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# Literary Department.

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CHAPTER XXXV.

Conversation with a Court Clergyman. Several days elapsed and still our travelers continued their inquiries. They had formed many acquaintances at the table of their hotel, and in the conce houses, but no one could give them an account of the remarkable portrait, as no one had seen, or even heard of it. And no tidings were to be obtain. ed of Cecilia. Even the innkeeper of Binsenberg, to whom Lyonel had promised a handsome reward, was unheard from. And the Herr Von Goldtwig, writing from Vienna, Hamburg, and Berlin, was still vainly expected home.

Oar young friend found t difficult to maintain his self-control and patience amid so many disappointments. He endeavored to divert his mind as best he could. He read and wrote, philosophized and made verses, looked over his diarles and accounts, visited billiards, museums, public gardens and places of resort, until there remained nothing to be seen in the city and its environs.

One day, as he was sauntering along the walls of the so called "interior palace garden," he found the iron trellised gate that was usually closed, wide opened, and he passed within, never having had the opportunity before. He had soon wandered through the broad, straight walks that extended between abundant flower beds, and that were adorned with fragrant orange trees, with myrtle, lemon, and other rare fruit trees of other lands, and with hedges of the yew, clipped and trimmed according to the old French style.

But he found little pleasure in the contemplation of these beauties, or in that of the images of gods and muses, who kept there the post of sentinels. Nor was he gladdened by the decorations of the fountain. whose prowds of nymphs threw sloft the diamond spray; nor by the aspect of the waterfall that dropped musically over moss-green stones. He threw himself upon a garden bench, before a Chinese Klosk, in the shede of a wide spreading tree, with whose leaves the wind was toying. He would have fallen asleep, had he not been disturbed by the sound of human footsteps.

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A man of venerable appearance, of strong built figure was clad in a large, wide, black overcoat, that

as our United States are, merely from the gossip of party newspapers." "You are, I well discern it, a true Republican who

would not forsake his colleagues." "At least, I have found in the greater portion of

Switzerland, not only as much order and repose, but even more contentment than in other lands." "Whence then, sir traveler, the incessant quarrels,

uprisings, and overthrow of the Constitution and Government ?" "Reverend sir, in Republics, as in Monarchies, when the sovereign is dissatisfied with his Ministers,

he deposes them. If they seek to use force against him, he uses force in return. They fight in Switzerland, sometimes, for political and churchly ideas, as they do sometimes for the dear bread and beer, in Ireland and England, in Gallicia and Bohemia, in Silesia, Bavaria, and other places."

"But the surgings and uprisings of the Swiss have no end. Political and Church parties uninterruptedly continue their savage animosities."

"As everywhere, every process of development causes fermentation. It appears that Europe is thus conditioned from one end to the other; from Portugal and Spain to Russia, from Italy to the North. Everwhere, Whigs and Tories, Bureaucrats and Dem. oorats, Conservatives and Redicals. Communists and Monopolists, old and new Protestants, Romish and Christian Catholics."

"You are not quite wrong, young sir. Unfortunately this confusion would take hold of some of our German lands, for I believe you allude to them. But with us there is no danger."

"Certainly not anywhere where the Government goes hand in hand with the majority of its subjects-that is, with the middle classes. They have elevated them for centuries by the aids of art and science, industry, inventions and discoveries, to a higher standpoint. The governments must not lag behind, and still less must they seek to rejuvenate the conditions of the past."

"None desire that. But even in the so-called middle stations, half-knowledge, pride and self-conceit, lead to the utmost party spirit. That must not be endured. Every State must be a firmly membered body, without dissension of its elements-a united whole, in church and politics. Without this, it must aink."

"Agreed, reverend sir, but I do not understand by a firmer membership, the application of political and ecclesiastical compulsion. In England, and in our American United States, free speech, and free press, and liberty of the conscience are awarded to the people, and England and North America are fast in their roots, strong in the stem, and great in their advancing growth."

"Spoken like a true American, but not a Euroframe, already somewhat bent by the burden of pean i" cried the clergyman, laughing. "Do not years, approached with a firm tread. The imposing compare your America-that new land-with its people formed of various nations. that are think outspread over a vast domain, with European conditions; with the rights of descents; the customs and habits of the Old World. America is yet but a florid countenance. The expression of the features seed and planting school. Europe is a finished park denoted good nature, but a seriousness, also, such as of trees that have unfolded in accordance with nature, and so continue to live." But here, as there, are valued the rights of man in the State and Church-the right to unfold spiritu-The old gentleman, with a careless salutation, re- ally, as does another, be he boar or Baron, layman or Pope; here as there, the eternal truths of reason cannot be condemned, much less annihilated; it cannot be done, despite of censorship, prisons, cabinet orders, and Jesuit mandates." "The truths of reason, my dear philosopher, are in themselves something unlimited and undefined in for having entered there, as he had taken it for a our spirit. But in the reality of the earthly world, all things are bounded and fixed by conditions. Therefore, State and Church freedom are limited to the view of the people. Our world-reformers do not believe in this; they are, and remain, incorrigible manufacturers of systems, dizzy theorists, faith and Church-destroying fanatics, hungry Socialists, who covet the bread of others. It is such who form sects and parties; who roison all religions and moral feeling; who continually incite and root up; who would trample all human and divine ordinances under foot, so that they might occupy the foremost Diacel

"You see," he said, "I am called and must obey. | "Where to? The hostess is a silly woman. Do I regret leaving your entertaining company. I hope you know! I am quite different! She asks no pas. and desire that we may meet again. The garden senger, where from ? Where to ? What for ? What shall be open to you at all times. I will seek you with? Of course, her's is a beggarly inn. The girl to-morrow at this time. Will you come ? I beg of your honor wants to know about, Miss Selilee ? Good. you, do. And now farewell, my dear Republican." It sat down with its seven worldly effects upon a With these words he left he spot, and for his farmer's wagon, and drove out into the dear wide companion at the most inopportune moment; for world; the blue heavens know where to? When gard to the portrait suspended near the Duke's Lyonol sprang from his seat, pale, with quivering writing table. In utter vexation be looked after lips; he selzed his faithful servant by the brenst, the old gentleman ; he was no longer visible, and and cried in a hollow voice : Lyonel retraced his way, fully resolved to return on the following morning at the same hour.

#### CHAPTER XXXVI. Rvil Tidings.

latter beheld his employer, he cried out : "Verdadeiros deus / Orazy stories, all is lost. And thunder-storm, a ton heavy one, if you permit." now inquisitions, tribunals, processes for murder, and so forth, come upon us! High time that we differently.

get out of the scrape." "Why so noisy, Arnold? Are you plagued again with your Europea weariness ?"

bones. Look here, sir. Do you know the gentle- with us, a Commissary of Justice, with my own man here? It is our postmaster's own self, that in strangers' book in his hand. He, without saying a Bineenberg waited upon us with naked arms and a word, examines me, do you know, from all sides. white apron. You remember, sir ?".

aright."

ringston, will deign to permit that I am as innocent right to left. My heavens, wife and I had taken no as a child, in not having had the honor of finding notice. Your honors had arrived in the twilight; you before; have been twice to the city; asked up had left in the twilight; besides, the rooms, kitchen, street and down street after you. Well, not a living and every place filled with market people and guests. soul knew anything of the Herr Von Herringston Do you know one of us has not ears or hands enough ? and the Herr Cheekson here."

Mr. Harlington."

your names in the book and she unfortunately honor not to recognize you." writes so ungeographically. But your honors know as well as myself, there were so many people in the house, when we had the honor-"

You have probably seen and spoken with the Ser- other by candle-light, I would let it pass. But in geant Thork. Tell me where? How did you find the dark, where one looks like blind into a sack ! him? Speak, 1 bez of you !"

"I was, according to your lordship's commands, not and vinegar cruets, ninetcen bottles-all in pieces ! indolent; ran day after day, heard right and left, It was a pitiful sight! Many went away without and heard nothing and again nothing. At last, an paying-that was the fault of the others. They unexpected chance brings to me the driver Postin. shall be punished for it; they all are well cared for. acker. You know him perhaps; he has more copper and will not be let loose till the high Judicature on the nose than my wife has in the kitchen; for finds out who gave the Herr Von Kaltback-you the rest, an honest fellow. I can swear to that. He know? I mean the big lieutenant-the stab in the came from Kahlenfelde, and took his schnapps at my | thigh." place. Excellent! I ask him; he answers. And behold, it all comes out. Your honor's runaway tiently. Thork, namely the one-legged or one-armed Hussar, had stayed awhile in the miserable village of Kah. lenfelde. Postinacker had seen him with his own ed game of fisticuffs. I myself have twice been two living eyes. Do not doubt what I am telling called up for a hearing. What say you to that? vou.

course -

"Arnold, Arnold, have you heard? She is gone, the poor unhappy one! No one knows whither. To-morrow, at the first break of day, we depart from this. Do you hear ?"

"I was just going to say the same thing, with But in this also he was doomed to disappoint- your most gracious permission, your honor! Yes, ment. For, on entering his apartment in the Hotel yes, it is the highest time !" began anew the postdu Monde, he found there a stranger engaged in master. "I came now to the most distinguished loud conversation with Arnold Jackson. When the and principal point. Leave here, sir; to-day, rather than to-morrow. You are threatened with a heavy

"How so? Wherefore?" demanded Lyonel, in-

"Grant me the honor of listening to me, but do not betray my humble self;" said the polite narrator in a lower voice. "When I returned, and en-"Cuerpo de Dios / You 'll moon feel it in all your tered my room, there approached me, the Lord be I shall confess who the Messieurs Herringston and "Ah, welcome," cried Lyonel, joyfully. "You have, Cheekson in the book, are; what say you to this? perhaps, found out for me, the dwelling place of the I, not indolent, reply ; 'how shall I know the like? invalid sergeant? Bravol my good man, if I guess |What my wife has written, is written, enough !' The commissary requests the description of your "Your lordship, my much honored Herr Von Her. lordships' valuable persons, from head to foot, from All want room and stable, eating and drinking in "Diable n' imports !" interrupted Arnold. "I their empty stomaches, especially at night. All the am no Cheekson ; my name is Jackson, and this is world looks differently in the lamplight, to what they do in the sunshine. In short, if your lordships "Yes, of course. But permit me, my wife wrote had stood bodily before me, I should have had the

> "Why did they ask for us? What did they want?" inquired Lyonel.

" Oh, because of the confounded fight of that eve-"Let us come to the main point, said Lyonel. ning. Do you know? If they had beaten each There is no sense in it. I have not made up for the

"Yes, very well, of course i" began mine host, loss yet. Fourteen Fayance plates, five dishes, oil

| same. Fortunate that Mr. Shackson recognized me in the market better than I did him, and brought mo here. Herr Lieutenant Kaltbach is nearly well upon his legs; limps upon a stick. What say you to that? If you are discovered-then-why-of

"You mean well in your way, but not according to my views," replied Lyonel, coldly, and he put several picces of money in the hand of the inn-keeper, who politely resisted the gift for awhile. "I am obliged to you for the attention shown me in regard to the invalid. As to the quarrel in your house, I have nothing to do with it."

With that the postmaster was dimissed, and he eft the room still rubbing the pieces of money in his hands, as if to ascertain their value by his practised touch.

"Demand our bill of the World's' host, Arnold, and pack up. At daylight we go to Kahlenfelde !" said Lyonel. "We will not return till we have found the poor girl; but at all events, we must return here once more."

CHAPTER XXXVII.

#### A Criminal Case.

Preparations were made for the departure, or, as krnold termed it, for the love-chase. When their runks had been locked and their supper eaten, they waited only for the return of their passports to retire early. The tidings of the death of old Tobias Thork, and the thoughts of Cecilia's uncertain fate, left Lyonel but little hope of obtaining forgetfulness in sleep. He took no heed of the Binsenberger innkeeper's account of the results of the noble and citizen guests, on the Fair day.

There was a knock at the door. Arnold advanced to the two police officials that entered, and cried eagerly :

"Bon, Messicurs, the passports ! Out with them !" "You are Mr. Lyonel Harlington, from the State of Alabama, in America ?" asked one of them.

"Not at all," replied Arnold, as he pointed to the one referred to. "I am his companion, or friend, or servant, what you please. But no matter; give us the passports."

One of the new-comers remained standing at the door, while the other, approaching the younger traveler, repeated his question, and requested him to follow to the police office, and to take his attendant with him; also to produce his assembled effects and papers.

- Que Diabolo quiere este loco ?" cried Arnold, savagely. "Do they take us for swindlers or vagabonds? What have we to do with y:ur police?"

Lyonel besought him to be tranquil, gave up the trunks, and took his hat to accompany the summoning spirits, that the affair might be settled at once. The officers of the law, however, without evincing any haste, drew forth paper, sealing wax and seals; earched in hureau drawers, closets and writin desk; then placed their seal upon the trunks and valises, and then politely made a sign to the astonished Americans to follow them. Arnold swore in all European languages; Lyonel, although vexed, could not refrain from laughing at the comic exhibition of his trusty follower's anger. The servants of the house had gathered together in alarm; after a few words with the upper waiter, they proceeded on their way. When they reached the street they saw in the darkness two gensel'armes with their muskets, who, at a discreet distance, followed the un-At the Bailiff's house master and servant were separated, and each one had a hearing in a room by himself. One, as well as the other, was questioned concerning the object of their travels; particularly and minutely examined in regard to the places they had frequented for the past months : the reasons of their stay; the acquaintances they had formed; especially as to their interest in the Binsenberger fight, even to the conversation held at the table that evening; and lastly, in what connection Lyonel and Arnold stood to the persons there assembled. Although both answered with sincerity and without the slightest hesitation, it still appeared as if the ends of justice were not attained, and the astonished Lyonel was informed that he would, for the present, be held a prisoner. Arnold, as his servant, who, as it seemed, knew but little of the secret business and enterprises of the suspected master, was remanded back to the Hotel du Monde. It was in vain that the indignant man protested against this decision; he was commandingly shown to the duor. unless he preferred narrow quarters to his usual sleeping place. Lyonel kindly advised him to be silent: the sorrowful Arnold pressed the hand of the young man in farewell, and left with drooping head, murmuring between his teeth: "Scabs | wretches ! scoundrels!" The prisoner was led into a small. dusty, poorly furnished room in the third story, that was guarded with barred windows and double-bolted . doors. He was shown a straw bed upon the floor, and left in the darkness. It was then midnight. We may be assured that our friend, thus disappointed in his most cherished plans, did nct pass a night of happy dreams. But he resigned himself. in due calmness, to the invincible fate, assured that his entire innocence would soon obtain his release. The next day he felt quite reconciled when the snperintendent of the prison informed him that he could, for pay, be made somewhat more comfortable in that place. He thenceforth looked upon the strange condition in which he found himself as upon a singular and amusing adventure, such as had not occurred to him in all his life of travel. And when, upon applica-

reached from the shoulders to the ankle; beneath the broad rim of his black straw hat, several looks of snow white hair were visible, and a full and is assumed by those in office, in order to manifest their dignity, or, as might be occasioned by the impress of thought and study.

mained standing before the traveler, who respectfully arose from his seat. Regarding him with a keen glance, from head to foot, he asked him rapidly : "Who are you? What is your name? Who led you into this garden ?"

Not embarrassed in the least, Lyonel apologized public resort. He then named his distant home. "A stranger ?" queried the old gentleman in the priestly garb, in a tone that betokened that he was satisfied, but desired to hear more. "From America, Alabama-a State yet in its first

voutb." " Is it long since you left your country ?"

"With whom have I the honor of speaking ?" in. onired Lyonel, who was somewhat displeased with the importunity of the question; "I have probably the pleasure of speaking to one of the olerical gentlemen of the Court ?"

With a elight bow, he seemed to acknowledge the supposition, and with a friendly gesture, he pointed to the garden bench, inviting Lyonel to be seated.

He followed the example, and the American was soon engaged in animated conversation with the unexpected companion, who evinced a cultivated mind, and a vast fund of varying experience. He hoped to obtain from him some information regarding the portrait that had so strangely moved his heart, in candor." the cabinet of the Duke.

But the Court clergyman did not permit him to bamian had seen in different lands.

the talkative old gentleman.

"Where do I like it best? In America, in my own Colony. ... Where least? --- that is difficult to answer." 1 ( ) replaced by the

"Well, yes, I thought so. It is natural to love one's Fatherland. You are a Republican, unacoustomed to; the monarchial order and repose, in which, since the fall of Buonaparte, we live together in un-Interrupted peace. Wei too, have a sort of a morsel of a Bepublic in our Old World, but unfortunately-I have just read the papers-undoubfedly you have know it; it is-" visited that beautiful Switzerland. Poor country ?" The clergyman arose from his neat, and made a 1. HI found matters no worse there than in other sign with his hand to a servant, who approached, places, reverend sir. Perhaps that land is jadged, and who immediately disappeared. notherform the first the mones and seal on pairs and entry of the mathematical and bet

Lyonel did. not deem it advisable to reply. " for." thought he, "I cannot instruct this man, and he cannot convert me." He sought to turn the conversation to another channel.

But the old clergyman continued : "I am not averse to hearing your opinion of our

affairs, and how these appear measured by the American scale. Speak openly, with me. I love "I also; therefore I candidly acknowledge that I place but little value upon the correctness of my attain his sim, for he plied him with questions con- opinions, that I have only imperfectly gained in pascerning a hundred things that the far-traveled Ala | sing from land to land. It is not the most pleasant

sound to a stranger on entering a house to be obliged "And where, in all the four parts of the world, to listen to domestic quarrels. "I preferred turning did you like it best ?-- where the least ?" inquired my eyes to that in which Europe excels, and for Do speak ?" which she will forever remain our teacher."

" In what did you find this ?"

"I visited the fine institutions, the venerable monuments of past times, the cabinets of art, the collections of natural wonders, the picture galleries. I saw the portraits in the palace."

"You will not have found anything remarkable there."

"Only one picture, for which, or even for a copy, no price would be too high for me; perhaps you

Tab an tea bia

"Thunder I Who is doubting? cried Arnold, impatiently.

ago was this ?" eagerly inquired Lyonel.

"I know exactly ;" replied the narrator, as he was, if you will graciously permit, on the twenty. Where are the fellows that dare to do this, hey ?" fifth of the present. I, the next day, on both my legs, off to the village and to the old tavern hostess. Well, he had lodged there."

Did you go after him ?" oried Lyonel. "Your lordship is pleased to jest. Do you know?

The old fellow had been dead and buried ten days before. What say you to that? I, not indolent. take myself-"

" Dead !" exclaimed Harlington, with a face of you see correctly ?"

"Most humbly beg your pardon," responded the with a rupture of a blood vessel on the road, he arrived half dead in Kahlenfelde; and the second atthat? An unhappy misfortune in this world, is al. us." ways a misfortune. So, I, not indolent."

"Hold !" oried Lyonel, with visible "sorrow and the name of the girl? Is she yet in Kahlenfelde?

"Well, all in order, your honor. To speak of the old woman, the inn keeper, had no peace, till the creature was taken out of the house. Off with It ] Amen 1 But the truth is, the female, so the innkeeper herself confesses, paid honestly for old Thork and herself; board and lodging, washing, stiendance, coffin, if you will permit; grave-digger, parson, funeral expenses, sexton, summa summarum, all. turned \_\_\_\_ " the deeply spitsted listener. . In the hus continued

"What is this to us?" orled Harlington, impa-

"But the high Judicature is in search for your lordships, because you were present at the confound-Good! I have nothing to say but what I have said ; | willing wanderers of the night." and with that, hallo! The others, I have well observed, want to wash themselves clear, and they lay "How far from here is Kahlenfelde? how long the stabbing at your door. I have declared that was not true : and that is the truth."

