

VOL. X.

Literary Department.

Written for the Banner of Light. THE MARCH OF FREEDOM.. BY BLIZA A. PETTSINGER.

In earnest tones a woman's voice is pleading For poor forsaken ones across the main ; In gentle love their lonely lives now leading To usefulness again-

A woman stands with helping arms extended To those whom Custom ne'er has sought to aid. To those whom Church or State has ne'er befriended But all assistance stayed.

Now Fashion points with cold and cruel finger, And turns her haughty head in scorn and pride From those she 's doomed in useless lives to linger, From Hope and Love denied.

She tramples on the weak-the strong upraising, To bold Aggression widely opes her door Whose creaking hinges on the lone one turning, Bid her come no more.

Oh, Custom, hang thy head and veil thy blushes And look upon thy deep stained soul within ! Examine well its soiled and shattered tablet, Nor dare to speak of sin 1

Oh, veil thy face, while woman, noble, fearless, Stands forth in all her queenly strength and pride, Daring to plead for the desolate and the cheerless, Against the opposing tide !

As once with Inspiration, fervent, glowing, The saintly Maid of Arc went forth with helm and sword.

On each brave warrior in the ranks bestowing God's battle-word : The conflict won, the vanquished foe retreating,

Retraced their hopeless steps, their homes to gain, While Peace unfurled her pure and spotless banner O'er field and plain.

" But too much fame had been the meed of woman ;' .Too lofty aspirations in her soul had shown-A veil of strength-of power more than human, Around her then was thrown.

Thus speaks the Past ; when bold and dark oppression With impious hand e'er sought the light to stay, That from eternal founts was then revealing A more auspicious day.

Now Freedom dons the golden shield and helmet. Unfurls her banner to the whispering breeze, Whose stainless form, with Light and wisdom glowing, Is borne across the seas-

Where Tyranny long with firmless hand uprearing Her weak and tottering throne of boasted might, From whose decaying spoils now bold, unfearing, Ascends a form of light.

BOSTON, SATURDAY, OCTOBER 12, 1861.

compelled to fail, but it seems to me that our friendly intercourse of so many years demands that quick and energetic steps be taken in his behalf. My first thought was to embark for Valparaiso myself, and investigate the condition of Acosta's affairs, and take measures accordingly. I do not doubt but the not act without your concurrence, and I came therefore to receive your decision. I have brought our respondence and accounts with Acosta; and can A wicked man will always find ways and means ed of."

Herr Breitenbach sat for awhile immersed in thought, with corrugated brows. Then he said : "Acosta must be helped even at a sacrifice. The

undred thousand dollars he has of us are a trifle; heart --for that matter, no one need go to Valparaiso; but four eyes are bitter than two, especially when two of them belong to a troubled man. I would have no boy can get along without us; but I, who have been objections, nephew, if you would undertake the jour. a friend to you through so many years, shall I sit at ney; but who then would see to the business? I home forsaken and alone, without one true soul to am too old, and Ulrich is again too young. Hen! help me bear the parting? If you can do this, go, how would it do to send him to Chili? You say he has kept the accounts with Acosta for the past year, so I think we can well trust him with the matter. What do you think, nephew?" Mr. Creeper could not restrain the expression of my heart's boy! go without old Martin, who will

triumph that flashed from his eyes. Old Martin stay at home and pray for you. But liston," he said caught the glance, and unable to overcome his sus- in a whisper, as he clasped Uirich in his arms, "bepicions, resolved to watch him closely and prevent ware of deceit and treachery. Mr. Creeper may apby every means in his power the departure of Ulrich. He had opened his mouth to give utterance to some of his objections, when Mr. Creeper prevented him, by saying :

" I, too, have thought of Ulrich, and will not deny to you, my dear uncle, that your proposition has given me | guard, Ulrich !" joy. I dared not propose the matter to you, because I know how dearly you love this worthy young man. painful for you; and so I preferred going myself. derstanding, the young man withdrew. know of no one else so well calculated in a matter requiring so much insight and taot, and I determinthat Ulrich should go, then am I ready to depart upon the moment, dear uncle."

"What nonsense is this about sacrifice and trouble?" replied the old gentleman. "The boy must go out into the world sometime, and it is good to be thinking about it. How is it, Ulrich; will you undertake this matter ?"

Acosta is, without doubt, a trustworthy, honorable of the day, "he sees spectres in my path, and never

"Good; if Ulrich is determined to go, he shall at least not go alone. I, old Martin, will accompany him! Yes, I will not forsake him, and before anything happens to him, it must be my turn first."

"Nothing of that, not a word, you obstinate curmudgeon, you !" cried his master. " That would be man can be extricated from his troubles, but I would a fine arrangement. You would roam around the universe, and old Breitenbach may be left to take care of himself, ch? No, no: the boy is old enough good Ulrich with me, because he has kept the cor- to take charge of himself, and does not need you, Martin. But I want you, so that we can talk totherefore give better information than I am possess- gether of the 'heart's boy,' when he is far away, And therefore you must remain, while he goes. Not another word upon the subject-all is arranged."

"But, Herr Breitenbach," said the old servant, who was almost weeping, "can you really have the

"But, old Martin, can you have the heart to leave me here alone," interrupted his good master. "The Martin, go; leave old Breitenbach alone, and-"No, sir! no, my good master! If you speak to me so, I cannot," broke forth old Martin, and wiped

away a tear from his grey eye-lashes. "Go, then, pear as friendly as he chooses; old Martin cannot be deceived. Appearances deceive, my boy; and, believe me, this man is plotting evil against you. Heaven grant that all may prove better than I fear, but I cannot help my forebodings. Be upon your

Herr Breitenbach interrupted the whispered communication by telling his adopted son to lose no time thought that parting with him would prove too in preparing for the voyage; and, with a mutual un-

He spent the last night of his stay at the old and well-beloved home. Never had an evening passed ed to place the decision in your hands; but if it swifter on. Only when the clock announced the costs you the slightest sacrifice, if you are unwilling hour of midnight did he tear himself away from the enciroling arms of his benefactor and the faithful Martin, that he might not rob them of the necessary repose. He could not sleep that night, but wandered

restlessly up and down, recalling the warning words of his trusty old house-friend. "The good, loving heart," he murmured, as he

threw himself into an arm chair, while a narrow "With all my heart," replied Ulrich, " for Mr. streak of orimson in the east announced the coming

scarcely moved from his side, till he recovered. Our young friend felt grateful for all this friendliness, and it caused him to overlook with indulgence the various hints that in moments of forgetfulness emed to escape Wilkins, and which, if earnestly considered, would have denoted a lack of conscience and principle. If any remark was made by Ulrich upon this point, his fellow-traveler would color, stammer forth an apology, and acknowledge that he spoke frivolously at times; he promised amendment, and Ulrich, who had become used to his society, was ever ready and willing to pardon.

NO. 3.

During the three months' voyage, Wilkens had completely won the confidence of the guileless youth, and had extorted from him a promise that he would use his influence with the Sepor Acosta to procure him a situation. The unsuspecting victim had not the slightest foreboding that the man he deemed so true was purchased by his direst enemy, to execute a plan which was to hurl him to destruction.

After many weeks passed in contemplation of the eavens and the ocean waste, the Johanna approached the coast of Chili and the gladdened voyagers beheld the green and sunny land of their destination. After all had been arranged at the anchorage, the passengers were at liberty to go on shore; but no one left the vessel except Wilkens, as the sun had set already and the shadows of night were closing rapidly around. Wilkens 'said that he could not control the impatience he felt to stand once more upon the firm earth, and he promised to return early in the morning, to assist Ulrich in discharging the cargo, at which he was to superintend. The Johanna was to take in cargo immediately, that very day if possible, and return to Europe without delay; such were the strict orders of Mr. Creeper, and Ulrich was thankful for the promised aid of, his assoclate in the press of business that weighed upon him.

While everything was silent on board the ship, and all had sought their hammocks, Wilkens sauntered about on shore, and well provided with the instructions of his treacherous employer, he sought the tavern of one Senor Mendoza, said to be situated in the immediate vicinity of the landing, but he could not obtain the desired information until he met a half drunken sailor, who was passing down the street and singing lustily.

"Padre Mendoza ?" he cried, as Wilkens questioned him. "Who should know Father Mendoza better than me? I have just come from there; and if you do n't object to giving a thirsty fellow a pint of Cape wine, I am your man, and will take you to Father Mendoza's." Nothing could have pledsed Wilkens better. He took the sailor by the arm, and promised him as much wine as he could drink, and in a few moments they reached a long and low building, from which issued the boisterous mirth, or rather discord, of a rough assemblage. The man opened a door and led Wilkens into a room that was filled with cigar smoke as with a dense fog. "Where is the Senor Mendoza?" screamed the sailor, amid the ever increasing din.

A form of light and beauty now is glowing, With hopeful aspirations caught from High ; A voice is heard throughout the land proclaiming The promised Era nigh-

Oh, who shall crush this living form of beauty, As now from clime to clime she wings her way ; Or who that voice of fervent, zealous pleading, Shall deign to stay?

Though hireling priest beholds the form advancing, And seeks with nerveless arm and weak'ning force With dwarfish skill his fetters now is forging To stay its course ;

Though frowns the bigot as he fondly clingeth To old and musty creeds so basely won-Though hate and malice point the shaft he hurleth, The proud form marcheth on.

O'er towns and cities vast, like magic springing, " Presides this genius of the coming age-Minerva-like, the peaceful emblem bringing, As seen by Bard and Sage. Behold her footprints on the plains and mountains, Along the proud Sierra wends her way, Where sighing winds with cool and crystal fountains. In mingled music play.

From bright Pacific shores of teeming beauty. Where Hesper's rays make glad the bounteous plain, Vibrates a sound to souls long tried in duty Across the main. Oh, faithful ones, the cross so bravely bearing ;

Oh, weary not while Angels cheer thee on I The unfading wreath each brow shall soon be wearing. For victories won.

Arouse, ye dormant souls in every clime and nation ! In aid of woman's woes is heard a woman's voice : From woman's lips that glow with inspiration The pæan sounds rejoice.

Rejoice, rejoice, a brighter day is dawning ! When mind o'er mind doth hold electric sway ; From Error's night now heams the joyous morning Of endless day.

San Francisco, Cal., 1861.

• Suggested by reading of Miss Emma Hardinge's noble work in the great School of Reform.

A MAN OF FEELING.

Of much he talked, and much he wrote, Fine words of feeling, nicely blent With tender touches, sweet to quote, And little thrills of sentiment.

Oh, fine and sympathetic toes That turned aside to spare the worm ; Kind heart, that disregarded woes Which merely took a human form I

Except when far Tahiti's sons Could draw his bounty o'er the main, And leave those hungry wretched ones To perish in a neighboring lane.

Oh, noble soul ! surpassing all In depth of pity, breadth of sense, How often has the crowded hall Récchoed to thine cloquence !

And men bepraised the liberal hand, And men extolled the mighty views. And spread the name throughout the land, That figured in the morning news.

he smiled with bitter sarcasm-" a place in the penitentiary! Here I am now, Mr. Creeper ; do with me as you will." The rich merchant bent his piercing looks upon

Translated for the Banner of Light,

THE

FROM THE GERMAN OF FRANZ HOFFMAN.

BY CORA WILBURN.

CHAPTER VI.

A VOYAGE TO VALPARAISO

for the execution of his evil plans. And Mr. Creeper

had soon formed a plan that promised the surest re-

sults, and having also found an accomplice, he lost

One day Mr. Creeper sat alone in his chamber and

thought of Ulrich with a frowning brow and com-

pressed lip, for he had not succeeded in undermin-

ing the principles of the good young man. A ser-

vant entered and announced a gentleman of the

name of Wilkens, who desired to speak to Mr.

"Wilkens !" the name seemed familiar to him, be

bethought himself, and remembered that if it was

the same, he had been in his employment some years

ago, had committed a forgery, and had taken flight.

Mr. Creeper felt inclined to deny him an interview;

but he at length thought otherwise, and bade the

servant show him in. A young man, the senior of

Ulrich only by a few years, entered. His miserable,

ragged clothing, his unsteady glance, and the low,

frowning manner with which he approached, was all

calculated to inspire disgust; and even Mr. Creeper

cast upon him a look of haughtiness and scorn, al-

though he had resolved in his own mind to make

"How dare you come into my sight after the

shameful betrayal of your trust?" he thundered.

Do you not know that I can throw you into a pris-

on at any moment? What do you want with me?"

"Bread-I want bread /" oried Wilkens, the forger.

Ever since I committed a orime, I have been pur-

sued by misfortune. A part of the money I took has

been stolen from me; and the rest melted in my

hands like spring snow. Ill gotten gains are of no

avail, sir. Poor and helpless as I was, I sought em-

ployment, but no one would favor a person who had

neither passport nor certificate of good faith to show.

I was compelled to beg. That was too much for

me. I determined to return here, and on my knees

entreat your forgiveness; and obtain that, or"-and

him the instrument of his designs.

TRIUMPH OF

no time in putting it in execution.

S La P

Creeper.

the wretched sinner. "Ah, sir, you know that the penitentiary awaits

you," he said. "You know that you are in my power, that I can cast you down to earth and trample upon you, or restore you to your former position."

Wilkens trembled beneath the angry glances of his former employer. He had hoped to gain pardon, as the wealthy man must have long since forgotten all about the paltry sum once taken. And now in place of what he expected, he found a stern and threatening judge.

"Have meroy, sir-have meroy !" he oried, falling at Mr. Creeper's feet.

"Hem-well, perhaps the matter may be arranged." said the merchant, thoughtfully. "The question is, whether you would be willing to give your services on a certain point; then I would not only forgive the past, but give you a situation in which you could support yourself without stealing."

Greatly astonished, the man looked up and oried : "Oh, my dear sir, I will do all that you demand. All-all! You may rely upon me as upon yourself. for your hand lies so heavily upon me, you know I could not escape you. I am your man, Mr. Creeper, in all that you desire."

A contented smile played around the thin lips of the plotter, and he resumed, in a more friendly tone:

"Rise, Mr. Wilkens; my servant shall show you to a room, and shall provide for your immediate wants. In the meantime do you remain as retired as possible. In a few days you shall know what I demand of you, and, if you serve me faithfully, you will not regret having called upon me."

He called a servant, gave him his orders, and dismissed Wilkens. He continued to pace the floor for an hour or more; then he murmured to himself: "That will do-it cannot fail !"

And he sought Ulrich to request his company on a visit to Herr Breitenbach, telling him that his presence was needed there upon some business of importance. Although Ulrich often went to see his adopted father, he could never come too often, for the old gentlemen loved him truly as a son. And he was received with so much cordiality and joy that day by Herr. Breitenbach and old Martin, that Mr. Creeper was almost forgotten.

"You come to-day at quite an unusual time," said the good man, smiling, as they took their places at the tea-table. "How is that ?"

"We have come upon peculiar business," replied Mr. Creeper. "I have news from Valparaiso, in Chili, that makes it indispensable to have this interview with you, my much esteemed Uncle. Our correspondent and business friend, Acosta, announces to us that great and sudden losses call for the immediate assistance of his friends. Acosta is an honorable man, and not only will your house lose the

sum of some hundred thousand dollars in case he is

man; and if I can do anything toward aiding him, ceases to ory out 'appearances deceive;' forgetting, I should not shrink from any responsibility or trouble, in the meantime, that appearances are as much in least of all the voyage."

you would," said Herr Breitenbach approvingly. fear ?"

"Well, journey on, in God's name 1 That you may let you go without compunction, and will give you bertd his persecutor sat awake and plotted. my blessing. The way is long, but God is everywhere, and will extend his guiding hand over you, all the quicker will you return."

"The Johanna, Captain Peters, is ready to sail," take passage in her to-morrow morning early."

old Martin vehemently, and he stretched forth his Greeper called out after him : hand toward him, as if to hold him fast. "Herr Breitenbach, bethink yourself! If any misfortune know me-I will reward you richly." were to happen to our ' heart's boy,' we should never go, master; for if you do, I prophecy to you that we shall not behold him again."

"Why, old Martin, are you a fool ?" said Herr ter with you ?"

"The matter with me is, that I think the water steps, he murmured to himself: treacherous: that Valparaiso is far beyond the seas; rope behind him. Do not let him go, master ! Mr. lost if he turn traitor to me." Acosta can be helped without his incurring peril; and if he remains here, we, you and I, can watch over him. Dear Mr. Breitenbach," softly entreated the old man, " I have served you for more than forty years, and have never trespassed upon your kind-Ulrich go from our eyes. I have a presentiment us, dear sir! Indeed, you will regret it if you let him go."

Herr Breitenbach appeared to waver in his reold friend, Martin.

hend."

"You are right, Ulrich ; be it as I have said." de-He will guide you safely back to our arms."

old Martin dropped his bead upon his breast in a attacking the novice, Wilkens proved a constant atsort of utter hopelessness. But suddenly raising it, tendant and invaluable friend. He spoke cheerily he said :

favor as against Mr. Creeper. With the love of God "Very good, my son ; you speak as I expected in my heart, with a clear conscience, what have I to

Leaning back in the soft chair, he was overcome have the pleasure of resouing an honest man, I will by weariness and fell asleep. And while he slum-

Captain Peters had received his orders, and was waiting impatiently for a passenger, recommended even far beyond the seas! Berin your preparations to him by Mr. Creeper. For an hour the boat was without delay, my boy; for the sooner you leave us kept waiting on the beach, to take the stranger on board the Johanna. At length he made his appearance, accompanied by Mr. Creeper. The day had said Mr. Creeper ; "if Ulrich is expeditious he may fully dawned as the two men neared the boat ; they shook hands. Wilkens was the name of the recom-"But he shall not go ! he shall not, say I!" cried mended passenger, and, as he jumped on board,

"Do not forget; if you bring me good news-you

"I will remember and fulfill all," replied Wilkens, forgive ourselves as long as we live! Do not let him "The plan is so well arranged that it cannot rossibly fail. Before a year is over, you will hear from me, Mr. Creeper."

The boat sped swiftly on ; the merchant gazed af-Breitenbach, gazing upon the old servitor with dis- ter it until it vanished in the midst of the anchored tended eyes, while Mr. Creeper cast upon him a half ships that thronged the harbor. He smiled sarcasanxious, half fearful look. "Why, what is the mat- tically, and rubbed his hands with great show of satisfaction, and as he retraced his way with rapid

" I shall at last be rid forever of the fellow. Every and that our Ulrich will be surrounded by a thou- thing promises a certain success, for Wilkens is a sand dangers, as soon as he leaves the shores of Eu- determined scoundrel, and he is in my power ; he is

CHAPTER VII. IN VALPARAISO.

A long sea voyage of many months is a monotonous affair. Ulrich was very glad, therefore, to find ness ; please grant me my desire, and do not let our a fellow passenger on board also bound for Valparaiso, in search of the fortune that he candidly told our that the voyage will bring him evil. Keep him with hero would not smile on him at home. He had been told that the Germans were much sought for, in

that distant land, and having some letters of recommendation from Mr. Creeper, he hoped to obtain solve; but Ulrich, who anticipated the gain of pleas. suitable employment in some mercantile capacity. ure and knowledge from a trip to foreign lands, He gave the young man his name, and promised his himself spoilt all the plans and wishes of his true friendly regard, wherewith to enliven and beguile the unavoidable monotony of the voyage.

"Dear father," he said, "I am no longer a child, Ulrich, young and inexperienced, was heartily and surely I am safe in God's keeping everywhere, pleased to accept such offers, and so the young men as you said just now. Let me go; good old Martin became intimate in a short time. Wilkens shared means well, but there is really nothing to appre- Ulrich's cabin, and lost no opportunity of ingratiating himself into the favor of his companion. He

played the flute, sang, told stories, and always showcided Herr Breitenbach. "What, there, you old ed a cheerful countenance, the latter an acquirement growler, with your superstitious notions! Let me not to be too highly prized at sea, where it is imposalone with such nonsense. Go with God, my son I sible to get out of the sight and reach of disagreeable people., When poor Ulrich was taken captive by

Creeper smiled complacently at these words, but the terrible sea-sickness that so seldom fails of to him, inspired him with courage and patience, and

There appeared a small and slender figure, with a shrewd face, a long, thin nose, a pair of little, sparkling, cunning black eyes, that seemed to pierce the thoughts of others. He looked at the half inchriated tar, and said sternly :

"What do you want, Juan ?" and he frowned darkly upon him. "Go away, I will not give you credit for anything more."

"I do not want any credit," said the sailor, laughing; "this Senor," pointing to Wilkens, "has promised to pay for as much wine as I choose to drink. So out with it; two pints at once ! Juan is thirsty; and your wine, Father Mendoza, is the best to be had in this miserable place."

A look of the host's questioned Wilkens as to the truth of the man's assertion; and that conspirator nodded, and put a gold piece in the hand of Mendoza. The sailor was served, and when he had settled himself comfortably beside his comrade, Wilkens whispered a few words to the attentive and smiling tavernkeeper.

"In a moment, Senor," he replied ; "just you go on before-two steps to the left in the corridor, and you will find a quiet chamber."

Wilkens took his way, found the designated room without much trouble, as the corridor was lighted up, and entered. A moment later Father Mendoza followed with a light, and asked obsequiously :

"What can I do for you, Senor ?-Mendoza serves willingly so rich and generous a cavalier."

"The service I demand of you is slight, but you shall be amply rewarded," replied Wilkens in the, Spanish tongue. "I have occasion to put out of myr way a young man who is in my way at present, Senon-Mendoza. Will you undertake this matter? A han. dred pistoles shall be the price for the successful; work."

Senor Mendoza, stepped back and looked upon the speaker distrustfully.

"Do you mean that he shall taste a few inches of." cold steel ?" he inquired. "With such affairs the old Mendoza has nothing to do. Keep your money, sir, and do not tempt an honest man."

"Hold! I do not mean that, Padre," cried. Wilkens, approaching the host. ... But I have, heard that you have plenty of friends who are in need of sailors at all times. Well, there might be a vessel going to the East Indies shortly, and the captain might be in . want of men, and I could deliver up to him a robust young fellow, if you would only take the trouble to hold him fast, honest Padre. You shall not do it for nothing, if you take care that the fellow does not return to Europe for some years to come. One hun-

LIGET. BANNER OF

dred platoles, Padro Mendoza ! Deoldo quickly, if you please."

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"Ab! a hundred pistoles-it is worth the having! To the East Indies, did you say ? Henst there is the Captain do Silva; good ship; cruises only in the Indian waters; and sometimes on the Bouthern coast of Africa, to take in chony. The matter could he arranged ; but it must be done quickly ; for tomorrow or the next day, he sets sail for Madras. I will speak with him. You say a hundred pistoles, cavalier ?--- a hundred !"

"One hundred for you, and another hundred for the Captain de Silva, if he will remain until the day after to-morrow, and will take the fellow of whom I speak."

"Walt one moment, Senor Cavaller," said the honest Father Mendoza. "Captain de Silva is among my guests, and although he dearly loves my wine, yet will I go and fetch him-business before pleasure. Sonor Cavalier."

Mendoza left the room, and soon re-appeared, nocompanied by a short, stout man, with a red face, black heard and hair, and, withal, coarse features. He was presented to Wilkens as the Captain de Silva. The piece of projected treachery was unfolded to him; but the captain shook his head and waved his hand in denial.

"Can't be done, Senors," he said ; " papers and all. ready; wind favorable; must go."

"But a hundred pistoles and a hardy and usoful young sailor, captain ?" said Wilkins. " For such a reward, I think you could postpone your voyage for one day."

"Hundred pistoles ?" exclaimed the captain, and he looked grimly at the honest Father Mendoza, who had not said a word concerning the price. "Hundred pistoles? that alters the case. Will take in another load of hides to-morrow. Where is the fellow that is to make the voyage to Madras ?"

"To-morrow evening you will find him here," said Wilkens: "take charge of him while I am with him at the table ; and when you get him safely on board. I will pay you the hundred pistoles; but not one penny before. Do you understand, my friends ?"

"All clear," responded the captain, putting his broad, red hands into his pockets. "Bring the chap here; I and my people will bundle him on board ; and once there, you will not hear from him any more. But keep your money ready, or you will see that Captain de Silva is not to be joked with !"

"Well, as I see, Senors that you are so willing to perform the request of a stranger, I will return the favor by giving you immediately one half of the promised sum," said Wilkens, as he drew a well fill. ed purse from his pocket.

"Here, Senors, are a hundred pistoles; share it now, and to-morrow there will be more."

"Ha! Senor Cavalier, you are a man !" oried the captain, and slapped Wilkens familiarly upon the shoulder.

"Rest assured, the chap shall never trouble you again. Keep a look out, Padre Mendoza, so that the bird may not escape us."

"Mendoza replied with a sarcastic smile; and well satisfied with the night's results, the plotter left the tavern, and sought lodgings in an Inn close by. TO BE CONTINUED.]

> Written for the Banner of Light. SPIRIT INTERCOURSE.

BY R. THAYER

"Beeing wo also are compassed about with such a cloud of witnesses."-Heb. 12:1. How pleasant to feel while we dwell here below. Blessed spirits are near us wherever we go ; - -When by sorrow oppressed-surely tempted and tried, That the loved ones who 've left us are still by our side.

It may be a father, or mother, perchance, Whose spirit our spirit has come to entrance-Who, seeing some danger which lurks near our way, Has come to protect us, that we may not stray.

NEW YOUR SPIRITUALISM.

Communications.

character of the spiritual pulse in New York may angels. not provo unacceptable to your readers, Mr. Editor. I beg to tender them the following items.

I presume that many, like myself, deeply interestpart of those who find their own excessive satisfac- me farewell. tion in the enjoyment of private Spiritualism, but The lecture given on that occasion, by the earnest

the public platforms.

very turn. Among these, fame speaks most loudly the convictions his tests bring of spirit-presence aro irresistible.

To a poor student like myself, who am fain to confess I have not progressed beyond my B C, and am often found tripping over my A, nothing in New phy. York touched me with a thrill of more grateful rejoicing than the sound of the beloved raps, ringing out their clear peal of immortal joy bells, through the mediumship of my affectionatoly remembered friends, sweet little Katy Fox and her sister, now retired on her laurels, into the domestic privacy of her beautiful home with her excellent husband, Mr.

Underhill. In affectionate and friendly intercourse with these ladies, I soon had the pathetic lamentahead, and replaced with the conviction that our spirit friends can, if necessary, and under proper con-

to manifest themselves.

If my organ of marvelousness had not been drawn upon almost to exhaustion, during my own Spiritual the services of trance and inspirational speakers, and experience, it would have culminated to its last next to a few self-saorificing and devoted persons. point of extension when, on three occasions during who, in different towns and villages have bestowed my New York visit, I, with several other highly same their time and substance to sustain public meetings. people (on every other point but Spiritualiem), eat in I consider it almost a work of superogation to advo-Mrs. E. J. French's parlor and beheld blank pieces onto the worth or point to the effect of Sunday gathof paper marked, examined, and carefully tested, &c., erings generally-so long as humanity in its various &a, laid on the floor in broad gas-light, and in a space capacities shall be organized in variety, and each of time varying from six to ten seconds, taken up, one sounds a different tone in the scale of being, covered with drawings in pencil, crayon and water special work from specially endowed individuals. colors, the latter of which were invariably fresh and will be demanded for the benefit of the rest-and. ranning wet. On the first occasion of these sittings, oratory, like every other gift, produces its legitimate just as the circle had been formed and the paper effect in suggesting thought, leading opinion, and was about to be laid, we were startled by the omin- magnetizing into harmony the minds of an assemous ory of-" Mrs. French, your house is on fire." In bled auditory.

