be grateful for the continuance of that favor, when, upon the occasion of your father's death, you became sole proprietor of his large estates. At that time, being only a child of twelve years, I did not fully realize the debt of obligation which bound my mother to your family. Philip, who was at that time but three years my senior, and as merry and kind-hearted a boy as ever was born of an Italian mother, often shared my childish rambles and sports with me. while you were shut up in your library, poring over huge volumes of literature, such as would have bewildered the barum-scarum brains of Philip and myself. My mother, who well knew the total lack of sympathy between Philip, and yourself, of course. looked with pleasure upon the intimacy which every day only served to strengthen between us.

Time passed on. Four years had swept by developing me into a frail girl of sixteen summers. For more than three years, my studies had been conducted under the charge of a tutor, who had been a graduate of Oxford. To whom I was indebted for these liberal advantages, neither my teacher nor mother would inform me, although Philip and myself had secretly put our heads together, and sagely concluded that my benefactor was none other than the young Lord Milburn, as he was called by the tenantry.

One day, upon returning from a long ramble in of wild flowers to aid me in my botanical studies, I found my mother stretched upon the floor in a fit of your wife was in love with-?" paralysis. My great terror send Philip flying toward Milburn Castle, where communicating the sad intelligence to his brother, servants and a physician were at once despatched to my assistance.

It was several days before my poor mother recovered her reason sufficiently to enable her to recog- Bianca Montani!—and has a tall and straight form, nise her own child. Meantime our wants were and a pair of dark eyes that would work havoc in bountifully supplied, through the generosity of Lord the heart of any English girl. Contrast the hand-Milburn, who often came to visit us in person, never some and shapely figure of my step-brother with my failing to bring with him a small knot of white own deformed figure, and you will soon divine how flowers, which he always requested me to fasten in my bodice.

One morning, it was the first day my mother had regained her speech, we received an early visit from the grave and dignified Lord Milburn. Busied with household occupations. I left my mother and her visitor quite to themselves. After the departure of our guest, my mother called me to her side and made known to me the fact of Lord Milburn's proposal for en were to continually chant in my cars the innoher daughter's hand."

that moment, and, glancing toward the window, she and jealous-minded, if you will, but do not, I pray perceived that Philip had fallen upon the floor. The you, waste your precious breath in trying to argue sharp ory of pain that broke from Ethel's lips, me into the belief that Ethel has been true to her had never given her consent to this accursed mar- her life which she had for months guarded so closely roused Lord Milburn from the dreamy state into marriage-vows. God!" he hoarsely whispered, "you

was revealed to her husband's eyes? The thought which he had unconsciously fallen during the recital | have only to glance at the dark face of the infant, of sinking into her grave a dishonored wife was too of his wife's story, and hastily regaining his feet, he terrible to contemplate. Her resolve was taken, saw, upon turning round, that his step-brother lay She would make full confession to her husband, as swooning upon the floor. To ring for Janet to wait she had already done to her God. This hatred upon Ethel, who appeared to be terribly convulsed, toward Philip must be changed into friendship. To and to raise the inanimate form of Philip in his

The simultaneous entrance of Dr. Herbert and the faithful serving-woman, Janet, soon relieved the fears of Lord Milburn, who, despite his great aversion for say before I die, and you know that Dr. Herbert said his step-brother, was nevertheless considerably that my life was slowly but surely ebbing away. alarmed at seeing him in a swoon upon the floor. the cool air of evening fan my cheek, for this is the Milburn to a state of consciousness. Not so with Ethel. The terrible spasms into which the sick woman had been thrown upon the sudden fainting of her brother-in-law, lasted full half an hour, during which time Lord Milburn, as if conscience-stricken,

hung over Ethel's pillow in agony of spirit. Dr. Herbert, who greatly feared a continuance of the spanns until death should enoug advised the reand nobleness of soul you have entirely overlooked moval of Philip to an adjoining room, lest the sight in your hasty censure of the innocent. Janet, you of the convulsed countenance of Ethel might be disastrous in its effects upon the sensitive nerves of then say to Mr. Milburn that I desire his immediate Philip. Although loth to leave the presence of one whose life was dearer to him than all the world beside, the still weak and trembling youth allowed a apartment, Janet found Philip, his face buried in servant to conduct him to another apartment, where, throwing himself upon a lounge, he wept passion.

> As was natural, Dr. Herbert at once instituted inquiries concerning the cause of Philip's swooning, and the violent spasms of Ethel. Janet being absent from the room at the time Philip Milburn fell faint and exhausted upon the floor of her mistress' apartment, could not be supposed to be able to impart any satisfactory information concerning the affair to the old physician. Impatient at the silence of both the nurse and Lord Milburn, the inquisitive physician turned to the husband of his patient, and bending his keen grey eyes full upon the nobleman's face, said, gravely :

"You, sir, of all others, should be able to explain this unhappy affair. Lady Milburn's disease is of the mind rather than of the body, and for weeks, aye, even months, some great sorrow has been gnawing at the sensitive heart of your beautiful young wife, upon whose brow Death has already set its seal. Explain. I beseech you, sir, this great mystery, that I may not feel that Lady Milburn sickens i and sank into her grave, without even her old physician understanding her case."

Lord Milburn sank down once more upon the chair from which he had so recently arisen, and folding his arms, said, coldly:

"Dr. Herbert, perhaps the intelligence which I am about to communicate to you, may startle you, but Ethel Vane never truly loved me. Nay, do not start and shake your head, so eagerly, good sir, for I am telling you nothing but the truth, and it was Ethel's confession of the fact, that caused Philip to swoon, and the terrible spasms which so distort the features of my beautiful, but perfidious wife," and the steel-like eyes of the haughty, aristocrat, grew cold and lustreless, while the thin and tightly compressed lips became of an ashen hue.

"Lord Milburn, I must confess that I am equally astonished at your strange disclosure, and your entire lack of confidence in one, who, to my eyes, has ever seemed a tender and devoted wife to her husband. Are you quite sure, my lord, that you have in no way been the cause of this estrangement between Lady Milburn and yourself?"

"Dr. Herbert, such idle questionings upon your part are quite unnecessary, since you, as well as others, must admit that I have more than performed the part of a dutiful husband toward the poor girl, whom out of pure love I so suddenly raised from poverty to affluence. Ethel Vane, sir, as I have since learned to my sorrow, married me partly out of gratitude, and partly to please a sick mother, who had long been derendent upon the bounty of the Milburns, and who, like most poor old women, was ambitious to see her only child well settled in life previous to her death."

"And so another fresh young heart bartered her life's happiness away for gold, yellow and shining, yet to the sad heart-worthless gold," murmured the old physician. "But pray tell me," he quickly the woods with Philip, whither he had been in search asked, "what all this strange talk has to do with Philip's fainting? It surely is not possible that

> "A mere boy, you would say," interrupted Lord Milburn, his steel-like eyes flashing fire. "But then you know, sir," he continued, in a sarcastic tone, that Philip Milburn is the son of an Italian mother-oursed be the day that my father ever married it was that Ethel Vane grew to love the poor and portionless heir of Milburn Castle, better than its titled lord!"

"Yet, allowing that Ethel loved Philip before her marriage, are you not wrong in accusing your wife cherishing an unworthy attachment for your stepbrother, since the hour of your union with her?"

"By heavens, no! Though all the saints in heavcence and purity of Ethel, yet would I not believe A low groan fell upon the ear of the young wife at them! No, Herbert, you may call me cruel hearted

for whose coming I had so anxiously prayed, and trace the features of Philip there !" and having given utterance to this last remark, the excited man rose, and was about to leave the room.

"Doctor! Doctor!" exclaimed the delighted Janet, with tears in her eyes. I do believe my mistress is coming to herselt once more. See sir how quiet her face is, and her hands, too, that have been purple and tightly clinched together, are growing white and movable again."

The old physician bent over the couch and placed his broad palm upon the marble brow of the unconscious woman, and then laid a hand upon the feebly pulsating heart. Then turning to the retiring man, quickly said:

"I advise you, Lord Milburn, to remain a few minutes longer, for I am of Janet's opinion, that her mistress is about coming to her senses."

These words had scarce broke from the lips of Dr. Herbert, when a loud shrick vibrated throughout the apartment, and Ethel Milburn threw herself violently from one side of the couch to the other for in instant. Richard Milburn rushed excitedly back to the couch, and laying his strong hands upon the frail form of his wife, soon succeeded in keeping her body in its former position in the centre of the bed.

"Do n't be alarmed," said Dr. Herbert, perceiving the frightened look visible upon the pale face of Lord Milburn, "for that scream was one of returning consciousness. Janet, just bring a handkerchief wet in cologne water, and hold to her nose for a second."

The faithful attendant obeyed, and soon the quivering eyelids and returning color to the lips, told of the expected change. A wild cry of joy burst from the lips of Ethel, as opening her eyes, she perceived her husband's form leaning over her.

"Oh dear," she exclaimed, "I have had such a terrible dream, Richard. "I thought that Philip lay dead upon the floor in my room, and that you accused me of killing him, and bade me prepare to

"Would to God that he might die instead of you," ejaculated Richard Milburn, as he gazed with mad delight upon the beautiful features of Ethel.

"What was I telling you, Richard, before I fell asleep and dreamed about Philip's being dead?" asked Ethel, of her husband. A slight shiver ran through the frame of Lord

Milburn, at mention of the recital which had already been productive of so much misery to three hearts. His only reply was a shake of the head. "I know, I have it," cried Ethel, a faint smile

stealing over her white face. I was telling you about your proposal for my hand, when I droppe to sleep. But Philip, where is be? Not dead, is he, Dr. Herbert?"

The old physician replied in the negative.

"Wont you bring him to me, Richard, before I die?" pleaded Ethel. I can't bear to die and leave you so unreconciled. Would that you had been children of the same mother, for then no bitterness would ever have arisen in your hearts against each

"Curse the boy!" muttered Richard Milburn, through his teeth, as he dashed out of the room to call Philip. During this absence, Ethel had asked for her babe, and by direction of Dr. Herbert, Janet immediately left the room for the tiny creature whose entire life was destined to be an orphaned one. When Lord Milburn once more returned with Philip, whose dark eyes bore traces of recent weeping; he found Ethel bolstered up in bed and pressing her pale lips to the soft and velvety cheek of her

Philip and Richard drew near to the couch. A bright smile illumined the face of Ethel, and as the soft light from the candles on the mantel fell upon the fair head of the youthful mother, Philip Milburn almost deluded him elf into the belief that one of God's angels had momentarily usurped the place of ... his beloved Ethel on earth. "Ah, this is as it should be," said Ethel, as she

leaned forward and joined their hands. "Swear to me, Richard and Philip, that you will henceforth become reconciled to each other." Philip drooped his head, and audibly uttered the

words, "I swear;" but his brother Richard merely bowed his proud head, without moving his lips.

"Thank God, I can now die in peace." murmured Ethel, as closing her eyes, she momentarily clasped her hands upon her breast, as if in silent prayer. Again opening her soft, blue eyes, now fast growing brilliant in death, she made an effort to lift the infant once more in her arms, but fell back exhausted. upon the pillow. Philip loosened his hand from that of his step-brother's, and taking the babe in his. arms, held its cheek close to the lips of Ethel, for a parting kiss. A sweet, but sad smile rewarded Philip for this tender action.

"Richard, darling husband, come close to me, for the light is fading from the room, and I can hardly

"She is going; her sight is failing her," whispered Dr. Herbert in the ear of Lord Milburn : "what: you have to say, say quickly, while the power of speech is still left her to answer you." With a low. wail of auguish, Richard Milburn clasped the trembling form of Ethel in his arms.

"Ethel, best beloved one!" he cried, in heartfeltanguish, "do not leave me alone in the world! Say. that you love me in death, darling, and I will forgive. the loss of it during life," and the sorrow-stricken. man pressed kiss after kiss upon the fast purpling. lips of the dying woman.

"Dear husband, forgive me, for having deseived

you. Long before I knew you, Philip and I had learned to love each other. But oh, do not chide mo for what I have so earnestly striven to crush out of my heart since our brief marriage. Oh, why did my sainted mother urgo me to marry one whom I might have tenderly regarded as a brother, instead of a husband? Yet Richard, you have endeavored to minister to my comfort in many ways; and but for this deep and abiding love in my heart for Philip, which I have vainly tried to smother since our marriage, we might have been supremely happy."

An ashen hue crept over the beautiful face of the dying woman, and the blue eyes seemed like two bright stars in the firmament. Large drops of perspiration stood upon the marble brow, which Philip strove in vain to wipe away. Death was near; all knew by their own intuitions, and clustering about her couch, all waited the final farewell.

"Richard, kiss me good-by, darling, and say that you forgive me for the love I bere toward Philip while living, but which God knows was not an impure passion."

"Ethel, idoi of my soul, it is I who have need of forgiveness, for the misery I have heaped upon your innocent head, through my cruel suspicions and burning jealousy. Yet if there is aught to be forgiven upon my part, may the heavens bear witness that I do freely extend the desired forgiveness !" A passionate kiss upon the cold lips of the dying woman, who could no longer distinguish the forms of those around her couch, was the seal of Richard Milburn's forgiveness to his madly loved wife.

"Philip, dear brother, I cannot see you, but know full well the soft, cool touch of your fingers," said Ethel, in a faint voice. "Kiss me good-by, brother, and love the dear babe God has sent upon earth to take my place, as purely and fervently as you have over loved its mother!"

Philip bent down and reverently kissed the moist brow of one who had for years been the good angel of

his earth life. "Good by, kind, faithful Janet," murmured Ethel Milburn, as she feebly pressed the rough hand of the honest-souled attendant. "Take good care of my dear babe for its father's sake. Doctor, is this feeling about my heart-death?" gasped the dying woman. "Oh, raise me up, lest I choke, I pray you! Husband, brother, Janet, doctor, adieu; I am going through the valley of death, yet I fear no evil."

The next moment, the sound of the death rattle fell upon the cars of the sad mourners clustered about that royal bed of death, and while Lord Milburn still held the lifeless form of Ethel close to his throbbing heart, the spirit of the beloved, yet injured wife, had winged its flight heavenward, toward the throne of its Maker.

All the livelong night Lord Milburn wandered restlessly about the spacious castle-now dull and cheerless because of the light which death had quenched-pausing ever and anon outside the door of the spacious chamber where lay the beautiful form of Ethel, clad in the snowy vestments of the tomb, and beside whose royal funeral couch still watched the grief-stricken Philip.

For three days and three nights the lovely form of Lady Milburn lay in state in the mourning draped drawing-room of Milburu Castle, arrayed in her bridal dress of snowy satin, with pale white resebuds nestling amid the golden curls, that still fell in rare luxuriance over the marble-like neck of the sainted dead, Ethel Milburn looked more like some freshly chiseled piece of sculpture, as she lay in the calm repose of death, upon her flower-bedecked couch.

With a calmness passing human comprehension, Richard Milburn entered the tomb where were gathered to their last rest the mortal remains of his parents, and, stooping, severed two golden curls from the fair head of his dead wife, and after pressing his lips to the marble brow of the beautiful sleeper, quietly gave orders to the old sexton to perform the last sad offices for the dead, and then returned withforth to be so checrless and desolate a dwelling to the stern, grave man, that restlessly wandered from room to room, looking for something he could not

During the evening following the afternoon of the funeral, Richard Milburn sent for his step-brother Philip to join him in the library. Philip, who was not a little curious to know the cause of this unexpected summons, made haste to follow the trusty man-servant, who had been despatched with the re-

With quiet courtesy, Lord Milburn received his step-brother at the door of the library, and, bidding him enter, at once handed Philip to an easy chair near the window. Having done this, Lord Milburn proceeded to unlock a secret drawer in his cabinet. from which he carefully extracted a soft, golden curl. Presenting it to Philip, Lord Milburn said composedly:

"My dear brother, this little curl is one of two, which I severed with my own hands from the fair head of Ethel this afternoon, as she lay in her coffin. Guard it sacredly, as a souvenir of one whose life was closely entwined with your own. It was my misfortune, rather than my fault, to have married Ethel Vane, when my own instincts plainly told me that the heart I claimed as my own had been already given to another. Blind fool that I was, I yet dared to stake my life's happiness upon the hope. that when once my wife, Ethel would soon forget the childish love which it seems burned in her heart for you, Philip, until death. I need not tell you that the knowledge of this secret attachment, between two persons dependent upon my protection and bounty, and living under the same roof with me, fired my heart with jealousy, and roused cruel suspicions in my mind, which fell from my wicked tongue in the shape of curses. For all the injury I have done my dearly loved Ethel and yourself, I am now truly sorry, and while asking your forgiveness for the same. I would also beg your acceptance of one half of the large fortune, which, as an elder brother, fell to me by right of inheritance upon the occasion of our father's decease."

So entirely overcome was Philip by this unexpected confession of wrong upon the part of his stepbrother, that it was several minutes before he could sufficiently collect his thoughts to frame a reply. Rising slowly from his chair, Philip Milburn adwanced toward his step-brother, and with tears moistening his dark eyes, said in a voice slightly touched with emotion, as he proffered his hand to his brother:

"Richard Milburn, I freely and fully forgive you all the injustice you have done me during the last twelve months of my stay beneath your roof. For the sake of Ethel, whom I loved better than life itself, I have suffered your cruel taunts and insults, who could not bear the thought of my leaving her, to grieve out her life in the society of a man whom

who, as the son of a common father, loved you with haunted house. a brother's affection. Death, however, cast its shad

Tears rapidly coursed down the cheeks of Philip Milburn, as he turned to leave the room, too much which was fraught with so much pain for both.

"Philip, my dear brother, this is what I would do," cried Lord Milburn, at the same time grasping | Among the inhabitants of Lynn, at the time of hould beat as one with fraternal affection."

companion's reply.

decline your proposal to become a sharer in the large served to throw in her way. fortune left to you by the will of your father. You well know my artist proclivities, and my desire to Ethel is no mora. I shall leave England without a as she was commonly called, in her way, regret. I shall start for London to-morrow, where I shall probably spend a day or two, in purchasing for Havre."

The dark eyes of the Angle Italian youth fairly betrayed the disappointment passing in his mind, row, assuming a cheerful tone, said pleasantly:

your own inclnations, I must needs meet the disap | years study abroad. pointment with as brave a face as possible. Believe had boped to brighten, in some degree, by my breth-

Until near midnight, the two brothers, now apparently reconciled to each other, remained closeted together in the spacious library of Milburn Castle; following morning, upon awakening, Philip Milburn found a heavy purse of gold under his pillow, tothe enclosed sum from brother Richard.

This purse Philip respectfully returned to Lord preferring to depend upon his own resources as far as | thrope as he was, inwardly longed to draw the sweet his then present small means by the fruits of his tionship existing between them. At such moments,

With many injunctions to Janet to care kindly for the little babe, (dear to him for its mother's sake,) ler brother, started upon his journey to London, with spirits considerably saddened by the remembrother's former injustice.

0 0 0 0 0 For full four years after the departure of Philip, Richard Milburn continued to dwell at Southampton; although during that time his lordship spent much of his time in traveling through Ireland and Wales, frequently absenting himself from home for several months at a time. Upon his return to the pacious library, refusing all company, and seldom taking any notice of the child Mildred, who had been taught to look upon Janet Wharton as her mother and only friend.

Tired at last of life in England, Richard Milburn conceived the idea of emigrating to America. This of Lord Milburn, than he began to make extensive preparations for his journey to the United States. rooms long since hushed and descrited. The only at | early years were passed in quiet seclusion. tendants Lord Milburn took to America with him England, the acknowledged mother of the dark eyed child who had slept upon her breast from infancyand Robert Bruce, an old Scotchman, who had been in the Milburn family since a boy, and whose great devotion to his present master, Lord Richard, was the subject of remark for miles round Southampton.

For twelve years, Richard Milburn had made his nome in the new world. The house in which he had for so long a time lived the life of a recluse, was situated upon the outskirts of Lynn, and was an edifice of quaint and irregular architecture. For fifteen years previous to Mr. Milburn's (the title of Lord Milburn had been dropped upon starting for Ameri- er's. Her strong desire to behold one, of whose wonca) purchase of the old-fashioned two-story dwelling derful powers report had so loudly chronicled, sugknown as the home of the "Misanthrope," the old gested to Mildred the idea of begging a glass of wavine-covered mansion house had remained untenanted-save by rats, who had made sad havoc among the old timbers—because of the rumor that a murder had been once committed there, making the house a haunted one ever afterwards.

Why Richard Milburn should have taken up his abode in such a wild and neglected spot, the good people of the town could not possibly imagine, unless girlish curiosity. the terrible desolation and air of mystery pervading the place, harmonized well with his own feelings, I have had a long walk and am somewhat tired and that seemed to the eyes of strangers the reflex of his thirsty." stern and grave countenance. The secluded life which the few-inmates of the haunted house seemed to enjoy, about your voice that gladdens my old heart."

she respected as a husband, but against whom she was, at first, matter of common gossip among the felt bereelf to have terribly sinned, in uttering mar- curious villagers, particularly the female portion of riage vows to which her poor heart gave no response. them, who could not make out in their own minds For her sake, then, I repeat, I have thus far endeav- what relation the dark-eyed Italian-looking child, ored to bear your repronches in silence, secretly whose only companion seemed to be the old gray hoping, in my own heart, that God would, sooner or haired woman who appeared to superintend the later, soften your proud, stern nature, toward one, household arrangements, bore to the inmates of the

Since the coming of Lord Milburn to America. ow over your household, and Ethel, our beloved one, either Philip had suddenly ceased in his hitherto was torn from our gaze forevermore. Oh, Richard, frequent correspondence with his step-brother, or we who have both loved and lost, ought to be able to else the letter informing Philip of his brother Richsympathize with each other in this great hour of ard's removal to the United States, had never reached the artist-student in his far off Italian home, who, wondering at his brother's non-communication, still continued to direct his letters to Milburn Castle, overcome by his own grief to prolong an interview Southampton, where through the ignorance or indifference of strangers, they were returned unopened to

the coat sleeve of Philip, by way of preventing his which I write, was an old woman named Moll Pitchdeparture. "Share with me the home of our father, er, whose wild eccentricities of character and nomabrother, and I promise you that no barrier shall ever | die style of life, united to her great skill in fortuneagain rise up between us, to estrange hearts that telling, made her at once the terror of the surrounding country. Living in a rude cabin-like structure, While giving vent to these words, Lord Milburn in the vicinity of what is now known as High Rock, had caught both hands of Philip in his own strong in the at present thickly populated city of Lynn, the clasp, and with eyes bent wistfully upon the dark old fortune-teller, whose ugliness of face, and coarse, face of his brother, stood hopefully awaiting his tattered garments, would have furnished an artist with a good subject for the portrait of the Witch of "Richard, I sincerely thank you for this great Endor-contrived to pick up a scanty subsistence by and unexpected offer of kindness," said Philip, in a telling the fortunes of a few of the neighboring genlow but steady voice, "but you must pardon me, if I try, and such superstitious strangers as chance

Before the coming of Richard Milburn to Lvnn. report said that Moll Pitcher had occasionally spent become proficient in an art which, as an amateur, nights in the hannted house, for the supposed purhas always been productive of so much pleasure to pose of holding midnight communication with the me from boyhood. The small income allowed me by nocturnal inmates of that mysterious dwelling. But the death of my mother will, I trust, be sufficient, since it had been changed into the abode of human with careful economy, to defray my traveling ex- beings, by the skillful hands and moneyed resources penses upon the Continent, and, at least, help me to of the Misanthrope, the appearance of Moll Pitcher commence my studies. I would see Italy, the home in that vicinity had been of unfrequent occurrence. of my angel mother, who has so often repeated to so that, except by hearsay, the secluded inmates of my childish ear the story of its wondrous beauties, the old mansion house had no acquaintance whatwhile sitting upon her knee in years gone by. How ever with the disposition and habits of the old forlong I may remain abroad is uncertian, for now that tunc-teller, until accident threw Mildred Wharton,

When Richard Milburn first came to America, it was his intention to have sent Mildred away to paints and pencils, after which I shall leave at once school; but the child early showing a stronger inclination for the study of nature, than grammar and mathematics, he wisely determined not to send her glowed with enthusiasm, during the recital of his to a boarding school, with whose mode of discipline artist plans, and Richard, whose fallen countenance and study he was so little acquainted, but to assume the office of tutor to her himself. This Richard Milat the thought of being left alone with his huge sor- burn was amply able to do, being himself a scholar of the finest stamp, and having had the advantages "Well, Philip, since you are bent upon following of a collegiate course at Oxford, besides a couple of

Mildred, who was by no means a dull scholarme, however, when I tell you that I shall exceeding but who loved the broad open fields better than the ly regret a separation from one whose future life I confined air of the library, which answered in her case the purpose of a schoolroom—as might have been expected, made rapid progress under the guardianship of such a teacher as Lord Milburn.