"We? Chancharras / Chancharras /" angrily thunturned over the leaves of a soiled pocket-book. It dered Mr. Jackson. "That, indeed, is wanting ! "In prison, please your honor. Bad affair, I said from the beginning. Stabbing with a knife! And a nobleman, unfortunately; that will not easily " Had lodged ? Then he was gone from there. pass over. Do you know? Ten, twenty years imprisonment; then the costs; then compensation for

my running and walking, and my wife----" "Your talk, Mr. Postmaster, causes me some astonishment," said Lyonel, as he for a moment stemmed the torrent of his speech. "You will comprehend that I cannot allow any suspicion or pallid alarm-" dead-have you heard right? Did accusation of any kind to rest upon me. Can you maintain your words, that I and my companion are thought guilty of banditti deeds ?--- that the justice man, "he had been ten days in his grave, if you will of the place is in pursuit of us? I can hardly bepermit. There was nothing more to see. Taken lieve it. We do not keep ourselves concealed; we walk abroad openly; our passports are in the hands of the Police. I am not without acquaintances in tack finished him, and—Amen. What say you to the Capital. As yet, no one has sought nor detained

"Well, probably your lordships have to thank the geographical error of my wife for that, and that, at hesitation. "And the young girl with him-what the Fair, your honors were not known, and are has become of the young girl? I told you plainly dressed always differently from the rest-I mean according to the fashion, elegant. But follow good advice, your lordship. I do not say this to get thanks and reward. I am, by all means and girl-Selilee, is she called ? Right 1 it fell from one throughout, the most disinterested person. You fainting spell to another, and noted like crazy. The must, of course, seek the distance. Do you know? I am an honest man. They whisper all this and that, besides, of the gentlemen with whom you deigned to take dinner with us."

> "Whisper what? Diavalo / Whisper ! What does that mean ?" broke forth Arnold. " Please to speak clearly, sir !"

"They speak, with your gracious permission. of Well I but what say you to this? When I re- conspiradles, free-masons, demagogues, secret societies and et ceteras, as the oustom is. You are stran-innocent. Well, hat I wanted to warn you all the with paper, writing materials and books; when 106/1 . ...

## BANNER OF LIGHT

#### linen and clothes were sent to him from his tranks. he felt almost contented. He wrote a note to Arnold, requesting him to send what he needed, and added at the close ; " Do not forget Cecilia Angel and her dwelling place. If you find her anywhere, do for her all you can; aid her without restriction. Adieu, my good old friend; I hope soon to see you again."

But the hope of a speedy meeting died out after a few weeks. The continual examinations seemed to take no end. Peculiar grounds of suspicion were arraigned against him, and enigmatical questions presented. His replice were sometimes called evasions-A lively, neat, quietly smilling, little man, with a cunning face, appeared to have assumed the part of publie accuser before the tribunal. This personage, seated behind a mass of papers, seemed to have a thorough knowledge of the business, and all other affairs of the prisoner. Not only was he in possession of the words he had used in reference to the prayers offered up for the English nobility, but he knew of the conversation held with the Baron von Urming on the first day of their acquaintance, even to the most confidential remarks that had not been overheard by a third person. All this was placed before Lyonel, in testimony against him.

It was inexplicable how they came to know of even his visits to the old hussar and his niece; even to relating the exact sums he had given to the invalid at different times. When he was questioned concerning the object he had in view in being thus generous, be spoke of his compassion for the privations and poverty of the old man and the young girl; but the honorable tribunal made a wry face, and smiled sarcastically. One of the younger members expressed his opinion, to the no small alarm and amazement of the American, that so pretty a maid, with hair that seemed formed of the beams of the evening sun, well merited the most Christian compassion. There was no doubt the nursling of justice must have seen Cecilis, and Lyonel would have given much to have cross-examined that Christian lawyer.

It appeared at the end of the proceedings that he was accused on two points : first, of demagogic efforts and revolutionary enterprises ; secondly, the wounding of an officer in the duke's service.

On the first of these accusations great stress was laid, because he had not refrained from holding insulting and even seditious speeches toward certain persons in high position, of which the police ministry had been fully apprised. It was thought highly probable that he was not only a member, but an emissary of a dangerous, anti-monarchial association of young France, or young Europe, they were not certain which ; perhaps he was the agent of young Germany, or the Carbonari. He was promised grace, if he would honor the truth and denounce his accomplices.

He defended himself with a proud security that was the witness of a quiet conscience : acknowledged without reserve the expressions he had used in social intercourse upon the public conditions of Europe: but declared that the insulting remarks against princes, the seditious language imputed to him, to be rank calumnies; and called upon the family of the Herr von Urming, upon the Minister himself, as witnesses.

In their place he was one day unexpectedly confronted with mine host of the "Paradise." Herr Jeremias Vogel, from Baarmingen, and with the director of the police of that place. The innkeeper had heard his guest, on the occasion of the execution of Moor Michael, inveighing strongly against the justice of the land, and even against the sovereign. For example, he had called the execution, before all the people, " a comedy of the judges ; a crying sin of the govcrument." But, as if to apologize for the accused, he remarked at the same time, with a polite bow to Lyonel, that he had uttered those words in the utmost anger only; "for," he added, " only think, most gracious sirs and judges, not alone did an unthinking female near us lose her shawl and knitting bag in the crowd, and the English gentleman here have his golden watch stolen from his pocket; but even I, and I am a man of fore-back and insight, I, too, was robbed of 'my silver watch; it was as if blown from my pocket. Think of it! And, alas. I have never had it returned."

by soonsel, "you will permit me, gentlemen, to offer whose perfect life was given as our example, who, not a syllable of reply. It would be degrading to my while a dweller on this mortal share, " had not where sense of honor. Inform yourselves of the reliance to | to lay his head." be placed in this man, of the neighborhood; or of his Excellency, the Minister von Urming. I am sihat."

1 .....

Still more tedious was the investigation relating to the wounding of the officer. Herr von Kaltbach belonged to one of the oldest and richest families of the land; the wound inflicted by a plebian hand was looked upon as an attempt to murder. The worst of the matter was, that Lyonel stood there, not as a mere witness, but as the accused. Without doubt, the heroes of that evening had thrown the entire blame on the stranger, whom they deemed no longer within the boundaries of the Dukedom-perhaps no longer a traveler on German ground; in this manner they hoped to save themselves, or the known guilty person, from the wrath of justice.

Even the philosopher, Hercules Strong, when he confronted the American, was strong and bold enough in his presence to repeat the falsehood and corroborate it :

"This crafty Yankee," he said : " whom I know, because I rode part of my way in his carriage, seems to take a merit to himself for rescuing me from the tumult, in which I was thrown to the ground, and trodden upon. I am grateful to him for it. But gratitudo shall not prevent me in exercising the noble virtue of truth. He knows not that he himself was the cause of my fall; knows not, that when I saw a knife in his hand, drawn upon the good and gracious Herr von Kaltback, I sprang forward to save him, and was thrown to the floor in the confusion."

None the less adverse was the testimony of several officers, who declared that it was the pretended American who had caused the outbreak by his witti cisms and mockeries on the subject of the prayers for the English nobility.

Lyonel on his part believed that nothing could be more easily accomplished than to satisfy the judges of his innocence; but he could not overcome the ever increasing distrust with which they regarded him. TO BE CONTINUED.

> Written for the Banner of Light. A YEAR AGO.

#### BY NELLIR J. TEMPLE.

This was the day, a year ago, When tender flowers were fading slow; That we stood together, side by side, By the dancing rill where the violets hide. The world was glad, and bright, that day, And fair as when crowned by the wreath of May; But the light of her beauty was fairer to me

Than the loveliness resting on land and sea. Her look and smile as she moved along. Seemed like a sweet embodied song. And I loved to watch the glad light quiver In her eyes like the stars in the deep blue river.

The crimson tint on the forest trees. Like the heatic flush of a sure disease. Was resting in Autumn's glory gay, As we watched it, a year ago to-day.

I remember now, how the sunbeams bright Fringed her rippling hair with light-Her tresses, that round her brow would twine, Golden in hue, like the German wine.

A year has passed, and Autumn again Paints her glorious pictures on hill and plain ; But the loved one who watched it a year ago.

Sleeps where the blue-eyed violets blow. The year has fied-in silence forgot-And I stand again in the self-same spot, Watching the whirl of the Autumn leaves,

Seared and sad, like my heart that grieves. The world to me is an Autumn day, And the churchyard sod now seems less cold, Since it covered the head with its curls of gold.

Against this man's calumnion," cried the innocent ties, our feet tom with thorns? There was one

.. Pold mountains and the midnigut air Witnessed the fervor of his prayer; The desert his temptations knew, His conflict and his victory, too,"

The servant may not be above his lord-nay, it is enough if he be as his lord. Let us emulate his meckness, his faith, his patience, and like him labor diligently with our hands to provide "the meat which perisheth," " being chargable to no man."

And what if the barsh winds of Winter, the walling blasts of March, have broken some tender links, already sprung to their utmost tension? What if the spirits of some beloved ones have been wafted over these ice-tipped hills and frozen streams to the land of perenuial summer? What if there are new mounds of earth in our quiet church-yards, where the forms of those who were lovely and beautiful in life, sleep together the eternal sleep?

Their feet are treading fields of immortal verdure. where they never say one to another " the Winter is over and gone," for flowers of amaranthine beauty " thick cluster on the verdant hills ;" suffering and sorrow and wearisome nights for them are over; no more patient waiting for the dawn, no more counting the hours until the starry lamps shall illume the heavenly way, blessed signal of rest to the wearv. for there is no night there, neither pain, nor sickness, nor death, and "the tears are wiped from all eyes."

There are babes of a day, little buds which never unfolded on earth, for the breeze was too chilling, the sunshine too evanescent; there are those upon whose brow the bridal wreath had not yet withered, whose voices are swelling the innumerable choir, and there are those for whom the laurel waited, and the echoes of whose praises are still sweet to our ears, but there was need of them above : no more for them the midnight lamp shall spend its oil, no more toilsome days shall write their lines of care upon the once smooth and open forehead; learners still, toilers still are they, but the work of that upper home is sweetened by love, rewarded by true and earnest appreciation, and never-oh, never, blighted by the cold wind of censure, the sharp dart of scandal, or the imputing of wrong and selfish motives to that which flowed clear and pure as crystal from the fountain of a magnanimous heart.

And shall we, while the wondrous melody of their strains is freighting the heavenly air, and while the lovelight of their glances pierces even the murky clouds of our earthly sky-shall we, who one day expect to join these strains of seraphic birth. whose hands even now are preparing for the blessed love-work in which they engage, whose feet are almost ready to climb the celestial heights, shall we sit down in the ashes and cover our heads with sackcloth, and mourn that the light of our earthly homes has become dim, and that the hearth-stone no more re-echoes to the tread of their busy feet?

Oh no: for us, there is no work here-toilsome. ill-rewarded, it may seem, at first, but yet, bearing a blessed promise for those who "faint not, neither grow " weary in well doing."

Nearer are we by a twelvemonth, than at the dawning of the last May, to the fulfilment of this glorious promise, to the feast prepared for all who will, to partake ; nearer to the sweet, seeaphic song, the green fields and the still waters, and oh, how sweet the thought, nearer to the end of sin, of temptation. of fainting and failing by the way ; nearer to the blessedness, the unutterable glory of our perfect, our immortal life.

And we have yet another cause of joy. To-day we say not to one another as we said when the morning bells heralded the last May month, "Is there hope for our country's future? Is there liberty for the enslayed, and the "opening of prison-doors for those that are bound" by the strong, and, for a brief season, triumphant hands of rebellion and wicked wrong, but we look now through clouds of smoke, and wails of suffering, true; but still, we look, hopefully, cheerily at times, as victory after victory sends its exultant notes upon the air, and many a swift winged zephyr brings tidings of the foe's retiring march, off to the hills of deliverance, and the clear, blue sky which we feel now, will succeed the smoke of the battle, and already we begin to listen, and to hold our breath to catch the first faint whisper which shall come fraught with more than mortal sweetand golden buttercups, of flowering orchards and ness, in the abawer to the question, " What of the wooing birds, month of music and beauty and fra- night ?" " The morning dawneth, fair and radiant grance, sweet-smiling, fair-faced May !- we welcome with the light of Peace !" For this we are waiting, for this we are hoping, for this we are laboring. God be thanked that we have the promise of its coming in the stern resolves. In the mighty endeavors, in the prayerful courage, in the constant and fearless up looking to Him, whose hand through its earthly instruments wields the sword of battle. beauty and clusters of azure brightness, and in the which have made our nation in the present, as in the past, a glory and a watchword to the nations of the earth.

# Original Essays.

LETTER TO SECRETARY SEWARD.

THE VICE OF THE CONSTITUTION.

Hon. William H. Seward, Secretary of State :-SIR-It is too plain a proposition to be denied, that behalf. that there is a disturbing element in the Constitution of this nation. None who witness the life and practice of the government, need long remain in doubt as to the cause of the disturbance. Careful observers believe, and so charge, that slavery, or the ble, lawful, and proper commerce, subject only to a system of slave-labor, is the mischievous disturber of the peace of the people. The indiciment presented each slave, of a sum not to exceed ten dollars. by Public Sentiment to the world, avers that it is These doings most assuredly nationalized that spethe legitimate cause of the bloodshed in our midst. Slavery ranges in degrees of degradation from seridom to simple chattelism. Color is but an accident of the condition. In this country the African statistics of this pursuit. But it is not necessary for alone, or his mixed blood, is found in slavery. He the present purpose ; all persons versed in the hisis socially disabled and politically disfranchised-he is never a citizen of the United States, though in that at this time the investments in that kind of some of the States, if free and having a certain import were large, and the vessels engaged in the amount of property, he is admitted to the citizenship of the State. National citizenship can never be his under the present constitution unamended in this respect. He is a subject of the government. not a citizen thereof. In like manner is the Indian disabled and disfranchised ; his race, however, is exempt from the other conditions of the African. The Constitution has not placed upon him the seal of of its constitutional existence. They gave it their bondage. Though not allowed in the land of his na- kind countenance, and bade it God speed for the space tivity-land once all owned by his ancestors-the of a score of years. They held the power of Conprivileges granted to foreigners on their naturalizar gress over it for that length of time in absolute tion, and deprived of all participation and represen abevance, except in the particular matter of adjusttation in the affairs of government, the Constitution and laws of Congress have never restrained him in er. Let me ask just here, en passant, lest it be omitthe exercise of those rights which are the inherit- ted, what the denier of alleged property in a slave, ances of nature.

institution of slavery finds any grant of being in particular, will say of this grant to Congress of libthe General Government, any support or privilege erty to impose a duty on an imported African. The within its wide embrace ; that it recognizes the attribute of property in a slave, or any such predicament of a man held in bondage; that it secures the which he is referred to, a person. So he is, but has master in the exercise of any rights of property in he not been pronounced, by those who call him so, the slave-such are bold men-eyes have they but in language in the use and meaning of which it they see not, and language seems to have lost in were improper to charge them with ignorance, a duthem its meaning. It is nothing to them that they tiable something, commodity, article, piece of goods, find written upon its leaves such paragraphs as these : The migration or importation of such persons as any of the States now existing shall think proper to admit, shall not be prohibited by the Congress prior to the year one thousand eight hundred and eight, but a tax or duty may be imposed on such importation not exceeding ten dollars for each person : No amendment which may be made prior to the year one thousand eight hundred and eight, shall in any manner affect the passage just quoted. What can be plainer than that the Constitution of the United States provides for the foreign and domestic slavetrade, and that, for a period of twenty years, protected the importer of slaves, by a guaranty more potent than the edicts of Congress, or the voice of the People themselves? In the language of that distinguished statesman and President of the United States, the late venerable John Q. Adams, that great made no distinctions, where there no differences. instrument of American Government and warrant for the prosperity and safety of this nation, in the ence between a foreign and domestic trade in slaves particulars of slavery and the slave-trade, is indeed and doubly vicious! How long shall its otherwise fair pages bear the dark and bloody stain of bondage-that foul blot so abhorrent to humanity and disgraceful to the culture and civilization of the nine- slave. In this they were right. If it was wrong to teenth century?

" Out, damned spot !" at the true meaning and proper **[MAY 31, 1862.]** 

Wat to amendment should be made siving to Con-gress power prohibit any of the mates from the importation of slaves for the parlocition only years, as shown above. In all things else, this great Ordinames of the people-this great Act of thirteen States deliberately and soleranly passed, by which their nationality was established, and declared to the world, was open to amendment at any time when there should be a compliance with its, provisions in

It seems that what before belonged to the States to regulate, if to be regulated at all, was now given over to the general government, the States to rean the advantages of the traffic in slaves as a profitarevenue profit or benefit to the new government, on cies of trade or commerce, which before was subject to a limited, local, or state legislation. It might be useful and interesting to furnish, in this place, the tory of colonial and ante-revolutionary affairs, know carrying of that article of commerce from the continent of surply to that of demand, numerous. Such pursuit was lawful, and an existing every-day avocation of all such as had the disposition and means to embark in its adventures, and this branch of commerce received the sanction of the assembled wise men of the new nation, at the very inception ment of the duty to be paid per head by the importso far as the question relates to the action, intent,

Some readers of the Constitution deny that the and aim of the general Federal Government in that objector will have it that he is a man, a humun being, and called, in the language of the article in etc.? It is a misnomer of those men who introduced the word, a mistaken and misapplied term, or such African is property-within the meaning of the Constitution. A duty, in the commercial sense, is paid only on goods, wares and merchandise.

The fathers of this Republic were entrusted with the establishment of a National Government, on account of their superior wisdom. They are now remembered by those of us who live in this day and generation, with a veneration bordering almost on idolatry. They were, many of them, if not all slaveholders, or had been such. They thought it right and proper to provide for the continuance of slavery, or to make recognition of it under the new order of things, and accordingly there is found in their great covenant of civil policy, sentences, sections, and articles securing its perpetuity. They They never saw, so far as I can discover, any differ-\_at all events, such difference does not disclose itself in the Constitution; and hence no disorimination is made by them, except in the extrinsic circumstance of a duty on the foreign or imported enslave the black man in Africa, and take him thence, equally wrong was it to enslave him in America, and take him hence to distant, and to him

wrong or of questionable morality. I judge that

deemed slavery and its incidents politically, morally,

and religiously wrong, is it to be supposed that they

The police director of Baarmingen contented himself with his written explanations to the high tribunal, which however, he repeated fully, and added :

"This gentleman, asserting to be from a State unknown to the whole world, the State of Alabama. which he might as well have named Utopia, has, from the first, appeared suspicious to me. According to all the indices, the accused is a Quidam, everywhere and nowhere at home ; leading a nomadic sort of a life! My suspicions were still further aroused by a watch, that, according to the confession of the accused himself, contained the ducal coat of arms. Where he got it from, is an important question. It strengthened my suspicions, that, without awaiting tidings of the watch, said to be stolen from him, he had so suddenly left the place, leaving his servant behind. No one in Baarmingen, not even the servant-man, knew whither he had gone. This sudden invisibility, with many other circumstances, threw a dark shadow upon the aforesaid elegant traveler."

