TANK THAT

BOSTON, SATURDAY, SEPTEMBER 12, 1863.

NO. 25.

Titerary, Departmente

Written for the Banner of Light.

A STORY OF GOLD

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The shop of Marons Downing, in the little village town of Ballinneagh, was closed for the night, and May. ous smoked his last pipe, was on the point of retiring to rest. His youngest daughter, Rebecca, had shown a particular disposition to please him in every respect, from the moment he had finished his business in the shop, and entered the small and but meanly furnished room, which was sitting room and parlor both in one. Rebecca had made his economical tea, and pressed him to take more than his mensi quantity, and had smiled, and chattered, and brought him a live turf from the kitchen, that he might light his pipe, as it was summer time, and there was no fire in the spartment Such attentions seemed the more particular on Rebecca's part, as they were generally performed by her elder sister, a plain, quiet looking girl, who sat buslly engaged in repairing her father's stockings.

Marcus Downing, though a man of few words, pos sessed some shrewdness, and from all the signs and symptoms, he feared an impending calamity—he feared a demand for money. So he energetically smoked the remainder of his pipe and summoned up all his resolution. Then she came-yes, he saw, it in her facethere was legibly written a petition for some of his shillings or pounds. He clasped his hands over his linneagh. Sir Philip Linten was an English Baronet, waistcoat Pockets, though he had not a farthing on who possessed a considerable property in ireland, in his person at the moment, and turned round with an the locality where the acenes I am relating occurred. air of courageous endurance.

velgar order of beauty; the finely formed mouth, and riod. the small, straight nose had even an aristocratic cast. Never did the golden hoes of the departing day her eyes were large and melting, but shone with a shine more beautifully through the masses of thick, bright, excited lustre, as she laid her hand on her dark-green leaves; never was there a fairer, softer evefather's shoulder, and the very words he expected, and hing hour an hour which spoke more touchingly and so much dreaded to hear, fell on his cars. " Father, my dear father, will you be kind enough

to give me some money ?" The father dusted the ashes from his pipe carefullyvery carefully; then he raised his hand and passed it across the many wrinkles on his bald brow, and started up from ble old arm-chair more briskly than usual, for

he was a man considerably advanced in life. .. I've no money to spare—times are bad just nowvery few customers this day. Annie, get me a candle. I want to go to bod, for its late. I'm thinking-"

"But, father, 't is so long since you gave me any money, now-why 't issix months, I do believe-come. now, you'll give me some, won't you?" and she emiled coaxingly in his face.

from you-why, 't is a shame we are so ill-dresped; we tell you that."

"I don't believe you; you get money enough to large class of the unreflective. dress yourselves well enough. I know to my nost-ay. It is not the earnings of a week, nor a month, no, nor

maybe three, that it takes to dress you in the year; you're always worrying me for money." " Anule knows well you do not give us enough, do

you not, Annie? Speak and tell him," cried Bebecca, looking passionately toward her sister. Thus appealed to, Annie raised her face, which, if

in its plainness it contrasted much with her sister's one so rarely gifted by Nature." beauty, exhibited a contrast also in its meek, mild gentleness and resignation, compared with the fire and anger which began to gleam from Rebecca's fair face. "Father, I do think you might allow us a little Annie.

"There, now, Annie agrees with me-now you'll give me the money, I know."

"And If Annie agrees with you it only makes her as bad as yourself, that 's all. I'm as good a judge as either of you as to what money a woman requires to dress herself; I know what your poor mother took when she was living: I know it was next to nothing compared with what you want; but I'll keep down your extravagance, that I will."

" I'm not extravagant; I want only to dress myself as other people dress. You had better give me a little

money just now." "But I won't, then, give you a farthing just now; you're a good-for-nothing girl; there's nothing but wasting and spending money in your head; you'd take a bank of money; you never think of how monby 's got; how I stand there in that shop, getting in by slow degrees pence and half pence, in my small retail way, in this poor place; how, blok or well, I stand there, and how long it is before a shilling of clear profit is gathered up, not to talk of a pound. But faith, unwavering faith-am I not your own-yours you've no heart to think of all this no, you'd go out and you'd throw away on ribbons or lace, every pound of what I carn so hardly-every penny, if you could but get it; ay, without ever thinking of me and the struggles, and the tolls I have in gathering the little I have got. But I'll teach you better; if you must the usual language of deceitful love; but she still hesthave money, you'll go and earn it in someway or

for extravagance." At this he took up the candle which Annie had placed before him, and walked away, closing the door loudly and angrily behind bim.

other. I'll give you enough, but I'll give nothing

on the door by which her father had departed. Then she threw herself down upon a sent, and covered her them as if the justre of the gold had given them a new face with her hande. On being addressed by her stater Annie, she made no answer. But in the deaths of her she was wou. A passing feeling of regret awoke withsoul that young girl was helding communion with the in him; as he saw that his gold had more power than spirit of well. A less punds yes, a few shiftings his words.

But Rebecca saw not the night shade which, rested now, in Bobosca's fancy, wrought with crespospring strangth. How much of well in this world supply the timely gift from the hand of the rich of a small and

never-missed portion of wealth prevent—a few abilifor at least some little time longer, if the path of de. The young priest could not speak one word. His hardly one outline of gracefulness, or bealth, or even lings, had charity only reached them—and that constitution had not maily been gilt with gold, and so beart heaved convulsively; he covered his face with of youth. She was not over ten years of age; but demaed thief who was tempted, none know how sore ly by budger, might now: bave been honest, respected, and the centre of some happy domestic circle; and those other wicked, degraded once, falled now so far below all: common vileness, who knows what bright and good creatures they might have been, had even triding, timely aid been given-had any friend, or any stranger relieved the want which, whether real or imaginary, was the cause of the wide deviation from the path of virtue. Money i evil deeds have been done for thee, yet much crime would 'at then have prevented, had 'st thou, in the hour of need, been dealt'out. even: in the most limited degree, to those whose hard necessities caused them to yearn for thy presence i - i

.. He 'll never refuse me money again-never; for I'll naver ask blm. A very little would have satisfied me-ay, so very little, and yet be would not give ithe gave me only bitter words, and he my own father ! Well, its no matter; there are other ways of getting money-I'll never ask from blm again."

. As Bebecon said this, all the features of her young face were convulsed with passion. It was in vain that Annie attempted to soothe her. At length she found relief in violent weeping; and for a long time her soba were like those of childhood. She hastily dried her tears, and raised her head with a look of pride and resolution at last, as if she had settled in her mind some determined course of acting.

The last rays of the summer sunset were glancing through the trees of Six Philip Linton's park, which, in one direction, stretched close to the village of Bal-He was rich, young, handsome, and profligate in a Rebecca was close to him. She was a handsome high degree. He was frequently a visitor to his Irish girl of about twenty years of age; her face was of no estate, but remained generally for a very brief pe-

> thrillingly of peace, quietness, and holiness, and beaven; yet the presence of evil was there-there beneath the old trees which shone as if with the light from some better world, was to be heard the voice of

in.
In one of the most religed paths, Sir Philip Linton might have been seen, and on his arm Rebecca Downlog was leaning. Sir Philip was speaking in a low. but very earnest tone, and the girl was listening with bushing attention, and with a soft smile on her lips. which seemed to yield a silent assent to all the false protestations which a voice well practiced in deceit was pouring in her ear. His face was finely formed, there were indications of intellect and even greatness stamped on it, in the opinion of those who bestowed "Do n't bother me, girl, I say. Annie's wanting but a slight glance on his features; but a closer sornno money, and why should you? But you're always tiny showed that his eyes revealed, through all their erying for it—it's money, money, everlastingly with assumed sentimentality, a selfish, pitiless, voluptions you—money to lay out on dress, indeed!"

nature. His hair was light and curied around a high nature. His hair was light and curled around a high "Now, father, you know we get so very little money and broad brow, which, from its extreme fairness, had almost an effeminate look; his figure was middle sized. are worse dressed than anybody; indeed, Anile can elight, and most graceful. He had that air of easy confidence, also, which is always so successful with a

" Rebecca, my beloved, throw aside all your prejudices; follow Nature, innocent, happy nature. Nature says to us, love-love in freedom-without bindthere's Annie makes no complaint about it, and ing chains, which only destroy what it is intended they should blad forever. Rebecca, I know you have a soul, a mind above the old antiquated notions which ruin the best pleasures of the world. Come, then, and let us be happy, blest. Come, fly from the little village and the humble home, which is so unworthy of

They had reached the avenue leading to bis castle. He took her hand; he urged her to accompany him at once, without a moment's further delay; but still she heeltated. She spoke timidly; her voice faltered, but more money; I think we really require it," said be caught the word "marriage." A smile, in which there was something of scorn, passed rapidly over his lips, but her eyes were cast down, and she did not see

> "Trust to me," he said, bending his head over her and speaking in still more tender tones: . Rebecca. place implicit faith in me-in one whose soul is yours. Yes, all my thoughts, my very being is yours, and think you I could betray your love and confidence? The whole sim of my life, the study of every hour and day shell be to make you happy, to keep far away from your beart all pain, and care, and sorrow. Come, then, and let me take you this very hour to a place more worthy of you."

Still she lingered. She turned her head for a moment in the direction of Ballianeagh, but no sigh of regret passed her lips. She refeed her large, bright eyes for a second to his face. with a pleading look, and again he heard her low, soft voice murmur words of marriage, and then pausing, as if afraid to utter the

" Rebecca, I say again, have confidence in me-have only-do hot once dream that I could ever betray your confidence-that I could ever desert you. No. no; whilst I have life you shall be my love-my ever dear-

Thus, for some time, he continued to address to her tated, notwithstanding his energetic eloquence.

At length he paused, and was silent for a few moments; then he suddenly draw from his pocket a gold chain of a rich and costly appearance, and threw it around her neck. There was still enough of the linger ing twilight to show the sparkling of that bright, bur-For some momenta Rebecca atood movelessly gazing nished gold as it rested around the girl's neck... Her eyes, glistened at the sight-gladuess, rapture filled radiance. Bir, Philip looked on her face and knew that

on his face: her eyes were area on the glitter of the gold. The poor rictim was bound at last.

She might have resisted the spells of dailyry and love

Hore they will be the first the mine with the manual train a manual train the second through the second through the second training to the second training training to the second training tra

contrasted too strongly and too seductively with her his hands. father's narrow heart and penurious household.

It was ten o'clook, and Marons Downing carefully tiently taking up the candle and holding it so the light closed the shutters, and placed the Iron bars across the fell on the door. one window of his small shop, and locked the door "Poor Rebecca!" whispered the with watchful caution, and then belook himself to the young priest in a husky voice, as he advanced into the sitting room behind the shop. There was an unwented room. degree of brightness and geniality on his bard, worldly | The old man looked full on his face, and the candle face; he held his head more budyantly, and walked with dropped from his hand, more elasticity than he had done for a length of time. "Rebecca is dead !" h He had done a good day's business. He had made some considerable clear gains since he left that little sitting. nocent death it' exclaimed the priest, room at breakfast time. "A customer had made an exensive purchase—a very extensive purchase, on the invisible blow; when Gregory, in a few brief words, best of terms, and paid down ready cash. So the shop. keeper seated himself in his large old habiened arm informed the father and sister that Rebecca had gone chair, with a gladdened heart, and drew out a tattered away that evening with Sir Philip Linton. A person pocket-book, in which he deposited the notes he had from the villege, who chanced to be at the castle, had eccived. Childish as it seemed, he could not resist seem her entering it, leaning on the arm of Bir Philip. the wish of inspecting them again—solating his eyes. The man who was watching them informed the priest. with the sight of them once more. There was one for are pounds—it was such a new thing, for in his busione pound note, his poor outlowers so seldom arose whom she had cloped; they all knew she had gone to above copper or silver, in their small purchases.

How beautiful it seemed to his eyes, that five pound note. It was old and tattered, indeed, and had once in young priest ceased speaking. The deepest agony of the course of its varied pilgrimage over the world been grief, which is noiseless, was there—the grief which out in two, and carelessly pasted together again, and settles directly in upon the heart, causing its police it was very much soiled and stained, and looked, and almost to stand atill-weakening, in a moment of its had an odor, the very reverse of cleanliness; but still, deep intensity, the vital powers, so that an audible that old man's sight nothing could be more charm, sob can hardly arise, or a relieving tear flow. ing, except that by some magic its number might have been suddenly changed and enlarged to the uttermost His hands were clasped convulsively; his teeth were capabilities of the Bank of Ireland. He turned it over sot; he spoke with an effort. "Curse it _carse it !" and over. He inspected it in various ways.

"Ah. Annie, look at it that 's the picture for me." ing breaches in the family wearing apperel. "There's no pictures like them in the world, Annie, no, no. But you're a good girl, and, reaybe, when your time comes, it's this I'll be giving you to buy your new that my heart 's In the money."

pleasantly, in his mind, how much the whole would add to the sum he had already saved.

his neighbors would call in. Suddenly he glanged had n't loved it so well she might have been here yet. hurriedly around the room, and asked where Rebecca If my narrow heart had let me give it to her last night. was. Annie bad been asking herself the same ques when she asked me for it, she would never bave left tion for some time, and could account for her sister's me. I know it, I 'll believe it as long as I live. It 's my beence in no other way except by thinking she had met with some acquaintance who had asked her to spend the evening.

"But it's so late-it's getting so very late," said the father, taking the pipe from his mouth, and looking serious. Then he suddenly recollected how Rebectime, when he had last seen her; she was sollen and silent, and always averted her eyes from him when he chanced to address her; but he was in great haste at the moment, and thought nothing about it then.

" She was very angry last night when I refused ber noney. I never saw her so angry, Annie. She 's most, ly so smilling and merry, you know-just like what her mother was, near thirty years ago-sy, she's a second Robecca. Well, I might, to be sure, bave given her five shillings or so last night, that would have pleased her, for she 's not so hard to please; but it 's not much nore than two months since I gave her some money before, and I hate to see girls extravagant. I was wise in not giving it—it will make her wise to keep herself in proper bounds."

A quarter of an bour passed away, and still Rebecca did not appear. The father became more and more uneasy. Vague fears of evil filled his mind. He possessed in the depths of his beart stronger affections than appeared on the surface of his character. The love of money had not in him, as yet, entirely changed bis nature, as it does in many instances. By nature his dispositions were kind and affectionate; the love of money was a passion which had grown with his later

Eleven o'clock struck. Mercus Downing took up the pocket book, which he had placed before him on the table in order that he might have the pleasure of gazing on it without interruption-he took it up and thrust it carefully into his pocket.

"Where can Rebecca be? Annie, have you any nofion of where she is?"

At that moment there was a knock at the door. Annie ran to open it, and admitted her cousin, Gregory Downing, in place of the slater whom abs expected to he made no answer to her interrogations. On scan place where they stood, she saw that it was even more han unusually pale, and that it was wet with tears. She made no more inquiries, she knew that something order of countenances, but that was something, which terrible had happened.

Gregory Downing was a young priest, and had been or a short period settled in the village. All the in- and well formed; but his shaggy eyebrows almost mates of Ballinneagh liked blm, because of the singuar mildness and gentleness of his character.

With his uncle, Marous Downing, he was particulara favorite. The old man regarded him almost in the ight of a son, and Gregory was accustomed to spend much broken down by an irregular course of living. much of his time in the society of his uncle and

Now, he paused at the door of the familiar little room. He was afraid to enter. He shuddered to announce the tidings of which he was the bearer. Agein large team fell over his this, sallow cheeks.

But the old man heard him, and said, in a joyful tones in amort to stream of this " Is that Rebecca? Ab, girl, where have you been

all this time to be a promotion of the medical at arm to each it is its desired in there of man's

"Why, Gregory, is it you? Where's Robecca? Where's Rebecca. I say?" oried the old, man impa-" Poor Rebecca! poor Rebecca!" whispered the

" Rebecca is dead !" he cried. "Wome than death-worse, by far, than early, in-

The old man sunk as if suddenly prostrated by some which his powerful emotion rendered bardly andible.

Sir Philip Linton was of a notorlously profligate character, and therefore for poor Rebecca there was no ness it was rather uncommon for him to receive even a hope. She knew the base nature of the man with sure destruction.

No words were heard for some moments after the

"Carre it-curse it !" gasped the old man, at last

"Do not curse her, she is weak, guilty, but do not curse her-your own Rebecca, the girl whom we have he said, glancing emilingly on the quiet face, of his oldest all loved. Leave her now to God, and to God's pundaughter, who, as usual, eat busily occupied in repair. ishment," said the young priest, raising his moist eyes toward Heaven.

"Not her I no, not her | But I am cursing it-money I am coming money ! I am cureing my love of money!" cried the old man, with singular vehemence, and he gown and things, though it's a pity-ay, the biggest started up from the recumbent position in which he pity, to see the like of this, the durling, going away had been lying. "Yes, yes, I have loved money, I for them ribbons and trash that you women 's always a have been gathering it day after day with such annbuying. Well, well, to be sure it's for you and Re. lety for years past-over since I began to grow old; ay. becca I 'm gathering it a was n's for you, mayba ever since I began to grow old I 've been loving it it's not so much I'd care, though some people do think | more and more. This very day I've been glad. I've been happy because money was flowing in upon me. And At this he replaced the five pound note carefully now what does it do for me? What good will I got with the others in the pocket-book, and calculated out of it all now?" With a frenzied gesture, he suddenly drew out the pocket-book. "It's here, here. the money I got this day. Where's the comfort of it He smoked an extra quantity of tobacco. He talked all now? It'e like poleon in my heart this very minalso of getting some punch, and wished that some of ute ! Ay, like burning poison is that money, for if I ove of money has been the min of

shillings might have saved her!" He flung the pecket-book down. Every word he had spoken had passed over his lips with a stronge and ca seemed to have something on her mind at dinner. maniacal rapidity of utterance, and vehemence of enunciation, quite unlike his usual character. Then he sank again into deep allence. His whole form moved convulsively for some moments. His face was distorted as if from the effects of soute bodily suffering, together with his mental anguish.

she was so like her mother, as she sat there beside me

last night. Oh, curse it! corse all money! Five

In a short period be was selzed with spasms, and for some time his daughter and the young priest watched over him, fearing that his last hour was approaching, but he was fated to endure yet more of suffering.

At some distance from the row of mean houses which composed the one street of Ballinneagh, stood a cabin which even in Ireland, land of wretched dwellingplaces as it is, was remerkable for a peculiar aqualor of appearance. Strangers passing by stood and wondered to see smoke lasning from that rotten, fallen in roof, which only partially spread over the black, low walls, and asked in amazement:

"Dld human beings indeed live there?"

Human beings did live there; but human beings can fall below the brute oceation, far, indeed, in ideas of comfort and cleanliness.

It was at the close of a rainy November day. All places around looked damp and dreamy, but the sancet of the peculiar cabin I am describing could hardly have been made more miserable by any mists or rains of the dreament period. A puddle of rain and mud was at the door; but such was always the case even in summer. Within was a mud floor, in which every footstep sank deep-up to the very fire place. The fire was composed of a couple of smouldering turis. and a few green sileks or branches. There was neither best nor light, but there was smoke-smoke uncessing. Close to the fire there was stretched on a rough bench. ee, She eagerly inquired if he had seen Rebecca, but a man who appeared saleep, or occupied in deep thought. This was Bryan Cassidy, the owner of the ning his face by the dim moonlight which reached the cabin. He seemed about forty years of age; he was large and strongly formed, but lean, almost to emaolation; his face had something in it unlike the common though it spoke of intellect, spoke for more strikingly of evil and perverted powers. His forebead was broad, meeting over his sunken eyes, gave a sinister cast to ble countenance; his mouth told that he was babitually intemperate; he had many wrinkles, and his whole appearance showed that his constitution was

Bryan Casaldy's name was associated with dark deeds, which had been committed in the neighborhood -deeds of violence-of blood-which are the fearful represent of freland; but nothing as yet had passed against him. His face was the only public evidence of his guilt; for on that face there were traces of exsess and crime not to be mistaken. The only other occupant of the cabin was a girl-a bhild simost. She was named Grace-Grace Cataldy. It was a mocking name, for her figure was much deformed; and possessed

there were many wrinkles and many hollows on that small, lean, shriveled face, which should have been so Joung. The poor child was only acquainted with three aspects of life-sickness, starration, and ankindness. She sat as far as possible from her father: she sat and streve to make the fire burn. Her drage was so thin and ragged, and she looked blue and sold. Bbe had no conversation; her voice was seldem beard. It was one of the anddest pictures of childhood without hope or joy.

Bryan raised bimself from bis recombent posture. and stretching out ble arm he took up from the mad floor a black bottle; he put it to his lips-it had already been drained. He searched his pockets.

"No, no." he muttered, "not one forthing-not a balfpenny in the world have I. Well, there is money somewhere above ground, and I 'Il have it, maybe, before long. Here, Grace, take this bottle to Bridget Demots, and tell her to send me half a pint. Tell her I 'm slek and can't go for it myself."

The child arose, but not with slacrity. She dragged herself to ber father's side and took the bettle. Then she slowly walked to the door and passed. It was raining fast, and she had no shawl, no cleak, no covering for that small unbappy head, with its thin, dry. light colored helr.

"Be off, I say I be off Grace ! What are you standing there for ? You're not afraid of being drawnedyou're not so easy burt. I'm thinking. There, sun your best and be back soon, or may be you'll auffer

The child did not say one word. She went out in the rain, knowing well that her thin rags would be seaked through ere she could return.

She had only been gone a few minutes when a new comer entered. An old man walked with ferble stops across the mud floor, It was Marcus Downing. Bry. an greeted him respectfully, and with some appearance of surprise, at receiving a visit from him. The only spare stool which the cable afforded was placed at the fire for the old man's accommodation.

Marous Dewning had grown apparently many years older than he had seemed but a few months previously. He was wasted away almost to a skeleton, and totlered with feebleness as he walked. His face had grown shriveled and bloodlem, all but the eyen which were red and inflamed, as if that old man had been long in the habit of apending night after night in sorrow and weeping; but there was none of the softness of andness'now in his face; there was an expression of Sercopens, of the bitterest, most resolute flerconess, which seemed greatly at variance with his powerless, sink ing body, which looked as if its grave might already

Beautiful is the sorrow which calms, which sabilmates human passion; which, by the prefound reflection which it induces, enables the wounded spirit to rise above all the mean and weak feelings of anger and revenge, and teaches forgiveness, godlike forgiveness and pity, and a wish even for the well-holing of those, who, by their wicked deeds have roined forever this world, all the happiness of the enduring. less sufferer. Beautiful and noble abore all other earthly thing is such a spirit, though it may be bidden in the meanest and most despised form, or lost in the most obscure circumstances; but the old man had not yet learned the boly principle of forgiveness. The spirit of vengeance burned keeply in his sont. He had rowed the direct revence on the man who bad infored him.

"Are we slone, Bryan Cassidy?" he said, looking carneatly all around, with his piercing eyes.

Bryan awared him that the cabin contained no one nt themselves.

The old man made no answer. He drew out a worn purse which had been long in his possession; it was now pretty well filled, but whether with silver or sold did not appear through the thick material of which it was formed. He also took out the old pocket-book which he had been inspecting so joyfully the night of bis daughter's elepement.

Bryan Cassidy's eyes glistened at the sight. The cod, the virtuous of the world, have felt their hearts bound more lightly sometimes at the sight of money: and it was no wonder, therefore, that the soul of the gullty and degraded man was gladdened.

"Why, what a sight of money, Mr. Downlog ! Well. It is some people are the locky devils. Here am 1. now, who have n't got a coin in my possession-bad luck, even to a single hat penny; it 's just thinking I've been, then, but I'd manage to get a little triffe. I'd do much for it this minute; ay, Mr. Downing, it would be the big job I'd not menage for as much money as that, though to be sure "-and here be streve to give a look of indifference, if not almost of principie, to his face-"to be sure, I would not do harm for it all, either."

"Harm !" reiterated the old man in a shrill, weak tone. "Harm, to do justice to him who murdered my Rebeccal Ay, murdered her, for did he not desert her, they my-yes, before six weeks, did he not turn her out of his fine house in Lendon ! Wome than dead-dead to the sweet memory of what she had been. She was forced to fly to some wicked place-some foul, foul place-and there she died, she, my Rebecca, so like her mother. And he killed her, for she was dy, ing, they say, when she left him. In it herm for he to get fastice done him? It's myself should de it. I know; but look at this old arm-there's ne strength here-no, it could not injure a child. But I'll have it done. I'll have justice, though there 's not a law, of all the laws they 've been making and making these hundreds of years, to do me that justice as it should

"Ay, it's ourselves must do ourselves justice bere in Ireland." orled Bryon. The English tyrantewhat do they think of us, or our children ? They'd ride us down; they'd drive their coeches over our bodies, and they'd nover think see suffered; never dream of the wild friehman's or woman's having blodd and bones as good, ay, as good in the eyes of Bed, as their own. Mr. Downing, do n't let Bir Philip escape you now that he is here."

At this Bryan's eyes fixed more eagerly, more glowingly, on the purse and the pecket-book which the old man held in ble trembling grasp.