Between pupil and tutor there was, however, a barrier of restraint; although as years sped on, and and when they separated for the night, it was with Richard Milburn watched from day to day the gradmutual expressions of kindness and sympathy. The ual unfolding of a mind rich in mental endowments, he could not help feeling in his breast a glow of parental pride. Her disposition, too, was so habitually gether with a brief note begging his acceptance of sweet and obliging, and her manner to Janet Wharton, whom she had been taught to call mother. was so affectionate and thoughtful at all times, that hard-Milburn at the breakfast table, with many thanks, ly a day passed but what Richard Milburn, misanpossible, until fate should enable him to increase girl to his heart, and discover to her the close relahowever, the remembrance of his unfortunate attachment for Ethel, the mother of his child, rose in his mind, and then the thought that he, too, might layduring his absence, Philip fondly kissed the tiny ish a father's affection in vain upon Mildred, made creature, whom God thus early orphaned, and after him distrustful and chary of his heart's buried love. taking an affectionate and respectful leave of his el Besides, some one has written, "a thing of beauty is a joy forever," and young girls, who may have the good fortune to be beautiful themselves, seldom find brance of Ethel's last hours, and the thought of his anything to admire in the person of a man who, as far as personal deformity is concerned, was but a small degree removed from what the world would term a hunchback.

It was this sensitiveness and physical defect, that made Richard Milburn live within himself, as it were, slowly wearing out his existence in the society of books, which were almost his only companions. Had he been formed as symmetrically as his brother Castle, Lord Milburn would shut himself up in his Philip, perhaps his mind would have been less warped and indifferent toward his fellow creatures.

At sixteen years of age, Mildred Wharton, as she was generally called by the villagers, was a model of feminine beauty. Her black eyes, olive complexion, and straight raven hair, would have made Mildred beautiful, even if she had possessed no other thought had no sconer forced itself upon the mind attractions of form and manner; but unite to these a figure of medium height, whose roundness of outline was fast being developed, a voice low and The family estates, which had so long remained in musical in its tone, teeth of pearly whiteness, and the hands of the descendants of one of England's lips that seemed like two ripe cherries, feet and proudest peers, passed at once into the possession of hands of exquisite beauty, and my readers will then strangers, whose merry voices woke the cohoes in have some faint idea of the leveliness of one whose

That there was a mystery attending her parentwere Janet Wharton-who was to be there, as in age, Mildred Wharton firmly believed, although neither Robert Bruce, the old steward, or kind-hearted Janet seemed disposed to satisfy her girlish curiosity by setting matters right upon that point.

Once or twice, Mildred had determined to ask Mr. Milburn to impart to her what knowledge he had of her origin; but then the fear that, by so doing, she might excite his lasting displeasure-knowing well his sullen and morose disposition-checked her ouriosity, and made her willing to trust her future fate in the hands of an over-ruling Providence.

While taking one of her customary afternoon strolls about Lynn one day, Mildred Wharton unexpectedly came to the little hut known as Moll Pitchter from the mysterious occupant of the little cabin.

Accordingly she knocked lightly at the closed door with the small oaken cane which she usually carried with her in her walks, when her cars were greeted with the words,

"Who's there?" uttered in a shrill and cracked tone of voice, that almost made Mildred repent her "A friend," replied Mildred. "May I come in?

"Aye, aye, that you may, for there's something

filldred cautiously pushed opon the door, and half started back in allright, as her gaze fell on the form | the old woman, with a fercelous smile. of the old hag, stretched upon the hearth before the the scanty fire which burned feebly in the spacious and smoke-blackened chimney-place.

"Don't be afraid, child! for though I am called crazy Moll by the country folks hereabouts, I'd not nearer, child, for the day is chill, and your bonny peers. There is a strange mystery enveloping your hands must be cold."

Slowly rising from her crouching position, the old woman shook back the long gray hair that floated over her bent shoulders, and drawing the folds of her old red cloak more closely about her tall person, hobbled off to one corner of the hut to get a low stool for her new visitor.

Mildred felt a little ashamed of her own rudeness in thus intruding herself into the abode of a person who, though poor, even unto misery, yet did not re-

fuse a welcome to a stranger. "Kind Dame, I'll thank you for a draught of wa er," said Mildred, in a respectful tone.

"That you shall have, my dark-eyed bairn, and more than that, old Moll will tell you your fortune. too, for there's a winsome look about your sweet face, that I 've not seen for many a day."

Mildred took the broken handled mug, which the voices, fell upon the ear of Mildred.

down upon the stool which the old woman had placed to herself, hobbled off to the door for the purpose of wife of Philip Milburn. answering the quick, smart rap which had startled the ears of both.

"Good afternoon, honest Dame!" said a tall and ripe old age. foreign looking man, of some thirty-six or seven years, who, with his cap and riding whip in hand, bowed low before the old fortune-teller.

"We have come to consult the oracle, good Mother, and would know what of good the future may have in store for us. The ladies are most anxious to permission to make such disposition of it as I might know their destiny; say, can you give us audience now?" And the handsome man paused for the old woman's reply.

"Yes, I suppose I can tell your fortunes for youthat is, if you can afford to hear them," croaked the old woman, hoarsely.

"That we can," replied another gentleman of the party, at the same time springing from his horse and tossing a purse of gold toward the old fortuneteller. The ladies, two in number, and richly attired, descended from their horses and entered the cabin, followed by their attendant cavaliers.

For a single instant, the eyes of the handsome stranger and Mildred Wharton's met, and then the former staggered backwards as if startled by the image of a face he could not recall.

"Why, what's the matter, Mr. Milburn?" oried Estelle Lewis, gaily slapping her companion on the shoulder, with the handle of her riding whip. "By the resemblence, and the look of surprise depicted upon both your faces, one would say you had suddenly found some long lost relative. Say, cousin Harry, do n't you think Mr. Milburn and the young lady yonder might easily pass for brother and

"By all means!" replied the young man gally. Milburn, you ought to adopt this dark-eyed beauty as your protege. Would n't you advise him to, Estelle?" asked Harry Lewis, at the same time winking slyly at the delicate little blonde at his side, who was tittering behind the folds of her embroidered handkerchief.

"No, Harry, I can't say that I would. Upon the whole. I think one seldom finds a waif of that description sufficiently grateful for all the benefits heap. ed upon them; as a matter of course they always expect their guardian to marry them." "Do n't be jealous, coz, I beseech you," said Harry

Lewis, teazingly. Estelle colored and bit her pale lips, but made no

In the meantime, Mildred Wharton had risen from her low seat before the fire, and retiring to the back part of the room, stood leaning against the wall with her arms folded, her oval head erect, and her handsome face expressing the contempt she felt for the pale faced beauty, Estelle Lewis, and her cousin Harry, who had evidently thought to amuse themselves at her expense.

Moll Pitcher seated herself upon the stool from which Mildred had risen, and motioning Estelle to sit upon another at her side, took the heavily jeweled fingers of her companion in her own bony hand, and bent her keen grey eyes thoughtfully upon the delicate lines traced upon the inner portion of the soft and velvety hand which she held in her own broad palm. Harry Lewis and his fair betrothed, Anna Gray, stood by in silence, curious to learn the fate of Children as well as adults were present from all the the beautiful Estelle; while Philip Milburn-for it adjoining counties, including the State of Delaware. was none other than the gentleman artist who had come laurel-crowned to America, partly in search of his brother, and partly for objects of study-had hymns. Uncle Joseph then spoke an hour in his politely introduced himself to Mildred Wharton, and was deeply engaged in conversation with her, paying but slight attention to Estelle, who stole ever and anon, a jealous glance toward the dark beauty, who seemed so deeply to impress her cavalier as to make him lost to the presence of others.

Suddenly the shrill voice of Moll Pitcher exclaimed, "God! I see nothing but jealousy and disappoint- form?" ment for you in the future, Estelle Lewis. With all your beauty and riches you cannot buy him you so nie Lind of the tribe, stepped upon the platform, is at present innocent of the fact. If you marry, it whole assembly by the song of the Indian Hunter of has been broken and you have learned to regard ing and impressive stories as always holds an audimen's hearts as something better than toys."

With a face red with indignation, Estelle Lewis With a face red with indignation, Estelle Lewis enatched her hand from the fortune-teller's grasp, and muttering between her teeth the words. "deceits" ever seemed dissatisfied. and muttering between her teeth the words, "deceitfall old hag," proudly swept out of the hut, greatly again, and was addressed for a brief period by John handed his fair betrothed to a seat.

frivolous heart. A gay husband, well answering to the description of Harry, a life of continued pleasure and prosperity, and peaceful old age. Harry's ed the audience by another of her national songe, who had already won his by no means susceptible make amends for the disappointment of not going to heart, Moll Pitcher desired Harry Lewis and his

"Now, my dilld, let me look at your palm," said

The young girl complied. The features of the old open fire-place, her thin scraggy hands held close to crone suddenly lighted up, as she kept her eyes intently fixed upon the deeply drawn lines on the inside of Mildred's hand, exclaiming triumphantly-

"I knew it, my pretty bairn-these lines do not deceive me. You are no plebelan born child, for your harm a hair of your head, my pretty bird. Come ancestors were among the proudest of England's birth, at present, but be of good cheer, child, for all that you long to know will soon be revealed to you. And, harkee I the world calls you Janet Wharton's child; but if old Moll Pitcher is not greatly mistaken. you are Richard Milburn's daughter!"

"Richard Milburn's child, did you say !" exclaimed Philip Milburn. "Then you are Ethel's child, and I am your step-uncle," cried the excited man, as, drawing the blushing girl close to his heart, he rained a shower of kisses upon cheek and brow.

" And you, good mother, who shall doubt the truth of your words after this," continued Philip, placing several gold pieces in the hands of the delighted dame.

"God speed you, my pretty pair," croaked the old lady, as she stood at the door and saw the artist proudly present Mildred Milburn to his friends.

That evening Philip and Richard Milburn slept old fortune teller offered her, and quickly drank off happily beneath the same roof. The mystery of its by no means clear contents; then making a low Mildred's life was revealed to her by The Misancourtesy, she turned to depart, when the sound of thrope, on the morrow. And although she had learnapproaching horses' feet, and the laugh of merry ed to love him as a teacher and benefactor, during her childhood, she was now overjoyed at the thought Seeing no chance of escape, the young girl sank of being able to call him father.

A few weeks after, there was a wedding at the near the fire for her, while Moll Pitcher, muttering Church, where Mildred Milburn became the happy

Richard Milburn and Moll Pitcher sleep in their graves, but Philip and his wife are still enjoying a

MESSRS. EDITORS-The following poem, which was read some time since in one of our meetings for the promotion of "Spiritual growth," has been kindly placed in my hands by its esteemed authoress, with deem proper. The spirit and sentiment are so beautiful that you will gratify me, as I doubt not you

will others, by giving it a place in the "Banner." Fraternally yours, Boston, Sept. 8, 1861.

AN INVOCATION.

BY L. E. HOYT.

Almighty heart of Love, whose pulse Vibrates through all the earth-Mind all-pervading, in whose depths All being has its birth-

All nature, from the star-decked sky To dew-bathed meadow flower-In silence shows thy perfect love, And speaks thy wondrous power. Thy praises from the angel-world In songs unceasing roll-

Till, passing through the gates of sense, They coho through my soul. I stand within thy outer court. My Father and my King, For help to plead\_O, teach my soul

Thy praises, too, to sing. I am thy child-within this frame Of flesh thou hast confined One pulsing throb of thy great heart One thought of thy great mind.

Though stumbling, weak, and almost blind, I wander through the earth, I rest within thy gracious arms 12 4755 PS-7 C Who gav'st my being birth. I lift my almost sightless eyes, **马克达加维** And plead that light be given

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To thread progression's thorny way. Till I arrive at heaven. O give me wisdom-give me love-Till both in me shall reign ; Till every act of mine shall prove I have not plead in vain. O may my soul in favor grow

With thee-and with mankind-Till I am lost to sight of self, The " pearl of price" I find. O, Father, mould me to thyself, And teach me all thy ways, And by a life of holy works

Help me to show thy praise. I ask these blessings from thy hand Through him who once was slain-While angels round about me stand. And, whispering, say-Amen.

Children's Convention.

The annual Convention of little folks was held at Longwood, in Chester County, Pa., on the 17th. It was inaugurated seven years since by Joseph A. Dugdale known as "Uncle Joseph, the Children's Friend." Notwithstanding the inauspiciousness of the weather, the house was filled to overflowing. The meeting was opened by friend Dugdale in asking the divine blessing, after which the children of the immediate neighborhood sang some appropriate peculiar way, his text being Moral Courage.

In one of the Committee rooms there was sitting young Penobscot Indian woman. After Uncle Joseph had disposed of the slavery question, he spoke of the race who trod this soil before the acorns were planted from which the oldest oaks of the forest have grown. Then, turning to the children, said, "What would you think if I should call upon a descendant of Pocahontas to appear upon this plat-

In an instant Larcoqua (a waving reed,) the Jenpassionately love. You have already a rival, but she dressed in her Indian costume, and electrified the will be long years hence, when your haughty spirit ter which she retired and Uncle Joseph proceeded tory of children in fixed and undivided attention.

to the amusement of her cousin Harry, who, laugh. M. Beeson, the friend and missionary of the Indians. ing heartily at his beautiful cousin's discomfiture, The little girls from Delaware sang sweetly, and so did the children from Hammonton, when Uncle Jo-Anna Gray's fortune was soon told. By looking seph gave another address, which was for parents and teachers. Some of the illustrations were impressing the decimal of the decimal and teachers. in her face, one might easily read the desires of her sive, and we believe parents that day felt anew the harmonized with his betrothed admirably. Two on- lolding the little ones in spell-bound admiration holding the little ones in spell-bound admiration ly remained to be told. Thinking that the handsome This circumstance, so highly gratifying to the childstranger would like greatly to hear the future of one ren, to see for the first time an aboriginal, quite

The anniversary was then closed by a fervent companion to leave her alone with Mr. Milburn and prayer, and we all felt the day had been profitably spent. [Educator and Museum.

Written for the Canner of Light. PLAIN THOUGHTS ON FAITH IN GOD.

BY GEORGE G. W. HORGAN.

We all profess to be inspired With faith in God; but where is he Who has not oft, in fact, desired To be from his dependence free?

We only pray for "daily bread," Yot think it is a sad mischance To be thus daily, hourly fed, And not have something in advance.

Who 's he dare say he feels at ease When duns are near, who has to pay For rent and coals, or bread and cheese Who 's rich in will, but poor in way?

Who trusts his life far on an ocean Without a compass or a chart? Who'll take a self dubbed doctor's potion Who 's but a cobbler in his art?

When some great light's (?) eclipsed, we fear The world will shortly prove undono; Yet just the same effects appear When comets try to dim the sun.

· Have faith! 't will cure the worst of evils,' The preacher saith, yet say, does he Rely on God to cast out devils, Or on the law's supremacy.

Who sends a ship far out to sea. No matter what its past endurance. Would rather trust in God than be Protected by marine insurance?

The brute creation day by day

Depends on Him for its supplies ! But man, less faithful, hoards away A store that lasts him till he dies. His mind forever seems to labor In search of schemes that shall supply

The readiest means to wrong his neighbor, Not doing as he'd be done by. Not using his superfluous treasures In aiding those less favored, he Seeks after merely selfish pleasures,

Reckless what others' fates may be. Not patient, waiting for the order To march with victory to the fray, He rushes wildly in disorder. And meets destruction in the way.

God's providence he seems to think Means man's base wishes, his desires, too; And just at Paradise's brink He loses what his mind aspires to;

That all creation offers him: The tender, watchful saving grace A Father's mercy proffers him. The time will come when man will be Content to labor, wait and gain

And thus forever yields the place

The prize he longs for ; then he 'll see What now he searches for in vain. The world will move in spite of man, And whether he consents or no!

Pure water stagnates in a pau.

Minds fade, like trees, that do not grow. He best performs his duty here. Who labors with an honest heart. And trusts in God, devoid of fear. That what He promised, he 'll impart.

# Spiritual Phenomena.

Spiritual Communication.

to him, and to show with what perfect fairness and the mediums are obliged to do, and they have cafreedom from trick and imposition he gave this com- pacities which will command a greater return in munication, I request the publication of it in your gold, let them make their demands. A thing is paper. It corresponds with numerous others which worth what it will bring in the market, and spirithave received through many other mediums, ual truths are worth their value, just as much as Whether they are true or not, it is of course impos- corn and potatoes. sible, from them alone, for me to know, however I may believe this to be the case.

to me, is as follows: Mr. Mansfield handed me a private life of public mediums—if indeed they have slip of paper, and requested me to write my ques any will for a moment entertain the idea of their tions on it, and then fold each of them over, three or entering into any other employment? I know of no four times, so that it would be impossible for him to people in this city who would be satisfied to pay see them, which I did. While I wrote each question, their minister a low salary, and let him go out to he left the room, so that it was impossible that he work during the week, picking stones, weeding garcould see me write them. He then returned to the dens, or even keeping books, to come into his desk room and wrote the answer directly under the ques- Sabbath morning, exhausted with his week's toil, tion thus folded over, without of course, knowing and obliged to improvise his sermons. what the question was. I said nothing to him about what was the subject of my inquiry, so that it was quainted with the subject of my inquiries.

Ques. 1 .- Is Mr. Ebenezer T. Andrews (my uncle) present? If so, will you give me your name?

Ans.—"My dear one, I am present, and have given you my name.

Edenezer T. Andrews." given you my name. Ques. 2.—Did you make a will at the time of your

Ans .- " My dear one, I have told you many times about that will. I can say no more than I have through the lady medium, (Mrs. Hayden.) What I told her, so I tell you. It is as true as that the sun rises and sets. Yours in Spirit, rises and sets.

EBENEZER T. Andrews." Ques. 3.—Did you leave me — in your will? If not, how much? Ans.—" I did leave you the sum mentioned. Alas

for the selfishness and dishonesty of some mortals!
Yours, E. T. Andrews." Ques. 4 - Were the persons you have alluded to, as destroying your will the same you have given to me through Mrs. Hayden? You may do as you

names of those who destroyed the will? But I cannot through this medium, as he is not willing that I should. What I have given to you, through others, is quite sufficient. Excuse me, now. I must go.
Yours in Spirit, EBENEZER T. ANDREWS."

The following legacies, in a communication to me through Mrs. Hayden, he said he gave, in this will, to religious and benevolent institutions. Whether they are true or not, I cannot of course, possibly know, viz:

To Massachusetts Hospital, \$10,000: Howard Be nevolent Society, \$10,000; American Unitarian Association, \$10,000; Divinity School at Cambridge, their advantage. At the East, she is one of the \$10,000; Fatherless and Widows' Society, \$5,000; speakers that other mediums find fault with for Eye and Ear Infirmary, \$5 000.

these Spiritual communications, which tend to make she does East; but in Western New York I have it it very probable, but not certain, that he made a from some of the Committees that she set her price will at the time of his death, and that this will may full as high as in the East. We, in Providence, have have contained all the foregoing legacies but the last, always paid her \$5.00 per Sabbath more than the as he had made two or three sketches in the form of regular rate to which we are accustomed, and this a will many years before his death, in all which he certainly not from our own choice, but because we had given legacies of a much smaller amount to all | could not have her without. these institutions but the last, and which sketches | Now I have not the slightest objection to any me-

were produced by his son before the Judge of Probate, under his order, at my request. But there is no other evidence than these Spiritual communications within my knowledge which actually proves that he made a will at the time of his death, or at any other time. Yours. &c..

WM. S. Andrews.

# Original Essays.

ANOTHER "PLEA FOR MEDIUMS.",

BY LITA H. BABNEY.

There is altogether too much truth in the article of No. 18, present Volume of BANNER, by our friend, Miss Hardinge, (I shall be obliged to take her hint. and not call her, sister.) in reference to the inadequate pay offered to mediums. The most of the speakers do not set any price in so many words, yet when they come here, or to Boston, or Philadelphia, they know what it is customary to pay in each of these places, and accordingly say, "pay me what you do others."

Now it will not always do for them to get along in this easy way, for in the most of cases, they would find it a thorny path, instead, for they would often come out with "a dollar less," or "seven dollars," less, in their pockets, than when they commenced. The old saying is, "the Lord will reward you, if we do n't," but the most of people that rely upon the Lord, find to their sorrow and starvation, that he is decidedly a poor paymaster, in regard to other people's debts, and as far as dollars and cents go.

The fact is, there are a great many people ready to give you a cheque on the Bank of Heaven, that have no deposits there, and no right to draw upon it. Then, in return for railroad and coach fees, and time and labor, what have you? A drain upon the mental and spiritual organisms, which has been flowing broadcast to a people who hug their arms to their pockets as tight as the Lombardy Poplar does its limbs; which, by the way, I always call the "close communion" tree-to those who will drag upon you, keep you up at night after the lecture until twelve o'clock, to talk upon raps and tips, or something of as much consequence; give you uncomfortable accommodations, though perhaps the best they have; and your physical system becomes as much exhausted as your mental and spiritual. True, you have the consciousness of acting from a pure motive, and in so doing, verily, shall not lose your reward, spiritually; but spiritual rewards do not coin bread and butter, and roast-lamb, which are very needful perquisites, while we inhabit these bodies.

It is most true that the laborer is worthy of his hire, and we would be surprised to hear an Irishman who had been digging potatoes all day for you, say at night-"O, sir, give me what you please!" No, even he knows what his labor is worth at price current in the market, and shall we expect spiritual teachers and preachers to know less than the poor day-laborer? It is, perhaps, a more delicate task for Miss Hardinge, or any other speaker, to come before the public and complain of this injustice which is daily done them, and which they also do themselves; but I, not occupying that place, may without fear of being called grasping or selfish, speak for them all a good word, for it needs to be spoken.

Let mediums set a price; if they can, let it be a universal price; but if some find that such does not The following communication was received through | pay their expenses, being obliged to provide for some Mr. J. V. Mansfield, in September, 1858. In justice family or relatives, as I know that very many of

It is truly necessary for the aspiring teacher to devote himself entirely to his calling, as Miss H. re-The mode in which this communication was given | marks. Who that knows anything at all about the

The most of the ministers are not as good at improvisation as our mediums have become, through impossible for him to know what it was. After Mr. the ministry of the blessed ones; and the physical Mansfield had written the answer, he of course knew drain of the week wears upon the mental in such a what the question had been, but not before. But he way as to unfit it entirely for dispensing the food could not know what the next question was, until his that hungry souls come to the house of God to obhand had been controlled, and he had written the tain. It is so with our preachers. Many, of both answer to it. In this way only could be become ac- sexes, are slight and delicate in body, and could not endure rough life during the week. Besides, they must always be at some available place, in order to be called upon and questioned, and their itinerant life precludes their engaging in any local business. But some object to this itineracy, and think speakers should locate, and radiate from that locality.