In the glorlous obsourity of \$irs. French's house, con- . clusive evidence that a five cent sheet with a wood engraving of a popular thief or murderer, is of far higher account than the fairy-like and deeply touch-Decising that a little information concerning the ing parable pictures, excouted by the very hands of

I look upon the cold indifference with which these wonderful pletures are received, and the utter ellenco of the scientific and literary world concerning their ed in the success of our noble cause, have viewed production, as a keener satire on the biblical assurwith surprise and regret the apparent decline of ance that a man would n't exchange his own soul for public interest in the subject which the suspension the whole world, than ever fell from the pons of Volof Sunday meetings in that city seems to imply. tairs or Tom Paine. In the present hard times, I During the month of August last, when I journeyed to should be sorry to tender one of my somewhat seat. New York for the purpose of spending a much need- tered dollars in exchange for the soul of many an ed season of repose in its environs, my retreat was one who has watched, while the patient-loving spirinvaded by a few of my dearest friends, and in the its made their artistic touches on Mrs. French's ploname of hungry souls and that precious spiritual tures. I am pretty sure I should come off loser by food best calculated to feed them, I was entreated to one hundred cents for my offer. But the spirits are come out of my shell and deliver a few lectures to more faithful, and oh, how much more untiring lathe Spiritualists of the city. In obeying this behest, borers in the Father's vineyard than we are; and I had a rather more extended view of the true char- though much of the seed they sow falls, as the Bible noter of the field than is represented by the little assures us it did, eighteen hundred years ago, in knot of choice spirits who weekly theorize in the hard and stony places, the good ground exists now New York Conference, and I am forced to the con- as then, and surely much of it had fallen into the clusion that whilst Spiritualism itself has a lodgment faithful hearts that crowded around me during my n the hearts and brains of thousands in New York, six lectures in Dodworth's Hall. Each Sunday saw through whose influence it is daily and hourly my audiences increase, until, on the last night, the spreading, its public manifestations languish only paling days of dear old Dodworth's Holl seemed to for want of order and systematized effort on the have revived, and a noble audience assembled to bid

are unwilling to risk character, time or pooket to desire of several of the audience, will soon be printed share this boon with the world. The delightful task in pamphlet form, and that, notwithstanding the deof "out working" noble self, has been so vigorously preciatory remarks which I heard one of my fellow insisted upon by our public teachers, that their lis- lecturers making, as I passed out of the hall, and teners have begun to obey them literally, and the found said lecturor haranguing a crowd of listeners majority of Spiritualists are now so devoted to the with the assurance that I had given the same lecture practice of this acceptable teaching, that they con- before in Boston. Good friend I who thus stood so sider themselves absolved from the necessity of ele- needlessly, to neutralize the effect of my words upon rating their radiant light one peg above the precious a most kind and seemingly deeply moved audience, bushel of self. Hence Spiritualism is the charm of know that I repeat the subjects of my lectures more private life, and yet is unmistakably waning from than once, twice, or thrice-whether it be possible to repeat the exact words or not in extempore addresses,

Test mediums abound in New York ; Conklin, one I cannot say ; but this I know, that after lecturing of the earliest and best of the class, is still to be for quite three years, on subjects mainly chosen by found at his post; a number of new names, well re- the audience, I have been required by my spirit ported of, offer seances for investigating minds at guides to go forth and preach "this gospel " to "every creature in the world." As every creature whom of Mr. Colohester, medium for that most wonderful I may be able to address is not in one place at the phase of spirit-power, the engraving of names on same time, I may have to repeat " this gospel" in a the arm of the medium. I am told that Mr. Col- great many places before every oreature is reached, chester's gifts are varied and wonderful, and that and my spirit guides are of opinion that the enforcement of one true principle is of more value than

making an hundred new speeches, especially since the mere marvel of trance speaking is merging fast into a demand for an unique and permanent philoso-

I will close this long article, with another, which for superior importance, demands as popular novelists word it, the consideration of a new chapter under the style of

FREE REFORM LECTURES FOR THE PEOPLE.

Whatever value the knowledge that spirits communicate with earth, may have been to humanity in the nineteenth century, the revelation itself owes its tions of "dying manifestations" knocked out of my existence primarily to the spirits next to the mediums, through whom alone, the revelation could be made. Whatever progress of opinion concerning ditions, improve rather than decline in their ability the soul's destiny hereafter, and its relation to hu. man practices here, may have been effected; by the

teachings of the spirite, is attributable primarily to

more binding in the shape of creed, doguia, or for- rather romain in hell. mula, than the society now carried on, inaugurated by the late Theodore Farker. Bluce Spiritualism proper may be narrowed down to the mere beller of communion with disembodied souls, and the doctrines taught by the spirits, embrace every kind of will forgive you." reform that will tend to spiritualize humanity, I would not ask for the fetter of even the word Spiritnomenal facts of spirit communion should narrow down the platform of teaching. We who are happy and he would pray with them. Mr. White said, enough to be Spiritualists, need neither the name nor the intellectual accord of others to make us recognize their brotherhood. Let our meetings be emhuman spirit is subject, and our only platform, human progress in its most unlimited sense. Who will tell me that in New York and Boston there are forgive them. Send them to me, and they shall have not from ten to twenty thousand minds, whose only recognition of religion would be defined in such meetings? And who will tell me, that out of the thousands of known literalists, in these two cities, a you." few hundreds could not be found to sustain, by small subscriptions, meetings of the above character. As neither advertisements nor show bills would be required, the hire of a good hall or church for a ten months' season would not exceed one thousand dollars. Fees for the best speakers at twenty-five dollars per Sunday, with, it may be, incidental expenses for board, &c., need not exceed fifteen hundred ; and with five hundred more devoted to procuring music, three thousand dollars would cover the entire of the necessary expenses, and three hundred persons, at swore to what they believed to be true, and he was an annual subscription of ten dollars, would suffice anxious that I should make this known. to place the whole on a dignified, public spirited, and wholly independent basis. Let the choice of speakers be determined only by their known capacity to were "working out their salvation in right good improve, instruct, and benefit their auditory, rather

sophical seances, &c., &c., it might increase the society's usefulness, but should not be relied on as its blame." means of support. I would have my New York and Boston friends notice that nothing more than a skelent, with many apologies to the courteous Editor ster will remember it. for the use of the columns which have been engrossed may add, wholly unselfish co-worker in ENMA HARDINGE.

than by day or religious profession.

18 Shawmut Avenue, Boston, Sept. 20.

Reconcillation in Spirit-Life.

It was pretty hard work to humble the " old hero," After writing my experience with Mrs. Getchell, the medium, which you published in the BANNER of and to obtain his promise to see her, to be recondiled September 7th, I pursued my sittings almost daily to her, and to love her as he once did in life. "But I cannot speak to her, to-night." for a fortnight, and after a few of a similar class to "Well, but please remain." the first, I was visited by a new class-merchants, ship owners, professional men, many of whom I I then called the daughter, and there soon came the low, wailing voice that I had listened to through knew personally within the past fifty years, and knew them to be men of the first positions in their Mrs. Conant, when she plead for her husband's life day, and always esteemed temperate men ; several, if he should be taken prisoner. "I am sick in body and sick at heart. You called also, who have sent beautiful messages to earth, and me, saying, you thought you could do me good." their revelations were astounding. I found that I was obliged to ask some questions touching her however moderate may have been the size of stimulants-if taken to satisfy a desire, especially if it had bodily disease. Had never taken stimulants only become habitual-that they took with them this de- when she folt feeble and faint, and could not account eire, and, as it could not there be gratified, it became for her present sufferings. When relieved, she utterintensified, and, though not dark spirits, this con- ed forth her thanksgiving to God, as only gifted wostant longing had checked their progress, for a po- man can do. When calm, I asked her if she would riod of twenty to fifty years; that those who had like to see her father? " My father-see my father ? What do you mean ? progressed to the higher circles, when they came back to earth to control mediums, were obliged to He will never see me. He is self-willed and stubreturn to their homes to get rid of their sufforings born. He would not see me on my death-bed," &a. "Look around and you will see your father." from the magnetism of earth. And if I should give Then the gaze, and at last the recognition, and the names of many, the world, too, would be astounded. as I was. The antidote in all cases proved efthen followed the impassioned action, which lasted some minutes. Then turning to me : featual. The revelations imposed upon me duties, and, re-"Yes, I have seen my father. He cannot speak to calling the past, I took the names of fifty to sixty, me to-night, but to-morrow he will be reconciled to me. Oh, the inscrutable ways of God ; but a few very many of thom my personal friends, whom I minutes since I was sick in body, and sick at heart, thought I could aid; and here again were revelations still more astounding. Many that were dear to me and now I am well in body, and with a heart full of in life-high livers, but kind and good men-had rejoy ," and with further outpourings, of which old mained in absolute darkness, which they all describe " Paul" had his share, she took her leave. as hell, from ten to forty years; and especially was My namesake uncle has been to me since, and this the case with my English friends, whom I had says he witnessed the reconciliation between the faknown during the war of 1812. Most could not see, ther and daughter, and thought I might be satisfied and did not know how they got here. One had a that mine was not the work of the devil, as I had brother, an intellectual man, and member of par- told him that some of my spirit-friends gave it that liament, whom I knew. Him I called to take his name. brother and neighbors to a better home; but he also September 17th .-- I received three letters encloswanted the antidote, and though not a dark spirit. ing two dollars fifteen cents, and was enabled to rehad made no progress, had done nothing but wait turn an answer that evening to three calls. One did for the Judgment and the coming of Christ. And not communicate. It must be remembered that those this I have found to be universally the case with who speak through Mrs. Conant, come prepared to those who look to the atonement for their salvation. answer questions, while those that I call are mostly Not one had progressed beyond the plane of his life when awakened as from a sleep, and are bewildered, with he passed away. And how can they? They have an indefinite memory as to the past-besides most of nothing to do, and without labor there can be no them are unwilling to give their names entire-they progress. Charles Lamb was so weak as to be una- want to wait till they have better garments, and can ble to control without aid. De Quincy was stronger, give a more satisfactory account to their friends of and said that he had not in any of his works de- their condition. scribed sufferings equal to those he had endured in Those who send a dollar should know that it ena. spirit-life. When relieved, he felt " like a giant; I bles eight to ten brothers to be relieved from their can now go forth and do t work' before me." sufferings; but I would not have others, with less Lamb was "waiting," and aid he would, when means, refrain from seeking information from their stronger, come again, and lea, n the truth of these spirit-friends. Let each sond something, if it is but new teachings-now, he did not understand them. PAUL PRY. a penny stamp. I do not intend to inflict many personal details Box 95, East Cambridge. upon your readers, but there are a few cases that will be interesting. Why am I a Spiritualist? I calledo to me in the course of one sitting, Joseph This question is often asked me by my opponents. and Frank Knapp, Richard Crownshield, Mr. Col-What good does it do to believe in Spiritualism, supman, Frank's spiritual adviser, and to whom he posing it be true ? My answer is, I was once blind made his confession, and Mr. White, the one mur--now I scc. I know it has done me good. I onco dered. Joe and Frank, it will be recollected, were had a dead faith in immortality-I now have a livhung, and Dick committed suicide after his coning faith. All sects have a faith of some kind in immortality; but it is only a dead faith. Spiritualdemnation, in prison. Joe and Dick, the two guilty ones, were in a terrible state of mental and physiism gives me a living faith with perfect knowledge cal suffering. They had not received a word of kindof a future state of existence. It also clears away ness or sympathy during the twenty odd years. the superstitious belief of an " angry (Hod," an "end-When relieved of their physical sufferings, they were less holl," and other false notions. It also teaches told that they must obtain the forgiveness of Mr. me, he that doeth wrong shall suffer for the wrong

FOCT.^12, 1861.

America, shall each form an association for the busi- White. This distressed them, as they both said that ness details of a reformatory Habbath meeting, no he would never forgive them, and Dick said he had

"Are you not corry for having taken his life ?" "Borry? I would have given my own life to have restored his, half an hour after I struck the blow." "Well, then, when he sees you are repentant, he

Mr. Colman at first stood upon his dignitydeemed that his work was finished, and had no more ualism to enclose the neck of our reform child ; nel to do with the Knapps than any other person. He ther need we ask that any recognition of the pho- at last thanked me for giving him a more proper view of his duties, and said they should have his aid.

" I am a feeble, poor old man, and why have you called me?"

When relieved from the cause of his "feebleness." phatically reformatory of every abuse to which the and was told why he had been called, he roused himself, and said with a strong voice :

"Forgive them ? Poor boys, poor boys-yes, I will my forgiveness, if it will make them happier."

"But, Mr. White, I want you to go to them. They are sorrowful, but timid, and are afraid to go to

"Oh yes, I see-poor boys. 1 will go to them, and they shall see that I forgive them."

Frank had nothing to do with the murder, only he did not reveal and prevent it-did not want medfoine-the most that troubled him was the belief with many, that his father and mother had perjured themselves to save him ; but he said it was not true -that when he took his candle and bade them good-night, they thought he had gone to bed-he did not do so ; but they thought he did ; and they only

Joe has been to me since, and says they are all forgiven ; that he and Dick had joined the band, and carnest," &c.

The next case was that of Doctors Webster and Would not this be a manufactory of noble senti- Parkman. They had seen each other, but had never ment and progressive mind worth the sacrifice of spoken, and it would fill a sheet to give in detail how ten dollars for one year, or fifty, to place the society these stubborn doctors were subdued; but they were on a firm basis and establish, it for five years? If subdued, and Doctor Webster has been to me since, week night lectures or public collections were deemed chuckling with delight. They are reconciled to each advisable, to raise surplus funds for libraries, philo- other. "Parkman told me all you said to him, and he really believes that, of the two, he was most to

Doctor Parkman, I believe, will now work himself up into better. company, but Doctor Webster has eton of "the coming man of Reform " is here pre- some more trials to go through ; he has got to meet sented; but the flesh and tissue to cover the bones is his mother, and the girl he made way with, if I can not wanting, and can be had when needed ; at pres- get her name so as to call her, for I doubt if Web-

The last case I shall mention, is that of Zachery by this communication, I feel I have no right to tres- Taylor and his daughter, Mrs. Jeff Davis. I called pass further than to add that in or out of such an the old President first, and here also I must be brief. association, this side or the other of the Atlantic, all He wanted medicine badly, and described his longwho sympathize in the effort to shake up the dry ings graphically, with now and then an expletive, bones of the past into the living man of such a re- which bordered on profanity. When cured, he was told form association, will find a zealous, and I trust I that he had also a heart disease which must be cured. Did not understand me.

"Have you seen your daughter ?"

"My daughter," roared out the old man ? "No. Do n't want to see her-do n't know anything about her."

It may be a brother, or sister beloved. Whose affection while living we often have proved-Who approaches to speak a kind word in our ear, To make life less lonely, our spirit to cheer.

Perhaps a companion, perchance a dear child, Who often, when living, of sorrow beguiled, Has left, for awhile, its bright home in the spheres. To bid us be hopeful and dry up our tears.

It may be some spirit who round us would cast Its arms, who has lived in the ages long past-Has come to inform us of good things in store, And bid us be glad and rejoice overmore.

To the lessons they teach, O let us give heed-Receive nothing for truth because found in a .. creed, Then " peace like a river" to us shall be given. And each have on earth a sweet foretaste of Heaven. Boston, Sept., 1861.

Ugly and Beautiful Women.

We say of one woman, that she is ugly; we say of another woman, that she is beautiful. What constitutes this beauty? What is the standard of that which commands our admiration? A lovely face. prominent forchead, luxuriant hair, intelligent eyes, white, clean teeth, vigor, intelligence, activity, youth and health, neatness and taste in dress, a woman's modesty, and agreeableness in her general deportment. Such things as these, according to the world's standard of beauty, constitute a beautiful woman, and the opposite of these an ugly woman. But should a woman possessing all these attributes of beauty, and more, be caught in a conflagration, the consuming flames of fire would burn them all up, and not a trace of the beautiful woman would be left for us to gaze upon and admire. These things that fire can burn up are not the enduring attributes that constitute the beauty of a woman. These things that the finger of time can touch and destroy are not the attributes which constitute, in a woman, that beauty which the deep soul gazes upon, to love and admire. Many women, indeed, most women, have not all these outward, superficial marks of beauty; but every woman that has a soul, is endowed with all the attributes of internal soul beauty. Look at any woman's soul, and we see beauties that fire cannot burn up and that death cannot claim as its own. How trashy and fleeting is the superficial standard of beauty, when compared with the emblems of the soul that lie beneath, and live, and bud, expand and blossom in freshness and fragrance forever. Every woman has got a beautiful soul, however ugly her face or dress may be, and it is the imperishable attributes of the soul that shall command the deepest admiration and love when the surface tinsel that we have called the standard of beauty has fallen off and gone to dust again. It is sensuous eyes, not heart and soul eyes, that make one wonan ugly and another woman beautiful. All women are beautiful in-A. B. C. finitely.

Special hours only can be set apart from the urless than one minute the stillness of the scene was broken by dozens of trampling feet, and before any gent demands of life's busy routine to reason upon, of us could reach the room where the fire originated, or think over abstract principles; and special perthe house was full from basement to cellar of the sons will be in demand to propound them; every kind and eager throng, who, seeing blazing curtains form of thought, whether resolving itself into Soifrom the outside, had rushed in to extinguish the ence, Orthodoxy or Spiritualism, has and ever will flames.

About a year ago, one of the reliable sources of means, and in one form or the other; then the people popular instruction, y'cleped a New York daily jour- will demand and the world of speciality must supply nal, generously suggested that as the Salem and oratory, as one source of the world's intellectual and Smithfield days of witch justice were out of fashion, spiritual growth. I believe we may trace the unthe next best mode of exorcising ovil spirits was to mistakable signs of decadence in the interest maniset the impostor's houses on fire, and said journal fested in the Spiritualists' public gatherings to two would stake his word for it "this would fetch the sources. The mere facts and phenomena of spirit sybils out of their trance." It would be useful to communion once apprehended, the mind next reaches inform this noble editor that in the instance I have out to grasp the principles of life's philosophy, as cited, his highly Christian formula failed of its ef- taught with such wonderful breadth of analysis by fect. Although the uproar was loud enough to the spirits, and on this point it is not all persons arouse the whole neighborhood, it never moved "the who are subjects of spiritual entrancement, that are entranced."

vildest confusion, she remained immovable, and spirit mediums, industriously spend their energies turning calmly to those that remained, said : "It is in contradicting the teachings of their predecessors. all right, no need to be alarmed." When the flames a compliment which is often returned to them by were extinguished, (very little damage beyond the their successors.

consumption of some lace window curtains having I need not dwell on the pernicious effects such again, and recommenced her operations with a compo

continue to grow into hope and permanence by such competent mediums for teaching. Many of our After nearly all the circle had broken up in the speakers, with the most perfect faith in their being

been effected,) Mrs. French quietly walked up heterogeneous opinions would impress upon minds stairs to the scene of confusion, and in the same sceking for stable philosophy, nor wonder that the marble fixedness of eyo and manner that she had mero fact of trance speaking fails to satisfy the retained from first to last, gave a few orders, thank- seckers for spirituality. But even this objection is ed the helpers, called her scattered circle together secondary to, and almost grows out of the total want of order observed in nearly all spiritual nonsure that no witness, however disinterested, could have arrangements, and the absence of system and represerved in so trying a scene. Try again, Monsieur sponsibility by which meetings are huddled up, and New York Editor ! you are not the first doughty left to depend for their success, like any other ten combatant who has found it easier to wrestle with cent show, on the amount of power the speaker posficsh and blood than with spirits. As two of the sesses, to draw in, (not hungry souls) but dimes, pictures drawn at these circles were by the desire of wherewith to defray expenses. Where this practice the invisible artists presented to me, all who wish to is resorted to, as I have shown in previous articles, see them are welcome to call on me, whilst I remain too many of our best and most valuable speakers sufficient time in a city to carry baggage with me ; falling short of the herd attracting power, are obliged and I make this offer in no very great alarm of being to forego their due meed of remuneration, until they over run with visitors; for whilst I hardly know one can no longer starve on as spiritual lecturers; if, on human being who would not have professed them. the other hand, free meetings are given, it is invaselves willing to give half their earthly possessions riably at the expense of one or a very few persons, to obtain sounds, sights, or substances from the aw- who, feeling unable, naturally grow to feeling unwilful and hitherto undiscovered realms of eternity, ling, also, to shoulder the burden of catering longer twenty years ago-now, when the dear ingenious for the public soul. To equalize these burdens, and hands of the inhabitants of that veiled land perform yet afford this ago the benefit of reformatory before the very eyes of mortals, and under circum- enunciations, whose influence will vibrate through stances that defy the smallest attempt at trickery, eternity, and certainly lay the most marked foundaworks of art that remain intangible evidence of their tiens for the characters of the next generation, I agency, the world scarcely condescends to raise its would propose that New York and Boston Reformleye-glass to inspect these pictures, and they remain ers, as centres of the moving world of Eastern

that he doeth. WM. THORNDIKE. Portland, Me., Sept. 22, 1861.

· Every call I have made, but one, has been responded to.

OCT. 12, 1861.]

Correspondente.

A Spiritant "Revival," and its Singular

DEAR BANNER-Thinking that an account of the extraordinary revival we are now enjoying in this part of New Jersey, might be acceptable to you and obildren. many of your readers, I have concluded to give you a few of the particulars.

A short time since, Miss De Force paid us a most welcome visit, and being much exhausted and reduced in health, she thought of resting a few weeks at the hospitable mansion of our estimable friend, Judge Burr; but it seems that there is no rest for either the rightcous or the wicked, for, soon after her arrival, she was induced to attend a Friends' meet- mission and destiny, in this progressive age, for ing, where, Quaker-like, she was moved by the spirit, | vastly important is her office in the world's developgreatly to the astonishment of all, and abundantly to the satisfaction of most. The larger part of the audience seemed to realize that the ancient days of Fox and Penn were being revived. They thought the young Friend spoke as never woman had spoken, and manifested their approval of her by their urgent solicitations that she should go home and take dinner with them.

But soon a few of the old fathers and mothers learned that she was a spiritual medium, and, oh dear, in their estimation their sanctuary had been polluted. They immediately gave evidence that they had a " zeal for God, but not according to knowledge, for, being ignorant of God's righteousness, they were resolved to sustain their own righteousness, and to forbid her casting out devils in their synagogue, unless she followed in their wake," not having learned that no man or woman could do a miraole in the Divine name, and lightly speak evil of the source of that power.

But not so with the larger portion of the audience. To their credit be it proclaimed, they immediately formed a committee of arrangements, and resolved she should be accommodated with a house, if she desired to speak any more.

Her fame went abroad throughout this region, and the next Sunday the large court house in this place was, filled to overflowing. She held forth for the space of nearly two hours to the most attentive audience I ever saw. She gave full credit to the learned and pious of all ages, sects, and nations, for their efforts in elevating the human race, and claimed that truth was a divine principle-eternally the same, though not comprehended nor appreciated by all alike, or to the same extent by all. Nevertheless, so far as it was comprehended and expressed, it was equally a truth, equally a divine principle, whether discovered and proclaimed by Thomas whether discovered and proclaimed by Thomas St. Charles, as President. He was chosen by unanf-paine, Thomas Jefferson, John Wesley, Confucius, Paul, Isaiah, or Moses. But that, as mankind be-came more and more enlightened, and were able to appreciate higher and clearer manifestations of truth, the old institutions, that were adapted to other times and other circumstances, had to give way to the fulfillment of the ancient prophecy : "Old things the fulfillment of the ancient prophecy: "Old things shall be done away and all things shall become new," This, she claimed, Abraham had realized in his leaving his father land, and the Gods of his fathers, and his going forth the advocate of a new development of truth, at the instance of a spirit. Moses for the full and free expression of thoughts upon all subjects advisable by the speaker, the speaker only being responsible for the views uttored, subject to the ordinary rules of decohim; but that Jesus had made the most thorough renovation, by repudiating all the oruel enactments of Moses, retaining whatever was good in his sys-tam in the transmission of the proving that the new second of the proving of the p tem, and teaching that " no man had seen. God at any time-the son he only hath declared him," although the Jews supposed that Moses had seen him. and talked with him face to face.

To her views in general a Rev. Samuel Aaron, of this place, took great exceptions, and advertised that he would reply to her the next Sunday evening. Of or the great of the important events of the past year, and trusted the present conflict of our country would reply to her the next Sunday evening. Of dom. He urged freedom of expression, but moderacourse he had a full house, for all his friends and her friends, and everybody else, wanted to hear him. of Grown Point, Ind., as the selected lecturer for the Even Miss De Force and myself could not restrain evening. our curiosity. But when wo had assembled, and he had taken his position, he very courteously informed us that he could not be so indecorous as to reply to a lady, especially one that had only just got out of her teens, (neither did he reply, nor attempt to reply to a single proposition she had made) but he would take some notice of those spirits she professed to be influenced by. He accordingly searched the Soriptures, thinking that in them he had eternal life, and gathered up all he could find of what the superstitious of past ages recorded, relative to wizards, tions of past ages recorded, relative to wizards, for his spirit guides had told him and his wife, before witches, sorcerers, &c., and paraded it as an offset, they commenced traveling, that no extra pecuniary re or rather as analogous to modern Spiritualism, and thus detained a large audience for near an hour with a tirade of low, burlesque and indecorous ridicule, to the disgust of a large part of the attendance.

hearts can respond to the awakening of latent principics, touched by the inspiration of a higher life. while listening to the soul stirring truths, the sympathetic and carnest appeals of our sister in behalf of the oppressed, the weak and sorrowing of earth's

and unasuming in its bearing, yet exerting an influ-

enco dcop, wide-spread and irresistible. Many

Whether amid the public duties of the Sabbath, the pressing domands of the circle, the domestic ties of home, or the couch of suffering, we see her move on in the gentle tenor of her way ; ready to alleviate. quick to sympathise, from the unselfish recesses of a nature, whose highest aim is the happiness of all. With such workers our cause must prosper, and woman should look well to the interests of her sphere, ment.

In conclusion, to the friends at Hammonton, who so kindly extended their hospitality to us, we would say, an impression, deep and lasting, has been made upon our memories, to linger with the scenes and associations of another bright onsis in the journeyings of life, to be again enacted, we hope, on some future occasion. MRS. C. P. W.

Philadelphia, Sept., 1861.

THE THREE DAYS' FESTIVAL AT ST. CHARLES, ILL.

A BRIEF SYNOPSIS OF THE EXERCISES, REPORTED FOR THE BANNER OF LIGHT, BY L. K. COONLEY.