Among the witnesses afterwards called upon was the host of the " Golden Buck," beneath whose roof Lyonel first met with the Counsellor von Urming. The Court was informed by that personage that the scoused, who had received his stolen watch from the Baron, had indulged in invectives against all governments until late in the night, and had disputed and quarrelled with the Herr Counsellor. It was rumored somewhat later, that Mr. Harlington, having met with a number of peasants in the neighborhood who were about to emigrate to America, he had held incendiary speeches, and had given rebellious advice.

The President of the Court, when the host had conoluded, prevented Lyonel from replying to him, by informing him that the privy Counsellor Baron von Urming, who was chief President, had given his testimony in favor of the accused, and had explained the conversation of that evening, which had been misconstrued by the innkeeper.

" But," he continued, " according to his evidence, you, sir, are again in possession of the much talkedof gold watch, that contains our Duke's escutcheon. If you have it, with you, please to deliver it to the Court without delay. We shall give you an especial hearing on that point, some other time."

Lyonel silently took out the watch and handed it to the President, who examined it on all sides: whispared something to his neighbor, and then it was passed from one to another. each one moving his eyes or his lips as he regarded it.

It would be tedious to enumerate all the witnesses that were summoned ; among the rest appeared Mr. Barnabas Trolle, from St. Catharine's Vale, who, in the most shameless manner, flung a doren or more of falseheeds in the flow of poor Lyonel.

I can see her tombstone where I stand, And it looks to me like a pallid hand, And pointing to Heaven, it seems to say : We will meet in the land with no Autumn day.

> MAY. BY SUSIE RIVERS.

May !-- the month of violets, arbutus blossoms, thee, brightest gem in the coronal of Spring, thou whose praises bards have sung in strains of farechoing sweetness, whose charms eloquent lips have rehearsed in glowing numbers: our lips will sing thy praises, too, our feet will ramble with thee where thy blossoms deck the fields with stars of golden garden where bouquets of daffodil set in shining emerald, are clasped with the white pearl of the narcissus, and the snow-balls shake their pure cups in music of the streams, which April's hand unlocked. to sing in honor of the Spring, and watch the bright.

the apple trees and amid the purple luxuriance of holy name. the lilacs, gathering, here and there, materials for the nests, to which, with songs of gushing sweet-

ness, they will ere long conduct their brides.

bringing his sheaves with him." our labor, grateful to him who giveth us the blessed

basket and our store" are filled. God be thanked for this blessed, this hopeful cause?

row, if such there be. What if our paths are hedged about with difficul- | Peace.

Trusting, then, in the great Captain of our salvathe gentle breeze; we will listen with theo to the tion, who bath led our army from " conquering to conquer." we may well greet the May-month with songs of grateful joy, with praises to him who hath winged birds which thy soft breath has wafted " cast our lines in pleasant places," and even from the homeward from their Winter retreat, as they flit smoke of the furnace, and from the swelling billows hither and thither among the roseate branches of bringeth forth abundant fruit to the glory of His

And for those who have kindred and friends exposed to the chances of the strife, who read through tear-dimmed eyes each recital of the deeds of bravery Nature's voice is jubilant, her smiles cheerful with which our messages 'at present teem, hushing and joy-inspiring, and full of golden promise are the throbbings of their hearts until the whole colthe months of the Spring-promise of the Summer, umn is read, and then drawing a long sigh of relief, promise, too, of "the seed time and the harvest." that as yet, the doom of the widow and the father-For " he that goeth forth, scattering precious seed," less is not theirs, let us hold them in tenderest symand filling up the after days with needful duties, as. pathy to-day, and gently remind them that he sisted by his handmaids, the dew, the sunshine and their beloved in his own care and keeping, as safely whose love exceedeth even that of woman, holds the rain, shall surely "come again with rejoicing, as if they gathered with us, by the evening hearthstone, or stood beneath the flower laden trees of our The promise has never failed. In this we have no New England, to day. For there is no higher duty room for doubt: as it hath been, so it shall be; we than the sustaining of our country's honor; no have only to wait in faith and trust the reward of our that the the total the the country's service. And for those who wait at home, can there be a nobler sacrifice, than the giving of the earthly life which earnest of the future which we read in the pages of runs parallel with their own, bound in the same the Spring, and the abundance with which "our bundle, clasped with the radiant gems of love and truth, to labor, and perhaps to die in this glorious

God be thanked for this blessed, this hopeful Let this be our support, our comfort, and our joy, promise, and let our volces, this May morning, be while we wait for "the Star in the East" which jubilant, also, our faces smiling and cheerful, our shall rise bright and glorious with the promise of footsteps blithesome, our hearts loving and trustful, the advancing day, and hush our breath to listen footsteps blithesome, our hearts loving and trustful, for the first faint cohoes which tell us that the "Star-ready to receive the happiness which he hath al. lotted us, and to reap "the exceeding weight of happy, and united people, when "nor war, nor batglory" which he hath designed to succeed the sor- | the sound" shall break in to mar with its discordant What if " the times are hard," " money source," shall beat in unison, and those now proud, rebellious notes, the songs of joy, when hearts long estranged What if "the times are hard," "money source," and vindincitve, shall walk softly down the vale of and privations a daily, even an hourly necessity? humility, and we all pluck together the flowers of

struction of the Constitution of the United States, unknown parts thereof. This they knew and felt in many of its provisions, recurrence must be had and acted on, never at any time conceding it to be to the period of its adoption, and to the cotemporaneous usages, customs, and circumstances of the their limitation of the right to import African slaves. people of the States. Be it remembered that this for twenty years, or their surrender of the reserved state-paper is professedly the foundation and plat. right of the States to such importation, without hinform of a government for a nation composed as well drance from Congress, for that length of time, had of persons whose aggregation is called the people, as its origin in economical or revenue reasons, and of the States whose union constitutes the confedera- not in questions of ethical moment. If they had cy. It must of necessity partake of the feelings and sympathies of the people and the States represented in the Convention which placed upon it the would have compromised the matter for a double fiat of approval. It could not well have been framed. nor have passed the ordeal of popular scrutiny and that which was to receive in after years the brand of criticism to which it was subjected, without the fea- infamy? They knew that the system was all prevatures and complexion of the times being deeply im |lent, in Church and State, all over the land-they pressed upon its pages. None are so ignorant as knew also that importations and traffic in slaves not to know that among the inhabitants of the were not, the very African slave-trade itself, of that States, at this time, slavery was an institution un- day, was not, contrary to the law of nations. They questioned either in church or State, in matters of have nowhere given to Congress the power to pass morality and right; that it had an origin oceval those laws, however proper and needful they may be. with the settlement of the country; that it kept which consign those engaged in the business to the pace with its civilization; that it was inwrought gallows, and subject the Svessels used by them to into the usages and customs of all classes; that the condemnation and confiscation. Such a grant of system was kept alive by domestic prolification and power would have convicted them of gross inconsisforeign importation; that, in fact, it had a sort of tency. At one moment did they consider the insticommon law status, which the Bench of Justice, dur. tution of slavery a good thing? the next, so had ing its colonial administration, never pronounced to as to be without the pale and protection of the law? be without right in their midst, though deriving its "You have among you many a purchased slave," dignity and power from the British Constitutionthe same trans-Atlantic fountain of authority whence Lord Mansfield drew reasons for his judicial decisions. It is, indeed, foundational in the government which was inaugurated by that instrument; structural, too, as it is a part of the materiel of its frame."

work, and reaches to utmost turret and topmost Whatever, indeed, others may think of the fathers tower. Nor can it be questioned, since the evidence and their doings in the establishment of this genis within the reach of every reader of the history of eral government, and the adjustment of its princithose days, that the person of a slave was held sub- ples and provisions in the matter of slavery, so prevject to the proprietorship of the master-and that alent among them-be it favorable to them or othsuch relation established beyond controversy and all erwise-1 am not called upon in this connection to peradventure, the correlative fact of property in pronounce judgment of belief, but in this, that they him, a species of chattelization of him, and the yest have so expressed themelves in the Constitution as ing of title to him, and which is the subject of sale. to leave no doubt of their intention to declare a slave This paper is the product of the real and actual to be property, the subject of sale, leaving State state of things and condition of affairs; it was Legislatures to say whether such property shall be known to its authors and approvers that slaves were deemed to be real or personal. Such conclusion is imported into the country beyond the sea; they derived from the usus loquendi; their adoption of knew, whether right or wrong, that these slaves were language applicable only to such usage ; their choice bought and sold, and to all legal intents and pur- of words significant indeed of such existing facts poses, were the property of the purchaser : they in all the States, and needing, in this use of 'terms, knew full well that this class of individuals, the no definition, any more than in respect to the terms Constitutions and laws of the land did not regard as in common use in the courts and law-literature of citizens, but as bondmen ; they knew that the slaves the day, of which it is well known that they were never had been reckoned or accounted in those Con- far from being ignorant. I judge, therefore, that stitutions and laws, in any sense, as the people, nor they have settled the question, and that slaves are been represented in any popular legislative assem- property within the meaning of the Constitution. bly. Governed by this knowledge of the state of This, it would seem, is sufficient both in law and Aprilation in the test of the the state things, they adapted it to the needs and exigencies logic. of the times, providing for amendments to be made The authors of the Constitution left slavery and when the popular demands should evince the neces. the slave-tradelopen questions ; as they started sity, with but one drawback or limitation-to wit, the time, so they left them, without any prohibition

decade of years, and have tolerated for so long a time

Which, like your asses, and your dogs, and mules, You use in abject and in slavish parts, Because you bought them. Shall I say to you. Let them be free, marry them to your h Why sweat they under burthens? Let their beds Be made as soft as yours, and let their palates Be seasoned with such viands? You will answer. The slaves are ours.'

### MAY 81, 1862.]

### BANNER OF LIGHT.

of the domestic trade, only regulating slavery in selves are powerless, when in conflict with the Consome of its incidents, as in the case of escapes, etc., stitution, which is the Supreme Law of the Land. mever conceiving the idea of property belonging or Who can besitate to say that the Statutes of a State sitsching to the slave any the less, because of his can not take away, with or without compensation, change of domicil by his own volition or that of his the slave from his master, by which he is deprived master-and leaving these two subjects of national of property? All acts of emancipation, of a State, concernment to the future, to be met when the time which are not prospective, and make free those born should come, by any amendments that might be ne- afterwards, are violative of the Constitution, in that cessary. The regard which they manifested in this they deprive of property and take away vested behalf, and the provision which they made in re. rights.

spect to the whole extended circuit of the involved New York passed laws in the years 1817, 1830 and relations of slavery, result only in protection to the 1841, prohibiting slavery; or, in other words, the interests of slavery and the slave-trade, as appears owning of property in a slave. I do not see how by the quotations above, touching 'the importation | those laws could have stood in a Constitutional conby the States for twenty years. Any prohibition of flict, since " the judges in every State shall be bound imports of African slaves, or any intermeddling thereby, anything in the Constitution or law of any with, or limitation of, the inter-state commerce in State to the contrary notwithstanding." Such is the slaves, by Congress, was put by them far away in language of the Federal Constitution. Slaves are the distant days, and made subject to a species of property; "they form to this day the foundation of pauls post future tense. And then after so long a large masses of property in the Southern parts of lapse of time, Congress can only prohibit migration | these United States." Such is the language of Chanor importation-such doing does not reach slavery, cellor Kent, when writing of persons held in slavery. and a traffic in slaves outside the domain of the In those cases which have been adjudicated at Wash-United States. To import, clearly conveys the idea ington and Albany, the one growing out of the proof carrying or bringing within the national territo- visions of the Prohibitory Liquor Law of the State of ry. It is granted to Congress to shut the ports of Rhode Island, and the other arising out of the enactthe nation against the introduction of slaves-and ments of a like statute in the State of New York, it this is all the grant-it can legislate no further. will be remembered, it was decided that the Legisla-It has no power to hinder slavery at home, nor to ture cannot, by its acts, deprive any person of his molest the trade in slaves abroad, on African shores, property ; in short, that legislation is not proceeding or in Cuban and Brazilian markets. No power of at law-that statutes are not processes at law-and prohibition of such nefarious commerce is among that the property of the citizen, no matter of what it the enumerated powers of Congress; all search may consist, may not be taken from him, in contra-"among them for any will be in vain. Nor is there vention of the constitutional protection.

any implied power of prohibition visible in the let- I have said above, that in making the Constituter of the Constitution. The invisible spirit of the tion, the fathers neglected to transfer to it, and to instrument, the genius which dwells in its profound | carry into actual and practical use therein, the truths penetralia, and dictates its high behests when in- of the Declaration of Independence, purely and wholly voked, gives not even a shadowy assurance of such as it proclaimed them. The vicious elements which a power. I deny that the power to regulate com- they allowed to become a component of its life, and merce granted to Congress, warrants that body to whose affinities are forever in hostile attitude to the pronounce the traffic, apart from importations, pi- leachings of that instrument and its inventory of racy, and the offence penal in the highest degree, British wrongs, crystalized into these palpable facts, however much its laws in that behalf are needed, to wit that none but white persons became citizens and however well deserved the punishment pre- of the United States; that all Indians and free nescribed. Such traffic is "the sum of all villanies." groes became subjects of the United States, in the and its pursuers deserve the ignominy of the scal- same sense and to the same extent that an Englishfold. I approbate the execution of Gordon, because man, or an Irishman, or a Sootchman, is a subject of of the claims of Humanity, not because of the rethe government of Great Britain, and that all persons not white nor free, but held to service or labor under

The fathers ought to have prohibited in the Con- mastership during life, remained as aforetime, substitution, slavery and the slave-trade, and have de- jects of the parties to whom such service or labor clared that there should be no longer property in a was due. Slaves, in fact, to their masters, and subhuman being, which was then a living, legal, and jects to the Commonwealth; amenable to the master century-consecrated fact. But they did not, and left as property ; amenable to the government, politicalthe one to its quasi, common law origin and foothold in | ly, as persons and its subjects. Such is the comthe land, and the other to its recognized lawfulness plexion of human rights in one of its features which in the Code of Nations. The bloody conflict now the Constitution exhibits. It came to be so, because raging in the nation, and as yet irrepressible, ad- of the right to have and to hold slaves, which its citmonishes their descendants of the extent and mag- izenship conferred and established, and because by nitude of the vice they suffered to find lodgment in it neither Indian nor African, free nor held to sertheir Great Charter of Government. Their legaliz. vice, constituted or came within the category of poing, for a score of years, the orime of kidnapping on litical entities described in the preamble of the Conforeign shores the rude and miserable African, and stitution, as, we, the people of the United States, in their allowance of his bondage here, for all time, to whom dwelled the essential power of the State. They the philanthropist, look strange indeed. In that, it were not represented nor recognized in the convenwould seem, they made an immense moral mistake, tions of the people had to consider and adopt the and committed a most unpardonable political blun- Constitution, and it nowhere confers on them the der. What a compensation for this, is the visitation rights of citizenship, the source of supreme soverupon the nation of this slave-holder's war upon the eignty.

government! They forget the doctrines of the Dec- There is one aspect of the matter of slavery which laration of Independence, and adulterated the eter- must be met by all who meddle with the questionnal truths which it enunciated. They builded a entirely beside the Constitutional or political one of beautiful temple, and dedicated it to Freedom, but this and other nations-and not likely to be producit has ever been a House of Bondage to the black tive of the same feelings or conclusions: the moral man-the abiding place of a Power whose usurpa- aspect, in the light of pure reason, in the abstract, tions now hold in servitude four millions of the hu- and independent of all outward or external objects. man family. Veiling its deformities and carefally It is proper here to dwell a little and to observe in concealing its enormities, that Power kept from fall that direction.

view its hideous mein, till recent events lifting the There is not, in the nature of things, any essential curtains of its hiding place, revealed its frightful difference, morally, in the traffic in slaves, at one visage, and like the veiled prophet of Khorassan, it time or place, more than in another. Hence, I cannot concede to Congress any right to discriminate between the foreign and domestic slave trade. I question its right, as well as any reason it may give, for distinguishing between them, and declaring the one no better than and synonymous with piracy; full of all turpitude, and laden with every iniquity. It lacks good reasons for its maledictions against the one more than the other. The moral code has been unable to demonstrate any difference between them, and careful consideration can discover nothing genright has never been annulled, and it continues to erically unlike or dissimilar. It is very hard to discern wherein lies the difference between the traffic or trade in slaves on the coast of Guines, and their hold a slave as property, or estate, had not been intended-if the property attribute of a slave had ing here at home, along the Atlantic borders, conbeen coverily or clandestinely lodged in the letter of oluding the adventure by a sea-voyage coastwise to the Constitution, or furtively concealed in its spirit, some distant market on our own extended sea-board ; abundant time elapsed before the period of its yet Congress claims to have discovered it, and has amendment, for the people to make ready to rid legislated accordingly. But I aver that if one is themselves of such an imposition, by expunging from wrong, then both are wrong; that if one is right, its enrollments, such intolerable allowance. It then both are right. I enter a protest against would seem that from the 17th of September, 1787, such absurd definitions and distinctions as have been made by Congress. Can it change the nature of 1789, the date of the Amendments, the trial of that | things? Can it; by a species of legislative legerdemain, in the use of terms and language known to the Amendments considered needful. The people were Common Law and the Code of Nations, transmute a person into a pirate, if, in a certain latitude and lonand by neglecting to amend in that particular, af gitude, he be engaged in the slave trade, while, at firmed such proprietorship or kind of estate in another point, if engaged in the like pursuit, he is a worthy citizen, commanding the protection of the government in transacting his business? Can it jection, if any existed, and to lay the foundation of give good reasons why it has assorted the incidents his emancipation. But the people amend, and in and relations of the commerce in slaves ? Why will the fifth article of the amendments a prohibition is it treat the slave trade abroad, which is only one of introduced in respect to property, all and singular, its bearings, as a great wickedness and contrary to approved morals, and the same thing here at home, as a great goodness and in conformity to the monitions of conscience ? Why will it abolish slavery in American bottoms sailing in African seas, and punish American citizens trading in slaves from African soil, and refuse to abolish slavery in the capital of the nation, tolerating and protecting the bondage of men born on American soil ? Diplomats and representatives of the crowned heads of European governments here take advantageous lessons upon human rights, and learn what a priceless jewel is American consistency | Right reason revolts at such wicked absurdities, and the voice of nature will not be sibe forgotten that this amendment prohibits all in- lent-she ever proclaims from her sacred chambers and echoing halls of justice, the higher law. Observe and apply here what Cicero says, a citizen of Rome in the days of its greatness and glory, 1.18 the statesman and orator so accomplished in philosodeemed, and taken to be property at the time of the pby and letters : " There is indeed, a law, right rea-Amendments and their ratification-it follows that son, which is in accordance with nature, existing in such property is within the meaning and intent of all, unchangable, eternal; commanding us to do the fifth article of them, and must be governed by what is right; forbidding us to do what is wrong. It its prohibition, which is, that the slave cannot be has dominion over good men ; but possesses no intaken from his master without due process of law. fuence over bad ones. No other law can be substi-"ohurch," in additionto the above named sources of a science demonstrated. We want associative aid, too, God, but of such a God as that in whom he has been being the existence, not, indeed, of Lagislative enactments are not such. They them, tuted for it; no part of it can be taken away, nor

can it be abrogated altogether. Neither the people stretched to help the successful, and what coffers do nor the Senate can absolve us from it. It wants no not yield their wealth to feed the rich? commentator or interpreter. It is not one thing at Thus much of the meetings in Boston ; and if one Rome, and another thing at Athens; one thing to- would ask, what does it all amount to? I answer:

day, and another thing to-morrow; but it is a law The pure, loving and simple compendium of all reeternal and immutable, for all nations and for all ligion, inculcated by Jesus, in man's duty to his time. God, the sole Ruler and universal Lord, has neighbor, if put into practice might have converted framed and proclaimed this law. He who does not this world of sin and sorrow into a miniature kingobey it, renounces self, and is false to his own na- dom of heaven ; yet eighteen centuries have rolled ture; he brings upon himself direst torture, even away, and though mind in all its phases of intellectwhen he escapes human punishments." Such are uality has scaled the mountains of progress, and some of the enunciations of the law, as propounded even to the most giddy heights of knowledge, the by the polished and upright old Roman. It needs world is just as full of violence, sin, sorrow and sufnot to be said here that it finds the fullest response | fering as though Jesus had never lived or died. in the bosom of every intelligent man. Andrew Jackson Davis's system of harmonial phi-

losophy comes in the nineteenth century, a scien. In the present aspect of affairs, I can see but one way to rid the nation of the nuisance which the vice | tific, complete and admirable exposition of the wisof the Constitution, above considered, upholds and dom, beauty and necessity of Jesus's one commandcontinues. It is impossible now, to reach the evil by ment of love, and by a series of the most wonderful an amendment of the Constitution, abolishing slavery analytical theorems of the universe in every depart. in all the States. The wrong, however, is not with ment, has shown how the law of justice pervades out present remedy. Although the war disables the Creation, tracing conclusively all of human suffering people to abolish by an amendment, in that not that man can experience, to ignorance of this law, enough States are now in condition to proceed con- and disobedience to its exactions. stitutionally to amend, yet it enables the government, Yet the lovely life of Jesus, and the fine philosophy

by force of a power which war only awakens into of Davis, need to be taught, analyzed, expounded, life, to abolish slavery, which power government may rehearsed, and insisted on, fitted and measured to exercise only while a state of war shall continue. all man's requirements, and illustrated "line upon That Providence which rules over and regulates all line, and precept upon precept." 2hey need to be the affairs of men and of nations, seems to have given proved, too, in the life of the Teachers, and every point of this Government the fittest occasion and most oppor- the theory demonstrated in the practice of the theotune advantage for the exercise of a power that is rists, and to effect this, I claim that public gatherings, sufficient unto the day AND the evil thereof. Let that | lucid expositions, illustrations drawn from history power be exercised without delay, and Freedom to all and science, and fervent exhortations, knocking at men shall prevail throughout the whole land. the door of the heart with all the force and fire of

God save the country and the Constitution, in evrything but that which upholds and perpetuates struments of enforcement. lavery and its correlative, commerce in slaves. Yours, &c., HORACE DRESSER.