The world seems to equalize itself in commerce of all kinds, and in this mart of knowledge, it seems to be necessary to introduce different minds, that we may see a little of each, and finding a good in every one, not become sectarian in our views. Christ says, "Go through all the world, and preach the Gospel to every creature." I do not suppose he imagined it possible for any one man to go through all the world; but it seems to me the tendency of the passage is against locating. No sect but Spiritualists, if we except the Methodists, who tarry two years in a place. have pretended to follow in his footsteps in this replease about giving their names now.

Ans.—"My dear William: You ask me for the spect. I hope there will be no locating of speakers for any length of time, except when it becomes necessary to the renovation of their health.

I was intending to touch a little upon a point noticed in Mr. Richard's letter a few weeks ago, but see that our friend Whiting of Michigan has replied more ably than I could, having had his own expe-

rience to refer to. I do not wish by any means to be unjust to Miss Hardinge, but cannot understand what she means in her having fault found with her by mediums, for working at too low a rate, it being depreciatory to charging too high, and injuring them that way. Per-There is other evidence in my possession, besides haps she pursues a different plan West from what

diums setting their price; I advocate it; but do not | Science may analyze but will not produce faith. like to have them speak as if it was a customary I consider that in Mrs. Spence's articles she thing for them, all over the country, to work for manufactures faith, or seeks to come into truth poswhat they were offered, and "sometimes pay back a teriorly, and that she, though in communication part of that," and I was much surprised at that part with the spirit world, yet speaks from the natural; of Miss H.'s communication. Let her distinguish she does not distinguish properly between immorbetween sections of the country, in her articles, if tality and eternal life; between the disembodied such is her practice to do in her lectures, otherwise spiritual man and the regenerated man. One is many people at the East may think their committees still the image of the World, though in spirit life. are putting the money in their own pockets, instead The other may be the image of heaven, though still of appropriating it as they report. I would like to in the body. She does not seem to understand the see each lecturer paid twenty-five dollars per Sabbath, anatomy of the new man, but calls the animal life and shall help them to it as far as my influence is (which is the body of the spirit man when the maof avail. They have large traveling expenses to terial is laid aside) the soul, and makes the human meet, and if they were sure of this every week, they life divine. Thus her divine man is only the immormight afford to lecture during the week in suburban tal man, and what she calls the non-immortal is villages or in the country for a much less ratio.

woman so much?—her husband would support her if have sense and science, which all animals have in she was not lecturing." When you say that, just some degree, called instinct. This man inhabits the ask why you should pay this man so much; would basement story of the institution called man; he is his wife not have to support him in his delicate a dependent man. The next story is the rational health, if he did not lecture? The truth is, to begin and the free, the platform of immortality—the inwith, a woman's labor, if it is equal to a man's, should receive the same recompense, according to to choose and suffer the consequences. This man Spiritualism, which is topsy-turvying these old musty | may be said to lie in a horizontal position. If ha notions very fast, that a woman was only an exceedingly proper fraction, to be written in this way, his will and truth in his understanding, and thus fraction look decidedly better standing side by side.

Again, my acquaintance with mediums is extensive, and I know that none of them are getting rich, not one. They each have some family or dear friend shut out the light of heaven, the reflected light of at home, that need every dollar as soon as it is paid the evil and the false will take possession of the to them. And when this is not the case, as I now recall in one or two instances, and the medium is getting grasping or avaricious, he is sure to be taken down sick, and use up his surplus in board and doctor's bills. These are only exceptions; but there as the false. And though he may retain the appearis no rule without them. There are unseen equal- ance of being erect on the external plane, yet interizers at work, doing their duty, but perhaps not realizing the end and aim, any more than we often do of our duties in this life.

I must say very little more, for my article is long now, but in this connection it seems to be more appropriate than to delay to another time; but when many mediums are complaining to the public of a non-support. I think of what I heard a prominent brother in the field say: that "when his lecturing did not support him, and he had to solicit places to visit, he neutrals that cannot be digested must be spewed home, and should do so." Let mediums make themselves acceptable by being proper vessels for the spirit, and the people will call them loud enough for stem the current of Niagara with a dam of straw. them to make no mistake.

Providence, R. I., Sept., 1861.

THE SPIRITUAL BATTLE-GROUND.

out Freedom is not to be desired. The battle that flight and confusion. is now so strongly threatened on the plane of effects, has been, and is being fought in the mental world, where causes are brought into the field. Heretofore battles have been fought in the moving world, when the causes have been concealed. But since spirits and men have shaken hands across the Isthmus of A Word to Female Lecturers. Time, the battles, have been more or less raging in the sphere of causes, and only at times have they defair to come down to ultimates, though they must still be conducted in the world of mind.

I perceive that Mrs. Spence has been erecting several strong batteries on the ground she has taken. ting up Nature, as it were, against God, and argu- with women on this important reform, all, with we apprehend it would be with Nature—not mere pendence. material things, but call her Wisdom, if you please, a the straight gate and narrow way, to his final desti- in a style most adapted to her comfort and health. nation. He will be saved by knowledge, and be ena- A bloomer is an extreme, but no doubt the most bled to lay up treasures in heaven. But if he disc. casy style; yet it is too great a change at first. A

must be united, that life and intelligence must work dress. together in creation. Man cannot manufacture faith | Thus I might continue to enumerate the benefits into faith posteriorly by means of science.

not yet a man, but only the animal life in common It is said by some, "why should we pay this with other animals. And this animal man may dependent man, the individualized institution, free turn himself toward heaven, he will receive good in n, and has concluded that the two parts of said become a regenerated man. The soul from above will be born within an image of good and truth, which is the Lord. On the other hand, if he by the abuse of his free will turn himself downward and understanding, and the will and the man will degenerate; his feet will be upward and his head downward, and he will see all things inverted. Thus good to him will appear as evil, and the truth nally is he inverted; and when he comes to the internal, he will appear to all who are upright with his head downward. Thus in the spirit world you can see which way the man is traveling; he becomes his own guideboard.

I see that some of these principles will meet with powerful opposition, and you, like some of the border States, may be inclined to maintain a neutral position; but this position cannot be preserved, for the should consider he had a very loud call to stay at out of the mouth with a place apart. And to endeavor to stop the course of truth descending from love and wisdom, would be more futile than to try to after the waters had taken their final leap. So when the Banner of Light closes its columns in this mental contest to a fair field and no favor, it will cease to be the Banner of Light, and truth will Your journal, Messrs. Editors, seems to occupy the seek some other channel for an outlet. Let truth position of a Border State between the Spiritual and and error grapple; only show fair play, and none the Natural, and bids fair to be the plane on need fear the result. The soldiers are now being which the great battle is to be fought in the drilled and the ammunition collected. They are mental sphere, for the Spiritual must conquer the being tried, and those who are faithful will be Natural before the Celestial can rule, and before chosen, and, like the army of Gideon, when their there can be peace with Freedom; and peace with. light is made to shine, their enemies shall be put to A. N. WOOLVERTON.

Hamilton, C. W.

# Correspondence.

The lesson of the hour is progression. Spiritualists embrace this as the basis of their doctrine. Yet scended to the Natural plane. But now they bid as I look around me, viewing the customs and fashions of the people, I find that woman, even in the Spiritualistic ranks has yet to take the first step in the march of progress in the absurd fashions of dress. Suicide, the people have yet to learn, is not But I consider that she is somewhat of a seceder confined exclusively to throat cutting, hanging, against true principles. Taking the side of the blind shooting, drowning, &c. ; thousands, millions of cases principles of Nature against the true Doctrine; set- exist, where life is taken by inches. In conversing ing that effects are greater than causes; that a scarcely an exception, acknowledge the absurdities blind principle of life may be the cause of intelligent and injurious effects of fashion; yet life being manifestations, making the stream to rise higher of a secondary importance, compared with the flatthan the fountain, presenting Nature without a tery of men, they give their forms up to this monpartner dashing on like a chance game; much like ster suicide, and are thus drawn, inch by inch, into strong-minded woman going alone to raise a that untimely grave. As civilization advances, the family, and though in these days woman, it is thought, fashions for dress become more absurd. Why this can do almost anything, yet we have never seen one antagonism? Oh, woman, arouse yourself; awake who was able to produce even her own likeness and from your unconscious stupidity; let not the milequal, without the assistance of a help-meet or mate. lions that now exist, and the millions yet to exist, But with him she may often transcend herself. So suffer from your negligence, from your lack of inde-

In conversing with mediums on this subject, I find title of no mean signification, and yet unless she has they are quite enthusiastic when expressing their her bridegroom, she will fail to bring forth. Love is views in its favor, but they fail to practice their pre-God, and Wisdom is his wife, and these two are one cepts; their excuse is, invariably, their influence the source of all intelligence, the esse and existence they fear would decrease. Is it possible that a meof all things—an intelligent person whose body is the dium who has stood the scorn, contempt, and riditruth, condensed, if you please, into the form of a cule of the world, possesses not sufficient independperfect man, and this man of truth is heir to all ence to stand before an audience, dressed in accordthings which he governs in rightcousness; that is, by ance with her own convictions of right? I doubt the rule of right. And man being constituted a free whether one person even can be found in the spiritagent, is governed by two immutable principles. If unlistic ranks who would condemn a moderate reform he obey the laws of God through the principles of in dress. No, on the contrary, honor would they be-Nature, he will be led by Divine Providence through stow on her who would stand before them, clothed

bey the laws which govern him, he will still be led dress shortened to about six inches from the ground by Divine permission, be allowed to run in debt will do to commence with; the waist to measure about and be required to pay up, and in the end will find four inches more than the body; the under garments that all his loose change is required to settle up ac- to button on an under waist, (as loose as the outer;) counts; and though he may himself be saved, yet he for thin tissue shoes, substitute good substantial will suffer loss, and have to begin the new life with- ones, sufficiently large. For the head, the bonnet out capital, much to his disadvantage-more so than should be longer, the most important portion, the the child who has only to fill its will and understand- top, is now left entirely uncovered. Man complains if ing with good and truth; while the wanderer is he is without a vizor, even to protect his eyes; wospotted with transgressions which he has endorsed, man is without a covering for the brain, much less and which will require some trouble to take out the for the eyes. Is this right? By adopting this reform, less frequent will be the cases of neuralgia, the feet Many enter the field on the side of Nature, blind more protected from cold and dampness, the lungs as the principle they profess to follow, and when the and ribs no longer cramped, the hips relieved of the blind lead the blind, both shall fall into the ditch, injurious effects of the heavy weight resting thereon, They seem to think they must do battle against God, the body around the waist will become less heated, or the principle of nature will fall. They do not the ankles and feet less liable to dampness, the dress see that their safety and welfare depend upon the no longer sopping the puddles in the streets, and the union of God and Nature, that revelation and reason arms relieved of the irksome task of holding up the

out of the pride of his own intelligence. But faith, arising from this reform. Sufficient it is, however, to like light, must be received, before it can be ana- say, adopt it, and you will soon experience its blesslyzed by knowledge. Faith comes in as a prior ings. Of all the qualities essential to one's growth, through the soul, but knowledge from without, as a independence is the most important. Mediums posposterior through the word, and from science. They sess a good deal of influence, hence the importance must meet in the understanding to be vivilied. As of the female portion adopting this reform. Let them well might we expect to manufacture light from but introduce it to their sex, as they journey from science, instead of receiving and believing that it place to place, converts (in practice, not in precept exists and then analyze it, as to expect to come alone) by thousands will be added to their reform list; thus will they possess not only a more healthy | We suppose they are crab apples.

body for themselves, a better organization through which the epirits can communicate, but the thanks and blessings of a multitude of happy hearts.

Lecturers, lose ye no time in establishing this reform. A suffering humanity awaits you. Wait not for other personages of wider celebrity to introduce it, but commence yourselves, and thus stand before the people as true women. Be true to pil, though the whole world oppose you. Progress is the world's guardian augel, and she who shares its sunshine and shadows will eventually be crowned with triumph. L. S. RIGHARDS.

Quincy, Mass., Aug. 80, 1861.

Grove Meeting at Fremont, End.

One of those re unions, where noble thoughts and free expressions are the order of the day—where the weary and heavy laden" find rest-and they who labor in the Father's vineyard drink afresh from the fount of inspiration, was held at Fremont, August 17th and 18th, 1861.

The morning of Saturday was clear and brilliant as ever shone on Araby; the audience assembled. though not large in numbers, was yet a mighty force in the realm of mind and spirit; and we thought, with souls like those scattered up and down, how long shall spiritual darkness prevail on earth? Evidently all hearts were beating high with hopes of our nation's coming glory, its political and religious freedom. Speakers present, Bros. J. T. Rouse, A. Smith, S. P. Leland, and Mrs. Nellie Smith.

The session was opened by appropriate remarks by Mr. Rouse. Mr. Latson was elected President; Judge Gale, Vice President; Abraham Smith, Scoretary.

The President introduced the objects of the meet-

Mr. Rouse spoke of the signs of the times, the brightening prospects of our blessed cause., &c., in is usual impressive and happy style.

Mr. Smith followed with desultory remarks, when the session closed.

The afternoon session convened at 2 o'clock. Audience good. Short addresses by Mr. Brown, Mr. Fox of Orland. Mr. Rouse, and others. After which Mr. Smith delivered the stated lecture of the session.

The evening session was held in the Hall, when the attentive audience were addressed by Mrs. Nellie Smith, in her beautiful, poetical, yet logical manner.

The Sunday morning session convened at 9 clock. Audience large. Short speeches, sonlstirring and to the purpose, were made by numbers present. The convulsions now agitating our country had fired each heart with patriotic zeal, which could not do other than blend with its religous enthusiasm. The spirits of the mighty dead were near; those whose mortal energies were laid on the altar of Liberty, now uniting their sympathies with those who would struggle for the "inalienable rights" which they had gained but in part. Mr. Rouse delivered the stated lecture of the ses-

sion, on the needs of humanity. The friends of Fremont and surrounding country having furnished refreshments in the grove, for the

comfort of the physical man, the audience were dismissed for an hour. The friends having refreshed the physical man, and in social converse spent the hour meted out to them, came together with their smiling, happy faces,

and attentively listened to the stated lecture of the afternoon session, delivered by S. P. Leland, on the revelations of nature, in his flowing and eloquent manner. After which, Mrs. Griffin, the well-known and able advocate of human rights, was introduced to the audience. She carried her audience along step by step-glowingly, eloquently, she made her appeal to the hearts of those who call their country "the land of the free and the home of the brave." Evening session .- Hall crowded with eager faces,

waiting to hear words of cheer from the beautiful hereafter. Mr. Smith spoke for an hour on the soul's origin

its relations, and its destiny.

A lady, entranced, spoke of the nearness of the angel world to ours.

Mrs. Nellie Smith followed with brief remarks, and an appropriate song.

Generously the people of Fremont had tendered the hospitalities of their homes to the gathered assembly, and a vote of thanks was heartily given. Also a purse was made up for the speakers, characteristic of the usual benevolence of the whole-hearted Prairie Princes of the glorious West.

On motion, it was resolved that the Secretary be requested to transmit a copy of the proceedings of this meeting to the Banner of Light and Herald of Progress, when, amid general good feeling, the meeting closed. ABRAHAM SMITH, Sec'y.

Brief Definitions.

What is spirit? It is the all-pervading, universal positive element of Nature—the only motive power or force principle in the universe.

What is God ? The sum total of Spirit, the totality of force or

motive power. What is matter?

Everything is matter. In contradistinction to Spirit matter, it is the negative of Spirit—it is that which spirit attracts around it, or with which it clothes itself, and through which Spirit manifests it-

What is nature? The manifestation of God.

What is man?

A fragment of Spirit individualized or insulated in organized matter. The Spirit of man is a spark of Divinity, the body is the Leyden jar that holds it. What is life?

The mutual attraction and repulsion of spirit and matter—the friction of the machinery that rubs off the sparks of Divinity.

What is mind?

It is the simple compound of Spirit and the high. est form of matter below it.

What is knowledge?

It is the impression or influence of other forms of matter on mind.

What is intuition? It is the susceptibility of mind to impression or influence.

What is volition?

It is the elective affinity of mind for different im-A. W. B.

pressions. Fulton City, Ill., July 12.

A farmer of our acquaintance, who has been trying to improve the quality of his apples, complains that, "instead of improving, they go backwards."

Reported for the Banner of Light. BOSTON SPIRITUAL CONFERENCE. Tuesday Evening, September 10, 1861.

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

WARREN CHASE .- I am accidentally here-not especially for the discussion of this subject only. But talking in public or private, to me, is only thinking aloud. With all the research and investigation that I could make, before I came to experiences in Spiritualism, I found no evidence of immortality. I found none, either in the religious, or the scientific world; at least, such as my own reason demanded for satisfaction. Such evidence as I have required to satisfy me of other facts I was not able to find in proof of a future life, until I found it by the evidences afforded me in spirit intercourse. The physical world changes and dissolves in time—the science of which proves nothing of immortality. The Christian world presents faith, hope and desire; these are no evidence to me in proof of immortality. So science and religion give me no satisfactory evidence of a future life. Science borrows of the clergy and the clergy borrows of science, and neither hold the evidence of immortality. But modern Spiritualism affords abundant testimony to this end; to which end I know no other testimony that is yet given. But from any source, I have not yet learned that life is eternal, for no one has yet lived it through and has been able to testify to it. The desire for immortality to me is no evidence, for it is changeable and un-Dr. CHILD.—We have been taught that God, to us,

was something existing outside of ourselves. So we have been taught that immortality was something that we were to come to, or that was to come to us; something that we must learn of in schools, and prove by testimony. A little experience shows the fallacy of learning, and the failure of testimony. But this little experience inspires new and deeper desires for the proof we seek. The failure to find this proof sought, is not a hindrance to the desire, and still we ecek for proof. In words we fail: in testimony we fail, and we find the desire still exists and is greater than before. This increased desire surprises us; so we examine it, and to our wonder we begin to learn that the knowledge of immortality is found not in desire; but it is found to have its birth through desire. So when we have found a knowledge of immortality, testimony is no longer needed. The processes of all physical nature bear evidence to us of non-immortality, for all tend to dissolution and decay. Physical nature testifies, and so do its attributes; here is the beginning and end of testimony. But what has this testimony, which only belongs to perishing things, to do with that which is indestructible and imperishable? Nothing. The attributes of the soul tell us of immortality, and these attributes deal not with testimony, for testimony only belongs to doubtful, perishing things; it does not, cannot, belong to the positive soul, all the attributes of which are imperishable and indestructible; are certain. The most philosophical men in the world are infidels, and they predicate their views of non-immortality alone on evidences of external nature, where evidence is lawful and necessary. This ends in doubt, in death. An infidel reasons within the limits of the rise and fall of matteronly within the confines of the sensuous world, wherein there exists no knowledge of life after death, of immortality. But what is life? To answer this question, we must leave the sensuous world, which is only a product of life, and go into the misty [misty to philosophy | unseen world of thought and feeling. And we begin to find that life is not the beating of the heart, the running of the blood through veius and arteries—is not a breathing in and out the air—is not eating, drinking, walking, talking, thinking, working digestion, secretion, accretion, assimilation or growth. All these things are not life—they are only products

Sensuous perception and philosophy may tell of this unseen thing, called life, but neither can reach or define it. Testimony cannot tell what life is. Time does not reach back to where life had a beginning: neither does it reach forward to where life has an end. This physical existence is but an evidence of an infinitesimal segment of the eternal round that makes the circle of life. This is unseen, and it is unproved, too, because proof is infinitely too short to measure it with. I once guessed that life was eternal; after that I thought it was: after that I knew it was. Evidence and testimony have done nothing to rend the dark veil that covered this knowledge. So I conclude that the doubt and uncertainty of immortality is necessary at first, for the knowledge comes of spontaneous growth, in time,

in place, when it is necessary.

What is spirit-intercourse? It is a communing of soul with soul, which communing may, or may not be made tangible to our outer consciousness. Real spirit communion is never in words; words are but the effect of the more real things. The senses of the soul are mostly dormant to outer consciousness, while the soul is in the physical body. The spiritual senses of the souls-for such there areof the great family of humanity, are sleeping yet; they are not yet stirred to consciousness. There is some outer evidence of these new senses of the soul, for we begin to feel them quickening; they are rapping against the walls that still hold them in Nature's physical womb. The grandest and the most immediate spiritual communications are in the profoundest silence, without a word. The evidences of immortality in the past have been sought for in words, in testimony, in records, in the Bible, and in other books, and in the sayings of others, but nothing is found here that gives deep and abiding satisfaction, for the reason that these evidences can meet only our external senses. And so far as Spiritualism testifies of the soul's after life in words, so far is it futile to show the certainty of immortality.

But in Spiritualism we come to something deeper than the outer senses; something deeper than surface words. Spiritualism hardly begins its career in the use of words, before it passes them as things that are no longer useful. Spiritualism carries its votaries beyond the utterances that words make into the deep eloquence of silence, where feeling, that is not the feeling of flesh, blood and nerves bubbles up fresh-a living and eternal fountain in every human bosom; and it is through this feeling that is intensified and awakened, that knowledge comes forth; out of which knowledge of immortality has birth. It is here, without a test, without a word, without an utterance, without a proof, or without a belief, that a certain knowledge of a future life is found in the deep eloquence of the soul's silence. The silent persuasion, that in due time comes up in every soul, alone reveals to us the certainty of a future life; a life

that no beginning knows, and that no powers of time can end; this life we call immortal. And I do affirm with fearless assurance, that Spiritualism, or rather the recognition of the realities of the Spiritual world, in tacit persuasion, carries us directly to the portal that opens to the soul's consciousness the awful reality, the unutterable grandeur, the undimmed, untarnished, indestructible brightness of life, life that must exist farever.

H. L. Bowker.-My view of this case is, that the only evidence we have of immortality comes from manifestations. I do not mean simply the nervous phenomena of Spiritualism, which excite only the material faculties, but those deep mental, intuitive manifestations, of which nothing but the soul takes cognizance. The phenomenal manifestations of Spiritualism are important to those of us who have morbid instincts, and have not learned the language of the scul—to those who have never heard the still small voice whisper, Thou art immortal—to those who have not heard the voice of God within, saying, Come up higher—to those who have not felt their immortality. The body has its laws and life—the soul its. What is evidence to the body and facul—the soul its. What is evidence to the body and facul—the soul stance of the still stance of the still stance and life—the soul its. What is evidence to the body and facul—the soul stance of the still stance and life—the soul its. What is evidence to the body and facul—the stance of the stanc ties of the sense, is not to the soul. The material senses demand as proof, touch, contact, and phenomena; the soul demands sentiment, emotion and principle. The eye cannot present evidence to the ear, neither can the faculties of sense present evidence to the soul-they may quicken each other to action, that is all. No man can be satisfied of immortality until he feels the evidence within; evidence all melts into conviction, conviction soon goes beyond evidence. until truth becomes a sentiment, and speaks for itself. Did you ever find words to express the emotions you have felt? Can you prove immortality with words? words; the dullest mind feels this at times.

When dark days make our pathway dim, some gentle one throws a ray of light across our track. The immortal ones are with us when we sleep and wake; they talk with us in dreams, go with us to the festive board, where mirth and song run high; they follow us to the dying couch, when we throw off the hull of life, and whisper, " though shalt live again." They are around us, with us constantly, talking to the soul that can hear, the clearest evidence of immortality, "we still live."

WARREN CHASE.-I take no exceptions to Dr. Child's position in regard to Whatever Is, is right, for I believe it is true. But I must claim that his position in regard to the immortality of the soul affords no evidence at all. If life is eternal, it must have no beginning.