"But what could I do?" said be, looking piteoush upwards. "I'm so old-not so very old, elther. My

He paused, and his breast heaved violently. "I loved money once. Not long alto.it was a street ure for me to be gathering more and more every day, and putting it apart with what I had before, and counting how soon it grew into something considerable. I had a delight in that, but now it is all turned into hatred. I hate it-every shilling that comes in eickens me. It 's a punishment to have to look at it, when I thinkas I'm always thinking, night and morn, sleeping or waking -that so little of it might have saved ber. Yes, yos; five shillings might have saved her. She would n't have gone from me if I had n't refused her money-carse It-ourse It !"

At that moment the little girl entered, dripping with wet. She walked to her father and gave the bottle into bis cager bands.

"She would n't give it to me without the money," said the girl.

"What I it's empty, is it?" said Bryan, shaking the bottle and then throwing it violently from him on the floor. .. Bbe would n't give it without the money, the cursed hag ! Money, ay, they would n't give anything in the world without money. Starving with hunger, or dying with a burning at the beart, there's no help if there 's no money ! Money, ay, there it isthere it lies-beaps of it, but it is not mine-it is not mine." There was a flery gleam in his eyes as be

toward the empty bottle. "She listens to us," whispered the old man, looking in the direction of the little girl, who, seated on a turf, as far apart from the others as she possibly could,

looked at the purse in the old man's hand, and glanced

was tenning down ber head on ber thin hand. "Well." answered Bryan, "it's no matter. Say what you like before Grace; she knows not to tell again. Ay, she's after knowing not to tell again by this time." and he gave a short, quick laugh.

"I'll say nothing when she 's here-nothing. I've another daughter, and having her, it 's something yet to live for. It 's better to be cautious before children: they 'll tell again without knowing what harm they 're dolog. It's only an act of justice, to be sure, that I have in my head; but there 's laws that wont let us do acts of justice-there's laws that hang us for doing acts of justice-ay, bang us, though the world can't deny that we've only done a right act of retribution. But, Bryan, I wont speak out before the child."

.. Why, now Grace is an old woman -you need n't look at her. She 's nothing but a child-a small child in size-but I tell you she's an old woman in mind." said the father.

The old man looked through the smoke more carnest. by on the shrivelled form of the girl. Her face was still covered with both her hands, which were indeed thin and skinny, like those of age; ber high projecting shoulder and her small, hollow chest were all the very reverse of the rounded outlines of happy childhood. The old man seemed struck at her wretchedness, for be gazed on her long and carnestly, as far as in the smoke and twilight he could perceive her figure

"It's a poor child-a poor sickly child," he muttered in a kind of a whisper. "Rebecca was not like that-my beautiful, bright Rebecca. Well, well, God only knows how miserable her face bad become, too, before she died. Ay, ay, and he-he's living yethe 's living." He moved his body convulsively for a moment, then turning to Bryan, he said in a loud tone. "You re not treating that child well. You're stinting ber in meat, or clothes, or something, that you may save money; but do n't do that. Bryan. I refused mine what she wanted because I wished to save the money."

.. Save the money !" interrupted Bryan. .. Save the money ! It 's the rich man like you can have the comfort of saying 'eave the money.' What will you say to the poor man, who has not got one faithing- not the smallest, meanest copper coin in the world-and who's sick, maybe, as I 've been all this day, and who, when night comes, and he 's sorely off for comfort, can get none because he has no money; and who, looking round all the dirty, sickening ways in which he can bonestly earn a sixpence, feels in his body that he 's not able for any of them, and knows that the morrow's sun wont rise to see him any better off-will you tell that man he 's saving money ?- saving money off anybody ?"

Bryan spoke in a high, commanding tone of voice, and in a manner superior to bis mean rank. He had indeed been better educated than the generality of his condition in life, but his knowledge bad, slas! only aggravated his natural pilde and discontent, and so increased all ble evil propensities.

> [CONCLUDED IN OUR NEXT.] Written for the Banner of Light.

SONNETS ... THE HEAVENS.

BY DB. HORACE DRESSER.

Vast concave! what deep mysteries are thine -Canst tell os wherefore into being came. And how apheld in azure dopths thy frame. All set with beauteous gems that gleam-outsbine The diamond treasures of Golconda's mine? Art thou the seat of gods, as ancient Fams

Reports-thou course of spheres and comets' flame What beings dwell in those far worlds that beam Throughout the wide expanse of endless space? Are they Divinities, or, like our race, Weak men whose lives appear but as a dream? Blue canopy I immeasurable seem Thy bounds to us who view thy 'fulgent face-

The empyrean where the stars have place.

The heavens declare thy glory, God-the Sun, Atcturus, bright Orion, and the Pliades. The starry bosts, the firmanent-man sees-Show forth what glorious works thy bands have done And owns then art slone the Almighty One-

Thy Speech forever maketh known, in these, Through all the realms of space, thy wide decrees. These orbs are tongues of thine, harps of thy choice, Whose sound bath made the music of the spheres, Since Time began his circuit of the years-

They have no speech, nor language, words nor voice, Yet sound thy praise through earth—the heavens rejoice :

How blest is he who bath the toneful cars . To catch the harmonies of worlds-who hears !

A QUARRESS DREAM, -There is a beautiful story A QUARKERS DEFAM.—Inere is a bestifful story of a pidus old Quaker lady who was addicted to the jaza of tobacco. She indoiged in this habit until it increased so much upon her that she not only smoked a large portion of the day, but frequently sat up in bed for this purpose in the night. After one of these nocturns entertainments she fell saleep, and dreamed that she died, and approached heaven. Meeting an angel, abe asked him if her name was written in the Book of Life. He disappeared, but replied, upon returning, that he could not find it...

"Un." she said, "do look againkis must be there."

He examined again, but returned with a sorrewful

it is not there in the state of the state of

Theore imble that we could hardly see it."

Me woman upon waking, immediately threw her pipe away, fand never indulged in smoking again.

Written Make Banger of Light. CERIES. ST Aires Arrow.

In the land beyond the river, Where undying flowers bloom, Will these earth-worn spirits ever Be relessed from doubt and gloom?

In the land of the "Eternal," land of beauty undefied. Land of love and joys supernal. Will they coase, these longings wild?

Longings of the falating spirit, For the truth, the light, the love. Which shall be the soul's inherit, In the angel home above?

Longings of the soul, o'erladen With earth's thraldom, grief and wrong, Sighing for that blissful "Alden." Long the theme of poet's song.

When we cross the cold, dark waters.

When we reach the .. shining shore," Shall we leave behind the fetters Which on earth our spirits wore?

Bhall we leave the jarring discord, And the turmoil, care and strife. Which so cramps the progress upward In the weary march of life?

Shall we, when we drop this mortal, Our identity rotain, And beyond the . golden portal," Shall we still ourselves remain !

Or, like tiny drops of water, In the boundless ocean thrown, Shall we mingle with each other. All unknowing and unknown? They have told us (grave old sages.)

Soule have no identity. Through the never-ending ages Of vast elernity.

But, oh! annibilation Would be a boon I'd erase If there's no recognition Beyond the cold, dark grave !

Briginal Essaps.

THOUGHTS ON HARMONIAL PRO-GRESSION.

BY BANDEL MELVIN.

We live most emphatically in an age of investigation and improvement, when light seems to be popring in oceans all around us. And he who shuts his eyes, and then sneets and scolle at others because they open theirs and see, is not only recreant to his sense of duty, but does society a grievous wrong.

In the great system of the universe we perceive anch denth and wonderful scope for intellectual ro search and deep study, that we are sometimes lost in wonder and natonishment at what at first sight seems Impossible and incomprehensible; and that great science which as yet is but partially explored, and whose hidden mysteries fill us with -awe and wonder, is one of the depths unsounded; and though to unin science is Clairvoyancy.

It is the science that fills the soul with sublime views of our being, and leads us to contemplate the curious connection between the material and the spiritual: leads to that vast field of thought, that finally, with research, will lead to light, and satisfy the longings of the spirit of man for an insight into that which the future-for anything that will satisfy man that he future, lead our minds to the contemplation of has a connection with the spiritual, is to that mind the greatest boon that he can possess. For in all our longings, what do we long for so much as to know that there is a close connection between the material and the spiritual, and to feel spre and to know that be can analyze and inspect the secret workings of that invisible Power that we have at present such a slight knowledge of; and the intimacy of our minds with the etherial tends to the elevation of our ideas of God and his wondrous works, and the mind dives deep into the future, and we feel that awe and veneration for the Great Deity, as displayed in those bidden mys teries of the works of Nature, as illustrated by that highly privileged personage, the clairvoyant.

The mind of man is of such delicate material, and such fine organism, that to define it olearly and definitely is quite a metaphysical problem. But though him of old, "How wondrous are thy works, oh Lord. and thy workings, how mysterious."

In the great fields of science now before the phi

losopher, the metaphysical sciences stand preeminent. In making this amertion, let us not detract one lots from their value and greatness, but on the soar into the regions of unbounded space, to survey, measure, and balance the countless millions of suns and worlds; but Astronomy, however vast may be its fields of brilliant some and blooming worlds, is but a physiof the mind.

If from its lofty and daring flight among the Sys tems, and systems of systems that roll above, we descend and dive into the depths of the globe we tread, and explore the subterranean dens, and deepest caves. we also find a deep desire to scan and find out the mysteries of Geological Science. The study of the Heavens above, or the earth beneath, are truly sublime; but high as the science of Astronomy may call the mind to sear, or deep as the science of Geology may call the mind to dive, yet they after all are but physical spirit, who compare man to sheep and goats, the form sciences. But on the other hand, the solence of the living mind as far transcends all other sciences, as ing, the latter to the racks of eternal tormente. Godlike mind transcends matter.

In all ages of the world there have been those who have been accounted Prophets and Seers; those who could see into the future, and foretell and discover hair, which is said to be white as wool, his disposition things in the vold, that the multitude around them could not see, and therefore to their ignorant and unoultivated intellects appeared the great mystery that that the reason of man must ever revolt at such a futo them was unintelligible and crude, and such in all ture existence as theology procisions; choosing rather ages past, and in the present age also, are among the the awest and dreamless sleep of utter annihilation. class of skeptics and unbelievers, who, to believe any- They say, " Take the Bible as the Word of God, you thing at all—so small is their mental calibre—that must not reason. Approach it with deep reverence." like Thomas of old, "must thrust in their hands to The reasoning mind replies;" Let me know its claims the wound," or, in other words, must have every to a divine origin; where did it come from? Who thing palpable to the sense of sight before they will wrote it? And where was it written?" Anxions, give eredence to any discovery; they never dare to basty, and even imperious to hustain his Church, the think for themselves, but lean on the opinion of oth. Doctors of Divinity proclaim; "Throw aside your reaers. Their doctor and father, minister and lawyer, son; believe or be damned!" Thuy the intellect of thought thus and so, and they think just so too. Their man has been sadly ignored, and the belief of an imfathers put down a central stake, and gave them their mortality obliterated from the minds of many wise and length of line, and had them never to go outside that good men. circle, (of prejudice and arror) as long as they live; all One fact is we

gally bequestled to their as that thems! For the one they never illiered, and for the other they never thought-by laboritance they received them both. The truth of the they sever question may more than the title of the other. When are street play ? I if think whose names are replatered the the shell of sens fame? May, It is that particular class or individuals who have a large amount of "Love of Approbation." and follow public opinion, right or wrong, and thus beg a momentary fame from the pessing crowd, which is destined to expire in darkness, and vanish from human remembrance before the breaking light of truth. What are these men who make themselves a cowering slave to these opinions of others, and shut their ears to all conviction?

The world is led by few ploneer spirits-the world of Belence, of Literature, of Art, and, in fact, everything that is progressive, is discovered and made clear by those brave few, before the minds of the masses are prepared to take in their beauties, or appreciate their value; and that ploneer in Sefence, or Art, or Religion. who paves the way by his own patient study and research for the masses to follow, is looked upon as the madman, sometimes the fool, the caterer for personal aggrandizement or notoriety, when in fact, he is the true Progressaonist, that by his own mental effort has proved conclusively to his own mind truths that will ere long be avowed and believed by the world of intellects who follow in his wate. I would remind all skeptics of the opposition and scorns and sneers that the noblest sciences have encountered when in their infancy, in all ages of the world. Harvey, when he discovered the circulation of the blood, and daclosed it to the world, was derided; Galileo, when he discovered the rotation of the globe on its axis; and Newton's genius, when, but a boy, was derided and mocked, but nevertheless they still live in the brighteat blaze of fame, while the opposers of their magnificent discoveries are sunk to the shades of unremembered nothingness, the clouds and mists of their own evanescent glory having become their winding sheet. Fulton was derided, and even men of science pointed at him the finger of indignant scorn, because he declared that steam-a light and bland vapor, which could be blown away with the human breath-could move an engine of tremendous power; they declared it to be the greatest humbug, and the most silly idea, or else the trick of a knave.

So stern was the opposition of the skeptics who sailed from New York to Albany, in the steamboat that first tried the experiment, that they declared it impossible to have been conveyed thus far by steam. and it must have been done by some trick of deception of which they were not acquainted.

The science of Phrenology has been thus assailed, but it is being fast embraced by men of intellect all over the world. This has been the fate of all sciences when in their infancy; the moment they raised their heads, the battle-axe was raised against them; but each in succession has fought its way up the hill of opposition, and has now nearly reached the climax. Truth is immutable, and cannot bend to circumstances; it must stand independent of the belief or unbelief of men; it must soar on towering wing far above the reach of scorn, and sconer or later triumph over all opposition. And it has ever thus far been victorious, while the millions of sycophants in contest have sunk into oblivion, and its advocates, who were once hooted and ranked as insane, because of their advanced opin lons, have bad tablets of " Momento Horis" erected to perpetuate the memory of those who were accorned while living, but mourned since dead, as minds that had advanced an age of mankind in general.

Thus the old theory of regeneration and intimate. destiny have borne such modifications and changes tored minds the science is full of hidden meaning, yet that the old blue Orthodox system of utter sinfulness only to the eyes of those under its power can the, is fast changing to the more sensible and lovely one of beauties and sublimity of the science appear in all less terror, and more in harmony with the entire works the light and brilliancy of its hidden secrets, and that of the Great Architect of the Universe, and the old dogmas and creeds are giving way to the laws of Progression; and while all Nature works along harmoni ously, and the philosophy of the spheres is being daily better ennunciated, a new system of thought and sotion is taking the place of old, wornout ideas and superatitious dogmas.

The communications of the spirits hovering around be most of all things else desires—the knowledge of us, and the clair oyant explorations in the mist of the wonderful, and when we study the mighty mysteries of the Great Harmonial Philosophy, we are led to exclaim. Bow beautiful and fair I instead of that hideons, repulsive doctrine of our ancestors, who, with long faces, saw only wrath and retribution in the fair works of Nature and Nature's God.

Fort Albany. Va. Aug. 7, 1863.

EVIDENCES OF LMMORTALITY.

BY JEROME DRURY.

Clairvoyance bas led us deeper into the misterious vale of spirit than any sage has ever done; and, except the recent developments of Spiritualism, affords the only insight to be obtained of the inner life of we see it not, and feel it not, yet we see and feel its man. It proves man to be composed of spirit as well effects; and in the spirit's pilgrimage to the unseen as body, or, to use the language of another, . Man is and unknown, we are made aware of the great field of an intelligence served by organs." When man is: discovery before it, and we are led to exclaim with studied from the material standpoint, there seems no reason why he should be immortal.

But here a new light dawns. We pour the bright beams of law, studied in the physical world, on the philosophy of spiritual existence. In the physical realm we learn the origin of spirit " as dependent upon matter, and by the progressive nature of matter contrary, yield to them their full grandenr. The and spirit, and, by the history spirite give of their nascience of Astronomy may call the mind of man to ture and habits," we learn the grandeur of man's im-

mortal destiny. See Arcana of Nature, Vol. II. p. 15.

Timorous man has even trembled at the mention of the " great lesp in the dark." and many and curious cal science, and therefore greatly inferior to the science' have been the inventions to preserve life beyond the frosty period of three score years and ten. The old man with his eye dim, his brow wrinkled, his locks as white as the fleecy snows of winter, his steps tottering upon the verge of the cold, desolate, gloomy grave, looks up with auxious solicitude, and inquires with a feeble voice, "If a man die, shall be live again ?"

This is the language of the honest skeptic who has failed to learn the sublime lesson of immortality from those who profess to teach the destiny of the human er to be consigned to a heaven of eternal pealm sing.

No wonder that so many prefer to have no God, no immortality, rather then have a God who could be so easily comprehended by man, that the color of his fall of abger, revenge and hate, and then the immor. tallty he andows man with is so partial and ubjust, hig all the state of the

One fact is worthy of comment, and of itself reflects beyond that circle is darkness! Their ideas are as is- great discredit upon the theological teschers of man. Does man grow merciful from the enlargement of his than a cause? Yet, after all that has been said and

transpositive that among the Heather (to called.) the bellet of an immunity is het quintificated, if this fill metal the perch of the states of the professing Chris-tics Charles, Secrimbs the make undifficibling different Past to the realm of India's coral strand; wander in the value of Cashmere; listen to the sayings and teachings of these wild and undeveloped barbarians; hear their prayers and exhortations, in which is siways all. mitted the presence of invisibles, all forming an ideal spirit-land according to their views of happiness.

Had man never heard a sermon or heard of Christ, the Church, or any theory pertaining to the unseen realisation of an eternity of being; but as soon as man the tomb, he commenced preaching his views to othimpressions took various forms in different nations. saw an innumerable bost of spirits; he also was able to behold the King in his bed-chamber.

By clairvoyance. Belshazzar beheld the hand of a man come forth upon the wall, and wrote as if in sand, Mene, Mene, Tekel, Upharein. By apiritual power Daniel was impressed. What was the meaning of these strange words? This clairvoyance was and ever will be the handmaid of Spiritualism. By it man becomes able to describe spirits. Thus Mary, the mother of Jesus, saw angels come and go. Thus Jacob saw a ladder reaching up into heaven, while spirits were ascending and descending. Thus the angels were seen at the foot and head of the tomb of Jeaus. Thus Jeaus appeared many times after his crucifizion, and more particularly when honest Thomas doubted that it was he whom he had loved so much. Thus Joan of Arc, beard and saw spirite, who told her to save France from its enemies. Thus Epimenides of Crete, had power to send his soul out of his body, and recall it at pleasure. Thus Cassandre, Princess of Troy, while playing in the vestibule of Apollo's temple, was put to sleep on a couch of laurel leaves. From that time ahe could continually hear the voice of the gods, or spirits, who, by the ancients, were considered gods. Thus Mr. Henry Stade, the most worthy and notable medium of Michigan, sees spirits, describes them most minutely; and thus handreds at the present time see and hear them dally.

What a blessed philosophy is this! More glorious and wise are its provisions! We need no longer repine over the cold and unjusting tomb, por watch the loose soil, thinking it covers all we hold dear-brother, sister, son, mother, or father. All have passed from the painful tolls of the rudimental sphere, and are enjoying the society of the blessed and purified. How do you know? inquires the skeptic. The most tangi ble proof is at hand. The clairvoyant has seen them, described them so minutely that none can deny the statement; and besides; our friends across the river bave beckoned to us and given us most pointed facts to identify themselves. They have taken advantage of the laws of mind over matter, producing manifestations which can be traced to no other source than unseen agencies, having intelligence, knowledge, fore-thought, wisdom, and in fact exhibiting all the at ributes of a heman being.

In a former essay we arrived at immortality through material agencies. In this we have wandered through the paths of bistory, and find it exhibiting itself in the experience of all nations. Having traced it down to the nineteenth century, we still find it besutifully illustrated in Modern Spiritualism.

HUMAN PROGRESS.

BY C. D. GRISWOLD, M. D.

The world progresses, but the worst elements of hu manity develop faster than the good. Tares propagate faster than wheat, thistles faster than roses. Virtue

The poor man, if he has not become hardened by opture before being gathered up. The same harvest cancoming impoveriebed and mixed with noxious degenerations and impure growths. So it is with man. He caunot thrive always upon the same soil.

Our forefathers were seed gathered upon the old fields, winnowed by oppression, and transplanted upon this virgin land prepared for them. They brought with them principles, which were about all they had principles-principles of justice and humanity-in all they did. One noxious growth, one moral upas seed, was allowed to enter the new soil. Not being perfect, their works were not perfect. Blavery was permitted and protected, but it was confidently believed that a few more years of light and liberty for the master would secure the same to the slave. The morning of this Republic opened brilliant with the radiance of heaven's own light; the noon made it the light of the world-the shadows were at the shortest then. As this Republic has grown populous, as it has grown wealthy, as it has grown powerful, as it has gone upward in the arts and sciences, it has gone away from the principles of its forefathers, its sun has begun to go down, its shadows to grow longer, its night to thicken, its doom to come.

A dark night, the shadows of which begin to deepen is coming upon this land. There are no more continents upon which to transplant a new seed, seed win. nowed by revolution. The old fields must be recisimed and prepared for the new spring-time of the world. To do this the world must be turned into fallow ground, and burned over, that the noxious plants that have taken root so deeply may be consumed. When this is done, there will be but a remnant of man left, see the necessity of admitting that life can and does but that remnant will abound in the vital element of exist as an entity unclothed with matter. I think !! humanity-gold, seven times tried, pure from the furnace of the Almighty-God manifest in the flesh.

opulation, is not power, is not wealth; ay, more, it self-existing entity. On the contrary, it would appear s not art and science, but humanity! Without hu. from analogical evidence, that life is an effect or result manity progress is not. I have said the world has For example: let us glance again at natural phenome progressed. There is more of humanity, more of God non-our own planet-from the time it took its planet in man now than ever before, but there is more of in- as a child of the sun, to the time it was in a condition humanity also; more of power, more of wealth; and to support the lowest form of life, to say nothing of these are the vital stimulus of inhumanity. Look at the the vast periods of time that must have elapsed South and answer, le this not so !

organic matter that it takes on functions of a higher thus far gives no evidence of intelligence. We so at and higher order in proportion to the reducment and complexity of the organism. Nutrient grains bome from plants; froits come from trees; animals have intelligence and serve important uses for many white man, the highest and most complex organism known in the world, is endowed with reason. The tendancy of all things is upward in reasons and goodness. Progress, then its mot only a fact but a principle in

sature-God munifest in marter.

of the weath No ! Does he look to God for halp wheat self sollent? No ! Does he look to God for halp wheat self sollent? To ! When will pake him the least toward the opposite of call out lies ympathle by table toward the oppressed :—can our newsympathles by
the paor?—humble him to a full realization of his damodelles? Affawer—Take away his power, atrip him
or, his wealth, cast him upon a stok bed, to be helped
by a child. As the nation is made up of individuals,
the last a same for the aggregate his for the name. the law is the same for the aggregate as for the pence. Has this mation grown merciful with in increase of power? Has it grown charitable toward its poor mi lects with the increase of its wealth? Healt felt mon land by intuition, he would have at last come to a and more its dependence on the Supreme in its vigo. ous health? No! Ask the slave, and he will answer began to have impressions in regard to the life beyond correctly. Its power must be crushed, its wealth man be weated, it must go down to death, if meds be, that ers, until sects and creeds were formed. These vague progress in mercy, in justice and protection of natural rights may come. The rights of human nature—taker. Where clairvoyance came to their aid, they received ent rights—constitute the highest law known to man clearer views and more substantial theories. By this There can be no law that sets saide these, for motal gift Moses beheld the angel and the flame of fire in the law would be a farce. Natural rights are immutable bush. Elishs touched the young man's eyes and he principles, perfect, just-God manifest in the Can the power of a nation set them saide? If a nation is greater than Jehovah, it can-not otherwise. Whin do we stand to-day?

OMNIPRESENCE VS. THE PERSON. ALITY OF DEITY."

BY DAVID PALKER.

My last chapter of objections to the hypotheses at. vanced and maintained by the author of essays on the Omnipresence vs. the Personality of Deity," las elicited from him a searching analysis. At the fint glance, it seemed to me my objections were not so for. midable as was supposed, but a little closer sorating convinced me that the question stood pretty much wat the beginning of our intellectual skirmish, and, for me part, I do not expire to be able to throw much, if any light on the subject at issue. The raising of objections to any theory or hypothesis, is a very easy matter, quite a different thing to establish or overthrow them. I shall therefore content myself with an analogical to proximation, to a supposed, or not well understood trath, and keep within "the prodent suspense of the lesophic doubt." Owing to the complicated contents of my last article, and the numerous points resoned on by my friend, I find it impossible, in a moderately lengthy communication, to notice them all in details it will suffice, then, if the principal ones are met.

My friend complains that I did not notice what he considers the point on which the question turns-that is, whether the original atoms did or did not combine because of necessity or the tendency or property inhet. ing in self existent matter. I will say to my friend that the reason why I did not, was because it was thought that if it could be shown that his conclusion was absurd, the process of overthrowing his coacle. sion would be easier come at by showing the incongra. ity and incompatibility of the existence of an organ. ized being as the first cause, taking the known laws of cause and effect to reason from for a standard. My friend reasons ably and well that something cannot come from nothing; but it is begging the question to conclude that because matter is known to exist, in exseption must be raised in favor of a being, who, as fur se reason can comprehend, is not known to exist.