New York, March 14, 1862.

CHURCH OF SPIRITUALISM: THE AND SPIRITUALISM IN BOSTON. BY EMMA HARDINGE.

In this day when Spiritualists, (made so by actthan all, projected upon an audience with the irreual revelations from spirit-land, fed of the spirit, sistible control of inspiration from the world of conand in the spirit, and that by spirits,) are beginning trol and inspiration, and made the center, moreoverto be ashamed of their title, and seek to better their of a system of reiterated teachings, is almost as sure heterodox opinions from the rain of persecution to reach the thousand minds, as the book is to affect which the splendid mid-day light of Spiritualism has the one, and this not alone from the causes above challenged from the adherents of darkness and mys- stated, as the legitimate effects of oratory, but betery, by all sorts of reformatory side issue titles, it cause, as the world is at present constituted, the mass is quite refreshing to be able to write of one place of mankind have been accustomed to lean on indias a Spiritual meeting, and one assembly as Spirit- viduals, and the effort to realize the thoughts of the ualists. When I add that the place is in the Athens speaker is far easier than the exercise of thought of America, and the assembly numbers among its in pronouncing judgment on the book. The book is members some of the most justly esteemed and re- for the thinker ; the orator for those who need to be spected of America's Athenians, the sweet and holy stimulated to the task of thinking for themselves, word Spiritualism looks out from the foul rags of and learning the methods of thought; and though loathsome philosophies, and the flimsy veil of re- the Spiritualist on principle is no propagandist, respectable church organizations, which the licentious alizing that the ground must be prepared by "the on the one hand, and the hypocrite on the other, logic of events," ere it is receptive of the good seed, have put upon it, with a noble individuality of its nevertheless, every true Spiritualist must realize, own; and it is in the hope that a brief sketch of its that the present calamitous condition of this counworking in this, its unadulterated spirituality, may try (to seek no further for illustration) is attribuencourage the feeble and faltering in other directable solely to the want of fixed principles of light tions, that I submit the following notice of the spir- and justice in this and preceding generations; beitual meetings in Boston. I write only of that lieving moreover, that the Spiritualist perceives which I know, and, therefore, I am often compelled, these great principles, and that by the overwhelming tides of evidence which the souls who lived, sufwith seeming egotism, to associate my own experiences with the details I narrate. I trust I shall be fered and erred on earth can bring, concerning the forgiven for this, in consideration of the responsiconsequences of human actions, that they can absobility I assume in consequence. lutely demonstrate their teachings-I say woo be to

On Sunday, the fourth of this present May. I rethe Spiritualists, whether they be receivers, or meturned to Boston, to fill the Spiritualists' desk, after diums of this mighty revelation and its proofs, if an absence of some months. For three Sundays 1 they keep silence, and do not minister to the world have been greeted with audiences filling to overflow- of the bread themselves have received. ing every portion of the place of meeting, including When we look, abroad and ece the disruptions every available standing point of stairs, gallery and everywhere splitting up the petty sects of Christen-

scarcely a dime in their pockets, are perpetually the counsellors of the suffering, and the resort of the destitute; and how can we help them, when we can scarcely help ourselves ? Shall onr children, too, continue to think of their Heavenly Father as an avenging tyrant, and to seek for Sabbath School heavens through the passports of church creeds, instead of in their own hearts?

18

The publishers of this very paper have issued a little volume for children, after the form of Sabbath School modes of teaching, substituting real knowledge for nonsensical fictions; kind words for fire and brimstone, and charitable toleration for moral racks

and thumbscrews. I would ask for no better kingdom of heaven than an assemblage of bright little scholars, fully instructed in life's duties, after the fashion of " the Spiritualists' Sabbath School Classbook, No. One ;" but out of the " five million American Spiritualists," I have yet to find one hundred who think it worth while to teach their children in class the only religion they believe in themselves, and very many thousands of whom scruple not to send their children where they will be sure to imbibe doctrines which they believe to be pernicious falsehoods; all this for want of the liberality to pay, or the energy to organize a subscription list of some two, three or five hundred persons, according to the population, who, by the contribution of a few of the dollars never grudged to churches which send one half of them to perdition, might organize good public meetings, lycoum gatherings, libraries, music and painting galleries, hospitals, benevolent aids, and every other practical illustration of a religion which, in charity, should note "the fall of a sparrow," and in science numbers the very hairs of our heads.

I do not know the population of New York city; but I am told by one who has made the subject one of most remarkable and careful study, that there are over eight thousand known Spiritualists in its limits. An earnest canvass of some one per cent. of this number, solicited to pay even as little as four dollars per annum, would secure a large proportion of the above advantages to the community, and form a nucleus around which the rest would soon grow, provided, always, the work was commenced, not in the spirit of experiment, or the effort to make the meetings pay by their attraction ; but rather by the sacrifice of a few dollars on the part of the undertakers, and a determination to give the people their bread free, and trust to their own payment in the ultimate good and progress of the race. Who will dare to say, with a knowledge of the eternal laws of compensative justice, any of these will lose their reward?

Let not this matter be entered upon experimenally, but undertaken in the spirit of .permanence, that "fainteth not by the way." One year is no time to probate such an undertaking, and each subscriber should be solicited to supply beforehand, or in promise, his subscription for three years. Speakers of the best capacity only should be employed, and since each one is to be a mouth-piece for great thoughts, due care should be had that the food offered should be administered acceptably; but, above all, let care be taken, first, that the undertakers of this movement define the principles they believe to be beneficial to the world; next, that they are prepared to indorse them in their own lives; and above all, see that the teachers they select to instruct the world in their opinions do not themselves live a lie.

I have much more to say on this subject ; much. too, that the experiences of our good Boston friends might illustrate of the advantage of all, but I feel I have already intruded on these columns at unreasonable length, and can only add that by pen or word of mouth, all who realize any worth in these suggestions, may command the most zealous service of EMMA HARDINGE.

18 Shawmut Avenue, Boston, Mass.

ALICE.

I close my weary eyes : the dream is sweet-Once more the Spring time and the Summer meet ; Spring pours her riches at the Summer's feet.

#### is beheld

scripts of Congress.

"With features horribler than Hell e'er traced On its own brood: no Demon of the waste. No church yard Ghole, caught lingering in the light Of the blest sun, e'er blasted human sight With lineaments so foul, so fierce as those The Imposter now, in grinning mockery shows."

Since the beginning of the Federal Government, when the States united became a power and a nation, there has been no change or lessening of the nationality of the institution of slavery. The property be one of the franchises of the citizen of the United States. If the grant or recognition of the right to when the Constitution was adopted, to the 4th March, paper had been sufficiently long to call out all the content to allow the slave to be property, as at first, him.

This was an opportune occasion to remove all obgenerally, and without any limitation of the kind or quality, animate or inanimate. This was the time, and this the article in which the great exception of the slave to the general rule, definition, or classification of what is and shall be considered property, should have been distinctly made, if any such exception was intended or desired. I do not believe any such exception to the general rule was either intended or desired by the people of those days-and hence they have placed the property question beyond doubt in my mind. That which results from this, is important in reference to State legislation generally, in the matter of emancipation of slaves. It will not terference with the property of persons, declaring that no person shall be deprived thereof without Has process of law.

Enough has been said to show that a slave was

Pavilion Hotel building, on Tremont street; the hall present age of civilization beholding the most learned capable of holding, I believe, some seven or eight and philosophic minds of the day seceding from its hundred persons, neatly fitted up, well lighted, ranks, and rushing even into infidelity, to escape seated, and ventilated; the MEETINGS FREE, and the from its unproven demands upon human credulity, expenses attending them defrayed by subscription, a should we not hail with grateful reverence a revelimited number of social evening parties held during lation which sets its seal upon all that is most holy the winter, and the trifling aid of such contribu- and precious in religion, and at the same time aptions as the audience may be disposed to afford at the close of the meetings. The conduct of these meetings rests with a committee of gentlemen, se for ourselves, I repeat, wee be to us, if we are not lected from the subscribers; and if honorable name and fame be the qualification for a committee man, not willing to aid in regathering the scattered flock of Lyceum Hall may boast of " the pick " of Boston ; God's Israel, and more than ever in this hour, when and I must here add that those who fear lest the the world's greatest nation is shipwreaked for the notoriety of being called " a Spiritualist " may at- | want of a living vital religion-a religion that opens fect their high standings or respectable callings, its stately seventh day Temple doors at all hours, might take courage from the sight of our Sunday and pours its life in sacred tides into streets, homes, meetings, and the assurance that the quiet, open, marts and Senate Chambers, if we fail to speak the and dignified ministry of different members of the word of power, comfort, warning and truth, "in committee, on alternate Sundays as Presidents of season and out of season," until the force and rcathe meeting, has not as jet injured their reputation sonableness of our revelations shall commend themas merchants, honest men, or gentlemen. Some of selves to the good sense of the people, and compel them these (our committee mex) are personally known to to believe that honesty here is the best policy hereafme, and, I am free to confess, I never felt so high a ter, that Christ's religion is the power in act, not in respect for the honorable position of a wealthy mer- name, "prayer without ceasing," the only acceptachant as when I saw it lent in the persons of these ble form of worship to God, and glorious Nature, the gentlemen, to grace the pectings wherein they feed work of the Infinite Father's hands, with all its rethe people's souls, at their own proper cost and vealments of arts and sciences, the truest, indeed, trouble.

I am told the funds are ample, and that from the ten. three sources above named, fully sufficient means are realized to defray all the necessary expenses, in present day, I, as a co-laborer, and consistent observcluding a choir, in which some most excellent professional assistance is dimbined with equally valuable volunteer aid. Amingst the latter I need but mention Messrs. Bond and Flagg (celebrated Massa- who have benefited by their labors, know but little. chusetts musicians) in token of the superiority of For myself, I confess the question with me is no the music and the harnony of feeling that expresses itself so truly in sweetsounds.

The evening parties above alluded to, under the most careful and judpious management, and a de- me, but can I do so ? termination to ensuregood order and respectability. that precludes all shellow of license, or occasion for painful for this place, I answer, I cannot do it and scandal, I have not pyself attended, but I am informed by some persons decidedly opposed to "promisonous gatherings" that they were reluctantly the Boston meetings show our friends in other see induced to attend ony and found in its, arrangement tions the entire feasibility of organizing associative so much subject for commendation, such sweet and harmonious feeling and dignified order, that they re- and trouble, from a sufficient number of persons ; garded these parties as the most interesting and and of extending their spheres of usefulness, not well conducted of theseason, and were glad to svail only to weekly teachings, but into libraries, and lythemselves of all subsquent gatherings of the kind. ocum meetings, for the investigation of the two Were I writing for the Lyceum Hall Committee mighty columns that support the glorious temple of (which I am not), I slould here pause to say, " be life, namely : psychology and magnetism, together firm, be constant, be the, a vision of shihing heaps with every other department of human knowledge, Trom unlooked for surves is in " fetto" for your all of which goes to make up the sum of religion as

when we see the history of Christianity marked I found the meetings held in Lyceum Hall, in the in all times by fire, sword and persecution, and the peals to the broad basis of science as its demonstration; and having achieved so glorious a condition prepared to share our light with others-if we are the only true Gospel of law that ever yet was writ-

inspirational utterances, must be used as the in-

Whatever effects Catholicism, Lutheranism, Qua-

kerism, or Theology in any form may have had upon

human character and destiny, its propagandism is

due to the form as well as tone of speech in which

the theories have been enunciated --- mostly, however,

to the latter, for that wisdom which in a book may

make a lasting impression on one mind, and scarcely

leave a passing shadow upon a thousand; yet, when

spoken, with all the accompaniments of magnetic

power and psychological force, but more, far more

For the toiling and much abused mediums of the er, can answer, they have done their parts, performed it, too many of them, under circumstances of trial, poverty, persecution and fatigue, of which those longer, am I willing to work, and that quite half my time, for a pittance inadequate to pay my ex-

penses, and maintain myself and those dependent on

Without entering into details too personal and live. If such service as myself and others similarly situated are able to render be worth the having, let movements, at a triffing personal sacrifice of money O'er the fair earth they hold divided sway.

(Oh I beauteous vision, fleeting fast away, To glad these longing eyes I pray thee stay !)

Fair is the heaven above, the earth more fair, That lies in its embrace, and on the balmy air There float sweet sounds of music everywhere.

In the soft radiance on the far-off sea. In the pink blossoms of the apple-tree, Hope whispers of a fullness yet to be. Thine is the golden languor of the hours.

Thine the unsullied verdure of the bowers, Thine, too, Hope's fairy promise, morn of flowers !

She comes !- the genius of the time and place-My dear lost love I With an exceeding grace The welling crimson mantles her sweet face-

A girlish face, without one trace of care To mar the beauty of the outlines fair. Set within heavy braids of shining hair.

Upon the dark-fringed curtains of her eve The dewdrops of the morning glistening lie, Unconscious of life's noontide scorching sky.

see her flutter ; by my side she stands ; I lay my own between her dimpled hands, And find the rest since vainly sought o'er many lands

Alice, that which hath been, no more may be. Thy beauty groweth still, but not for me : Between us rolls the dark and angry sea.

I wake : the raging north wind fiercely blows, The shades of Arctic night around me close. Before me lies the waste of Arctic snows.

#### **Buckle on Descartes.**

In descanting on the character of this immortal French philosopher-Descartes-who may be called the parent of all idealism, whether belonging to the German mind or to any other-Buckle sums up some of that great man's views in the following language, being substantially that of his own writings:

"The thought of each man is the last element to which analysis can carry us; it is the supremo judge of every doubt; it is the starting point for all wisdom. Taking our stand on this ground, says Descartes, we rise to the perception of the existence of the Deity. For, our belief in his existence is an irrefragable proof that he exists. Otherwise, whence does the belief arise? Since nothing can come out of nothing, and since no effect can be without a cause, it follows that idea we have of God must have an origin: and this origin, whatever name we give it, is no other than God. Thus the ultimate proof of his existence is our idea of it. Instead, therefore, of saying that we know ourselves because we believe in God, we should rather a ourseives because wo believe in God, we show ourselves.
a say that we believe in God because we know ourselves.
This is the order and precedence of things. The thought of each man is sufficient to prove his exist.
b ence, and it is the only proof we can ever possess.
Such, therefore, is the dignity and supremacy of the human intellect, that even this, the highest of all matters, flows from it, as from its sole source. Hence, our religion should not be acquired by the teachings of others, but should be worked out by ourselves; it is not to be borrowed from antiquity, but it is to be discovered by each man's mind; it is not traditional, but personal. It is because this great truth has been neglected, that implety has arison. If each man were to content, himself with that idea of God which is suggested by his own mind, he would attain to a true knowledge of the Divine Nature. But when, instead of confining himself to this, is mince up with it the notions of others.
his is become perplexed; they contradict themself, he offeen ends by conying the existence, not, indeed, of God, but of such a God as that in whom is be comendated. say that we believe in God because we know ourselves.

### BANNER OF LIGHT.

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#### Frightened.

conservative organ of the Second Adventists in Boston, contains several articles on Spiritualism and kindred subjects, in which it takes quite a melancholy view of its own position, clearly acknowledging that Satan has got the upper hand of the Almighty, and is having things about his own way. Of the wickedness Auchester." and is full of interest from beginning to of the world in general, and the inefficacy of the reli. end. The publishers, too, have given it an exquisite gious sects, it says:

" There is nothing to gain by concealing and denying the fact, that the present system of Protestantism but to concentrate both her talents and industry, to is nearly . played out. The mass of its supporters are study even harder than she now dreams necessary, to living such unchristian lives, that men are becoming infidels by the thousand, where twenty years ago not ten could be found, and the increase of skeptics is multiplying in a most alarming ratio. How like the simplify her language more and more, in order to make days of Nosh and Lot 1 . Worse and worse' is the or-der from this time to the end. Christian soldiers, be promise her a reputation in this country as a writer of sure and keep clothed with ' the whole armor of God, promise her a reputation in this country as a writer of that ye may be able to stand against the wiles of the familiar and family tales akin to that once enjoyed by devil.'"

Under the head of " Spiritualism " the learned senlor editor ovidently has senses acute enough to meas life, who can see and extract the hard humor that lies ure the immense power of the new dispensation, under our local character. Why will not Mrs. Denison (through his own way) for he says:

"We are fully satisfied that its future work will prove it to be the greatest opponent to Christianity with which it has ever had to contend. It is the whirlpool that swallows up and ruins everything that is good, like the Upas tree, it infuses a deadly poison into all that come within its influence. Satan has arranged it in varied forms and manifestaions, so as to seduce all classes of mind, from the worship among the heathen. None but the highly im-

be willing to renounce the Bible altogether; hence he has framed a system of *spiritualizing* the word of the i.ord. five minutes with a cover in each hand, without " going off" in peals of laughter. Here is his account of his

Bo long as the great adversary can keep them in this mazy gospel truth. He spares no effort to establish in their minds an abhorrence of the literal, and the material, preach the simple word of the Lord, they think it too commonplace, turn away in disgust to listen to th in the siry regions of ideal fancy, till the plain truth of the Bible is entirely hidden from their view."