Da. Child.-How do you know that another man has no knowledge of immortality?

WARREN CHASE .- I know only for myself. But 1 think there is an outside standard of testimony to the end of proof. Belief is no evidence of immortality; if it were, infidels are not immortal. The Indian believes that he shall have hunting grounds in the spirit-land, but this bolief does not make the proof that he will. The Orthodox believe in a hell for a part and a heaven for a part of all men; this belief does not prove the fact. Dr. Child.-Is there an outside standard of truth

for the soul? WARREN CHASE .- I think there is. There is no

evidence to the soul, except it comes through the Dr. GARDNER.—I said last week that there was no

evidence of immortality, except that furnished by spirit-intercourse. Pure intuition, I think, is true, and may bear evidence of immortality-but few have it developed. I believe with Mr. Chase, that evidence must be made through the external senses. I believe that I have communed with spirits, and have been influenced by them without any knowledge, on my part, of the fact : for it has been proven, ums, that such was the case. I have abundant, positive testimony, which proves to my mind the immortality of the soul. Evidence that comes to my outer senses, comes with a positiveness that I cannot realize from intuition.

Dr. Child .-- You said that spirits had influenced you without your knowing it; and this influence you denominate spirit-communion. I have a good old Orthodox aunt, who says, "I know that I shall live when I die; I do n't want any proof." She has no knowledge, nor belief, that she is influenced by spirits. Now I want to ask you if she may not get her knowledge direct from spirits, without knowing it, and without the exercise of the external senses, in the same way that you have been influenced by spirits with your own knowledge?

DR. GARDNER.-Possibly she may. But I believe that the external senses must be first appealed to, and exercised.

MR. THAYER.—In the darkness of a former dispensation, the question is asked, if a man die shall he live again? Christ demonstrated that he shall. The speaker occupied eight minutes in quoting from the New Testament.] Spirits that once lived in the physical body, have communicated to me in such a way as to give me positive evidence that the soul lives after death. If Dr. Child is correct in his views, that he is immortal because he feels that he is, what has become of the multitude in the dark ages of the past who felt that the grave was the end

Dr. Child .- I have not claimed that I was immortal because I felt that I was. Feeling is a consequence of my immortal life, behind which lies the knowledge of a future life, and this knowledge will come forth in every soul when needed. We are immortal, because God made us so, not because we desire to be so.

## Illness of Bro. Wadsworth.

For three weeks, Messrs. Editors, I have been brought on by over-exertion during my stay in the West, the exposure of night travel by rail during at the late Conference. I am somewhat better now. bestowed on any one. My friends can address me own? according to notice in the BANNER, and when my appointments appear again, they may know that I am at work. Truly, F. L. WADSWORTH. Providence, R. I., Sept. 11, 1861.

perhaps honor is quite as often without profit.

# Banner of Light.

BOSTON, SATURDAY, SEPTEMBER 21, 1861.

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Publisher for the Proprietors.

#### FAITH AND WORKS.

Nobody works who has no faith. The wood-sawyer and the coal-heaver bend to their labor through the long day, confident that they will have their pay when their work is done. There is the stimulustheir faith. That is what inspires life with motivo and purpose, and makes it endurable, and more, too. The man who has no faith, can do nothing; he will Our best evidence of immortality comes in soul com- not work without an incentive, no matter how cheap munion with the departed, in language too pure for or low; his hands are glued to his sides; he is entombed as yet within himself, and the stone will be rolled away from his door not until the spark of faith begins to burn within him.

This matter is not for pulpit discussion only; it is an every day affair; it closely concerns each man and woman alive. If getting dollars and bread are necessary, a right understanding of this primary idea of life is much more so. We waste ourselves, we commit suicide, we mislead and destroy others, if we are ignorant of these very first laws that run through our being. They are as palpable as the laws of circulation and digestion.

When will men universally come to see-see just as distinctly as they do the rising of the moon and the coming out of the stars-that this visible world and that invisible one are so closely interblended that, while they exist in one they are all the while just within the porch and verge of the other? When will it be recognized on all sides that we cannot hide ourselves, if we would?-that every day we earn a dollar, there have been unseen beings helping us to do it, working with us to our advantage or damnation? When, too, shall we remember that, for every sin we commit in the form, we drag down spirits that have been relying on us for aid in lifting themselves out of their present darkness?-ard that, with every virtuous act and aspiration, we help many and many an one on the other side of the veil, who was waiting for our acts and thoughts to aid him in his exaltation?

These are potent truths. Nothing is more impressively the fact that whatever we do, or think, affects others equally with ourselves. We cannot cheat our own souls—we cannot cheat the spirits Here we all are, encircled within untold and uncounted spiritual relations. None of us move without moving some other one. Whether we est or drink, no matter what we do, it is not for ourselves alone—it is for all souls that are linked in with ours in the grand chain of destiny. A cunning person is guilty of wrong, and thinks he conceals it because it is not brought out in the courts, in the church, or the newspapers; but his sharpness defeats its too, through the testimony of spirits, through medihis act, but makes worse cripples of spirits above and around him likewise.

> Here is Mr. A-a person of more or less spiritual development and culture. Upon his conduct hang the present hopes of many in the other sphere. They have come back to earth in order to secure that development which they neglected to get while in the body, and which they must get, and get right here, too, before they can advance a single degree in the realm they have lately entered. In obedience to the laws of their being and the requirements of spiritual conditions, they must work out the first part of their new problem through the instrumentality of certain others still in the flesh. Those others, therefore, may be said to be their teachers, their guides, their saviours; on them the aspiring spirits depend for all the present happiness they orave. Now suppose the persons on whom they thus rely are addicted to habits, or courses of conduct, directly the opposite of what these spirits require in order to be brought out of their present darkness: is it not easy to see that the latter are sufferers to a degree which none of us are able to estimate? Is it it not plain enough that they are wronged by mortal wrongs, that they are pained on account of what others do who are yet in the flesh, that when we err here they are hurt?

Take the case of a man addicted to the habitual and immoderate use of stimulating liquors. He has close friends in the spirit world just beyond the reach of his mortal vision. They are allied to his destiny now, from the veriest necessity. His acts influence their progress and happiness. They are acutely sensitive to every throb of his thoughts. They respond to all the pulsations of his awakened feelings. Their present happiness hangs by the thread of his present conduct. If he keeps himself good, they at once catch the same spirit. If he sinks down into a slough of vice, nor makes an effort to overcome temptation, they have to go with him, when perhaps they are mourning because they would like to be assisted to get out of the darkness they are in. "housed" in this city, kept silent and weak by the Suppose, further, this person gives way to the temptheavy bearing of disease upon my physical structure, ations of drunkenness; many of these spirits were addicted to the same vice when iu the form, and perhaps would now escape from its thraldom, having my journey East, and a degree of mental exertion | perfected all the bitter experience their earthly conditions required. Can we not see, at the hastiest and hope to be able to resume my journey homeward glance, that the gross and sinful indulgences of the ere another full week shall pass away. I am under erring mortal hold fast in their chains and darkness obligations to Mr. O. P. Osborne and family for the the multitude of spirits that are co-related, and kindest of care, and all the comforts that could be that depend upon his present development for their

This is exactly what is meant in the Scriptures, when the inspired writer speaks of the "spirits in prison." They are in prison; nor will they obtain release or rest until their thoughtless keepers on earth unlock the doors for them, by first unlocking A prophet is said to be often without honor, and the door of their own dungeon. What an overwhelming reflection is this for every human heart

to take home to itself!-the thought that it can beat with no emotion, and fill with no purpose, without directly influencing the happiness or misery of those beyond the well who wait upon its ministrations! Who will knowingly keep these sorrowing justice for justice, and to reward scoundrelism inand suffering spirits in prison, in chains, in darkness and we any longer, by his thoughtless acts, or the lie to it, openly and boldly. All the facts of hueven by his unspoken thoughts? Who would not man experience rise up in multitudes, to warn us strive to exalt himself, when he knows that on his own individual purity depends the present growth mental laws of God, and the facts that are their isand progress of beings beyond the range of his sue, with impunity. If we think we can better pity feeble bodily vision?

And if we are thus made to help or hinder immor-

tal spirits, it is not any the less true that they combine to help or hinder us. It is just as we will have wider ruin. If we believe it best, and therefore posit. We can summon about us an array of good or sible, to tear down the high partition-walls-eternal evil invisibles, according to the temper of our hearts and the purity of our thoughts. They obey nature's simplest law, and come each to his own; evil spirits an overturn of the principles of the universe, and to evil men, and good spirits to good men. If we wake up to find what a tragical game of suicide we only realized with what a mighty force the good can have been playing. work through and with us, when we become fully inspired with holy purposes—and with what diabolic energy they operate, when we give ourselves over to the bad, few would be the hours in the whole life of any of us that would pass without continual strug- wards the metamorphosis. If a man steal, shall he gles and resolutions and aspirations for the true and | not suffer for it? If he commit murder, shall he the holy and the exalted. If we could but know how many times stronger we are, and without additional his kin? Shall we not always hate crime, and sin, exertion, too, when we call the good and pure spirits down to work with us, the day would never dawn divine law of nature, with a hatred that is divine and fade that was not made royal and beautiful also?—and is such a hatred more lenient to crime, with free offers for the visit and indwelling of the purest souls from the highest spheres.

Now these matters are not merely matters for interesting or ingenious speculation. They are no gossamer theories, spun into webs too fine to bear actual handling and use. On the contrary, they are suspend justice, lest revenge may not somehow work homely facts, as close to all our relations to life as we are to our own selves. They are practical, and not the universe. Experience, however biting or bitterimaginative. They are not only susceptible of demonstration—they are proved positively and clearly to us, day after day. Dollars are not so tangible-Bread-and-butter is not more real. These truths, enveloping us like the atmosphere we breathe, are more than all riches in worth to us, fuller of nourishment than all the bread that comes of ripened grain. No man can afford to pass them by; he chronicled in late foreign papers. The man had all off a limb, plucks out an eye, deprives himself of the power of speech, actually commits suicide! .

Knowing this, what cannot a person work who has faith? And what can one hope to do without more. Let those who are afraid of work—their work, faith? Mere assent to a belief in spirit presence is whatever it is, whether at the lapstone, behind the nothing; it is not faith till it shows itself in works. Faith must precede works always; and when one is filled with that, his works indeed do "follow him." | mortal, but that labor is the law of life and it cannot He can "remove mountains" by the aid of its incal- be avoided or disobeyed. Only let that labor be inculable power. And still we wander about alone. irresolute and uncertain pigmies in the world of love, let it be illumined with hope, and let it expand God, when, by putting ourselves in close and closer in the universe that we cannot reach and command the high, and it is not only tolerable, it is a necessity, it in our progress.

#### To all our Friends.

The termination of a Volume of the BANNER or The Banner has long ago achieved a position; not work has been fairly formed. one that appeals to a cheap pride on our part, but one for which we are penetrated with a profound gratitude. If our labors have resulted, and are all the time resulting, in good to others, it is enough;

it widely and permanently useful as now. We are Building," on Washington street-the surroundings sphere of the place is quiet and spiritual in its tone. To that latter fact the crowds of visitors at our afternoon Circles can readily testify. All things are now in harmony: and the Banner may be said to have taken a new step in prosperity which will confer hand to. pon it still wider power.

We shall commence a New Volume next week. It s the right time to appeal personally to every man and woman in the land, whose soul is energized with aspirations for the better time and the truer life, to come to the support of the BANNER with such small material means as are requsite to continue its influence and usefulness. We ask the friends of the without limit. It requires but a trifle from each person: but if all unite their trifles, and their sympathies also, the object is accomplished. These are the last times for believing Spiritualists to neglect the means for strengthening their faith and publish ing far and wide their exalted philosophy.

## Antomo.

The Summer is past and gone. All its beauties are fled. It is but a gorgeous strip of the little year, and scarce leaves an impression on the memory, so dazzled are we with its many shows. And still, but for our hot and steaming Summer, that blows its breaths of fiery vegetation into the soil and enables the countless armies of plants to suck up sustenance for their own development and final assimilation, what would be the wealth or the glory of the Autumn, its products, or its glorious shows? We must not forget under what obligations to this season we rest, when we walk gratefully across the slopes that contain our yellow corn harvests, and stroll, lost in aisles of the painted woods. Autumn-blessed season of profoundest spiritual enjoyment!-is at the door. We welcome her as our dearest, our closest friend, not more because of her beautiful harvests of corn and wine and cil, that make glad the heart of man, than on account of the more enduring harvests she pours out before the reach of every hungering Times. Perhaps you "see it;" but everybody soul. This is the season of spiritual advancement, before all others.

## The New Postage Stamp.

The U.S. Government having repudiated all the old postage stamps, those of our friends who forward Perhaps, brother, you would like to put your name us postage stamps to pay for subscriptions, will be down for a bushel basket full, or so, of those gretty careful to procure those of the new issue.

False Philanthropy. There is enough of it abroad-we are to beware

of it. That is not true philanthropy, and never will be, that proposes to substitute wrong for right, instead of merit. All the laws of the universe give that it is not so. We may not subvert the fundathan punish, when pity has no play for itself and the whole world is crying out for punishment, let us try it, and find at last that we have only wrought walls, and enduring-that were erected before Time was, between right and wrong, let us engage in such Rose-water philanthropy ought to be scouted from

the presence of all men who possess sense and put faith in eternal justice. We cannot make black white, nor white black, whatever our crazy logic may be tonot be cast out by all good men into the company of and wickedness, and all transgressions against the and the criminal than to the purer part of society, to those others who, though still tempted, are still nobly resisting? Let us not confuse things. Revenge need not enter into punishment, for it has no part nor lot with justice; but surely, we are not to itself in. Every one to his own; that is the law of not whitewashing and dodging-is all that will finally bring each son of Adam to love the Right rather than the Wrong.

#### Worked to Denth.

Such is the verdict rendered on Lord Herbert, one of the British Cabinet, whose decease has been hurts himself, if he does; he starves his soul, cuts the advantages which discipline, intelligence, culture, and laborious habits could give him, and yet he broke down under the load of his official responsibilities, and died when he found he could carry no plough, in the teacher's desk, or in the office-just remember that no better lot than their own falls to spired by intelligence, let it be made cheerful by even while it tasks the doer, and servitude at once is harmony with good spirits, there is nothing so high changed to freedom—the low is transformed into that we should work through all our days. Idleness between whiles; indolence now and then; nothing to do occasionally; or a change of tasks entirely; these are what help the spirit recover itself again, and can LIGHT makes a few words in confidence very proper. never be thought dangerous when once the habit of

## Next to Impossible.

In running our eye over the news of the day, with a view to exchange a few thoughtful words with our none can ask to live and work for any higher object. readers upon the same, it bothers us not a little to Since our spiritual enterprise was set on foot, we find that there is really nothing to talk and chat have been called to pass through some of the darkest about but the war and its shifting progress. Pity times known in our nation's history; and, certainly, it is so, but so it is. We are at liberty to chronicle none could well be more gloomy, to superficial see- no social, no religious, no business movements that ing, than the present. But at no hour have we been deserve the name, and nothing rises to the view but discouraged; working with the wiser immortals, and the war; and now, even that is more or less ourreceiving their counsels direct, what we have been tailed of its gossiping material for us, since General instruments in performing was promised us from McClellan assumed command on the Potomac, forthe beginning; and they have promised much more. bidding the telegraph agents and letter-writers to Never, since the commencement of the BANNER's communicate any more than is consistent with the publication, have the elements so combined to make general welfare—and that, of course, is next to nothing. But our good friends ought not to let the calls placed in spacious apartments, in an elegant, well- of country so engross them as to forgot, and fall entilated, and roomy building-the new "Parker into the habit of forgetting, that the various topics connected with human progress are just as interestare agreeable in the highest degree, and the atmo- ing and urgent as ever. At this time, there is more need of watchfulness to the great truths of genuine progress than ever. Though the air should be laden. with sulphurous smokes, we must not lose sight of the great work thus preparing for us all to put our

## North Carolina.

We have excellent news from the "old North State." Since the successful Hatterns Inlet expedition, it is reported that the Union sentiment of the people has shown itself in too many ways to allow of but one meaning. The people all along the southern counties are said to be ready to welcome a Fedcause, the friends of the paper, and our friends, all eral force whenever it will make its appearance. to rally at this time to maintain the BANNER on a Union lodges, assembled in secret throughout the footing where its usefulness may be extended almost State limits, have elected eight members to the next Congress, and they will take their seats in obedience to the will of their unseen constituency. This sudden Federal expedition upon the Southern coast appears to have created no little consternation throughout the land of Secessia. The rebels can't tell where they will get a shot next. So they must call their troops home from Virginia, to protect their own coast. Thus it is easy to distract them, and prevent their making any movement of importance or magnitude. That was supposed to be Scott's plan, in the first place; thus saving the trial of great battles, . and practically worrying the rebels out without striking a single hard blow.

## The London Times.

This "thundering" sheet is down on us, certainly. It does n't believe in our proposals for a loan, at all. It rather does all it can, in its pecular way, to discourage capitalists from investing in U. S. securities-as if they were not as "good as wheat," even the choice wheat of "Old Virginny." It argues contemplation, through the avenues and winding that, if the Union holds together, it will be cause of dissatisfaction "all round," that they had any finger in the pie; and if it does n't hold, that those who advance money to help the Northern section of it will forever be marked men in their business with Southern merchants and factors, and may as well hang up their fiddle, first as last. Just so, Mr. London does n't, we promise you. We rather reckon we shall get all our loans taken somewhere in the world's money markets, albeit you don't think it will be a paying enterprise for those who get "stuck." Confederate bonds! Is that so?

New Publications.

WHATEVER IS, IS RIGHT, VINDICATED. Being a letter to Cynthia Temple; briefly reviewing her theory of, It Is n't all Right. By A. P. McCombs. For sale at the Banner of Light office, 158 Washington st., Boston. Paice ten cents.

This pamphlet contains twenty-four pages, and is addressed to Cynthia Temple, who is the purported author of another pamphlet published about six months ago with the title, "It Isn't All Right." The author does what can be done in so short space, to set forth the all right doctrine, which has been so ably presented by Dr. Child in a book under the same title; and also to refute the untenable position taken by Cynthia Temple. The pamphlet is well written and the arguments are clear and conclusive. It is better adapted to meet the taste of those who are sticklers for argument, than are the fearless dashing intuitions of Dr. Child that he has uttered, as if he thought argument superfluous and unnecessary. The arguments of the author are better adapted to meet the popular taste than are the terse and undying assertions of Benjamin Blood, in the book called "Optimism," which book is a allegiance of their own accord. powerful presentation of the same doctrine. The writer claims that he has "ever maintained the doctrine of nature's perfect ability;" so we may conclude that experience in this doctrine enables him to show what influence this doctrine will have upon the lives of the people. We quote the concluding paragraph of the book :

"This glorious axoim of 'Whatever Is, is Right will bear the most thorough examination, and severest scrutiny, and is the only doctrine that will or can reconcile the condition of our race with the infinite goodness, power and wisdom of Him who is the author and controller of the whole. This alone gives man a truer conception of his own existence. of suffering and disease. Teaches him the philosophy of the warring and conflict without and within him, and throughout the entire world with which he is blended, intermingled and commingled, and from which he can never be separated. And instead of teaching him 'to drive along the roads of life with a loose rein,' and do all sorts of evil things, it teaches him to yield an intelligent worship to nature's God, to wage an eternal war on ignorance and intolerant bigotry. It expands his love and sympathy until it encircles the entire race. Looking upon and enjoying life as it is. Living in harmony with nature and his surroundings, and finally making him a kinder neighbor, a better citizen and truer man."

We have received a neatly printed pamphlet, which the reader will find duly advertised in another place, entitled "An Exe OPENER: or CATHOLICISM UNMASKED. By a Catholic Priest." It is published by the author, at Indianopolis. It is indeed a won- True, we shall undoubtedly make some important derful production. The citations of Scripture, and changes in that time-honored instrument, as Mr. above all, of Scripture history, and the history of the days of the Fathers, are a sharp and unanswerable response to the questions which dogmatists and bigoted ritualists would put him. His whole object ap pears to be to help others to a clear knowledge of the truth. He declares, what all reflecting persons know, that "error of opinion has been productive of if it has force and vitality enough to command its more human misery than any other cause;" and he own operation over all the people of the States; and asks for nothing but free and untrammeled discus- after this rebellion shall have been quelled, squelched, sion. The thousands who will read this little book trodden under foot, and trampled out of existence. will be astonished to find on how slight a basis the we shall be willing on all sides to come to-gether religious oustoms and formularies of the world have again as our fathers did, and adjust such differences been built. The work is for sale at the "Banner of as exist between us in a spirit of patriotic conces-Light Bookstore." See advertisement.

THE FALSE AND TRUE MARRIAGE: The Reason and rebels threaten with arms in their hands. Results. By Mrs. H. F. M. Brown. Cleveland

Any one who knows the talented authoress of this pamphlet, can surmise what is it purport, style, and last, the Pionic advertised to be held at Island Grove, wiew of the marriage relation. It is written in a Abington, was postponed to Thursday, and hundreds powerful, striking manner, and carries through all its pages the imprint of a soul flery-furnaced with There was a large number in attendance, however, the experiences of a strong, aspiring life. Bela Marsh sells the pamphlet. Ten cents a copy.

THE ARMY AND NAVY FIFE INSTRUCTOR.—This publers, the admirable Clam Bake, &c., that, by a unaulication at the present juncture, is in great demand. Imous vote, it was decided to have another gather-It is a thorough work, and, aside from instructions, it ing at the same Grove on Wednesday, September 18th, contains several hundred tunes for the fifer. Price, and, in case of a storm on that day, to postpone it 50 cents. For sale by G. W. Robbins, No 88 Court to Friday, September 20th, thus affording those who

## Personal.

Major Robert A. Wainwright, formerly command. ant of the Arsenal at Watertown, Mass., lately returned from important military service for the last two years in New Mexico, has arrived in New York. He is ordered by the War Department to superintend the arming of all the forts and batteries in New York harbor and vicinity with guns of large calibre and the most approved pattern. He is one of the most efficient officers in the regular army, loyal and true. and will carry out the plans of the Government with energy and ability.

Thomas Gales Forster, we learn, has been appointed to a clerkship in the War Department at Wash ington. Mr. F. was formerly connected with this a man is in the employment of the General Govern-

Dr. N. B. Wolfe, formerly of Boston, has been residing lately in Columbia, Penn., where he has been practicing the healing art ala Newton, with great success. He has accepted a commission as surgeon in a Pennsylvania regiment, and has just gone to the seat of war.

Dr. J. R. Orton, the former business partner of the late Dr. Redman, the medium, has received a clerkship appointment in the New York Custom House.

Rev. John Pierpont is the Chaplain of the 22d Massachusetts regiment, under Col. Henry Wilson. Mrs. Fannie B. Felton has returned to Boston, and is again at her old home, No. 25 Kneeland street.

R. P. Wilson, formerly of Boston, is at River Styx Ohio.

## 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 ARGANA OF NATURE, by Hudson Tuttle, or, Twelve LECTURES, by Mrs. Cora L. V. Hatch, with a splendid steel engraving of Mrs. 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.

MRS. S. S. CHAPPELL, whose permanent address is now at Hastings, Oswego Co., N. Y., has taken the lecturing field anew, and is reported as becoming very efficient, brilliant and moving in her State Bank of Ohio, are uncurrent in this section; efforts, winning in manners and appearance, and fearless and free in the utterance of spiritual and reformatory principles, demanded by the times.

We must want a thing before we can value it.

Eleaction.