First Session, Friday Afternoon, Sept. 13, 1861. Met in the Universalist Church, at 2 p. M. Quito a large number being present from different parts of the country, and, the managers not being quite ready to introduce the programme, Messre, S. P. Leland and L. K. Coonley were urged to take the stand and entertain the audience.

S. P. LELAND, in his remarks, alluded to the pur-poses for which we had assembled, to the condition of our country, and the great utility of conventions, in changing the sentiments of the masses, by opening the avenues for free discussion. But a few years had elapsed since speakers would be mobbed for attempting to call the attention of the people to the enormous evils of intemperance and slavery. How mighty the change throughout the North.

L. K. COONLEY made a few remarks, with reference to the state of the spiritual cause in different parts of the country; spoke of the liberality of the spiritual friends in nearly all places, in offering and giving the traveling lecturers and mediums their hospitalities; that he and his companion in four years illneracy, from Maine to Louisiana, had almost universally found genial souls and open homes. God bless those noble spirits everywhere. He had no complaints to make. MR. HOWARD, of St. Charles, from the Committee of the "Religio-Philosophical Society," said they were now ready to proceed with the regular organization of the Convention, and nominated S. S. JONES, Esq., of St. Charles, as President, He was chosen by unant-

S. S. JONES, the President, presented the following, which was adopted, as the programme:

A free platform shall be maintained through the Festival,

business of the Festival." The President, on taking the chair, briefly alluded to the objects of this Annual Festival of the Religio-Philosophical Society; extended, in behalf of the Spiritualists of St. Charles and vicinity, a true wei come to the friends who had come up in response to

Mns. STREETER (entranced) prefaced her discourse anomalous cases of prophecies which have been ful-with a lengthy but impressive invocation to the filled only partially, or with elight variations. "Grand Fountain of Eternal Spirit." She then gave Da Gave proposed as the part subject for discus-"Grand Fountain of Elernal Spirit." She then gave very effectively, a beautiful but short poem--theme Subject: Practical Reform, based upon the language of Peter in answer to Christ: "Whom do ye say that I am," &c. Spoke of the rock on which the Christians had built their church; and if it really meant Peter of the olden time, Christ called him Satan, and logically the church of to-day is built on the devil. Spoke of the inspiration of that age, and of the present age-thought that the eternal rock on which the Church must be built. must be built.

Mrs. S. is a small, frail woman, and all wonder how Its possible that her feeble system can sustain such corning their own identity. They fall into this er-incessant thunder tones as those in which her inspiring ror in common with most notorious founders of falectures are given. She is regarded as a practical, popular speaker, and generally calls out large audi-

Conference continued after the lecture by further remarks, principally a repetition of thoughts on the subject of ... Whatever is, is right," by Messrs. Leland and Boardman. Adjourned to meet at 81.3 o'clock, on Saturday

norning. [Owing to the very crowded state of our columns,

we are obliged to defer the publication of the remainder of Mr. Coonley's report until next week.]

Reported for the Banner of Light.

SPIRITUAL CONFERENCE AT CLINTON HALL, NEW YORK.

Tuesday Evening, September 24, 1861.

QUESTION.—Can spirits foretell events?

to the present condition of mankind, unless we were living under a different dispensation.' Our present government dispensation was one of war and bloodshed, and hence not much in advance of the ancient Jews; while, in the right application of physiological laws, we were hundreds of years behind that people. Individuals, and especially mediums, would, now and then, perceive and announce most blessed truths, to which their lives, in the normal state, were far from confirming. The spirit-manifestations of this day were only a new form of the manifestations which have always existed; and the teachings and testimony of the Gospel are the same in ffect with those of many modern Spiritualists, our chief difficulty with these old records arising from wrong interpretation.

MR. PARTRIDGE .- I think that we have had abunlant testimony, within the last twelve years, that spirits can and do foretell events. To mention only one instance, out of the great number on record, there is the prophecy I have read to you, which was anything like the accuracy of that communication. The fact, then, being settled ; how is it that a spir-

it is enabled to make such prophecies? As before stated to you, my idea of a human spirit is, that it is of such a nature when sufficiently attenuated as to permeate and come into conscious contact, and most ntimate relations, with all other substances, both on the mental and material planes of being; so that just as you or I, through our relations with the laws governing in this lower sphere, are enabled to foresee when planting a peach-tree, that it will probably produce fruit in due senson; so, when spirits come into contact with the higher forces of the universe, the more refined essences of things, they can, just as and; and a spirit so intimately in rapport with the American political mind as that of General Jackson was, even when on earth, would now, with its increased force and clearer insight, find no difficulty can recognize.

MR. FISHBOUGH .- Previous speakers in this discusion have seemed disposed to account for the phenomena. of spirit-prophecy, by placing them on a basis of reasoning, like that which underlies the mathematical sciences, and resolving them into mere necessary deductions from known elements. This is one way to prophecy, provided we get the ertainly element difinity settled in our minds, and no doubt spirits may prophecy in this very manner. By ob-serving the successive stages of growth in the life of a plant, and connecting them with their respective seasons, we may prophecy the result of putting seed into the ground; and, since political and religious institutions have their stages of growth, their regular periods for the evolution of leaves and blosoms and fruit, of perfection and decay, these also may be predicted with more or less of accuracy. On this principle, I may claim the credit of having foretold, two years ago, that the year 1860 would witness a change in the American government, which would correspond to the death of a plant. This I did by ascertaining, first, the climacteric period of that government, and then at what intervals the loading events which had affected it had taken place God?" No! In spirit-essence there is but one; but leading events which had affected it had taken place. which I found to be either twelve or seven years. The product of these numbers-eighty-four-being added to 1776, gave me 1860, as the year which should witness the completion of one cycle of the national existence and its entrance on a new stage of levelopment. But this is not the way in which either spirits or genuine prophets among ourselves, predict the future. As I have said, in the spiritual state, there is no such thing as time; all events are now. Eternity s simply an infinite Now ; and, if we lived in eternity, we should live where the first ideas, the archetypes, of all things, would be in rapport with our minds, and our minds in rapport with them. This is the true internal, spiritual state: and here on earth, so far as we are in that state, and as our external condition fits us for the reception of such knowledge, so far we are able to foretell the future it may be for a thousand years to come. All things that ever were, and that ever shall be, exist at this moment, not only in their first principles, but in every one of their minutize. Were it not so, they could never be embodied at all. -. I have had many things foretold to me MR. by spirits which did come to pass, and many which did not; and in the former class were some predictions which I received with the utmost incredulity. My own experience, therefore, teaches me there is no such thing as absolute, certain prophecy. Moreover. can conceive of the infinitive Past as exist ing in the present, but not of the Future being so contained; for the past has left its traces upon matter; and a spirit in rapport with me might read off my former history, but how it could discern that which as yet is not, and has made no such marks, I cannot conceive. Such a faculty would be tanta mount to the possession of Infinite Power, for that which can foretell events precisely and minutely, must also be able to bring them about. On these grounds, I conclude that spirits have merely the same power of prophecy that is poseessed by saga-cious and well informed minds among ourselves; though, perhaps, the former enjoy it in larger meas ure.

DR. GRAY proposed as the next subject for discus.

general are too ready to take up and act upon the mere bald assertions of communicating epirits, connatical sects ; and the result invariably is, (to the extent of their ability) that they substitute, for the normal and direct influences of faith in communion with the spiritual world, the notion that salvation must come by implicit belief in them, as interpre-ters between God and man. The instant a man is impressed with the idea that he is communicating directly with Deity, or some supernaturally exalted being, he becomes the Pope of an imaginary movement ; and all the good effect which was designed to flow from spirit intercourse, is, in his case, nullified. This has been the cause of the miscarriage of much zealous effort among Spiritualists, whereby they have been diverted into the vagaries of free love, &c.

2d. Disregard of the fact and laws of Interpolation. 3d. Mistakes about Obsession. It is well ascertained that persons in the body can obsess each other, even at great distances, through magnetic rapport; can molest and annoy a healthy object and disturb the currents of his thoughts; and this influence is often attributed to the spirit-world. I have known sever-Dr. BLISS read a part of I Corinthians, ch. 12; and remarked that what was there taught was applicable form a new life, has been struck with horror by those unlucky results of rapport established with or without evil motives, and led to repudiate all further connection with the subject.

MR. GOODWIN .- Another circumstance which imedes the spread of our belief, is implied, I think, in the very term, "Spiritualism." It has been made an "ism," and the spirit of the age is opposed to "isms." Even in churches, popular preachers are obliged to apologize for presenting their doctrinal systems under this aspect. Instead of exploring the wide field of our philosophy, we are too much occupied with facts and their particular application to the one subject of spirit-communi ation, and what spirits are supposed to teach. "Facts" are ruled to be "always in order" in our own discussions, and this perpetual anxiety about such testimony is an evidence of conscious weakness. It follows that the outside world, ignoring our claims to a broad, comprehensive philosophy, regards us as merely a new sect, more heterodox and unfashionable than most others. There is a tendency among Spiritualists at received from General Jackson, on the twenty-fourth large, although it is disclaimed by their leading of January, relating to our present war. So far, it minds, to accept the utterances of spirits as infalliis at least certain, that no living person at that date bly true; and we are also afflicted by many of that could have foretold the present state of things with class of persons who are always ready to embrace a new thing, and to cast it off as soon as it has lost the gloss of novelty.

> DEDICATION OF A SPIRITUAL HALL IN GREENSBORO,' IND.

We copy the following account of this interesting, occasion from the "True Republican," for which paper it was prepared by a distinguished lady lecturer : 1: 40 M

In this time of a general complaint of want of means, it is refreshing to see any exhibition of public spirit, especially when directed toward the advance naturally, predict their development into the great of spiritual truth, and reform in general, I have just events of history, such as are now occurring in our been gratified by an exhibition of such a spirit. In the town of Greensboro', Ind., Seth Hinshaw (the chief supporter of Spiritualism in that place) has raised a fine hall for free meetings and lectures, and on Sunday, August 25th, 1861, it was dedicated to, in foreseeing the results of its activity for some con-and set apart for the use of Spirits in and out of the siderable period ahead. This is all the prophecy I form. Miss Mary Thomas, of Cincinnati, an inspirational speaker, attended, and through her the dedi-

cation lecture was given. The text chosen by the influencing spirit was taken from the dedication of Solomon's Temple: Behold it was in mine heart to raise a Temple to the name of the Lord my God."

The medium commenced by referring to Temples that had been raised for worship in past time-Solo-mon's Temple, the Temple of Juggernaut, that of the Goddess Kolee, etc. She then remarked that Temples were dedicated, or set apart to the name of the ruling God or Spirit, that the service generally

ganized bodies, and especially the following duties,

It shall be the duty of the President to call meetings of the Boclety, and preside at all meetings of the Bo-ciety or Executive Board, if present, and act as the general corresponding and financial agent of the Bocl-

ety. It shall be the duly of the Vice President to perform all the dulies of the President in his absence or in-

all the duties of the President in his absence or in-ability to act. It shall be the duty of the Clerk to keep accurate minutes of the doings of the Society and Executive Board, and such other duties as usually apportain to similar officers, under the direction of the President. It shall be the duty of the Treasurer to receive all moneys belonging to the Society, and keep a correct ac-count thereof, and if it be from the Collector, to re-count to him therefor, and nay the same out at the orelpt to him therefor, and pay the same out at the order of the President, under the direction of the Socie-

der of the Fresident, under the direction of the Socie-ty or Executive Board. It shall be the duty of the Collector to collect all moneys subscribed or contributed, and pay the same over to the Treasurer immediately, taking his receipt therefor.

It shall be the duty of the Janitor to take charge of the meeting house, and perform all such duties as are incident to such offices in other bodies, and act as the

It shall be the duty of the Society. It shall be the duty of the Trustees to perform all such duties as the law under which this Society is organized requires:

VACANCIES-HOW FILLED.

In case a vacancy in any office in these articles provided for, shall occur, either by death, resignation, re-moval to a distance, or inability to act, it shall be the duty of the Executive Board to appoint some member of the Society to fill such vacancy until the next ensu-ing annual meeting; and any office may, if necessary, be filled pro tempore in case of the temporary absence of the regular incumbent.

THE EXECUTIVE BOARD AND THEIR DUTIES.

The President, Vice President, Clerk, and Trustees, shall form an Executive Board, and a majority of them may transact business in the name of and on be-half of the Society, but subject to the approval of the Society, when an amount exceeding ten dollars is involved

The Executive Board shall report all their doings at the next annual meeting of the Society, and whenever required by a vote of the Society, in a business-like manner, which report, when approved by the Society, the Clerk shall spread upon the records of the Society for future reference. The Executive Board shall be qualified to give Pub-

lic Lecturers certificates, which shall indue them with fellowship as "Ministers of the Gospel,"-such minis-ters of the Gospel as are referred to in the statute law under which this Society is organized; and authorizo such Lecturers, in the capacity of such Minister of the Gospel, to solemnize marriages in accordance with law; which certificate may be as near as practicable in the following form:

CERTIFICATE.

Christian Concern: Know ye that the Religions Society of Progressive Spiritualists, reposing confidence in our — as a public Lecturer, do horoby grant this Cortif-cate of Fellowship and recognizo — as a "regular Ministor of the Gospel," and as such authorize — to solomnize mar-riages in accordance with law. Given under our hands at Greensboro, Indiana, this — day of —, A. D. 18-.

-, President. Vice President. Clerk.

Trustees,

Executive Board of the Religious Society of Progressive Spiritualists.

OF MEMBERSHIP.

We hold these truths to be self-evident. That we are all children of a common Parent, who through the kind care of Mother Nature, and the instrumentality of An-gelic Messengers, ever holds the lowest, or least degeno messengers, even house the lowest, or react de-veloped, as well as the highest of his children, in his loving embrace, and provides impartially for their every want, and is continually bringing them to appro-ciate his unfailing love for all: Therefore it is the duty of this Society to receive all who avow a belief that departed Spirits can and do communicate with matche and done to which be avoid the method. these articles, each individual alone being responsible for views entertained, or uttered, or acts performed or approved. And for these reasons no complaint or charge against members of this Society shall ever be be suspended or expelled from membership, except for refusal to acknowledge that departed Spirits can and lo communicate with mortals, which disbelief shall be considered a relinquishment of membership. As all things in Nature are subject to change, so is

the mind of man subject to change; and what appears to be Truth and Right to day, may appear otherwise tomorrow. For these reasons any person becoming a member of this Society, is at liberty at any time to withdraw therefrom, and have his or her name stricken from the roll of members, on application to the Clerk, without imputation for so doing. That man is a progressive being, and at all times

OF

Last evening Miss DeForce delivered another lecture; but my space will not contain the particulars. She delivers another this evening, and another tomorrow.

Spiritualism has got a deep hold here now, and it will stick like pitch. 1 . W. O. Mount Holly, N. J. Sept. 25, 1861.

Excursion to Hammonton, N. J.

The friends of Philadelphia, who participated with those of Hammonton, in their social gathering of August 28th, will revert with feelings of peculiar pleasure to an occasion of no ordinary interest. Though the day was somewhat inclement, intermingled with sunshine and shadow, causing our number to be less than anticipated, yet it marred not the harmonious condition that seemed to universally prevail, or the purpose that brought us togethereach other's happiness and advancement in the cause of truth and human progress.

The various exercises of the day were conducted in the hall, so kindly appropriated to our use, and formed a pleasing variety, adapted to our physical, social and intellectual wants. The speakers of the day were Miss Alice Tyson, Dr. H. T. Child, Prof. Longshore, Mrs. Wilhelm, S. Osburn, of Philadelphia, and Bros. Langdon, White and Wolverton, of Hammonton, all of whom are working for the cause of human redemption, and anxiously await the dawn of a new ora, when selfishness, discord and error shall be supplanted by the fruits of the spirit, and thus humanity become a brotherhood, and "God's will be done on earth as it is done in heaven."

In awarding true merit to true worth, we cannot fail to make a passing allusion of our earnest and faithful co-laborer, Miss A. Tyson. The teachings of our beautiful philosophy have nowhere found a more truthful expounder or consistent follower. Not actuated by motives of selfish policy or seeking popular opinion, she follows out the dictates of that inner voice, whose principle is fixed for usefulness and good. Her ministerial labors, several years in our midst, have not been without success, accompanied by the graces of a truly harmonious life; modest rived for the regular lecture.

The President then announced Mrs. J. R. Streeter.

MR. E. DAYTON, of Huntley, McHenry Co., Ill., took the stand, and reviewed his feelings, from the time when he used to dispense radical truths from tho Universalists' pulpit; remembered some of the unkind words that were then bestowed upon those who were Now he regarded those epithets as called radical. called radical. You he regarded those epithets as spurs or incentives to progression; thought there were germs of beautiful thought-flowers, in those meant-to-be-unkind words. He referred to the letters of mediams—particularly that by Emma Hardinge complaining about remuneration. He was glad to hear them; it would test the true laborers in the cause glad to of progression.

L. K. COONLEY said he had no complaints to make, wards, above necessities, need be expected; and such had been the case from that time to this. When the receipts are larger, we have to travel further and use more; so that the general footing has been about the same, and we receive the same welcome to the homes of our friends.

JUDGE BOARDMAN spoke of radical truths as being truths that were not popular. Nature seemed radical: great uphcavals were taking place; mind is in revolu-tion. The high must be made low, and the low be elovated. It was all right.

MR. J. R. STREETER, of Crown Point. Ind., said the and a state of the last year. The Judge thought all was not right. He thought he saw many things to be righted.

MR. BREWSTER was happy to meet so many old friends, and thought we should have a good time. True, the earth might quake, and the political world war would result in favor of Freedom, and would urge all to take courage—that a great social Revolution was inaugurated, which would result in the elevation of womun.

The PRESIDENT thought Bro. Streeter ought to see "that whatever is, is right," and argued that there must be a great ruling power by which all things are ultimated. Many questions were asked, which were re-plied to upon the hypothesis that conditions rule the plied to upon the hypothesis that conditions rule the actions; and the result is the legitimate effect, as no ther could be produced.

MR. HOWARD thought the results of such teachings yould be very pernicious.

S. P. LELAND thought that whatever resulted in the welfare of humanity, would be the effect of doing right. He was of the opinion that the "rut," in which many got mired was the attributing everything, good or bad, to the direct control of Almighty God. MR. COONLEY thought it equally apparent that whatever is, is wrong. According to the revelations of the Bible, God's purposes were all overthrown, and overthing has been going wrong ever since the Creation: notwithstanding God has made several efforts to get the world right, thus far, without success.

MR. JOHN R. ROBINSON, of Dundee, Ill., thought it difficult to tell what is right, or what is wrong. It was evident that all things must develop; and therefore must be right in each stage of progress.

The PRESIDENT, by rule, declared the session adfourned to 6, r. M.

Friday Evening, Conference Session.

Vice-President BOARDMAN in the chair. MR. STREETER thought if every thing, or act, is right, there can be no responsibility. The body was subservient to the mind, and every mind recognized its individuality.

MR. BREWSTER again sustained the doctrine of 'Whatever is, is right." PRESIDENT JONES announced that the hour had ar-

DR. Young .- Spirits, as observing and reasoning beings, must be able, not only to anticipate the rements, and hence in bringing about the fulfillment of their own predictions, by exerting their power ties, by the mame and style of The Religious Society over their fellow-spirits, and over mortal minds, by of Progressive Spiritualists. moulding opinion, and aiding the spread of novel ideas. In such a manner, the agitation which, twen-ty years ago, commenced in a small circle in this city, on the subject of Land Reform, has so widened in its influence over public sentiment, as to lead to the embodiment of the principle contended for in the embodiment of the principle contended for in the same process of persevering agitation, be ex-tended to include the whole territory of the United States. This theory will account for the otherwise perform the usual functions of like officers in other or-

expressed the nature of the so-called God ; thus Juggernaut Temple and Kolee's altars were dedicated by human sacrifice-Solomon's Temple by the blood of animals, showing Jehovah a god of blood and vengeance, though human sacrifice was forbidden. This house is raised under different auspices, and dedicated by no blood now, nor by the commemoration of any blood shed in past time, and toward all spirits wheth-er in or out of the form.

First, we dedicate this Hall to the name of the God of Spiritualism. Here the medium remarked that No! In spirit-essence there is but one; but in revelation, he seems to change with the mind of the revelator. Tracing back history, it was shown that among other things, climate had an influence on man's idea of God, thus the stormy idea produced a stormy God. Italy a people who readily turned to the worship of the Virgin; England, with its fogs, encouraged two modes of faith, viz.: Calvinistic and Armenian, answering to the divisions of government, aristocraoy and the masses, thus giving the idea of a God who selfishly chose, as a king makes nobles. The power recognized by Spiritualism was shown to be the God of America; a universal God, and this idea the result of the universality of climate and people

"To whose name is Justice, Love, Truth and Wisdom, we dedicate this hall ; next, to all spirits in and out of the form, that they may meet freely at all times, coming from their homes on the earth, and their homes in the spirit-land. To free discussion on all points, setting this hall apart as a place wherin to express freely all thoughts, on every sub-ject that may help man's earthly and spiritual progress; but especially we dedicate this hall to the spirits of those who have fallen, or who shall fall in this war. Stricken down suddenly, and taken from their dear ones, they turn earnestly toward them and would fain communicate, giving them blessings; and, come in faith, reach forth toward them, and they will meet you here."

The medium spoke at some length after this, setting forth more particularly the blessings to be attained by spirit communication, both to us and them, ending with a short invocation of spirits' help.

The whole was most interesting; the hall was crowded, some standing outside.

We also publish, by request, the

Constitution and Articles of Association of the Religious Society of Progressive Spiritualists, established at

quirements of men and of nations, and so to predict events, but also to sid in providing for those require-ments, and hence in bringing about the fulfillment 17, 1852, for the regulation of religious and other soci-

OFFICERS AND THEIR DUTIES.

the embodiment of the principle contended for in the Chicago Platform; and the Reform might, by "The Trustees, which Trustees shall be styled "The Trustees of the Religious Society of Progressive

acts in accordance with the internal forces of his own being and external surroundings; and therefore it be-comes the duty of every Brother and Sister to extend the hand of charity to all, and use their utmost endeav-ors to unfold the higher faculties and enlighten the minds of humanity, and especially of the erring, down-trodden, and oppressed. That the most highly developed inhabitants of carth

are intermediate between those angelic beings of ex-panded and sweeping intellects, who long since passed from earth, and now inhabit the "Summer Land" of the Higher Life, and the lower races of humanity, who occupy the rudimental planes of this sphere of existence; and that as the Angelic World tender their kindest offers to do for our unfoldment in health, com-fort, wisdom, and happiness, so it is our duty to extend like loving caro to our Brothers and Sisters of every grade of life for their unfoldment in health, com-

fort, wisdom, and happiness, That "to err is human," and that "no man liveth and sinneth not," therefore it is the duty of man to encourage his fellow man in well-doing, and to chide and judge not, as all in turn need encouragement, and not censure and reproach.

MODE OF DOING BUSINESS.

A majority vote of the members present at all regularly called meetings of this Society, when it does not contravene these articles, shall govern.

FINANCES.

All money required for the furtherance of the great objects contemplated, and to be used by this Society for any and all purposes deemed expedient, shall be raised from free donations, voluntary subscriptions, and rents and profits or sale of property owned by the So-ciety—but never by taxation of its members.

LEGISLATIVE POWERS.

The Society may from time to time adopt such By-Laws at meetings duly called for that purpose, as shall be deemed expedient, provided they do not in any manner contravene or conflict with the true intent and meaning of these articles, or the laws of our country. OF AMENDMENTS OF THE ARTICLES OF ASSOCIATION.

These Articles of Association may be amended by a vote of two-thirds of the members of the Society pres-ent, at a meeting called therefor, by a notice thereof in writing being posted ten days provious thereto in the town of Greensboro, in three public places, one of which shall be on the door of the place where such meeting shall be held, setting forth the proposed amendments; provided such amendments; shall have been submitted in writing, at a regularly called meeting of the Society, at least ten days before being acted upon. And pro-vided further, that such amendments shall in no wise infringe upon the largest and broadest interpretation of these articles in favor of individual rights, freedom of action, thoughts, and expression thereof. And no amendment shall ever be made allowing complaints to be entertained against members, nor for their censure, suspension or expulsion, except for a disbellef that de-parted spirits can and do communicate with mortals, nor in any wise to restrict or hinder any persons from uniting with or withdrawing from this Society in the manner herein before provided.

FIRST BOARD OF OFFICERS.

The following named persons are elected Board of Officers until the first day in January, A.D. 1862, and until their successors are duly elected and enter upon the duties of their several offices.

Man, the noblest of all animals, is born lowest. The next thing below a babe is nothing, and the next thing abovo a man is an angel.

The poor can gaze at and enjoy the splendor of the rich, but they are generally obliged in return to pay their taxes for them.

What would the nightingale caro if the toad : despised his singing? He would sing on, leaving the cold toad to his dank shadows.

Greensboro', Henry County, Ind., August 11, 1861. DECLARATION. We, the undersigned, being desirious of promulgat-ing the great aud sublime principles of the Harmonial Philosophy, and of elevating and unfolding the minds of humanity to a due appreciation of the attributes of Deity, as manifested through Mother Nature, the bet-

Reported for the Banner of Light. LIHS. J. H. CONANT AT ALISTON HALL, BOBLON.

Sunday, Sept., 29th, 1861.

AFTERNOON DISCOURSE.

This was the first lecture of the regular course of the season before the Spiritualists of Boston. A larger than average attendance welcomed our friend and protegé, and her discourses elleited the warmest encomiums from her listeners, and many predictions of success in the new field she has entered upon. She prefaced her remarks in the afternoon with an invocation :

God of the Sabbath-day, we approach thee at this hour with blessings and with joy. We would lift our souls on the wings of prayer unto thee, oh our Father, and not only now, but throughout eternity would we give thee praise. Whatever the conditions that surround us, oh our Father, we feel they are the instruments of thy will, and they are dear unto us. Oh God, we thank thee for the light of this glorious and peaceful Sabbath, even as all external nature praises thee. Oh, our God, need wo ask thee to bless us, and remember us as thy children? Need we offer thanks unto thee, while all souls are sending up their offerings unto thee continually? Oh, our dear Father and Mother, we feel that that that comest up to thee for all thy children, thou wilt at all times receive. Again, oh our Father, we thank thee for this Sabbath day. May it be indeed a Sabbath day to all on earth and in spirit-life, and may they be made to feel and know thy presence, and feel thy love, forever and forever.

She said : "The wisdom of the spheres we have not. but such as we have we give unto ye." We propose, this afternoon, to speak upon the Philosophy of Sin; and in order that we may be better able to illustrate our subject, we will call your attention to two eminent personages-Jesus the truth-teller, and Judas the liar. We will endeavor to show that Judas was as necessary to Jesus as Jesus was to the world. The mission of the one was no greater than the mission of the other. History affords you a knowledge of their surroundings; but that which it doth afford you, is but little, when compared with that which hath been kept from you. Christianity tells you that the man Jesus was divine, using the word in the sense of the term as understood by the Christian world. Without sin was Jesus born, so it hath been to'd. But we propose to show you that our divine brother came up through the same hell that each and every human being progresses through; that he was as natural as he was divine, we also propose to show you.