Not satisfied with this, the editor goes on to arrange a political fabric for us, more Utopian than the most zealous Spiritualist would admit his belief in. He

·· On account of the secret, underground working of Spiritualists, many are deluded into the belief that they are losing influence; but we are satisfied from incontrovertible facts, that they were never gaining ground faster than at the present time. Their victory is already so complete, that scarcely any one opposes their onward march. Many do not resist it, because they think it quite harmless. To them it looks · like a lamb,' and they wonder why we should say so much about it. Such should remember that it speaks ' as a dragon.' Its doctrines are nearly the same as were those of the old Pagan Dragon, that supported hero-worship, and fought against the truth of the Bible. In order that they may carry out their purposes more fully, they propose a political organization, which, we have reason to believe, will be the next change in the government of this world, and the *last* before the comng of Christ. We expect its commencement at the se of the present war in the States. It is not probable that the new government will be known as one under the direction of the spirits and Spiritualists;

yet they will arrange and work the wires. No doubt it will be the most popular political movement ever known, and the most extensive. Their motto will be, ' PRINCIPLES, NOT MEN' - ' equal rights, and free speech '--- ' down with aristocrats, slavery, and all op-

Our brother may well fear for the safety of the old, decaying institutions of earth, for they are unmistaka. | comes the conclusion of "A Dangerous Journey," bly doomed, and crumbling and fleeing away like the ones to come forward and help them out of their trou. b.c. A man is what they look for in a leader-not a ble is a poor life-preserver of that the tendency of usual feast on the Editor's Table. which is forever downward.

Our brother is as carnest a wisher as we are for the establishment of the kingdom of righteousness upon earth, though the monitor within us leads us to

#### it of New Publications.

A recent number of the World's Crisis, the able and THE MASTER. By Mrs. Mary A. Denion. Boston : onservative organ of the Second Adventists in Bos. Wa ker, Wise & Co. For sale by A. Williams & Co. , The authoreas has written many a touching and graceful story, and, we trust, has multitudes more to write still. The present is based upon an entirely new theme among fiction-mongers, if we except .. Charles dress of type, paper and binding, which, if possible, adds still more to its attractions. Mrs. Denison has study even harder than she now dreams necessary, to observe and describe unaffectedly, to erase everything simplify her language more and more. in order to make needs some such interpreter of her homely and humble see if she be not the very one called to the work, and

thus make her name known and loved in the homes and at the firesides of many generations yet to come? "The Master" is certainly a success, and we congratulate the fair authoress on her achievement.

ARTEMUS WARD : HIS BOOK. With many Comic Illustrations. New York : Carleton, Publisher. For sale in Boston by A. Williams & Co.

Not to know all about Artemus Ward, the great exaginative can get any idea of the former—Swenden. borglanism—and Satan knew well that these would not be satisfied with the lower manifestations, such as the moving of chairs and tables; neither would they the moving of chairs and tables; neither would they the moving of chairs and tables; neither would they the moving of chairs and tables; neither would they the moving of chairs and tables; neither would they the moving of chairs and tables; neither would they the moving of chairs and tables; neither would they the moving of chairs and tables; neither would they the moving of chairs and tables; neither would they the moving of the former and tables the former and tables the moving of the former and tables the moving of the former and tables the former and tables the moving of the former and tables the

interview with the Prince of Wales, in Canada; with labyrinth of ideal Spiritualism, he is sure President Lincoln ; and with Brigham Young. Also of preventing them from seeing the glorious light of his description of the time when "twins" were born to the " house of Ward;" of the " confiscation" of the on the ground that it is gross and unrefined; and by so Show; and of the Shakers. One can hardly read the doing, keeps them in the school of mysticism, ever book through, from cover to cover; but, for a good, learning and never able to come to the knowledge of occasional laugh, especially when the day is dull, or the truth ' Instead of being entertained by those who the times are blue, or a friend has fallen out with you. the times are blue, or a friend has fallen out with you, or you are unluckily detained from dinner, we know teachings of those who can revel with eloquent strains of no other volume, not even excepting Shakspeare, " or any other man," that will accomplish the desired result so soon and so thoroughly. In this field of literary labor Artemus Ward is without a rival ; he is un-

precedented and overpowering. Southern Hatebd of the American Government, the People of the North, and Free Institut.ons. This is an emanation from the Liberator office. It is an important document, inasmuch as it is not made up

of garbled extracts and misapplied quotations, but verbatim extracts from the editorials of the chief newspaners and speeches of the chief orators south of Mason and Dixon's line ; filled with the vilest anathema and loudest invective against the " greasy mechanics, filthy operatives, and small-fisted farmers of the North," · the rabble of vagabonds and cut-throats of Lincoln's

army," " the most contemptible and detestable of God's creation," "ruflian minions of despotism, sent to subjugate the South," etc. This pamphlet is filled with the evidence of the unreasoning insanity of the Southern leaders, and brings one to realize that ...whom the gods would destroy, they first make mad." Published and for sale by R. F. Wallcutt, 221 Washington street, Boston.

#### HABPER'S MAGAZINE .--- This publication for June is issued, filled up with good things. The first article is an illustrated poem, probably by the author of "Nothing to Wear," entitled "Broadway;" then

"The Catawissa Railroad," and "Rough Riding miasms of the night before the rising sun of the golden | Down South," all illustrated. There is a blographiday. They who have a hold upon the truth need not cal sketch of George Bancroft, also a story by Miss fear its overthrow; but, on the other hand, they who | Muloch, entitled, "Mistress and Maid;" "Orley hug holy error to their souls will yet learn that the Bi. Farm," continued, by Anthony Trollope, and the

> WHY PAUL FERROLL KILLED HIS WIFE. A Novel. By the author of " Paul Ferroll." New York : Carle-ton. For sale in Boston by A. Williams & Co. This sequel to a novel that created a wonderful

Proposed Bellef for the Bed Man. Pursuant to a notice which appeared in some of the

York, on the fifteenth instant. Mr. J. R. Orton occupied the chair, and B. M. Lawrence acted as Secretary.

Mr. John Beeson opened the proceedings by remarkmeans to colonize the Indians in some place where they would not be again disturbed.

where it could be had for a little over the cost of sur- Mass., where he still resides. His education was very were adopted:

Whereas, Our oldest national sin is the cruel and fraudulent treatment of the Indians. Therefore Resolved, That the first step in National reform should be, restitution, as far as can be made, to the

remnants now under the control of our Government. during the coming week, and that on Monddy, the twenty-sixth of May, a general convention of the friends carry out measures for their benefit.

to arrange for the proposed meetings.

Dr. E. S. Tyler, President of the "New York and Nicaragua Colinization Association," made a speech in favor of organizing a colony for free whites (if there standing he has been totally wanting in the prerequiwere any), free blacks, and red men. He gave a glowing description of the country and the soil in Nicaragus, a land of such tropical wealth and beauty, that it won from the old Spanish conquistadores the title of "d paraiso de Mahoma," (the paradise of Mahomet.)

The whole subject will be further discussed at the general Convention above named, and, if possible, some definite action arrived at.

#### The Hunter Proclamation.

The recent proclamation of Gen. David Hunter, active rebels and passive Union men, in South Carolidone. People wondered if the man was crazy, or ambitious beyond the measure of other men. That so sweeping and ill-conceived an order, should be given by one of our Generals in the field-an order very certain to make even hesitating Union men confirmed been over and over again given by Congress and the President, that no object was aimed at in this war but and of the Union and its former integrity and harmony, almost passed popular comprehension.

speak out candidly and calmly, as is his wont, when and research. Again I ask, where and how does Mr. the state of public feeling demanded that either an in- | Tucker get this knowledge, that enables him to pracdorsement or a denial of the proclamation should be made without further delay; and our readers know very well what a sense of relief came over the public is a reasonable question to ask-and if the answer mind on its becoming acquainted with the determination of the President. We fortunately have a man of wiedom at the head of national affairs, who realizes his position, and all its tremendous responsibilities, and

who is insensibly drawing up the people-parties and all-to his own high moral ground. He looks at men and things with no selfish or conceited feelings in his heart, but with the wish to serve them to the best of pages, well bound, in clear print, is published, called such abilities as have been given him. He knows that the "Spiritual Sunday School Class Book, No. 1. It his place is one which will forever be historical, owing grasps the profound teachings of the moral law and to the peculiarity of the circumstances of the times. And realizing all this, he is acting with a single heart, a clear head, and a strong will, for the best interests both of his country and of humanity.

#### Reminiscences.

In a tender, touching editorial in the last Independ ent, the editor, Rev. Henry Ward Beecher, enters into a feeling retrospective review of the old times connected with the Bowdoin Street Church, soon to be pulled down, because the society have become too weak to longer support preaching, and too poor and deep in gioscie geite H. (A. Tueker. Metarole dite te

The following account of the remarkable and ment daily papers, a meeting of the friends and sympathizers | mediam developments of Mr. Tucker, are not given to of the Indians, was held at the Cooper Institute, New puff or strain his popularity upon the public, for he does not ask, desire, or need anything of the kind; but it is given as evidence of the truth of what Spiritualiam Claims.

Mr. Tucker is an unostentatious, amiable, peaceful, ing that the company had assembled to devise the best just young man; he perceives more than he speaks proclaims no one's faults, nor his own virtues-is agreeable to all-is very industrious and faithful in The most feasible project was the purchasing of a the discharge of all his duties. About four years ago, large tract of land in Nicaragua, Central America, he followed the business of bootmaking, in Foxboro', veying. He offered the following resolutions, which limited-much less than is ordinarily obtained from common schools. At this time, four years since, he was developed as a clairvoyant, to discern the nature and character of all kinds of diseases, and prescribe remedies for them in a state totally unconscious to his outer senses. And since that time his whole efforts Resolved. That a series of public meetings be held for have been industriously directed to this end. During the purpose of awakening an interest in this behalf the last four years his medical practice has been so large that he has been obliged to keep three horses of the Indians be convened in Cooper Institute, at two hard-worked to carry him where his patients called. o'clock, P. M., and that a grand concert be given in His clairvoyant examinations and prescriptions during the evening, the avails of which shall be devoted to this time, have averaged something over seventeen each day; and his prescriptions, almost without excep-Resolved, That a committee be appointed to prepare each day; and his prescriptions, almost without excep-a report for the consideration of that Convention, and tion, have been followed by success—I mean in cases not absolutely incurable. Those who are acquainted with the results of his new and singular practice, have

unlimited confidence in him as a physician, notwithsites of a physician.

When he comes into the presence of the sick, he immediately falls into an unconscious state, and some one present is directed to write down the remedy indicated by him, which, when followed, always proves to be safe and efficacious. When he comes out of this unconscious state, he knows nothing of what he has said or done. His examinations and prescriptions have sometimes been made in the presence of scientific physicians, and they have observed in silent wonder, but, for plain reasons, are careful to express but whereby he suddenly made free all the slaves, alike of little; but they have been forced to admit that in his diagnosis of and prescription for disease, there has na, Georgia, and Florida, created no little excitement been no want of knowledge manifested, for them to in the public mind for a time, as well it might have criticize. One physician said: "When Mr. Tucker is in this unconscious state, I cannot say a word against him as a scientific physician."

When in this state, Mr. Tucker seems to have a perfect knowledge of all the branches of medical science---of anatomy, physiology, pathology, materia-medica and desperate rebels at once-when the assurance had and practice. Where and how does he get this knowledge? Spiritualism answers, but philosophy cannot. Here is a young man without any medical acquirements the restoration of the government to its former power and without hardly an ordinary education in the simple branches of common schools, falling, at once, into the arena of a large and successful medical practice, President Lincoln, however, did not hesitate to which requires a thorough course of many years study tice with equal, and even greater success, in competition, side by side, with well educated physicians? It that Spiritualism gives, be denied, it is reasonable to ask for an answer from other sources. A. B. C.

#### Sunday Schools.

I see that an interest is springing up among Spiritu. alists for Sunday Schools, and to fill, in a measure, their wants, a beautiful little volume of fifty-four simplifys it, so that the child may comprehend and apply it to its daily life. It is so well suited for the smaller classes of a school, that it will become the first book in school. It will do children of an older growth good to peruse its pages. As this is "No. 1." I suppose there will follow a " No, 2," and " No, 3," for minds as they advance in these studies.

I would suggest that congregations holding regular meetings, devote the usual time to form into classes with a teacher to each, called the adult classes, and that the children be invited to attend with them, and they be formed into other classes. Then the school will have the influence of fathers and mothers; will open prosperously, and give an impetus to its success, that will be felt through all its future progress.

gress of Truth and Freedom. Such a man we conceive aham Lincoln to be; and he has been specially trained and reserved till this time.

Banner of Light.

BOSTON, SATURDAY, MAY 31, 1862.

OFFICE, 158 WASHINGTON STREET,

PUBLISHERS AND PROPRIETORS.

FOR TERMS OF SUBSCRIPTION SEE EIGHTH PAGE.

The President.

Fortunately, the time has come in this country

when the people and the press may be allowed to pass

their comments on a President and his course of ac-

tion, without being dragged up to the standard of a

political party creed. culprit fashion, and compelled

to do penance for having uttered the honest convic-

tion. We have waited and prayed patiently and

earnestly for this time to come, and at length it is at

the door. We see the day arrived when a President's

enemies are "they of his own household," politically

speaking, and his friends are from among the number

of his former political foes. The time for free discus-

sion is dawning. It required the heavy blows from

the sledge-hammer of revolution-revolution in State,

in Church, in literature, and in the old habits of

thought, and throughout the entire structure of soci-

ety-to break successfully the fetters by which men's

minds had so long been bound, and free them for ser-

We are in the midst of that revolution now. Wise

men and timid men, bold men and conservative, gen-

erous men and considerate, alike tried to stem the tor-

rent that was rushing on toward them all, and threat-

ening to swamp them in its powerful inpulse, but it

was in vain. It had been so ordered, it seems, that

the cancerous infections in the State should at length

be cut out rudely with the sword, and cauterized cru.

elly with the heated iron of war, before the nation

might be permitted to gain its normal health and

strength again, and go on its way rejolcing. And so

we are all suffering together. All of us have sinned

and come short, and we must all suffer from the course

But it was of the President we set out to speak,

when we began. Mr. Lincoln can be spoken about

without offending partizan feeling now, and we are

thankful for it. Has it not occuried to all our reflect-

ing readers, what a calm wisdom sits at the centre of

that man's being, looking out over the turbulent sea

of the times, and casting as carefully as possible the

shape of the future? Is he not, spiritually speaking,

a far better man for the times than a thorough-paced

partizan, whose education is limited to the catch-

words and mean practices and malicious habits of

thought common to the old-fashioned party arrange-

ment? Does he not come to us all with the charac.

ter and aspect of a man, as if his soul was still open

to the recention of good and noble influences, the door

not having been closed by the order of any close corpo-

Party lines having been rubbed out, men who have

suffered their opinions to be limited by them, now feel

lost to know what to make up their minds to. It is

what mechanical and conforming minds term a ...a

confused" state of things, whereas the actual confusion

is caused by their own brain and perceptions, lacking

the force and reach needed to see the way out of the

entanglement. Yet, after all, it is a perfectly natural

state of things, and one that could not have been

avoided. And it is at just such a time that timid men,

and men of dim and short sight, call on the strong

person who has faithfully carried the party flag with-

out trailing it ever in the dust; one who is a host in

himself, who is calm, of comprehensive grasp of mind,

self noised, possessed of a silent and enduring courage,

and who, above all, believes in the triumphant pro-

ration of political professors and doctors?

vice to themselves again.

our sins have naturally taken.

WILLIAM WHITE,

LUTHER COLBY,

ROOM NO 8, UP STAIRS.

ISAAC B. RICH. CHARLES H. CROWELL,

It is the easiest matter in the world to say of the President that he lacks force-that he is without en ergy-that he is too mild, and, as a member from Pennsylvania did say, that be did so-and-so .. in his mild way;" but that is just what is expected to be said about a man like him. They said the same of Gen. Washington; and the famous, and infamous Conway cabal, which was a secret intrigue to first disgrace, and then displace the great Commander, rested on a basis just about as firm as this. A wise man always moves and acts deliberately; the fact that he does, only proves that he is a man of decided determination, and not of a whimsical and vacillating will: we would far rather fall into the hands of a noisy and loud threatening man than into his.

They gave Gen. Jackson credit for a vast deal of courage, both physical and moral; indeed, it was said that no man living paid higher respect to true, moral courage, than he. But Jackson lacked one trait, brave at all times as he unquestionably was, which is even above courage of every sort, as it is above reason also, and that is Wisdom. That gift descends to but few, and they possess characters that are remark. able for their harmoniousness. You never hear of their intensences, or their disposition to sensationalism, but they are rather accounted slow, mild, oftentimes inoffensive, and possible more or less lacking in executive energy. For all that, they can act when the hour arrives, and all the more effectively, that they have not been wasting their powers with the friction of overmuch talk and uneasy and indeterminate impplsiveness. These are the men whom Nature ever holds in reserve; and she does not call them out save when matters have reached a crisis. We believe we have one such at the the head of our Government today.

#### A Test.

A friend has furnished us with the following palmer ble test, given through Mrs. M. A. Pearson, of the city. A few days since, a lady skeptic who occupied a noom adjoining that of the medium, having received intelligence that her mother was sick in an adjoining state, out of curiosity asked the medium if she could tell her suything about her. Instantly the medium was influenced with tremor, and said : " Your mother is dead i" The lady exclaimed, "This cannot be !" The medium replied : " It is so given to me," and advised her to take the next train of cars for the east. She did so, and, on arriving at her destination was astonished to find that her mother had passed to the , spirit world twelve hours previous. In less than an , hour after the lady left, a telegraphic dispatch was re-, ceived in Boston, announcing the death of her mother.

#### Signs of the Times.

"Our cause is advancing. The publication of the Artiple, on, Spirits, by Mrs. Child, in the May number of that nopular journal, the " Atlantic Monthly," was significant. We learn that a more elaborate article on "Modern Spiritualism," from the pen of a gentleman of, this vicinity, containing the experience and views of, an earnest seeker after truth, is to be published in the June number of the "Monthly Religious Magasine," edited by Revs. Edmund H. Sears and Bufas Ellis-a liberal journal of high standing and wide cirequation. We commend, this article to the attention of , all true Spiritualists. A.fow copies of the magazine, .mben langed, will be found, at Bels Marsh's bookstore.

work in different channels. God grant that we may both be true to the work entrusted to us, that in the done. good and faithful servant." Meanwhile, let him faint not at his post of duty, but press onward in his integrity, and we cannot doubt that for all his sincere effort for the good of his race God will give the in- facture and combination. crease.