It is asserted-and to us there appears to be much reason in the assertion—that as soon as the rebei arms meet with a defeat at the hands of the Unionists, the suppressed opposition sentiment at the South will make itself heard. All it wants is an opportunity for expression. For Jeff. Davis to lose a pitched battle would be his overthrow; because numbers would improve the event to come out boldly with their opinions, and a party would at once be organized in direct hostility to the present government, from whose growing power it would have everything to fear. We hear continually that there is disaffection even among the rebel leaders, most of them being jealous of the assumptions of Davis. Gov. Brown, of Georgia, is said to have issued a proclamation, calling home the State troops; and it is reported that Georgia is all ready to go out of the Confederate alliance. It is more than likely that this reactionary feeling will increase with time, and, unless we are interfered with by France and England, that the disaffected States will come back to their

#### Summer Evening Moonlight.

To be conscious of one's mere existence, sitting in the mild influence of the full summer moon, is all one can ask for. These are moments that possess a sort of fairy nature. Then the spirits are lulled to a delicious repose. The stillness is like the unbroken glassiness of a sleeping lake. Every sound of voice or foot is toned down to the influence of the air. Music comes to the car in more melodious strains. The soft airs of the flute almost ravish the soul, so close do they keep harmony with the time. Now is the hour for lovers to walk, for all things invite to sweet confidence. " How sweet the moonlight sleeps upon this bank !" exclaims Romeo. "Soft stillness and the night become the touches of sweet harmony." Along the quiet lanes, beneath the branching

elms, drifting carelessly down the pond or river, scated on the porch in the shelter of the woodbine. and plucking the leaves with nervousness, the summer moonlight brings new and profound experiences, whose very existence we wonder at in the broad light of returning day.

#### The Old Constitution.

We strike for the old Flag, the old Country, and the old Constitution. This is the charter by which we assert the rights of the present generation, and the priceless inheritance of millions yet unborn. Seward himself was quite ready to admit last winter; for a new generation naturally requires different things from the old. Once in at least fifty years, every free Constitution ought to be overhauled for repairs. But we will not meddle with ours now. We will first wait and see if we have one at all, and sion. But no changes are to be talked of, while

Spiritualists' Picuic and Clam Bake.

In consequence of the severe storm of Wednesday who desired to attend were prevented from doing so. and the party were so much gratified with the excursion, the able addresses by Prof. Butler and othwere disappointed by the late storm, another opportunity to enjoy themselves in a rational way. Hon. Warren Chase, Prof. Clarence Butler, and other eloquent speakers, have been engaged.

The arrangements for excursionists to the forthcoming Picnic from all the way-stations upon the Old Colony and Fall River Railroad, are the same as those advertised in the Banner of last week. Special trains from Boston will leave the Old Colony Depot at 8.45 and 11.30 o'clock A.M. Fare, Adults, 60 cents. Children, 30 cents.

## Lecture by Mon. Warren Chasc.

We are gratified to learn that the Hon. Warren Chase, of Michigan, will deliver two lectures in Allston Hall on Sunday, Sept. 22d, commencing at 245 and 7.15 o'clock P. M. Subject: "The Present Repaper. He is a gentleman of education, of strict in- bellion and its Results." Mr. Chase is well known tegrity, and we are pleased to know that so worthy to all Spiritualists as one of the first and ablest exponents of our beautiful philosophy, having for many years been constantly engaged in dissemminating its truth throughout the Northern, Middle. Western and Southern States, and has devoted much attention to the causes which have led to the present fratricidal war. We hope to see Allston Hall filled to overflowing on this occasion. An admission fee of ten cents will be taken at the door.

## Royal Visitors.

Prince De Joinville has arrived in this country. bringing his son, whom he desires to place in the Naval Academy at Newport. Quite a compliment to Republican institutions, is n't it?

Prince Napoleon, the papers tell us, has just been warmly received at Montreal, and the City Government of Boston are making arrangements to welcome him here in good style, and we always pride ourselves that no city shall excel us in the interchange of fraternal feeling with our trans-Atlantic broth-

## Denth of Lizzie Doten's Father.

Capt. Samuel Doten died at his residence in Plymouth, at 8 o'clock on Sunday, the 8th inst., aged seventy-eight. He was one of the prominent citizens of Plymouth, and for many years master of vessels upon the sea. Besides Lizzie, the popular and gifted trance-speaker, he has left two sons, both commanders of companies in the Massachusetts Volunteer ser-

# Special Notice.

All Western Bank notes, excepting those of the hence our subscribers and others who have occasion to remit us funds, are requested to send bills on the above named Bank, in case Eastern money cannot be conveniently procured-or one cent or three cent stamps of the new-issue.

ALL SORTS OF PARAGRAPHS.

We publish on our eighth page the remainder of the report of the Oswego Spiritual Conference. Our Brother Clark is as singularly happy in trapping the ideas of others, as he is in giving forth his own. We are under obligations to him for the interest he has taken in the success of the Bannen. May the times soon warrant you in resuming your old position, Bro. O., where you can pierco the shriveled souls of fogy dom with your Clarion notes of freedom, as you have in times gone by, and have new energy to lead on the forces of spiritualism and reform with your stirring call, over the "masked batteries" of Supersti- who can see. tion and Bigotry-what confederates! And may we reign of Truth on earth—that truth of Spiritualism | the stomach. that makes men free indeed.

Ex-Governor George N. Briggs, who was wounded in a singular and terrible manner by the discharge of a gun, a few days ago, died Friday morning at his of the wound, his lower jaw having been shot and lacerated in a frightful manner, hopes had been entertained of his ultimate recovery, but at last an unfavorable change took place, and he died Friday morning, aged 67 years.

A HEAP OF LIVELY TRUTH IN A NUT SHELL plows, I sows, I reaps, I mows, I gets up wood for winter; I digs, I hoes, and taters grows, and for aught I knows I owes the printer. I do suppose all knowledge flows, right from the printing press; so off I goes, in these ere clothes, to settle up-I guess!

Too Good to be Lost.—A Presbyterian clergyman, while walking the deck of a steamer at St. John, N. B. where secessionism has considerable footing, no ticing the American flag flying from the masthead of a ship, tauntingly said to Col. Favor: "Why do n't you take a slice off that flag, since you have lost a portion of your country?" Yankee-like, the Colonel quickly replied: " Why do n't you tear a leaf from your Bible, because a part of your church have fallen from grace?" The clergyman had no more to say on that subject.

OUR LITTLE ANNIE.

She is gone! she is dead! her blest spirit has fled From this earth, full of sorrow and woe ! By angels now led to His presence, who said, "'Tis to gain you a welcome I go."

In the realms of the blest, her pure soul will find rest Then give way no more to your sorrow :

'T is a blessing confessed—the first are the best, To make us more willing to follow.

GEORGE G. W. MORGAN.

Said Gen. Butler, in his reception address at Springfield: "It is a curious coincidence, that on the Winslow, Maine: "Here lies the body of Richard soil of old Virginia, where the Dutch landed the first Thoman an inglishman by birth. A whig of 76. slave, there on the very spot freedom to the slave By occupation a Cooper. Now food for worms. Like was announced as one of the results of the war. It an old rumpuncheon, marked, numbered, and shooked. is a coincidence which has occurred to meeince that He will be raised again to be finished by his Creator. time, but it was there that I first proclaimed slaves he died sept 28 aged 75. America my adopted as contraband of war. The constitutional rights of country, my advice to you is. Take care of your every man who is true to the country, will be re- liberties." spected, but those who are found with arms in their hands, must expect to have their property confiscated and their slaves set free. We have been trying to solve the problem for a long time, how we should live with four millions of slaves, and, if need be, we can demonstrate our ability to live with four millions of freemen."

The Government has contracted for the manufacture of ten thousand sabres, with an Eastern soythe manufacturer.

The Nahant House was burned by an incendiary on the 11th inst. It was sunoccupied. Insured for \$50,000; valued at \$175,000.

When a man is obliviously drunk he should not be called "beastly intoxicated." That is simply insulting the animal creation, for they never get drunk.

The Odd Fellows of East Haddam, Conn., have received for safe keeping, from a corporal of the Fourth Regiment, a satin banner, taken from a lodge room in Harper's Ferry, which was sacked when the rebels occupied the place. "Itois the intention of Middlesex Lodge to return the banner, at the close of the Cold Colds

By six qualities may a fool be known-anger without cause, speech without profit, change without motive, inquiry without an object, putting trust in a stranger, and wanting capacity to discriminate between a friend and a foe.

While one of our chaplains of the army was repeating this line in the Lord's prayer, "Give us this located at No. 75 Beach street, which we shall print day our daily bread," a soldier added with a loud in our next issue. roice, "fresh!"

FOUR CURSES. Cursed be the social wants That sin against the strength of youth: Cursed be the social lies That warp us from the living truth! Cuased be the sickly forms
That err from honest nature's rule; And cursed be the gold that gilds
The straightened forehead of a fool.

As we stand by the sea-shore and watch the huge tides come in, we retreat, thinking we will be over whelmed; soon, however, they flow back. So with the waves of trouble in this world—they threaten us. but a firm resistance makes them break at our feet.

WEALTH.-Let us not envy some men their accumulated riches: their burden would be too heavy for

There is no danger that in adopting all the measures necessary for the public safety, the Government will go beyond the popular wish. The Constitution and the Union are assailed, the very existence of the na tion is threatened, and the means to preserve them and to break down the rebellion, are to be limited only by the power of the Government. If it should fail to put forth any and every effort in such a crisis the men to whom it has been entrusted would prove faithless to their high commission, and would fall short of the just expectations of the people.

Fifty tons of iron ore, from the immense ore beds of Litchfield, Conn., were shipped this week, via New York, to Liverpool. It is stated that large orders have been received for the ore, and that the supply is inexhaustible.

Mrs. Hype, formerly of Lagrange place, has returned, after a few weeks' rest in the country, and has taken rooms at the house of Mrs. Hattie Denham, 75 Beach street, with health and strength improved. She is now fresh and vigorous for manifestations from the angel world.

by documentary evidence, before an English audithe Town Hall.

ence, that while Prussia and Austria carnestly desired the restoration of Poland, England, by the acts of her statesmen, was opposed to it.

Old Guzzlefunction having drank nine mugs of cider at a neighbor's honse one evening, observed, upon rising to leave, "I believe, neighbor T., I'll take a leetle more of your older. I love good older as well as anybody, but as for swilling it down as some people do, I never could.

The greatest thing a human being ever does in this world is to see something, and tell what he sees in a plain way. Hundreds of people can talk, for one who can think, but thousands can think for one

A pleasant jest in time of misfortune is courage all feel that we have done our best to extend the to the heart, strength to the arm, and digestion to

As a fruit of the emancipation of Italy from her royal and ducal despots, the press of that country is asserting its freedom in the criticism of public men and doings. But a resolute enemy of such freedom residence in Pittsfield. Notwithstanding the severity is still found in the Romish hierarchy, wherever this sympathizes with the dogma of the supremacy of the Pope in temporal as well as in spiritual affairs. CAUTION.

> You know how fickle common lovers are: Their oaths and vows are cautiously believed. For few there are but have been once deceived.

"Why, Uncle Dewlittle, how dew you dew? Come in and rest a little while, dew. How dews Aunt Hannah dew, and what is she dowing? Dew tell us all the news. Come, dew sit up to the table and dew as we dew; dew help yourself, and dew talk some, and dew not make me dew all the talking, for I shan't dew it. Now dew say something, dew."

FOUR GENERATIONS "IN THE FIELD!"-Ouite an unusual spectacle was witnessed a few days since, in looking upon a meadow in Reading, and seeing Nehemiah Bancroft, aged ninety-three years, his son James Bancroft, his grandson Edward Parker, and his great-grandson Francis P. Kimball, mowing together.

To whom is the hater of his species invariably wedded ?-To Mis An Thropy.

"I guess you mean to bring up that ere one to be pretty sharp at a bargain," said a wag to a woman who was rocking and singing to a little responsibility. "Why?" "'Cause you keep bawling, By-low, baby, by-low,' into his ears all the time."

> A SIMILE. Aromatic plants bestow
> No spicy fragrance where they grow;
> But crushed and trodden to the ground.
> Diffuse their balmy sweets around.—Goldsmith.

The following is an inscription on a gravestone in

In the town of T ----, there was a shoemaker who at times officiated as preacher. He always wrote the notices himself, in order to save the expense of printing. Here is one of them: "There will be preaching in the pines this Sunday afternoon on the subject, All who do not believe will be damned at three o'clock."

## PRINCIPLE.

In these times of our nation's wrong, When patriot hearts grow great and strong With every son of liberty, Let principle the watchword be. Let right arm every sword with might, And truth the motto be for fight, Let dignity our banner free, And principle the watchword be. Let mind, o'er wrong, assert its power. In each and every trying hour, And loyal souls to freedom, see That principle the watchword be. When such high motto we can feel. No foe on earth can brave our steel, For Wrong, must cease, and Error flee, If principle the watchword be.

We have a communication from Dr. H. F. Gardner in regard to the singular and astonishing spiritual manifestations he has witnessed through the mediumship of Mr. Charles H. Foster, who is now

To Correspondents. Bro. HINSHAW.-We have not yet seen the article to which you refer. Please forward the MSS.

The Poem on the "Death of Napoleon," the author is informed, will appear in No. 2, Vol. 10. We have made a note of your request.

WHAT IS DIPHTHERIA?---We see by our exchanges WHAT IS DIFFITIBENTA?—We see by our exchanges that a malignant disease of the throat and lungs is remarkably prevalent and somewhat fatal. Many people are much frightened respecting it, because the faculty, who are always noted for high sounding technicalities, have given it the name of diphtherits.

We learn from Dr. Stone, the distinguished physician of the Troy Lung Institute, that it is nothing more nor less than the old disease known as membranous Croup and Plastic Bronchitis—in other words, it shows a disordered state of the blood, in which condimulated riches; their burden would be too heavy for us; we could not sacrifice, as they do, health, quiet, honor, and conscience, to obtain them—it is too pay so dear for them, that the bargain is a loss.

The sentiment and desire of all loyal people is well expressed by the Providence Journal thus:

There is no danger that in adopting all the measures

Excloy TALLWARD, who came now successfully; among them is the case of the blood, in which condition, severe colds develop an exudation of lymph, or tends, being disordered digistion and assimilation. So this quite fatal phenomena only goes to prove the necessity of correct habits of living, and establishing regular habits and functions of the body.

We learn from Dr. Stone, that he has treated many inveterate cases successfully; among them is the case of the predisposing cause as he contends, being disordered digistion and assimilation. So this quite fatal phenomena only goes to prove the necessity of correct habits of living, and establishing regular habits and functions of the body.

Ex-Gov. TALLMADGE, who came near sufficating from the formation of false membranes in the bronchial tubes, but by the skillful treatment of Dr. S., they were caused to be expectorated, eight inches and more in length. We are confident that Dr. STONE under stands this malady well, and is capable of treating it with great success.

## NOTICES OF MEETINGS.

CONFERENCE HALL, No. 14 BROMFIELD STREET, BOSTON.— Spiritual meetings are held every Sunday at 10 1-2 A. M. and at 3 and 7 1-2 r. M. P. Clark, Chairman.

The Boston Spiritual Conference meets every Tuesday evening, at 7 1-2 o'clock. (The proceedings are reported for the Banner.) The subject for next Tuesday evening is:— "Affinity."

A mocting is held every Thursday evening at 71-8 o clock, for the development of the religious nature, or the soul-growth of Spiritualists. Jacob Edson, Chairman. NEW YORK.—At Lamartine Hall, corner 8th Avenue and 20th street, meetings are held every Sunday at 101-2 A. M., 8 F. M., 7 1-2 F. M. Dr. H. Dresser is Chairman of the Association.

ciation.

CAMBRIDGEFORT.—Mostings are hold in Williams' Hall, Western Avenue. Mrs. Mary M. Macumber speaks through Oct; Miss Fannie Davis three first Sundays in Nov.; Warren Chase, Dec. 1st; Mies Laura DeBorce, Dec. 8th, 15th 32d and 29th; Miss Belle Scougall, January 18th, 10th and 60th. Meeting Afternoon and Evening, at 3 and 7 1-2 o'clock. An admission foe of 5 cents will be received to defray expenses. CHARLESTOWN.—Sunday meetings are held regularly at Central Hall, afternoon and evening.

Formono.—Meetings first, third and fifth Sundays of each month, in the Town Hall, at 11-2 and 51-2 p. p.

LEOMINSTER, MASS.—The Spiritualists of Leominster hold regular meetings on Sunday, at the Town Hall, Services commonce at 11-2 and 71-4 p. M.

NEW BEDFORD.—Music Hall has been, hired by the Spiritualists. Conference Meetings held Sunday mornings, and speaking by mediums, Afternoon and Evening. The following speakers are engaged:—Miss Belle Scougall, Dec. 1st., 8th, 15th, and 22d.

Lowell.—The Spiritualists of this city hold regular meetings on Sundays, forenoon and afternoon, in Wolle's Hall Speakers engaged:—Miss Fanny Davis in October. Speakers engaged:—Miss Fanny Davis in October.

Portlam, Mr.—The Spiritualists of this city hold regular meetings every Sunday in Lancaster Hall. Conference in the forencen. Lectures afternoon and evening, at 3 and 71.2 o'clock. Speakers engaged:—Miss Lizzle Doten during September: Miss Laura Deforce during October: Miss September: Miss Laura Deforce during October: Miss Seman Hardinge, two lass Sabbaths in December: Miss Emma Hardinge, two lass Sabbaths in December: G. B. Stebbins, during January, 1862; Belle Scougali, during Fob.

Stebbins, during January, 1863; Belle Bougail, during Feb. Providence.—Bpeakers ongaged:—Mrs. A. M. Spence in September; Mrs. M. S. Townsend, the first two and Susan M. Johnson the last two Sabbaths of Oct.; Belle Scougall in Nov.; Leo. Miller in Dec; Frank L. Wadsworth for May.

#### ADVERTISEMENTS.

Tunus.—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. RALFRED G. HALL, M. D., PROFESSOR OF PHYROLOGY, author of the New Theory of Modical 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. We So Westington Meters Prove Meters

purely vegetable No 250 Washington Street, Boston Mass.

April 6. GRACE L. BEAN, Writing Test Medium, No. 3 Lathrop Place, (leading from Hanover street.) •5w Sept. 21. NOTICE.

THE undersigned 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

Clairvoyant Examinations of Diseases. Persons residing at a distance, who wish to avail themclves of the most reliable method of obtaining a correct liagnosis of their diseases, can do so by inclosing a lock of their hair, together with one pollar and a three-cent stamp.

Prescriptions put up with full directions if desired. 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

Dr. J. T. GILMAN PIKE, No. 2 Hayward Place, Boston, Mass. July 20. tf

# 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 UNMASKED.

BY A CATHOLIC PRIEST.

Containing—"Doubts of Infidels." embodying thirty important Questions to the Olergy; also, forty Close Questions to the Doctors of Divinity, by Zera; a curious and interesting work, entitled, Le Brux, and much other matter, both amusing and instructive.

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

When the "Eyo Opener" first appeared, its effects were so unprecedentedly electrical and astounding, that the Clergy, in consultation, proposed buying the copyright and first edition for the purpose of suppressing this extraordinary production. The work was finally submitted to the Rov. Mr. West, for his opinion, who returned for answer, that the Book submitted for his examination, threatened, it was true, the demolition of all creeds, nevertheless, in his opinion, nothing would be gained by its suppression. Said he, let truth and error grapple.

would be gained by recomplete.

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 sale at the BANNER OF LIGHT BOOKSTORE, 158 Washington st., Boston.

"WHATEVER IS, IS RIGHT" VINDICATED. WHATEVER IS, 16 HIGHLE VARIABLE.

BY A. P. M'COMBS. A Pamphlet of twenty-four pages, containing clear and lucid arguments in aupport of the ALL RIGHT decirine, and a perfect overthrow of the claims in opposition to this decirine as set forth by Cynthia Temple, in a pamphlet entitled, "IT IS N'T ALL RIGHT."

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

# THE BANNER OF LIGHT.

The oldest and largest paper in America and the world, religion of Modern Spiritualism, will enter upon its TENTH VOLUME, September 28th, 1861. Though the pressure of the times, which has proved so disastrous to many newspaper establishments in our country, has made us feel its influence severely, yet we are proud to say we have surmounted all obstacles, and been able to keep the Banner on a foundation of solidity and respectability; yet we need, and must have, in 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 eaders to meet us in the same spirit; for they know, as well as we do, that the BANNER is well worth its subscription noney, 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 loke 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 surpass, anything we have ever published. Original Essays

Will hereafter appear, as in the past, from the best pens in the field of Spiritual, Theological, Political and Social Reform.

Our Message Department. The publication of which we feel is an instrument of incalculable 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 Spiritualism that, as we leave this world, we are destined to enter the world of spirits, and so remain until by labor and

\_is under the care of an experienced and skillful reporter, Public Circles,

perseverance we are able to ascend the road of progression

At which these communications are given through the mediumship of Mrs. J. H. Comant, 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

Is under the care of a gentleman of twenty years' experience of newspaper life, and whose talents and skill are fully sufficlent to sustain the BARNER in the position it has already attained, or, if anything, place it in even a loftler position as a high-toned, literary sheet.

TERMS OF SUBSCRIPTION. Bingle copies, one year, - \$2.00

" " six months, - \$1.00

" " three months, - 50

Clubs of four or more persons will be taken at the follow-One year. -Bix months, -

ALL BUSINESS LETTERS AND COMMUNICATIONS MUST

"Banner of Light, Boston, Mass."

ISAAC B. RICH, Publisher for the Proprietors.

Editors of newspapers will be entitled to the BARNER one car, by giving the above one insertion in their respective journals, and sending us a marked copy.

# The Messenger.

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

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

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

We ask the reader to receive no decribe 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:

will be published in regular course:

Monday, Aug. 10.—Invocation; "Is it right, under any elicumatances, to resist ovil, or return evil for evil?" George Mather, New York City; Harriet Willoutt, Chicago, to Mr. and Mrs. John Case; Feddy Parsons, Augusta, Mo. Tuerday, Aug. 20.—Invocation; "What is the cause of the present civil war?" Robert A. Olds, Collineville, Ill.; Henry Bione, Detroit, Mich.; Peto to Massa Lowis, Greenboro, Ala. Thursday, Aug. 22.—Invocation; "The unreliability of spirit intercourse;" Gon. Robert S. Garnett, C. S. A.; Androw Hoeler, 4th Missouri Regiment; Frances Adelaide Story, Washington, D. O.

drew Hoeler, 4th Missouri Regiment; Frances Adelaide Story, Washington, D. C.

Monday, Aug. 20.—Invocation; "The beginning of the Creation;" Liout. Grebble, U. S. A.; Henry Constantine Smith, to Capt. R. A. Walnwright; Stella DeCosta, Baltimore; Col. Fiek.

Tuesday, Aug. 27.—Invocation; "What is the condition of those spirita who believed in the general Judgment day and the resurrection of the material body?" Betsey Jane Phillips, Exeter, N. H.; Charles Hill, sailor, New Bedford; Thomas Lord, Roghury.

Thomas Lord, Roxbury.
Thursday, Aug. 29.—Invocation; "How does the functional life of the spirit differ from that of the earthly body?"
Daniel Morgan, Newcastle, Eng.; Mrs. II. Marion Stephens,

Baston.

Monday, Sept. 2.—Invocation: "In luence of the Spirits of the Indian race in the prosent civil war;" Nathaniel Faxon: David Reardon, 2d Iowa Regiment; Gen. Nathaniel Lyon; Geo. Carruth. Boston.

Tuesday, Sept. 3.—Invocation: "The second Death"; Lieut. Thomas Gurney, South Carolina; Samuel Davis, Nathfield. VL

Northfield, Vi.