Before proceeding any further, let us take a retrospect view of the question. If I understand it, the only real difference between my friend and myself is. whether it is most rational and harmonious with natoral phenomenon to hold the first cause to be a princh ciple, a diffusive spirit easense, incorporated in and inseparable from matter, or whether there are two distinct and separate agents; one an organized being, bay. ing attributes, the other unorganized matter. Now is will be seen that although there is a discrepancy at the point arrived at, yet the effects resulting from each are identical; therefore the process of reasoning my friend uses to establish his theory; minus the delile of requires careful cultivation, but vice is indigenous ganization, will just as well establish the principal isory. But as my friend seems partial to the outity theory, it is necessary that it be noticed still further.

pression, has his soul free to love that which is good; It seems self-evident that reason cannot admit of the but when poverty and ignorance go together - which is existence of a being, of any kind, outside the organitoo often the case—they prove a hard master, and he zation of matter, simply because there is no data to is forced to turn the balance for evil. New crops of rest such conclusion upon. To talk of a spiritual be humanity are as essential for the race of man, that he ling, or entity, into whose composition some kind of may spring up anew and bring forth a purer seed, as material does not enter, is equivalent to the saterios. are the seed-lime and harvest necessary for the grains that a being can be made of nothing, or spring from on which he subsists. The year embraces the sessons nothing. The intelligent, organized spiritual being for the one, while centuries, cycles of years, are re- claimed as the first cause, when tried by the standard quired for the other. Man is greater than the grains of reason, vanishes into a mere camera of the brain. of the field, and requires time to become rooted, to ma- an imaginary utopia. All intelligent entities imply organization. All organizations imply body and parts not long be gathered upon the same field without be- A body and parts, in the very nature of things, imply constituent elements entering into their composition. and those constituent elements must necessarily be material, of some kind. Therefore my friend's spiritual entity, claimed as the first cause, is a material being an effect of an antecedent cause.

My friend asks my authority for assuming that its first germ-atom contained inherently within itself They founded this government and incorporated their the germinating principle, by which unorganized mat ter became obedient to the law of progressive dereopment. I answer, simply from the fact that Then seems no other reasonable conclusion to arrive at.

Let us for a moment contemplate the scientific ides of creation as far back as the nebular hypotheses will lead us. There we begin to learn the first great least of the development theory; there we behold, as it were, the elementary matter; the constituents not only of our solar system, but of all systems in an undefined, vapory state. Now if this nebular matter has developed or progressed into the beautiful, tangible sutplanets and satellites which the solar system exhibits are we not warranted to suppose (tracing the subject a posteriori,) there was a beginning, at which time this first germinal or organic atom necessarily came forth The conclusion thus far is not very difficult to come all but it is quite another affair to be able to detarmine the how or the why it did come forth. However,! apprehend it would be as easy for me to explain in matter, as for my friend to show how or when his inaginary conscious organized entity came forth or be came conscious of existence.

In reply to my friend's urgent reasoning, that as effect cannot be greater than its cause, &c., I do not is already shown that the ides is utterly preposterous if so, his reasoning fails to accomplish the desired The world grows, progresses, but progress is not sult to establish the existence of life as an original tween that and the nebular period, and yet further Principles are immutable; they constitute about ait, back, occupy a space of time too great for the himself to to faily, all we know of God. It is a principle of mind to comprehend. Now the development of the yet find that the independent velition of an intell cent entity has infused likelf into matter, or claim! ment of initialligence is to be the mandard to judge by But we de find that as matter to elaborated into tast and more perfectly progressed organisms, intelligence or capacity for intelligence, increases in second intelligence, increases in second intelligence, increases in second intelligence only we not contrast that intelligence only an address or reals, these stripps and faculty or reals, these the task the great will be be are more The obj now wilth those who or reasons stready at the contes which ca ties of tr bare no p lish, if be an organi

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reasoned on the enbject, I sim mot watte estimat with the result. I atrongly suspent that although reason is the crowning attribute in man, it is not quite aqualito: the tack of demonstrating first ortion, by of solving the great delfic mystery. Such questions most likely will be better understood when our spiritual natures are more highly daveloped.

The objections I have raised, and tried to uphold in relation to the existence of a personal first cause. I am now willing and hereby submit to be passed upon by those who think and reason. In fast, I have no strongar reasons for rejecting the entity theory, then those already given. It is, therefore, meet that I retire from the contest, as well as cease occupying your columns, which can be more profitably used for the promulgation of truths more tangible and of easier demonstra-

In taking leave of my friend, I would say I think I have no prejudice against the theory he seeks to establish, if he can clearly show, by logical reasoning, that an organized, conscious, intelligent, localized entity can exist outside the organization of matter, I will acknowledge being greatly mistaken.

Waiting for further light, I most respectfully retire. Balavia, N. Y., Aug. 1808.

PHYSICAL CULTURE. ...

BY COBA WILBURN.

While every attention is paid in our day to the cultivation of superficial knowledge, the foundation of all mental strength and future usefulness is most outpa bly neglected. The physical is uncered for in the incessant drain upon the mind, and hence we have pre cocions and brilliant, intellects engaged in weak and ailing bodies, that cannot stand the wear and tear of life. The cramming system is in vogue in our sphools. as well as at our tables: brains and stomsche are overladen, hence the multiplicity of diseases, the early deaths of the accomplished and learned. Brains labor at a 2.40 speed, while muscle remains inactive. Mindproductions abound, while specimens of physical hardlhood and beauty are rare indeed. Weakness, nerrousness, exhaustion; reveal themselves not only in the spare forms and languid motions, sallow complexions and listless manners of our men, women and children, but they are manifest in our literature, in server, but in the quiet precincts of home-in the famour half-way achievements, in our aimless and mis- ily circle-in the unostentatious alms giving of the taken lives.

If, in place of distant and expensive travel, the advent of a host of doctors, the swallowing of pills, globules and tinctures, our people would but turn the eye of common sense to physical education, what a happy result would be attained. If, in place of keeping the little ones like hot house plants in the un- beautiful gospel of angel love and communion, will we wholesome stove-air, they were permitted the freedom of air and exercise, clothed in accordance with the dictates of humanity, not fashion, what great hopes would be entertained of the future ! If the little bodies were exercised, the limbs allowed full play, and in winter time the monstrosity of naked legs and arms abolished, there would be less weeping over untimely graves. If young girls would study true beauty and its combining comforts in place of French fashion plates, and instead of bending weak backs over rows of interminable edging or flouncing were to apply themselves to a course of gymnastic exercise, their cheeks would obtain the healthful bloom of nature. and their figures the elasticity of grace; a half hour's walk would not fatigue them, and a few household duties would not exhaust all their vital energies. Nor would exposure to a little rain or snow render them liable to severe colds, the precursors of consumption. Nor would so many morbid fancies attack them, for a healthy body, we all know, creates a sound and vigorous mind. Would you be intellectually great, spiritually clear sighted? Become physically pure and best and most reliable: that there is any senetity or special beauty about a state of ill health. 'When sickly wise gives no Shance for and it is a revelation of what philosophy of Spiritualism, though their " pi such naturally beaven aspiring souls are capable of. With health and strength such would be saviours, teachers and benefactors of the race.

Let us have less midnight dancing, and more whole ome exercise by day. Let our men and women learn the high and holy need of the pomession of healthy bodies, whereon depends the happiness and advance ment of their offspring. Let us throw off, and forever the shackles of fashionable indolence, and, adopting the blessed dress reform, wear short and unincumbered dresses, at least about our household work and daily exercises in the open air. Sisters, the short dress can need not look like frights in bloomers, and you will seemed to be a demand for them, and are still found gain incalculably in houlth, case and freedom of mo-

How many of us can sweep a room, or dust, or do up stairs, and trip headlong over our trailing skirts? our unbandy costumes? Does it not take all the vital. lty we have to keep dress and underskirts from the souled wife, they will find a nown. mad-puddles in our way? Are we not worse off than the slaves of the lamp, compelled to obey every man live audiences at Uneida, N. Y., and found Mesers. date of silly foreign fashlons, from lack of a healthy independence becoming the free women of the present places in the front ranks of active Spiritualism. eventful time? But the fact is, we are physically too weak to offer moral resistance. We must grow strong in frame; then we shall be just, and brave, and nobly daring in all true, womanly effort. We dere not do and endurance to carry out the mental conception.

Practice gymnastics, boys, and from indolent scape. tory. Go to Dr. Lewis's gymnasium, ye favored ones who live in or near our modern Athens, and earn for law and Spiritualism. yourselves a fitting tabernacie, wherein the indwelling soul may live and prosper heavenwards.

Go, wives and mothers, maidens, and all who desire door bell, or the fall of the sciesors. Life will become portion of the dear old Empire State. invested with new heauty, and manifold uses will out. Providence, R. I., through July, furnished but small stretch before you. And when the needed and inevit. able trials come, you will have a robust body and a are doing but little in the spiritual department, except hopeful heart, a trusting soul wherewith to meet them: to support regular Sunday meetings, and attend when and the passing storm shall purify, but not lay waste, convenient. But the true plonters of the cause in and from it you shall emerge strengthened, wiser, better enabled to live, to labor and savance.

Let us make physical education a sacred duty, foremost in the ranks of moral obligations. Let us prove off of attendants, owing to the transferment of so to the world that with Americaus progress is no till many from the ranks of Spiritualism to the ranks of word; that, as we can arouse and eskindle at the call Uncle Sam's army of Liberty, ready to surfer and to die for Truth and The Bearles, Osbornes, Bimmonses, Reynolds, &c.. Freedom, so are we willing to live for noble purposes, are working outwardly, and praying (practical prayers) to give to our children an inheritance of good, in the privately for the success of our beautiful faith. The possession of sound, aspiring minds in healthy, level reward of well-doing rest upon toun open and obey the physical laws of Delty, as we would the spiritual.

Soint Paul, Minn., August.

And profitably, because of the increase of applicable.

. Written for the Banner of Gigbl. REVERIES OF TWILIGHT.

Blowly and gently the Box sails to the West, The bright orb of day is receding from view; The volce of all Natore is juling to cost, Preparing to wake with the morn all anew.

The cares of the day are forgatten awhile, The din of the workshop is heard no more; The pale form of Lune tights up with a smile. And the stars from afar come ebimmering o'er.

The poor and the rich, the great and the small, Allke can behold the Queen of the night, While Bol to the opposite side of this ball Is giving in glory his beautiful light.

Dh. would that on earth the same justice was known As ever pervades the bright circles above. Where beauty, and power, and truth e'er le shown, And ever there all is governed by Love.

If such rule to earth could ever be given, Then much of the sorrow no more would be known But much of the harmony pictured in beaven Would straightway make Earth its permanent throne.

Then here, as above, would a Paradise be. Where all would be wrapt in a halo of love: When from wrong and from want we all would be free And ready; to greet the bright angels above. 1. New York, 1863.

Correspondence.

Gleanings by the Wayside.

Beading the law RANKER" over brings me so near, in spirit, to the noble-souled men and women whose familiar names appear in defence of right on its truth gemmed folds, that I am obliged to respond to their heart warming sentiments sometimes, and write, as I am " moved by the spirit." of the many evidences which are to be met with in an itinerant life, that prove how sensibly their influence is felt, and how fully their labors are blessed by an abundant harvest.

The evidences are to-day of the success of Spiritualism, in each department of human life. Not so apparent upon the surface, nor to the eye of the casual obpoor Spiritualist, whose heart is moved with compassion for him who is poorer-in the unrestrained impulses of kindness which generously bestow blessings upon one and all, as belonging to our Fatherwhere in the quiet life of obscure individuals, who have received with ready minds and thankful hearts the find evidences of the "good that Spiritualism has done."

Since the first of June I have journeyed from the "Gateway" City of the Northwest, to " way down in Maine," meeting at frequent intervals in all that disfance, anxlous inquirers, diligent students in the spirits' school of science, devoted workers, fulfilling the missions assigned them by philanthropic souls in the Summer Land, and harmonious men and women. whose full grown souls seemed to reflect a soft, tranquilizing radiance from the beautiful redeemed in epirit-life, upon the discontented, unhappy and contentions spirits of earth's poor unfortunates. There is a class of Spiritualists to be met with very frequently, who were formerly very, "active laborera" in the cause," as the term is used, but who seem to manifest but little interest at present in that which they were once so energetically engaged; and many deprecate their having " fallen from grace," as their present indifference would indicate. Yet to me their passive practicality. (If the term is consistent) exercises a more powerful influence upon society for good than strong. Then you may rely upon your impressions. the most active uspractical theorist that can be found, your visions, your glimpses of the life beyond. It is a however zealous they may be in advocating Spiritualfallacy to suppose that unhealthy mediums are the ism, notwithstanding. Such persons are often censured by Spiritualists, as having "back-slidden," or abandoned their former belief, through fear of public persons give evidence of apiritual calture, it is because of the conditions of their life since of the conditions of their self-communion, solitude and their avowal of belief in Spiritualism, would reveal reflection to which one harring source life chase other the fact of their having keed the beautiful religious of faith " might not come up to the standard of those outpardly more zestous.

But little time was allowed me for stopping by the way, before my engagements in New York and New England demanded my fulfillment, and I am unable to report the condition of the Spiritual Philosophy in the West, except by reports which are faithfully recorded in the BANNER. A few days at Ypsilanti, Mich., convinced me that Spiritualism is not dead there, nor banished, sithough but few public meetings have been held for two or three years. Messrs. Samson and Kow ley and Dr. Rollenbeck, with many others, were libbe made becoming, picturesque and appropriate. You eral supporters of lectures in that city, while there amongst the carnest and devoted champions of our glorious cause.

I gave two lectures before large and scencingly much anything around a stove, with hoops on, except to the interested audiences, at London, C. W., June 14th damage of all surroundings? Does not the whitling and 10th. Mesers. Spettigew and Ayers are among cage in which we are imprisoned, knock over every- the earnest supporters of Spiritualism in London, and thing within its reach? Do we not periodically fall are doing a good work: From experience I can assure those who are called to lecture in London, that a use-Are we not close prisoners on a rainy day, because of ful field is open to them, and if so fortunate as to become the guest of Mr. Ayers and his harmonious-

June 25th, I gave two lectures before most apprecia Allen and Holienbeck occupying their accustomed

Sunday the 28th, I paid a visit to Clockville, where more than three years since, I gave the first lecture on Aniritualism ever given in the place, to an overflowing audience in the M. E. church, in acceptation of an inthis and that, because we lack the physical strength vitation from Rev. Mr. Farge (of that church) that I should preach from any text that he might give me. after rising to speak, an account of which was reported graces; you will become heroes, worthy to live in his. for the BANNER shortly after by brother Frank Chapman, who is now, as then, active in his professions of

I occupied the same church. (owing, I believe, to a change of pastors, which otherwise would probably have been refused.) and was greeted by a house full of the boom of grace and its attendant beauties; and in- attentive listeners, amongst whom I recognized a score stead of dawdling over your useless embroiderles, have or more of familiar friendly faces, who have smiled upgympasium at home, and make yourseives strong on the poor itinerants in the lecturing field of Spirituand agile every day. Then getting breakfast on Mon. alism, who have lectured in the towns of Madison and days will not make invalids of you for the rest of the Oneida Counties for many years. No prospect of week, and walking a mile will not lay you up for hours. Spiritualism going down, (except to raise and bless the You will desse to scream at the sodden pull of the fallen, through the hearts of its believers.) in that

audiences, and, compared to their efforts in the past, Providence, still remain firm and steadings, nobly exerting themselves to sustain the public meetings, against the pressure of "war times," and the felling

strength." occasioned by a visit to the Bannan of Sunday Schools. floo and noting the flarmonious zeal and unconquera. I have read with interest in late numbers of the ble courage which combe up from the noble souls en. BANKER, two articles on the question, whether Sabgaged in the good work, through such an excellent bath Behools shall be instituted by Spiritualists, as means of enlightening our children, and if to, in what ly suggest to those who .. would like to take the Bliv way shall they be conducted? Every neighborhood MER, but can't afford it," to just pay a visit to the Oir. ele-room and office, the work rooms and sanctum, (if allowed.) and if you do not feel that the coaseless toll edge beyond the common lot of the masses. Such found there, (which makes the BANKER the paper to gladden the home-circle.) deserves two dellars and fifty cents from at least a hundred thousand of the millions number received, then it will be not only great, but

What I heard from those who had attended Mrs. Hatch's lectures. I decided that it would take a legion of papers Macker than the Liberator to affect her reputation as a true woman or lecturer, or to undo the good that she has done.

Dr. Main's healing institute, on Davis street, we found well filled with convolescents who had been blessed with returning health by the wonderful heal. ing power possessed by the Doctor, and the gentle. motherly attention from his kind bearted wife. A poor Californian soldier, who had lost bealth and nearly his life in the service of our country, was roceiving medical treatment and homelike care gratuitously, which promised to restore him to life and bealth.

Sunday, August 2d, I lectured in the Spiritualists' Chapel at Bangor, Me., and met the friends of reform there for the first time. There are a large number of Spiritualists there, and the increasing attendance each Sanday gives evidence of quite a degree of interest, if not enthusiasm. Miss Emma Houston has fectured for a number of months before this society with good success. Mrs. Spence, Miss Hardinge, Mrs. Laura Rollis, and many others have been employed in this part of the spiritual vineyard, and done much toward establishing the trath of the spiritual philosophy in the bearts of the people.

At Stillwater and Oldtown, lectures are liberally supported much of the time, and a good degree of interest manifested. Dr. Hopkins, at Stillwater, is spoken of as a most suggessful medical practitioner, controlled by physicians in the Summer Land.

Bucksport and Hampden and numerous towns adjacent, support Bunday lectures about half the time. Mrs. Hollis bas been engaged most of the time, for three years in Maine, and is spoken of as a most nacful and efficient lecturer. In her pioneer efforts through the State, she has doubtless accomplished as much or more in her quiet, unassuming manner, than many whose fame is heralded in advance of them. She contemplates a brief tour westward. Should she decide upon going, the friends of Spiritualism will find in her a good lecturer, a true, noble-minded woman and friend, and I would bespeak for her a cordial support, as one most worthy.

Yours for the cause of Truth, LAURA DEFORCE GORDON.

A Waif from Miss Bockwith.

It is the morning of a bright and beautiful day, and the inspiration of the hour sends my heart out, like a wanderer, seeking, not " like a roaring lion, whom it may devoor," but to find the treasured gems within the soul of creation; and, methinks, there are some to be found here, in this pleasant valley through which the Willimantle river flows, with its many beautiful windings, over the rocks which lay beneath it. This is a romantio, place, and though Southern suns may shine on seemingly fairer scenes, still would my leart cling to the rising mountains and the glory of the rocks which crown the summits of surrounding bills; and, too, dear BANNER, I would wish, with your leave. to thank the many noble-hearted souls of Willimantic for their kindness toward me personally, as well as to the controlling influences. When, some few months since. I dared to assume the right of public speaking in great object of attraction is a beautiful marble statue the name of the 'invisibles." Willimantic friends of Augustas in his triumphat robes, open enough to the name of the "Invisibles," Willimantic friends were only second to those in Stafford to welcome me to which are Rome with a cornecopis, and the twins by were only second to those in Statord to welcome me to their hall and homes, and with encouraging words to cheer me in my mission. I have been with them some nine Sabbaths in all, and they are ever cordial and kind. To-morrow I leave them to go to Providence, thind. To-morrow I leave them to go to Providence, the control of this status are broken off, but not lost; one of them to go to this status are broken off, but not lost; one of them and many months will clapse ero I shall again be per is flanked by a Cupid on a dolphin. The atstue is two-mitted to be with them. Perhaps never again shall I and a half metres in hight, and bears evident traces of paint on its surface. The boats of Beplimias Severas, bis wife, and his son Geta, have also been found." saddens me; still in my soul I feel that my visit has not been sitogether in vain, and if the angel ones have benefited one other soul as I have been benefited by my visite here, I am satisfied. And when afer from them my prayers shall be borne by the swift winged breezes back to the hearts in dear old Williamntle.

Itineranta, you who are eincere in the work for truth and love," come this way, and you will find a hearty welcome. But excuse me if I am trespassing on your time, renders of our BANNER, and with a hearty God speed the right, and forevor bless the friends here and in all other places, I will close my talk with you. writing adieu for the present in the pleasant home of Bro. Burnham.

Youre in Truth,
M. L. BECKWITE. Willimantie, Conn., August 31, 1863.

The East to the West, or Something about Athol, and a word to Minnesota.

The editor of the BANNER in his late notice of the flourishing town of Athol. Depot," and the new 'Spiritual Hall' therein, made a little bit of a misstatement. There is a flourishing willage of " Depot." in the fews of "Athol." and the said Hall is some four miles from the said village, beyond another village. (the centre.) which is also a flourishing locality.

Friend Whitman has been quite successful in bringing matters forward on a practical basis. One of his co-workers was, till quite recently. a confirmed toper, and since becoming a Spiritualist, has completely turned over a new lest, and become a new man. Buch specess, even if it is associated with but a few, is the

true mount, and tells in the true direction. Not yet, however, is mediumship and spirituality as practical as it should and must be; and shove all things also, it is pitiful to see how frequently mediumistic persons fail of their best encoras through disregard of those principles that truly belong to the higher life. We have had governl instances of this kind hereabouts, lately, including a case of insanity in the immediate neighborhood. The particular cases to which I refer, however, are none in which our local mediumship was concerned.

As I speak Principle to those about me, so to those afar off," do I as frequently utter myself, to the same point. To the BANNER OF LIGHT subscriber, or subscribers in Minnesota, who are consitive on the exist ing philanthropic efforts in behalf of the Indians, let Minnesota, been less addloted to speculation, and more to a due regard to the welfare and progress of the Red man and the Black man, we should have had more blessing for the white man, as also for the other races. and there would have been no Aparchy of Rebellion. and no vengeful raid of Indian warfare. Prepare even in Minnesota to give, Brother Besson, and somebody slee too, a caudid and Helpful hearing on these great aubjects; for the sad experience of Minnesota is one which we do not wish repeated, and the only remedy le for the nation; "fo do justly, leve mercy, and walk humbly" with its "Opd.". D. J. Manyantid Athol. Depot. Hose.

and community seems blessed with a few parsons who possess the ability of acquiring and imparting knowlreons are of necessity leachers.

On the other hand, we have the children constantly disturbing their parents, by questions both physical of Spiritualists in America, then we shall set you and spiritual, which are as often manawered, or down as an objust and mappreciative sinner. If Box | evaded by the parent; sometimes from sheer lack of ton appreciates the spiritual blessings according to the information, but offener and worse from lack of moral courage to tell the little ones what he knows to be truth. It seems to me that bringing these two elements together, we get the school,

The child's questions embrace all subjects, spiritual, social, and physical. And I would have this freedom and range of thought encouraged by giving each due attention. All things are pure to the child, until, by healtation, evasion, or downright falsehood, which is instinctively detects, it is forced to the conclusion that where so much concealment is necessary, there must be something impure to conceal.

While we have inharmonious marriages and homes, we shall have parents unable or unwilling to feed the minds of their little ones, and they must either go bungry, or look elsewhere for aid. Let such be sought out, their wants attended to, and some of the wrongs from which they suffer will be righted in the generation which succeeds them. One writer expresses the fear that there will be dan-

ger of fettering the child's spirit with chains of belief, which he shall not be able to burst in the strength of manbood. Doubtless many have suffered from this cause, but I beg him to remember that the Catholic and Calvinist enforced all their dogmas with the

terrible "Believe this or you will be damned," while the Spiritualist teacher asks no soul, not even the smallest child's, to accept as truth only that which it can receive as such, and advises the constant looking for brighter light and grander ideas. The march of truth is steady and harmonious, mak-

ing no hasty leaps, but holding one generation kindly by the hand until another steps to its side. We can not, if we would, grasp the light which is to shine on the next generation and turn its bright beams on the souls of this; but let us not on this account hide our own under a bushel. Shall the knowledge that our children's footprints will overreach ours, dannt as in our search after the good things and true which we so much need? Rather let us constantly pursue and constantly impart, rejoicing that through the help which our instruction shall lend, our children shall be counted worthy to receive what we were not yet ready for. I hope others will give us their thoughts on the subject. U. F. S.

Ancient Rome.

The Emperor Napoleon having purchased a portion of old Rome from the Pope, about two years ago, commenced excavations at a large cost and on a large scale. Already public and private buildings, coins, plate, carvings, and statues have been released from the debris of centuries which had overwhelmed and hidden them. The intest discovery on the spot where Constantine defeated Maxentius-that is, near Cremera, outside the l'ota del l'opolo-is a villa, believed to have belonged to Calpurnia, Casar's wife. One of the conduit pipes found there, bears Calpurnia's name. M. Duchesnay, who is in charge of the exhumation, has written an account of this interesting relic. He BOYS .

.At an insignificant depth below the surface of the soli, a sulte of rooms has been found which must have been the ground floor of the villa. The walls of one of these rooms are decorated with painted landscapes: one of them represents a grove of paim and orange-tues, with fruits and birds on the branches. The col-ors are perfectly well preserved, and as vivid as if they had been painted but a few days ago. The cell-ings have fallen in, but from the fragments it is easy to perceive that they were decorated with grial figure ntiar to those discovered at Pompelt. Glass and pottery have also been found on the spot; but the

THE MAID I LOVE.