Many years previous to the advent of Jesus, the medium, the son of Mary, and the son of God, as he is called. Jesus our brother, and the brother of all that are or are to come-we say previous to his advent, a number of philanthropic spirits who loved their earthly kindred, formed themselves into a band, actuated with a desire to assist humanity. They desired the world should be liberated from the chains of religious despotism, superstition and bigotry. They prayed to know what they should do, and, in answer to their desire, came the response : " Go ye to earth's people and do what ye may be able to, to influence the beings of earth, that they may become spiritually wise." So this class of kind spiritual beings did come to the earth, and sought out beings upon the earth plane, whom they could use for their high purposes. They sought out two-a son and a daughter of humanity-a son and daughter of God-through whom a mediator might come-might be given to earth, that the chains that had so long held man in bondage might be thrown off, and he set free. Mary, the good child of our Father, was singled out from the mass, and made the parent of Jesus of Nazareth. Christianity has told you he sin, came by the power of the Almighty. We do not question this—we know it is so; but when Chris tianity tells you that our brother Jesus was not as human and natural as he was divine, we call Christianity a liar, for she hath declared falsely. Between the years of five and ten, the mortal child Jesus was subject to all the lower order of manifestations. He was a medium, and received raps, precisely as mediums do of the present day. All the lower of what you term physical manifestations were given through his mediumship, and he was often possessed or obsessed by undeveloped spirits. They at times seemed to hold entire control of him-so much so that his parents knew not what to do with him, and the whole community were in arms against him and his family, and demanded he should be put to death, for his great power-for those who possessed him scemed determined to do evil unto all who came in their way. After coming through this phase of his mediumship, we find our brother standing before the Doctors of Divinity in the temple, arguing with them. and causing them to look with wonder upon him, because of his wisdom. He was then a child of twelve years, having passed from the lower order of manifestations to the intellectual. It may be asked, was it necessary he should pass through this lower order of mediumship? We say it was, for nature is not alone perfect in one department, but in all, and ever brings her subjects from the lower to the higher. You can never enter heaven till you have passed through holl, and gained the eternal shores. Nature has ordained this to be so, and God has decreed it. and who shall declare against it? Who shall avoid it? So, then, it was necessary, not only naturally but spiritually, that our brother should pass through the lower order of manifestations-not only be controlled by the higher, but come into rapport with the lower. We hear of his ministering unto the spirits in darkness. If not in rapport, how could he minister to them? So he dwelt in hell that he might set the captives free. After a time, the bright intellects that filled him with natural truth, found it necessary to surround whim with batteries upon your plane-to provide him with mortal aids. He was, as it were, a city of himself, and it was necessary there should be walls around that city, and gates at which to come and go. : So there were built upon the north three gates, at the south three gates, at the east three gates, and at , the west three gates, represented by the twelve apostles-twelve aids of the medium Jesus. Each of , these twelve was differently organized, and peculiarly organized, also. Each was selected for his peculiar place, and all were true to their master and faithful, sawa.one-Judas. We find he was censitively organized; he was easy to be influenced. Christianity has branded this person with darkness, darker than midnight. Christianity has said Judas sold his Lord -betrayed his Saviour into the hands of his enemies;

and Jesus was offered up as a sacrifics unto death. you draw to you those spirits who will aid you And yet we are told that he was sacrificed that man and advance you in accordance with the great law might live eterually, and that if the sinner would of divinity and of progression.

BANNER

believe in Aim, he should be released from the op- Let the prayer of your soul be, "Thy will be done." pression of his transgressions, and be made an heir Too few feel the full import of these words, "Oh of salvation at the right hand of God. The Church God, thy will be done, and in thine own way." The says, " if you believe in Jesus the Saviour ;" but it Church says, "Save me, oh Lord, but save me in my should have said, "if you believe as we do." way." The time is fast rolling round when the material

As much as we reverence the Bible, we cannot old it sacred, because we know there is much of un. shall be comprehended by the spiritual, and they truth therein contained-for, like ourselves, they shall feel even the divine necessity of each to each who wrote the book were not perfect. But to our other. Then will divine will and law be blended aubject.

with the understanding of man, and as this is done, That Judas was necessary to the carrying out of hell will recede and heaven abide forever.

the mission of Jesus, who can deny, when they admit If we have planted one germ that shall spring up the great Father called both out into the field of ao in usefulness to those before us, we shall be blessed tion? Why did Judas place Jesus in the hands of indeed. If we have done the mission set before us the Jows? What led him to betray his brother? to-day, to one human soul, we are amply repaid. It The same power that created them, and called them is all we ask from the hand of our Father, that we both out to do their mission-the same eternal God | may plant one seed that will bring up a golden harthat had endowed him with the faculty that made vest of love unto him, and that we all may be made him one of the twelve chosen ones of Jesus, made to feel, whatever our condition of suffering or joy, him a criminal, when his mission on earth was ended. that we are in his hands, and he doeth all things But without that crime, what would be the glory atwell; that he hath meted out to us hell, as well as tached to Jesus to-day? There would be none. heaven, and that sin and sorrow are instruments for When he arrived at thirty years, his mission was acour good in his hands; and if he bids us suffer that complished, and he was made ready to listen to and we may be strong, let our souls respond, "THY WILL obey the call to come "up higher." Judas was the BE DONE." Mrs. Conant's evening lecture was on the Past,

door, the instrumentality by which Jesus was enabled to obey the voice of God; and Judas was as necessary to the accomplishment of the mission of Jesus, as the earth spheres are to the progression of human souls.

The philosophy of sin-what is it? Who can define it? The Church has failed to. Go wherever we will through earth, and we find none able strictly to define sin, because the inward monitor hath been for the time silenced, and hath not been allowed to speak. The Church hath essayed to speak of it, but oh, how poorly hath the Church responded to the internal desire of man. Sin: what is it? We propose to call it God's left hand. Now, without his right hand and left hand, the Divine Being would be imperfect. That which may be called righteousness, we would place at God's right hand; and that which the world and the church call evil and sin, at his left. Without both hands, there could be no perfectionno law. Goodness and right are what they are, because of sin and wrong; and if there was no sin, wo should pity you indeed. We have told you you must all graduate from hell before you can enter heaven; that suffering is the only power that can release you from that which you call sin, which is only a lesser degree of that goodness which you so much seek after. The great God who formed all things, formed all in wisdom. If he did, then there is no positive evil: but if positive evil exists, then there is no God at all, and you are, all but chips and sticks upon a great ocean, driven hither and thither by the waves

of the sea. We find Judas was intimately connected with Jeus, and was placed there by the law of life-placed there to be a dark shadow to the beautiful and glorious picture that the world so much loves to look ipon. Christianity, in looking at Jesus, failed to ee that he was not only a representative of the higher degree of life, but of the lower also; and he was given to man for the express purpose of teach. ing him wisdom concerning those things men call in and goodness. These holy intelligences so loved mankind, that they desired to liberate them from the religious darkness in which they were chained. The great masses were living in fear of death. They said, "We have sinned, and who shall redeem us? The great image of retribution was ever before them, and their friends in spirit-life desired to take it best way to benefit the cause. away from them. Thus Jesus was given them. He same from heaven, and took upon himself the dark. ness of hell, that he might serve the God who formed that element In the human mind which men call

Oh, then, where shall we draw the dividing line determination. Perhaps he has as he looks at it Upon whose brow shall we write sinner, since the but he cannot be sure of always looking at it just as Almighty created all his own, and pronounced all very he does now, for times change, and circumstances good ? We know well that the class you call evil, and conditions along with them. It is clearly a misare as necessary to the good as the dark, gloomy apprehension, to think one can have the highest good, earth is necessary to the production of the beautiful when he lives to nothing but himself. The highest flower. You bless the one without bestowing a is not thus and there sought. thought upon the other-and why? Because the one Parsimonious souls, such as desire to enjoy the is comely to your view, and the other is not; because fruit, but to avoid the labor of producing and sethe one attracts you, and the other does not. Every curing it-that would get all the good a generous full. one of the millions of God's creatures acts in perspirit of self-sacrifice secures, yet would not take the fect accord with law, the one as the other, and the first step toward the sacrifice, do not comprehend the vast class of God's children the world and Christianfirst principles of the law that traverses all nature. ity has branded with evil, is fast coming up higher. It is simply this law-that a man has and enjoys obediently to the commands of God. Jesus is speakonly what belongs to him; whatever is external ing through thousands to day, calling up the dead and fortuitous is not his, and he cannot have it nor who have long lain in a hell of Ignorance. They are enjoy it. He is blind, therefore, when he says he called, and all must answer to the summons, and will keep all he gets, so that he may have more, for know that God is the God of the saint and the sinner one cannot have more upon any such rule. It is so also. ordered in nature, that the habit of spiritual hoard-In all departments of nature, we find the crude being begets spiritual poverty. No man can keep all ginning or foundation of all that is good and beautihe has, and still add to his store. Nature has fixed ful on your eternal plane. Now the external is a better way, which is, that generous sacrifices alone but a type of spirit. You should have learned long bring generous reward ; and that not even the same ago the lesson that there is nothing common nor unefforts and sacrifice, if made in a spirit of selfishclean. that no matter how low or undeveloped, maness, will bring home to one's heart the same results. terial things may be, they are as faithfully fulfill-It is all in the motive ; to do well from a purely selfing their mission as you are yours. There must be ish motive, is to do nowise better than ill. all degrees and every phase-and the power at the All things work circuitously, or from higher to left hand is not to be shunned nor condemned-for lower and from lower to higher. Nothing remains there would be no truth nor purity on earth without stationary. No individual can say, let his position the distinctive opposite, of falsehood and impurity. be as quiet and secluded as he may choose, that he God loves the one that stands at his left hand just stands this year exactly where he did a year ago; if as well as the one at his right. he has not gone forward, then he has gone back-There is law of compensation, that, after the ward; as for standing still, it is an impossibility. midnight, must come the noonday sun. The time | So that if he works to high and good purposes, forwill come when you will be compensated for all you getting mere self in his exertions, he works success have passed through. Time and God will compenfully, and surprises himself with the blessed results sate all things. They who eat of bread and water he secures; but if he sets out with a determination now, will receive their milk and wine in the upper to make all circumstances bend to the gratification world. There are experiences you cannot avoid. of some private desire of his own, he is sure to fail and they bring you a fullness of knowledge naught exactly where he centered his expectations; and he but these experiences could give. If you would go to fails simply because he does not yet understand the heaven, you must go to hell first. Oh, we can catch law of nature in all such cases the world over, workthe sound of the voices coming back to us from the | ing since man had being on the planet. millions in the celestial spheres, but who passed For example: our neighbor declares, either in his through great tribulation to get there. thought, or aloud, that he will not bother his head Hell is to the soul what infancy is to the bodyabout the rest of the community in which he lives; the sphere of weakness and undevelopment. The he says, if there is civil war, he will not suffer his God of saint and sinner created all, and pronounced sympathies to become interested in it, either one way all he hath created good-very good. Oh, children or another; if a poor person desires a little help, he of earth. the day is opening before you, the darkness | cares nothing for poor people-let them take care of is retreating, and the way is lighted by which you themselves; if his sympathies are strongly appealed his uninterrupted happiness. are to go up higher. Instead of vainly searching to, he will ourb and restrain them, lest they lead him for the altar of the unknown God, let every one wor- to being mixed up with affairs likely to take his ship the God you have and can comprehend-the time, and occasionally lighten his pocket; if he sees God that will come down and dwell with the prosti- a suffering spirit that he might render aid to, he tute and murderer. Such a God is the God of Nature will let it suffer, for it is nothing to him. Is -the God of that unchangable wisdom which ever possible to conceive that such a person, going through opens new paths of progression to his children as they life with such a determination and in such a spirit, and life-like portrait, in colors, of the hero whose Universe, and Demonology. We shall give a report become ready to walk therein. So surely as you do, ' can know nearly as much of the resources of his own

soul for happiness, as if he had chosen to test these resources by pursuing a directly opposite course of question.

OF LIGHT.

The high cannot go higher, except it also consents is receiving general commendation. It shows plainthat the more we do, the more we can do; whether equally true that we chiefly enlarge our own capacities when we perform the most services, willingly and generously, for others. The very first plan of selfishness shuts the door upon expansion immediately.

Hence it is only short-sightedness that seeks its own peculiar good, as something separate from the rest. We may not thus dam up the great divine current for our private interest, without finally being overwhelmed. The spiritual energies flow round and round, from lower to higher, and from higher to lower, among men just as between the hosts of heaveven for that service; for selfishness is the sure death of all spiritual forces. If, however, we would enlarge ourselves, wo must practice such helping discipline as generous services and ready self-sacrifice secures. Just that is what Christ means, when he says that he who would be greatest in that kingdom-of spiritual enjoyment and growth-must become as the least. It costs a greater sum than can be counted out in money, to enlarge the domains of a man's spirit. He must pay the price himself, and it is from his own life and heart.

The Autumn.

We are now in the midst of the most delightful and delicious days of the year. No heart can shut out the influences of this peculiar time. The atmosphere is not the same atmosphere as of June ; the sun seems hardly the same sun : the cry of the crickets in the grass is as unlike as can be to the rattling melody of the bobolink in the lush green of the June meadow; the solemn Katydid in the trees is no wise like the robin at four o'clock in the morning; in fact, neither voice nor air reminds you of the year's freshness and youth, but it is as if you were transported to some other land, and were holding contemplative companionship with strange skies. This is all ripeness, and maturity, and satisfaction ; the other was full of promise, pulsed with the ardor of youthfulness, and alive with warm colors and glowing expressions. Yet no comparison will do either season justice; Each is distinct, and must stand alone. There is nothing like our June-dear, lovely, ravishing month -and there is nothing, either, like our calm, ripe, golden and glorious October.

How many objects there are to entice us out o doors at this time! It is too hot, or the system becomes suddenly enervated, in the daily development of Spring; but now, all is so cool and tranquil, the pastures lie so placid in the lap of the smoky haze, the heat of the sun is so gentle and genial, the atmosphere so indolently laves the contented spirit, as the sea closes about the bodily form, that it is a real delight just to be out breathing, looking without purpose anywhere and everywhere, and answering with the silent voice of the spirit to the calls that may be heard by the sensitive ear all over God's perfect oreation.

An Autumn day has no heat nor haste in it. It to lie dissolving its riches in the vast beaker whose watch them. Well may the Journal, and all kindred rim is the horizon. Placidity utters itself through political and party journals, assert with unwonted

[OCT. 12, 1861.

"Falih and Works."

It gratifies us to know-as we do from private letconduct? Lot all human experience answer the ters and from a notice here and there by the public press-that our recont article on "Faith and Works"

to descend. None of us are completely isolated from | ly that our views are appreciated and accepted by the rest ; if it were so, society would become impos- thousands around us. The gratification, too, is all sible. When a man gives most of himself to others, the more sincere, because, in times past, the tenor of whether of silent sympathy or of active service, he our articles, conscientious and liberal as they are, both onlarges his own nature, and multiplies his has been succeed at, or openly assailed, by a portion possessions at the same time. This sort of giving is of the scoular press, and oftentimes denounced as not parting with what one has-it is gaining just infidel, by the mechanical religious newspapers. in proportion to the size of the gift. We are so made, The tide has turned now; now we receive compliments where before we got villification. All these it be service for ourselves or for others. And it is compliments are fully appreciated by us; for, since we have not changed, the fact goes to show that, hav ing only Truth for our guide, we have managed to outlive a hurricane of ignorant vituperation ; and now that a more liberal public sentiment in matters pertaining to the welfare of the race is beginning everywhere to manifest itself, we can only rejoice at the

near approach of the coming new era-the steady onward march of Progress. The midnight dews of war are now moistening the

plands that have been blistered by the too brilliant sun of Prosperity ; but the morning of Peace will be here soon, in the freshness of its calm glory, and en and the children of our own planet. There is no all will join in blessing God for sending these diresuch thing as cutting the wires of a connection that ful shadows of the Past, since it is through the disis so complete and entire. If we think to serve cipline they begot that they will rise to a higher only ourselves, we instantly cut off our resources plane of thought and action-materially, as well as spiritually. Then, indeed, shall we commune with the blessed angels, face to face, and know them even as we are known. Only let us hold fast to the faith that flowers and bears fruit in works, and the end of all troubles and trials will be permanent Peace.

Profession and Practice.

In the well-known sermon which Corporal Trim read, as reported in Tristram Shandy, occurs the following passage :-- "I know the banker I deal with, or the physician I usually call in, to be neither of them men of much religion ; I hear them make a jest of it every day, and treat all its sanctions with so much scorn as to put the matter past doubt. Well, notwithstanding this, I put my fortune into the hands of the one, and what is dearer still to me, I trust my life to the honest skill of the other." Showing that all the creeds in Christendom, subscribed to with affirmations and oaths without number, do not establish a man's character for honesty or honor; but that, on the contrary, such professions and vows have just nothing to do with it. So long as people regard a man's professions at all, as distinct from his conduct and character, they offer a premium for deceit and dishonesty. How idle it is to attempt to make a distinction between a person and his character; as if they were two, instead of one only. A few more sermons like the impressive one, read so feelingly in Shandy Hall, would help set the world right on a point where it has long been wofully mistaken.

Seeing it.

" If we are going to make our way successfully through this mighty struggle and come out with renewed strength and purity as a nation, we must some to a better moral tone than we have displayed hitherto. If we think that this is a contest of artillery and bayonets, of mere physical power, we are terribly mistaken."

Thus speaks the Boston Journal. One would suppose it had caught the genuine spirit from reading the BANNER OF LIGHT. But it is true, as the spirits have said to us again and again, that this present work is one of political purification. The politicians begin to see it now; presently they will both feel and recognize it. We all trust and pray that the day of political corruption-as we have known it

in the past, has gone by; and that we are on the is a perfect thing. Like the Ethiop's pearl, it seems eve of seeing new times and better public men to seriousness that "we must come to a better moral tone than we have displayed hitherto." Nothing is its delicious atmosphere. We instinctively get off more manifest. We must, as a nation, either go backwards or forwards. This is our day of decision. Which way shall we take? The progressed condition their own companionship. Nature's self is enough of the human race gives a ready answer. We shall for us, and more than enough. We feel that we assuredly come out of this war with "renewed



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all its quiet expression. Contemplation-that slow and sure growth of the human soul-steeps itself in among the trees, and enjoy a new love of being alone. Solitudes are now delightful, because they furnish would ask for nothing, for life is now so deep and strength and purity as a nation."

The whole air holds such a "solemn stillness," that one can well nigh seem to talk with his very thoughts American loan with such vehemence, is to be found aloud; the lovely Katydid at evening shrills her in the fact that one of the Rothschilds is a control-" hoarse cry up in the chambers of the elms or the ling owner of that journal, and wants to run down sycamores, and the crickets begin to set up their American (United States) credit to so low a pitch melanoholy refrain in the faded grass and stubble; that all other money-lenders will be frightened off, and at this hour the hush is so complete that the and he get control of the entire foreign loan himself I heart acknowledges the spell laid upon it; the soul That's it, exactly. There always was a reason for involuntarily assumes the attitude of prayer, and everything. It seemed difficult to understand why a the experience that is born of the hour, silent and powerful journal, like the London Times, that alprofound as it is, makes a close to the day as fitting ways professed to work for the advancement of popas it is spiritually memorable. No man can yield ular interests, not the least of which is the perpetuhimsolf at all to these influences, and say from his ation of law and order, should suddenly have veered heart that he is not become both more and better around as it has done in the present instance, and than he was before. He secretly confesses-if he is come into open opposition of the American princiwont to watch his own growth--that, with the days, ples of government. But all men are still human, he ripens, too; and that, along with the season, he and all journals cannot be expected to vary much may become more and more glorious and glorified to from the same standard. It is our opinion, however, the end. This is no more the year's autumnal time that the London Times will exist long enough to aoof hopes are faithfully garnered and piled.

Modest and Moderate.

Let a person but consider that to him alone was never entrusted the entire work of the world, and, on the other hand, that he cannot enjoy more than one istic message recently published in the BANNER, from individual's share, and at once he has become sensi- the spirit of one of Ellsworth's Zouaves, who was killble. The trouble with Theodore Parker was, that he ed at Bull Run. The News feels bad because this could not reconcile it with his aspirations to be con- poor Fire Zouave does n't talk like a. D. D., and theretent with doing only one man's share of service. He fore comes to the conclusion that Spiritualism can looked over society and saw how much work there never supplant grim old cursing Orthodoxy. Read was which needed to be performed at once; and he all of our messages, Mr. News-say, those of this week inconsiderately overlooked the fact that he was gift- - and now copy some of another kind. You must ed with the working and enduring capacity of but one have an aversion to swearing, when you pick out for man, and therefore must be content-though ever so re-publication only those with the most cathe in much against his wish-to do but limited service. them ! But all are by no means as conscientious in their aspirations as he; we need not generally restrain men from planning too much good work for the worldthey are rather apt to overdo in respect of selfish Hall, New. York, every Sabbath afternoon and eve-

Patriotic Music.

Oliver Ditson & Co., No. 277 Washington street, have just published Major General M'Clellan's as above on the four Sabbaths of the present month, Grand March, and Ellsworth's Funeral March, by afternoon and evening, gave her first lectures on the Beckel. Each sheet is illuminated with a vigorous 6th. The subjects were, The Grand Man of the name it bears.

We See it.

The reason why the London Times opposes the than it is our own; in its generous lap all sheaves knowledge its error, and place a fuller confidence than ever in the people to control their own institutions.

Suum Cuique.

The Lynn News devotes a "leader" to a character-

MIRs. Cora L. V. Hatch's Lectures.

By reference to our standing notice of meetings, and unworthy efforts. Still, even on the low plane ning. Our New York friends must bear this in mind. of life, a person gets more out of it by not trying to She is one of the most able exponents of our beautido more, or get more, than he can consistently with ful faith, and has our warmest sympathies in her behalf.

Miss Mardingo at Allston Hall.

This gifted lecturess having been engaged to speak of the afternoon lecture in our next issue.

1

BANNER LIGHT. OF

Mr. Charles H. Foster and his Remarkable written upon it. This, to mo, was a very striking Manifestations and beautiful test.

[Having recently witnessed the startling, but unmistakably legitimate manifestations of spirit-presence through the mediumship of Mr. Foster, in com- vertible evidence of the existence and identity of pany with two gentlemen connected with this estab. lishment, we intended to write out our minutes in full for this number of the BANNER. But having re-Beach street .--- ED.]

The advent of this remarkable medium among us, who is giving forth so much testimony to prove the fact that spirits are around us to influence and talk to us, calls forth our soul's thanksgiving and gratitude. Any reasonable evidence that we could ask, to satisfy our outer consciousness that our deceased friends still live, and live with the power, too, of influencing us, not only through the avenues of feeling, but through the intelligence of words, is given through Mr. Foster's mediumship, without hesitation; without effort; with perfect case. These manifestations of spirit-power, intelligence and identity, are truly wonderful, astonishing and inexplicable to those who witness them. To me they are awfully grand : they are miracles to my infantile perception. The chairs of philosophy and solence do not, cannot explain them. Our sacred desks, which claim to tell us of the soul and its future destiny, avail us nothing, by explaining to us these modern miracles. I cannot do less than pour out my feelings of thanksgiving that the time has come when these spiritual truths flow to all who desire them, so easy and so certain that the facts cannot be gainsaved or controverted. For what a hard and toilsome journey every poor Spiritualist has led during the few years of this new development! Popular prejudice has fought it; science and philosophy have fought it; all the churches have fought it, and this world's popularity and good repute have fought it, too. So every Spiritualist has had all these things to oppose and antagonize his soul's deep and ardent longings, his soul's deep and honest convictions.

Every one who has had experience in Spiritualism, knows how hard it has been to get satisfactory communications from spirits; how much time, effort and money it has cost to get only here and there a little, that was satisfactory ; how often the cold water of opposition has put out the little kindling spark that we hoped would burn with increasing light and love so soon for us. And now it is not strange that we should hall the advent of Mr. Foster with joy and gratitude-a medium whose spiritual power rises triumphant above all these obstacles that after having been attended by several Dootors in have troubled and hindered us heretofore in our beautiful. lovely Spiritualism.

On Fast Day, September 29th, I made Mr. Foster a friendly call, and, while there, gladly accepted his teen days the cancer was removed, and the place invitation to witness some spirit manifestations completely healed up, as well as any other part of through his medium powers.

Our company consisted of three persons beside Mr. Foster. We wrote some half a dozen names each, on separate slips of paper, out of Mr. Foster's sight and knowledge, folded them close, and rolled them into little round balls, slightly larger than a pea. These balls were all made of the same kind of his professional business, in the treatment of Invapaper, and were about the same size. Then the lide, by the aid of Vital and Artificial Electricity, eighteen balls, more or less, were shaken and mixed Human Magnetism, the several Processes known together so thoroughly that it was impossible for only to the scientific and practical Psychologist; and either one of our party to tell which was which. We sat by the table. Very loud raps came in various places in the room-on the table, under it, on the Bathe, with the addition of such other means and floor, on the walls, and on the ceiling. These raps agents as may be properly comprehended in an enwere so heavy as to make the gas fixtures and furni- | lightened colectio treatment. Persons from abroad ture in the room rattle, and produce a sensible jar- oan have genteeel apartments and board in this Rering, felt by every one in the room. Mr. Foster, in treat for the Invalides. an undisturbed quiet way said, as he gazed appar- All correspondence intended for Prof. Britently upon some unseen visitant in the room, "What tan should hereafter be addressed to him at No. 50 a powerful man !" bowed courteously, as if some per- Bond street, New York. son had come iato his presence, and continued : "What did you say? Desort? Desart? I cannot hear: speak louder. I cannot understand; write your name." His left hand was then moved, as if by some unseen power, took up one of the paper terms the Professor's eloquent efforts in that place balls and handed it to me, and said, "That is the on Fast Day. So great was the influence of the Proname; he is your friend," and at the same time his fessor's speaking upon the people, and their appreright hand was seized and wrote the word " De Soto." I unrolled the ball, and this name was written in it. the evening, and poured out their delicious serenades This name has heretofore been subscribed to many upon him. communications that I have received. In the same way, the lady and the gentleman in company with me, each received the name of a spirit friend that they had written and folded in the little balls. Then Mr. Foster wrote, "Call not for the living, for ye have them with you," and at the same time took one of the balls and handed to one of our party: which, when opened, proved to be the name of a person that had not yet gone over to the spiritworld: Mr. Foster said : "Look on the back of my hand." We all looked, and could see nothing unusual; but in the space of a few seconds there appeared " U. S. P." written as if painted with blood under the outer | write it in a proper manner to print, and we will intransparent skin of his hand. At the same time his other hand seized one of the little balls and handed will print it if we can possible find room to do so. it to me, exclaiming with emphasis, "Uleyetta Sabine Potter," seizing my hand and shaking it with great cordiality. It may be remembered by some of our behalf. We stand in need of the services of just the readers of the BANNER, that this beautiful child of heaven was an extraordinary medium, and some account of her life and death was published in the BANNER near two years ago. Among her last words were :

Many other manifestations of a similar nature to the above were made; all of which gave incontro-

spirits around and about us. Mr. Foster has, beyond a question, well developed and very clear medium powers; and the question ceived a communication from Dr. Child upon the naturally arises in the minds of those interested in subject, covering the whole ground, we publish it these things, what peculiar characteristics has Mr. instead, fully endorsing every statament therein Foster that accompany his wonderful powers? With made. Mr. Foster's scances are held daily at No. 75 your permission, Mr. Editor, I will offer a thought on this subject next week. A. B. CHILD.