Thursday, Sept. 5.—Invocation; "Is the death of the moral body a necessity, and if so, why?" Edward B. Richards, Bristol, Conn.; Blias Waitt, Boston; Mary Murray, Boston.

Monday, Sept. 0.—Invocation; "Progress of Infants;" Samuel Kimball, Derry, N. H.; Henry T. Harris, Carrolton Ala.; Ida Main, Brooklyn, N. Y.

Tuesday, Sept. 10.—"What is the Philosophy of Prophecy?"
Daniel Meagher, Liverpool, Eng.; Frances Isadore Staples, Princeton, N. J.; Johnson Pierce, Ilquor dealer, New York.

#### Our Circles.

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

#### Invocation.

Oh, our God of the mortal and Immortal, Father and Mother of all things, again we approach thee with songs of thanksgiving and praise. Again our souls draw nigh unto thee in prayer, blessing thee, our Father and our Mother, for the gifts thou hast bestowed upon us-for that thou hast given us at all times, whether under the dark clouds of sorrow, or covered with the rainbow. For all things before us, around, beneath and above us, we thank thee, oh our Father. And we thank thee in behalf of the great multitude who people the earth. Oh Lord our God, in behalf of that portion who fail to perceive thee as they ought, and to see thy glorious face in the midst of sorrow, we offer praises unto thee. And while we exist in mortal, may we know that whatever is, is for our good, and thus thou wilt have taught us to believe in thee and trust thee, and through endless eternity we will ever praise thee as our God and our Father.

#### The Change called Death.

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

#### A visitor proposed:

" The change that takes place when the spirit leaves the body; and the occupation of the spirit.'

Every human being is governed by the laws that belong to that individual, and that one alone. Now as each are governed, guided and controlled by a law peculiar to themselves, the passing out of one spirit differs from that of another, and that which would be the experience of one would not be that of another. Many suppose—indeed, it is a general belief—that the change called Death is a very painful one. It is believed to be so under any and all conditions; but it is a matter quite as uncertain as the Orthodox religion—quite as untrue as that those who do not believe exactly as Mr. or Mrs. Soundso believe, will be cast into a pit of endless torment.

In nine cases out of ten, when the messenger of change, or Death, lays his hand upon the individual, there is no more distress. He has set up his kingdom, and it is antagonistic to mortality; and as mortal and physical go hand in hand, those who have done away with the law mortal, have reached a point where all physical suffering must cease. So when death has positively claimed one as its own, or set up its kingdom and superseded the mortal, then there is no more physical suffering, and the spirit passes out of the material body with ease, because

sustained by law by law natural and divine also. Death has been over regarded with fear and trembling, because humanity has never dared to fully investigate the character of that angel-messenger-never dared to, we say, because each and all have been prone to put off that which their religion had painted in such horrible colors, and instead of seeking to know or understand, or make themselves familiar with what all must come to sooner or later, you put him off, and when he comes you fear him, simply because you never made yourselves acquainted with

Now it is the privilege of all to become acquainted with this messenger, Death-at least all who have come to years of maturity, and whose intellect has expanded to a proper degree. But oh, the great boon of heaven has been too much disguised; the best of God's gifts the world has trampled under its feet. Christianity has pretended to understand death, and says she does not fear it, but courts its coming. But is it so? Those who can look beyond the external know it is not so.

. After the spirit has been fully cleansed, or been set aside from the confines of the tomb of the flesh, it romains generally for a greater or less time in a state of partial unconsciousness-indeed, in most consequence of remedies which had been administered to the physical form prior to the change of death. In seven cases out of ten, the medical practitioners who are called in at the last hour, desire to do something to mitigate or remedy the physical distress-desire to banish, as far as may be, human suffering; and we do not blame them, either; but we would like them, one and all, to make themselves better acquainted with the spirit—for the spiritual and physical are so closely connected, that while the former inhabits the latter, to affect one is to affect the other. Now if the practitioner gives any remedies that prevent the free use of the material organs. or prevent their operation, then the spirit passes on unconscious, because of its want of power, and because that which connects the material with the spiritual, is, through kindness, sundered, that the thinking part might not know how much of hell was going on in the physical.

Now as we desire to see mortality free from its pains and sorrows, we would not administer anything at the time of change, that shall interfere with the spirit. If possible, let the material change be free: let the body be in a condition for the spirit to use, and use well, at the time of change. the spirit enters upon its new existence with much more light, and perceives the conditions that surround it much sooner and clearer. If there is anything admistered, the spirit suffers in consequence after it is free from the material body.

When the spirit becomes fully conscious of its conditions as a disembodied spirit, and it knows it has lost that body through which it spoke and exerted

all its power, there is generally no feeling of regres, ment here, for his acts, he surely will in the future, but it comes from earth, because the spirit is for a or in that time which is the future to him. All sin,

#### Waterman Ellis.

I heard a good deal about this way of coming back before I died, and I thought to myself, if folks do come back after death, I shall try to. But, oh, I did n't think of coming back so soon, in this way. I feel to bless God that I lived as long as I did on earth—that I lived in this glorious day when God has been pleased to reveal so many wonderful things of his kingdom to his children. Though I had not the blessed light that affords so many thousands so much peace of mind, and takes away the fear of death, yet It was enough for me to have lived in the same atmosphere, and I got my garments filled with it. I got some light without seeking for it. Though before I died, and I thought to myself, if folks do tation will allow.

New England, that I would be rejoiced to speak to, mighty.' and I have heard that some of them believe in this the light and wisdom we want.

but I had rather be that than be without this glo- religion is not the religion of the soul.

rious light. I wish it was in my power to assist my dear

died in the town of Sheffield, State of Connecticut. Look within the most hely temple of your soul, and If I get the privilege, I'll come here again; but, to tell the truth, I had rather meet some of my friends Aug. 12.

#### Albert M. Smith.

Ho, this is a fast age you live in, aint it? How

o you do, sir? I thought, a few minutes ago that I was well; but now somehow sort of strange feelings come over me that aint quite so well. I've got into a body, and that aint quite the thing for a fellow like me who don't know how to handle it. It aint mine, but I use it a little while.

Well, I'm glad to be back here, but rather be at But I'll do what I can do here, and suppose this will help me home to my friends. I suppose you want to know the cause of my death, my name, age, place of residence, and so forth. Well, if you'll be kind enough to answer a few questions for me, because the year of the temple has not yet been the because the year of the temple has not yet been the because the sees through a glass darkly. But in I'll give you what you want to know. What month is this? Aug. 12, 1861, is it? Well, then, I do n't the future we shall see these things as they are—see is this? Aug. 12, 1861, is it? Well, then, I do n't the latter we shall see these things as they are—see them face to face. Who is this God that bestows case. I've only been away from my own body since and compensation? We behold him as our Father the twenty-second day of last June. I was a little Havana. I belonged up here in Worcester.

Now if you can get me a pass to go home, 1'll

was Albert M. Smith. Age, twenty-two. I was in existence as an individual, even though he misun-Havana on business. I thought the climate did n't derstands him, and misinterprets his teachings in agree with me. I had a fever peculiar to the climate, and went out in a fast way, as they generally

I wish I was able to do better, but I'm a green like to say things to strangers they would to their wn friends.

What shall I do for you?-how shall I fee you? Well, it's a great thing. You think I'd better go to a medium there, do you? Shall I ever get a pass to come here again? Well, I'll be under eternal obligations to you, then, till we square up. I was born in Worcester. I've been a little insensible to time, they tell me, on account of the peculiar sickness I died with. and the two do n't seem to agree very well together. was in the same situation a person would be in who, because he imagined he was bleeding to death, would as soon cut his throat as do anything else.

[A visitor interrogated this spirit concerning the haracter and habits of the spirit life. He replied: I find the things most unreal on earth, are the only real things, after all. I cannot see but the spirit world has all the same conditions you have on earth-trees, animals, houses, and so forth. I suppose they are all the spirits of the material things. We cat, drink and sleep same as you do. As to cating, suppose you were fond of any particular kind of If I should set a plate of that particular fruit before you, before you partook of it, you would desire to taste it, would n't you? Well, the desire is the food of the spirit. You say " that fruit is good," and you say, "guess I'll take some," and that "guess 'll take some " is equivalent to putting it down your broat. I have described it as near as I can, and if my illustration do n't seem to make it clear to your mind, you'll see it's just as I have described it, when you get here. Aug. 12.

#### Elmer E. Ellsworth. [Written:]

My dear parents-It is my wish that you shake off all regrets in regard to my early departure from

#### From your loving son, Aug. 12. ELMER E. ELLSWORTH.

## Invocation.

Infinite Jehovah, around whose being myriads of souls continually revolve, by whose strength the past, present and future has been, is, and ever will be anstained, we draw nigh unto thee in prayer at this We ask that thou wilt aid us, and wilt fold us in the arms of thy love. We beseech of thee, our Father, that theu wilt send hely ones into our midst who shall water the flowers of affection that bloom in the hearts of each one before us, that they may to forth to more glorious achievements than those of e present hour. We cast ourselves on thee, believing, confiding, trusting, feeling that thou wilt core for and bless us. We pray, oh our Father, that we may more fully know thee as our Father and our Mother. -and now, as through all coming ages, we will render endless praises unto thee.

Retribution and Compensation. If there are any here who have a subject to present, we will listen to it.

Some one proposed, "Retribution and Compensation." The world, or degree of life to which we all are tending, is the world or sphere of compensation Though one does not receive his reward or punish-

time in close rapport with earth—sometimes in consequence of human sympathy, the mourning of friends it loved on earth. So the spirit often has an overwhelming feeling of sorrow and regret. So, dear earthly friends, see to it that when you stand around the bed of the dying one, you let your thoughts and desires ascend as the dying one ascend, and instead of binding such to your sorrow, let them go free, and lot them God-speed on the wings of liberty and love, and they will thank you lively and love, and they will thank you lively the type of the type o wings of liberty and love, and they will thank you justice, that you can scarce draw the dividing line. for it, for they will be enabled to take a high position "How shall I be compensated for this or that deed?" in the world of spirits.
"When and where shall I receive my reward?" are The field before us is mighty—so mighty that a day, or a week, or a thousand years could scarce cover it.

Aug. 12.

Aug. 12. your reward-when Nature shall have made you fit to receive the compensation for deeds done. alone is justice, as all who believe in spirit manifes-

it. I got some light without seeking for it. Though I did not desire it, I thank God for it. is by moral and spiritual darkness, shall receive a I lived to be in my seventy-ninth year. I have now light. Truth shall spring from what seems to got relatives scattered through Connecticut, and be evil, and it will put on new garments. Justice some in Massachusetts, Vermont, and all through shall be given all, and their home is with the Al-

The old idea of a judgment day, or a future period new faith. Oh, I hope I may some day be so unspeakably blessed, as to talk with them, for I need and judged according to the deeds done in a mateall the light I can get. I grew up with Christianity rial body, is fast dying away, and being lost before so fastened upon me, that in the nature of things, I the more glorious light of the present. The present found it hard to get rid of erroneous ideas—hard day has given birth to a more glorious religion, and to get out of the woods into an open field, as it were. all lesser lights must fade away before it. Men and But they tell me there is a day when we shall get alt of the future-too prone to put off the blessings of I thought, when I heard of this thing, that I to-day. They say, I hope to be found with the chosen would come round as an experiment, merely. I am of the Father—but who can say they are sure of it? a stranger to you. I don't know the rules or laws Not one. Who can give any definite time as to the that control these matters, but hope to the next time future day? Not one. The wiscest fail, because they I come. I am a little child in the kingdom of God, stand up before an unnatural God—because their

None need fear they will not be compensated for every act. The imperfect here will be gloriously perfriends on earth materially and spiritually, but I feet in the future; for nature continually grows and do n't know as it is. I have only been gone nigh unfolds through individual life. You ask when and about seven weeks—that's all. I've hardly had time to look around and see where I am.

My body was called Waterman Ellis. I lived and and every act—constantly being fully compensated. you will find our words are true. Is it not enough to know or to feel assured in your own soul that you are rewarded for every good act? Is not that far better than the jewels of earth? Though you may not clearly understand it in the present, the future will unfold it in glory. The things that seem so real to-day, when the spirit casts off its material gar-ments, shall fade away, as dew before the morning sun, and give place to the real things of the spirit. Then man will know God has dwelt with him always, and never left him.

As one hour passes by in the flight of time, don't know how to handle it. It aint mine, but I loaded with the commission of any certain act, so saw I was the next comer, so I thought I'd try to the next hour comes laden with retribution or compensation. So it is in every department of nature. The commission of an act is speedily followed by the act of retribution. All the lower order of nature is ruled by this same law, yet intellectual and spiritual man has failed to see the workings of the law, because the veil of the temple has not yet been rent know as I'm old enough to go alone, if that's the upon his children the glorious gifts of retribution clouded up here [brain]—could n't exactly tell where and the future of man—as a being who never has been nor never can be separated from us. The world and Christianity around you you have worshiped for your God, and forgotten your Creator. But man can eckon you among my friends eternally. My name no more ignore his God than he can forget his own derstands him, and misinterprets his teachings in

If man would but study himself, and all the glorious conditions that surround him in the world spiritual, he would see the angel of compensation at hand at this business—just commenced to look at these things. Just say I'm in the market for a communication, and the first one that offers to talk with me will suit me the best, for I've get some things to tell of I didn't get a chance to before I sorrow! How much of strength would be given to left, because I was away from home. Folks do n't the wings on which he soars toward immortality, could man but feel that the laws of retribution and compensation are awaiting all deeds done in the past, the present, or in the eternal future. Aug. 15.

#### James Powers. According to my idea of things, there's a God

of the outside world and a God of the inside world.

They tell us the God in the Good Book says, " Vengeance is mine-I will repay-I ll take care of all the sinners." Yes, they say God in the Good Book says this; but then everywhere man comes up and takes the business out of God's own hands, and says he'll repay. It always is so. You pretend you've got rid of that part of your code which belonged to the old Levite law, but you demand an eye for an eye, a tooth for a tooth, and blood for blood, just the same now as ages ago. I know it to be so. It seems to me, as far as this world is concerned, that men, since they do God's business for him, have mighty little confidence in the Almighty. Look at your Chief Justices. Most of them belong to some church. They recognize and obey all the creed— yes, live fully up to it. They've got a shield around them, they suppose, that will take them through into the other world. But they'll be mistaken. Now they tell us vengeance belongs to God, and then sit down in the name of Justice to pronounce sentence upon their fellow beings. Where's the consistency here, I want to know? In one breath they tell us God has got all the power, and will take care of all the sinners, and will damn them all in his own time and way, and then must take things into their own hands, and plunge the criminals out of this world where they belong, into the spirit world among folks who don't want them there. Because of this earth to the spirit-spheres. I am now quite happy thing, thousands get sent on to the other side bein my new home, and shall soon be able to do far fore they ought to go there. What's the consemore for the glorious stars and stripes than ever be. quence? I'll tell you. There was much they ought fore. God is just, and doeth all things well. More to have had before they left the earth, that they did n'n get, and as soon as they get power they turn back on these who sentenced them, and say they 'll be revenged on those who took their bodies away from them. They feel the pangs sharply on the other side, and they will come back and use them for revenge. That is a kind of retributive justice. If you kept them on your side you might in time work some of the hell out of them; but you send them into the spirit world so that they will return and get revenge, if they follow you forever. They'll never be satisfied till they have it. Oh, poor mortals! They can't see beyond the present. They can't see these spirits coming back to fulfill the same law that was used to send them on the other side with.

There is an individual living on earth who pronounced sentence of death upon me. Yes, me. "You are condemned to die-to be hung by the neck till you are dead-dead-dead. And may God have mercy on your soul !" Oh, my God, what blasphemy! He might have said, "I a poor mortal am going to take the life of another poor mortal—going to take the business of punishment out of God's hands, and I'm going to ask him to have mercy upon his soul at the same time!" I suffered by the law till my body was torn from my spirit, and now it is no more than natural I should come back here to demand re-

No matter what he thought, when he sentenced me-he did it. They don't want me here. I've no

here.

A little while ago I tried to give a communication to the person I 've tried to come back to now, but I failed. But there is no such thing as a body's always failing in trying to accomplish some object. Now that man's got to die an unnatural death, and sure as the gods, he is got to be killed by the same law that killed me. That's retributive justice, and it hangs, shoots and cuts off the heads of all who get in the way of it. And when he gets where I am, he'll see he's made a great mistake—made a mistake.

I don't care to tell you where me brother lives. He don't believe in this thing, and I would n't want him bothered by folks of his own kind coming to him. He knocked me on the head, and then stabbed me. I was drunk, or I should n't have noticed him. He was spaking of me woman, and some others of the class she belonged to before I took her, and some things he knew too much about. He'd better trim himself a little closer, in the future, and be more careful about what he knows, for la don't care to tell you where me brother lives.

Now if he should chance to get his eyes open before he gets where I am, it'll do him some good;
and had as I have been, and much as I have been, and much as I have been, and much as I have been as I have been and much as would n't do a thing to keep his eyes covered against can spake? the truth. But I say he's got to die an unnatural death, and he's got to die by the same law he killed me with. I do n't want to come back to taunt him of this, and don't think I shall. But I want him given through minnie L. C., to mis. J. B. S., of to know there is as much power in the invisible world as in the visible, and more power in thought than gold, much as he loves it. Since I've been dead I've heard him say he'd resign his position if it wa'n't for his salary. Thinks I, old fellow, you resemble Judas. He sold one man for money, and vou 've sold hundreds.

My name was James Powers. Yes, call me a murderer-that's all right. But it's one thing to kill a person by temper, and another when you do it doiberately, and according to law. If you do n't believe t, wait till you get on this side. I lived out in Pennsylvania. I was hung nearly two years ago. There is no need of giving the Judge's name—everybody knows it.

I wonder if it is as easy going out this way as i was the old way? Yes, that was pretty casy. 'T was n't so hard dying, after all. The hardest comes when you get on the other side and find you've go no garments to use-got no home in heaven, earth nor hell. I was twenty one years old. This is Massachusetts, I believe? I claim this as my native State. I was born out here a little ways in the town of Plaistow. I think it's in Middlesex County.

The Judge has got enough military in him to cu his throat. If he goes out where the sun shines, he must n't complain if it shines on him. He 's his own tormentor-not me. He and I are tied together. He 's at one end of the rope, and 1'm at the other. Every unclothed soul he has been instrumental in sending here, sticks to him till he comes here. The law that he has obeyed so well, and carried out so fully, will keep him in good company when he gets

You've got no right to take what you can't give. Shut your murderers up. If you are God, hang 'em; if not, let 'em alone. Treat the rebels so? Yes are rebels, every one of you. You rebel against what believe is true, and I do against you. We 're square, then. I suppose if it was right I should have been hanged, God would have had a place ready for me; but I have to trot around and pick up what I should have got here. I had a pretty healthy body and could have used it pretty long. Yes, I wish I was in it now. I've been no more in hell than I was when on earth. Unhappiness is hell, and I'm in hell, now. I am unhappy, because I did n't do as well as I cou'd have done. I committed murder because I was mad. The man I murdered and I are good friends, now He's about the same as I. There's ne such thing as being reconciled, if the spirit aint satisfied with its surroundings. I'm living where I don't want to live, and can't be reconciled to it.

Well, I'll go on my side. I suppose it 's time.

## Eunice Jarvis.

I've got a husband and three children out in Misouri. I want to send a letter there. I 've only been dead since last April. I can't tell what was the matter with me. I died very suddenly—not sick at all.
I left the children in a bad state, and I've tried to get back to them. I knew I could. There are plenty to tell you you can get back, but it's hard to find any one to help you back. I've been told, since I came here, that I died in a fit. I did n't know what it was. I never knew I was sick at all, or that any-thing ailed me, till I found myself away from my

I've got some relatives here in Massachusetts. I used to live here. I've got some, too, in Michigan. my husband. His name is Timothy Jarvis. I want we rely as proofs that spirits communicate, what to tell him about the children, and about his mother. shall be our answer?"

She lived with us, and I want to tell him a good

Now among all the many things I don't care to here. I don't like the have never read any until in two recent numbers way things have been going on since I left. I do n't like the person who is taking care of their home and the children. She thinks nobody sees her, and so she don't do right. I want her to go away. Some of the neighbors believe in folks coming back, and I want them to let me come to them and give a message, and I want to get a medium to go home to my own house. That's what I come here for.

I was forty-two years old. My father's name was Perkins. He's been dead a good while, but I have n't seen him yet. I suppose he's a long way from me. I want to go, if you'll show me how.

#### Aug. 15. Philip Haggerty.

I want one favor of ye, and that is a chance to chance to think much about you're going. I was about ten days since I come here at all. I live in New York city. I've been married, in all, just about ing better sustained. eight months. I was a little badly off when I got head, and I do n't know how I stood after that -- how long I lived I can't tell. I think I's taken off pretty quick. I found meself dead pretty quick. knows I suffered enough for it, for I left my wife the influence and lose their mediumship. without anything at all, and now all I ask is to spake me brother, and she 'll write, and he 'll take care of her, as long as she lives.

who says anything against her-I'd fight him. fact, it's on account of me wife I lost me life-but I do n't want her to know it. I went down there, and

All I want' is for me brother to take care of her. He's got money, and will do it. I's not one of your low Irish. I live by me wits, and take care of me self and me wife very well that way. But, faith, I'm where wits do n't serve a fellow very well, now. Me wife's name before I took her was Kitty Mark-

man. I suppose it 's me name ye want, too? It 's Philip Haggerty. Me brother's name is James Haggerty, and he belongs to the order of Jesuits. He lives in New York City. He knows what sort of a man I am, but he'll overlook all that, and take care of me wife. If I could say ten words to him, that

care to make him believe in this coming back at all. What I'll say to me wife will make him respect me requests, if she 'll let me spake to her. Kitty knows omothing about this coming back, and she'll get what I say, bad as it is. Faith, I'm ashamed of it. haln't got much experience of these things yet.

All I care to say to the one who took away me life,

home—no spiritual garments ready for mo here. and when he gets here, may he go to as good a place Here I am, sent here by the law, and bound to use all my strength to get revenge on these who sent me here.

A little while are I taled to give a communication. He knocked me on the head,

he 'il see he 's made a great mistake—made a mistake him bothered by folks of his own kind coming to him of a life-time, and he'll find out how his religion, about it. I lived meself in Perry court—very near based upon the Bible and its God, is a great blunder, the Bowery. It's not the aristocratic part by any

and bad as I have been, and much as I hate him, I will understand that she 'li go to some place so I Aug. 15.

#### "SPIRIT WHISPER."

MANCHESTER, N. H.

The dew that wakes the laughing morn, Hath e'er a gem for thee-The rose that scents the evening caim, No less a bud for thee-Divinest love of high-life born To set thy spirit free ! The bird that wakes the first grey dawn Of summer hope for thee, In autumn time witholds no tone Of sweetness long for thee; The wounded wing may droop forlorn,

But Spring will smile for thee ! Ah! May of years! the May of smiles All blithesome, sings of thee! As brooklets laugh and dance the while To charm the soft winds free, Till nature proud, and greenwoods wild Awake no more to weep ! The bow that spans the bright blue sky, When past the storm and sleet.

Speaks soft to thee ... Thou shalt not die !! Though crushed like flowers sweet. Shall 'scape the blast and proudly rise, New life and light to greet !

Look up ! the heavens are broad and blue, With azure calm for thee; And spirit life and hope is true As deathless voices free t To touch the "golden harp" anew With trembling note for thee ! Oh. listen, child ! there 's music sweet Like fragrance flung on air-Ah! angel ones-like sorrow meek In tears, and smiles, and prayer, No mystery, however deep,

But what God's hand is there! d.VI. Each cloud a silver lining hath, To shroud thy spirit form, And beautify thy life on earth When o'er the passing storm ! Then smile submission through all grief. And wait the morning calm That e'er succeeds the darkest night Though tempest tossed, with grief. Oh! listen, then! the murmur sweet, From " home, sweet home," for thee ! " God shield my little sunbcam" light Wherever she may be ! Plymouth, N. H., Aug. 31, 1861.