The maid I love has violet eyes. And rose leaf lip of red, She wears the moonshine round her neck, The supuline round her bead: And she is rich in every grace. And poor in every guile, And crowned kings might envy me The splender of her smile,

She walks the earth with such a grace, The lilles turn to look, And waves rise up to catch a glance, And stir the quiet brook; Nor ever will they rest again. But chatter as they flow, And babble of her crimson lips, And of her breast of snow.

And e'en the leaves upon the trees Are whispering tales of her, And tattle till they grow so warm, That, in the general stir, They twist them from the mother-branch, And through the air they fly.
Till, fainting with the love they feel,
They flutter down and die.

And what is stranger still then all The wonders of her grace, Her mind's the only thing to match The glories of her face. O I she is Nature's paragou-All innocent of art; And the bis promised me her hand. And given me her heart.

And when the Spring again shall finsh 'Our giorious soutdern bowers, My love will wear a bridge vell, A wreath of orange flowers: And so I care not if the sun
Should founder in the sea,
For, U inhe heaven of her love
Is light enough for me.

The same young lady who "would die if she walked s mile in the woods," will travel in a walts or schottische a dozen miles every night, without uttering a sigh, and without any other support than a contaleeve.

Passed to Spirit Life:

From Cedar Rapids, Iowa, August 21st, Ada Frances, wife of J. L. Enus. aged 30 years. Our loss fails heavily, but the bright vision that me suggest that these philanthropic elements are the very thing that is to hereafter prevent such outbreaks as those under which Minnesota has latterly so settled of great interest, and her promise to communicate through it, if she could, we trust may be realtised. She was a most affectionate and true wife and mother, a warm and generous friend. No eulogy can make her more dearly remembered, for every landmark of her late home is vocal with her taste and her officings of affection. She passed eating to the spiritworld, saying, of see the way—it is all right.

Prom Athol, Mass., August 19th, our worthy friend.
Mrs. Mary, wife of Bro. C. B. Ektener.
After much physical suffering, for many months, she was relieved by the only universal friend of humanity—called death. To all who knew her the change will be deeply lamented. To her worthy companion, only dashbar and aged parent, to when set has lang admitsioned the bleasings and conferred file unceasing.

If and withheat diint, and knowling no lites about the second second. ly and without diint, and knowing no limit short of

the whole of our Father's children, did she administer to the full extent of her financial means and physical strength. Thus did she live, with the blessed assurauce for many years that abe would still live and con-tinue to bless all of humanity, as all were to ber brothers and slaters.

H. H.

From Saco, Me., August 22d, 1805, Luther Barmen,

From Maco. Me., August M2d, 2000, Lawrer status, aged Il years.

It is well known that Mr. Harmon was a Spiritualist in belief, and has been for some years, and as he felt the infimities of advanced age, and the disease which was fast wanting his earthly form, his trust in their manned numbaken, and his spiritual bopes grew had been as he did that death was feat amproaching. brighter as he felt that death was fast approaching. He said that all leoked bright before him. It appears that death hed lost its sting. We meura our less.

LECTURBED' APPOINTMENTS.

[We donline to keep this Liet perfectly reliable, and in order do this it is necessary that Speakers notify no promptly of their appointments to lesture. Lecture Committees will stante inform to of any shange in the regular appointments. as nublished. As we publish the appointments of Lenturers gratultously, we hope they will reciprocate by calling the Hention of their hearers to the Bannan or Lionz.

Man Sanam A. Honver will speak in Desten, September 3: and once to lour weeks in Ludiew, Bridgenster and outh Reading, until farther sestes. Address, Brandon, Vt. Mas. Boppia L. Quarpust will speak in Lycsum Halt in Hoston, Cot. 4 and 11. She will number calls be speak in Now England after that dete. Address, till Oct. 1st, Petedam, N. K.; after that time, Besien, case Banner of Light. An early pulleation is requested.

Miss Lizzen Dayna will speak in Portland, Ma., Septomber 13; [a Foxbere', Masa, bept. 20; In Beston, Be_ft. 27; [n Philadelphia, Fa., Oct. 4, 11, 10 and 28; In Boston, Nev. 22 and 29. Address Pavillen, 57 Trement street, Buston, Mass. Mas. M. S. Townsnup will apeak in Quincy, flent. 20 and 27; In Troy. N. Y., December; Philadelphia, in Jan. Her address until Bept. will be Bridgewater, Vermont.

Miss Suma Sampines will jecture in Buffale, N. T., during Sopt., address cure of A. K. Maynerd, Keq., 56 Keet Soucen St. Buffale, N. Y.; in Ghreland, U. in Uct.; Telede, Ribbert, St. Louis, &c., during the winter. P. U. address care of T. Colbertsen, 8 Fourth avenue, N. Y.

Mun. AMARDA M. Symmen with lecture in Quinoy, Sept. 12; in Dover, No., Sept. 20; at the Upone Meeting, Exider. Ma., Sept. 20; and the Upone Meeting, Exider. Oct. 11; in Fortland, Dec. Cand 13. Address, New York Utyp. Mas. Avouera A. Owanian will speek in Taunten, Beyt. 20 and 37; in Groveland, Oct. 4; in Butfalo, N. Y.. Nov.; in Philadelphia, Pa., Dec.; in Trey, N. T., Jan. Address, ben 516, Lowell, Mass.

Mas, Launa Dafeaca Sennon will openh in Obicopee, Mass, in September: Springfield, Mass, in October. Address as above or Dolf US, La Oronja, Wis.

Miss Runa Houston, will lecture to Button, month of Soph; in Fartland, Me., during that, in Willimantic, them., Nov.: In Tauntee, Mass. and dummerville, Oh., dusing the. Would be happy to make engagements for the consumer of the winter and spring as early so possible. Address, Mas-chester, N. H., or as above.

Mns. Many M. Woop will speak in Stafford, Cong. Sept. 13; in Santors', the month of October. Address. West Ell-lingly, Conn. Bho will inske her iall and winter engagements immediately.

Mas. Lausa M. Hears will speak the second Sundays of Sept. and Oct. In Glotnors, Me.; Stockton, Aug. Re; In Zun-dukten, Sept. S: in Bangor, Sept. 20 and 27. Address Han-gor, Ma, care J. D. Rich.

gur, mu, care J. D. Mich.

Mish Maxima L. Bestwith, trance speaker, will beture to Providence, R. L., during Sopt.; in Thumion, Mass.,
Oct. 4 and 11; in Quiscy, Oct. 19 and 15; in Philadelphia,
Pa., during Nov.; in Lewell, during Doc. Address at New
Havon, care of George Bechwith, Reference, H. B. Storer,
Reston. Da. L. E. and Man. S. A. Conunny will becture in Middle

Granville, Boyt. 15 and 13. These withing their services for speaking or healing will address, during Aug. Tyson Purnace, Va.; during Sept., Middle Granville, K. Y.

Mne, Laura Cuppy lectures in Elthart, Indiana, Sept. 33, 30 and 37; in Bichmond, Ind., Oo: 23, 34 and 30. Will leave for the Entern States in Nov. All desiring her services will please address cars of U. Kerth, Elthart, Ind., or E. P. Cuppy, Dayton, O.

Mas. Asima M. Minnhunnoon, Bon 423, Bridgeport, Com., will lecture in Springfield, Mans., in Rept. 1 in Onice-pie, in Oct.; in Luncil, in Nov.; in Buside, N. Y., in Dec.; in Bridgeport, Com., Jan and Sub. Intends visiting Vercont in March, and will receive proposals to lecture in that

Mms. Junuan S. Rupo, tranco èpeaker, will lecture in Kerton, Mass., Bopt. 13 and 31, and Oct. 11 and 23, morning

ville, Vt., le angused to speak, on Bundaye, one half the time the present year, at Athileld, Mata; at Shulburne Falls, one quarter ditte, and at Jacksonville, Vt., the remain-She will speak to these vigantiles

Wanner Ongon. His address for Sept., is Ripen, Wis. Lectures in Eithart, Ind., Oct. 4, 13, 16 and 20. He will receive subscriptions for the Jianuar of Light. N. S. Gunnabar, trance speaker, Lowell, Mass., with speak in Lowell, Mass., Sopt. 20 and 27; in Worcester, Oct. 18, Mov. 1, Dec. 6

W. E. Birant will agent in Worcester, Mass., Oct 4 and 11; in Stafford, Coun. Nov. 1 and 8. Address, as above or Snow's

Isaao P. Onnumbar will speak in Bangor, Mo., September and 11; in Purtland, Dec. 30 and 37. Address, Eneter Mills or Bangur, Mo.

F. J. B. Wealsh, post office address during Sept. will be Hancock, N. B. Awares & Sympose will speak in Rast Bethel, Vt., on the second Sunday of every much during the conduct year. Address, Woodstock, Vt.

CHARLES A. HATERS Will speak in Taunies, Mess., September 12, in Bart delph Sept-20; in children, Mes., Oct. 4 and 1); in Dover, Oct. 14 and 19; in Banger, Acc 1, 6, 10 and 10; in Kendusbang, New. 20; in Children, Dec. 0, 13, 20 and

Lue Missam will speak at the Convention in Potedom, N. Y., Sept. 11, 12 and 13. Lettern addressed to Worcover, Mass, at any time, will be duly received.

WE. DERTOR is desired to deliver his flushedest course families for the local few many of the towns of him Registed, or neighboring States, and would engage with paretos to tast ellop. He may be midressed to the care of this office.

ADDRESSES OF LECTURERS AND MEDIUMS (Under this heading we shall insert the names and places of residence of Lecturers and Medicums, ht the low price of twenty-five cante per time for three menths. As it takes eight words on an average to complete a Mas, the advertises can see in advance how much it will cost to advertise in this department, and romis accordingly. When a speaker has an appointment to lecture, the notice and address will be published profusiously under head of "Lecturers' Appointmenta"

ments."]
Dm. H. F. Gampson. Pavillon, 57 Trement street, Beeton
will answer calls to lecture.
Dm. H. S. Basem intends taking a trip to fit. P.ini, Mina.,
about the first of October, and would be pleased to meet nod
deliver free lectures, or hold free combinence with Spiritualsist and the Progressive Priords of humanity, in the sowns on the may, if requested to do so, when going and networking. So can vielt the towns of from the requier lines of travel, if the friends of Fleebody and Equality request is, and will pay the entre appeare of reaching them. Adheas, corner of Astor and Kan, success, Milwaukes, Wis.

Man, H. A. Kinesefur will make ougagements for the louning fall and Winter in the West. Address, 706 N. Third

St. Philadelphia, Pa.
May. Famuu Bunnann Functor may be addressed at Profitamilyton, mass., care of W. H. Felton. aug. 3-3me
Amus Lond Chambraham, Musical modium, may be addressed at 25 Chapman street, Boston, Mass. aug. 50-3me
Mus. H. F. M. Snewn may be addressed, Sept. 50th, care
of Illiam Marble, Belviders, Quone Op., 1h. Berthampton, Masn., care of W. H. Volton. aug. 8-3m mus. u. r. m. naews may no sedirenced, Sept. 50th, care of illiam Marbie, Selviders (Ocene Oo., 1h., july—†
J. S. Loverand, will answer calls to lecture. Address, for the present, Williamitic, Conn.

L. Junn Pannan, Besten, inspirational speaker, Cincin-

Da A. P. Pranca, office Me. 7 Myrtle etreet, Buston, will manuar calls to lecture or attend function, augh-size of Mas. O. M. Brown, lecturer and medical cleirverant, with maney calls to herium, or visit the slot. Examinations by citer, on receipt of subegraph, Ml. Address Jenewille, Wisconsin.

Pisconsin.

Map. Busin A. Borconnesson will maswer colls to besture
Map. Busin A. Borconnesson will maswer colls to besture

Man, Suits A. Hypermission will make the total works along the line of the New Harmsolite, Northern, Yormont Contral and N. T. Northern Bailroads during Aug., Sout. and Oct. Address. Millard, N. H.

Mide Lungen M. A. Cantur, implicational speaker, or gaged during Sept. in Tolede and violety. Will receive calls for week evenings, also bitsed fraction. Address as above, care Janues Lawrence, Cleaveland, U. 22379-5000 open Janios Lewinnes, tiperession, to angui-cowi Mas, Janza L. Baows, tience aj caker, will mobe ongago-monts for the coming fall and winter in the West. Address, Prophetstown littuols. Will amonor colle to attend fas erals.

GRO. A. Pannon, transe speaker and writing meeting, Auburu, Me, will answer calls to lecture.

Mas. A. P. Baswa, (formerly Mrs. A. P. Thempson,) address, St. Johnsbury Centre, Vt.

R. M. Anaus, magnetic, sympathetic and healing meeting, austi-im'

Lawyene, Kansas.

Ray, Apin Ballen, bejuver, Bepedala, Mass.

Ray, Apin Ballen, briver, Bepedala, Mass.

P. J. Amisses, transe speaker, Paw Paw, Mich. apil.—]

A, B. WESTERS, transe speaker, Albien, Mich. apil.—]

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Jame We t

Letter from President Lincoln to the Union Mass Convention, at Spring-Beld, Ill.

EXECUTIVE MANRION, WARPINGTON. August 31, 1868.

Hon James C Conkling : MY DEAR SIR — Your letter inviting me to attend a mass meeting of unconditional Union men, to be held at the capital of illinois on the third day of September, has been received. It would be very agreeable to me thus to meet my old friends at my own home, but I

me may so meet my old triedle at my dwn nome, but I cannot just now be absent from this city so long as a visit there would require.

The meeting is to be of all those who maintain unconditional devotion to the Union, and I am sure that my old pullitical friends will thank me for tendering, as I do, the Nation's gratitude to those other notice was whom no partition malica or partition hope can men whom no partisan malice or partisan hope can

make false to the Nation's life.

There are those who are dissatisfied with me. To such I would say: You desire peace, and you blame me that you do not have it. But how can we attain it? that you do not have it. But now can to suppress
There are but three conceivable ways—first to suppress
the rebellion by force of arms. This I am trying to do. Are you for it? if you are, so far we are agreed. If you are not for it, a second way is to give up the Union. I am against this. If you are, you should say so plainly. If you are not for force, nor yet for dissolution, there only remains some imaginable compromise. I do not believe that any compromise embracing the maintenance of the Union is new possible. All that

I learn leads to a directly opposite belief.

The strength of the rebellion is in its military—its army. That army dominates all the country and all the people within its range. Any offer of terms made by any man or men within that range in opposition to that army is simply nothing for the present, because such man or men have no nower whatever to enforce their side of a compromise, if one were made with them. To illustrate: Suppose refugees from the South and peace men of the North get together in convention and frame and proclaim a compromise, embracing a restoration of the Union, in what way can that comrestration of the Chine, in what way can that com-promise be used to keep Gen. Lee's army out of Penn-sylvania? Gen. Meade's army can keep Lee's army out of Pennsylvania, and, I think, can ultimately drive it out of existence; but no paper compromise to which the controllers of Gen. Lee's army are not agreed can at all affect that army. In an effort at such com-promise we would waste time, which the enemy would improve to our disadvantage, and that would be all.

A compromise, to be effective, must be made either with those who control the rebel army or with the peo ple first liberated from the domination of that army by the success of our army. Now, allow me to assure you that no word or intimation from the rebel army, or from any of the men controlling it, in relation to any peace compromise, has ever come to my knowledge or bellet. All charges and intimations to the contrary are deceptive and groundless; and I promise you, that if any such proposition shall bereafter come, it shall not be rejected and kept secret from you. I treely acknowledge myself to be the servant of the people, according to the bond of service in the United States Constitution, and that as such I am responsible to

But, to be plain, you are discatisfied with me about the negroes. Quite likely there is a difference of opinin hegrees. Quite heely there is a difference of optiion between you and myself on the subject. I certainly wish that all men could be free, while you. I suppose, do not. Yet I have neither adopted nor proposed any measure which is not consistent with even
your view, provided you are for the Union. I suggested compensated emancipation, to which you replied that you wished not to be layed to have negroes. but I had not asked you to be taxed to buy negroes. But I had not asked you to be taxed to buy negroes, except in such a way as to save you from greater taxation to save the Union exclusively by other means. You dislike the Emancipation Proclamation, and perhaps would have it retracted. You say it is un-constitutional; I think differently. I think the Con-stitution invests its Commander in Chief with law of

war in times of war.
The most that can be said, if so much, is that slaves are property. Is there, has there ever been any ques-tion that by the law of war property, both of enember and friends may be taken when needed? and is it not needed whenever taking it helps us and hurts the enemy? Armies, the world over, destroy enemies' property when they cannot use it, and even destroy their own to keep it from the enemy. Civilized beligerents do all in their power to help themselves or burt the enemy, except a few things regarded as barbarous or crues. Among the exceptions are the massacre of vanquished foes and non-combatants, male and fernale. But the Proclamation as law is valid, or is not valid; if it is not valid, it needs no retraction; if it is valid it cannot be retracted any more than the dead

can be brought to life.

Boine of you profess to think that its retraction would operate favorably for the Union. Why better after the retraction than before the issue? There was more than a year and a half trial to suppress the rebel-lion before the Proclamation was issued, the last one hundred days of which passed under the explicit notice that it was coming unless arrested by those in re-volt returning to their allegiance. The war has cer-tainly progressed as favorably for us since the issue of the Proglamation as before. I know, as fully as one can know the opinions of others, that some of the commanders of our armies in the field who have given us our must important victories, believe the emancipa-tion policy and the sid of calored troops constitute the heaviest blows yet deatt to the rebeldion, and that at least one of those important successes could not have been achieved when it was but for the aid of black soldiers. Among some of the commanders holding these views are some who have never had any affinity with what is called Abolitionism, or with Bepublican party politics, but who hold them purely as military opin-ions. I submit their opinious as being entitled to some weight against the objections often arged, that emancipation and arming the blacks are unwise as measures, and were not adopted as such in

good faith.
You say you will not fight to free negroes. Some of
them seem to be willing to fight for you; but no matter, light you, then, exclusively to save this Union.
I issued the Preclamation on purpose to aid you in saving the Union. Whenever you shall have con-quered all resistance to the Union, if I arge you to continue fighting it will be an apt time then for you to declare that you will not fight to free negroes. I thought that in your struggle to save the Union to whatever extent the negroes should cease helping the enemy, to that extent it weakened the enemy in his resistance to you. Do you think differently? I thought that whatever negroes can be got to do as soldiers. leaves just so much less for white soldiers to do in saving the Union. Does it appear otherwise to you? But negroes. like other people, act upon motives; why should they do anything for us if we do nothing for them? If they stake their lives for us, they must be prompted by the strongest motives, even the promise of freedom, and the promise being made, must be

The signs look better. The Pather of Waters again goes unvexed to two sea—thanks to the great North-west for it! Nor yet wholly to them; three bundred miles up they met New England. Empire, Keystone and Jersey, howing their way right and left. The suppy South, too, in more colors than one, also lent a hand. On the spot their part of the history was jot-ted down in black and white. The job was a great National one, and let none be barred who bore an honorable part in it. And while those who have cleared the great river may well be proud, even though that is all, it is hard to say that anything has been more at river may well be proud, even though that bravely and better done than at Auticiam, Murfree-boro', Gettysburg, and on many fields of less note. Nor must Uncle Sam's web feet be forgotten. At all

the waters' margins they have been present, not only in the deep sea, the broad bay and the rapid river, but also up the narrow, muddy bayou, and wherever the ground was a little damp, they have been and made their tracks.

Thanks to all for the great Republic, for the princi-

ple by which it lives and keeps slive for man's vast future. Thanks to all.

Peace does not appear so distant as it did.

I hope it will come soon, and come to stay, and so come as to be worth the keeping in all future time. It will then have been proved that among freemen there can be no successful appeal from the ballot to the bullet, and that they who take such appeal are sure to lose sheir case and pay the cost. And then there will be some black men who can remember that, with silent tongue and clenched leath, and stoady eyes and wellpoised bayonet, they have beloed mankind on to this white men numble to forget that, with malignant heart and deceltful speech, they have striven to binder it. Still, let us not be over sanguine of a speedy, final-triumph Let us be quite sober. Let us diligently apply the means, never doubting that a just God, in bis own good time, will give us the rightiol result. Yours very traly, A. Lincoln.

I thank my Heavenly Father for every manifestiction of human love. I thank him for all experiences, be they aweet or bitter, which help rise to forgive all-things, and to enfuld the whole world with a bles-Me Care The principle some reservoir

BOSTON, SATURDAY, SEPTEMBER 12, 1868. OFFICE, 158 WABHINGTON STREET. ROOM No. S. UP STAIRS.

WILLIAM WHITE & CO., PURLISHERS AND PROPRIETORS.

"I cannot believe that civilization in its journey with the sun will sink into endless night to granfy the ambitum of the leaders of this revolt, who seek to

'Wade through slaughter to a throne And shut the gates of mercy on mankind'; And shad the gates of mercy on manning; but I have a far other and far brighter vision before mygase. It may be but a vision, but I still cheriab it. I see one vast Confederation stretching from the frozan terit in one on-broken line to the glowing south, and from the wild billow, of the Atlantic westward to the caimer waters of the Panillo; and I see one people, and one law, and one language, and one faith, and, over all that west Continent, the home of freedom and refuge for the oppressed of every race and of every clime — Extract from John Bright's Speech on American Afairs, delisered at Birmingham, England.

Now is the Time to Subscribe!

commence the publication of a highly interesting Nov. the old compromises; it will have a positive power. cilette, written expressly for the BANNER by Miss Cons and imply a direct; emphatic, and living interest and WILDURN, the author of "Cosella Wayne," a tale we sympathy. What moves the general sentiment of one published some years ago, and which attracted much section will be likely to stir all sections alike. The attention at the time.

The title of our New Story is,

Jasmine ;

THE DISCIPLINE OF LIFE.

story, we shall print large editions of the papers con- all sections and all men to consideration at the hands taining it, in order to supply the trade. But, notwith. of one another? standing, we may fall abort of the demand, hence it behooves those of our friends whose names are not already on our books, to see to it that they are placed

verbatim report of a Lenture delivered at Lyconm Hall, men like Toombs, and Sterling Price, and Roger A. in this city, July 5th, 1853, by Cora L. V. Ratch. Pryor, leaving the ranks and throwing their commis-Subject : "Dozs Science Conflict with the Bi- sions at the heads of those who bestowed them, we

The New Union.

The papers, for some time past, have been exceedingly busy over discussions of the best mode of re- foreigners, we may infer that the bottom is falling out, uniting the States, or the people of the States, so that and that they know att about it. When the thousands the work of reconstruction shall promise to endure for and tens of thousands of robel deserters carry their all time. The war of course has wrought many changes in the status of things, and social conditions in certain localities have been modified beyond the calculations of even the most radical. Institutions that were thought permanent and abiding, because rooted in the groundwork of the local communities, of which they

formed an important element, have within the brief period of a couple of years, become so modified as scarcely to be recognizable in their old form, or else have gone out of sight entirely. True, such events were foretold as by the invisibles, but there were more who refused to hear and know than there were to be arrested by what was told them.

The politicians are at work with their plannings and plottings, just the same as ever; we oftentimes the old methods are going to answer for these new times, and that the new wine of our day can safely be which Napoleon goes, in Mexico, for the church, they put in the old bottles of theirs. They assemble in are themselves committed just the other way, and are their little knots, therefore, at Saratoga and Newport, and, in fact, at every place of consequence where men whether in France or in Mexico, under the protection can be readily collected, and sit down with deliberate. of France. Then again, Spain does not reliab the idea ness to the task of parceling out the great interests of of an alliance, as suggested, between France and Jeff the nation, as they used to do in the partizan age, on Davis, fearing that this novel Franco-Confederate allithe basis of profits and chances. Little beed have ance pressess ruin to her own interests and possessions they of the vast spiritual force that has been let loose in the West Indies; (uba is too rich spoils not to be upon the nation, since the close of the old party regime. They cannot see that the people of this country have undergone and are still undergoing a great the South, and lears that the United States may feel so change, and that, as a consequence of it, their natures are now opened to influences not exactly of the former Canada-ward when desirons of further expansion. So ort, but higher and broader. Politics, therefore, must mean something very different from what they self any better off by reason of its new possessions than used to convey and express, or they will not long be it was before. But the future will soon unravel all of any practical account. We know that statesmanship is a mastering of the science of political economy, and the skillful application of its leading principles to the affairs of a nation; but the higher class of statesmen demanded now must needs make that appli. War is operating on the interests of the two sections, cation through the instrumentality of moral and spirit- he has but to study the present relative condition of ual means more than ever before. This is one of the the North and the South, after two years and four proofs that we are fallen on better times.

munity is to come up to such an elevated standard vastation traveled. that mere trickery, mere skill in picking and stealing. and mere bluster will no longer have the weight it han, but will be considered out of place and offensive.

are passing, the Bouth, equally with the North, is to Barnet Chace has recently died there, at the ripe age be renovated and renewed. Many of the smoky old of seventy two years, the had been in business in notions which have been nursed and tended in the Providence for fifty-four years, but had not gained wast regions of the rebellious States, are to be driven | wealth; yet he was proverhial for his honest dealing out from their retreats, and forced to give place to and cheerful temper, and for his truly Christian benev. belter and truer ones, unless they can of themselves olence. He was a belper of all who came to him for yield fruit. Blavery will inevitably be changed in its help. He died just at sunrise-a fitting hour for Death oberacter—changed even more rationally and properly to come—lying in the very room in which his father than if professed Abolition had taken hold and done died seventy two years before, and with his bed and and not by miracles or "special providences." As am ready to go when the Lord calls me. When my the leading men of South Carolina told the infurlated day of usefulness is past, I am ready to die." His last leaders who sought to plunge the South into rebellious days were the crown and glory of a truly beautiful life. opposition to the General Government, the moment It is not often that we hear of men's living and dying they took that step they put in jeopardy the very in- in the town, and even in the house where they were stitution whose care professedly occupied all their born, and reaching such an advanced age as this. Our thought. The hot heads were told that, under the pro- American life is too restless and fast to allow such tection of State laws and the sanction of the Constl. beautiful sights to be seek wary often." Hefe: at least tation. History was safet but that whenever they rash- was one man who was not 'rich, and still his life was ly sought to remove it from the reach of the latter's full of amfulness, and beauty, and truth, and was a guardianchip, it would go to pieces imeritably, before success.