Autumn Field Sports.

Most rurally says our favorite writer on field sports Frank Forester-" one half the pleasures of field sports to me, is other than the mere excitement. If there wore nothing but the eagerness of the pursuit, and the gratification of successful vanity, fond as I am of shooting, I should, I believe, have long since wearied of it; but there are so many other things connected with it-the wandering among the loveliest scenery-the full enjoyment of the sweetest weather-the learning the innumerable and all-wondrous attributes and instincts of animated natureall these are what make up to me the rapture I derive from woodcraft! Why, such a scene as this-a scene which how few, save the vagrant sportsman, or the countryman, who but rarely appreciates the picturesque, have ever witnessed-is enough, with the pure and tranquil thoughts it calls up in the heart, to plead a trumpet-tongued apology for all the vanity, and uselessness, and cruelty, and what not, so constantly alleged against our field sports." Poor Herbert! He wrote with an inspired pen, when he touched upon nature and her countless attractions.

Healing with the Hands.

DR. JOHN SCOTT, No. 50 Bond street, New York, continues to lay his hands on the sick and they are healed. We are assured that during his four years residence in New York a great number of persons to whom life was a burden have been delivered from a frightful bondage, and made to rejoice in the possession of renewed health.

The following letter from a Lieutenant in the United States Navy, to Dr. John Scott, bears an explicit testimony to the Doctor's remarkable healing powers:

No. 91 Second Place, BROOKLYN, Sept. 14, 1861.

DEAR SIR-I most cheerfally tender you this cer-tificate, acknowledging the great benefit which I have derived from your most excellent treatment. I had been troubled with a cancer on my upper lip, increasing by degrees for over seven years; and New Orleans and New York, received no benefit. 1 finally called upon you to examine me, and you informed me you could cure me in a few days, without pain or annoyance. I am happy to say that after fourmy face

-scarcely leaving a scar. I remain yours, Edward M. Keige.

Hotel of the Invalides.

PROF. S. B. BRITTAN has removed to No. 50 Bond street, New York, (a most convenient and in all respects desirable location) where he will prosecute combining in his methods-when the case may require it-Chemical, Sulphur, Steam and Aromatic

ALL SORTS OF PARAGRAPHS.

A circular from J. B. Lippincott & Co., Booksellers, 22 and 24 North Fourth street, Philadelphia, announces that this firm have just published the Revised Regulations for the Army of the United States, with a full index. It is an octavo volume of 560 pages. No doubt such a work is needed at this time. When the book comes to hand, we shall notice it in fuil.

We should be happy to publish the report of the Wisconsin Spiritualists' Second Quarterly Meeting, held at the city of Berlin, on Saturday and Sunday, September 14th and 15th, 1861 ; but as it has already been put in print and circulated, and as our columns. are crowded with original matter, (having more on hand than we can possibly use for months to come,) our friends must take the will for the deed. We thank them for their vote, and will try in future to be prepared for similar emergencies.

An address, by Charles H. Brainard, Esq., delivthe birthday of Theodore Parker, August 28, 1861, will appear in the forthcoming issue of this paper. It is a fine production, and will be perused with interest by those who did not have the pleasure of being present on the occasion of its delivery.

We have an interesting essay in type from the pen of Hudson Tuttle, Esq., entitled " THE SPIRITS' HOME." It will appear in our next issue.

POPULAR.-At the recent Convention to nominate a candidate for Governor of Massachusetts, at which there were over twelve hundred delegates, there was but one dissenting voice to the re-nomination of John A. Andrew, our present popular Governor.

Superficial minds are sometimes apt to be hypercritical. Take warning, gentlemen, or you may yet get castigated as badly as did those who once undertook to burlesque Byron out of sight. Do n't fanoy that you know everything, and everybody else knows nothing. Have a care, we say.

"Curses, like chickens, will come home to roost." DR. RUSSELL, the correspondent of the London Times, was fined fifty dollars for shooting game on Sunday, in Illinois. He is making a practical thing of his legal knowledge in this country, and will go home a wiser man than he came.

FOREIGN VISITORS IN BOSTON .--- The subjects of the Mosquito kingdom are more numerous in Boston this year than they have been known to be before for years. Furthermore, they congratulate themselves on their good blood, and, though not artists, it is not a paradox to say they are masters at drawing.

DIGEY'S LAST .- Why is a retired ice-merchant like Custom House officer? Because he is an ex-ice man!

One of the sharp-shooters at Lynnfield, it is said recently hit an empty keg, at the distance of a mile, twelve times in succession, thereby knocking it in pieces. Digby considers the shooter a stave in good marksman.

STRANGE, BUT TRUE .-- If you visit Dungeon Rock. reader, in Lynn-which, by the way, is a romantic location - you will always find Marble there, although granite is the only kind, of stone in the locality.

Snow's PENS .- The best pens made in America are manufactured by Messes. Esterbrook & Co., of Philadelphia, for J. P. Snow, of Hartford, Conn. They make them of a score of different patterns, and send us the following liberal offer: Any reader of the BANNER can have a gross of the best pens in the market sent by mail, postage paid, by enclosing one dollar to J. P. Snow, Hartford, Conn.

ANALOGY.

everybody despises her.

The heart that is soonest awake to the flowers Is always the first to be touched by the thorns; So men with the handsomest, gracefulest feet,

"What a pretty child that is," said a schoolmas-

ter to the lady he boarded with; "its countenance

is so expressive! Why, madam, how very much it

looks like you !" The schoolmaster said he never

Anger, though an infirmity, is nevertheless some

A BAD BREATH .- An Irishman, at work on a stone

All good deeds, however small, help to swell the

How few who, from their youthful day,

In colors soft, and bright, and free:

How few who to such paths have brought The hopes and dreams of early thought !

There are eight thousand laborers now engaged

upon the Suez canal in Egypt. It is intended that

Orders have been issued from Washington, sus-

pending the drafting of soldiers in Iowa. The Pres ident chooses to rely upon voluntary enlistments

and thinks this will be ample for all exigencies of

the war. It is quite evident that patriotism will

A PRAYER FOR RAIN.

Oh, God, send down thy silvery showers

Upon this blistered world of ours,

And we will send back praise to thee.

From succored earth and pleased sea-The tinkling leaves will whisper thanks,

And emerald glades, and grassy banks,

And ripening fruit and shady bowers

Will give to thee, oh God, their praise.

In thousand grateful, happy ways,

And meadows pimpled o'er with flowers,

steam communication will be established by it be-

tween the Mediterranean and the Red Sea.

make better soldiers than force.

Look on to what their life may be, Painting the visions of the way

had a better boarding-place after that.

times justifiable, and even noble.

broad river of mercy and goodness.

ing?" It was a skunk!

day. Arise! Lot blood flow lato your feet and hands. Become very healthy, and, therefore, beautiful. Will it strongly."

A Cord.

Having attended the Lectures, and witnessed the experiments of Dr. H. L. Bowker, on Animal Chemistry, Anatomy, Physiology, Mesmeriem, and Chir-voyance, and, deeming them to be highly instructive and entertaining, we most cheerfally and willingly recommend him to the public as an able scientific lecturer. Rev. SILAS TYURELL,

A. B. CHILD, M. D., J. WETHERBEE, JR., JACOB EDBON, H. F. GARDNER, M. D., PROP. CLARENCE BUTLER, GEO. A. BACON.

The Arcana of Nature.

This volume, by Hudson Tuttle, Esq., is one of the best scientific books of the present age. Did the read-ing public understand this fact fully, they would have the work without delay. By reference to the seventh page of this paper, last column, the reader will find an enumeration of its contents. This work has found its way into Germany, hear translated into the Ger-An address, by Charles H. Brainard, Esq., deliv-ered at Allston Hall, Boston, on the anniversary of the birthday of Theodore Parker, August 28, 1861 country. We will send the book by mail to any part of the United States, on the receipt of \$1,00.

> Notice. The friends in Montpelier, Vt., will please make ar rangements for me to speak there twice or three times, on Sunday, October 20th, on the Cause and Care of the Present Rebellon, and write me at Holderness, N. H. WARREN CHASE.

ADVERTISEMENTS.

As this paper circulates largely in all parts of the country, it is a capital medium through which advertisers can reach customers. Our torms are moderate.

MEDICAL TREATMENT—NUTRITIVE PRINCIPLE, mEDICAL TREATMENT-NOTATIVE PRINCIPLE. D.R. ALFRED G. HALL, M. D., PROFESSOR OF PRISOLOOT, author of the New Theory of Modical Practice on the Nutrative Principle, may be consulted on the treatment of overy form of humor, weakness and disease, in person or by letter, from any part of the country. It is restorative in its effects, reliable in the most prostrate cases, and justly worthy of the confidence of the afflicted. All the Medicines used are purely vegetable No 250 Washington Street, Boston Mass. April 6. 6m

READY BY THE 20TH OF OCTOBER.

A Book for Every Household.

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HUMAN BODY AND MIND.

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This new volume contains most important information repecting the Philosophy of Disease and the Laws of Health, with methods of treatment and cure hitherto unknown to the world.

It imparts knowledge whereby any individual may be greatly assisted in resisting and overcoming the assaults of disease, and enjoying uninterrupted good health. The Prescription department of the book comprises

More than Three Hundred Prescriptions FOR THE OURS OF

OVER ONE HUNDRED FORMS OF DISEASE. It will be found to convey valuable information respecting the treatment of nearly every modification of disease incident to this climate, simplified and adapted to universal use as a book of

FAMILY REFERENCE.

Four hundred and thirty-two pages, 12mo. Price only Ong DOLLAR! Single copies mailed free on receipt of price. Address A. J. DAVIS & CO., 274 Canal street, N. Y. For sale by BELA MARSH, Boston, Mass.; Mrs. H. F. M.

BROWN, Cleveland O., and by all News Dealers. Oct. 19.

Choice Strawberry Plants.

"WILSON'S ALBANY SEEDLING" is the most prolife Strawberry known. Single Plants have yielded 370 Berries in a Season

EVERY PLANT IS PERFECT AND BEARS FRUIT, . which is of Excellent FLAVOR and often measures Four to

FIVE INCHES IN CIRCUMPERSNOE! Persons having a large or small piece of land which they

BOSTON. TREATS SUCCESSFULLY All Diseases of the Scalp, Loss of Hair, and Premature Blanching. Dr. Panky would respectfully inform the citizens of Bos-

DERMATOLOGY

DR. B. C. PERRY,

DERMATOLOGIST

OFFICE

29 WINTER STREET.

5

on and vicinity, that, having practiced for the past eight months in Boston with the most gratifying success, the question of his ability to cure Diseases of the Scalp, restore lost Hair, and stay Blanching, is no longer a matter of speculation, but a fixed fact, as the Testimonials he will offer can attest beyond the possibility of a doubt. The question often asked, "What Boston references have -

you ?" is satisfactorily answered. Dr. Perry would call attention to the following Certificates, as to his success in treating all Discases of the Scalp, which ought to inspire confidence in the most skeptical mind. The Doctor might fill a book with testimonials of the cures he has performed in his speciality; but he only offers a few Certificates of cures in aggravated cases, many of which had defied the best medical skill in Boston.

People should always bear in mind that the loss of hair and premature blanching is caused by some disease of the scalp, or disarrangement of the capillary organization, and consequently no remedy applied to the hair, of itself, will be of use, until the cause is removed by a proper course of treatment. Dr. Perry having devoted the greater portion of his life to the study of Disease of the Scalp, Loss of Hair, and Promature Whitening, both theoretically and practically, and the universal success that has attended his efforts wherever he has practiced he feels confident in saying that he can treat successfully all Diseases of the Scalo, Loss of Hair, and Premature Whitening. All communications should be addressed

"B. C. PERRY, Box 2837, Boston, Mass."

BOSTON TESTIMONIALS. BOSTON, June, 1861.

DE. B. C. PERRY-Dear Sir :- In reply to the many inquirles respecting the success of your system of Treating diseas-es of the scalp, and loss of hair, we present you with this written assurance of the satisfactiory results attending your treatment of capillary difficulties. Acknowledging your entire success in our own cases, we cheerfully recommend you to the confidence of the public.

A. A. KEEN, Professor Tuits College.

- JOSIAH A. BROADHEAD, residence, Pavilion, Tremont st. WM. HAMLET, Ed. M. & M. Magazine, Boston.
- A. A. ALDEN, Boston Post Office, residence 61 Indiana Place. L. A. PRATT, Nourse, Mason, & Co's Agricultural Warerooms, Quincy Hall.
- J. D. MORTON, 107 State street."
- E. H. BRAINARD, Carriage Maker, South Boston.
- S. B. CHANEY. L. W. FREEMAN, Proprietor Tri-Mountain House, 845 Han-
- over street. O. J. ANDERSON, Plano Maker, 239 Cambridge street, cor-
- per Charles. JOSEPH T. BROWN, Apothecary, corner Bedford and Wash-
- ington streets. E. O. BROOKS, Granite Bank, 86 State street, residence 50

Union Park.

W. S. BAKER, Arch street. J.E. ROUNSVILLE. 80 Blate street.

OLIVER H. HAY, Charlestown.

From the Rev. Austin H. Stowell, a well know Baptist Clergy-



THE HARBINGER OF HEALTH.

"Take me, Death, in thy embrace-I'll come as bride to thee; The shroud shall be my bridal dress, The ivy wreath my orange flower."

She then seized Mr. Foster's hand and wrote : " am happy; I am happy."

Mr. Foster then said : "What a funny spirit this is ; he is a scholar ; he is a genius ; he is an artist ; he is very beautiful; but not in the sense that we see beauty; he holds two hearts and both hands, and says to me, 'Mary's affinity.' What does this mean ? I do not know Mary or Mary's affinity" He handed to me one of the balls, and on it was written " Mary's affinity."

Mr. Foster then said : "Dr. Child, there is here a beautiful spirit, that is very nearly allied to your such matter.

own soul, but not by any ties of consanguinity. Look ANONYMOUS, BALTIMORE .-- We think no good would attentively upon my arm." At the same time he esult by publishing the message you have had the handed me a paper ball, and made bare his left fore kindness to forward. We all desire peace; but we shall never have it until men and women act up to arm, on which no trace of words or letters were visible-after which, in a moment, the word "Flora" their highest conceptions of right. When each and appeared in distinct large letters. Then immediate- every one does this, peace and prosperity will perly there appeared traces on the word Flora, as if vade our whole country.

another word was written over it; and while gazing J. M. OZIER, OLIVERBURG, OHIO. - This correspondent upon this singular appearance, in the space of a few desires to ascertain the location of an artist who seconds the word "Love" was distinctly developed, draws spirit-likenesses. Should this meet the eye of and Flora had entirely disappeared. I then unrolled such an artist, he or she will do well to address as the paper ball, and the words Flora and Love were above.

Prof. C. Butler.

We have received a letter from Mr. L. Carrier, of East Douglas, Mass., complimenting in the highest ciation of it, that a band of music was called out in

Te Correspondents.

J. JUDSON, COLUMBUS, PA .-- We do not intend to nake the BANNER a political sheet in any sense whatever; but we should have been craven indeed, when our beloved country was in its greatest peril, had we not raised our BANNER in favor of law and order. We hope yet to see the time-honored Stars and Stripes floating over every inch of Columbia's vast domain, and all her sons and daughters re-united in bonds of peace and love. It will be so.

A. P. T., HAVERHILL-We are unable to do as you desire. The obituary notice has been destroyed. Resert it. The article you allude to was received. We S. H., GREENSBORO', IND .- We are under deep obligations to you, brother, for what you have done in

such true men. WM. THORNDIKE, PORTLAND, ME .- You may inform

the party who has questioned you, that our exchange list is so large we have been obliged to curtail its dimensions. In fact, we have no occasion for exchanges,

any way, as our paper is entirely original. Yet we have consented to exchange with many weeklies, providing the publishers give our prospectus one insertion in their respective sheets, and sent a marked copy to this office.

T. W. O., MT. HOLLY, N. J .-- We hope to hear from you when anything of public interest occurs in your section of country. Write briefly and to the point.

HERMAN MUNSON, GALENA, ILL-You reason very well, friend, but we do not see that it would benefit any one to discuss this abstract subject. A few minds may understand it, but the great mass do not -hence it is space wasted to fill our columns with

Half of time is day, and half is night; but more than half our conscious being is made up of dreams -and the dreams of the day outnumber those of the night. Some men are drones in the money-cells of to-day,

who fill the honey cells of to-morrow and a thousand morrowa.

Some Eyes AND CATABER .- The following recipe for the cure of the above diseases we find in the Herald of Progress : " Mix two ounces of sweet oil with half

an ounce of campbor, over the fire. Rub this ointment in the skin of your stomach, in the cheeks, on the eyes, and very thoroughly manipulate it into your temples, and where the nose is most afflicted. Snuff sweet oil into your nose two or three times per ton street, Boston. Price, 10 cents.

desire to cultivate. Are always afraid you will tread on their corns.

EITHER FOR PLEASURE OR PROFIT, A man puffed up with his own conceit, reminds us will find these plants to give the utmost satisfac

Extra sized strong and vigorous plants will be supplied at the following rate:--5000 Plants, \$25; 1000 Plants, \$6; 500 Plants, \$4. Any less number, \$1 per hundred. of a rich but brainless old woman, who is dressed in flashy silk, bedizened all over with ruffles and flounces. She thinks everybody admires her, when

Finite, 57. All for southing out the plants and cultivation will be given when required. Orders sent to DR. OHILD, 15 Tremont Street, Boston, or J. S. ADAMS, West Roxbury, Mass., will be promidy an-sword. Sw Oct. 5.



BOOKS. BELA MARSH. No. 14 Bromfield street, keeps constantly for sale a full and complete assortment of SPIRITUAL and REFORM BOOKS, at the lowest prices. A BAD BREATH.—An Irishman, at work on a stone wall, caught a small spotted animal which he took to be a neighbor's kitten;, but dropping her almost in-stantly, he clapped both hands to his nose, and ex-claimed: "Howly mother! what has she been ate-

A NEW BOOK. A N extraordinary book has made it appearance, published at indianapolie, Ind. The following is the title :

AN EYE-OPENER;

OR. CATHOLICISM UNMASKED. BY & CATHOLIC PRIEST.

Containing-"Doubts of Infidels." embodying thirty im-portant Questions to the Cirry; also, forty Close Questions to the Doctors of Divinity, by ZEFA; a curious and interesting work, entitled, LE BRUN, and much other matter, both nusing and instructive.

amusing and instructive. This book will cause a greater excitement than anything of the kind ever printed in the English language. When the "Eye Opener" first appeared, its effects were so unprecedentedly electrical and asiounding, that the Olergy, in consultation, proposed buying the copyright and first edi-tion for the purpose of suppressing this extraordinary pro-duction. The work was finally submitted to the Rev. 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 collino, nothing demolition of all creeds, nevertheless, in his opinion, nothing would be gained by its suppression. Said he, let truth and

would be gamed by its suppression. Said he, let truth and error grapple. The "Kye-Opener" should be in the hands of all who de-sire to think for themselves. Price, 40 cents, postpaid. The trade furnished on liberal terms. For sale at the BANKER oF LIGHT BOOKSTORE, 158 Washington st., Boston. tf Bept, 14.

Essays on Various Subjects,

INTENDED to clucidate the Causes of the Changes com-ing upon all the Earth at the present time; and the Na-ture of the Calamities that are so rapidly approaching, &c., by Joshun, Ouvier, Franklin, Washington, Paine, &c., given through a lady, who wrote "Communications," and "fur-ther Communications from the World of Spirits." Price 50 cents, paper. When sent by mail 10 cents in ad-dition for postage. dition for postage

Further Communications from the World of Spirits, on subjects highly important to the human family, by Josh-ua, Solomon and others, given through a lady. Price 50 cents in cloth-10 cents addition for postage, when

sent by mail.

Communications from the Spirit World, on God, the Departed, Sabbath Day, Death, Grime, Harnicny, Mediums, Love, Marriage, etc., etc., given by Lorenzo Dow and oth-ers, through a lady. Price 25 cents, paper.

The Rights of Man, by George Fox, given through a lady. Price 6 cents.

The above works are for sale at the BANNER OF LIGHT BOOKSTORE, No. 158 Washington street, Boston, Mass. Oct. 5 Oct. 5

"WHATEVER IS, IS BIGHT" VINDICATED. "WHATEVER 18, 18 EIGHT" VINDIGATED. BY A. P. M'COMBS. A Pamphlet of twenty-four pages, Brontaining clear and lucid arguments in support of the ALL RIGHT doctrine, and a perfect overthrow of the claims in opposition to this doctrine as set forth by Cynthia Temple, in a pamphlet entitled, "Ir I he'r ALL RIGHT." For sale at the Banner of Light Bookstore, 168 Washing-ton street, Boston. Price, 10 cents. If Bept. 14.

tients. I wish strongly to recommend all my clerical and other friends, who are thus troubled, to try his professional ability. There is HEALING FOR YOU.

A. H. STOWELL Fourth Street Baptist Church, Boston.

From W. S. Whitney, firm of Winsor & Whitney, No. 13 Commercial Wharf.

BOSTON. May 23, 1801. DR. B. C. PERRY-Dear Sir :- I wish to state to those who are losing their hair from any diseases of the scalp, that my hair had fallen off to such an extent that the top of my head had become nearly bald, and in the meantime my head was incessantly covered with a heavy sourf; but since receiving your treatment my head has become as healthy as over, and a new growth of thick hair is fast supplying the place of that which was lost. Respectfully yours,

WM. S. WHITNEY, 13 Commercial Wharf.

From the Rev. John T. Sargent.

BOSTON, June 24, 1861. I cheerfully add my own to the many other testimonials as to the efficacy of Dr. Perry's method of treating capilisry diseases. In many other cares headdes mine, which was an aggravated one, I have with essed the skill and success with which he has arrested the tondency to promature blanching, and even loss of the hair. JOHN T. SARGENT. No. 70 Daver street.

From John H. Butler, Esq., 27 Court street, residence No. 9 Florence street. .

Bosron, June 18, 1887. DR. B. C. PERRY-Dear Sir :- For some eighteen years I have been greatly troubled with dandruff; during all that time it has been a constant and daily source of annovance to me, by irritation of the scalp, disappearing of my hair, and covering my coat collar.

I have had recourse to very many preparations and modes of treatment by physicians and hair-dressers, and was nothing better, but rather grow worse; and always, in a few hours after being thoroughly champooed, my head would be In as bad condition as before.

About two months since I was induced to make trial of your treatment, and my head is now entirely free from dandruff, and is perfectly well. I consider it a permanent cure, and feel that I have derived one of the greatest blessings at your hands. I cheerfully recommend all who are troubled with dandruff, or diseases of the scalp of any kind, to make trial of your skill. Your grateful and obedient servant JOHN H. BUFLER.

From Joseph W. Dickinson of the firm of Palmer & Dickinson, (clothing,) 91 Devonshire street.

Bosrow, July 8, 1861. DR. B. C. PERRY-Sir :- Knowing that a large number of people are in some way afflicted with diseased scalps, which frequently result in loss of hair, but having no confidence in remedies for removing capillary difficulties, they despair of ever having theirs cured, I would say to such that I am pleased to be able to aid my testimony to the efficacy of your acatment for such diseases, because of the effectual cure of a disagreeable eruption on my head which had annoyed me for months; and I attribute its present healthy condition solely to your professional skill.

From Albert F. Chandler, Commission Merchant, residence 85 Chester Park.

Bosrow, July, 1861.

J. W. DICKINSON.

DR. B C. PERBY-Dear Sir :- It affords me great pleasure to recommend your treatment for diseases of the head, as racticed by you in curing my daughter of a bad case of exema of the head, which, for several years had resisted the efforts of the best medical skill that I could obtain.

Hoping this testimonial of your ability to successfully treat appravated cases will induce the afflicted to secure your service, I remain Yours respectfully, A. F. OHANDLER Oct. 5. 4w

BANNER

Botsoy Jano Phillips.

'Tis something like twenty-five years since I used

my own body, and I have most forgot how to talk. But I think it is the duty of all to avail themselves of the

blessings God gives us. I want to use them, as well

as others do, and I have only waited to use this,

which is a new blessing to me, because I thought I was too weak, too feeble, too unworthy, to grasp of

so great a gift. I stood back, and let others come,

for I remembered what Christ had said, that he who

would be first, must be last in some things. They who

would be great in the kingdom of Heaven, must be-

come like a little child-humble in all things-wil.

ling to wait for the proper time for them to come

forward and reach their friends through one of the

greatest and most glorious gifts God ever gave to

was one of that unfortunate class of beings who be-

whereas they have been taught to believe that the

world would sometime or other be brought to judg-

your feelings if there was no one to receive you, when

you come upon this side, and you know not what is

before you -- you know not if the next moment you

will be plunged into Hell, or be called into the pres-

ence of an angry God! Oh, to believe God is ever

and be able not only to receive instruction, but im-

part it to others. Others had told me of this before,

little child who was fledged in spirit years before, I first got light. I have got some children left, and

them, and entreat them to give up their belief; for

that belief will be, and the harder it will be to get

rid of it. Oh, I feel I came for something to-day, if

many beautiful things in this new religion of Spirit

to learn the truth after than before.

closely.

Each mosceage in this department of the Dannea woclaim was spoken by the spirit whose name it benrs, through Mns. J. II. Conaux, while in a condition called the Trance. They are not published on account of literary merit, but as tests of spirit communion to these friends who may re-

The Messenger.

6

consist them. We here to show that spirits carry the characteristics of

We here to show that spirits carry the characteristics of their earth. If so that beyond, and to do away with the erro-neous idea that they are more than zwirz beings. We ba-live 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 an decirine 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. no more.

MESSAGES TO BE PUBLISHED.