"Do Spirits Communicate ?" I have often been pained by reading what I have seen published in the BANNER, as well as other Spiritual papers, coming from professed Spiritualists, especially from the discussions at your Conferences, upon one question which has been for years brought forward in different forms for discussion, to wit: "What evidence is there that spirits out of the form communicate with man in the form ?" being at different times differently worded, and published in the Banner in the following form : " When we are I'd give most anything to talk to my own folks, but I can't come to them in this way. I want to talk to

> Now among all the discussions on this question, I of the BANNER, but what I believe has been productive of more hurt than good. It has put into the hands of our opposers a club to hold over our heads, who say to us, "Where is your boasted evidence of immortality, when your great advocates are, by their discussions, yet so doubtful of any tangible evidence of spirit-intercourse? If your most prominent leaders are at a loss for evidence, how much are you in advance of the Orthodox church ?"

And, again, often do I see in print, from the mouth or pen of professed Spiritualists, sweeping statements in regard to physical manifestations, spake with me wife. I got knowledge enough about stating that three-fourths or nine-tenths of them these things to come meself as I likes to. It 's a bad are spurious—thus virtually accusing all mediums thing to be knocked out of yourself before you get a for this class of demonstrations as dishonest and bad enough, I know, and the likes of me do n't want impostors. This, coming from Spiritualists, and to bother dacent folks, but, for all that, I likes to many of them lecturers in the field, has been the come, so I'll get a chance to talk to me wife. And means, to my certain knowledge, of causing many to now, before I talk much, you see, Mister, I got into a stop taking the Bannen, and other spiritual papers. muss, and I got the worst of it. It's just been only This, no doubt, is one cause of those papers not bears and are since I come here at all I live in

I speak not thus because I am a medium for physinto the fuss, and I got killed. I was knocked in the ical demonstrations, as well as writing, personating, seeing and healing; but there are many physical God mediums who, rather than be thus censured, resist

Then, again, I often hear speaking mediums speak a few words to her. I want to tell her where to find in derogatory terms of the rappings and tippings. and say they are too low for their attention, and Ye see, me wife's an American. I take her from they look upon them with disgust. They claim to be one of the low places in New York, but for all that far above them. Still they say the rappings and she's very good. Anyway, I'd like to hear the one tippings are the A B C of the spiritual theory. The tippings are the A B C of the spiritual theory. It seems to me that after a man had learned his letters and advanced into philosophy and science, he could something was said, and I's a little the wust for as wisely say to the rising generation, you have no liquor, and I got the wust of it. It's not me fault, need of the alphabet; the A B Cs are worthless; for I did n't kill the man who said it, but I got killed you should look above them: they are low and inciryou should look above them; they are low and insignificant. This would be poor logic, in my opinion.

I look upon the so called insignificant raps, accompanied by intelligent responses, as bringing more of the true element of God's love and a living and over present inspiration, than all the theories that have ever been taught since man was first created, and is far higher than all the creed-bound organizations that were ever formed on carth.

I do not doubt but that there are cases of deception among so-called mediums for physical manifestations, but there is, in my view, a hundred fold would be enough to make me brother all right.

Me brother believes spirits come back, but dont more chance for fraud and deception among those believe in their miscellaneous coming. Faith, I do n't claiming to stand so much higher than they. Speak. ing mediums could use much more deception than rapping or tipping ones, and not be detected.

Yours for progressive Christianity, L. HAKES. Cicero, Onondaga Co., N. Y.

At what point do armies generally enter hostile is, may he never be any worse than my wife is, cities? At the point of the bayonet.

MOVEMENTS OF LECTUREUS. Parties noticed under this head are at liberty to receive subscriptions to the Bannes, and are requested to call attention to it during their lecturing tours. We hope they will use every exertion possible in our behalf at this particular time. Sample copies sent free.

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

MISS BELLE SCOUGALL lectures in Elkhart, Ind., the four Miss Bell's Socioall loctures in Eighar, ind., the four Sundays of Oct.; Providence, R. I., the four Sundays of Nov.; New Bedford, Mass., the four first Sundays of Dec; in Troy, N. Y., the last Sunday of Dec, and the first Sunday of Jan.; 1863; in Cambridgeport, Mass., the three last Sundays of Jan.; Portland, Mc., the four Sundays of February. Will receive applications to lecture in the Eastern States during March of 1862. Address as above, or Reckford, Ill.

Miss EMMA HABDINGS will lecture in Quincy, Cambridge-port, New Bedford and Boston, in September and October; in Taunton, Milford and Portland, during part of November-and December, and form engagements for other Eabbaths and week evenings this winter in the east. Address, care of Bela Marsh, 14 Bromfield street, Boston, Mass.

Miss Emma Houston has decided to stop in Now Hamp shire for the present. She will lecture in Sutton Centre, N. H., the four last Sundays in Sept.; and through the month of Oct. in Lempster. Those wishing to make engagements with her to lecture offiter Sundays or week evenings, may address her at either of above places, or at Manchester, N. H. Multipus ner at either of above places, or at Manchester, N. H.

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

WARREN CHASE loctures in Quincy, Mass., four Sundays of Nov.; Cambridgoport, first Sunday of Dec.; Taunton, last two Sundays of Dec. He will receive subscriptions for the

Banner of Light at club prices. Ma, and Mas. H. M. Millen are to be in Pennsylvanias and New York, till November; will answer calls to lecture in Northern Ohio and Michigan for the next winter. Also, min inter on funeral occasions. Present address, Conneaut, Ohi are Asa Hickox.

MRS. AUGUSTA A. CURRIER will lecture in New Bedford, Mass, Sept. 29th and Oct. 6th; Chicopec, Oct. 20th and 27th; Oswego, N. Y., Sundays of November. Address box 815 Lowell, Mass.

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-wich Villago, Mass.

M. FRANK WHITE can be addressed through Sept., at Willmantle, Conn.; Oct., Taunton, Mass.; Nov., Soymour, Oc., Dec., Putnam, Conn. All applications for week evenings must be addressed as above, in advance.

B. Printed Lerand will speak in Hilinois during September. Friends in the West, desiring lectures on Geology or General Reform, during the Fall and Winter, will please write soon. Address, Cloveland Ohlo.

CHARLES A. HAYDER Will speak in Stoughton, the last Sunday in Sept.; and in the vicinity through October and November. Address as above, or Livermore Falls, Mo. LEO MILLER will speak in Stafford, Conn., Nov. 3d and 10th; Summersville, Conn., Nov. 17th and 24th; Providence, R. I., five Sundays in Doc. Address, Hartford, Ct., or as above. MRS. FANNIE BURBANK FELTON lectures in Charles-town, Espt. 15th, 22d and 29th; in New Bedford, Oct. 13th 20th and 37th. Address, Northampton, Mass.

Mns. Ananda M. Spence will lecture in Providence, five Sundays in Sept.; Rangor 4 Sundays in Oct. and 1 in Nov. Address, the above places, or New York City. W. K. RIPLEY will speak in Bradford, Ma., each alternate Sabbath for the coming year; one fourth at Gienburn, and one-fourth at Kenduskoag.

PROFESSOE BUTLER Speaks in Monden, Sept. 22d; New Bedford, Sept. 29th. Address, care of Dr., Child, 15 Tremont street, Boston.

GEORGE M. JACKSON, inspirational speavor, will respond to calls for lectures on Spiritual and cognate reform ques-tions, at Prattsburg, Stouben Co., N. Y. until 15th Cot. MISS L. E. A. DEFORCE lectures in Portland, Me., in Oct

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INFORMATION has been received by the subscriber which is most important to be known to married porsons who are ignorant of the laws of reproduction, which establishes the fact that MATERITY, under any and all circumstances, may be strictly under control of the will. This is a periectly natural molhod, the efficacy of which has been tested beyond a doubt. I will send this information to any address upon received \$42.00

receipt of \$2.00

Medical examinations and prescriptions, or Psychometric Readings of Character will be forwarded by mail on receipt of \$1.00. Clairvoyant examinations Base. Advice \$1.03.

Address DR. II. L. BOWKER, Natick, Mass, or call at my office 7 Davis street, Boston.

office 7 Davis street, Boston.

NOTICE,

ROF. A. H. HUSE, the Prophetic Medium, may be found at his residence No. 12 Osborn Place, leading from Pleasant street. Boston. Ladies and gentlemen will be favored by him with such account of their pists, present and future as may be given him in the exercise of those powers with which he feels himself endowed. Price 50 cents. Nativities written in full, when desired—charge \$3. Questions of a business nature answered—charge \$1. 8m Aug. 3.

CLAIRVOYANT PHYSICIAN.

MRS. E. B. DANNORTH, Ulairvoyann Physician, has taken and prescribe for the sick. Medicines on hand. Mrs. D. will give advice on business while in a trance state.—

D. will give advice on business while in a trance state .-

Terms reasonable.

A Circle at the house every Friday evening at 71-2 o'clock.
Mrs. D. has been in practice eight years.
Boston, Aug. 24.

3m PROF. GEO. M'LAREN, Prophetic and Business Medium, will receive visitors at his residence—will answer inquiries by letter in rolation to social and domestic and all business affairs in life. Those who require prompt and definite answers with please inclose one deliar.

SITTINGS—Ladios, 50 cente; gentlemen, from 50 cts, to \$1, coording to the time employed.

occording to the time emplored.

No. 7 Dix Place, opposite 558 Washington at., Boston. AMUEL GROVER, Trance, Speaking and Healing Medium, Rooms No. 2 Jefforson Place, (leading from Benett, and near Washington street) Boston. Hours from 9 to 12 and from 2 to 6—Sundays excepted Examinations, \$1. Circles Wednesday ovenings; admittance 10 cents. S. Grover will also attend funerals. Itesidence, No. 8 Emerson street, Semerville. Semerville. July 6.

TEST MEDIUM.

MRS. W. F. SNOW, the reliable test medium, has taken Room No. 39 Pavillion, in Cochituate Place, Boston, where she will attend to Clairvoyant Examinations and Spirit Communications, also receive calls to lecture in the vicinity of Boston tf Aug. 31.

SPIRIT INTERCOURSE.

MR. JAS. V. MANSFIELD, of Borton, the world-renowned Letter-Writing Test Medium.—cortified by thousands of actual written tests—may be addressed at 12 Avon Place, by inclusing \$1 and four 3 cent postage stamps. Office hours from 9 A. M. 165 P. M.

11 June 8.

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

M 188 E. D. STARKWEATHER, Rappirg. Writing, Test Medium, No. 22 Pitts street, near Green street. Hours rom 9 A. M. to 9 F. M. Torms 50 cents. tf June 1.

M 188. L. F. HYDE, (formerly of 8 Lagrange Place.) Writing and Trance Medium, may be found at 75 Beach street, Hoston.

M 188 JEANNIE WATERMAN, Clairvoyant and Test Medium, No 22 Elliot street, Boston. 4mos May 4. M. RS. C. A. KIRKHAM, Seeing and Tranco Medium, 140
Court street, Boston, Mass. tf April 13,

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

#### with its results. CLEM'S SUMMER CURE.

A SIMPLE sweet syrup, compounded of roots and barks, containing no drugs or deleterious substances; mild and safe in its operation, agreeable to the taste, and does not, like other diarrhoea preparations, constipate the bowels, thereby endangering the system, &c., necessitating the immediate use of cathartics; but it gives immediate relief, invigorates and strengthens the patient, and leaves the bowels in a healthy, natural condition. One bottle of the Summer Ouro is sufficient for any ordinary case; one or two potions being sufficient to cure up the most violent attack; and four to six bottles warranted to cure any one case of confirmed chronic California Diarrhoea. The Summer Cure is adapted to all ages, saves and conditions; none can be injured by its caronic Catyorna Diarraca. And Summer Cure is minute to all ages, sexes 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 Cure 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 Cure a truly invaluable.

s truly invaluable.

\*\*EF\* All agents selling this medicine, may at their discreon refund the purchase money to persons dissatisfied with

ts results. its results.

Price, 50 cents a bottle.

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

II. II. HAY, Portland, and B. F. BRADBURY, Bangor,

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10w Aug 24.

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No More Accidents by Burning Fluid. A Safe Sub-Stitute to burn in Fluid Lamps.

This Oll is prepared to burn in all kinds of Lamps without Chimnies, such as Fluid, Sperm or Lard Oil Lamps, and will burn at half the cost of Riudi in all Lamps fixed with Green's Jet Burners, and is the GreatestArtificial 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 Kerosene Oil, and will burn! a Nerosene Lamps free from smoke and smoll by taking off the cap and chimney.

It is also a complete substitute for Spermani Lard Oils, and is just as safe and harmiess 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 odor, and is now considered the safest and sear Oil ever offered to the public. It is a most desirable article, and what is more than all, it is unexplosive.

Any person can have samples sent by express, if desired. State, County and Town Rights for sale, with full directious to make, by addressing the Patentee.

Caveat applied for and granted Feb. 24th, 1860. Letters justent issued Feb. 10th, 1861.

The above Oil retails at \$1 per gallon. stitute to burn in Fluid Lamps.

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Wholesale 80 cents per gallon.

Orders solicited and filled with dispatch. Letters prompty answered.

August 3. 6m Neponet, Mass

SEMINAL WEAKNESS—Its Cause and Cure, by SEMINAL WEAKNESS—Its Cause and Cure, by a former sufferer—containing also an exposure of Quncks, Enclosing stump, address, in perfect conficience, box 3818, Boxton, Mass. A very important circular to the married, sent on receipt of stamp. Copy address, 1y3mo Coly \$10 capital re

Sept. 14.

1.200 PER YEAR FOR ALL—Only \$10 capital rough of the mistrice, such fullam's latent stencti Tools, the only perfect Stencil 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 Stencil 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 \$15 per day with my tools. Circulars and samples sent free. Address, A. J. BULLAM, No. 13 Merchants' Exchange, Boston.

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## The Early Physical Degeneracy of AMERICAN PEOPLE.

UST PUBLISHED BY DR. STONE, Physician to the Trov JUST PUBLISHED BY DR. STONE, Physician to the Trov Lung and Hygienic Institute, a Treetise on the Causes of Early Physical Decline of American People; the Cause of Nervous Debility, Consumption and Marasmus.

This work is one of high moral lone, written in chaste, yet thrilling language, and appeals directly to the moral consciousness of All, Panents and Guardians especially, do tailling scientific and reliable aids and treatment for cure. It will be sent by mail on receipt of two 3 cent stamps.

The Parents and Guardians! fail not to send and obtain this book. Young Men! fail not to send and get this book Ladles! You too, should at once secure a copy of this book.

A Word of Solemn, Conscientious Advice to those

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

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 imperiectly understood. Their external manifestations 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 flight of stairs, great palpitation of the heart; asthma, bronchitis and sore throat; shaking of the hands and limbs, aversion to society and to business or study; dimness of eye sight; loss of memory; dizziness of the head, neuralgic pains in various parts of the body; pains in the back or limbs; lumbage, dyspepsia or indigestion; irregularitity of bowels; deranged sections of the kidneys and other glands of the body, saleucorrheae or fleur albus, &c. Likewise, epilepsy, hysteria and nervous spasms.

Now, in ninety-nine cases out of every one hundred all the above named disorders, and a host of others not named, as Consumption of the Lungs, and that most insidious and wily form of Consumption of the Spinal Nerves, known as Tabes Dorsales; and Tabes mesenterica, have their seat and origin in diseases of the Ptive Vicera. Hence the want of success on the part of old school practice in treating symptoms orily. Dr. Andrew Stone, Physician to the Troy Lung and Hygien-lo Institution, is now engaged in treating this class of modern maladles with the most astonishing success. The treatment adopted by the Institution is now; it is based upon sclentific principles, with new discovered remedies, without minerals or poleons. The facilities of cure are such that patients can be cured at their homes, in any part of the country, from accourate descriptions of their case, by letter; and have the medicines sent them by mail or express. Printed interrogatories will be forwarded on application.

2527 Consumption, Catarrh and diseases of the throat, cured as well

The system of treatment which has been found so univer-

The system of treatment which has been found so universally efficacious, practiced by this Institution for Consumption and Throat Disease, is the Cold Balsamic Medicated Vapors—one of the new developments of the age.
Patients applying for interrogatories or advice, must inclose return stamps, to meet attention.

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Physician to the Troy Lung and Hygenic Institute, and Physician for Diseases of the Heart, Throat and Lungs
66 Fifth-st., Troy, N. P.

#### TO FEMALES....MRS. DOCTRESS STONE.

THE MATRON OF THE INSTITUTION, Who is thoroughly read and posted in the pathology of the many afflictive and prestrating maladies of more modern origin, will devote exclusive attention to this class of diseases origin, will devote exclusive attention to this class of diseases poculiar to her sex. Among the many diseases daily met with, and which she treats with unheard of success, are chronic inflammation and ulcoration of the wemb.

The Medicated Assonding Douche: a most important curative, for arousing the nervous forces. Price, \$4 and \$6.

Females can consult Mrs. Doctress Stone, confidently, oy letter or personally. Address MRS. N. O. STONE, M. D. June 15. 6m Matron to the Institution, Troy, N. Y.

#### HORACE DRESSER, M. D., LL. D., Office No. 184 West 24th Street, City of New York,

Work,
WILL attend to patients personally at his office, at their houses, or to their cases by letter. Ho limits his medical practice solely to his speciality, to wit: the cure of Bronchial or Thront milments, Scrofula in all its multiplied planes, and the arrest of all Exemorrhages. He has never falled in any case of spitting blood, nose bleed, dysentery, fleedings, &c. He has faith in the power of medicines to meet all such cases, and accordingly uses them, never reserting to cauteries nor to instruments in the case of diseases of the throat.

"PHYSICIAN, HEAL THYSELF."

This easying of reproach has lost its force in the practice of Dr. Dr. His own sickness and reference shall be the only case he will report here, as evidence of his skill, in the many cases coming within his charge:

For several years I was declining in my strength and vital forces, till at longth I was evidently consuming away; respiration becoming difficult, and having a constant cough, with expectoration attended with raising of blood. This condition continuing, I was finally forced to relinquish business (the profession of the law, then pursued for twenty years) and give up to sickness. Reduced almost to a skeleton, and suffering pains beyond my power of description, violent hemorphages from the chest set in, whose frequency and frightfulness foreshadowed speedy dissolution of the relations of body and spirit. The most violent hemorphages and longest in duration, which occurred in my case, at any time, continued three days and three nights consecutively, there being six discharges, or vemitings 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 efforts to arrest the bleedings 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 taill. 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 desperate condition.

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

Tune 8.

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WARREN & LUDDEN would call the attention of all business men to their New Patent Commenter flexible, 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 ere long this pen must take the precedence of all others now in use.

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LOCAL SPEAKING. TO any society of Harmonial, progressive Spiritualists, who wish a permanent Speaker who can earn his own live-lineed with the assistance of the friends, they can address Prof. J EDWIN GHURCHILL, "Our Home," Dauville, Livingston County, New York.

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

IC DISEASES, OFFICE 32 EAST 18TH STREET, NEW YORK. Sept. 7. ly

B. CONKLIN, Test Medium, No. 599 Broadway, New York. 3m July 6. 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 tend for a larger quantity. Address BASCOM & CO., 274 Canal st., New York. 31° Sept. 14.

CONSUMPTION AND ASTHMA CURED.—DR. H. JAMES, discovered, while in the East Indies, a certain cure for Consumption, Asthma, Bronchitis, Coughs, Colds, and General Consumption, Asthma, Bronchitis, Coughs, Colds, and GeneralDo hility. The remedy was discovered by him when his only child a daughter, was given up to die. His child was cured, and is now alive and well. Desirous of benefiting his fellow mortals, he will send to those who wish it the recipe, containing full directions for making, and successfully using, this remedy, free, on receipt of their names, with stamp for return postage. There is not a single symptom of Consumption that is does not at once take hold of and dissipate. Night sweats, peevishness, irritation of the nerves, failure of memory, difficult expectoration, sharp pains in the lungs sore threat, chilly sonsations, nause at the stomach, inaction of the bowels, wasting away of the muscles. Address

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Sept 21. cowly 225 North Second st., Philadelphia, Pa.

# Peurls.

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

AN EVENING LANDSCAPE.

Bright the wood. In golden flood: Falls a soft and magic glory On the Waldburg ruins heary.

Homeward float. Still remote, Fishing craft, with swan-like motion, O'er the grand, smooth gleaming ocean.

Silver sand All the strand: And the main drinks every color From the clouds, here bright, there duller.

In fluttering dance,
On the lowlands quivering, gleaming,
Where the sea-birds gather screaming. Embowered there-

Picture fair !-With its garden-plat, and welling Fount, the mossy hermit-dwelling. Like a dome

O'er the foam, Gnarled oaks blind the mountain river; On the hill-side poplars quiver.

In the whispering elm-grove, wannish Eifin wonders come and vanish. On the main Doth sunlight wane; Dies away the magle glory From the Waldburg ruins hoary.

Moonlight floods The waving woods— Hush !—dim spirits' sighings, ruing Olden knighthood's long undoing.

[From the German of Friedrich Matthisson.

It is a great point, and requires quite as much effort, to hide ignorance as to display knowledge.

HOME IS WHERE THERE'S ONE TO LOVE US. Home's not merely four square walls,
Though with pictures hung and gilded;
Home is where affection calls—
Filled with shrines the heart hath builded! Home! go watch the faithful dove.
Sailing 'neath the heaven above us;

"Home is where there's one to love-Home is where there 's one to love us. Home's not merely roof and room;
Home needs something to endear it,
Home is where the heart can bloom,
Where there's some kind lip to cheer it! What is home with none to meet? None to welcome, none to greet us?

Home is sweet—and only sweet—

Where there's one we love to greet us!

Those who dare at first to think for themselves, will in the end make others think with them.

OLD SONGS.

They lie upon my pathway bleak, Those flowers that once ran wild. As on father's care-worn cheek
The ringlets of his child: The golden mingling with the grey.

And stealing half its snows away.—

[O. W. Holmes.

Lovers exist in each other. Thus true lovers are never

NATIONAL CONVENTION OF SPIRIT-UALISTS, AT OSWEGO, N.Y.. Aug. 13 to 18, 1861.

(Report of the Senior Secretary, concluded.)

SUNDAY, LAST DAY'S SESSION .- MORNING. The Sanday morning attendance was not large at an early hour, owing to the effects of the excursion, but the hall was quite well filled before noon.

Mr. Toohey opened with a few salutatory remarks,

and then introduced Mrs. Cora A. Syme, of New York. She said reformers hardly knew what they were working for in this great age of upheavings; so mighty inspirations were impelling us onward in the path of progress, sometimes we grew confused and almost wild with enthusiasm. Our first work should be individual reformation, and the seeking of right conditions and relations. But the condition of society is now such, it becomes almost impossible for individuals to act. She contended that we needed a reconstruction in every department of life, especially in the social. Nothing important or permanent could be accomplished without order, association, organization, combination, recognizing, and based on certain principles of reform. Our fragmentary efforts would prove measurably fruitless; concentration and union were needed. She maintained that what a few individuals could do when united was an illustration of what large societies might ac. complish in working as one. The humblest log cabin was prophetic of the order and union of the world. Whole communities might become united in building large homes, with all the comforts and luxuries of small homes, and without one half the expenditure of time, labor and money. She took socialic ground in protesting against the selfish, isolated household The laws, customs and conditions of society were such, but very little play was given to the divinest social and affectional emotions. Marriage was trans. formed into a trade, a servitude, a matter of convenience and necessity; thousands of the purest. truest young women were forced into marriage by friends, on the conditions, customs and scandals of society, and with crushed hearts, sold to an appalling, legal prostitution. The present marriage laws and customs, and the conditions of the isolated household, rendered the freedom of the affections almost impossible, and the continued love of the married pair was seldom known. These facts were becoming more and more palpable, as well as appalling, and alienations, disruptions among the married. coldness, elopements and startling changes and separations are so numerous in these times that marriages are rapidly decreasing; the unmarried are fearful of running the risks involved, and all were warned to stand on their guard. Our only safety and happiness were to be found in looking for a new order of things on earth, a social order and an unfolding of individual affections in harmony with the laws of heaven. We are now going through the disciplinary stages necessary to inaugurate the kingdom of heaven in our souls; many are passing through fearful and unwonted experiences in social life: many seem utterly lost and wrecked as to all hopes hased on the old order of things; but these trials are only developing purer, truer, and freer loves.