This Paper to issued every Manday, denthe the shock of battle, which their best and hade was sure to precipitate. It has proved to be so, to a very much larger extent then was believed possible, within the brist term of time for which the war has lasted. Slavery has ceased forever to be a political power in this country: it has likewise lost its footing as a local interest and institution. In the New Union which we are to have, and which is actually in the birth threes to-day no such power or element as this will be visible. And we may thank none but the slave-owners themselves for having blindly, it is true, wrought such a change.

> We have no right or reason to dream of the New Union as some newly constructed Utopia, filled with a life of dreams and occupations, where necessities never pinch or drive; yet the evidences multiply on all sides, within and without, that the old Past can never reproduce itself. Those who stand on the hink of the stream, waiting for this miracle, will stand there vainly and all their lives. Neither will the men of former ideas do for these days. It is, perhaps, nothing to their discredit, but still they know well enough that, to each one of us all, heaven has prudently appointed his day. We shall have reunion, but it will be on principles of real, and not forced, fraternity. The former leaders, or manufacturers of Southern sentiment will be set saids by the irresistible march of this gigantic war; they will have to go out of night alto. gether, while a different class of men step forward to take their places.

And so it will be at the North also. The bond that With the first number of our new volume we shall is to bold us together will be a very different one from hopes of one will be the hopes of another. The variance will be only in the degree of earnestness with which one part will vie with the other in good works and universal advancement. Will not this be a great, a wonderful improvement on what we have had for a Union? And, whether we alter our Constitution, or not, will it not be better administered, in a truer in anticipation of an extensive demand for this great spirit of justice, with a firmer faith in the claims of

Tumbling Down.

The Confederate card house is tombling-tumbling there in season to secure a perusal of Miss Wilburn's very fast. They built it in the shape of a Chinese tower, or pagods, and its upper works have been dropin the first number of Volume XIV we shall print a ping about their cars this long, time: When we find may naturally infer that the ship they embarked in, Also, in the same issue will appear a beautiful is beginning to sink. When we hear, as we do from Poem, by Verona Cue, entitled, " THE OLD HOUSE." the rebel papers, that, pending their last general conscription, fully one nundred thousand men made their appearance in Richmond, before the authorities, and demanded to be allowed to pass through the lines, or to be duly exempted from service on account of being terrible tales home to family and friends, and declare with all possible emphasis that there is no use in longer continuing the war, it may reasonably be assumed that they know pretty well what they are talking about, and that their stories work with scoret but irresistible power in the hearte of the people. These are among the commoner evidences that the rebel power is crumbling and tumbling as fast as it can to the ground.

France in Mexico.

It is not likely that the French are to have such a good time in Mexico, after all. Napoleon sets up his new empire there, and offers to place a scion of Austria on the throne: this is so as to rope in that power to think they work with even more than their old earnest his own private plans, and provent any contemplated ness and eagerness. They run of a strange fancy that atliance with Russia. But, on the other hand, the Liberals of France do not at all fancy the length to watched with eyes of sleepless jealousy. England, too. dislikes the growing influence and power of France in hemmed in, in that direction, as to be likely to look that, altogether, we do not see as france has made it. these present doubts and perplexities.

The Two Sections. If a reflecting person desires to know just how this months of active warfare. With the rebellions States. What would this terrible war have been visited opon every interest is at a standatill. Their fields are desas for, save for a mood end? It is not supposable that clate, and their isborers are either idie, or have esthe social, political, and industrial atructure has tem- caped beyond their control. Their staple products porarily been so much thrown out of joint by current are being rapidly destroyed, either by the hand of events, only to be left a plaything for irresponsible their own military force, or by our own; and the acmen, and the sport of unprincipled factions. It is with- tual comforts, if not necessaries of life, are out off in the scope of the Divine scheme to bring this people from their possession. On the contrary, the material up to a standard of virtue to which, but for these pro- interests of the loyal section prosper as they never pelling circumstances, they would not have arrived in prospered before. They are abouting ahead at a rate long, long course of years. And we can take the that promises greater things for our national juture first steps toward improvement in none but a natural than we have over attained to yet. Manufactures way. We must first find the right sort of men to put thrive in an almost fabulous way. Commerce was and keep us on the path of progress. Then we must never so active between State and State. Agriculture hold them, and hold ourselves, too, up to the high is developing itself to its proper proportions. The principles which our more recent experiences have mechanic arts assert their power and importance in brought prominently to the light. We are not to be every possible way. The contrast may be made more afraid of our own thoughts. Discussion should, and plain by a single illustration: About eighteen mouths must, be free and liberal, on all subjects, and every ago, a large portion of Charleston was destroyed by a sort of subject. The old forms are not to frighten us, confiagration, and there are the piled ruins of the Croeds, like parties, are to lower their claims, and doomed city to-day; a little later, the city of Troy was agree to allow their holders to shake hands over their | visited with a similar calamity, putting out of existwalls, at least. Party is to imply patriotism, and not ence property worth at least two million, and to-day, pocket. The general sense and sentiment of the com- a stranger would hardly be able to tell where the de-

A Beautiful Fact.

The Providence Journal marrates an occurrence in By the rough and tough process through which we that city which excites our secret delight. Mr. John

Foster and Colchester.

A correspondent, halling from "Meduan," undertakes to lecture us for saying Mr. Foster is a capital medium and doing a vast amount of good. The writer. says, in the course of his course remarks: 1. I was one of the crowd of numekulis who thronged his rooms in Bond street," etc. As to the fact of the writer being a numrkull, we have no doubt. We should have known as much if he had n't so emphatically acknowledged it. But when he classes others who bave visited Mr. Foster's rooms in the same category with himself, he simply tells an natruth, for we know of many very latelconfidence in Mr. Foster's mediumship.

pinches.) we have only to say that he is mistaken, when he says he fully appreciates our efforts to giority should possess a living Queen to issue a royal Pro-Mr. Foster and cry down Mr. Colchester. We have on all occasions in public and private said that Mr. C. was a good medium, and we have published the in a something which passes our comprehension, and statements of others to the same effect. But at the is very possibly just none of our business. same time we have the evidence of competent witnesses that he has deliberately deceived at various times. We repeat, we do not condemn him. We judge no man. Were he to visit Boston to-day, we should extend to him a helping band, and endeavor to lift him up on the platform of correct deportment, and thereby from old. Ocean so refreshing as they, have felt this refetablish bim, if possible in the good opinion of those year. The inland pleasures are a very different affair whose confidence he so shamefully shused while here.

Rebel Finances.

Ex-Senator Toombs has been writing a letter to the Constitutionalist of that State, on the subject of Confederate finances; a rather ticklish subject, under the circumstances, yet as easy to write nothing upon, no doubt, as any other. But from what he says, one is from those which reach us from the woods and us most ticklish condition. Mr. Robert Tyler, son of the late President-Tyler, has likewise been writing to the Richmond press about the shabby rebel finances, and he makes it appear as plain as that two and two make four, that there is no sort of necessity for pres- in the one, and the repose we all desire in the other, ent rainous depreciation of Confederate currency, and consequently it is likely to run not much lawer." Of course, if a thing ought not to be so, it is entirely wrong that it is so; and therefore the Confederate finances are in as sound a condition as those of any other nation, or pretence of a nation. This is about the substance of Mr. Bob Tyler's reasoning. But Mr. tinct. On the following day every preparation had Toombs writes like a man who feels hurt. Perhaps he has funds invested in the concern, and therefore speaks the body been duly coffined, the relatives had put more feelingly. We hope he will (or will not) go and on monuming, the hearse and priest arrived, and the do like a London merchant, who invested largely in comin was about to be closed up, when the arms of the Confederate bonds—go and bang bimself from mortific. corpse were observed to move, and very soon the design

Sumter Down. Poetic justice has been done. The fort around which were circled the hostile batteries of the rebels. but a little more than two years ago, and which passed into rebel hands' because it was long before comparatively defenceless, has been leveled with the circumfluent sea by the avenging guas of the aroused power so perfectly as to deceive even the coroner, the man's of the Government. The cradle of the rebellion is no longer safe. The nest in which this cockatrice's egg was hatched is being torn in pieces, so that treason can no more hatch its infernal broads there. The quenched.

Quite the Contrary.

Southern papers, it would appear that they dread no. done, to every way hamper the newspaper press, thing so much as that their territory would somehow got to be lankeried. They for that reason dread the irruption of the Federal armies over their territory as entrance of the influence of light and freedom, lest their sway should come to an end. We are glad their eins have finally found them out. Their bluster has passed for currency as long as it ought. We think they will be even more disappointed than we shall to find how matters turn out.

Early Adversity. There are those who pause to lament the trials through which they were obliged to pass early in life, as if it had proved but a loss of time with them; they forget that these very things have sufficed for discipline to them, and that it was better that they should obtain the cause of the white settlers, whose friend Units it then than later. Among many other illustrations of this matter, look at the case of Louis Napoleon, an exite, unknown and uncared for, yet old in appearance long before his time, his countenance betraying the burden of thoughts which oppressed him, his eyes everted from the universal gaze, and the whole man apparently wrapped up in that garment of selfness. which was removed only to display the form and features of a man of first-class power. That single exam. ple ought to be carefully pondered upon by young men who set before themselves the attainment of even moderate ends. All is the fruit of effort and thought. There can be no fortune, or luck, unless there is something there beforehand on which the law of luck can operate. Hence early discipline, which comes oftener through adversity than by any other way, should be welcomed as one's actual saviour; and he cannot be indeed self-instructed as yet who has gone far into life without its benefits.

A Little Dullness.

Sidney Smith once said in his witty manner that he wished Mecaulay, who was an everlasting talker, and everlastingly brilliant, at that, would consent to give the company a "few flashes of silence." The oriticism is the germ of a discourse, whose application may be universal. There is so much brilliancy, now a days. especially in social circles and coteries, that it would be a positive relief for some persons to enjoy a spell of decided duliness. Your stupid fellows, after all have their uses. After being fashed to death with the electric lights of brilliant persons, the most natural thing in the world is to desire the company of some really stupid person who has not power enough to emit even a spark. These latter fellows may be atyled" the valleys of the social system, into which we all descend with joy when we have been dazzled by remaining to the joy when we have been dazzled by remaining the fact, to the tops of the mountains. Thus, in fact, to the tops of the mountains. Thus, in fact, to the tops of the mountains. Thus, in fact, to the top of the mountains. Thus, in fact, to the top of the mountains. Thus, in fact, to the top of the mountains. Thus, in fact, to the mountains are the mountains. Thus, in fact, to the mountains are the mountains. Thus, in fact, to the mountains are the mountains. Thus, in fact, to the mountains are the mountains. Thus, in fact, to the mountains are the mountains. Thus, in fact, to the mountains are the mountains. Thus, it is not the mountains are the mountains. The mountains are the mountains are the mountains are the mountains are the mountains. The mountains are the m lows and dull. We could get slong no better without the soch tast. the latter than we could without the former. They can feel encouraged by this thought," and they is their peculiar gift with all possible car. peculiar girt wish all possible care.

Yeteria's Proclamation

"The Queen of England has followed up President Lizonia with he proclamation also. She has notice to all her loyal lady subjects that the mebknows and worn so extensively as crinoline, is both dangerous and an indecent affair, and that so true ladies of her realm ought to continue, or to corne nance its use in the improper form of apparel. Wheth. er:she exactly means boops by this folmination ... nothing but the article , which preceded their nas, we should not like to take it upon us to determins, area If we could do so just se well as not. We do not be ligent people who acknowledge that they have entire lieve, however, that her Proclamation against abit. stiffening is going to have any immediate or visible In reference to our correspondent's allusion in this effect. Eugenie has the decided advantage over her connection to Mr. Colchester. (we see where the shoe there, as the acknowledged Empress of Fashian as the acknowledged centre and seat of fashion. What elemation either for or against ladies' dresses, in this are of the world, and at her own age especially,

On the Beach.

Bummer has offered many pleasures on the beach, in spite of the bot suns that wanted to bake one's head Very rarely do the warm spells render the sait breezes from the delights along the coast. It develops a strange and sudden sense of freedom, of entargement of the whole being, to race like a child again on the hard sand, made smooth by the skillful paving of the ocean's waves, and watch afar off the coming in of the white-capped breakers that finally lay their creats as submissively at one's feet. . We receive a very different cleas of influences from a yearly visit to the beach log. But it is the beauty of the mystery that each forms a much needed contrast to the other. The woods and streams will well make a charming groundwork to the sea and the dancing areas waves. There is life

A Dead Man Comes to Life. :

In New Orleans on the 14th ult., Mr. Henry Myen was struck by lightning, and to all appearances killed. A coroner's inquest was held, and lite pronounced ex. been made for his funeral, and friends bad amendia. man sat bolt upright in his coilin, and after surveying the scene for a few moments, inquired the cause of an the gloomy preparations he saw going on. The joy of his weeping wife and little ones can be imagined when they found the dead actually returned to life, and the house of mourning was soon turned into a house of hjoiolag-the funeral into a feast. The electric shock had suspended animation for over twenty-four hom will, and all his friends.

Newspaper Postage.

As our subscribers do not as yet fully understand rebels declared with many a round cath, that Samter the new postage law in regard to newspapers, we reshould never fall into Federal hands, but they are quite peat that the postage on such papers, sent regularly as much folled by having it proved to them that it from the office of publication, is only twenty cents per would never more be of service to them. If they put year, payable in advance. When a subscriber does not their trust in Sumter, we have shown them it was a prepay the postage on his paper, he is charged double vain one indeed. All their works are of no aveil the price of the postage on transient papers-which is against the advancing powers whose wrath they have two cents on each number-consequently the subscriber aroused. They cry out already against the "Greek is mulcted four cents when he does not comply strictly fires" that have been despatched into the Charleston with the law. Newspapers have been and are subjected streets; but their conduct, they will find, has kindled to taxation enough in all conscience, without any ala worse than Greek fire, which will not readily be ditional incumbrances similar to that in question, to crash them down. It does seem to us as though au representatives in Congress studied carefully to curtail the dissemination of intelligence, when they voted for From the more recent complaints of some of the such a law, or they would not endeavor, as they have

. A Green Old Age.

We have seen a paragraph passing through the pres. they would dread the invasion of the followers of Alaric. stating that an old gentleman, ninety-four years of age. But how is this, we would like to know? If the South | walked from one town to another, on a certain day, to that is, the mass of the people of the South-is so transact business at the bank, and then excused his strongly wedden to its peculiar notions on aleves and self for staying longer to rest himself by saying that slave property, why do these Southern papers manifest he had further business in still another town, and so such fear lest Morthern inflorance should get in among must be off in season! It is wonderful, no doubt; but their people and make mischief? Certainly iff there is no reason why it should always be a subject of is no chance of our changing Southern opinion by go. wonder. There have been vigorous old men ere now, ing among the people of the South, what should they who ought to set us younger fellows a proper example be afraid of in our approach to them? Their fears be of how we should live in order to attain longevity. tray the falsity of their past assertions. It is but too is the curse of our modern system of society and cliffplain to be doubted that they have only dreaded the ization, that it uses us all up before we properly go half through with the world. By the time we have seetmulated what is thought to be sufficient, there is little or nothing left of us. We are in such a high-pressure state all the while as not to know when to stop of ouselves, and therefore suffer ourselves to be blown on by the restless energy of the forces which ought to be ou stock to fall back upon.

Naming War Vessels.

A Federal gunboat has recently been launchedia New ; York, which was named Miantonomah. This same Indian was the famed Narragausett who betrays was. Uncas was Chief of the Pequots. After Misstonomah was at length taken prisoner, he was delleered over to Uncas by his white keepers, for final disposal, the good men cautioning Uncas against being for savage with his old rival, but to make such an end of him as beditted his semi Christian nature. In consequence. Uncas had his royal prisoner led out off morning to a plain, where himself and his white triests could see the whole thing carried out as it should be At a moment when Miantonomah was off his guard, Uncas came suddenly behind him and felled him to the ground with a blow on the back of his skull sta a tomshawk. He afterwards chopped a piece out of the traitors arm, as he lay dead at his feet, and tand it, saying in a spirit of savage glee, it was vithe sweet est most be over tasted—it made his heart strong."

"The Widow's Mite." We have had added to the sum we set apart to si

the poor widow alluded to in our last, fifty cents loss a worthy lady in Somerville; also two dollars from ". Friend of Humanity" residing in Fall Biver." Lyceum Hall Meefings.

Mrs. Horton speaks again before the Society of lipin itualists, in Lyceum Hall, in this city, on family next, afternoon and evening, at 21.2 and 71.20 clost-The public are invited free.

We have been requested to state that Mr. Hand has abandoned her proposed trip to Europe for the preent. Her address la Soymour P. O., Cuba, Allegand Co., N. Y.

Announcements. Mrs. Clara A. Fields, trance speaker, will lecture !! Sado, Ma., Sopt. 18th and 20th. Address Margarit Malpe.

They has been A. Natt will answer calls to lecter to be their New Hampshire, Vermont or Massachusetts, Address. Claremont, N. H.

Les mistres de la company de l

New Publications.

RUSSAND AND WIFE; or, The Science of Human Dovelopment through inherited Tendencies. By the anthor of "The Farents Guide." New York: Carton,
Publisher. For sale in Boston by Crosby & Blobols.
This is one of the new and living books which doserve to be read. It is packed full with the very information which all persons, married and unmarried, ought to know. The law of human development is traced through the social state, and parents on both aldes are warned and instructed. The varied illustrations with which the writer makes clearer his views and impresses them on the reader's mind, are drawn from a wide and liberal range of reading in literature, and are full of pertinency and meaning. If one would understand why idiots are born when their parents would be in ecetacies to find their offspring poets instead, he will find the matter open to him between these covers. Here are explained the many causes of infirmitles, shortcomings, and outright vices, which appear like spots of leprosy in human character, and | Lincoln which we print in another column. There is taint the whole of society. The lessons taught by a tone of sincerity running through it, which even his reading a work of this sort are much too important enemies cannot gainay. He declares that he does not and impressive to be passed with a mere perusal; they deserve to be thoroughly and personally learned of the Union, is now possible." This shows that the by every reader. And they must be, if we are yet to head of the government is determined to suppress the have a generation of men and comen at all worthy of rebellion at all bazarde, and when that is accomplished, the times upon which the world has fallen.

Victor Hugo. By a Witness of His Life. New York: Carleton. For sale in Boston by Crosby & Nichols. The wife of Victor Hugo-the author of the worldrenowned "Les Miserables"—is generally presumed; if not actually known, to be the author of this book. A worthier hand than a man's wife could hardly pen her husband's life, provided she has the skill to narrate what she cannot but have had the opportunity to observe and know. Doubtless the distinguished auther himself had much to do with the preparation of this Life, although, for the sake of effect and a truer impartiality, it has been put forth as by another hand. Hugo's life is almost as romantic as any one of his own romantic creations. The distinguished exile has had as many "ups and downs" in the world as any other man. He has outlived a great many experiments in the governmental line, in France, and come out abreast with the most successful one, after all. Though ati exile still, because he will not subscribe to a faith in what he does not truly believe, he has drawn the heart of all France to him with a more subtle and abiding power than Napoleon ever knew how to wield, or was ever conscious of possessing. The present memoir will be found to be reading of the most entertaining and instructive character; and all who have hung, at. most breathlessly, on his recent powerful and profoundly pathetic tale, will be as eager to peruse the story of the life of the man whose facile hand could pen such wonderful conceptions of his brain.

HOSPITAL SECTORES. By Louisa M. Alcott. Boston: James Redpath. 102 'pp., pasteboard.

We have read many, it not the most of these very racy sketches, and can testify that they will repay a own country, she has first secured a hearing in Amersecond reading. They are full of power in their out. ca, and by means of this reflected fame and the steady line drawing; glow with quiet homor, sparkle with force of her talent she has at last become celebrated in genoine wit, flash and out with deserved satire, and England, and now not only writes for the magazines attain to their full proportion by the aid of sane, good, and journals with many readers, but prints new books, honest and strong declamation. We have met no such shetches from the army hospitals since the war began, ser contains a paper by her on Jerusalem, which is The effect of reading these will be to acquaint one part of a manuscript of her travels in Judea, that in with a more intimate knowledge of hospital sickness 1859 sought in valu for a publisher in England, then and enfering, as well as of its matchless heroism, and came to Boston, and was rejected by the Atlantic to quicken all parties to make more eager efforts to al. and by other publishers; finally, going back to Engleviate the weary hours which the unhappy soldier has to pass in our behalf.

Relation of Spiritualism to the Times. The following brief extracts are from a lecture recently delivered by Hudson Tuttle:

The subject to which I would call your attention this morning is the Times -polere we stand in the present, and whitherward we are drifting.

Perhaps many of you, who came to hear the ques tions of Spiritualism discussed, may be disappointed. and may think the occasion inappropriate for a politi cal discussion. To such my excuse is the tremendous consequences staked on the present struggle, and the necessity of constant vigilance and effort. I am, however, far from considering the question foreign to Spiritualism. The hosts of earth's immortals retain their sympathies for mankind, and, be assured, mix in the drama of human affairs. Do you suppose the spirit he please, he liff like gentleman. of old John Brown-the first martyr in the present. ty, so sure does he look anxiously on the strife. Web- is changed into mourning. ster, Clay, Calhoun, Benton, Pinckney, the Adamses, Jefferson, Hamilton, Otis, Hancock, and the long line of statesmen who inhabit the summer-land of immortality-do they sleep? Never. Surely as they

immortality—Go they sleep? Never. Surely as they exist. do they mingle in the affairs of the nation.

Death blots out not one faculty, not one thought from the mind. It retains all its perceptions, lightened in degree. Mingling in our Congress, meet these giant departed, and by acting on the minds of our atalesmen, sirive to control our national affairs. How out a heavy charge of electricity, led a wire to the far they succeed is concealed. They of course can only followed the minds of those who are impressible, and our statesmen are generally very far from was a horrible howl, a humping and a falling back-impressibility, vet it is known that more than a access ward down the front steps. The boy was half murimpressibility, yet it is known that more than a score ward down the front steps. The boy was half mur-of the leading men in the Cabines and Senate are not dered by the shock, and the Doctor's troubles from only Spiritualists, but impressible to the thoughts of

high Intelligences.
It is the same in all countries. Louis Bonaparte constantly employs the celebrated medium Home, to impart measages from his great uncle, Napoleon. That proud spirit new scorns the shackles of kings, and in this manner gratifies his love for power.

CREAK FOR COMBUNITYES PATIENTS.—

ORDAN FOR COMBUNITYES PATIENTS.—

Men call Louis weak—they say he acts against the dictates of human resson. It is because he obeys the command of a spirit who sees beyond human reason. Ite always in the end succeeds, and on account of the intellect which prompts him, is the strongest, most influential power in Europe.

I might devote my lecture to the intimate associa-

tion of immortals in the affairs of men; so closely is this connection, that we cease to know how far it ex-

this connection, that we cease to know how far it extends, and how mighty their influence.

The great and mighty of earth ever watch the transitions in human affairs, and lend their assistance.
They have not passed beyond the pale of humanity;
but with sonis enterged and faculties expanded, are
with us forever. And think you the spirits of the
millions of blacks who have died, guashed by the
fang of Blavery, are idle spectators of this atric?
Tonasaint, wading through the Ban Domingo revolution—the Napoleon of the negre race—active while
mortal—terribly active new an immortal! 'Many
imbued with the meek forbearance of Uncle Tom;
many more fired with hate, and yowing veogrance for many more fired with bate, and vowing vengeance for the wrongs they suffered.