#### France and England.

It is reported that these two nations are at last of one accord, especially in relation to the affairs of the United States. We do not exactly believe all we hear, however, any more than we do all we read. It may be that Secessia is using this story as the last card in the desperate game it has been playing so long against. this government. It may be the mere rumor of spiteful men abroad, who take this as the only way left them to show their intense distaste with the Union victories that have been steadily won. Or it may be the tattle of mere ramor mongers abroad, who chicily little pamphlet, issued by the indefatigable B. B. R., wish to get up, or keep up, their reputation for enterprise with their employers. And yet again, it may be partial fact, since it is pretty well understood that fore. It contains all the information concerning England is ready for such a movement as intervention Horse Railroads in the vicinity of Boston, compacted in the affairs of this country, whenever time and tide linto a pamphlet to be carried in one's vest pocket. seem to combine to favor her schemes.

But Napoleon does not move. His ally across the Channel does not even know if it is his wish ever to OUR FLAG : A PORM IN FORB CANTOB. By T. H. Unmeddle in American affairs. He is reticent to the last degree-knowing the value there is in a raier's keeping his own counsel. They cannot tell even now in England, but he is secretly pleased with the weak. ness in his rival's national side, by the distress that at present pervades the manufacturing districts, and that, though in great straits himself from the same cause, he will not quietly bear it all for the sake of seeing mischief made in the political household of Great Britain. Napoleon is a myth. He has his own purposes to subserve, which he best accomplishes by most faithfully

serving those of France. He may conclude finally to internose in our strife, and thus convert England to eternal enmity with this country ; or he may be the providential means of holding her hands in this time of doubt, and so keep the peace of the world for a time. But look out for a grand crash among the royal charge of contributed supples for the sick at Pittshouses, when they offer to throw obstacles in the way burg Landing. On the steamer he took so much whisof our popular progress here.

#### Pens.

We are supplied by Mr. J. P. Snow, of Hartford, with his finest samples of American pens. The latest in he did not resign he would be licked out of his church. vention is the Washington Medallion pen, for ladies' use. With each box is a certificate of interest in the possess very little charity. Itsmembers should often. distribution of ten thousand gross, which affords the | er call to mind the words of the poet, that holder a chance to draw a prize of one hundred dollars. Mr. Snow very properly asks, "Why should not Amercans use American Pens," and particularly when they are furnished cheaper and made better than any other in the market?

Wisconsin.

is advancing in this State. Earnest, practical workers The Piano Forte Album: Chint du Burger, by M. are in demand-those who will go forward, notwith DeColas, "Jamie," a ballat; by George Linley. standing the pressure of the times, and trust to the | "I love thee yet; or, the Hime of my Childhood;" Inture for their reward. I bless the good angels for music by C. W. Glover: words by Mrs. Boucher. the help they have afforded me in working for humanity. If my pecuniary reward has been magge, they them home tenderly?" ballad, by T. H. Howe. "The have more than compensated me with their rich bles. Battle of Pittsburg Landing," nucleally photographed dugs."

ation hearly a dozen years ago, will be universally welcomed by readers. For many years the authoress has latter day we may both hear the response: "Well kept her own and Paul Ferroll's secret ; but both come out now. The work is not as highly spoken of as its predecessor, and still it possessed dramatic power, pa. thos in passages, and skillfulness in incident, manu-

> LYRICS FOR FREEDOM, and other Poems. Under the auspices of the "Continental Club." New York: Carleton. For sale in Boston by A. Williams & Co. Many of these lyrics are excellent, and all are good. They were called forth from the several younger members of the famous .. Continental Club," of New York, by the present crisis, and, without making any pretensions to particular poetical merit, are yet better than average specimens of such collections. Carleton has issued them in fine style, as indeed he does everything.

> RUSSELL'S HORSE RAILBOAD GUIDE, FOR HOSTON AND VICINITY .- This is clever and thoroughgoing No. 515 Washington street. Onr only wonder is that nobody ever thought to get out such a work as this be-Price three cents.

derwood. New York: Carleton. For sale in Boston by A. Williams & Co.

A neat, little brochure, (ramatically describing the nartyrdom, by burning, of person who nobly refused to give up the old flag. The verses are made to convey the anti-slavery sentiments of the author as effectively as could have been done in any prose.

PETERSON'S MAGAZINE for June is fall of fine engravings and excellent matter. Peterson does not mean to be outshone by any of the suns or stars of modern periodical literature. Willims has it for sale.

#### Christian Charity.

The Western papers chron(cle a case of delinquency in a reverend gentleman of Chicago, who recently had key. to correct river water, that he became obliviously drunk. When sober, he returned to Chicago, resigned his church, and his resignation was accepted. For this single imprudent act he was of course told that if The church of the present da, we are sorry to see,

"To err is human-to fogive, divine."

#### From Ditsm's.

Messrs. Oliver Ditson & Co., 27 Washington street, have sent us the following new music of their publishment: " The Storming and Capture of Fort Donelson," a military divertimento, by J. C. Viereck. "Farewell" - nocturne; by J. B. Biche. "Bear by Charles Grobe,

debt longer to retain their societary existence.

Others than those who have set beneath the teachngs of rugged Orthodoxy, will be interested in this faithfully drawn heart-picture. In alluding to his own · conversion," Mr. Beecher quaintly says:

"If somebody will look in the old records of Hanover street church about 1829, they will find a name there of a boy about filteen years old, who was brought into the church on a sympathetic wave, and who well remembers how cold and almost paralyzed be felt while the committee questioned him about his "hope" and "evidences," which, upon review, amounted to this: that the son of such a father ought to be a good and pious boy. Being tender hearted and quick to respond to moral sympathy, he had been caught and inflamed in a school excitement, but was just getting over it when summoned to Boston to join the church! On the morning of the day, he went to church without seeing anything he looked at. He heard his name called from the pulpit among others, and trembled; rose up with every emotion petrified; counted the spots on the carpet; looked pitcously up at the cornice; heard the fans creak in the pews near him; felt thankful to a fly that lit on his face, as if something familiar at last had come to break an awful trance; heard faintly a reading of the Articles of Faith; wondered whether he should be struck dead for not feeling more-whether he should go to hell for touching the bread and wine, that he did not dare to take nor to refuse; spent the morning service 'uncertain whether | schools--to carry out these suggestions, to commence dreaming, or out of the body, or in a trance; and at last walked home crying, and wishing he knew what, now that he was a Christian, he should do, and how he was to do it."

#### Army Nurses.

pretty and patriotic young ladies imagined, who so eagerly tendered their services to the Governor last spring, and could not control their grief because they were not accepted. A surgeon at Pittsburg Landing, 88**78** :

"The lady who cannot, with a smiling face, roll up her sleeves, go on her knees amongst the black boilers and wet straw to wait upon an unfortunate private soldier, repulsive in his manners and words, is sadly out of her proper sphere. It is a noble sight to witness one who bears the impress of nature's nobilty in every movement and every expression, a highly edu cated lady, accustomed to every indulgence that wealth can furnish, thus employed, with disordered wealth can furnish, thus employed, with disordered hair, hoopless, in a solied calico dress, bespatieled with blood, coal-smut and grease, forgetful of every feeling but the one of seeking and helping the most wretched and neglected. God has blessed my eyes with the sight of such a one. The name of the noble-minded lady shall not soon be forgotten. Send us ladies of this calibre, or send us negro servants. Beg of tho dainty miss, in humanity's name, to remain at home until parade days, when we shall all be gled to see her. Keep idle gentlemen at home, also."

#### John Bell.

Poor fellow ! He seems to have assumed the role of Ahasuerus, the wandering Jew-nowhere to live, and afraid to die. The Atlanta papers say that he was at Huntsville, Ala., when the Federal troops entered that town, and made his escape on foot, leaving the town "by a by-path." Some cruel joker says it has been uggested that he ran away from Nashville because he was afraid of " the enforcement of the laws," and still another, that he ran away because he was afraid of being caught by some Bell hanger !

· Man, Spirit, and Angel.

We have placed upon the eighth page of the BAN-NER, a full report of this highly interesting lecture, delivered by Mrs. Hardinge, at Lyceum Hall, on Sunday evening, 18th inst., to which we call the partio-lar attention of our readers.

This course will give an opportunity to all to interchange thoughts and views, which will develop and benefit the mind.

I have been very much interested and instructed while attending Bible classes of different denominations, and shall like to see as much interest among Spiritualists. Questions may be proposed for study, other questions growing out of (the subject, will be suggested to the minds of the class, and they should be allowed and requested to propose or ask, any and all questions that will be useful for themselves or the class.

Some text-book might be chosen from which to draw subjects-such as may be desired by the school.

I think this plan will create a much greater interest than we are willing at first to suppose before a trial. How much there is published and recorded of interest to the inquiring and spiritual mind, and this will develop it. So much for the plan. Now for action. On Sunday, June 1st, in the forenoon, let the conductor of the meeting notify the congregation to meet before the afternoon service-the usual time allowed for a school, choose a committee to purchase the ... Spiritual Class Book," and elect such other modes of instruction as may best appear to the members present, most conducive to attain the object-arrange into classes ready for the following Sundays, and my word This post is evidently no sinccure, and not what the for it, you will find no lack of interest in the school. W. A. D.

#### Lecturers.

Rev. J. S. Loveland will speak in Lyceum Hall, in this city, on Sunday next, June 1st-afternoon and evening. Mr. Loveland is one of the ablest speakers in the ranks of the Spiritualists.

Mr. H. B. Storer, inspirational speaker, has removed to Boston, and applications for lectures should be addressed to him at 75 Beach street. He speaks in Foxboro' June 1st and 15th.

Mr. N. S. Greenleaf will address the Spiritualists of Charlestown next Sunday.

Miss Lizzie Doten speaks in New Bedford the two next Sabbaths.

Miss Emma Hardinge will address the Spiritualists f Quincy next Sunday.

Mrs. Augusts A. Currier will speak in Chicopes the two first Bundays in June.

Mrs. Fannie Davis Smith is announced to speak in Lowell during June.

Frank L. Wadsworth will address the Spiritualist of Taunton the first two Sundays in June. Mrs. M. B. Kenney speaks in Portsmonth, N. H. der-

ing the month of June. Miss Annie Ryder, a promising young lady medium, has been engaged, we understand, to speak in Great Falls, N. H., each Sunday during June.

Mrs. A. P. Thompson speaks in North Haverhill, N. H., next Sunday, June 1. Mrs. M. M. Wood is announced to speak in Portland,

Me., during June. Miss Emma Houston speaks in Bangor, Me., during

June and July. Mrs. M. S. Townsend speaks in Providence, Bi I., during the month of June, N. Frank White speaks in Putnam, Conn., the five

Sunday in June. (1) Standard Will lettine in Fond du Leo. Mrs. Frances Lord Bond will lettine in Fond du Leo. Wisconsin, the first Bunday in June. Address as above.

#### MAY 31, 1862.]

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### BANNER OF LIGHT.

### ALL SORTS OF PARAGRAPHS.

"Principles of Organization," number three, by Dr. Edward B. Freeland, will appear in our next issue; also, a letter to C. B. Foster, M. D., on the same subject, from the same pen. In addition, we have on file a letter from A. Beatty, Esq., in reply to Dr. Freeland, which we have been obliged to lay over for the present. We are getting a little too much of a good thing. We hope no more "rejoinders" will be sent to us. We

will appear in our forthcoming issue. Its perusal has given us great pleasure. Its teachings, if followed, would make mankind wiser and better. Practical, common sense articles, such as Bro. Stearns writes, do much more good than essays on metaphysical theology, with which our literature abounds.

... LIFE AND DEATH" was the subject of Mrs. Hatch's discourse at Dodworth's Hall, New York, on Sunday evening, May 11th. A report will be found on our sixth and seventh pages.

" THE CHURCH OF SPIRITUALISM, AND SPIRITUAL-ISM IN BOSTON," is the caption of an article by Miss Hardinge, which we print on our third page. It will interest Spiritualists all over the country, showing, as it does, that our cause is progressing steadily in this section.

The annual meeting of the Friends of Human Progress will convene at Waterloo, N. Y., on the 30th inst. Bro. P. D. Moore writes: "I should be exceedingly glad if the good friends in Boston would address one or more communications to the meeting, that might serve to cheer and assist us in the work of elevating humanity."

Col. Baker, who was killed at the battle of Ball's Bluff, made a remarkable prediction last September, while sojourning in Philadelphia. He said that it was his firm belief that the Stars and Stripes would wave over New Orleans by the 25th of this April. Strange to say, the prediction has proved true to the very letter-our force occupying the Crescent City on that very day of the month.

AN EXPLANATION.

"What's meant by this last Proclamation' of Hun-

blanter-General H. (without doubt) means to tell every grunt-

er, He's the South's 'overseer'-but he's not its 'slave-Hunter.'"-N. Y. Sunday Times.

A Capt. Coke, of Virginia, broke the skull of an old man of sixty-five, for talking in favor of the Union. If the devil has a scarcity of coal, we suggest to him to burn Coke, says a New York paper.

If a man bumped his head against the top of a room, what article of stationery would he be supplied with? Ceiling whacks.

We only attain the true idea of marriage when we consider it as a spiritual union-a union of immortal affections, of undying faculties, of an imperishable destiny.--Chapin.

Capt. Ericsson has planned a large sea-going Monitor with a single turret, plated with iron twenty-four inches thick, and armed with two guns, carrying a ball one thousand pounds in weight.

A writer to a London paper proposes that the two A writer to a London paper proposes that the two hundred thousand pounds which it is thought the dif ferent Albert memorials will cost, be devoted to buy-ing American sowing machines for the twenty thouing American sowing machines for the twenty thousand poor needlewomen in England.

There are about twenty " mailing machines" lately invented in the United States, none of which are worth a straw, except Wright's and Dick's, and these will be improved upon in time. improved upon in time.

B OUT ALODITURY Notices.

Passed to a higher life. March 28, 1862, from Yar-month, Maine, Darrin, Ju., son of Dexter and Phebe Haim, aged 15 years 6 months. The deceased was a youth of much promise, one on whom the love of fond parents centered, and who was destined in their minds to be the staff of their declindestined in their minus to be the star of their destin-ing years. But earth was not his home; angels called him and he obeyed, leaving loved ones to mourn his absence; but though they mourn that he has so soor gone from earth and its duties, they know that he often returns and in spirit participates in their sorrows and their fore. They have received enderse of his protheir joys. They have received evidence of his pre-

wish it to be distinctly understood that we have no ob-jection to our correspondents discussing any subject thoroughly, but our space is *limited*, and we are conse-quently obliged to *limit* our correspondence accordingly. "RESIGNATION, ON THE USE OF MENORY," an essay by George Stearns, Esq., has been received, and will approximate for the section of the sectio

fourish and bring forth fruit abundantly. The following lines were ploked up by a sister of the the deccased, who found them lying upon the floor at her feet, the day before the one appointed to convey his remains to their last resting place. From whence they came, or how, is unknown to them, but they treasure them in their hearts as a gift from the angel one. They were sung with much effect at the funeral :

"Grieve not for me while here I rest, Kind parents and relatives dear ; In heaven we'll meet among the blest, For I'm not dead, but sleeping here.

Forever here I could not stay, As earth was not my dwelling place; My Maker called me hence away, To shine more bright before his face."

A. ESTES. Crossed with "the pale boatman," on the 6th of May, CORNELIA FULLER, daughter of Mr. Guilford Fuller of South Wrentham, Mass., aged 21 years 6

months. Amiable in life, she left a lovely form, which loving hands adorned with wild flowers of Spring. May God and angels comfort the bereaved father and brother

and young sister, is the prayer of M. S. TOWNSEND.

Friends of Human Progress

The fourteenth yearly meeting of the Friends of Hu-man Progress will be held in Friends' Meeting House, near the village of Waterloo, in the county of Sences, N. Y., on Friday, the thirtieth of May next, commenc-ing at ten o'clock, A. M., and continue through Saturday and Sunday.

day and Sunday. To this meeting, all, without distinction of creed, sect, or name, are invited to come, especially all ear-neat friends and well-wishers to the human race, all who aspire for enfranchisement and elevation of life, the attainment of clearer light, higher freedom, and

greater excellence. Gifted speakers from abroad will be present, who will enrich and refresh with their words of admonition and of cheer.

Communications to the meeting should be addressed to I. LIEK, Waterloo, N. Y. By order of COMMITTEE OF ABBANGEMENTS.

Waterloo, N. Y. April 28, 1862.

#### Spiritual Convention.

The friends of Progress will hold a Convention at Texas, Kalamazoo County, Michigan, on Saturday and Sunday, the 28th and 29th of June. Mr. W. F. Jamie-son of Paw Paw, Mich., E. Whipple of Ohio, Mrs. M. J. Kutz of Laphamville, Mich., and J. T. Rouse of Indiana, are engaged to be present as speakers. The numeral are engaged to be present as speakers. The friends have fitted up a fine Grove, and ample accom-modations will be afforded for all. Good music will be provided. All are cordially invited to attend. A gen-eral good time is expected.

By order of the Committee of Arrangements. G. D. SESSIONS, Scoretary.

**Wearly Meeting. CARPETS.**—Large quantities of these goods have been brought over to our city from the recent auction trade sales in New York, by the New England Carpet Co., who are cutting them up to their retail trade at an unprecedented and astonishing rate."—Boston Post. Their advertisements will be found in our to-day's issue. **Yearly Meeting. Yearly Meeting.** The Spiritualists of Boone County, Illinois, will hold their yearly meeting at the usual place, four miles south of Belvidere, in Robinson's Grove, Saturday and Sunday, 28th and 20th of June next. Speakers are cordially invited. Come all who can, and we will have a feast of good things. Those who come a dis-tance provided for free. By order of the Committee, 

#### May 10, 1862. O. DEAN.

#### 1. 19 Sunday School Class-Book.

four pages.

#### Notice.

#### THE SIGHT RESTORER

IS A SAFE AND SOOTHING CORDIAL, for the NERVOUS SYSTEM, and for the restoration of Sight in those whose age or debility demand the use of Speciacies. It is also excellent in COUGHS, COLDS, DYSPEPSIA, CHRONIC

Diarrhan, Catarrh, Sleeplessness, General Debility, &c.

Prepared by BOPHRONIA FLETCHER, M. D., who has

salo at this office. Price, \$2,25, including postage. Nay Sl.

DR. MAIN'S HYGIENIC INSTITUTE. No. 7 Davis Street, Boston.

#### ESTABLISHED FOR THE TREATMENT OF EVERY KNOWN DISEASE.

DR. MAIN'S HYGIENIC INSTITUTE is open at all times for the reception of patients. Parties who have suffered at the hands of unskillful practitioners, or. whose cases have been pronounced incurable by the most skillful will find it to their advantage to consult a physician who combines Science and Philosophy with Reason and common sense.

Those who desire examinations will please enclose \$1.0. Tock of hair, a return postage stamp, and the address plainly written, and state sex and age.

Dr. Main's office hours are from 9 A. M. to 12 M., and from to 5 p. M.

Patients will be attended at their homes when it is desired. DE. CHARLES MAIN, No. 7 Davis street, Boston, Mass. 18# May 81.

#### **KIDDER'S PATENT HIVE.**

Partics purchasing the Compound Bive and Right complete 1 will inform them how they can be got up for less than \$2 each-de-pending upon the price and quality of lumber, the style of painting, etc. Books and Fixtures. Books and Fixtures

Also, the Honey Knife, price \$1,25; Kidder's Bee Book,

Also, the Honey Knife, price \$1,25; Kidder's Bee Book, price 50 cents My Hives are the best ever invented, and I challenge the world to produce a better one. I have made recent and val-uable improvements, all of which have been added to the Compound Hive, making it superior to any other Hive now in use. The four great to oubles in Bee keeping, viz: Tho Bees flying to the woods in swarming time; Ravages of the Moth-Affilier; Robbery of Bees, either at home or abroad; The great loss of bees during Winter. All of these troubles are easily overcome by the use of the Compound Hive. Persons using my Compound Hive complete I will insure their Bees form any of the above named troubles, for siz cents per swarm, if they will follow the directions which ac-company each Hive.

company each Hive. On the receipt of the name and post office address, I will

forward a circular free, giving all the particulars. K. P. KIDDER, Burlington, Vt.