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

Monday, Sept. 2.—Invocation: "In luonce of the Spirits of the Indian race in the present civil war;" Nathaniel Faxon; David Reardon, 2d Iowa Regiment; Gen. Nathaniel Lyon; Geo. Carruth, Boston. Tuesday, Sept. 3.—Invocation; "The second Death"; Lieut. Thomas Gurney, Bouth Carolina; Samuel Davis, Northfield, VL

Geo, Carruith, Boston. *Tuesday, Sept.* 3.—Invocation; "The second Davis, *Iueutay, Sept.* 3.—Invocation; "Is the death of the mor- *Thursday, Sept.* 5.—Invocation; "Is the death of the mor- *Thursday, Sept.* 5.—Invocation; "Is the death of the mor- *Thursday, Sept.* 5.—Invocation; "Is the death of the mor- *Thursday, Sept.* 5.—Invocation; "Is the death of the mor- *Thursday, Sept.* 6.—Invocation; "Is the death of the mor- *Thursday, Sept.* 6.—Invocation; "Forward B. Richards, Bristol, Conn.; Bilas Waltt, Boston; Mary Murray. Boston. *Monday, Sept.* 0.—Invocation; "Porress of Infants;" Bam-mel Kimbail, Derry, N. H.; Henry T. Harris, Carrolton Ala.; Ida Main, Brooklyn, N. Y. *Tuesday, Sept.* 10.—"What is the Philosophy of Prophecs?" Daniel Meagher, Liverpool, Eng.; Frances Isadore Staples, Princeton, N. J.; Johnson Fierce, Hquor dealer, Now York. *Thuraday, Sept.* 12.—Invocation; "Whatever Is, is right;" Joe Forbush, Wells, Me.; Alfred Rundlett, to his brother James, Portsmouth, N. H.; Basan Brown, Lowell; Caleb French, Banbornton, N. H. *Monday, Sept.* 23.—Invocation; "How is the spirit improv-od by being brought in contact with earth P: Patrick McGin-nis, Washington Yillago; Addio Wilson, Augusta Maine. *Monday, Sept.* 30.—Invocation; "Are nay of the planets of our solar system inhabited by human boings, and if so, what is their condition?" Geo A. Redman, New York City; Auut Milly, (a slave,) Carleton, Miss.; Mike Fagin, Battery-march street, Boston; Eunico P. Pierce, South Danvors, Mass. Sy Tuezday, Oct. 1.—Invocation ; "Memory and its laws in a Spiritual stato?" Jessie Cook, Troy, N. Y. and Harriet Page, East Cambridgo, Mass.; sack Collins, N. Y. Zouaves; Chas. Walkor. Walker.

Our Circles.

The circles at which these communications are given, are held at the BANNER OF LIGHT OFFICE, No. 158 WASHINGTON STREET, ROOM No. 3, (up stairs,) every Monday, Tuesday and Thunsday afternoon, and are free to the public. The doors are closed precisely at three o'clock, and none are admitted after that time.

Charles Walker.

My Dear Brother-Go to the medium Foster. I have something to tell you. CHARLES WALKER. Oct 1.

Invocation.

Thou Great and Infinite Intelligence, thou Giver of Immortality, thou Great Central Sun, around whom all things continually revolve, and from whom they continually draw their strength, again we approach thee through prayer. Again we send forth the song of thanksgiving and praise unto thee. We ask thee for no blessing, but we offer thee the fresh buds of truth that have grown upon the morning of our lives. We know thou wilt accept our gift, and we know thou wilt bestow thy blessings upon thy children as thou seest they need. And in behalf of all the world we thank thee, now and forever. Aug. 27. Amen.

The Judgment Day.

We are now ready for whatever questions our friends have ready for us.

"What is the condition of those spirits who believed in the general judgment day, and the resurrection of the material body?"

When the spirit of man lays off its covering, or come where I am, that they may not be as I was. My name was Betsey Jane Phillips. I used to live in the town of Exeter, N. H. Oh, if I could only be loosens itself from the physical body, it is precisely the same identity that it always was. If it was Orthodox while in a mortal temple, it is Orthodox in spirit; if it was Universalist before leaving that temple, it is the same afterwards. If on earth a Catholic, the spirit is Catholic in spirit-life. Each and all are in spirit the same as in material life. In the Bible there is a passage, saying: "As the tree falleth, so it lieth." We apply it in this way: As man dieth, so he enters upon the spiritual plane of life. The same law permeates everything. The change from the state of mortal to immortality is but a change of condition-not of nature. Now the spirit, when it leaves earth, and passes into the other life, carries with it such a belief as bath been planted and nourished prior to that event. Spirits do not lose their religious belief with their bodies. but it adheres to them till they have been able to partake of stronger food, intellectually and spiritually, and thus receive the stronger light beneath the radiance of which the old shall pass away, and the new succeed it. The condition of the enfranchised spirit is precisely the same as the condition of one here in the form with such a belief. Every being who has lost his body, has entered upon the spirit plane, expecting to see all things different; but the expectation continually deceives. They have to cast off the old and put on the new, before they can see things as they are. Thousands still believe in the old idea of the resurrection of the physical body, because they did not die believing any other way. The feeling of un-charitableness toward all who live and die outside of the pale of Christianity, is as prominent among spirits as mortals, and they hug as devotedly the shroud of sectarianism in which they were wrapped as they ever did while on earth; only as they receive the light from those above them, do they loose their hold to grasp imperishable realities. If one is fond of looking out into the broad and beautiful expanse of Nature, outside the Church, he enters the spiritual existence more truly a lover of God, and a more apt and ready scholar of the truths of Nature. The Church cries out for God, but finds him not. as they conceived him to be, and are disan. pointed; thus thousands of spirits return to earth unsatisfied and unhappy. There are many prone to accept the truths of the new dispensation, who dare not. There are thou-sands who would willingly lay down the things of old, and grasp the new and more beautiful, but dare not and are ashamed to own their Lord and Saviour. And what says Jesus of such ? Let us see what the record says: "They who are ashamed to own me, them will I be ashamed of before God and the holy angels." Here comes back the full force of disubeyed law. This is a sin for which there is no forgiveness, not in this world nor the world to come. A sinwe call it such, that you may comprehend us. An individual who has been aroused to a consciousness of the condition of things in the spiritual world, and has received the fall light of truth upon his soul, will return thanks upon his maker, and desire to serve the Lord and Saviour where he is to be found. They begin to know he is not to be found on a throne in some far off heaven, but within each individual's life there is the guide and instructor of immortality, and each and allmay look there and learn the way to heaven. When this new light bursts in all its glory upon the dweller in the spiritual world, there is a more acute perception of light and darkness, of heaven What is the natural result? Unless eduand hell. cated up to a high standpoint, the individual is plunged into the deepest hell mind can conceive of, for the separation from cherished beliefs and the giving up of what were deemed the only sureties of salvation, is painful indeed. But as time revolves, changes follow each other in rapid succession. Change is marked upon every thing. And the light of the new age dispels the darkness of the older ones-that dense moral dark--ness that has shrouded the minds of men in the past, yet which afforded a higher knowledge than any age previous to their day.

but gone back to its common parent-laid down upon might have done much good. I begin to see myself the bosom of its mother, never to be resurrected into that I made but very slow progress while I was here,

a form again, for the same purpose it fulfilled before. and I think it is high time I began to stir myself, Thus many worshipers of old theology will be sadly and see what I can do.

disappointed, and will have to dwell in Ifell because I've been occupied in looking around some since of ignorance in matters of religion and spirituality. I've been here; I communicated here before, onco, Oh seek to know of these things before you enter or rather, at another place, but for the same comupon the next sphere of existence. Trim your lamps, pany. I believe I have a different object in coming that when the bridegroom comes, you may not be here to day. I wish to do what I may be able to do obliged to ask ell of your neighbors. Aug. 27. friends.

Some spirits have the power of looking into the minds of mortals they are apt to come in contact with. So clearly can they read the thoughts that I think it is the duty of all to avail themselves of the blessings God sees fit to shower all around them. It would seem to me to be foolish to neglect any of the heasings God sees up. I around the show why it is. Now, some of my former acquaintances I have come into very close rapport with, and I have seen that some of them are very fair on the outside. but foul within. I know they would be glad to see the Union dissolved, and would be glad to do all they can do for its ruin. They entertain just such sentiments, if they dare not make them public. Now if they don't turn round, and be just to their God, their country and themselves, I'll expose every one of them. They are in positions where they can do much for their country if they choose to, and I intend they shall. They live in a country where people can't carry two faces a great while. I am led to go around among those in various pub-

man. Oh, had he given it to us when I was on earth, I think I should have received it, but I do not lie positions, and I find it true as God, that four out know. I was pretty rigid in my belief-pretty rigid. of ten that hold office in this city, and all through the country, too, are against the Union. I know it leve in the resurrection of the body. I believed my to be so, for I reed their minds and find it therebody would be raised when the trump should sound, and that is proof enough, what better do you want ? and God should call all his children together. I Now, right out here in the city of Roxbury, there are thought so, and it was a long time before I got rid no less than ten, and three of them in positions they of that bolief; and I wish to tell my children, for I wouldn't hold a great length of time if it was known. have got some on earth, that they may seek to know the truth before they leave the body, for it is harder | fluential men, so help me God! And if I thought it o learn the truth after than before. I had great expectation of something-I hardly toll what's in their thoughts, as I read their minds. knew what. I really did not want to go back to my If it would n't injure them, as I would not wish to own body, very much. I thought I could get along do, I'd call their names right out. If I was as I used without it. Still I would honor the will of God, and

if it was his will I should return to it again, I mit I 've drawn a correct picture of myself. I residwould be content. I can now tell my friends of this existence as it is, and thus aid them in the right,

tions in life to put into office, they'd find far more loyal subjects, in my opinion. Oh, I may be able to ment, and they perhaps be lost. What would be do some good yet. It is not too late. Aug. 27.

Our Father, the earth praises thee; shall we, thy children, do less? Our Father, the angels in Heaven angry with you, is a terrible belief, and especially when you are told Hell is blazing for the damned ! praise thee; can we, thy humble creatures do less ? Our Father, the denizens of hell praise thee; and I lived to be most eighty years old, and was brought shall we in mortal not praise thee also? Oh, our God, up in the Orthodox faith. It was hard for me to we thank thee for the power thou hast bestowed up break away from a belief that had grown to me so on the angel world to commune with souls in mortal But after I had been here a good while, one habiliaments; and for the privilege of preaching of my children came to me, who had left me years to the souls in prisons of materiality, we thank before, and tried very hard to convince me in regard thee. We praise thee in behalf of those who do not to all these things, and that I should not take up my see thy wisdom, and who are blind to thy love. We body again, but go onward forever in pursuit of wis. dom. I was taught that as soon as I threw off the praise thee in behalf of those in the churches, and those not in the churches-in behalf of white and belief that impeded me, I should progress rapidly, black, and all thy children. Oh, Father, send thy ministering angels into the midst of thy children that their souls may be expanded with love and but I thought they were my enemies, sent from the kindness, so as to feel thou art indeed the Father of devil to tempt me, and I persisted in my belief; but when my own child, who had died without sin, came of thanksgiving, that shall be like unto thy most holy of thanksgiving, that shall be like unto thy most holy to me, I knew she would not deceive me; so from that | self. Aug. 29

Functional Life of the Spirit.

I want them to receive me, that I may talk with We are now ready to hear any questions that may be presented. the longer they stay here in mortal, the stronger

" How does the functional life of the spirit differ from that of the earthly body ?"

We would say to our friends on earth, in reply, it be for no other purpose than to break off the chains that bind my children to the Church. Oh, there are that the spirit leaves the material body at the change called death, and enters upon its separate existence, ualism, that I want them to know of before they possessing each and every organ, each and every pe culiar feature or function that it did in the body. The difference exists only so far as it must of necessity exist, by the spirit being separated from material suran instrument in God's hands of doing some good, roundings, and independent of material things and here, how thankful I should be. As I said before, I conditions. We who have been liberated from our bodhave been gone nigh twenty-five years. Oh, when I ics, do in our sphere precisely as you do in yours, with first came here, I thought my spiritual body would the exception of the mechanical use of a material have to come back and enter the material again, by body. So crude and imperfect have been the ideas of some curious process-by one of God's miracles men and women regarding the spirit existence, that I did n't dare to look into. I only knew I had lost many are struck with wonder when we tell them that my body, and was robed in a spiritual body, which we have precisely the same organs to use after the would enter into the material at the resurrection day. change of death that we had previous to the change.

I might have come before, but I stayed away because In spirit there is everything equivalent to the ma-I could come at this time with more power than I terial, or that which manifested itself through the mae spirit : 168 a certain stage, or receives a certain amount of experience or progression, while it inhabits a material body. After it has left the material form, that form becomes inactive-all functional life has ceased. It has gone out. Where has it gone? The spirit has acted through the body so long as it could use it, and when the body became unfit to contain the spirit, or the spirit had grown too subtle to be contained in the body longer, it withdraws from it, having no longer need of it, and the body crumbles back to its component parts again, while the spirit goes forward, perfected and matured by its existence in mortality. It has entered upon a newer life, and cannot turn back. The spirit cannot long remain in its primary condition or its first department, because it is merely a stepping stone to the condition and department of life next beyond : and from thence it goes onward and upward in refinement and progression, rendered at each step more sensitive and powerful in spirit, while it recedes from and consequently becomes weaker in materiality. So beautiful, so grand, so vast in itself is the subject before us, that all future ages are required for its manifestation and outgrowth. We can but take the one step before us, and must wait till we are called upon to take the second. We have often told you that there are many spirits inhabiting the spirit world, who can scarcely conceive of the change-can scarcely believe they have lost their material bodies. Why is this? Simply because their condition spirit-ually is so closely allied to their condition materially, that they are not able to discriminate the difference. So close is the connection between the spirit-world and your beautiful earth that the one is continually interblending with the other. Aug. 29.

son because it was popular, and society sanctions it. and strive to enter at the straight gate ; purify my I did so, and became a perfect wreck. I came to love lquor, and became a slave to it, and so I went down. the change from death to continued existence, and I awoke to all the horrors and torments of hell.

Oh, if I could only be placed back where I stood in oyhood, I would give all the wealth of the world, if had it. It is too late! The law is, for us to advance forever. We cannot go back. It is all fixed, unchangeably; and I am told if I would improve my condition, the wide future is open to me. But oh how long I must toll, and how hard I must struggle to get back to the plane I fell from. Oh, the torment, the thirst for liquor is terrible. In fact, since I have been here I would have sold my soul for a glass-I would have given up my birthright to immortality for a glass of liquor.

My sister has come here since I left my home. She s with my mother. I have seen them, and oh God, it only added to my hell! My father is still alivean old man. God knows I do n't want him to know of my being here, and how I died ; but then I do, too. My brothers are alive. I wish I might meet with them somewhere on the highway of life, before they come where I am. If I do not I shall always think it is because of my wickedness here. People who have the habit of hard drinking do

net, when they become spirits, have the opportunity to satisfy it. Yes, it is a orime. It is not, I know, against the laws of earth, but it is an awful orime against the body and the soul.

What can the poor drunkard do? He knows not where to go. Go to God, and he refers you right back to yourself. Go to any of the bright ones here, and they will say the Saviour is within yourselfgo back there and be healed. We feel indeed doom. ed; but we have to get rid of that feeling, though we feel the full weight of our sin overwhelming us. There is no greater sin-no greater. I cannot believe I am to suffer so always. I am satisfied with nothing since I came here. Everything disgusts me. I don't want to see anybody better than I, and I do n't want to see anybody worse than I, and I do n't want to see anybody like myself-for that is worse than all. What shall I do? It seemed before I got here as though devils were all around me, sticking pitchforks into me. I am afraid I shall never get over such feelings-I wish I could.

My dear, dear father, I don't want him to know anything of my own unhappy condition, but I wish could talk with him to-day.

My name was Daniel Morgan. I died in Bostonhere; I belleve, two years ago, but I aint sure about it. I think I know the year, at any rate. The last year I had any recollection of here, was 1858.] have no cognizance of anything after that time. I an beginning to have a clearer perception of things, but can't get rid of my old feelings. I do n't care what becomes of me, sometimes, for, it is hell, everywhere I was carried down there to one of your dissection houses, and out up. I did n't have even the privilege of a decent burial. I did n't know that, though, till some time afterward. I have been to see the place where my body laid, since then. It was a room somewhat larger than this : on one side there are cases of instruments, and there's a long table, cov ered with canvas. It is a hard looking place. I in quired what became of my body, and those I inquired of took me there, and told me it was dissected there and I'd better look no further for it-and I did n't care to. I saw a young man there. He seemed to be a student. Guess he was-do n't know; should think he's about twenty years old. I got a fair sight of everything through him. He was like the body I

have got now. I could see things through it. Oh, this life 1 I wish 1 was out of it! I hope if there's any of those I used to be with, going on in the same way I went, that they 'll take warning from me. I should be sorry to see even the dog owned die as I did. I was a little over thirty.

I am anxious about my acquaintances-one in particular, by the name of Hart. He's a good fellow, but got led into it the same as I did. I hope he 'll turn round. I do n't know where he is. I'd like to help him. Oh, I'm so miserable I can't help myself, even. My father's name is Daniel. I had heard my

father had sold out, and the family was broken up, but I can't tell. For the last five years I had no communication with them. I could tell no good of myself, so I did n't write. I tell you what it is, hell's a bad place-better avoid it, if you can. Good day. Aug. 29.

H. Marion Stephens.

[OCT. 12, 1861

And because society sold it was gentlemanly to drink, garments from all sin, and live hereafter a new life." I did so, and became a perfect wreck. I came to love I need not ask that our Father will strengthen that promiso to me. It is sacred with her who made it from step to step, clear down, down to hell, and I to met and when this word goes to her in good time, died in the Station House, of delirium tremens. I we will be able to see what the world sces-not that went into the other world without any knowledge of good can come out of Nazareth. Bo let us see if the good can come out of Nazareth. Bo let us see if the world will allow, if there is not something in spirit-ual things that may tend to goodness and purity.

With blessings upon all who remember me, and prayers for all to whom I may do good, I will leave you, and pass on to other duties.

From H. Marion Stephens, the actress, the authoress, the humble woman of America. Aug. 29.

> Written for the Banner of Light. TRUE AND LOYAL.

> > BY A. MARY LANDER.

AIR-Gay and Happy. Though traitors boldly preach secession, And spurn the flag that shelters them,

I still love our glorious union, And dearly prize each starry gem. So let others do as they will, I'll be true and loyal still, True and loyal, true and loyal, I'll be true and loyal still.

Though a Maury and Magruder, Long our country's pampered sons, In her peril now desert her,

Recreant prove these trusted ones-Still let others do as they will, I'll be trug, etc.

And there's Pillow, Twiggs and Pebbles, Long our bounty have enjoyed, Joining with traitorous rebels,

Now in league with thieving Floyd-Still let others do as they will, I'll be true, etc.

125-58

Sugar

contraction

to da da

5.000.000

Though rebel foes have been victorious, On Manassas' bloody mead. Coward hearts now quail inglorious, Quaking are the limber kneed-Still let others do as they will,

I'll be true, etc. Let others kneel and act the menial,

I fear not their threatened ire, But I'll prove a descent lineal, From a hero patriot sire. So let others do as they will,

I'll be true, etc. in the in

Though Patterson was slow and tame, Still aloft our banner flies; We 'll show them the McClellan's game, All doubters go ask Governor Wise. So let others do as they will, I'll be true, etc.

No upstart flag o'er me shall wave. Where rattlesnakes and pirates play, While I 've an arm to strike and save Our homes and altars from its sway ; So let others do as they will, I'll be true. etc.

Though perjured foes may win at first, And Beau-regard old Jeff. and Bragg. God of my fathers still I 'll trust, And ne'er desert my country's flag. Bo let others do as they will, I'll be true, etc.

Mrs. A. F. Patterson to her Eastern Friends. In reply to the many times repeated question, What has become of A. F. Pease, now Mrs. Patterson ? by numerous New England friends, I will reply: Out on the Western prairies-not idling away life altogether, but still a mouth-piece for spirits through whom the words of life and good news to all people are spoken.

I have recently been on a lecturing tour to La Salle, Dixon, and Sterling, in this State; and although many of the people, and much of their money, have gone to the war, and for its support, there is left a class of friends to do the thinking, who call for light from the "summer land" to guide them through the

to be, I'd call them out anyway. My name was Thomas Lord. I suppose you 'll ad-

ed in Roxbury. If government would take men out of lower posi-

Invocation.

LIGHT OF

When the body is cast off from the spirit, it hath

ss you. Aug. 27.

Charles Hill.

Well, Captain, I can't say as I would n't like my ody again. That old lady has been around here s ong, she's got used to going without hers ; but I have n't got used to going without mine. I'd like it now pretty well. Look here, sir, I want to know what regulations you have. Say what I please, ch? Is that all? I thought I'd got to come up here and be examined. I've only got to say what I please, and you write it down. Well, how are folks to d anything, in this fix? My name was Charles Hill. belonged in New Bedford. This is Boston, is it? started to go from Valpariso, in the ship Mary Ann. and got washed overboard mighty sudden one afternoon, and that's the last I've had to do with my ody. It was the first of May, 1860. Now you see Captain, I'm in a pretty bad fix. I was called aloft soon I did n't square up accounts. Now, if you

can help a fellow out of that fix. I'll thank you I's a pretty good fellow—as good as any of them that aint any better than I. 1 hain't got a body of my own, so I want to buy one, or beg one, or borrow one, to go around with for a month or two. This aint the kind I want, though. I want one I can rig up in my own way, and navigate for a month or two. By hokey, I'm strong enough, aint I? You say I can have one only for an hour or two. Well, that's bad. I suppose I'll have to get you to do my business for me, then. Well, I want my traps sent home. for one thing, and another thing, I want what 's due me paid over to my friends. I suppose that 's right, aint it? Look here, Captain, I want to talk with them. The fact is, I got sent up too quick. I was

out in a boat, and one of those big fellows slapped me with his tail, and knocked my brains out. hope it satisfied him! I think I's kinder smuggled in here. I tried to get out of it. Yes, I'm thank ful I aint any worse off, but a fellow don't care to leave in just that way.

1 wonder if the folks have heard of my death yet? guess not. Well, I don't know about coming to any of the family. There 's brother Joe, but I do nt know about talking to him. I'd rather look round and see if there is no one like me I can speak through before I promise anything. You see, I'm kinder out of fix. I was twenty-six years old. Hal hal While the old lady was telling about the resurrection of the body, I could n't help thinking of something. suppose the religious folks here will think it's wick ed. Thinks I, God 'll have a pretty hard time hunt-

ing up my body, when he wants it. It's more 'n I felt as though I was in some way akin to God. I ould ever do to find it. I do n't care for it now, but 'm in a bad fix without it.

I do n't know how I am going to fix it with you for hope that it cannot always last, but I do n't know. writing for me, Captain. I did n't know you pub-lished it. Do you? Then I'm under so much more bligations.

got any liquor here, or a pipe, have you? Oh, well, see there are ladies here, and I'm turned into a here. I have two brothers and a sister. I was the ady myself, for convenience sake, aint 1? I did n't youngest of the family. I formed the acquaintance now which was the best way to move, and I do n't of some young men who were about leaving England like to move around much yet, till I get better ac- to come to America. I suddenly conceived a desire quainted. Well, my best wishes to you all. Good to come, too; so, in spite of all my father's, broth-Aug. 27. Īay.

Thomas Lord.

think, very rightly, too, that I did but little good with us, for it is fashionable; if you do n't, you when I was here, though I was in a position where I wont be considered much." So I took my first les-

Daniel Morgan.

Oh, my God ! if this is what you call coming back, I think I've got about enough of it before I hardly begin. Oh, I've been in hell, and the darkest kind

of hell. I never saw anything like it. Oh, I'd give the world if I could live my life over again, I would. I'd give the world if I had it, to live my life over again! Oh, the customs of society are so infernally at fault, that it is impossible for a man to live aright. unless he know some of the things I knew to my sorrow before I came here. The customs of earth-I blame then. You ought to understand them, and give people warning. They will make you feel the hell within you, if you give up to them.

Oh my God! I was once respectable, honest, and I don't feel so now-ha'n't felt so for years.

have been in hell-am in hell. I have still some I was born in Newcastle, England. My father was a forehanded merchant-a man honest, respectable

and respected. My mother was a good woman-kind Well, how do you get out of this? A whale would and true. She died when I was a good would not fitteen years have hard work swallowing all these traps. Ha'n't old. Shortly after that, I went into business with my father, or at work for him, as you would say ers' and sister's entreaties, I left my home and came

here. I was then, I think, just rising twenty-one Good afternoon, sir. I suppose there is a certain Shorly after coming here I got into loss company. class on earth who are acquainted with me, who

"He or she who alleviates the most of human woe. stands nearest to God." This inscription we find written on the hearts of many who still dwell on earth, but they see not that which has been written there by the angels. There shall come a time when their eyes shall be opened, and they shall see-shall not only see, but feel the full force of the truth: He or she who alleviates the most of human woe. stands nearest to God."

Mortals can only alleviate woe through charity, and of God the Father. There are some ministering angels left upon the earth, whose duty it is to remove the clouds of doubt and sorrow from the oroken hearted, and to speak words of comfort and cheer to the weary wanderers in dark places. But when we say there are some on earth who are willing to greet with a kind word and friendly action those who seem to the world to be evil, we are saying much because there are so many more willing to offer their right hand to the one of their fellows who fall n the great highway of life, than to the stranger and the lone. Oh, you do not always obey the voice of the angel within that prompts you to little deeds of kindness and love, and yet you know not how great a responsibility you incur when you disregard her voice. You have not learned that one kind word choes itself through earth eternally, and when you do not expect it, brings back its music to you.

Oh, see that the angel whose name is Charity, is ver within the watch-towers of your soul, that moral darkness and gloomy terror may come to naught, and that the poor trembling souls of earth may be ighted to the spirit-world. When this angel is allowed to rest within your souls, earth shall grow bright-er blossoms, and gush clearer waters, and manifest pure and diviner life with those who now go sorrow ng on to the spirit-world.

Oh, it is glorions to lift up the down-trodden of the spirit wor'd, through the instruments of earth-lift them up to virtue, purity and truth, remembering that the great God has commanded you to labor for the salvation of your brothers and sisters, and has taught you that the happiness of all is inevitably connected with your own. You are all saviours, and if you do not use well the instrumentalities God has given you, so surely will he call you to account. With feelings of pity, charity and love for the unfortunate and weak of earth, go on your way rejoicing in good done to others, for God looks upon you and smiles, and thousands in hell are listening to the soft echoes of your kind words to souls in mortal Not one is lost. All those who dwell beyond the dark shadows of ignorance and woe feel the force of every kind word you bestow upon the suffering in earth life. Remember, nothing is lost; and when this prairie country are, like you, enjoying communyou come to this side of life, you will be amply paid for all you do to carry peace and happiness to those in need.

I was induced to visit this place to-day by one of the poor down-trodden daughters of earth, whom society styles a prostitute. She hath been gifted by high heaven with the power to commune with de. parted spirits. It is not long since I communed through her own hand. She said to me : " If this be the spirit whose name'I have before me, will sho visit such a place, naming the place, such a day, naming the day, and there give me proof that I am indeed a medium between this and the angel high in the intellectual and spiritual firmament, once more to break away from my surroundings, or booming cannon's roar, it triumphantly floats on.

perilous present, and who will pay enough for that purpose to comfortably sustain the speaker.