I see them there ! - black and white - enlisting side by side in this sacred war for freedom! There are stateamen who supported Slavery while mortal; they may do so still. Calhoun and Clay may still dealer nullication and compromise; and Webster del sire to the save the Union. You would be the group of Robel Generals, passed away from the umone of battle?—McGullook: Zollkoffer, Johnston; Gregg; Van Dorn. Their blood extinguished not their belief that the conflict; their to command, their efforts in their cases. in their cause. For thein Lee will fight better, will mass his army better, and form deeper plans of

Look you on the other side. I see Lyon, Ellsworth, Summer. Kearney, and a host of others in council on the affairs of the republican army. How far does their industries without Further than our camouaders will indicace extend? Further than our cannonsours was admitted for had an they manage, it would be industry worse without the sid of three intuitionness.

With these considerations, none will dispute that the side of the related to Spiritualism.

he question of the times is related to Spiritualism. The words which if speak are impressible from this mighty unseen yet powerful force which stands bohind the mass of homen affaire, and indicin learning forward the divine planuants to make it has

mis or anywhere on the Pacific coast, should bear in thing of heauty is a joy forever." The lady promptly mind that the tent cent postage for it should better now requires only a three cent stamp.

Into the coast of the coast stamp.

ALL SORTS OF PARAGRAPHS.

We are requested to state to his friends in the West. that Bro. E. E. Dunn, the healing medium, is about leaving Battle Creek, Mich., to take up his residence at Rockford, Ill., where he should be addressed in fuart, city are cotore.

The slimy" nondescript " is out egaln in the Liberator in reference to us. With such a speaking olice we have nothing to do. But with those respectshie journals who publish his libels, we have. It is alleged that Mr. Garrison stated in private conversation that, bad he seen the communication against Mrs. Batch before publication, he should have suppressed it: Now as the " nondescript " again appears in its columns, as agent for Mr. C., we doubt the truth of the statement.

Read the straightforward, manly letter of President " believe any compromise, embracing the maintenance let justice and moderation govern the councils of the

If the whole North had cotten-ed with the Southernora slavery propagandiste, it would have been all right, and we should have had no war. The democrats pretended to do so, but it was all wool, and the Southern ers "could not see it in that light," and are therefore "orful" wrathy with the democrats. Digby thinks this is the grand sum total of the magnificent Southern "fixele." . Mammon is in the scale, against Liberty, Justice and Humanity. The beam is slowly turning in favor of the latter.

LINES FOR AN ALBUM. Oh I faithful muse, who oft hath tuned thy lyre Whence richest melodies prolong, My praise is thine that then mayst thus inspire

I fain would see on Friendship's altar laid A wreath of flowrets pure and fair, Whose perfume, even though its buds should fade. Might leave undying pleasure there.

And clothe the thought, which fills my song.

Thus unto thee, kind valued heart and friend, Bince thou hast wished it so, I write These lines -nor do I seek herein to blend Thy praises, adding light to light.

A plainer wish which needs no poet's power is mine, a burthen from the heart, That friendship such as lights the present hour May still, for aye, its Joys impart. Equins.

FRANCES POWER CORRE - Mins Cobbe's career as writer has been similar to that of England's best thinkers. Beginning with next to no sadience in her land, its merits have been recognized, and it is given to the world. Be says the Beston Commonwealth.

An old fellow being assured by his pastor that be could not be a good Christian unless be took up his daily cross, immediately caught up his wife and lugged her about the room.

"I bring thee a heart-a stainless heart. As fresh and pure as the mountain snow, Still echoing back, with a clearer strain, The song that you taught it long ago.
The an bomble thing,

The girt I bring; all, my fortune and my store, let I bring it thee-1 can bring no more."

The following is a negro's definition of a gentleman: Massa make de black man workes-make oz workee -make ebery ting workee-only de hog-he no workee; be eat, he drink, he walk 'bout,

Ha! is the interjection of laughter, ah! of sorrow. struggle-sleeps? He who laid down his life in be The difference between them is only the transposition balf of the slave, so sure as he retains his individualt. of an aspiration; in the turning of a breath our mirth

> Adam was fond of his joke, and when he saw his sons and daughters marrying one another, he dryly remarked to Eve, that if there had been no apple there would have been no pairing.

> ward down the front steps. The boy was balf murthat source:were definitely ended.

Kisses between women are like two handsome unmatched gloves-charming things with their proper

GREAM FOR CONSUMPTIVE PATIENTS.—The Medical Reporter says that a consumptive patient, now under treatment, is taking cream, with better effect than was experienced under the cod liver oil, previously tried. Our advice is for all who have, or think they have consumption, to adopt a cream diet. Eat the pure, sweet cream abundantly, as much of it as the sigmach will digest well, and we doubt not that it will prove quite as effectual as the purest cod liver oil that can be bought. - Tribune.

Better too few words from the woman we love, than too many; while she is silent, Nature is working for her; while she talks, she is working for herself:

TULIPS OR ROSES? My Ross, from the latticed grove. Brought me & sweet bouquet of posles, And asked, as round my neck she clong, if tailps I prefer to roses.

"I cannot tell, sweet wife," I sighed.

"But kiss me ere i see the posies."

She did. "The free to a dozen roses."

How fat people can grow thin, and thin people fat: Eat less. Bo Dr. Dio Lewis says.

BALERATUS BREAD.—The laws of Massachusetts regulate about everything. If the next Legislature will enact that the hotel Respers and country taverns shall not make good flour yellow by putting salaratus into it when they make bread, travelers will be benefited, even if Massachusetts people like it.—New York

. An awkward, beahful man who was getting into a stage at Norwich, Conn., a few days ago, pushed his foot through the hoop skirt of a lady passenger. In the course of several ingenious expedients to extinute himself, he only succeeded in putling his other foot through the hoops of another lady. . Binking back in seeming deepsir, he shouted, .. Bullo, driver, hold on ! I thought I was gotting into a stage, but I find myself in a cooper's shop l'the ri

A Miss Joy was present at a party lately, and to the These having occasion to write to friends in Califor. course of the evening some one used the quotation "A

THE SHADOW KISS. Two deep bay windows lit the room in which we watched the evening gloom; is this myself and Loop sat. Pater and maiden sunts in that; The gaslight on the flags below And on our ceiling cast a glow.

While pater and his coterio Talked matters parliamentary, Or ruled, with solemn shake of head, Bow prudently the young should wed. In my committee I said, "This, My dearest, is the time to kim !"

Lured by the shadowy boar and nook, The proflered pledge she coyly took; When, to I by our unlucky fate. la silbonette our tete-a-tete, Noses and pouted lips were all Obliquely shadowed on the wall !

So, when the footmen brings in tea, Bombre are they, and scarlet we; The lamp has prematurely shown A truth we had not dared to own; Small thanks to light untimely cast-and yet this kiss was not our last !

... Are you the mate?" said a man to the Irish cook of a ressel in port. "No," said be; "but I'm the man as bolls the mate."

To Correspondents.

[We cannot engage to return rejected manuscripts.]

P. W., NEW YORK .- The messages have been corroborated in thousands of instances, first and last, but the parties interested request us not to allude to them publicly, as they are not Spiritualists, and it might be the means of injuring them in business, did we use their names as authority. Discrepancies sometimes occur, we admit, as to numbers, to which you allude We shall lay your letter before the controlling spirit of the circle for explanation, and publish the result, if we are permitted to do so, and we have no doubt we shall be., Our sole end and aim is to arrive at the truth .-As to the other matter, it was far from our intention to deal unfairly with you. We wound up the discusroom to continue it, to the exclusion of other interest ing matter. We are sorry that you feel aggrieved.

T. P., STRACUSE, N. Y .- Your note of August 29th has been received. We will refer the subject matter to unlism. the Lycenin Hall Committee.

W. C., JANESVILLE, W18 .- \$11,25 received.

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ported undering.

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grees into a higher condition.
We ask the reader to receive no doctrine put forth by Spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive—no more.

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MESSAGES TO BE PUBLISHED.

Taureday, July 16. — Invocation: Is not all Prophesy contrary to Natural Law?—and are not all Prophets Impostors in the broadest sense of the term? Questions an Answers; Mary Louise Thayor, to Dr. Androws, of Albany, N. Y.; Patrick Welsh, of Albany, N. Y.; Certilia to Norman Knox, of Prativitic, Ala: Lieutenant Gilbert Thompson, to bis tather, in Monig mery, Ala.

Invocation.

Thou who art the lufinite Spirit of Life, then who art beyond and above all forms of life, thou who art the Pilot of the buman soul, thou who art forever with us and never forraking us, once more we lift our souls in thanks unto thee, for thou best learned the human soul to worship thee. Long ere the morning stars sang their songs of joy, the human soul learned to pray unto thee, learned to walk with thee. Oh our Father, the human soul is still singing songe of preise. still thanking thee for blessings, still learning more and still more of thee, yet asking to learn no more of thee and thy holy law than is necessary for their good. Oh thou who art Infinite, we know that our finite souls cannot entirely comprehend thee. We only ask to know as much of thee as will constitute our heaven. or cause us to ride high in the heavens of mental life. Our Father, there is darkness not alone in the mental resim, but throughout the length and breadth of this fair land; and many there are who are calling out, . My God ! my God ! why hast thou forsaken me ?" Oh Spirit of all Life, we only ask that these poor children who are shrouded in darkness may have patience, for the hand is moving upon the waters of life. Soon there comes a calm; the sun will shine, the bright ness of thy smiling face be visible, and thus all Nature will rejoice. Oh thou Spirit, who art forever our friend, we will trust thee, we will praise thee, we will worship thee forever. July 14.

Religion the Besult of Education.

We shall call your attention this afternoon to a brief answer to the following question: "Is not all Religion the result of Education?"

If by religion our friend refers to those forms which exist in the present day, and have existed through all the past, we shall say, yes, all religion is a result of education. But if he refers to the life of the form, then we shall say, no, religion is not a result of education. It is exceedingly hard for some minds to deal with aught save the forms of life, or to comprehend the spirit of the form, the life, the real. - The ideal, the fleeting, that which is all unsubstantial, they are ready to comprehend, and are constantly speculating upon; but they know little concerning the real life, that which endures forever and ever.

We may say that nearly all minds are more prone to deal with forms, than with the spirit of those forms. This is perfectly natural when considered from a ma-terial standpoint; and again perfectly unnatural when considered from a spiritual standpoint, for, when the spirit that is free from mortal, gazes upon one that is dealing entirely with materiality, or speculating with form, it looks in wonder upon such an one, and in parting, asks why is it that mortality are so prone to deal with the fleeting things of Time? It is well understood that all nations, people, tribes,

kindred and tongues, have each had a religion peculiar to themselves. Certain modes of God worship have been in existence since the beginning of intellectual life. Let us look into the past and see if we do not find the rude savage worshiping God; yes, God, It may not be the God of the Rolritualist, it may not be other than the God of wood and stone, or render sun, or the element fire; nevertheless it was a God to those who worshiped it, quite as much as is the Infinite being you and I worablp. Now if religion was but a result of education, how were it possible that the rude savage who never read a volume in his life. who never heard a sermon preached other than that which was presched by the winds and by Nature all around him, how were it possible, our questioner, that the rude savage should be so deeply religious?

l'erhaps our friend means custom, when he says education; but even if he does, there must have been a something behind the form, else the form nover could have appeared. There could be no form of God-worship if religion was not an element above the form, superfor to the form and to all systems of education. No man could ever worship God in any form unless religion was a part of his being; for the outward manifestation is not the life, and every one must have life, else they could not exist.

Various forms of religion have floated upon the surface of human life from all time. Let us look way back and gaze upon the rude barbarian of ancient times. Shall we find no religion there? Verily, we tell you the barbarian of ancient days was religious, for he sacrificed even human life to his religion. No sacrifice was too great for him to make. He threw himself into the rude jaws of the alligator; he threw himself beneath the wheels of the car of Juggernaut. And why, we sak, did the barbarian of the past resort to such bodily sacrifices? Because of that element within the soul, that something that aspired; that ever must and will aspire.

There are barbarians at the present day who are no more religious than was the barbarian of ancient days. nor as much so. "Ah." says one in thought, "there are no barbarians now." We look abroad through your country, and we see thousands and tens of thousands peopling your land, sending out the poison of their warlike natures upon the atmosphere you breathe. Yet they are religious. There perer was a human soul born into intellectual life without religion as an element of its being, for all human souls have a desire to progress. They are not content with that which they have attained, but desire to attain something more. Some aspire to thrones, kingdoms, large possessions of worldly goods. This to them is greatnees, but to those who are truly great, it is the opposite. The poet spoke a great truth when he said:

" 'Tis education forms the common mind. Just as the twig is bent the tree 's inclined." What did he mean? That education made religion? By no means. Education gives form to it, shapes it. but can by no means create religion, or the life of the form. The forms of life education may mold, but

the life of the form it cannot create. . It is very natural for the child born of Catholic pafinences, to become Cathello, in religious senitments. begging, absolutely begging permission to enter it, still sapire; still the deep waters of intuition will be beaven, for I know I shall one day be happy. stirred, and that child will learn to worship God,

Religion is an element, inherent in the human soul; you may according to the conditions of external life. or worldly knowledge; but even then when these moldings are taken away, the free element, the religious principle will mold itself in newer forms of lod-worship.

form, deal with the spirit, ask your own soul, if you not have been religious atill? Would you not have worthiped something?-would you not have prayed to omething? If you would not, then you are not human; then you are not divine; then you have no power to rise above the fleeting things of time; for so sure as the sout is endowed with immortality, or the power to take upon itself-the conditions of eternity, so sure religion is a native element of the soul, and cannot by any possibility have been created by education.

July 14.

Questions and Answers.

Ques .- It is recorded of Hermatimus, a prophet in anctient times, that his soul left his body and wandered into every part of the world, and while he was thus entranced, his wife supposed him dead, and bad his body burned, according to the custom of the country. Why did not the controlling spirit withdraw its influence in time to prevent so dreadful a calamity?

Ans .- Perhaps It was so ordered that he should leave the body at that time to return no more. That which seems to mortality to be a great calamity. a great misfortune, is not always so. Sometimes the greatest blessings wear the disguise of afficilons. We ofttimes hear mortals sighing over the early demise of some loved one: " Oh, how unfortunate it is." say they, " that this dear one should be thus suddenly cut down. Their career is now ended, their work is now more." Oh, these poor human friends cannot look beyond the veil. They see only that which is apparent to their material senses. With regard to the case you speak of, we have been informed that the spirit of Hermatimus was in the habit of leaving the body alone, with the exception of animal life; that remains to take charge of the body always. He wandered, as was said, through various worlds, until at last his soul became so entranced, so overjoyed, that finally it lost the attraction to earth. At every migration he was less and less attracted to earthly things, until at last we find that the apirit is so intensely attracted to those scenes of life beyond earth, so completely engrossed with spiritual things, that it lost the attraction which was necessary to its return to earth. So the connecting link was severed; so this gifted spirit returned no more to its own body. With regard to the burning of the body, we are informed by those who have knowledge of the affair, that his wife gave orders for the burning of the body according to the custom of the country; but this, we are assured, did not take place until the connection had been severed between the respecting certain things that you are anxious to know spirit and the physical form.

Q -Will not every advancement of science tend to remove the obstructions to spirit communion?

A .- Most certainly. Spirit communion underlies all true science. It is the rest science of life, and so far as you make progress in science, so far you come nearer and nearer to the spirit-world. And as you advance, the veil will be lifted and all these obstructions will be taken away as science advance.

0.-How is it that the spirit clothes itself in the spirit body?

A .- While you dwell in the physical form you are of a threefold nature. We may call the apirit-body the clothing of the soul or spirit, and the clothing of is then that the spirit-body, together with its numer noved, decomposition would at once ensue. The spirit-body is not formed after death by no means. If

below the position they occupy?

A .- In one sense they can; in another they cannot. The thoughts of all highly developed spirits are graduated through conditions before given to mortality. If a highly developed spirit—say a Jesus of Nazareth desires to give certain thoughts of his to mortality, he looks about him for some other mind by and through which to mold or fashion the thoughts and ideas, so that they may be comprehended by mortality. Bometimes it is asked, if a Plato or Pythagoras return giving a way from them. [We can send your letter to them.] their thoughts to mortality, why is it that they are not more elevated, more grand, more sublime? We an swer, all thoughts that are given to mortality from estowed upon you.

Isaac Morgan.

I feel ashamed to be obliged to borrow a human body. for I willfully parted company with the one God gave me. It is exceedingly humiliating to be obliged to return, after years of absence from earth, and ac knowledge that the last act of your earthly life was one you were ashamed of, and ever had been ashamed of since its commission. But we are told in this beautiful land that whoever is unwilling to bear the eross can never wear the crown.

turn and tell my friends that I am ashamed of the jugs for nothing. course I took. In separating myself from my body. Here I am back sgain, only I don't know exactly the fact of my being out of health may have had how to act in this kind of dress. I never did like to committed anioide. I was in the full possession of my in it. senses. I would not have my friends think I was not. felt that I was tired of life, and I courted death. I where I was very soon told that I had committed a take in taking my own life, and the sulcide's situation in the spirit-world is not very agreeable. I assure you, for we are very soon made asbamed of ourselves.

I left a dear family. Some of them, to this day, mourn my untimely departure, and they wonder why tion of life. I did so. I return to tell them that I did so because I was a coward, and afraid to meet the lile of life, and I would charge them to refrain from it, for their own have been down there lately. You heard that he was eake, refrain from separating their spirit from their physical body. Let the infinite current of events do that. Uh do not raise your mortal hand against your- shrewdness your generals possess, Lee will outgeneral self, for if you do you will surely regret it, surely be them alt. [Do you think be will get over the river] called to an account for it; not in the great kingdom of Yes, he will. Now see here: I've been looking at the heaven that we used to hear of on earth, but by the two armies. The folks at the South, they are fighting judge of our own souls, something that very soon tells for liberty, for their lives. Here the Yankee is fightus we have made a great mistake in severing thus sud. ing for the almighty dollar, and, my God ! he'd sell denly the connection between spirit and body.

In 1859 I grew weary of earth, and thought I would It's my opinion that you won't heat the South try the other world, so I left my friends and my body,

The religious element forms itself according to the that I may speak of my sin to my sarthly friends. I rules of the Romish Church, and the little one now be- feel that I would give worlds, had I them to give, if I comes a Catholic. Religion assumes the form given it could recall that last act of my life upon the earth; but by education, but is not dependent upon education for as I cannot, I am determined now to aid others, to do its life. For should you give birth to a child, piace all that I may be able to toward helping my friends. that child spart from all systems of education, never They are in darkness. They know not of this light, lat it hear the sound of a voice in prayer or praise, see not the glory and the beauty of the spirit-world. still that soul will mount intuitively toward Delty: Though in one sense I've lived in hell, yet I live in

My name-yes, they called me lasac Morgan when here. I lived in Bethel, Massachusette, and was a nothing that is the result of education. Fashion it member of the Woodstock County Bar, I know something of life when here, but ob. if I had known then but a small part of what I know now, I should not have committed aulcide.

Ask my friends to meet me, and let me tell them of the glories of the spirit world: and although it is said Oh, our friend, we advise you to look beyond the no suicide can enter the kingdom of heaven; yet I feel that was but the words of man, and not of God; for had been deprived of education, whether you would even now, for this blessing, this privilege of return, I feel that the gates of heaven are being thrown wide open. Farewell.

[Does the duelist feel as badly as the suicide?] He does. Those that I have seen in the spirit-world seem to feel as badly as myself. [Row is it, then, with those who die in battle?] They, too, suffer. Although they have ignorantly yielded up their lives by a species of suicide, yet the law is the same. A sin committed in ignorance is precisely identical with a sin that is knowingly and willfully committed. All those who die in battle suffer to a greater or lesser extent. They feel they are to a certain extent solcides. [Do they hover about earth for some time?] They do not leave your earth until they have freed themselves from all their earthly proclivities. All spirits who die thus inhabit still the surface of your earth. There is no other home for them. July 14.

George F. Lothrop.

Good afternoon ! I wish to send a few thoughts to some friends I have at the Bouth, and to some I have in this immediate vicinity. [We will do all we can for you.]

A few months ago I was taken sick in camp, and was said to have died rather mysteriously. In fact, I believe that my attending surgeon was not able to determine the true cause of my sudden death. I believe he styled it a fainting fit, from which I never recovdone, and we, alas! shall behold their loved forms no ered. I visit this place, to-day, for the purpose of informing my friends, both here and at the South, that I died of polson, administered, as I have since learned, by one who was an enemy to me. That enemy is still living among those who were my friends, at the South. and from all I am able to learn. I am quite sure that another of my friends is marked for death, and he is only watching an opportunity to put the person I speak of out of the world. Now if the friends are gnarded, this need not take place.

For a time I was not permitted to know the cause of my death. I now see that it was well that I'did not, for I am highly excitable, and I know not what I might have been induced to do, had I known the cause of my death. and who my murderer was. 'The spirit, suppose you are aware, is capable of doing many things you would not suppose it were capable of doing.

A few words to my friend George McClellan. [Gen. eral McClellan?] No. "Friend McClellan, if you will furnish me with a suitable medium through whom I can commune with you. I will guarantee to furnish you with all the particulars respecting my death, and about at the present time. If you will but set aside all your prejudices, and meet me as a man should meet a man. I will come and commune with you; and not only you, but other friends who may desire to meet me." I am not obliged to send any thoughts to my dear mother and sisters in this public way. Thank God. I have the privilege of visiting them privately. I only

I could meet in no other way. I was George F. Lothrop. Good day. sir.

John T. Archley.

come to you as I do because Iswish to meet friends that

Aha ! better try that over again. I got a little conthe spirit body the physical body. When you have no fused, that's all. What did I say then? [You said longer need of that physical body you cast it off, and it that you were a little confused.] What did I say before that? [Better try that over again.] Yes. I ons organs, is born through the physical brain. That know. Well, that 's what I said the first time I was spirit body pervades your physical body; were that re. shot. Did n't get a chance to fire myself, before I was shot again; so I did n't speak after that.

This is the new post office, sint it? [We suppose it you have it at all. you have it now just as much as you is somewhat new to you.] Well, it's the telegraph, is it? [One of the stations.] That's what I mean. B .- Can spirits of the seventh sphere utter thoughts I did n't know as I'd got in the right place. Well, I've got folks that I should like to talk to if I could.

I'm from the 9th Wisconsin, private. John T. Archley is my name. Johnnie Archley I was called by the boys. Now confound it ! if I had just my own body about five minutes ! This do n't seem natural. I'm afraid to use it. I like to talk fast. Well, the folks don't know anything about how I can come back and talk in this way. Now how am I going to let them know it? Here I am, thousands of miles

Oh, send my letter to my folks in Wisconsin? Well, the first thing I want to know is, whether there are any of this kind of bodies out there. The sources spiritual, are molded to meet the demands of next thing is, if they do n't know, find out; and the mortality. In your ignorance, you ask for the whole next thing is, if they find out there is, to get me one, of the kingdom, but in God's wisdom the whole is not the best thing they can scare up. I'd like not a fe. male. [They 're the best.] How is it? [You can manifest better through a female medium.] Can? How is that? [They are more susceptible to spirit influence-are not so positive.] Better put up with one like this one, had n't 17 [We think so.] Then I'll feave it to my folks. I'll take the best there is. male or female.

Now my folks in Wisconsin heard that I died hardthat I was left on the battle field, and was all trampled to jelly. That was a lie. I think I died as easy as most folks do, and as for being trampled to jelly. I was n't, and that was a story. I guess, got up out of whole cloth, though I might have been mistaken for I have long waited for the privilege or opportunity some one class. So the folks need n't feet bad about it, to take up this great cross, for I feel it my duty to re- for I died easy enough, and they had all their had feel

something to do with it. yet I was not insane when I horrow anybody's clothes, and I do n't feel to home

Well, ask my sister Phoebe-she's pretty good for hunting up new things-to find me one of these kind merely changed conditions, merely entered into spheres of bodies, and let me talk to home. Oh. I 've got so much to say. I do n't know where to begin first. You do n't great sin, very soon told that I had made a great mis know howyou'd feel, if you was obliged to send words to your folks in this way. You would n't want to say things here that you'd want to say at home, would you? [No.] And as for about this spirit world I'm in, it's about the same thing -seems to be a continua-

> [Have you seen any battles?] Yes, all sorts, sizes and kinds. [Have you seen Lee's army?] Yes, [about to be trapped. Now don't you believe itdo n't you believe it. Now with all the Yankee his soul, and country, too, for a dollar ! It's so.

> in the way you think you will, I thought you

being restored to its former basis?] No. sir; your Republican government must fell. [Do you really think so?] Yes; folks that can see into the future. predict this. [What are we going to have in place of It ?] A better Republic than we have ever bed yet. Slavery is one of the main pillars in your present Constitution That 's what has brought this war apon yon. Do you suppose that God Almighty ever intend ed slavery to exist at the South? No. sir. You all fight haphazard, and that 's why you do n't succeed better. When you bring your common sense to bear upon the matter, then you may hope for success, and not till then. That 's what the good generals on our eide tell us.