Reference-J. W. MERRILL, No. 28 Devenshire Street, Bos-ton, Mass., who has the Hive on exhibition and for sale.

#### ITALIAN HONEY BEES **Chesper than Ever!**

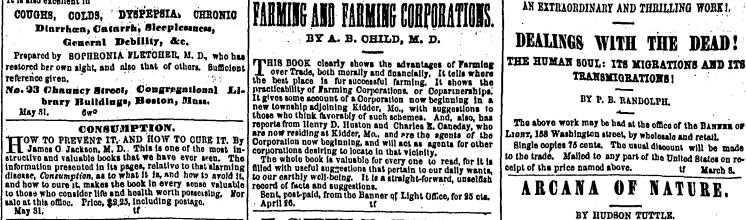
Direct from the Apiary of Mr. S. B. Paysons, the Original

Importer of the Ralian Species. Having the facilities of raising a large amount of Queens, am thus enabled to furnish them at less than half the usual prices. On receipt of the name and P. O. addr. ss, I will send

prices. On receipt of the name and P. O. addr. as, I will send a circular giving the particulars in full. Parties will do well to send in their address before the first of July, as I shall commence delivering them at that time. First come, first served. The price of a Gueen with a few fluctured workers, nicely packed in a little hive, delivered to the express, will be \$6.00. If three or over are sent at one time, \$4.00 Ministors of the Gospel furnished at the Club rates, \$4.00 each. I will warrant the purity and asfe arrival to their places of destination in all cases, by express, the expenses of which will be trifling. Full directions for their cultivation and in-troducing them to our Native Bees, will come with each Queen.

Oueen

All orders and letters of inquiry will receive prompt atten-tion if a stamp is enclosed. K. P. KIDDER, Practical Apiarian Burlington, Vt., May 81.



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U March 8.

May 17.

New Books.

JUST PUBLISHED.

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**Essays on Various Subjects.** 

INSERVE OF VERTICES SUBJECTS, Ing upon all the Earth at the present time; and the Na-ture of the Galamities that are so rapidly approaching, dc., by Joshua, Guvier, Franklin, Washington, Paine, dc., given through a lady, who wrote "Communications," and "Fur-ther Communications from the World of Spirits." Price So cents, paper. When sent by mail 10 cents in ad-dition for postage. Further Communications from the World of Spirits, on subjects highly invortant to the human family, by Josh-

on subjects highly important to the human family, by Josh-ua, Solomon and others, given through a lady. Price 80 cents—10 cents addition for postage, when sent by

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

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Price 6 cents. The above works are for sale at the BANNER OF LIGHT

WHO IS GOD? A Few Thoughts on Nature and Nature's, God, and Man's Relations thereto. By A. P. McCombs. For sale at the office of the Banner of Light, 158 Washington street, Boston. Price per hundred, \$7; single copies sent by mail, 10 cents. tf Feb. 15.

English Works on Spiritualism.

THE NIGHT-SIDE OF NATURE ; Or GROSTS AND GROST-SEERS. By Catherine Crowe. For sale at the Banner of Light Office. Price 80 cents.

LIGHT IN THE VALLEY.

MY EXPERIENCES IN SPIRITUALISM. By Mrs. Newton Oroshnad. Illustrated with about twenty plain and colored engravings. For sale at the Banner of Light Office. Price \$1.00

STANDARD WORKS.

Letters on the Law of Man's Nature and Develop-ment, By Henry George Atkinson, F. G S., and Harriet Martineau. Price, cloth, \$1. Postage 16c.

Martineau. Price, cloth, \$1. Postage 16c. A Few Days in Athens; Or. An Abstract of the Epicur-can and Sloic Pailosophy, being the Translation of a Greek Manuscript discovered in Herculaneum. By Frances Wright, author of "Views of Society and Manners in Amorica." Price, cloth, Soc. Postage Sc. The "Electrical Theory" of the Universe; Or, The Elements of Physical and Moral Philosophy. By T. S. Mackintosh. Price, cloth, \$1. Postage 15c. Humo's Excess and Tractices on Viewices Enhights

Hume's Essays and Treatises on Various Subjects. By David Humo, Esc. With a brief sketch of the Author's Life and Writings. To which are added, Dialognes con-cerning Natural Religion. Price, cloth, \$1. Postage 17c.

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I STILL LIVE.

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## A POEM FOR THE TIMES !

BY MISS A. W. SPRAGUE. This Poem of twenty pages, just published by the author, is dedicated to the brave and loyal hearts, offering their lives at the shrine of Liberty.

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### A BC OF LIFE. BY A. B. CHILD. M. D.

AUTHOR OF "WHATEVER IS, IS RIGHT," STC. TS NOW READY, and will be sent, post-paid, to any part

IB NOW HEADY, and will be sent program, only part the country for 25 cents. This book, of three hundred Aphorisms, on thirty-six print-ed pages, contains more valuable matter than is ordinarily found in hundreds of printed pages of popular reading mat-ter. The work is a rich treat to all thinking minds. For sale at the office of the Banner of Light, 158 Washing-ton attack Resign.

ton street. Boston. tf Dec. 21. LECTURES

### ON Science, Politics, Morals & Society.

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BY EDWARD LAWTON, M. D. CONTENTS: Natural Philosophy; Philosophy of Lan-guage; Variotics of Racces; Public Morals; Political Room-omy; Bpirits and Ghosta; Blavery and Rebellion; Education, Friendship, and Marriage. This volume is designed by the author as an appeal to the good sense of the American public, to take a step forward in the education of their children, especially in the Political, Morzi, and Social spheres of life, and to promote in the youth of the country a taste for a higher degree of literary excellence, and a more extended moral and political education, than has here-tofore characterized the scholars of our schools and acade-mies. It appeared to me that this would be most readily arcoimplished by thoroughly investigating and compendious-ly arranging the most useful and interesting knowledge per-taining to these subjects, and exhibiting it in the most attrac-tive form possible for the study and perusal of old and young. For sale at the office of the Banner of Light, 158 Washing-ton street, and by A. Williams & Co., 100 Washington street, Boston. Price thirty-eight cents, post-paid. If April 19. SCRIPTURE ILLUSTRATED

SCRIPTURE ILLUSTRATED

BT Moral and Religious Stories,

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CONTENTS:-The Little Peacemaker. Child's Prayer. The Desire to be Good. Little Mary. Harry Marshall. Wishes. The Golden Rule. Let me Hear the Gentlo Voices. Filial Duty. Unfailing Flowers. The Dream. Evening Hymn. For sale at the Banner of Light office, 158 Washington st. March 8.

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Tilda 's married.

Nor BAD .--- The Boston Advertiser prints the follow ing suggestion furnished by a gentleman abroad, respecting the disposition of the Fort Donelson prison. ers: "I propose that they be exchanged for slaves, on the principle of Southern representation, five secessionists for three slaves, reversing the order of value."

" ODD FELLOWS' BLOCK."-The stove store at the corner of Washington and Kneeland streets, and Trainer's oyster saloon adjoining, and the old store next above, on Washington street, where a grocery has been in existence nearly half a century, purchased by Hon. A. A. Lawrence a year ago, are to be demolished, and a magnificent and lofty building erected from plans by Mr. N. J. Bradlee, the architect, to have the above designation. This building, if finished in the style intended, will cost from \$80,000 to \$100,000, and have a front on Washington street of over a hundred feet. The Boston Lodges of the Independent Order of Odd Fellows will have the two upper floors on a long lease.

Newspapers generally are poor property; but there is one in Paris, which Digby thinks Pays.

The English still continue to rail at Train,

There will be a Grove Meeting at or near McArthur's Corners, Northampton, Summit county, Ohio, on the neventh and eighth of June next.

A strange story, not by Bulwer, is going the rounds of the English press. A lately married Irish earl, wish-ing to improve his old mansion, set architects and car-Ingrovents of manason, set atcritects and car-penters to work, who discovered a room hermetically bricked up. It was fitted up in the richest style of one hundred and fifty years ago, and on a couch lay the skeleton of a female, while on the floor was the skele-ton of a man, presenting evident traces of violence, Jawels and dresses lay scattered about the room, but the fearful secret had been so well kept that no tradi-tion event in the fearful secret had been so well kept that no tradi-tion of a man, present and the secret had been so well kept that no tradi-tion of a man present of the secret had been so well kept that no tradi-tion of a man present of the secret had been so well kept that no tradi-tion of a man tion could be remembered which would give any clue to the affair. The survivors—an injured husband prob-ably among them—walled up the spartment, which has kept its dread secret over a century and a half.

Mrs. F. L. Hyde, the test medium, recently at 44 Harvard street, Boston, has just recovered from a long and severe illness, and has left the city to spend the warm season in Ballardyale, in this state.

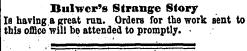
By his advertisement in another column, it will be seen that Dr. Main is yet to remain with us awhile longer. We understand he has postponed bis contemplated trip to Europe until October next, which accounts for the renewal of his card in our paper.

#### To Correspondents.

### [We cannot engage to return rejected manuscripts.]

P. H., HYDE PARK, VT.-Certainly our object is to ensure the rights of all men, the chief of which are: life, liberty, and the pursuit of happiness. The colored man is an immortal being as well as the white man, and should not be enslayed. The great civil war, to day is one step forward in the road of Progress, 

Vol. 7-No. 26.



CARPETS.

The largest assortment. The lowest prices. Terms invariably cash. No variation in prices.

On these princ'ples a large and satisfactory trade is carried on by the NEW ENGLAND CABPET CO., 75 Hanover street.

"QUALITY IS THE TRUE TEST OF CHEAPNESS." Crossley's Brussels Tapestries, the most celebrated make in the world. 100 pieces now opening by the NEW ENGLAND CARPET Co., and will be sold at \$1,00 per yard.

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### ADVERTISEMENTS.

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

# OLIO CONCERTS

UNDER THE DIRECTION OF MR. ALONZO BOND. me Single Tickers, 15 Cente; admitting a gentleman and lady, 25 cents; .8 tickets for one dollar. For sale at the door. May 81

#### DYSPEPSIA AND FITS.

DYSPEPSIA AND FITS. SURE CURE for these distrissing complaints is now a known in a "TRAATER or FORMOW AND NATUR HER-BAL PREPARATIONS," published by DR. O. PHELPS BROWN. The prescription, turnished him by a young clairyoyant girl, while in a sint of trance has cured everybody who has taken it, never having failed in a single case. It is equally sure in cases of Rits as of Dyspepsia; and the ingredients may be found in any drug store. Those who are afficied with Consumption. Bronchills or Asthms, may also be cured by the use of my Horbal Preparations. I will send this val-mable prescription free to any person on receipt of their name. Address, DE: C. PHELPS BROWN, No. 19 Grand Birect, Joraey City, N. J. Sw May 81

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No. 299 Washington, corner Bedford Street.

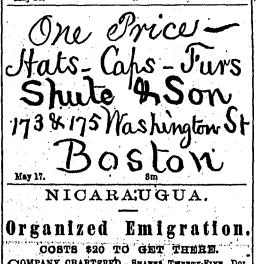
CLAIRVOYANT BXAMINATIONS, Communications, 3c, Medical Examinations may be had from a lock of hair. Nature's romedies furnished, Patrons will receive a scien-tific and reliable statement of their case. THE HEALING POWER,

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#### PIANO FORTES. Great Bargains in New and Sec-

Great Bargains in New and Sec-ond Hand Rosewood and Mahog-U U O aver Binno Fortes, of 6, 61-2 and 7 Octaves, made by Ohickering, A. W. Ladd & Co. Geo. Hows, Woodward & Brown, Wm. Bourne, Brown & Allen, Brackett, and others, at \$25, 75, 100, 140, 153, 105, 175, and \$200, as shove-all in complete order for use. Repolished, and sec-ond hand Planos look as well as new; and mauy of them have been in use but a very short time. The new instru-metics are foily warranted, and is is soldom such an array of first class Boston makers' Planos are offertd, and at such prices as these will be sold. Those in want of a splendid instrument, at one half its real worth, can find such in this assortment, and are invited to call and examine for them selves, at 262 Washington street. THOB FLAHERITY. N. B. PLANO 8TOOLS, at wholesale and rotail. Planos to let.

Funed, exchanged, polished and repaired. Planos to let. May 24. May 24.



COMPANY CHARTERED, SHARRS TWEETT-FIVE DOL LARE, ENTITLING THE HOLDRE TO TWEETT-FIVE ACES OF LAND AND A JOINT INTEREST IN THE COMPANY, A MOS delightful region, rich in mines, fertile and healthy, has been selected. Farmers, Mechanics, and others, with some means who would like to join a peaceable working colony, may addross NEW YORK AND NICARAUGUA COMPANY, NO. 614 Broadway, New York. 3w. may 17.

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### DENTISTS,

129 Tremont St., corner of Winter St., Boston, Mass. Dr. J. makes the surgical branch of Dentistry a speciality, in which he has had an experience of ninetcen years. Being endowed with strong magnetic and healing powers, he is en-abled to extrast tech in many cases without pain. Ho also makes use of his bealing powers in the treatment of Nervous Disease in all its forms. He has cured severe cases of Neu-ralgia and Rheumatism, in from two to filteen minutes. April 19.

#### DR. AND MRS. SPENCE

MAY be consulted at No. 52 Boun STREAM ON Mas. Synnos, in her capacity as medium, will prescribe and manipulate for physical, mental and moral diseases, soute and chronic. A few patients can also be accommodated with rooms and

board. I board and also to accommended with rooms and Latters of inquiry may be addressed to either DR. PAYTON BFENOE, or MES. AMANDA M. BPENOE, No. 52 Bond Bt., New York Oity.

SPIRITUAL COMMUNICATIONS. BE: J. F. ABNE WO IS THE WOILS THE WRITE CONTRICT TO MADE THE STORES AND A STORES A

#### BY ANDREW JACKSON DAVIS.

How to repel disease, regain health, live as one ought treat disease of every conceivable kind, recuperate the energies, recruit the worn and exhausted system, go through the world with the least wear and tear and in the truest conditions of harmony --- this is what is distinctly taught in this volume, both by prescriptions and principles.

There are to be found more than

300 Prescriptions for more than 100 forms of Disease.

Such a mass of information, coming through such a source makes this book one of Indescribable Value for Family Reference, and it ought to be found in every household in the land.

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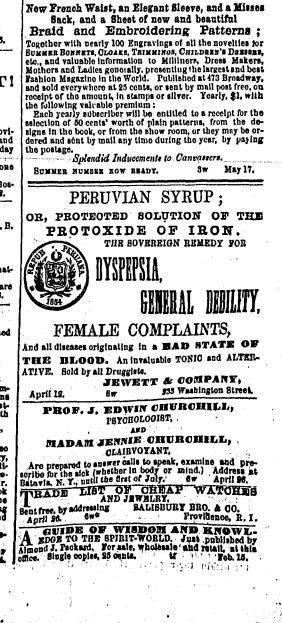
IT IS N'T ALL RIGHT; BEING a Rejoinder to Dr. Oblid's colebrated work, "What-ever Is, is Right." By Opthis Tompie. Price 100. The above named works have just been received and are for sale at the Banner of Light Office. if Mar.8.

### A NEW BOOK

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

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## BANNER OF LIGHT.

## Message Department.

Each message in this department of the BANNER we claim, was spoken by the spirit whose name it bears, through MRS. J. H. CONANT, while in a condition called the Tranco. They are not published on account of literary merit, but as tests of spirit communion to those friends who may recognize

them. These messages go to show that spirits carry the character-juics of their earth-life to that beyond—whether good or

We ask the reader to receive no doctrine put forth by these columns that does not comport with his spirits in these columns that uses not compute with reason. Each expresses so much of truth as he perceivesn > more.

Our Oircles .- The circles at which these communica-CHE CHECKE.- In CIFCLES AT Which these communica-tions are given, are held at the BANNER OF LIGHT OFFICE, No. 155 WASHINGTON BTREF, HOOM NO. 3, (up stairs.) every MONDAR, TUESDAR and THUESDAY afternoon, and are free to the public. The doors are closed precisely at three o'clock, and none are admitted after that time.

MESSAGES TO BE PUBLISHED. The communications given by the following named spirits

will be published in regular course :

Will be published in regular course:
 Monday, May 12.—Invocation; Miscellaneous Questions; Nancy Btockbridge, to her relations in Waterville, Mc.; John Edward Davenport, to his oncle in New York; Wm. T. Crawford, (colored) barber, Charlestown, Mass. Therday, May 13.—Invocation; Miscellaneous Questions; Bamuel Colby, Westfield, Mc.; Uriah Coffin, Jr., Edgar-tuwn, Mass.; Samuel Blable. Thurday, May 13.—Invocation; The question, "What re-liable source may we consult with regard to gaining knowl-edge of the Spirit's roturn to carth?" was answered in the shape of a Poem, by Edgar A. Poe; Josephine Carleton, Cincinnati, Ohio; Bamuel Pledment, Chicago, Ill.; John George, Tallahassee, Pls.; Marletta Gregg, to her mother in Berlin street, St. Louis, Mo. Monday, May 10.—Invocation; "The Spirit's ideas con-caraing the condition of North and South:" Daniel Gregg, Petham, Mass.; Monroe Edward, the noted forger; Jehn Gibson, of Heykinton, Mass.; Lavina Hedgman, New York. Turiday, May 20.—Miscellaneous Questions; Abner Knee-had, to his daughter; Caroline J. Spencer, to her sitter Charlotte, in Oswego, N. Y.; Captain Alfred Patten, Bow-doinham, Me

Invocation.

God of Eternity, thou Mighty Spirit of the Past, Present, and the Eternal Future, thou, the skirts of whose garments we are not worthy to touch, and whose Divine breath the philosophers would fain an-alyze---thou Spirit of the hour, whom all may feel and none understand, we would approach thee at this hour, and lay upon thy altar the sacrifices and soulofferings of thy children present. We would give unto thee first, all honor and glory; we would own thee as our Sovereign, we would love thee as our Father and Mother. Uh Spirit of Eternity, we would beseech thee to give us strength, and, in our lack of faith, that knowledge which alone cometh from thee. Our Father, unto thy divine keeping we render all that is ours, knowing full well thou Spirit of Love, that thou wilt return unto us in the Eternal Future that crown of glory which thy children one and all have placed upon thy brow. Hear us, answer us, bless us by the light of thy Divine Inspiration, and unto thee, oh Lord our God, be thanks through Eternity. May 6. Amen.

#### Miscellaneous Questions.

Ques.-" Can you tell me whether I am a medium, or not ?" a lady in the audience asked.

The Spirit answered her thus:

All forms of life, whether intellectual or otherwise, are gifted to a certain extent with mediumistic powers. In regard to your own particular case, we cannot truly state to what extent you as an individual are endowed with medium powers, because we are not in direct rapport with you.

Again we affirm, that all persons living are me-diums. Some are gifted thus from birth, others are rendered so in consequence of their surroundings, material and spiritual, but none are without the gift.