G. M. Jackson opened a brief address with a fine and well read poetle quotation on the worship of God in Nature. He alluded to the many pioneers now going forth to proclaim the Gospel of a free worship, whose temple was high as heaven, and whose foundation as broad as humanity. They

slienced for a time amid the din of battle, its cchoes idel, but we reverence his teachings and examples, were still heard, and its editor still in the field.

SUNDAY AFTERNOON BESSION. The opening address was given by U. Clark. The

thrown into commotion in preparation for momentous changes, inaugurating a new earth and a new heaven. Similar signs have heralded every great change in the past. There is no cause for alarm: nothing shall pass away or perish except the transient and perishable; the good and true are eternal. Whatever government, church, or state of society. law or custom, can be shaken, ought to be shaken, ruins will rise that which is enduring. Let parties dissolve, religions disrupt and false relations be sundered, yet eternal principles will remain, and on things external. Just so long as we depend on any false external institutions or opinions, our own inboasted of our free government, but where have we found free men and free women? We have boasted of our religious institutions, but where are our religious men and women? We have boasted of our social laws and customs, but where are the men and alone. women who are true to their social or affectional natures? We have been leaning so much on externals. we are now alarmed amid the revolutions upheaving all things external around us. The result will be, we shall be thrown back on our own individuality, and learn to stand up in the divinity of our nature, relying on ourselves and on Heaven alone. Many are being scattered, lost, wrecked, and filled with constornation and gloom, because they have no cultured character, no unfolded individuality, and no communion with the eternal world to afford the strength and inspiration they need. Why are so many of our believers, our lecturers and mediums left to-day, stripped of all external relations and dependencies, and thrown out into the great world amid all these belligerent elements? Because this discipline is essential to prepare them for their work, and for a higher, truer life. This terrible discipline is essential to all, and we are all to pass through it; there is no escape. Our national calamity is ominous of the fearful ordeal by which every man and woman in this generation must be tried. We may mook at the calamity of others. or pity or condemn them for things which seem evil, or we may shirk certain responsibilities, and seek to hide ourselves beneath compromises, in order that we may avert the storm; but the storm will come. and the flood and the fire, and we must all be tried. We may fancy ourselves secure and safe from the impending crisis, but the crisis will surely come, and the sooner we are prepared for it the better. These confessions, we have heard during this Convention, are prophetic of more startling revelations soon to are coming to light beneath the opened Heavens; past and present of our lives must be seen and phia, Pa., and G. C. Stewart, Newark, N. J. known; compromises and efforts at concealment will We are in a national crisis now, testing all traitors and calling out all true loyalists; this is typical tive Spiritualists have already been shocked and and these past revelations are nothing, compared with priate harmony. what shall yet come; we are over a volcano whose Thanks were voted the officers of the Convention, be astounded at the revelations of the past and pres- his address in the spiritual papers. communion of ministering angels.

called infidels, and be accused of blasphemy, because with us and feel most sensitive about our taking the

went forth like warriors in the great battle of our and Spiritualism; but let our faith be tested; we age; their Bannen or Lunt was unfurled with the believe not only in all the genuine of Christianity, Stars and Stripes, gladdening thousands on the road but we add the ovidences of to day. We do not worof progress, and though their Spinitual Clamon was ship the name of Christ, or set him up as a useless and would seek to reduce them to practice. Jesus would pass but poorly received among many who take his name, were he now to return as he came eighteen hundred years ago. He was denounced as mightiest forces in the natural world are invisible; a heretic, an infidel, an outlaw; he went humbly it is thus in the civil, moral, religious and social about, and were a long beard, like some of the modworld. There are unseen spiritual agencies at work ern mad-cap mediums and Spiritualists. As Spirin all the revolutions of to-day. The elements are itualists, we are seeking for the good and true of all time, and we are called to apply ourselves to the great reforms needed in every department of life. We must commence with ourselves; mark out our own course, and be true, regardless of all the Mrs. Grundys on our track. Our work is to save, not condemn, nor destroy; we can deal in no unqualified condemnation against any; we should judge from no standard set up by the church or by society. Betested, and if unable to stand, let it fall, and over its ing pure and true, we shall fear no contamination by coming in contact with those who are denounced as evil. We may be sure that those who have fears of losing their reputation have not done their duty; these we shall learn to lean, instead of leaning on true men and women will act according to their own better convictions, though called to sacrifice reputation and everything else standing in the way. Those dividuality is weakened and compromised. We have who are too anxious about reputation, are most likely to become mortified and punished. Some Spiritualists are exceedingly anxious to make Spiritualism popular, fashionable, and respectable. We must abandon all such ambition, and be governed by principle

> At the close of Miss De Force's address, letters were read from A. E. Newton, L. K. Coonley, Mrs. H. F. M. Brown and Mrs. C. M. Stowe, followed by remarks from Mrs. Spence, J. H. Randali, P. L. Wadsworth, G. M. Jackson, and J. H. W. Toohey.

> > CLOSING BESSION-BUNDAY EVENING.

The hall was well filled, the audience larger than at any other session, not withstanding a small door fee to meet expenses. A letter was read from Miss A. W. Sprague, whose sickness had prevented her from attending the Convention. The following letter of greeting was adopted for publication:

The National Conference of Spiritual Laborers assembled in Oswego, N. Y., send greetings to their brothers and sisters abroad. Regretting that the conditions of our country has prevented the attendance of many of you whose presence we had joyfully anticipated, it is nevertheless our pleasure to report a spirit of general harmony pervading our numer ous sessions during this Convention; and as the result of our deliberations and interchanges while thus convened, we are happy, as far as we have learned, to report the prospects in the great field of progress as far more encouraging than would have been expected, and calling for renewed devotion on the part of all true and heroic workers for liberty and humanity.

In addition to the Eastern Committee representing this National Convention, as appointed at the Quincy meeting, and the Western Committee appointed at Sturgis, it was voted to appoint a Central Committee, representing New York, Pennsylvania, and New Jersey, and the following names were reported and accepted: J. V. Mapes, Webb's Mills, N. Y .: U. be made. The hitherto hidden things of darkness Clark, Auburn, N. Y.; Miss Libble Lowe, Leon, N. Y.; J. H. Tochey, Penn Yan, N. Y.; G. M. Jackson, we must all stand up and open our souls, and the Prattsburg, N. Y.; Mrs. E. C. Kingsbury, Philadel-

Resolved, That the visitors at this Convention renavail nothing; the veil must be stripped from der unfeigned thanks for the genial and hospitable us, and all shams, lies and hypocricies be dispelled. manner in which we have been entertained by the couragement and satisfaction we have received, we hope the richest blessings may remain with them of the moral, religious and social crisis now coming. and attend all their noble labors and sacrifices in be-Conservative communities and thousands of sensi- half of the cause of spiritual progress in this city

Resolved. That a similar acknowledgment is due alarmed at social disruptions and revelations; but the choir for volunteering their beautiful and appro-

res will soon beloh forth with lurid hues; we shall and a vote passed requesting Mr. Toohey to publish

ent lives of thousands, whom we scarcely suspected, Mrs. A. M. Spence opened with the regular disand thousands once exceedingly sensitive as to their course of the evening. She spoke of the uses of reputations and the opinions of their friends and the Spiritualism. There were so many ideas thrown world. It is the great day of tribulation, of judg- out, so many startling thoughts and so many reprement, the Christ advent of the nineteenth century; sentations, some people become perplexed to know the heavens are opened and the angel armies are de- what Spiritualism is and what it proposes to do. It scending. Thrown back on ourselves, we must learn is necessary that we should have some trouble and to stand alone, and then we are enabled to call into labor in finding out what to believe; these seemingly activity every power of our being. At times we conflicting ideas are needful to test us and to call need to stand out alone away even from the influ- into activity our judgment; we want to lean on ence, the sympathies of nearest and dearest friends. nothing as absolute authority. But after all, there It was thus the Man of Sorrows stood; at one time, is more unity among Spiritualists than among sectaforty days in the wilderness, and there buffeting rians; we all centre around certain grand principles. alone, he triumphed, and then angels came and min Just now we are in a transition state; many hardly istered to him. It is not until we have learned to know where they are. We are in the midst of upstand alone, and have fought the battles of our own heaving revolutions, which indicate the travails of souls, that we are entitled to enjoy peace and the new birth. We needed regeneration as a nation and as individuals. The work has begun and we Miss Laura De Force followed. New demands are need not be alarmed at all the terrible signs of the made on spiritual lecturers; we want a practical relitimes. We needed to be startled, shocked, shaken ligion, coming down to the humblest-not a religion and passed through the fires of purification. Too of mysticism, superstition, or priestly authority. much corruption has pervaded in every department The majority of the people care but little for the of government, religion and society. We have protheology of the churches; they need something more fessed to be a Christian people and government, adrational, something adapted to the natural plane of vocating the principles of peace and fraternity, but life, and in harmony with everyday experiences and the whole country is now involved in an appalling duties. Spiritualism has been condemned for its hu- war. She did not propose to discuss the questions mility; but what is so appropriate in reaching the at issue; she spoke only in protest against the hyhumble masses who need the first hopes and evi- pooricy of professing principles of peace and at the dences of immortality? The fashionable religion of same time practicing war. Her sympathies were the churches, with its jowels and diamonds, its high for liberty and humanity. It was inconsistent for salaried ministers and costly temples, is too expen- those who believed that all who died unconverted sive for people in ordinary circumstances. Too would go to hell, at the same time to urge unconmany wear the garb of religion for the basest pur- verted men to go into battle, endanger their lives, pose. We warn the world to beware of fashionable and risk being hurled, unprepared, into eternity. hypocrites, and we warn then to beware; their mo- All these experiences through which we are passing tives are seen; they are read and understood; spir as a nation and as individuals, are essential to arrest itual eyes are being opened to read us all, through us in our pride and madness, and subdue us into a and through, and no falsities can evade detection. state of humility. Sorrow and suffering only can We are called on to be true, true to ourselves, true make us negative; we need to be ruined in order to our convictions, come what will from friends or that we may be saved; we need to be crucified in foes. We stand in Heaven's sight, and can practice order that we may be glorified; we need to die in no deceptions before God and angels. No false pro- order that may live. We must go through something fessions can pass in the sight of the All-Seeing or like what Jesus went through before we can become our own souls. All false religions must fail; you perfected in the good and true. Fortunate for us if cannot smuggle damaged goods into heaven. A re- we do not go down before the sometimes almost ligion is needed to exalt humanity, not degrade and overwhelming influences of the outer world. It is denounce. Treat men and women as though they necessary that we should be robbed of all false were totally deprayed, and what can you expect? hopes and dependencies, that we may learn to Teach them we are all brothers and sisters, with rely on ourselves and on those celestial aids which one loving God over all, and you are able to reach are enduring and divine. What are good names them and get hold of their better natures. Man is and reputations? They are nothing compared with divine and eternal; it is a glorious thing to live, and eternal principles. Just so sure as we depend on especially to live in the nineteenth century. A great the opinions, the false feelings, and prejudices of field is opened before us, and we must go out labor; others, we are robbed of our strength, and left alone ing in sympathy, as Jesus labored. We may be in the time of trial. Those who find the most fault

thoroughly tested and purified; some may sink be- sive powers of the human intellect? neath the terrible ordeal, become lost for a time, they would throw around us.

The speaker rejoiced that Spiritualism had called out woman; it found her cast down by duties and trials in on them and hide them from impending doom. The away and there shall be no place for them." crisis is fast coming; the worst has not yet come; MR. JUDD PARDEE.—There is no doubt that men in Spiritualists.

tle-field into which reformers were called to go clad with armor for the great conflict.

The Convention adjourned to meet again at the call of the Committees. Thus closed the longest Spiritual Convention ever assembled. The sessions were all quite harmonious, the interest deep and solemn, while free from all superficial enthusiasm. No specific plan of operations was presented, and none anticipated. Spiritualists need fear no tendency to sectarian or partizan organizations. These Conventions will continue. It was recommended that the Committee call local Conferences during the year, in tendance at Oswego was as large as could be expected. Several States, and more than a hundred different towns and cities were represented.

Preparing our report in the midst of ordeals which may never be told, it is less complete than we might de. sire, but is designed to present the substance of the proceedings. We are deeply indebted to the Oswego Committee, the executive Committee of the Convention, to our sister associate secretary, Miss Lita II. Barney, to our genial host and hostess, Mr. and Mrs. J. D. Miller, and the many large-souled friends and co-laborers whose parting hands were clasped with moistened eyes. May angels' wings, hovering over the pioneers' pathway, dispel the gloom of this crisis hour, and the celestial BANNER be borne on in and 11 months. U. CLARK, Senior Secretary.

Reported for the Banner of Light. SPIRITUAL CONFERENCE AT CLINTON HALL, NEW YORK.

Tuesday Evening, September 10, 1861.

QUESTION .- Can spirits foretell events?

Dr. Bliss affirmed his belief in the Scripture records, when rationally interpreted; in the moral reponsibility of man, and in a Divine Providence. He was opposed to the bigotry of infidels, as well as to that of orthodox religionists.

MR. FISHEOUGH .- Very erroneous ideas are prevaent concerning the nature of disembodied spirits and their relations with our earthly spheres. People wonder that spirits do not display universal knowledge; whereas, in their normal state the inhabitants of the other world are really just as ignorant of what is going on here, as we are of their transactions. May I venture to say, that there are mortals who could give some spirits as much information about the spirit-world, as the latter could give usand perhaps more. When we got a message, by rapping or tipping, it by no means necessarily follows that it comes from the spirit-world, seeing that the invisible intelligence concerned may at the time be far more in the state of a fleshly mortal, than of spirit-may be in a state in which it has utterly forgotten even most of what it know when at home on earth; just as a clairvoyant subject exercises a very different class of faculties from those appertaining to his normal condition, in which, consequently, he remembers nothing of his sensations when entranced. But, in the case of a spirit, the two states—the spiritual and the natural—may, sometimes, so far merge into each other as to enable it to foreshadow steps could take him, he was always present at the events; but, could we succeed in lifting our own minds to the same plane we mortals could perceive those things as well, or even better. This faculty to his normal condition, in which, consequently, he those things as well, or even better. This faculty may be immensely improved by general influx from the spiritual spheres, and this is the only way in which we can get truly spiritual communications.

Dr. Hallock .- On grounds already stated, my research into prophecy must be bounded by the area of natural law. As I before said, all phenomenality has its source in spirituality; but it is difficult for us to get into a rational appreciation of this correlative truth, that there is that, of us and in us. of which time and space are not predicable at all, and which has no relation to past or future. In our innermost beings we live in an eternal Now; and let the consciousness of an individual be lifted so as to admit but a single ray of illumination from this source, he will be able to speak of what to the natural man is in the future. Or, as a spirit once tersely over Thomas, Secretary. al man is in the future. Or, as a spirit once tersely expressed it, the difference between man in this world and man in the next is, that, while here, he is perpetually concerned with the verb "to have," but there he tries to conjugate the verb " to be"-a verb which, on reflection, is seen to comprehend all the September, 1861. Good speakers will be in attendance, moods and tenses of existence. Does not the fact I Cars arrive at the innetion from Milwaukic, Waterhave heretofore mentioned, that all the grand, broad town and the West, at from 9 1.2 o'clock, to 101-2 utterances of prophecy—those which have overleaped the gulf of ages and transcended the bounds of Friends will do all that they can to make strangers ed the gulf of ages and transcended the bounds of creeds and races, viewing mankind as the children of one common Father—have proceeded from the lips after these dates will be improved for our meeting.

Friends will do all that they can to make estangers 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. we claim analogies between primitive Christianity course they direct-what care they for us in the of men and not of women-does not this fact, taken

bour of greatest need? Many left alone in trial, in in connection with the distinctions, as to scope and agony of soul, call on spirits, but none seem to come, save those which overwhelm them in deeper agony; their highest guardian spirits leave them to these buffetings in order that they may be the most sphere, of the inherent generalizing and comprehen-

Dr. Young .- Prophecy springs from a calculation and go back to the material world, but more terrible of the mind; and the seer foretells the future by an trials await them in the end. What we call evil intellectual process analogous to that of the philosspirits have a mission to perform with us, like the ered planet, as necessary to account for existing permission of enemics who are still in the form. Our turbations, in accordance with astronomical laws. worst enemies, after all, may serve a good purpose; I think woman, under equally favorable conditions, our only danger is in giving up to the bad influences faculties have not been allowed their normal development. opment in this direction. I wish I could find some two or three Scripture prophecies fulfilled.

MR. PINK thought he could gratify the desire just which none but angels could sympathize; the spirits expressed by the preceding speaker. He referred to have reached the inmost sanctuary of her belong. But the leving fellowship among the primitive Chrisshe has been called forth to new trials and positions, from which, at first, she shrinks worse than she should be a great falling away before the full blaze of God's light should come shrank before, and often compelled to cry out, "If it be possible, let this cup pass from me; nevertheless, not my will, but thine, O God, be done!" There it is below the mystery of iniquity, by which terms they meant, less, not my will, but thine, O God, be done!" There it is lar iniquity. Which John the Revelator figured is no power to resist the overwhelming influences of under the name of the Great Harlot—i. c., the Church the spirit world when once they have succeeded in that professes to be married to God, and yet, in daily getting hold of individuals. They may attempt to confessions of sin, owns herself to be committing adulshirk the responsibility, but it is morally impossitery with Satan, and is the mother of small churches ble; they may fall back for a time, and seek the path of ease and to escape the triefs the slanders. The true church was shown to John as the Bride of the Lamb, the New Jerusalem. path of ease and to escape the trials, the slanders This was a manifest case of fulfilled prophecy. Anand persecutions attendant on the spiritual life, but other instance is found in Genesis, where the woman the day of reckening will come. The same ordeals is told that her desire shall be to her husband, "and which attended the early Christians now attend he shall rule over her," which has been exactly the Spiritualists; the calamities awalting that gen-shall restore the reign of equality, when there shall eration now await this. Those who come out at the call of the spirit world, and hold faithful to the end. Then the seed of the woman, i. e., of the true Church, will be saved. Those who fall back and seek to shall bruise the serpent's head-that is, shall conshield themselves beneath old forms, laws, customs quer doubt and mysticism; and those phantoms of and prejudices, will suffer the most, and like those which now have only a subjective existence in our of old, will call on the rocks and mountains to fall darkened and bewildered understandings, shall "flee

darker gloom shall yet gather over the generation. the body have manifested the power of prophecy, Greater terrors are hastening, and utter despair and there is no ground for denying it to men out of shall seize many hearts. Experiences shall be reshall seize many hearts. Experiences shall be re- A spirit once said to me, "If a man be in the sphere vealed which will startle the world and threaten the of prophecy as to generals, he can foresee results "ruin of thousands who had supposed themselves that is, if he be in such a state of mental elevation safe. Those who have been found faithful, true and and refinement as makes manifest to him the consare. Those who have been found faithful, true and unchangeable through all trial, will abide the conhave an intimate and subtle connection which we flict. Mrs. Spence closed with an eloquent appeal have no difficulty in admitting can be traced up as to all true, loyal souls, to patriots, reformers and far as general results—our doubt is as to specialities; but yet does it not follow that there must be such a Mr. Toohey, the President, offered some valedictory remarks of a moving character, appealing to all believers and public laborers. He summed up the result of the Convention, and pictured the broad bat.

| On an sides. Initiating to only constitute and constitute and plex sight; and, by transcending the narrow bounds of our individualities, we may stand on such a superior visual elevation as will give to our reasonings the scope and character of prophecies; by enabling us to discern the most remote relations and interdependencies of events. Thus overlooking the whole field of causes and effects, we should see that the Calvanistic doctrine of predestination is, in a sense, undoubtedly true. I avow myself a fatalist. I bow in solemn adoration to that Invisible Power whose decrees no man can escape or change; but who has ordained that our road shall lie through the dark valleys of agony, humiliation, misfortune, disease, to the realms of peace, purity, wisdom and love.

Mr. Thomas.—Within the last three years I have ost near and dear friends, and under the idea that the Eastern, Middle and Western Status. The at- Spiritualism, if true, would be a source of consolation, I applied myself to its investigation. I have asked many questions through different public mediums as to future occurrences, but not one of their answers, so far, has been verified by the event. In the course of my inquiries, I have spent between six and eight hundred dollars, without a result satisfactory to myself in a single instance. My conclusion on the whole, is, that there is undoubtedly something remarkable and unexplained in the phenomena of Spiritualism: but that I have been uniformly humbugged by all the public test mediums I have consulted, to the number of some six or seven, in this

Obitmury Notices.

Died, at Grand Rapids, Mich., Ellen Jennie, only daughter of Harry H. and Sarah Ives, aged 13 years

Sweet Jennie, we miss thee at morn, at noon and at eve. We miss thee at the family board, and oh, we miss thee everywhere. Farewell, sweet form; thou art forever hid from our gaze, but thy gentle spirit will continue to visit us and bring us sweet flowers of truth

Our precious bud was too tender for earth, and so she has been transplanted to a more congenial clime; her nature was too refined and spiritual to linger long in this rudimental sphere, and the angels came at in this rudimental sphere, and the angels came at early morn and bore her gentle spirit away to their own bright home, where her affectionate nature can unfold and bring messages of love and cheer to the bleeding hearts of earth's sorrowing children. Although naturally timid, she possessed perception and judgment far beyond her years; she manifested no fear when she felt the chilly waves of Jordan creeping over her mortal frame, but looked up enrestly and said, "Mother, I am cold—I am dying. I am sleepy, mother—shall I go to sleep?" We answered her yes, but it was with smothered sobs of anguish, for we well knew it would be the last long sleep of the clay that to us was so dear; and soon the lids closed over the mild blue orbs, and a smile was on her silent lins.

"She has soared away to a brighter land. And left us here a broken band; Our hearts are sad, our home seems lone. For our sweet bird from its nest hath flown."

In Mansfield, Aug. 12, 1861, passed to the Spiritorld. JACOB SCHUYLER SHEPARD, aged 36 years and

For many years he has been a great sufferer, yet his patience and good spirits never failed. He ever welcomed his friends with an expression of pleasure; seldom spoke of his own sufferings, but was ever ready to sympathize with others, and speak words of cheer to those in far better health than himself. So without a murmur, he passed to the world beyond our vision,

prived of many social comforts before shared with him, found peace and joy in her untiring care and watchful-ness through his long illness, and she now feels that

Death cannot break the bond of love, Nor its dark vale exclude
The sweet communing friend with friend. A FRIEND.

Priends of Progress in Indiana.

The next annual meeting of the Friends of Progress will be held in Richmond, Ind., on Saturday and Sun-

day, October 19 and 20.
All friendly are cordially invited to attend. Speak-

Picnic and Grove Meeting. A Spiritual Picnic and Grove Meeting will be held at Churchill's Grove, near the junction of the W. B. V. M. and Pr. Du C. Railroad, on the 19th and 20th of