[Please give your father's and mother's names ?] My father? God bless you. I 've got none here on the earth. My mother's name is Phobe. It's like my sister's. [Where do your mother and sister reside!] They were living at LaCrosse, Wisconsin, when I went to war. Lord ! if I was only there in this body There aint no such thing as going there in it, is there? [No.] Well, you see I touched on a sabject that was near to my heart. [Did n't they call you copperhead in the army ?] No; air; I was a statinch Union man in the army. If I had n't thought that we should whip the South, do you suppose I would have fought a day? No indeed. [Where did you lose your body?] On your old confounded Bull Run battle field. I thought then had I been leading the Federal army I'd have lost every man I had before I'd retreated. But then they have n't all so much fight in them as I

[How did you find this place?] I followed the rowd. [Was there a crowd coming here?] A crowd? My God! you ought to see 'em. [Did you try to count them t] Count 'emf Did you ever try to count the grains of sand on the seashore? [Is there no other place besides this for them to come?] No other place that 's general. There 's plenty of snb-offices, but this is the general post office. [Are they all impatient to communicate?] Yes: you ought to see them. How do you get a chance to speak ? The way we get chance is just like this: when the judge comes along, and he sees any one whose atmosphere is the same as the medium's, he says, " Do you wish to speak today?" You stand on the outside ring of the circle, as from the little flower which putteth forth in early it is called, till the superlutendent comes, then you Spring to gladden all hearts, and show man by exhop in. if you get your chance. Oh, it's a sort of a ample that it is also his duty to do what little good natural thing. As you get near to earth and the mediam, then there's a moment of unconsciousnessyou 're lost a moment, and then you wake to find yourself controlling a strange body. I can't tell you any time; and by observing these things he can feel the more. [Do you go inside the body of the medium?] Well, they say we don't. I can't tell you how I used my own body. I felt the difference when I came here, times. There is not a moment that passeth that we Well, good-by. I feel a little better. July 14.

PROPHESY. .

MR. EDITOR-The following was written in October. 857. You may find a place for it in your paper Myon shoose, as it is interesting as a proof that the days of prophesy are not over, and I have other evidences the fact. Yours, &c., Orwego, N. Y., July 4, 1863. G. L. BURNSIDE. of the fact.

· Hope and be still, prophetic, waiting soul ! For all shall simmer in the seething pot Of somewhat stern encounter. For the host Of old Oppression will come up to war, All banners flying in the martial air. And undeveloped mysteries, to throw A gleam of terror o'er the trusting heart. Trust and be perfect in the time of need, For all will be well armed in good or ill: And ring in clangor of the martial tramp Of warriors that run to hattle, where A vantage may be gained, or foe e'erthrown. Horizons vast will glimmer in the sheen Of flery warfare, urging on its boats To conquest or the death that freem n die. In mighty want of all they value most-Liberty, life, and happiness ensured In all that makes it possible, to attain That they seek in sight of all their foes."

> Written for the Banner of Light. A LEAF FROM MY DIARY.

Language is too impotent and words too feeble to express the higher intuitions of the human soul. And why?' Although Byron has said, "Words are things, why? Although Byron has said, "Words are things, and a small drop of ink falling like a dew upon a thought, produces that which makes thousands, perhaps millions, think," yet the word, when uttered, Heni's hand was controlled and turned the leaves of the will fall to express the emotion within. And why? I again ask. Because they are not soul-like, but material. Trars only are soul-words. Altho in loy and grief they express the true sentiment of the soul.

Man's life is dual. In other words, he is actuated upon, or endowed with two natures—a material and a spiritual. Now the law of progression has revealed that she had deviced a means of making lessell has a spiritual. Now the law of progression has revealed that she had deviced a means of making lessell has a spiritual. Now the law of progression has revealed to the about and tapped this fact to not a few minds. From the creation, (which we will not presume to establish,) up to the present time, there has been a general unfolding of the higher laws and principles that govern the material and spiritual worlds. The reason why I place the material and spiritual worlds. The reason why I place the material before the spiritual, is because the material has been foremest in development, in holding absolute away over "the nations of the earth" since time began. Whether materialism will continue to exercise the Man's life is dual. In other words, he is actuated gan. Whether materialism will continue to exercise the epirit turned the leaves, stopping at the card represented nower over us in future time as in time past, is senting Julia A. Hayward and ber sister, M. A. Soule. the question at issue in the present crisis.

Could we begin with time, there should we see but little more than an entire materialism actuating upon oreation. And this same power held control until quite recently, when men begun to think that there was a God, an Infinite Spirit, and that they had souls immortal and never-dying souls or spirits within them. They were so much interested with their new discovery, that they wrought all the different forms and grotesque images of their God that imagination could picture. They were so devout in their worship, and took so much care to please their Gods, who were to save their immortal and never-dying souls, that they entirely forgot their own bodies, and while trying to cave the soul, they presented both soul and body a living sacrifice to the God of destruction.

Shall we say that the truly spiritual notpre of man was the controlling power at that state of confusion? By no means. Nor was it the material alone. Human system is after it has been nearly dosed to death with calomel. There is such a reaction within caused by nature trying to re-establish harmony, that nothing goes right, but all is confusion. And even now, in this so-called day of enlightenment, we are not all of us freed from the noxious elements which were infused into our physical structure through the infin.

progress since note of time began, and why notable with cushined; seen and then a break data with cushined; seen and then a break data with cushined; seed on the continue until all is purity? Again you start back with astonishment at the sound, purity, and want you may when you have observed or appropriate in the continue with rusty needs any degree a portion of the cities of the world. It the world with the continue with such cloud, that aways need the many degree a portion of the cities of the world. It the world with the continue with such cloud, that aways need the continue with such cloud that aways need to continue with such cloud that aways need to continue the continue with such cloud that aways need to continue with such continue with such cloud that aways need to contin rents and insherted into existence; and in 1863 I find myself standing before a morial temple, would, when I was here, I would not have folight a now in. But shrink not mend daty. If the would not have folight a now in. But shrink not mend daty. If the would not have folight a now in. But shrink not mend daty. If the would not have folight a now in.

day, if I had n't thought we should conquer them. needs a reformation; you and I must come forward to But I'do n't think you will now. At any rate, if you the work like mobile soldiers, and act well our parties do, I 'll tell you what; you 've got to turn round and the striff, whatever that part they be, and in due time do different from what you've done so far. Now if we shall reap if we faint not. Thus in the future, atdo different from what you we done so tal. And the weather though it may be far, far ahead, a glorious triument you ever expect to win, you we got to leave off mak. though it may be far, far ahead, a glorious triument ing money. [Do you see any prospects of the Union will be for the enjoyment of those who are to after.

Written for the Banner of Light: MIDRIGHT MUSINGS.

... HY MES. AUGUSTA OSCOOD.

Methinks I can see them beckening. These angel forms so bright, That have passed through Death's dark shadow To a land of purer light. I can hear their loving voices

Float on the midnight air. Though my heart with grief is throbbing, When I see their vacant obsir. When Night's dark mantle 's wrapping

Earth in her sombre gloom, They come from a land of angels, . To visit my lonely room, I know that from earthly sorrow Their sonie are ever free; When I pass through the misty portals.

They will joyfully welcome me. The Earth seems dark and dreary. And I long for the angel band To bear me o'er its waters, To the beautiful Spirit-land. Methicks I can hear their voices, 'As they becken me to come-May they watch o'er my weary footsteps, Till I am welcomed home.

NATURE.

The theory of Nature is one that has attracted attention in all ages, and it is one that will last through time, receiving the attention of all classes, in intellectuality, in wisdom and knowledge, proving to those investigating minds that it is a study that will never grow old, but increase in beauty the more it is ingetigated, and the more we study the great book of Ka. ture, the more we become interested, and the more we find the worth of this great volume which our dear Father has given to us. The lesson which man derives that chanceth in his path; and by observing these great lessons, which indeed they are, he feels that there was an object of good desired for him to accomplish in his true import of the words: Man's mission, to do good in whatever way that will present itself, and at all may not accomplish some good, if we but have the dis. position so to do.

But I have somewhat wandered from my subject. and will again speak of Nature and her works.

Some, no doubt, may vary from me in these ideas. but ideas presented give man an opportunity for study. Supposing at first that the earth was created for man, and, as theologians tell us, that the earth is forming new worlds from time to time by what accomplates by the solids and fluids; and supposing this to be, of what dimension might this world have been in the beginning? We are aware of the fact, by our own personal investigation; that the earth is not losing, but gaining in dimension. Supposing this to be the case, of what did Nature consist in the beginning? Of but a mote in comparison to what it is now. And why? Because Nature teaches us that it is on the increase, and the increase must certainly be the works of Nature. If this be so. We can more easily trace back to the beginping, which has long been the study of our most scientific men in all ages. I merely suggest this idea, that others may investigate for themselves.

Perry, N. Y.

L. M. R.

Proof of Spirit-Presence.

B. J. Burrs-Dear Friend: I last night received such decided proofs of the presence of friends who have passed from our outward sight, that, as the persons identified are known to many readers of your paer, you will confer a favor by giving the following at

The circle was composed, at first, of the following persons—Thomas Haskell, Mary B. Marsh, Francis Heal, M. A. Bennett and myself. But as the object seemed to be the development of mediums. "Uncle
Thomas," baving no hope of being one, soon left to
bear bis nophew read the Tribune.

Mr. Heal, a medium, is a resident of Gloucester

Harbor, whom we never saw till last month, and no previous knowledge, on his part could have produced the manifestations.

album rapidly, suddenly stopping at the likeness of W. W. Cook, and commencing to pat it significantly with the tipe of his fingers. I immediately thought of Abbie, the first wife of him, whose likeness was thus singled out amidst a collection of thirty-even, and asked. "Is it Abble?" when the hand under control was

and patting the likeness of Mrs. Soule. This was out dear Julia. Whose departure from the earth life was recently noticed in the Age. She seemed happy to meet me and my sleter, and thought she could, at some furnishing the state of the seemed happy to meet me and my sleter, and thought she could, at some furnishing the state of the seemed happy to meet me. ture time, use my sister's band to write to me.

Alre. Maren also had a very striking test from a

spirit, who was a teacher of music, when in the form-can any, really doubt the continued existence of their loved ones? I pity all such; for it is so great a joy to realize that they are still interested in our trait

July to results that they are still interested in our trans and carce, and by their love and sympathy help at through our earthly pilgrimage.

With kind regards to my friends this felds of the "Dark Valley," (now illuminated by the countements of angels and made musical by the sweet volces of love.) I remain as ever.

Mandaner E. Bennerte.

West Clausette. Line 20, 1909.

West Glouqueter, July 29, 1863: [Progressive Age.

A WOODLAND Plorung. There was something very inspiriting and gay in the edges of these woods the sunshine came filtering through the emerald roof, with such a golden strain, the color of the sky cut itself dutter with new heards of gamesome secrets in whisper away—a man would need dye his conscience in the blackesshellshort before he could be as deneath them. Here, all day long there was whiching and trilling the secret of the secret before the sec ence of materialism.

We as individuals, and particularly as a nation, still appreciate across it, and now, and then its amopta appreciate across it, and now, and then its amopta appreciate across it, and now, and then its amopta appreciate across it, and now, and then its amopta appreciate across it, and now, and then its amopta appreciate across it, and now, and then its appreciate across it, and now, and then its appreciate across it, and now its appreciate across it, and now its appreciate across it, and now its appreciate across it, and now, and then its appreciate across it, and now its appreciate across it, and now, and then its appreciate across it.

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DR. WILLIAM B. WHITE,
CYNPATRETIC CLAIROTANT, MAGNETIC, AND ELECTRIO PHYBICIAN, cures all discusses that are curable.
Norvous and disagreeable feelings removed. Adviso, freOperations, \$1.00. No. 4 Jesserson Place, (leading from
Bouth Bennet street,) Boston.

Bept 18. CAMURE OROVER. Tranco, Speaking and Healthy

Medium, No. 13 Dix Pisco, (opposite Harrard st...) Hos-ton. Hours from 9 to 12, and from 1 to 5 P. M. Will visit that sick at their homes, or attend funerals if requested. Real-dance 3 Emerson street, Bomerville, 8m. July 13. MRS. N. J. WILLIS, CLAIRVOYANT PHYSICIAN, TRANCE STEARER AND WRITING MEDIUS, No. 94 1-2 Winter street, Boston, Aug. 22.

MRs. T. H. PRABODY.

CLAIRVOYANT PHYSICIAN, at home from 4 to 9 o'clock r. s., No. 15 Davie street, Boslon, tf June 27. h of 188 E. D. STARKWEAPHER, Writing, Rapping and IVE Test Medium, No 7 Indiana street, Boston. However, the Start of the Medium, No 7 Indiana street, Boston. Public Circle, Thursday & renings, at 7 1-8 o'clock. Sm⁶ Aug 29.

M. M. W. HEKHIOK, Clairreyant and Trance Medium at No. 13 Dix Piace, (opposite Harverd street) Boston, Hours from Sto 18 and 2 to 6; Wednesdays excepted. Jly. 11. MRS. W. BROWN, M. D., CLAIRVOYANT AND MAGNETIC PHYSICIAN, office 17 Dix Place, Boston, office 17 Dix Place, Boston, office 17 Dix Place & DR. J. R. NEWTON. T the earnest solicitation of many prominent citizens of Hartford, Conn., will commence practice there on ptember 6th. Dr. Mawron erros all curable diseases in

solutioned etc. Dr. httwice error all curacio discasse in a few minutes, without giving pain, using no medicines and performing no surgical operations. He will relieve pain almost instantly and permanently from whatever cause. Dz. Nawrom invites cordially all a he are not well able to pay to come and be healed. "Without money and without price."

Aug. 22. WONDERUL CURES! CANCERS, FEVER BORES, RHEUMA-

TISM, SPINAL DIFFICULTIES, FITS AND NERVOUS DEBILITY Have frequently been cured by DR. URANN, No. 15 Avon Place, (Ovan Jawatt's Distant Rooms.)

will be visited at their homes. INDIAN REMEDY.

If IT is roots are employed internally in hematuria or bloody urine, uterrine hemorrhaga, immoderate mentrual discharge, blood-spitting, heetite ferer, a:thms, catarrhal cough, profitting, otc., either in punder or in infusion. In female complainta, such as leucorrhous, mentroprines, and after pacturition, they act as good matringents—the Indiana value them much as such, both in Canada and Missouri. It is also that mallighter for Communical Presently they value them much as such, both in Canada and Missouri. It is also their palliative for Consumption. Externally they are very beneficial, may, a certain cure for inflamed carbuncies and ulcers—after a purge, it is said, they obviate or prevent gangeries and the need of cutting off mortified limbs. Even the leaves are useful applied to tumors."—Medical

"The Lord bath created medicines out of the earth, and

"The Loru hath created medicined out of the sarin, and he that is wise will not abbot them—and he hath given men at it that he might be henored in his marvelous works—with such do in he heat men and taketh away their pains."

—Economica articus, in Apoc., chop. EXXVIII.

By the structure and shape of the roots, Nature seems to have indicated it as her peculiar remedy for a certain class of female complaints. It shape is a perfect fac simile of the structure and its fall other hubos—hence, its nower in the uncarries and its fall other hubos—hence, its nower in the uncarries. of teman compania. At sample is a portect for stated of the steries and its fallopian tubes—bones, its power in the prevention and arrest of parturient and other floodings, and the sure of the complaints mentioned in the extract above. Wore I a female, this medicine as a preventive, and remedy prove at a female, this medicine as a preventive, and remedy prove at a female, this medicine is a preventive, and remedy prove the cosmetics! I have prepared it with the most scrupulous regard to the laws of the materia medica, in its uses and analizations.

and applications. This medicine cured my cough, healed my sore threat, arrested my behoerbages, and restored me to health. It saved my life and I cannot speak of it too highly. Quantities sufficient for cure or relief, with advice and directions, sent per mail or express, author to charges, on receiving \$10.

100 MORAGE DRESSERI, M. D.

364 W. 24th street, New York. A MAN OF A THOUSAND A CONSUMPTIVE CURED.

A CONSUMPTIVE CURED.

B. H. JASSES, a Retired Physician of great emincause discovered white in the Exat Indica, a certain cure for
Consumption. Asthma, Bronchilia, Coughs, Colda, and Gener
al Bobility. The remedy was discovered by him when his only
child a daughter, was given up to die. His child was cured,
and is now alive and well. Desirous of beneating his follow
mortals, he will send to those who wish it the recipe, containing full directions for making, and successfully using, this
remedy, free, on receipt of their names, with two stamps to may
expenses. There is not a single case of Consumption that
it does not at once take hold of and dissipate. Night awests,
poevishness, firitation of the nerves, fallure of memory, difficult, expectoration, sharp pains in the lungs, sore through
the content of the muscles.

SET The writer will please state the name of the paper
they see this advertisement in. Ardress.

June 27. 1y 225 North Becond st., Philadelphia, Pa.

Sinclair Tousey,

BOOKSELLERS' AND NEWS-VENDERS' AGENCY

121 Nanua St., New York, General Agent for THE BANNER OF LIGHT, Would respectfully invite the attention of Booksellers, Dealers in cheap Publications, and Periodicals, to his unequalited facilities for packing and forwarding everything as his line to all parts of the Union, with the namest promptitude and dispatch. Orders solicited.

AT THE OLD STAND, NO. 654 Washington street, may be precured every variety, of pure and freeb Medicines Roots. Havin, Oils, Extracts, Patont and Popular Medicines, together with all articles sensity found in any Drug Storm.

A liberal discount unade to the Trade, Physicians, Clair-warnis, and those who buy to sell again.

BPIRIT SONG,
WORDS AND MUSICAY & B. K.; stranged by O. M
ROGERS. Price 55 cells, including pectage. Usual
discount to the Trade. For sale by
WILLIAM WHITE & CO.,
Nov. 15
188 Washington street, Bottom

Washington street, entrance on Common street

THE PICNIC GROVE MEETING AT ABINGTON.

SPERCURA BY MISS LIKELE DOTEM, MESSES. BACOM. WESHERRES, SATORE, SICEFORD, AND OTHERS.

[Beported for the Benner of Light]

Picules have been all the rage this season. Bearouts a day of pleasant weather has passed over without same Society or Association leaving aur city on one of these pleasurable and invigorating rural excursions.

The Spiritualists of this city and vicinity were invited, by the indefatigable Dr. Gardner, to attend one of these social redulous at Island Grove, Ablagton, on Tuesday, September 1st. " Everybody and his neighbor" were on the que wise for several days previous, and all hoping for pleasant weather on that, to the desizen of a city, eventful day-for you fortunate once who live in the country cannot appreciate, to the fullcot extent, the luxury we pent up, " cabined, orbbed. confined" within the walls of a city felks enjoy. If only for a day, in one of these pleasant rambles in the woods, pastures or groves which environ our cities. But many were deemed to disappointment, for on the morning of that day the sky was overcast, and the weather looked " very sucertain." But notwithstanding the discouraging looks of the elements, some five or alx cam' full left the depot at the appointed time for the grove, where they met meny more from the neigh boring towns, making in all over one theseast present.

After the usual preliminary ramble . among the pines." those who desired to bear the speaking, which le sure to be a feature in a spiritual gathering, assembled in front of the speakers' stand in Nature's Temple, where Dr. Gardner organized the meeting by requesting Mr. George A. Bacon, of Boston, to preside over the deliberations.

Mr. Bacon, on taking the platform, made a few remarks, and invited Mr. Lincoln, of Boston, to make the opening speech, which he did in an off-hand, easy manner, very much to the satisfaction of all present. As we did not take notes of his remarks, we will not attempt to give them.

Dr. Hamilton recited one of his poetle productions. with good effect, which pleased the auditors.

REMARES ST MR. WETHERDER. Mr. Wetherbee then took the stand, and spoke in

substance as follows:

After referring to the history of Charles the Fifth. ble spending his life in fighting the battles of ble age. estensibly for the defence of the Romish Church, but really from ambition, who, when old and sick, abdicated the throne in favor of his son and retired to a mountie life to end his days, and for amusement commenced the manufactors of watches, and after in vain trying to make them tick alke. said. " What a fool I have been all my life, trying to make mankind think allke, when here, with all the power I possess, I cannot make a few watches-tick alike." Now Spiritualists have resolved the platform of Charles V., and do n't expect mankind to think alike, and they have not been disturbing Europe for fifty years to obtain that knowledge. The distinguishing feature of Spiritualism is liberallty; and the older I grow, the more Inclined f am to test my order by that ladez, liberality-to divide mankind lath two classes, saints and einners, not all slike, and not using the term in a theological sease. I am still a little like the man who divided the world into three classes-saints, sinners, and the Boecher family; that is, he personifies the debatable ground. But that is of so small account it need not be beanted: like the inequalities of the earth's surface, so trifling in the general whole, it is everlooked in the contemple tion of the antere as whole.

All that part of mankind who are imbeed with liberal Mean; who believe in human progress; who aid in civilization and reformation; who question the voice of authority; who believe in the inspiration of the procent; whose hope is in the feture, and not in the past-this is my world of the spiritual, this is the sunmy elde of mankind; and all the rest-those who believe in bumen deprayity; who are selfish; who are bigoted in their ideas; who never question the voice of authority: If in conflict with reason, reason must care, mot authority; who believe in the laspiration of the past, and not of to day-this is the world of anti Spir-From the spiritual come all reforms, and all rational ideas; from the other, shedows, not lights. I do not mean that all the people on one side are atthe; by no means. But I do think if you find one characteristic of rationalism in a man, healthy, they are all there, in. tent or active. On the one side, a man finds himself parallel with all the progressive and rational movements of the world, and a man on the other side. whether near the equator of it, the pole, as a general movement, is in apposition, more or less in conflict with progress. Now the place of the Spiritualist who is, per es, a

liberal, is in the van, and not in the rear. And be is to do his work bravely, carry his light into the dark corners of the earth, not geographically but mentally, feeling that be is in the light and not in the shade, that he is in the right and not in the wrong; that truth is on his side, and by his efforts and by the order of things, the colipse of truth is gradually vanishing, for the greater light that is to follow.

After Mr. Wetherbee closed, the Chairman annonneed that, as it had begon to rain, the meeting would be adjourned till one o'clock, when it would reassemble in the Town Hall, if it continued stormy.

The company then repaired to the dining half, pavil-

ion and saloons for dinner. This afforded an opportunity for conversation and sociable interchange and friendly greetings, which whiled away a pleasant hour.

The Town Hall, which is in close proximity to the grove, was filled at the appointed hour. Mr. Wether. bee took the chair, and called on Mr. Bacon for a speech.

REMARES DT MB. SACON.

Mr. Bacon, on being appounced as the first speaker, said: He wished it understood that he eccupied the platform simply at an apology, while semebody is " waiting for the wagon," or rather for the car of laspiration to come along, when this or that one would invite them all to ride, and drive them at steam-tugine speed to their journey's end. Apologising for treepassing upon their attention and patience—it being the first time he was ever guilty of se doing-but previcasily assured, however, they would not take it amies, though he failed a dozen times, as he necessarily must, for he could not even hope to amuse, interest or fastract them one feather's weight, in comparison with those through whose Muninated minds there ne mental and spiritual means, from whose inspired brain and lips, as from a divise mint, golden eagles are cotted, bearing the impress of their heavenly origin-or that other class, whose fire-toucked tongue flames forth the thoughts of implication in language which bents us up to beeven. Nothing of this is it my preregalive to give you to-day-I wish it was, for your sake as well as for my own. Deployed, how. ever, simply as a skirmlebor, or cent out on picket duty by the sorgeant of the guard here, while the vart. our arms of the service, corresponding to the infantry, caralry, or artiflery, are getting ready to launch their two hundred moral pounders—it will not be expected of me, of course, under the circumstances, to fire more that a single shot."

Struck on the head of a mail of a new intent, hammerid in by just enough of reflection to call it a second abber thought, let me call your attention to the noticeable fact, which has taken place in your minds, in mine; and probably in the minds of the presier majority of Spiritualists everywhere-with respect to

Ar tell

the subject of Belief. Every thoughtful observer tions clings to its own wherever it may be, whether the subject of Beiter. Every thought in Time or Elernity.

This is the lesson that I learn, and the strength in This is the lesson that I learn, and the strength in the lesson that I learn. to modify our belief. You and I who have felt bound though I humbly acknowledge the debt of gratitude I by the anti-cleatic apron strings of sectarianism, knew owe to them. "For these last five years I can perceive that this is one of the cardinal doctrines of Mother that they have educated me, and cont all my intolled Charob-that according to our being are we lest or tual forces into new channels of thought. They have saved. Lost or saved, he it remembered, with respect also improved this train upon my mind, more clearly to that by which we are allied to the Infinite. It fo indeed passing strange, bow upon what we now regard I have resogrees within myself, which I must not negas such totally false premises, so imposing an edifice lout; and adds from the influence of spirits, there is could be erected, as is the Church Organization throughout the land. We are admontahed, however by indications on every side, that even die building is giving way. When the turbid and targld stream of the various theological beliefs, creeds, dogman, &c., apicit from external life, into the world of causes, runs through my mind, I seek consolation in the trath where I could look upon the realities of things, I have that ... that which is theelogically true, cannot be felt how grand, hew giorious it was to live, and my scientifically or philosophically false." Belief, strictly whole soul has seemed to selve at once upon the sigas such, of any kind or in anything, rests upon certain inflicance of the crouts and changes of our mortal life evidence, and the law regulating this evidence is par- Then, when I have returned to my poor, ordinary self ticuler and exacting. We caused believe when, where again, and thought how vain and trivial were my puror what we simply wish. Belief is not an article spect, suits, I have leaged-yes, prayed estructly, that a tancomity mapufactured to order; it grown stoadily and solemn conviction of truth, and an abiding, over presnaturally. Belief is not the result of a more act or ent sense of angel guidance, might become to me a volition of the will, but something which comes to me sure passession. through the educational processes of all the faculties. Hence the wholesale absurdity of damning any brother or sister for their bollef, whether plus or minus.