I find that the harmonial philosophy is taking root in the hearts of thousands who are yet connected with the various churches-not having strength and individuality sufficient to come out from those sepulchres, throw off their grave clothes, and bask in the radiance of the sunlight of love and truth. through kindness, through love, which is at the right Everywhere the light from above is penetrating. Even in the present contest between the North and South, I see a struggling for the predominance of justice over tyranny, right over might; and the great thought agitating the masses is for entire freedom-"Give me liberty or death." Not only are the majority asking for physical liberty for all mankind, but they ask for release of the mind from all the myths of past ages and nations, and seek, and will not rest till they find suitable nourishment for the spiritual-the inner life. Therefore, I predicate, after this present contest, there will come a time to our nation of peace, which will be the result of justice and freedom to all men ; when this entire people shall come into fraternal relations, and the recognition of equal rights and privileges beyond or in advance of any past attainment. This will be the result of the dissemination of Light from the Spiritland-of free thought and free speech.

There is enough for willing hearts and hands to do in the eventful present; not so much in distant lands as in our own country-in each home and neighborhood-to instill the right thoughts into young minds who will soon take the lead in society, to give of our sympathy to starving souls, and to direct inquiring minds who have hitherto lived on the husks of the old, dying theology, to pure crystal founts and fields of bloom and beauty found in nature and natural religion. Wecan say to disappointed seekers in the past for inspiration, behold the living streams of the present-drink from them ; to those who ask for God and heaven, look within your own souls ; to those who look for truth, beneath, around, above-in all nature is truth to be found; only interrogate each atom, flower, or sod aright, and you will receive a truthful and satisfactory reply. I will say to my eastern friends, that the people of

ion with the spirits, in whose society I find rest and ALMIRA F. PATTERSON. a home.

Springfield, Ill., Sept. 26, 1861.

Whitewater, Wisconsin.

Please allow me a corner in the BANNER's bright folds for a few crude thoughts, comparative with the thought-stars that shoot out from the love-orested spirits of your many correspondents.

I rejoice that the BANNER still continues to wave world. Give me but this proof, and I will try onco more to redeem what I feel that I have lost ---will try once more to gain an honorable position in life; try

OCT. 12, 1861.

bearing the dear tidings of peace and good will to all in its folds. Long, long may it wave through the cold meanderings of earth, and may its heavenborn truths gently lead suffering humanity up from the cesspools of ignorance. It has already agitated the waters of superstition, and very many of its worshipers in this beautiful land of sunset are coming forth to bathe in the sunlight of free thought and free speech; thus they are preparing to gather those precious jewels that come from that sweet summer land that lies beyond the vale, the spirits "home, sweet home."

I noticed in a late number of the BANNER Miss Hall's announcement of her capacity to convince the skeptio and novice of spirits' presence, and to remove the weil of doubt by giving remarkable tests of their presence, the enormous sum of twenty-five cents being asked for accomplishing the same. Now, in justice to Miss Hall, I will this affirm: She has never set a price for her labors. Perhaps our good brother B. sincerely thought it was all he would be willing to give for messages from the unseen, and therefore set his own price-not hors. If laborers are worthy of their hire, surely Miss Hall should be better remembered. Too many of our professed Spiritualists really think that mediums can work without pay, live without food or raiment. Such are stumbling-blocks, worshiping the almighty dollar far more than truth and justice ; and Miss Hall has realized this by the small pittance she receives from such. She is a truthful lady, having good test powers. I bid her God-speed, and all others who are laboring to alleviate humanity. Yours in the good cause. JUSTICE.

Men of some vocations are usually undersized. The most strapping fellows in the community are the schoolmasters.

MOVEMENTS OF LECTURERS.

-Parties noticed under this head are at liberty to receive subscriptions to the BANNER, and are requested to call attention to it during their lecturing tours. We hope they will use every exertion possible in our behalf at this particular time. Lecturers are informed that we make no charges for their notices ; but if any one feels it a duty to pay, he or she may remit whatever they please. This statement is made in answer to many inquiries upon the subject.

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

as correct as possible. Miss BELLE SocuFALL lectures in Elkhart, Ind., the four Sundays of Oct.; Providence, R. I., the four Sindays of Nov.; New Bedford, Mass., the four first Sundays of Dec; in Troy, N. V.; the last Sunday of Dec. and the first Sunday of Jan., 1862; in Cambridgeport, Mass., the three last Sundays of Jan.; Portland, Mc., the four Sundays of February. Will re-feelve applications to lecture in the Eastern States during March of 1862. Address as above, or Rockford, Ill.

S. PARLES LELAND will speak in Hudson, Michigan, Oct. 10; in Adrian, Oct. 11; in Olydo, Ohio, Sunday, Oct. 13. Will commence a course of lectures on Geology at Richfield, Sum-mit Co., Ohio, Oct. 22; at Sharon, Meditan Co., Ohio, Oct. 31. Friends desiring lectures on Geology or General Reform, during the Fall and Winter, will please write soon. Address Oleveland, Ohio. Cleveland, Ohio.

MRs. AUGUSTA A. CURRIER will not visit the West this Address box 815, Lowell, Mass.

"Miss EMMA HARDING will lecture in Boston during Oct.; in Taunton, Milford and Portland, during part of November and December, and form engagements for other Sabbaths and week evenings this whiter in the cast - Address, care of Bela Marsh, 14 Bromfield street, Boston, Mass.

Miss Esma Housrow has decided to stop in New Hamp-shire for the present. She will lecture through the month of Oct, in Lompster. These wilshing to make engagements with her to lecture either Studays or week ovenings, may raddress her at the above place, or at Manchester, N. H.

1 Mas Awa M. MIDDLERBOOK will spend the months of 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, Bridge-port. Onn. port. Conn.

WARERS GHASE loctures in Campton, N. H., Oct. 18th; in Marbiehead, Oct. 23d, 24th, 25th and 27th; in Quincy, Mass., Four Sundays of Nov.; Lowell, Mass., Dec. 8th and 18th; Burber bet Ann Onv.; Device of Mass. Taunton, last two Sundays of Dec. He will receive subscrp-tions for the Banner of Light at club prices.

MR. and MRS. IF. M. MILLER are to lecture in Phillips Oreek, N. Y., Sunday, Oct. 13th; West Almond, Oct. 10th and 11th. These wishing their services can address at Belmont, N. Y., until 10th Oct.; otherwise at Conneaut, Ohio, care Asa Hickox.

MRS. J. J. ULABE, CATO WM. H. Everett, E. Princeton, Mass, Mas. Busan Striont, trancospeaker, Porland, Maine, Maz. Anniz Load CHAMBERLAIN, Porland, Me. ALONEO R. HALL, East New Sharon, Mo. MRS. A. P. THOMPSON, North Haverhill, N. H. MRS. OLIFTON HUTCHINSON, Milford, N. H.

MES. J. B. BMITH, Manchester, N. H. OHABLES T. IRISH, Graiton, N. H. FRAME CHASE, Sutton, N. H. EZRA WILLS, Williamstown, Vt. DANIEL W. SNELL, No. 6 Princo st., Providence, R. I. Mass FLAVIA HOWE Windsor, Poquenock P. O., Conn. Mns. HELEN E. Monell. Hartford, Conn. LEVIS C. WELCH, West Windham, Conn. MES. M. J. WILCOXSON, Biratford, Conn. Mns. ELIZA D. SINONS, Bristol, Conn. J. S. LOVELAND, Willimantic, Conn. Mas. M. L. VAN HAUGHTON, 306 1-2 Mott st., N. Y. Olty, Mas. A. W. DELAFOLIS, NO. 2 King street, New York, Miss SUSAN M. JOHNSON, NO. 238 Green street, N. Y MRS. J. E. PRICE, Watertown, Jofferson County MRS. J. L. PRIOR, WALOFCOWN, Jolierson County, N. Y. ALEX'R G. DONNELLY, Bennettsburg, Schuylor Co., N. Y. MISS ELIZABETH LOW, Loon, Gattaraugus Co., New York, H. CLAY BURCH, Smith's Mills, Chautaugus Co., N. Y. J. J. W. H. TOOHBY, Penn Yau, N. Y. JOHM H. JENES, JONKSVIIIC, N. Y. JARED D. GAGR, Onolda, N. Y.

Mn5. E. A. KINGSBURY, NO. 1005 Pine street, Philadelphis. Mn8. C. A. BITCH, NO. 321 Race street, Philadelphia. M188 FLAVILLA E. WASHEURN, Windham, Bradford Co., Pa. Dr. N. B. WOLFE, Columbia, Pa.

Mns. FRANCES LORD BOND, Box 878, Cleveland, Ohio, Mus. H. F. M. BROWN, Cleveland, Ohio, Mus. H. F. M. BROWN, Cleveland, Ohio, Mus. H. F. M. BROWN, Cleveland, Ohio, E. WHIPPLE, West Williamefield, Asthabala Co., Ohio, A. BERE E. CARPENTER, Columbia, Licking Co., Ohio, A. B. FRENCH, Clydo, Sandusky Co., Ohio, DR. JAMES COOPER, Bellofontaine, Ohio. Mus. SARAH M. THOMPSON, Toledo, Ohio, LOYELL BEERE, North Ridgovillo, Ohio. MRS. J. R. STREETER, Orown Point, Ind. JOHN HOBART, Indianapolis, Ind. MBS. A. F. PATTERSON, Springfield, Ill. MATTIE F. HULETT, Rockford, Ill. ADA L. HOYT, Chicago, Illinois. MRS. D. CHADWICK, Linden, Genesee Co., Mich. MIRE D. CHADWHOK, LInden, Genesee Co., Mich, MRS, M. J. KUTZ, Cannon, Kent County, Mich. ABRAM and NELLIE SMITH, Three Rivers, Mich. REV. J. G. FISH, Ganges, Allegan Co., Mich. HERNY A. WALLACE, Flushing, Mich. ELIJAH WOODWORTH, Leello, Mich. A. B. WHITING, Albion, Mich. E. V. WILSON, Detroit, Mich. GEO, MARSH, Adrian, Mich. MRS. S. E. WARNER, Delton, Sauk Co., Wis. G. W. HOLLISTON, M. D., New Borlin, Wis. SANYORD MILES. Salem, Olmsted County, Minnesota, A. W. CURTISS, Marion, Olmsted Co., Minnesota, DR. JOHN MAYNEW, Wyoming, Chicago Co., Minn.

W. A. D. HUME, Independence, Iowa. REV. H. S. MARDLE, Atalissa, Muscatine Co., Iowa. Mas. D. S. CURTIS, Sacramento City, Cal.

NOTICES OF MEETINGS.

ALLSTON HALL, TREMONT STREET .- The regular course of

Lectures commences in the above Hail on Sunday Sept. 20th and will continue through the winter, and services will com-mence at 245 and 715 o'clock, r. x. Admission 10 conta.— Lecturers engaged :- Miss Emma Hardingo the four Sun-days in October; Miss Lizzie Doten the last two Sundays in November and the last two in December. CONFERENCE HALL, No. 14 BROMFIELD STREET, BOSTON .-

OGNFERENCE HALL, NO. 14 BROMFIELD STREET, BOSTOR.-Spiritual meetings are held overy Sunday at.10 1-2 A. M. and at 8 and 7 1-2 F. M. P. Clark, Ohairman. The Boston Bpiritual Conforence meets overy Tuesday ovening, at 71-2 o'clock. (The proceedings are roported for the Banner.) The subject for next Tuesday ovening is:-"Temptation." A meeting is held every Thursday ovening, at 7 1-2 o clock, for the development of the religious nature, or the soul-growth of Surfuelists. Jacob Edeon. Chairman.

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

NEW CORK.--At Lamartine Hall, corner 8th Avenue and 20th street, meetings are held every Sunday at 10 1-2 A. M., 8 F. M. 7 1-2 F. M. Dr. H. Dresser is Chairman of the Asso-clation. At Dodworth's Hall 806 Broadway, Mrs. Oora L. V. Hatch will locture every Sunday, Morning and Evening.

LOWBLL .- The Spiritualists of this city hold regular meet-LOWELL.---THE Spiritualises of this city hold regular meet-ings on Sundays, forenoon and afternoon, in Welle's Hall, Speakers engaged:---Miss Fanny Davis in October; H. B. Storer, three first Sundays in Nov.; N. S. Greenleaf, the last Tuesday in Nov.; Miss Emma Hardinge, the first Sunday in Dec.; Warren Chase, second and third Sunday in Dec.; Mrs. Augusta A. Ourrier, two last Sundays in Dec. Naw BEDFORD.--Music Hall has been hired by the Spirit-valists. Conference Mactings held Sunday morenes and

Ister Disference Meetings held Study mornings, and speaking by mediums, Afternoon and Evening. The fol-lowing speakers are engaged:--Miss Bollo Scougail, Dec. 1st., Sth. 15th, and 22d.

PORTLAND, ME .- The Spiritualists of this city hold regular FORTAND, RE.—The Spirituality of this city hold regular modelings every Standay in Lancaster Hall. Conference in the forencon. Lectures afternoon and evening, at 3 and 71-2 o'clock. Speakers engaged :—Miss Laura DeForce during October; Miss Stan M. Johnson, the three last Sundays in November; Miss Emma Hardinge, two ast Eabbaths in Dec.; G. B. Stebbins, during January; Belle Scougal, during Feb. PROVIDENCE. — Spoakers engaged :- Mrs. M. S. Townsend, the first two and Susan M. Johnson the last two Sabbaths of Oct.; Belle Scougall in Nov.; Leo. Millor in Dec; Mrs. A. M. Spence, in Jan.; Mrs. M. M. Macumber in Feb.; Frank L. Wadsworth in May.

LEOMINGTER, MASS.—The Spiritualists of Leominster hold regular meetings on Sunday, at the Town Hall. Services com-mence at 1 1-3 and 7 1-4 г. м.

GLOUCESTER.-Spiritual meetings are hold every Sunday. at the Town Hall.

LIGHT. BANNER OF

Mediums in Poston.

DR. CHAS. H. CROWELL, The Early Physical Degeneracy of Medical Medium,

158 WASHINGTON STREET, BOSTON, (Banuer of Light Office, Room No. 8.)

ABOW Mr. O. is controlled by a circle of reliable Sprit Phy-sicians, who will examine patients, give diagnoses of all dis-cases, and prescribe for the same. These who reade at a dis-tance and cannot conveniently visit his rooms, may have their cases attended to just as well by transmitting a lock of hair by mail, by which method the physician will come into magnetic rapport with them. He will furnish patients with Medicines when required, prepared by Spirit direction, having superior facilities for so doing.

DIR. O. will give special attention to Diseases of Okildren uring the warm months. TERMS.-Examinations and Prescriptions, at office, \$1.00; milly visits \$2.00; by lotter, \$1.00 and two three-cont post-

age stamps. oferonces given

MRS. A. C. LATHAM, No. 292 WASHINGTON ST., BOSTON

Corner of Bedford Street, (up stairs.)

CLAIRVOYANT EXAMINATIONS, Delineations, Comm nications, Advice, &c. Also, the INEALING POWER,

The Success which attonds this department of Mrs. Lath-am's practice is truly surprising. Hundreds who have been impervious to all other treatment, exclaim with delight, at the nusic of health and harmony produced in their system, by her manipulations. The depressed and affilieted have on-ly to give her a trial to insure satisfaction. Sopt. 28. BY THE LAYING ON OF HANDS.

Bopt. 28. IN OTICE. NOTICE. INFORMATION has been received by the subscriber which is most important to be known to matried persons who are ignorant of the laws of reproduction, which establishes the fuet that MATENTITY, under any and all circumstances, may be strictly under control of the will. This is a pericetly natural method, the cilicacy of which has been tested beyond a doubt. I will send this information to any address upon receipt of \$2.00

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 FREE. Advice \$1.00. Address DR. H. L. BOWKER, Natick, Mass, or call at my office 7 Davis street, Boston. If Aug. 31. \$1.00

CLAIRVOYANT PHYSICIAN. MRS. E. B. DANKORTH, Clairvoyant Physician, has tak-on Rooms at 20 Harvard street, and is prepared to ex-amine and prescribe for the sick. Mcdicines on hand. Mrs. D. will give advice on business while in a trance state.— Terms reagonable

forms reasonable. A Circle at the house overy Friday evening at 7 1-2 o'clock. Mrs. D. has been in practice eight years. Boston, Aug. 24. Sm

Boston, Aug. 24. DROF. GEO. M'LAREN, Prophetic and Business Medium, will recoive visitors at his residence—will answer in-quiries by lotter in relation to social and domestic and all business aflates in life. Those who require prompt anu dell-nite answers with please inclose one dollar. BirTINOS—Ladles, 60 cents : gentlemen, from 50 ets. to \$1, according to the time employed.

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

Aug. 10. CAMUEL GROVER, Tranco, Speaking and Healing Mo-dium, Rooms No. 3 Jofforson Place, (leading from Bon-nett, and near Washington street) Boston. Hours from 9 to 13 and from 2 to 6-Bundays excepted Examinations, \$1. Circles Wodnesday ovenings; admittance 10 cents. B. Grover will also attend funerals. Residence, No. 3 Em-orson street, Somerville. 3m^o July 6.

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

SPIRIT INTERCOURSE. M. JAS. V. MANSFIELD, of Borton, the world-renowned Lettor-Writing Test Medium.—certified by thousands of actual written (tests—may be addressed at 12 Avon Place, by inclusing \$1 and four 8 cent postage stamps. Office hours from 9 A. M. to 5 F. M. tf June 8.

hours from 9 J. M. to 5 F. M. tí June 8. M. S. E. M. T. HARLOW, (formerly Mrs. Tipple.) Olair-new organic Physician, 48 Wall street, Boston. Patients at a distance can be examined by enclosing a lock of hair. Ex-aminations and prescriptions, \$1 each. tf Feb. 16 M. S. FANNIE B. FELTON, Trance Speaking and See-nosdays and Fridays, at No. 25 Kneeland street. Sept. 28. Sm²

MRS. M. W. HERRICK, Clairvoyant and Trance Medium, M at No. 2 Jefferson Place. Hours from 9 to 12 and 2 to 6 ; Wednesdays excepted. 8m⁹ Sept. 28,

New York Advertisements.

AMERICAN PEOPLE.

TUST PUBLISHED BY DR. STONE, Physician to the Trev

JUST FUELISHED BY DR. STONE, Physician to the Tree Lung and Hydraio Institute, a Treatise on the Causes of Nervous Debility, Consumption and Marasmue. This work is one of high moral ione, written in chaste, yet thrilling language, and appeals directly to the moral con-zolousness of ALL. PARENTS and GUARDIANS especially, do tailing scientific and reliable adds and treatmont for cure. It will be sent by mall on receipt of two 8 cent stamps. Arge Parents and Guardians I fail not to send and obtain this book. Young Meni full not to send and get this book. Ladies I you too, should at once scoure a copy of this book.

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

who will reflect ! A class of maladies provalt to a fearful extent in communi-ty, dooming 100,000 youth of both socces, annually to an early grave. These diseases are very imperiectly understood. Their external manifestations or symptoms, are Nervous Debility. Relaxation and Extansition: Marasmus or a wasting and con-sumption of the tissues of the whole body; shortness of breathing, or hurried breathing on ascending a hill or a flight and sore threat; shaking of the heads 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 kidneys and other glands of the body; as leu-corrhear or fleur albus, &c. Likewise, epilepsy, hysteris and nervous spasms.

sections of the kidneys and other glands of the boar, as lea-corrhees or fleur albus, &c. Likewise, eplicpsy, hysteris 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 Bpinal Nerves, known as Tabes Dorsales; and Tabes mesenterica, have their scat and origin in diseases of the *Pleue Vicera*. Hence the want of success on the part of oil school practice in treating symptoms only. Dr. Andrew Stone, Physician to the Troy Lung and Hygicp-io Institution, is now engaged in treating this class of modern maialces with the most astonishing success. The treatment adopted by the Institution is new; it is based upon acientific principles, with new discovered remedies, without minerals or poisons. The facilities of cure are such that patients can be cured at their homes, in any part of the country, from ac-curate descriptions of their case, by letter; and have the redicines sent them by mail or express. Printed interroga-tories will be forwarded on application: ZET Consumption, Catarrh and diseases of the throat, cured as well at the homes of patients as at the Institution, by sending the Cold Medicated *Institutions* for their care, with inhale .tnd ample directions for their use, and direct corro-spondence.

spondence. The system of treatment which has been found so univer-

The system of treatment which has been found so univer-sally efficacious, practiced by this Institution for Consump-tion and Throat Disease, is the *Cold Balsamic Medicated Fa*-pors-one of the new developments of the age. Patients applying for interrogatorics or advice, must in-close return stamps, to meet attention. **SSP** The attending Physician will be found at the Institu-tion for consultation, from 9 A. M. to 9 P. M., of each day, Bun-days, in the foreneon. sally effi

tion for consultation, none of the second days, in the forenoon. Address, Dr. ANDREW STONE, Physician to the Troy Lung and Hygonic Institute, and Phy-sician for Diseases of the Hoart, Throat and Lungs, 96 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 affilicitive and prostrating maladies of more modern origin, will devote exclusive attention to this class of discases origin, will devole exclusive attention to this class of diseases peculiar to her sex. Among the many diseases daily met with, and which she treats with unheard of success, are chronic inflammation and ulceration of the womb. The Medicated Ascending Douche: a most important cur-ative, for arousing the nervous forces. Price, \$4 and \$6. Females can consult Mrs. Doctreas Stone, confidently, oy lotter or personally. Address MRS. N. O. STONE, M. D. June 15. tf Matron to the Institution, Troy, N. Y.

HORACE DRESSER, M. D., LL. D.,

Office No. 184 West 24th Street, Oity of New York,

WILL attend to patients personally at his office, at their houses, or to their cases by letter. He limits his medi-cal practice solely to his specialize, to whi: the cure of Bronchint or Thront alluments, Scrofula in all Bronchatt of Throat a liments, Scrould in at its minitiplied phases, such the arrest of all Hemorrhages. He has nover failed in any case of spit-ting blood, note bleed, dysentery, floadings, &c. He has faith in the power of medicines to meet all such cases, and ac-cordingly uses them, never resorting to cauteries nor to in-struments in the case of diseases of the throat.

"PHYSICIAN, HEAL THYSELF."

This saying of reproach has lost its force in the practice o Dr. D. His own sickness and self-cure shall be the only case

Sept. 28.SmoM. W. HERRICK, Clairvoyant and Trance Medium,
M at No. 2 Jefferson Flace. Hours from 0 to 12 and 2 to 6;
Wodnesdays excepted.The solution of to 12 and 2 to 6;
Sept. 28.M. BS. R. D. STARKWEATHER, Rapping, Writing, Test
Medium, No. 22 Pitts stroet, near Green street. Hours
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Mas. MARY M. MACUMBER will lecture two first Sunday of November in Worester, Mass.; two last in Nowburyport Pebruary in Providence, R. I.; June at Portland, Me. Ad dress, West Killingly, Conn.

. N. FRANK WHITE can be addressed through Oct., at Taun-ton, Mass.; Nov., Seymour, Ot.; Dec., Putnam, Conn. All applications for week evenings must be addressed as above, in advance.

Miss. AWANDA M. BPENCE will lecture in Foxoroft, Oct. 8, 9, 10 and 11; in Bradford, Oct. 15, 16 and 17; Baugor 4 Sun-days.in Oct. and 1 in Nov. Address, the above places, or New York City.

OHARLES A. HAYDEN will speak in the vicinity of Stough-ton through October and November. Address as above, or Livermore Falls, Mo.

LEO MILLER will speak in Stafford; Conn., Nov. 3d and 10th ; Summersvillo, Conn., Nov. 17th and 24th ; Providence, R. I., five Sundays in Dog. Address, Hartford, Ct., or as above. Mus. FARNIE BURDANK FELTON lectures in New Bed-ford, Oct. 13th. 20th and 27th; in Boston, Dec. 1st. Address 25 Kneeland street, Boston.

W. K. RIPLEY will speak in Bradford, Mo., each alternate Babbath for the coming year; one fourth at Glenburn, and one-ourth at Kenduskag. GROBOR M. JACKBON, inspirational speaker, will respond

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

F. L. WADSWORTH can be addressed Boston, Mass., car Bela Marsh, 14 Brumfield street.

H. L. BOWKEE will give ticket lectures, or otherwise, on Montal and Physical Anatomy. Address, Natick, Mass. Mas. C. M. Brows, may be addressed until further notice, Oleveland, Ohio, care of "Sunbeam."

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No. 4 .- "Evil: Its Source and Remedy." Each 1 cent. Annual Spiritual Register, for 1861. Edited by Uriah Clark, Frice, Sa

Pearls.

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

AUTUMN.

These sweet delicious Autumn days. When all the air is filled with calm, And all day long a purple haze Hangs o'er the meadow and the farm.

These quiet dreamy afternoons And sunsets rich with crimson glow. These soft refugent harvest moons Fill me with thoughts of long ago.

In happy reverie my thought Goes back to those dear times again, And scenes and faces ne'er forgot Come thronging to my musing brain.

However glad the present is, However swift the moments go-I cherish still these memories, Remembrances of long ago.

If in life you would succeed, you must look up. The stars are serene, and stay forever in their spheres; the torrent at your feet whirls and roars, and any look at its turbid waters may plunge you into instant destruc tion.

THE PRAYER OF GENIUS. Almighty Father ! let thy lowly child Strong in the love of truth, be wisely bold— A patriot's bard, by sycophants reviled i.et him live usefully, and not die old ! Let poor men's children, pleased to read his lays, Love for his sake the scenes where he has been; the be need bly rildring of down. Love for his sake the scenes where he has been; And when he ends his pilgrimage of days, Let him he buried where the grass is green, Where daises, blooming earliest, linger late, To hear the bee his busy note prolong— There let him slumber, and in peace await The dawning moon, far from the sensual throng, Who scorn the wild flowers' blush, the redbreast's lowly song Edwards EW lowly song.-Ebenezer Elliott.

Many who feel very rich when tempted to buy some unnecessary thing to gratify vanity, experience a pain-ful sense of poverty when called upon to give.

TIME. Time, the tomb-builder, holds his fierce career, Dark, stern, all-pitiless, and pauses not Amid the mighty wrecks that strew his path, To sit and muse, like other conquerors, Upon the fearful rain he has wrought. [*G. D. Premisc.*]

When colors are costly, prudes can't afford to blush for their erring sisters.

FASHION.

Fashion, a word which knaves and fools may use Their knavery and folly to excuse.-[Churchill.

Good temper, like a sunny day, sheds a brightness over everything.

Reported for the Banner of Light.

BOSTON SPIRITUAL CONFERENCE, TUBSDAY EVENING, OCTOBER 1, 1661.

QUESTION .- Templation.

Mn. Bowker .- The apostle James says, " Count It all joy when you fall into divers temptations." Temp tation is evidently the great tester of human capaci ty and endurance—one of the great developers of hu-man power and moral growth. In looking at Nature we find that the sturdy oak which stands alone, buffetting the storm and tempest, takes a deeper hold upon its mother earth -- its fibres more tough and enduring, its branches firmer, etc. ; whilst the forest oak takes a shallow hold upon its parent soil, its fibres are less enduring, its form more frail. The storm and tempest make the difference. The same law ap plies to man and woman. We who meet temptation and withstand the storm and tempest of life, like the pasture oak, gains power, strength, manhood and development; whilst he who shirks and shuns the du-tics, trials and temptations of life, and draws himself down into the easy chair, grows thin and dwarf like. like the forest oak.