Though you affirm your belief that man's individual. ity lies dormant and dead with the body beneath the and, till it is recurrected to new life with all the oris' ginal particles which once composed its material form; of higher powers, together with the acknowledgment or that the moon is made of green cheese; that the of my dependence, and that "of myself I can do nothsoul of man will ultimate in maggots, or in any other absordity, it do n't. In any absolute sense, determine your character as a moral man or woman. Bo the philto measure the theological belief of humanity, teaches us, more than anything else, the necessity of bring us is no respecter of persons. We are all of us "of charitable to those who conscientionaly entertain views ever so different from our own cherished conviction. And this thought ought to be relterated in our bearing, till it becomes incorporated in our life and prac-

By virtue of your faith and knowledge Spiritualists are expected to

> "See with no narrow view, Think with no narrow thought, Live with no selfen sim-But in your thought embrace The universal all.

Miss Lizzie Doten was invited by the Chairman to address the audience. Very much to the gratification of all present, she stepped into the desk, and gave a most excellent and soul-cheering speech-which is always the case whenever she speaks. We give below a portion of her remarks.

BEWARKS BY LIZZIE DOTEN. She spoke substantially as follows:

As I sat, but just now, to your midst, waiting for

an infigs of spiritual inspiration, or for an impetes to did not. But he has had evidence of the certainty and be given to the powers of my own being. I was strongir reminded of an incident once related to me by a

A Quaker lady had given public notice that she would become in one of the balls of the city. As this was rather an Unusual occurrence, quite a large audience assembled upon the specified evening. The loo turess arrived, and took her seat upon the platform, accompanied by a sister of the same sect. The sadi diesce eat in a state of patient expectation, but the ady, upon whom all eyes were turned, was speechless An hour, which seemed to be interminable in length: But he believed it would beself them to investigate was passed in silence. Then the companion to the lecturess arose, and said, briefly, without comment or the subject a fair and caudid examination, and he spology. " As the spirit does not move my slater to speak, the meeting is dismissed."

Now, my good friends, I cannot excuse myself from speaking to you upon this same plea, for when " the spirit" does not move me, I move myself, or I am which he was anxious to have done away. He was moved upon by the spirit dwelling within you. I glad to see that Spiritualists have their picules and look into your faces and see them all aglow with he- their galadays. Social intercourse and interchange of man sympathy, and I know that your warm hearts are sentiments tended to harmonize the spirit when too throbbing in anison with mine. I can feel your influ- often vexed and wearied with the cares of everyday the soul, you ask me to bear witness to the spiritual trath within me, and I realize that I am indeed Messed In being able to respond. I would never healtate "-to declare the whole commet of God." as far as it has been made known to me; neither would I keep back an acknowledgment of that mysterious tie of sympathy which binds my soul to yours. I stand here in direct communication with your hearts; for the same sensitive and impressible nature which makes me a medium to the disembodied intelligences, brings me into the aphere of your influence, and I feel the electric current of your thoughts vibrating along my heart. strings, and sending its varied messages to my brain.

It often happens, when I stand before an audience like this, that some individual soul, with its aspirations or experiences, takes fast hold upon my sympa thies, and fornishes me with an inspiration which otherwise I could not obtain. I feel, then, both for myself and others, that the great God and his angels do not speak outside of us, and to us, but in us and through us, and that It who is seeking for light and inaniration, does well to listen to the deep movings and strong, though ellent otterances of human hearts cannot tell why it is-for it is one of those mysteries which I do not pretend to explain-that even at this moment, a mother, now sealed in your midst, seems to have luid fast hold upon my sympathies, and I am reading new lessons of truth from the book of experience laid open in her heart.

As it was with our spiritual brother, Jesus, God willed that she, too, should approximate perfection through autering. Early in life, before her warm affections were disciplined by a trying experience, befere she had seen the deep significance of all the changes of this mortal state, or her judgment had been confirmed, as infant life—an immortal soul in its first blossoming-was given into ber keeping. Hew dear that proclose one was up to her, human language would fell to tell. Only the bearts of true and loving mothers can understand. The sanahine of six summer tame and west, and then the little lamb was called nome to the feld of the Good Shapherd. When I feel, through sympathy, the throb and thrill of angulah that came at parting-when I listen with the car of the spirit to the sole and mouns of anotherable sorrow, which could not speak for want of an adequate form of expression, I sek what compensation is there for such auffering and loss? I look deep into the search of the soul-into the mysteries of the spirit, and there I find my easwer. The band of Time that wipes away the tears and dulis the sharpness of grief, unlies that mother's heart by a bright and shining link to the spiritual nature of hor child. Bhe is made where by her experience—she is to-day a beller mother and more abundantly able to perform ber duties as a guide and counsellor to the little flock which has since gathered stound her, and beneath all the varied play and changes of hor external being, a still, deep carrent of the celestial ille fibire jate her soil. This is her in spiration, such as you by I, who have not met with a ile bareavement, may not know, and which, perhaps, finds no expression in words; yet, it gives tone a character to her spiritual being, and most surely fuffid ences her maternal nature, in a way which we, with our superficial views, cannot easily underestand. Hup-py is that judicidual who has even how a treasure is the better land, for the heart with its undying affec-

ter, has been one's belief-belief! than which nothing which I receive from one heart, so that I feel it is not can be more superficial, seeing there are a thousand always necessary for me to look to the ministering things constantly occurring, the tendency of which is spirits, as they come with their viewless presence, al

defined than all others—that I am an individual; that the great formtain of light and wiedom which file the naireme-and which I call Ged-to which I may go whonever I am athirst and receive a full supply. At times, when I have gone away by the power of the

Thus am I tefocaged and wrought upon by those who are wiser and more far seeing than I. At times. thrown upon myself, and left to nurture-by a normal exercise—the latent energies of my soul; again, a pensolous sense of my inferiority to laid upon me, and the confession that I am an instrument in the hands ing," is wring out from my skepticism and self conceit. Esknow that you, too, my brothers and sisters in the human family, are under the same process of discisephical impossibility of baving one universal gago pline and spiritual development, for 1 am no favorite with the blessed ones, and the great God who orested more value in his sight than many sparrows," and he sends his ministering spirits alike to all. Therefore it is, that with the facts which Spirituallem has already made manifest, and with the blessed abpeathat illuminate and make glad all our future. I feel that although you and I may not at all times, and in all places realize the spiritual presence of our loved ones. and their direct influence upon us, yet we have no reason to despair. Our supply of inspiration is not limited-the range of our spiritual vision is not bounded by Time, and our celestial inheritance is as abiding and eternal as God.

> REMARKS BY MR. BICKFORD. Mr. Bickford, whom we never heard before, came next. He belongs in Boston, we believe, and is an inspirstional speaker of no ordinary calibre. On being called to the platform, he proceeded at once to deliver a speech, in an earnest and distinct manner, with a clear-toned, agreeable voice. He said he was a Spiritnalist from head to foot, and from the backbone to the centre, for he believed in it. There was a time when he truth that could not be successfully refuted. He pitied those who would not receive or admit of such tenthful evidences, for no one could fell to expand under the genial influence of spirit power and spirit teaching. If we me in the right condition, the evidence of these things will come to us. He had the utmost charity for all those who differed from bim in their religious tenets, for he believed there were Christiaus among all denominations—men who desired to do right and longed to know the truth, but creeds and false teachings have kept the desired boon out of their reach. the truths of Spiritualism. He arged all such to give would trust the result. He gave a brief review of the

mission of Spiritualism, and the good results according from it. He also alluded to the many false distinct tions which exist in acciety at the present day, and by hundreds, but by thousands, and with a baption from the spirit-world, we will praise God from the full-

ness of our bearts. WEWARES BY CHARLES A. MATPEN.

Charles A. Hayden was the mext speaker. He is a young man, of very slight frame, but a large intellectnally-shaped head, with light hair, large, deep set blue eyes, and apparently not much over twenty years of age. He is from Maine, in which State he has been laboring for several years, with most fruitful results, to unfold and educate the people spiritually, and make them better acquainted with the truths of our beautiful philosophy. His voice is full and clear, with a so norous and mellow tone that strikes pleasantly upon the ear. This is Mr. Hayden's first visit to Massachu setts, we believe, as a lecturer, be having engagement to speak in Quincy, Taunton and Bandolph.

On this occasion he applopized for not being in suit. able condition to address the andience, but felt it bis duty to answer to the call, and would do the best he could under the circumstances. He then proceeded. under an inspirational influence, to give one of the most elequent speeches of the day, and to the entire satisfaction of the audience. He spoke of the field of labor in his own State, of the progress of Spiritualism generally, and of the increasing demand of the people to know something more about it. In speaking of the various sects of religionists, he said there were independent minds among them all who were constantly flashing out thoughts surcharged with spiritual truths; and thus spiritual light was being gradually let into. the dark, places where it was thought creeds would keep it out forever. In alleding to the brilliant minds of the past, he said, in our ranks we may not boast of Michael Angelos or Raphaels, but we have those who one portray the ecenes and beauties of the world be youd the vale, the realm of immortal existence; and as ear anfoldings expand, we shall more fully appreciate and take in their teachings, until they stamp themselves upon the divinity of our own being. And as each receives, so should he impart to his neighbor of the divine light which lileminates his own seel, and then there will surely be a resurrection among creedhound and benighted souls all over the land. Already one own land and the world are passing through a resotive and regenerative state which will ultimately bling all things out into a condition of incorruption. There were barriers in the world which would hold us down, but if we kept ourselves true to the principles. of right, these barriers would dissolve before the onward march of Progress and Truth, and we should find carrelyes better fitted to enjoy, with our dear departed once, the glorious immortality that awaits all.

Mr. Hayden speke at considerable length, but we have not room for a fall report of his remarks,

Dr. Hamilton reolted another poem of great length, but the interest kept up till its close. Mrs. L. P. Greenleaf profaced with a few romarks a poom which she regited.

A lady, entranced by a former minister of the place, made a few remarks.

ME. WRYDERBER'S CLOSING SPENCE. The closing speech was made by Mr. Wetherbee, who mid some might think he spoke too lightly this more ing of the distingulating characteristid of modern Buistimalism. Be did not intend to convey such as impression, for through that door, the voice through the medium of rape, whe sil' the light be had that had life ed him from inddelity to life eternal. But he did like to dwell on rational ideas, on those enforms and pro-

yate bluself out of apprecion-mental, religious and physical-foto liberty and life. And Spiritnalism favored it, and though it be a child of but fourteen years of age, be believed with the poet behind bim; it is the copiese shower falling, the dreps, or spirit visitations, of the last four thousand years, and every man in the past, be it Hase or be it Luther, be it whom it mey, every man who to his age fought against oppression has bed hold of the spiritual lever. And though they did not, perhaps, believe as you and I do, yet had they lived to day they would have had the ideas that would here barmonized with us, before their age, and in condict with it as we are before ours. Progress bas been ever in waves, rolling in, and at every flow a litthe more of the ground of error and ignorance has been covered. The Canates say in vain, "Thus far shall thou come, and no further." The waves roll in. and over more the sait water of progress washes them away. A thought occurs to me about Alexander the Great,

| Dr. Gardner here announced the arrival of the care, and home was of more consequence than rhotorio, and so the speaker's allosion to " Alexander the Great" was out of, and the Plonie brought to a sudden close, the party in due time arriving eafely at home, being none the worse off in bealth for having made the ex-- -

NEAR BATTLE CREEK, MICH., Aug. 15, 1863. Resting and recruiting, yet as busy as ever, I am pending this hot and wet summer month which seems just begun, yet is already half gone, at my quiet little home, with my family all about me, except the soldier boy, who is still in the service of our country, sweating under the scorching suns of the lower Mississippi, at Port Hudson. Best ! yes, I call it rest; but to morrow I lecture at Albion, thirty miles dis. tant, and here the neighbors tease me till I yield and speak on the War and Spiritualism, which a little seven-by-nine minister has often told them was dring out, and probably he thinks so, as his knowledge is limited to the story of Jesus and his suffering and atonement, which he tells over and over, as if it were new to his heavers, and no doubt he has told it till he believes it.

This section of our blessed country is prosperingcrops are good, business good, prices good, bealth good, and loyalty above par. I am proud of Michigan, and have nothing to take back of the many words I have spoken in her praise in my many public

Education has the right hand of fellowship here, and sectorion religion often gets the cold shoulder among the people. A State that has never committed murder by a logal execution of a citizen, or etranger, cannot be very Orthodox, and a State that employe no chaptains in its Logislature, and has a college not con. trolled by a sect. Is cortainly in advance of the times. and of its neighbors. And if I should tell the whole truth about Spiritualiem, and the sectorians should toe or bear it, they would not believe it. and I am not sure it would be best they should, for they eridently are not yet prepared for peace, or the higher law, for It was ealy pesterday that an officer of our county arrested a descon with a warrant for assault and battery on a years man, with so elight a provocation, that be paid the young man ten dellars and the cests to drop the subject. Probably he felt as Peter did. when he cut off the servants car, a little mad.

Another vary pious citizen (secreb) of a neighbor ing town, now close on three-score and tan, was born full of scrofels, with cancers in his body, which have in the last few years come to the surface. In early life he selected a suitable female and made her a wife. They got rich, and made few, if any friends outside of life-all of them of course with the poleon in the blood that has carried nearly half of them through ter. graves. Several others fellowing the same roate, and several delay as the father did, mixing with healthy partners, and giving birth to little ones who saffer and die of mature or premature concers. A minute bistory of the whole family would be a horrible picture of social life in, a. Christian family—not one with even decent health, nor scarcely a virtue. But the question to the litter of the siphabet under which it would decent health, nor scarcely a virtue. But the question to the litter of the siphabet under which it would decent health, nor scarcely a virtue. But the question to the litter of the siphabet under which it would decent health, nor scarcely a virtue. But the question the litter of the siphabet under which it would decent health, nor scarcely a virtue. But the question the litter of the siphabet under which it would decent health, nor scarcely a virtue. But the question the litter of the siphabet under which it would decent health, nor scarcely a virtue. But the question the family and the date of the course of the whole family would be a horrible picture of successive the case of the section of the scarce of the state of the section of the scarce of the rible suffering, (almost rotting alive.), to natimely would sek, and the object in noting such cases, is, why has not our Christianity taught such people bet ter than to make bells here, and people the one they believe to beyond this life? Why is all this wicked propagation laid to God, and his name blessed for it all by the wicked or ignorant parents? When Spirit uallets open the eyes of people to such avils and try to prevent such misery, it is branded with the odlons name of free love, with works and ways edverse to virtue and morality, and only because its teachings would stop such marriages, such parentage, such suffering, such death-in-life-existence. "Oh, do let this side issue alone," cry a thousand voices. I cannot hold my peace when so many suffering victims are about me, and our popular religion saves neither sonl

"Light, more light," is my cry. Let it shine, and the BANNER float long and wide over our progressive WARREN CHASE.

Answering Scaled Letters.

We have made arrangements with a competent medium to answer Sealed Letters. The terms are the Dellar for each letter so answered, including three red pestage stamps. Whenever the conditions are such that a spirit addressed cannot respond, the money and letter sent to us will be returned within two or three weeks after its receipt. We cannot guarantee that every letter will be answered eatirely estificatory, as a name interest and demand hold imperfect opported of sometimes spirits addressed hold imperfect control of the predium, and do as well as they can nader the circommutances. To prevent misapprehension—as some suppose Mrs. Commit to be the medium for answering be scaled letters sent to us for that purpose—it is proper to state that enother lady medium enswers them. Address "Banuss or Leaur." 168 Washing-ton street, Boston.

Notice." The Upiritualists of Potsdam, St. Lawrence County The Spiritualists of Potdam, St. Lawrence County.

N. I., and vicinity, with hold, a Convention at the Town Ball, in said lews, on the 11th, 12th and 18th days of September next. Eminent speakers have been engaged for the occasion; among whom are J. H. W., Teobey, Lee Miller, Mrs. S. L. Chappett, Urlah Clerk, Lyman C. Howe, and Mim Nicille J. Temple. James G., Ulark, Esq., the renewment vocalist, is also expected, and when he rends this motice, he will "please take due notice, and govern himself accordingly." A posdue notice, and govern himself accordingly." A gon-eral invitation le extended to all friends of truth to

The Friends of Fregress and Reform will held a two days moving on the form of Mark Herriman, in Particular, St. Lawrence Co., M. Y., Sopt. 5th and this life, S. L. Chappell and other speakers are attracted and a created in that is a commission of from a dirance. A cardial instanticing a sampled to all from a dirance, a cardial instanticing a sampled to all.

The pintform will be free to all. Grove Moeting.

Rer erdes, so the manual of Design

an historical character, and I will draw an idea from it.

Cottage Home.

Answering Scaled Letters

come with me and fee us have a prediable meeting.
Mediams from abread will be provided for.

For Order of Committée of Arrhagemente;

Potedone, H. T., August T, 1803.

Picple Grove Meeting. The representation and friends of different and program. the tiess of Pindinett County.

In Grove Meeting in Barton's Grove, in Daxter, one aic Grove Meeting in Barton's Grove, in Daxter, one aic Grove Meeting in Barton's Grove, in Daxter, one aic Grove Meeting in Barton's Grove, in Daxter, one aic Grove Meeting in Barton's Grove, in Daxter, one aic Grove Meeting in Barton's Grove, in Daxter, one aic Grove Meeting in Barton's Grove, in Daxter, one aic Grove, one aic Grov to dwell on rational ideas, on those caforms and progressive movements in which they end the liberal med of all seqts, yea, and all eggs, too—' not that i love Cours less, but I love Rome more:' not that he thought much of rapiriti intercourse a trifle, but he thought much of rapiriti intercourse a trifle, but he thought much of rapitional ideas, knowing that the greater comprehends the lesser.

His reading has taught him that ever since man had a written history, there has been a triel, an effort to elevate history, there has been a triel, an effort to elevate history, there has been a triel, an effort to elevate history, there has been a triel, an effort to elevate history, there has been a triel, an effort to elevate history, there has been a triel, an effort to elevate history, there has been a triel, an effort to elevate history, the meeting will be held the two first fair days following.

Baruaning in Barton's Grove, in Dunter, companies and the manual manual grove and the after and or and the first set of the manual grove in the manual persons on the fair days following.

Benjamin C. LAWRENCE Chairman Committee of Arrang West Garland, Ma

Second Annual Grove Meeting.

The Friends of Progress of Lectone Co., in him and violative, will hold a Grove Meeting at M. P. Caldwell's Grove, in Burns, aforesaid, on the 25th, 26th, and 25th September, to commence at one o'clostry, M., on Friday, Sept. 25th, to which all favorable to reform are invited to attend. Good speakers are expected to address us. Provision will be made to an expected to address us. pecied to address un. Frequest of Committee, tortain strongers. By request of Committee, 5. A. BERRER, Ser.

Burne, Lacrosse Co., Wie., Aug., 1863.

Quarterly Moeting at Middle Gran.

The Spiritualists of Middle Grangille, M. T., will hold their next quarterly meeting on Saturday and Sunday, Sept. 12th and 18th. Dr. in K. Coonley and Majorita Pay, medium to the state of the state o wife are engaged. H. Melville Pay, medium for loal manifestations, will be present. Eliza Bloeson,)

C. H. BULL, GEO. W. BAKER, Committee

Grove Meeting.

The Spiritualists of Belviders, Boom Co., III., will The Spiritualists of Belviders. Boon Co., III., was hold a two days Grove Meeting on Baturday and Suday, Bept. 19th and 20th. 1863. Breakers engaged for the occasion, are, J. M. Paebles, of Michigan, In., H. F. M. Brown, of Cleveland, Unto, Miss Beli Dec. gall, of Bockford, and Dr. Morrison, of McHenry, III. A general invitation is given to all. The friends from a distance, will be provided for as far as possible, Come one, come all, and let us have a general good time.

Per Order of the Committee,

CHARLES GORATAL

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Quarterly Conference.

The North-western Wisconsin Association of Bolde nalists will hold their fourth quarterly conference in the city of Oshkosh on the second Saturday and Sub. day (the 12th and 18th) of September next. Berrices the 12th and love, mence at 2 o'clock P. M. J. WOODRUPP, Scoretary.

NOTIONS OF MEETINGS.

BOSTOR.—BOOLEST OF SPIRITUALISTS, LYONUM HALL The HORR ME. (opposite head of dubus) stroot.)—Meetings are held avery Bunday, at \$ 1-8 and 7 1-6 r. M. Admission Fra. Lecturers engaged:—Mrs. Setah & Horton, Bept. 18; Ray Adia Ballad, Sept. 50; Miss Lizzie Doton, bept. 21; Mrs. Sophia L. Chappell, Oct. 4 and 11. CONFERENCE HALL, No. 14 DECMPTELD STREET, BOSTOR.

detunt Conference mosts every Tuesday The Spiritual Confe

Lowert. -Spiritualists hold meetings in Wells Hall, The following lecturors are sugaged to speak forencon and than LOWELL—Springsists note meetings in wests sint, The Shinwing lecturers are engaged to speak forence and then noon:—Mrs. Fanny Davis Bmith, Sept. 18; N. B. Greenleit Sept. 10 and Sri. S. J. Fanney, during October; Mrs. A. M. (Addictive)t, Nov. 1. S. 16 and Sri. Miss Martha L. Rockwith during Dec.; Miss Neille J. Temple Saring Jan.

Ontoorne, Mass. -- Music Ball has been hired by the historistics. Mostings will be held finnersys, afternoon and unisee. Meetings will be held finnerys, afternoon an evening. Speakers engaged:—Men. Lawra Despres Oct. don, Sapt., 15, 30 and 37; Mrs. A. M. Middlebroot, Oct. 4, 11, 13 and 36; Miss Nellie J. Temple, Nov. 1, 8, 18, 23 and 36. QUINCE, - Meetings every Sunday, at Johnson's Ball Services in the foreneous at 10 1-2, and in the afterneous at 2 1-4 o'clock. Speakers engaged: --Mrs. &. M. Speace, Sept. 18; Mrs M. S. Townsend, Sopt. 30 and 27.

Fernono'.—Meetings in the Town Hall. Speaker engaged little Lizzio Dolon, Sept. 20.

Mine Lixite Dolon, Sept. 10.

PORTLAND, Mu.—The Spiritualists of this city held regular meetings every Sunday in Mechanics' Hall, senser of Congress and Casco atreets. Sunday school and free Conference in the foreneess. Lectures afternees and ovening at 8 and 7 i-2 c'eleck. Speakers arganger—Lixite Doton, September 13; Raiph W. Emerson, Hept. 20; William Lloyd Garrison, Sept. 27; Ecume Houston, month of Cotober; S. J. Flumey, month of New; Mrs. A. M. Spano, Doc. 6 and 16; Issao F. Greenker, Dec. 20 and 25.

Basson, Mn.—The Spiritualists held regular meetings every Sunday afterneon and evening, and a Conference every Thursday evening, in Piencer Chapel, a house owned ex-dustries by them, and capable of seating six hundred paraons. Speakers engaged:—Mrs. A. M. Middlobsock, Sept. 18, 30 and 37, and Oct. 4, 11, 18 and 25; Charles A. Haydes, New 18, Manad 59. Hov. l. 6. 15 and 11.

DAYTOR, OSIG.—Mrs. Laura Cupby lectores in sist Hall " svery Sunday evening, at 8 e'olodir.

THE BATTLE BECORD

AMERICAN REBELLION. HORACE E. DRESSER. A. M.

Military and Novel Movements.

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I RTENDED to elucidate the Causes of the Changes of ing upon all the Earth at the present time; and the Every of the Calamities that are so rapidly approaching, stay Joshua, Cevier, Franklin, Washington, Paine, sa., give through a lady, who wrote "Communications," and "Finder Communications from the World of Epirits." Price Socente, paper; pustage, 10 cents. For sale at the

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THE RIGHTS OF MAN, D' GEORGE FOX, given through a lady. Trice & with Protegy, I coul, for sale at this office. WM WRITH & QO, are studesale agents but

in the United States, The usual discount unde to the man-JUST RUBLISHED.

Pirot American Edition, from the English Stereotype Plates. THE PRINCIPLES OF SATURE

DIVINE REVELATIONS AND A VOICE TO HAR ELED.

BY ANDREW JACKSON DAVIS, which is not considered the placement of the parties of the action of the matter conflict and meet comprehensive volume for the action of the Raymarrows is inseed on good parties, with a family well printed, and in extension the than with meeting with printed, and in extension to the family represented by TER Invited by the constant of the state of the constant of the action of the

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