We all strive too much for the easy chair, for some quiet spot where we can dole away the coming moments as they fly, forgetting that the great object of life is activity, use and development.

Temptations are given us as obstacles to conquer, something to contend with. He cannot be a true monarch who cannot conquer himself. Napoleon died amongst the wild waves of the ocean, a victim to his own unconquered ambition. He is the great-est monarch who can control himself, and rule all his acts to his own convictions. The best physical health comes from the highest activities and use. Physical improvement comes alone from contact This is equally true of natural growth. If the world grows to be good, noble, and manly, we must have temptations, strife, contention, the hurricane and tornado, the thunder and the avalanche. He who can weather the storm will grow big at heart. For him there shall be a crown of glory, as bright as the stars and as eternal as the God that made him. DR. CHILD.-Temptation is an invitation to do something that the world calls wrong. It is not understood to mean an invitation or an effort to do good. I should not be surprised, and indeed I expect it will be so-that all Christian ministers, within ten years, will be tempted to believe in spirit-communion, and will yield to the temptation. Now what is there really naughty about this temptation? Men of vig orous minds do not think that there is anything naughty, and if not naughty, it is not temptationbut many ministers of feebler development think that the invitation now offered to commune with angels is a wily temptation, and should be turned away from like the charms of a venomous snake. Ministers have called the gentle, loving, kind, forgiving, and comforting whispers of dear departed friends and angels, the subtle and cunning temptations of the devil. We do not understand temptation to be an invitation to goodness, but to evil; to do that which is wrong. This is temptation—and temptation to the soul is a fiction; it is a phantom of the church and a shadow of matter. We do not say that fishes, cattle, horses, dogs, cats, birds or reptiles, are ever tempted by the unscen powers of God to do wrong; can we say less of men and women, who are God's children ? These former creatures all do right, and I cannot claim for men and women that their inclination to rectitude is inferior to the animal creation. I cannot claim for man or woman, that any one living ever does, or is "tempted" to do that which is not exactly right. Temptation and condemnation are of a kindred nature; both are articles of the creeds of old school-houses and old meeting-houses ; they are only bubbles that break on the surface of the more real waters, and are things that were and are not. Yes, bubbles that appear inviting to those who think they can grasp and hold them; but they hold nothing, and when broke, will leave no trace of their existence. While a man runs after the bubbles of temptation, to accept or reject them, be ye sure that he runs after the bubbles of condemnation and thinks that he catches them and throws them at others. It is right and well that childhood should be amused by blowing bubbles ; bubbles are pretty, but are not dangerous; and are not very useful Mr. EDSON .- Temptation is a going out through some department of our affectional nature after the cause which moved the soul to act. It supposes dosire and an opportunity to gratify it. It is a re-sponse to the law of love or affinity. Every soul not absolutely good is liable to temptation. The more perfect or progressed the soul, the more spiritual or refined the tempter. Our safety lies in eur dependence upon the God within, hence the prayer, "Lead us not into temptation, but deliver us from evil." &c. The motives which actuate us when we yield to temptation, are not the result of spiritual contemplations. In such cases we do not pause to look deep

down in the fount of life. Had we done so, the im- heard of such a thing as being tempted to do good? mediate cause which moved us to act would have Get the devil out of you, if he is in you. This is lost its power to control. Love would have risen Bible doctrine, and you are Bible men and women above the sediment of our animal nature, and we here in this Conference. Yes, you are so, whether might have been repealed and restrained from the you will own it or not. comparative evil by the divinity which enlightens our consciousness and shapes our ends.

through which the unfolding spirit is enabled to re-ceive spiritual emanations or fragments of truth

law through which this is done is eternal, and can-

not be broken or rendered inactive. What we call

of being. When we consider that love in the animal

not unfolded an individualized consciousness of a bet-

ter or best state and capacities to feel after the good

it does not see, we see the use of temptation-that it

is an appointed means to unfold a freedom of the af-

fections which, under God and his providences, must

[Question.—How high is the soul carried up before it arrives there? Is God a great way off?]

God is an eternal distance in unprogressed love

and affection from the unregenerated soul. Each

step we take as we journey home to God, is a degree taken in the spheres of good and use. As we jour-

ney through the discreted orders of love, we leave behind as dead and worthless, those things which

once allured us outward and upward in life. The

things which once tempted us have lost their power.

nal being. Two oppugnant worlds strive within

him: two forces struggle for mastership over the soul.

The angelic scraph sings, and the demoniac beast

howle; and thus arises the jar and clash of life-its

horrible ghastly discord. There is an upward and a downward drawing. The first is aspiration; the

last, temptation. The effort of the one is to spirit-

Temptation, then, dealing with the lower nature

may be defined as Desire from within leaguing with

Opportunity from without ; and the person tempted

to or overcomes the suggestions which prompt him. I condemn no one for surrendering to temptation. I

cannot get behind any man's consciousness, to dis-cern the structure and leanings of his mind, and so

I cannot and dare not judge. There are people in the world whose natures, through injected iniquities.

have been so sapped and mined, and set on fire of hell, that it is next to impossible (at least in this

time-symbol,) for their God-given instincts to assert

themselves. A child may imbibe liquid destruction

from its mother's breast: may be doomed and damn-

ed before it is born. Then, again, there is such a

thing as paralysis of the will; so that a man may

have exquisite perceptions of truth and beauty, and still be incapacitated from incorporating into his own life the spiritual goods and uses which he rever-

suces and loves. Surrender to temptation does not therefore neces

arily involve moral condemnation. There is no ar-

bitrary outward standard in this matter; and I know of no other test than this: A man is blame-

able only in the degree in which, having the oppor-

tunity of distinguishing between right and wrong, and possessing the power to choose, unrestrainedly, between the two, he yields to the misdirection of the

passion, and stiffes the pleadings of the principle, and so slides sheer into the hells, when he might

have ascended into the celestial vigor and beatitudes

of the heavens. There are two kinds of personal virtue. Negative

and positive. The first is of that questionable sort

which-never having felt all the imps of darkness

tugging at the chords of life, may or may not endure the strain, when it comes. The last is won out of

comes from temptation, which I would not, therefore

" Arise and fly

cends or descends in the degree in which he yields

latter, false misdirection of the same principles.

PROF. CLARENCE BUTLER .- Man is a celestio-infer-

without sin, for it brings the soul up to God.

ultimate that same perfection in the human soul that pervades all departments of life not contami-nated by the pernicious effects of blind liberty in the unregenerated affections. It is good to be tempted

The inner love which is the cause of spiritual illu- necessity must keep him there. The idea of overand consciouces of harmonious souls, from the di- There, did you ever think of that? I claim that I vine mentality within, like water in a literal well. can resist temptation, and keep the devil out of me; It flows into the soul, and through its affectional na-ture, from the fountain of life, by or in accordance [Question.—Are you better than Prof. Question .- Are you better than Prof. Butler, with our execution of law. Temptation is a means

in you express so much pity for ?] No.

[Question .- Then why do you prefer him to yourfrom each individual soul, and impart to all. The self, as an object of pity ?] I do not.

Question .- You experience no difficulty in sceing sin, or the transgression of the law of life, is obehers' faults, do you ?]

I can see the devil anywhere. dience to that same law in its more external spheres [Question.-Do you ever pitch into yourself as you is blind, that its degree of spiritual development has

into others ?] I will pitch into the devil anywhere.

Question .- Are you as wicked as those you fire

Yes. [Question.-Then why do you fire at them, instead yourself?] [A voice.—Because he is "Orthodox."]

Because I am bound to resist evil. [Question .- Did Christ teach us to resist evil?]

[A voice.-Christ says, Resist not evil.]

PROF. BUTLER .- The gentleman (Mr. P.) may have stated his own position correctly, but he has certainly mis stated mine.

[A voice.—It is the same with Packard as it is with all other fault-finders—never quotes correctly.] Rev. SILAS TYRRELL .-- In discussing the subject under consideration, we shall necessarily be led to talk about good and evil. Were it not for what is called good and evil, the word temptation would be meaningless, inasmuch as all that is called sin, wickedness and evil, relate to man alone. Man finds himself existing on earth a rational intelligence, surrounded by certain, influences and forces, which act upon the nerves of sensation, thereby begetting a concentrated action of all the faculties and functions of the whole physical man. Some of these influences produce in man very pleasant and agreeable sensaualize the senses; of the other, to sensualize the soul. The former is true direction of our forces; the tions, and cause him to act, in the estimation of those who assume the right to judge, consistently and agreeably; while other influences produce in him very lisagreeable feelings and cause him to act like the devil.

Hence, all things which create pleasant feelings in man, and have a tendency to make him act correctly, are denominated by our judges, good ; while those things which make him feel miserable and cause him to act badly, are called sinful, wicked and devilish. Thus we see that what is called temptation, is simply man's ignorance of the influences and forces in Nature which surround him and act upon him In the past, men have racked their brains to invent religious creeds, and construct theological platforms by which to influence and bias the minds of the people on the subject of religion. Millions of dollars have been expended to erect beautiful and costly temples, that the salaried expounders of those croeds and dogmas might instruct mankind how to resist temptation. But, alas! the people have not grown wise under their teachings. Had the same amount of money been expended, and the same amount of talent employed in disseminating useful knowledge among the people, the goal of human happiness had been much sooner reached than it can be now.

If we wish to remove temptation from man, or man from temptation, we have only to impart to him a thorough knowledge of the laws which underlie and govern his being. The moment he obtains this knowledge, he will say to everything which stands in the way of his spiritual growth and harmonious unfoldment, as Jesus once said to Satan-"Get thee behind me."

The great blunder which our religious teachers have made, has been in supposing that there are cer-tain things in existence which are absolutely and totally wrong. Now, sir, I regard this as a serious mistake. Everything holds its right, proper and lawful place in the universe, and is essentially necessary in order to complete and perfect the whole.

fight-born out of conflict-and is worth striving for, because it is the true metal of manhood. This What we call evil, is as necessary to the perfection and happiness of man, as good. It sustains the same relation to the man as the hurricane does to seek to put away, so much as to subdue, and to im-press into the service of the higher soul. Therefore the oak in yonder field. As the tempest, in sweeping over the isolated oak, only causes it to strike its roots let us, upon this grim yet glorious battlefield of life, still deeper into mother earth, so evil in all its diver-

Providence, September 80, 1861.

FOCT. 12, 1861.

The "Eye Opener," /

We proceed to make extracts from a few pages of this plain-speaking pamphlet, which the reader will find advertised in another column, and is for sale at the Banner office. Says the writer-who is a Catholic priest-" Whoever be the writers of the Bible, it is evident that they borrowed the idea of a holy book. and much of its subject matter from idelators. All nations have had sacred books, which they profess to have received from heaven. The Egyptians, to whom the Israelites were said to have been in bondage ; taste, in giving sketches of mediums, to go into the the Assyrians, by whom they were carried into captivity; the Hindoos, the Chinese, and other nations distinguished for antiquity, all have divine relations. The intercourse which the Jews had with different nations suggested the idea of making a Bible, but they were not quite so successful as those from whom they borrowed the idea.

The idea of inspiration was originally borrowed from the Pagans. Every great man was believed to be inspired. Plate says no man can be great without divine inspiration. Homer, Lycurgus, Romulus, ed people who dwell only in an atmosphere of poetry Pythagoras, Solon, and all the distinguished generals that is composed entirely of foam, and if you wait and sages, were not only regarded as divinely illuminfor it to subside, you have nothing left? This is ated, but worshiped after their death as gods. The difanother delicate point for mediums to refer to. They ference between the holy men of the Bible and those do not wish to injure the feelings of their self-con- of the heathen is very great. Blood, adultery and stituted biographers, and so forbear to utter publicly cruelty hallowed the former; while virtue, genius and usefulness consecrated the other.

The priesthood was also a plagiarism from the much of in past times, and also several times lately; heathen. The Assyrians and Egpytians had a priestand between the splendid texture of the skin, the hood consisting of different orders, before the time flowing drapery, the emerging naiad, the upturned claimed for the existence of the Jewish nation. If orbs of black or blue, the charming arrangement of not the originators, they are the unquestionable supthe hair, the beneficent smile, fresh from the land of porters of the invidious distinctions in society, be-Abraham, and all these little minutize, with the par- tween the different professions in life. They profess ticular gesticulations, and intonations, we are apt to to be humble, while they claim the highest rank. The lose sight of what is coming from those ruby lips, pagan priests were satisfied in being upon equality with kings; but Jewish and Christian priests arrothe application of the sermon in noting the beautil gate the presumption of being superior to them Whenever they gained the power, they have always shown the disposition to assert the supremacy."

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"The Jewish sacrifices were borrowed from pagan nations. All history gives the Egyptians oredit for the invention of festivals and sacrifices. The scapegoat of the Jews is a most daring plagiarism. In one roll their eyes in a decidedly un-Christian-like way, of the Egyptian sacrifices, they laid hands on the very much like a dolphin in the last agonies of the head of a goat, and, after loading it with imprecations, prayed God to divert upon the victim's head dignified yawns, while passing under the influence, all the calamities that threatened the nation.

The introduction of physical evil into the world by the curiosty of Eve, is founded upon the story of Yet I am finding no fault with these manouvres, Pandora. Jupiter incautiously gave her a box, but, and I should not speak of them at all, and certainly under the impulse of a fatal curiosity, she opened it, when out flew all the evils in the world, hope alone ters who are ready to go into costasies at what I call remained in the bottom of the casket. The resem. contortions, that are to me endurable only because blance between the copy and original cannot be mistaken. Woman's curiosity is made in both cases the origin of evil. In the one instance, she happened to desire to know how some fruit tasted; in the other, to diecover what was in a box. In both cases she while passing into the abnormal state; but, this I violated the commands of her Creator to gratify an soon forgot in the beauty and majesty of the utter- idle curiosity, and misery, orime and death were the consequence.

The translation of Enoch corresponds with, and was suggested by prior stories of deified men and heremarks, as I look upon each phase of mediumship roes. Hesperius and Astrea were believed to have as being necessary to the ultimate growth of the in- ascended alive to heaven, and turned into stars. The dividual and the world, as it is that he partake of Hindoos have the same story of Dhruva; the Ceyfood in order to make the body grow to its proper lonese of Buddha ; the Calmucks of Xaca ; the Crissize from infancy. I am referring to a species of ad- tians of Jesus. They are all believed by some nations ; ulation that mediums of good sense continually ob- but are absurd and ridioulous. Unfortunately for ject to, throughout the country. Puffing mediums the fame of Enoch, he is not so generally believed in by handbills and in advertisements, has also had its by the hations which are deceived by his priests, as day, and it is time it ceased. Give them their due, the others are.

but do not run into such an extreme as to hold up to The story of Jepthah's daughter was suggested by the ridicule of others, and the mortification of the that of Iphigenia, who was sacrificed by her father, Agemnon. They are both barbarous, inhuman. and subject, those whom you worship in your own hearts diabolical. They stain the pages of the book which records them as facts; and it is a satisfaction to now that they are but childish fables. The ridiculous tale of Samson is the mangled tale I find myself urged to address you again, Messre. of. Soylla, without the merit of originality. Soylla, Editors, and speak through this mouth-piece of our it appears, had the wickedness to out off the purple people, with the assurance that I still remain in the look of her father, Misus, king of Megara, and give body, (insufficient as it is to perform the labor my it to Minus, her father's enemy, with whom he was spirit would dictate,) and am just as much deter- at war, and by that undutiful means destroyed both me as though there is greater need of earnest, hon- The sun having stood still at the command of Joshest workers than ever, for surely the waters are us, is foolish enough in its nature, and inconsistent troubled deeply with this great storm of war thun enough with the revelations of science to consign it dering over our nation. We need to examine well the to contempt ; but if anything can make it more so, principles by which we are governed, and inasmuch it is the fact of its having been borrowed from the as they are true to our highest understanding of heathen. The Egyptians give an account of the sun goodness, honesty and virtue, cling to them, though having four times departed from its regular course ; setting twice where it ought to have risen, and ris-Our responsibility as mediums and Spiritualists ing twice where it ought to have set. Not having increases every hour, because hundreds are daily brains sufficient to concoct tales sufficiently wonderpassing "the mystic river with the pale boatman," ful, the inspired writers have had the folly to cram tiny, and who, with aching hearts, will come to us The universal gloom which is said to have covered for comfort, in the assurance that their friends still the earth at the orucifixion of Christ, was borrowed live and love and can communicate with them again. from the heathen tale that at the death of Julius Casar the sun grew dim, and continued so for a tion with mortals, they will have good cause to doubt whole year. Tais curious tale is told by Virgil, Ovid our higher relation with immortals. If we do not and Pliny. The latter miracle is greater than the understand the principles of our philosophy, we can former, and supported by stronger proof; but they

BANNER LIGHT OF

Move upward ; working out the beast And let the ape and tiger die."

The realing faun, the

DR. CHILD.-Question. In your estimate of the injurious effects of unresisted temptation, did you refer to the physical nature, or to the soul?

Ans. I speak only for myself when I say, to the soul. If, having the power to choose the right, I act in opposition to the will and the law which my higher soul reverences and approves, there is a protest in my nature against such apostacy, and I am self judged and condemned.

DR. CHILD .- Can the soul of man go backward, ever; or is it only his material attributes that go backward?

Ans. I think pure spirit, as such, does not retrograde. It oscillates between its opposing tendencies Goodness is legitimate king, Evil the usurping pre-tonder. Under the first we are guided toward Duty and Blessedness. Under the last, we are misguided toward infelicity and disaster. But the central focus of spirit does not shift itself : only its rays may be distorted.

MRs. WING .- " Lead us not into temptation." This petition involves two difficulties. Temptation or trial, is the necessary condition of human develop. ment. Why then should we ask not to be led into temptation? James says, " Count it all joy when ye fall into divers temptations, knowing that the trial of your faith worketh patience." And "How can God e said to lead us into temptation ?" James says, Let no man say when he is tempted, I am tempted of God, for God cannot be tempted with evil, neither tempteth he any man, but every man is tempted when he is drawn away by his own lusts and en ticed." But the Christian, who is conscious of this weakness in himself, feels that any temptation may be too strong for him, and therefore prays to b spared in a measure of his liability to fall. This self-distrust, which trusts in God, may make temp-tation, is unnecessary for the object of temptation; is in part to teach this very lesson of weakness Hence, if we pray beforehand, in the right spirit, to be saved from temptation, then the prayer may do

for us all that the temptation would do; but if the temptation comes, we may be sure that we needed t, and may hope that we shall have strength to resist it adequate to the occasion. Temptations are occasioned by circumstances which come in the Providences of God. And if they thus come, does not God tempt us? The answer is, that though the oc casion of temptation is in the circumstances which God arranges, yet the cause of temptation is in our own evil desires. It is apparent that the same circumstances which would be a temptation to one man would be no temptation to another: and when this xcasion is sent by God, it is not sent, because he wishes us to fall into evil, but because he wishes us either to learn our own weakness, or to practice and increase our strength. A wicked man may take a its. When he said-there are more spirits that hastanic pleasure in making others wicked like him-have followed you to hear you talk, than there are self, and may really be a tempter ; but God does not thus tempt; he tries us, that we may grow purer and stronger through the trial.

MR. PAOKARD .- If the devil is in us, we are not obliged to keep him there. We have in ourselves the power to resist the temptations of the devil, and cast him out. The man that says he has got the devil in him, and has got to keep him there, is to be pitied. Prof. Butler has said this; and I do n't know whether he is a minister, a doctor, or a lawyer, and say-I do n't care; I can only say that he is to be plied, and that all we say is listened to for good or evil by One says that he is tempted to do good. Wheever them.

sified forms, in surging against man, only causes him to send forth his living, burning aspirations to the infinite source of life for help—to lay hold of the principles of rightcousness, justice and truth, with an undying grasp, and struggle with all the divinity of his nature to triumph over every opposing influence. What though he does fall once, twice, thrice, yea, or an hundred times! Does that prove that it is not for his benefit to be tempted, even though he does fall? By no means. The only possible effect which evil can have on man, is to break his hold on material life-to destroy his earthly loves, and crack the material shell in which his godlike soul is enshrined, that it may unfold in immortal beanty. Blessed is the man that endureth temptation, is

ne passage of Scripture. And now, Mr. President, I will make another. Blessed also is the man that is tempted and falls. Why? Because the very fact of his falling will prove to be the schoolmaster to bring him back to correct principles.

Many wrap the cloak of self rightcousness around them, and thank God that they have not fallen into certain vices, and yielded to temptation as others have; when in fact they have never been tempted in those directions at all. Their virtue is simply untried innocence. We are told that Jesus of Nazareth was tompted in all points, like as we are, yet with-out sin. Why, sir, the very idea is preposterous. If Jesus was tempted, he must have possessed the de-sire to yield to the temptation; and if he desired to yield, then according to his own formula, he committed just as much sin as any other individual would have done under the same circumstances.

Jesus of Nazareth was a human being; and it is only in consequence of his humanity that his example is worth anything to us human beings. He, like all other human beings, was imperfect, only in a less degree, and was compelled to be perfected through suffering, which is the effect of sin. Let us thank God, then, and take courage ; realizing the fact, that after we have been tried and tempted, and have gone through the process of stumbling and falling, our spiritual natures will become unfolded, individualized and rounded out, so that we, too, shall be enabled to triumph over all the conflicting influences which now mar our peace and happiness.

"Faith and Works,"

While reading your beautiful editorial upon Faith and Works," in the BANNER of 21st September, I was reminded of what occurred a few evenings previous. I had had a sitting with Mrs. Getchell, and stopped on my way home at Professor M'La. ren's, in Dix place. He was sitting on the sofa in a dreamy state, while I related to him some of the most interesting cases, and remarked that some of my spirit-friends were fearful that I should be injured by being followed by undeveloped 'spirsoldiers defending Washington. Deeming this but a figurative expression, I still remarked, that I must be careful as to what I said, when he was suddenly entranced, and a full voice came: "Not so-speak naturally, and then you will speak carnestly. We do not follow you to do you harm, but to do ourselves good." I do not mention this as anything peculiar

to myself, but as corroborative of the truth of the es-

-that we are surrounded by unseen intelligences.

Letter from M. S. Townsend.

as your most beautiful type of the Divine.

DEIFYING MEDIUMS.

DY LITA II. BARNEY.

I dislike the idea of making angels out of men

and women, who have not half fledged their wings,

toward the Spiritual world, for my experience teach

es me that of all with whom I have come in contact

there is yet a strong taint of their earthly proclivi-

ties remaining, enough certainly to distinguish them

from the race of gods. It has long been quite a

newspaper custom, and, in my opinion, in very bad

seventh heaven of descriptive vocabularies, to find

words to convey the enraptured sensation that the

beholder has experienced at seeing the god or god-

dess of their present theme arise before them and

the audience, to convey to them the stream of inspi-

ration transmitted from the spheres through their

organisms. If persons out of the field, feel such hu-

miliation at seeing their medium friends thus flip-

pantly handled, what must be the sensations of those

thus designated, by well-meaning, but simple-heart-

what they feel free to express as obnoxious, private-

ly. This same sort of fantastic foolery I have seen

just parted to show the pearly teeth, and to forget

ful flourishes of the lily-white hands, sparkling with

Perhaps I cannot appreciate the beautiful as well

as many; but I must say I never saw anything very

interesting or sublime in watching the coming or

going of the trance state. Mediums are apt to

twitch and jerk in quite an ungraceful manner, and

toothache, or they give several unmannerly and un-

and where the grace or pioturesqueness of the whole

affair is located, I confess my inability to determine.

not in this light way, only on account of some wri-

they bring the speaker to a more receptive and su-

I have seen our most solid, substantial, principle-

hunting mediums make up some of the ugliest faces

ances given through them. I had "the bitter before

I hope no medium will feel injured at all by my

the sweet, and it makes the sweet the sweeter."

showy rings.

perior state.

mined to do what is before me as ever. It seems to him and his kingdom. it were to bring us to the cell or the rack.

leaving weeping friends who long to know their des in their works all the folly of heathen writers. If we are not honest and truthful in our associaimpart no substantial comfort, and they will have are both false."

good reason to exclaim, Alas, it is naught! We love of worldly honor, of display in fashion's rounds, make further extracts at another time.

and, indeed, everything that would take one thought from the divine fact, that we are all immortals, destined to live forever, and therefore need so to live that every act may be favorably recorded in the Book of Life. Let us be true !

My home is still in Taunton, where I am endeav oring to do as little harm as possible, and as much good. To take as much comfort as I can with my little family, composed of husband, self and sister, who came with us from our mountain home in Vermont the last of July, and enjoy the society of our many friends, whose kindness continues the same. To cultivate a hopeful spirit, even in relation to earthly things, trusting in that Almighty Power whose will is the law of Love, and consequently must bring out of confusion harmony and peace, am as ever, dear friends, everywhere, Your sister for truth and justice,

M. S. TOWNSEND.

Inducement to Subscribers.

To any one who will send us three dollars, with he 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 ABOANA OF NATURE, by Hudson Tuttle, or, TwEIVE 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.

The reader should purchase this little book and want to know of what we speak; to live what we examine its pages for himself. It will compel him, profess : to make ourselves our best, noblest selves in from very shame, to examine into his belief and see every action, word and thought; to cast from us all upon what basis all oreeds are founded. We may

Obituary Notices.

March 21, 1861, MISS EMMA H. MCALLSTER, aged 20 years, 1 month and 1 day; on the 26 h. GEORGE H., aged 21 years 9 months 9 days; and Aug. 28th. WIL-LIAM FRANCIS, aged 17 years 7 months and 22 days —all of consumption, children of Clement and Minalta MOALLSTER, residents of Manitowoc, Wis. Emma was confined to her bed four months ; George

over one year, and William Francis eight months These dear children were all of the Spiritual faith, and all anxious to be released from the frail casket which held them, for they knew of a better and happier land beyond. The Spiritual philosophy is the sheet anchor of the

afflicted ones who are left, and they look upon the de-parted ones as having gone a little before, where they will wait patiently the coming of those left behind. W. D. HOLBBOOK.

Died, in Bradford, Mc., Aug. 27, 1861, MATHIAS D., only son of M. and H. A. TAYLOR, aged 7 years 1 month. The subject of this notice was reared to the above age not to fear his best friends, therefore when his mother asked him if he was afraid to depart, his answer was-No !

Friends of Progress in Indiana.

The next annual meeting of the Friends of Progress will be held in Richmond, Ind., on Saturday and Sunwill be need in Richmond, Ind., on Saturday and Sun-day, October 19 and 20. All friendly are cordially invited to attend. Speak-

All friendly are corularly invited to attend. Speak-ers from a distance who may journey in this direction will be welcomed to our meeting. By order of the Committee of Arrangements,

OWEN THOMAS, Secretary.