If the friends have no further questions to propose, we will speak briefly upon one already presented us.

QUES .- What is religion, and who are the most religious people upon earth?

ANS .- Religion may be said to be God's earthly garments, and they are as various as are the forms of intellectual life. The religion of the Hindoo is peculiarly applicable to the Hindoo, and is a dress of the Almighty that becomes the Hindoo. He wears it until fit to wear something else. The re. ligion of the Christian is a dress of the Almighty,

come forth." Whose voice ? The progressive voice of Jesus, who calls loudly at the door of the tomb-Jesus, King and Master by right of Divine law Brother, by right of Human law.

I passed through sixty eight years of mortal ex-perience, and during all those sixty-eight years, I did not learn as much as in the nine years of my sojourn in spirit-life. For four years past I've been exceedingly anxious to return to earth, to speak to the friends I have left behind on earth to induce them to search into this new belief, by whose light we may see God in all his glory and power.

My name was Joseph Phillips, of Eastham, Maine. I lived and died a Christian. I thought knew God while on earth, but I now find that I knew very little of him. I have a son who is now answering the demands of Government, and walking in the footsteps of his forefathers. I would "My son, be sare you are right, and then go ahead." He used to say, "father, it's hard to tell when you are right." But I used to propose this way of testing it: "Go away alone, and earnestly implore God to tell you what is right." But I little

understood his method of answering his children then. When they call upon him, he sends his agents, to guide and show them the right. "Now, my sons,

They may require some proof of my identity, or personality, or whatever you may term it. In connection with what I have given, I will add, that in early life, I was a minister of the Gospel, but in after years abandoned it, in consequence of ill health and inability to perform my labors. My deaththe immediate cause of my death-I suppose was cancer, though I believe it was not understood to be that by my friends. I have since been told that my death was occasioned by internal cancer in the stomach. Should an opportunity ever present itself for communion with my friends, be sure I will embrace it. [Can you give the names of any persons residing in your town with whom you were ac-quainted?] Yes, on condition that you do not publish them in your paper. [I merely asked, that skeptics, searching out the matter, might not con-

sider themselves deceived and imposed upon, in case of their inability to find that such a person as Joseph Phillips had ever lived in Eastham.] Then write to Benjamin Phillips. Will that satisfy you ? [Yes.] May 6. Good afternoon.

#### Charles Smith.

I am not folly acquainted with your manner and order of proceedings here, and should like a little light upon the subject. [Say whatever you please; we note it down, then print it in our paper, and it generally reaches those whom the spirits wish to address.] I have a father in New Orleans, and I wish to address him. I have been dead three years. I was sixteen years of age when I died. I believe it is your custom to inquire as regards disease? [Yes, anything which can give evidence to your tather, of your identity.] I did not come to the spirit-world by disease, but by accident. I received a fall, was injured internally, and died in conse-quence of it, although I think I remained on earth some weeks after I was hurt.

I fell from the second story of a warehouse on the old Levee. My father holds an interest there, and I was in the habit of going there frequently, to mark bales. I cannot say that the accident was the result of carelessness upon my own part, or upon that of any other person, although I believe my friends have felt such to be the case. I am aware that my father has no belief in this mode of return, and I hardly know how to approach him. The best way seems to me, is for me to remind him of a conversation which took place between us, a short time before my

My father said, "My son, I believe you must leave us; are you afraid to go?" I said no. He asked, "Have you faith in God?" I auswered, "No, because I had never seen God, and I have no faith in blame you, my son, because you receive that from me. I have n't much faith in God myself. But if there is a future state, I believe you will be happy, because I know you have done your duty faithfully six, I think, but I'm not positive—you understand?

tion. I am anxious to communicate with my father, on residence, although I dwelt at times in other places

Motion.

If the friends have no questions to propose, we will proceed to speak upon a question, or subject, which has already been presented us. That which we have is this :

Ques .- Is not all life the result of motion, and all death the absence of motion?

Ans .- External science, according to the understanding of external philosophers, declares it to be so. They will answer our question in the affirma-

tive. Notwithstanding all this, we declare it to be the reverse. Motion must be the result of life. It cannot be otherwise; since we are told that the Divine Spirit has existed for all time. Now if this be true, he stands behind this motion. Now we conceive life to be Deity, whether in the child, the old man, or the rock. We declare God to be the source say to him as I was wont to while upon earth: of life. Taking this stand, there can be no deathnothing opposed to life.

Our questioner will doubtless refer us to inanimate things, to prove the falsity of our theory; but there is a life within all these things, though unperceived by you, which, though it may suffer many changes, never dies. Our questioner will declare that there is no life in this article of furniture before us [table]; We declare there is. There is life when you have complied with the requirements of in the wood from which it is made. Spiritual sciyour own soul, push ahead, though heaven and hell oppose you." I mean the beaven which mortals conceive of, not that known in the Celestial world.

Motion, then, we declare to be the result of life or of Deity, and Deity is found everywhere. Even the smallest globule that floats in your atmosphere has a life of its own, and rotates according to the laws of its own being. This miniature life is invisible to your senses, but not to God, the author of it. We all know that there are orders of animal life that can only be rendered visible to man by the aid of a powerful microscope; but behind the most minute of your earth forms there are others so much more minute than these, that neither the human eye, nor magnifying glass can discover them. But if you are sound philosophers, you will not say that these forms of life do not exist, simply because they are

imperceptible to your senses. Our questioner has never beheld the Arctic regions, yet should we ask him if such a locality really exists, he would answer, "Oh yes." "Yet how do you know this to be true ?" we ask. " He has been told so," he says. Science, and the observation of other men, have taught him this fact. Is that all the proof, the wisdom, you have upon the subject? The very conditions of this atmosphere in which you live, proves that such a region exists. Now you may know that there are other forms of life besides those

which are perceptible to human senses. Then there is no death, but simply change; the old is continually putting on the new, and the great principle, life, that is and ever shall be, is working through Nature in countless ways; and though this silence you call death exists for thousands of years, yet life is surely there, manifesting itself to God, if not to man.

You may resolve the particles which compose your planet into their primaries, and you will find a separate and distinct life still existing in each one of them. Is there no life, then, in the particles of granite? Surely there is, else how could it, in future ages, afford root and soil for the flowers upspringing from it. There must be a corresponding life and motion in that mass of granite, else it could not answer to the life outside it.

Oh, our philosopher, while you wander through the halls of science and knowledge, see if there are no eyes to the spirit, no ears to the senses, which are capable of defining much to you which you do not now understand. May 8.

#### Thomas Knox.

I would not trouble you, if I was not extremely anxious in regard to those I have on earth. I know it is necessary to speak of those things by which we may be identified to our friends, though they seem to be very small points of consequence with us, when compared with the motive that prompts our coming ; things I've not seen." My father said, "I cannot but as they form a part of your rules, and may be

because I know you have done your duty faithfully while here." This was the amount of our conversa-tion. Lam anyious to communicate with my father on

my mother's account, as well as my own. She is \_\_as Concord, for instance. As regards occupation, with me, and tells me that she is anxious to commu- shall be better known if I tell you I was High Sher-

with you, will remember me.] Well, I'm very glad to be ushered into the presence of friends. I'll not detain others that are waiting, therefore will bid you May 8. good day.

#### Robert Sanborn.

I am a novice to this kind of control. Allow me to ask what are the requirements? [Merely to speak of any facts which will serve to identify you to your friends.] If I have been rightly informed, all have the privilegs of speaking of that which seem right to themselves, if not to all. [Such privilege is granted to all.] What is your motto? [We have none.] It's time you had! [We will call it Free-dom, then.] I know you profess to live largely under that institution, but you fall far short of it.

Is this lady writing for me? [Yes.] To begin then, my name was Robert Sanbora. I was a lieu tenant in the Second Alabama regiment, and, of course, your enemy. [No, not my enemy.] Oh, you mistake. Assume your ground, sir, and I'll assume mine. [As you please.] I had some very little knowledge of this modern Spiritualism before death. I may say I had but little personal knowledge of the matter, but had heard the subject largely discoursed upon by others. I have some friends, some relatives also, who are professed believers in this new religion if you choose to call it such. I apprehend no trouble in reaching them, if your paper crosses the lines. [I think it does.]

I am illy at rest here, and find there is no direct sphere of action for me, except my returning; and if be true to myself, as I desire to be, I shall give my own sentiments plainly and without hesitation. I fought against you, and would do so again, were I here upon earth again. Remember, sir, I am honest, and as such wish to be received. I perceived before I died that some of my acquaintances who were be lievers in Spiritualism seemed to be growing faint at heart in regard to the work set before them. They are not so zealous, so self-confident, as\_others, and are disposed to doubt their position, and to question

obiefly for the maintenance of our domestic institu-tions. It is not so; we are fighting to throw off the yoke which has so long oppressed us—for liberty, in its broadest and noblest sense. For the last century, and even further back, you have held the reins of government in your own hands. We have held our with the forms of the material world, as a necessary condition. It is not so is a substantial world, as a necessary with the forms of the material world, as a necessary condition. It is not so is a substantial world and the sense is broadest and noblest sense. For the last century, and even further back, you have held the reins of government in your own hands. We have held our with the forms of the material world, as a necessary condition. If a present the sense point of view, is that government in your own hands. We have held our slaves, it is true, but more from necessity, than in-clination. You have set us our bounds, and we at the South have been compelled to submit to them. We have lived under the yoke our forefathers groaned under and vanily attempted to throw off. We raise our cotton, our rice, and various other products, and increased formation of the matternal work, is a necessary condition; life, from the same point of view, is that period, of brief duration, in which the animal passes through various stages of growth from infancy to old age, and, at last, disappears, to be transmuted into other forms, and known no more. Yet, in the case of man, crowded into this narrow space, we find such evour cotton, our rice, and various other products, and idences of boundless power, in conception and aspira-you sell them for us; you fix a price upon them. If tion, that we are forced to pause and ask if it includes it 's ten coppers a bale, why, government sets her scal all his being. upon it, the majority approve it, and we of the South You observe, in the first place, that you have physiupon it, the majority approve it, and we of the South must bear it, or starve.

Now, you pretend to serve the negro: but believe me, in attempting to enslave us, you only increase his sufferings, instead of mitigating them. We do ceives something outside the charmed circle of mater-not fight to save our domestic institution, but we nal care, it looks into the surrounding world and obfight for our liberty. Years ngo we all fought for liberty, and we believed we gained it, but it was a mistake; only a small portion of the American people succeeded in gaining that sacred and precious boon. You know that the human spirit may remain curbed or quelled for a time, but it will surely rise some time. You believe, too, that all humanity pro-gresses; then, sooner or later, the South must release gresses; then, sooner or later, the South must release berself from the shackles which have so long fettered her, and stand forth in all the glory of hardly-earned liberty. liberty.

Now, we at the South have been oppressed in ev-sry conceivable way, by the people of the North. You have ruled us, have been kings and queens of the

to me, must, at no far distant time, throw off the yoke | the man are as frail and short-lived as the flower, or of bondage which their Northern masters have im-posed upon them. But you'll say you too have Those things which constitute the pleasures of life,

241 1 Written for the Banner of Light. OUR DARLING. BY BUNICE M. WOLCOTT.

Silken and soft it resteth on my palm. That one pale lock of golden hair;

I feel angelic touch, like healing balm, Boothing my sorrow, and calming my despair. Ah, me I what woe The heart may know, Until seraphic bliss our souls o'erflow.

Marion, darling I thou wert all our pride, if And at the evening twilight closely pressed To my love-throbbing heart-dark lashes hide Those lustrous eyes that slumber on my breast. I thought that even

Of such is heaven. Startled, I heard a voice, " Of such is heaven."

Death came and 'reft me of my cherished prize;

Four years of beauty, then the cloud cap'd storm Burst on my soul : the rosy, sunlit skies, Were turned to blood ; and deepest, direst gloom,

Draped the whole earth.

Sadly we feel the worth Of precious treasures fading all too soon.

Elm Cottage, Rochester, Vt.

### LIFE AND DEATH.

A Lecture by Mrs. Cora L. V. Hatch, at Dodworth's Hall, New York, Sunday Evening, May 11, 1862.

#### Reported for the Banner of Light.

Our subject, on this occasion, is Life and Death. While the usual signification of the theme includes all as to whether they are right or wrong in this war-fare. I have stated before that I fought against you while living. Death has taken nothing from me, ex-cept my body, the loss of which I regret very much. You at the North believe we Southerners are fighting chiefly for the maintenance of our domestic institu-tions. It is not extend to the maintenance of the sector of the maintenance of the sector of the sector of the maintenance of the sector that is conceived of human happiness and most of what

> cal wants; that the infant cries for nourishment, and seems to have only the instinctive desire for food, and consciousness of the mother's love ; as the child advan-ces in life, other objects claim its attention, and it perwith a distinct vitality. The child is astonished, and wonders where the flowers come from ; whether animais stand and talk together, and if the world was al-ways what he sees it, or if it was made to be his plaything, and wondrous show. And in manhood, the same ideas, in substance, influence him; for we are

ery conceivable way, by the people of the North. You have ruled us, have been kings and queens of the commercial world—in short, have dealt with us as best suited your own interests, in every respect. [I must confess that the idea you are now advancing are entirely new ones to me.] It is so, whether you believe it or not; you live at the North, consequently you see through Northern eyes. Now, when my friends at the South look at this thing in the right light, they must see the justness of their cause. They believe in progress, and, it seems to me. must, at no far distant time, throw off the yoke

posed upon them. But you'll say you, too, have your slaves; but, sir, there is a vast difference be-let us analyze them and see what they are. In the pro-let us analyze them and see what they are. In the pro-

that becomes the Christian in the same way, and so it may be said of all the types of religion upon earth. All are garments of Deity.

Every race of beings, however low in the scale of Creation, is crowned with intellectual inspiration. All forms of animal life are more or less endowed with this gift. Without it, they would be but as blades of grass that spring up and are trampled ,under foot. They would be fleeting as grass which flourishes for a season, and then is gone. They live. move, and have their being in this atmosphere of Divine inspiration. But man has a higher order of intellect-he is the crowning work of God's genius, and is second only to Deity in point of intellectual wisdom.

The ancients could hardly realize truth, in what seems to be truth to you to-day. We are to suppose, then, that Wisdom did well in giving them a religion which was adapted to their understanding, and to their spiritual necessities. Religion is a something found everywhere where mind exists. You may declare there are some who have no religion. But they mistake themselves, and you mistake them. They have a religion fashioned by themselves, a garment for the Great Jehovah, who never yet made a mistake, and is incapable of mistak.

ing. "Who are the most religious people upon carth ?" From our range of vision, from the standpoint we have assumed, it were hard to declare who are most religious. Since all have spiritual garments, it were wise to believe that all are as religious as God intended them to be, or as religious as their varied intellects will allow them to be. This self-superiority comes only from the outside

world. The Christian believes that his God is the only True God fit to worship, and he is right in believing so. The Atheist ignores all forms of established religion, and his belief is quite as clear as sacred, as God-acceptable, as yours is to you. In the High Courts of Intellectual Life, all religions are recognized.

Spiritualism, that light of modern times, and of ancient times, also, is endeavoring to teach you all that God is no respecter of persons, or of religions. so that no one living can truly say, "I am more holy than thou;" "I am nearer to God than my fellow creatures ;" for God's smile rests upon all his children, and his love knows no distinction, no change

The Hindoo mother casis her babe into the Ganges, because she believes her God is pleased thereby. Think you not there are no sundering of natural ties in her case? Think you this human offering is not as acceptable unto her God, as is yours to your God? So, then, our answer in brief, is this: All religions are acceptable to God, and there are as many kinds of religion, as there are kinds of intellectual life, or different capacities for receiving spiritual light; and all religionists, whether of past time, present, or future, are walking in the great highway marked out by Deity for man; therefore all are right, none are wrong. May 6.

#### Joseph Phillips.

"The hour is coming, and now is, when all who are within their graves shall hear His voice, and come forth." It is nine years since I had the privilege of using a material body. I died in the fall faith of a resurrection of the body, or in a union of the spirit and the body. But the expectations of my early life are not realized, as I expected they would be. I have learned that the body is no longer mine, not have I further need of it; it belongs to another kingdom.

"The hour is coming, and now is, when all who are within their graves shall hear His voice, and

nicate with my father. She died, or pussed on, iff, and lived at Pembroke, New Hampshire. when I was quite a child. She thinks if I open the way for her to come, she will sometime be able to speak personally with my father. She says she waats him to test this new belief by the light that is around him, and if he finds that it does not an-

swer his requirements, he can let it alone. My name was Charles Smith, and that is my father's name, also. I have one sister older than myself, who is married, and living, I suppose, in Georgia. I do n't know as I can do much toward opening communication there, but if there is any cossible way of my opening communication with my father, I should like to do so. His residence is No. 25 Grand street, New Orleans, Louisiana.

I was going to say I might identify myself furher, I suppose. Here upon my left arm, about the lbow, there was a scar, in consequence of a wound which I received when I was a child, and which was said to resemble a half moon in form. My father and friends always supposed that it was the result of the bite of a dog, but I now affirm, as I 'always did. that I did it myself with a piece of iron, with which I was playing. Good-day, sir. May 6.

Ebenezer Brockway. Written:

TO MY BELOVED FRIENDS IN HAMBURG, CONNECTIour-1 have long tried to send you thoughts from these headquarters, but until now have not been able so to do, in consequence of the great press of spirits congregating here, all of whom are as anx-ious, and some more so, than myself. But the present moment is mine, therefore I occupy it. To those who have not sought for "the pearl of great price," I would say, "Seek and ye shall find," for the good Father answers the demands of all who seek. all I have loved and still love, I would say, I am with you. If you believe in God, believe also in me. have often communed with persons in my own town, some of whom are very dear to me; never, until now, have I wandered from home. My body bears that of Freedom. May 6.

#### Minnie Leach. Written :

Tell my mother, in your "BANNER," that me and Jimmle live in heaven, with Aunt Mary. I was even years old, and died in Columbus, Ohio.

MINNIE LEACH. F"The obiid died last month," was afterwards

written by another spirit.] May 6.

#### Invocation.

Our Father, we would come unto thee and lay pon thy shrine the offerings of the present hour. h, our God, they are stained with blood and orphans' and widows' tears, but as thou dost own and recognize all conditions of life, so we know that thou wilt gladly receive whatever of earthly gifts thy children may choose to bring unto thes for thine acceptance. Our Father, the present hour is dark and dreary; the nation mourns, but not without hope, for that darkness which broods like a death-angel over our bleeding country we conceive to be the right, namely, loyalty to the Federal Government. messenger of joy, the harbinger of peace in the fa- So surely as they come to me in the spirit-work ture, and thus it comes for the good of all ; and may of love and eternal fountain of mercy, we commend the form of bright blossoms of truth and wisdom. was with your family for a time, while attending the Amen. May 8. Academy at Pembroke. Your daughter, Ami, who is Amen.

The Chairman here asked, " Is it Tom Knox who speaks ?" to which the spirit replied, "Yes."]

I have two sons at the South, and one at the Southwest. I have one with me, also a daughter; but I 've no anxiety upon their account. I need not tell you that I am very anxious in regard to the fate of my sons at the South and my wife, who is also in Alabama. I see the spirit of antagonism of the South with Northern claims, Northern institutions, in which feeling my sons share. Ob, I regret to see this. I want to tell them it is a source of unhappiness to me, for there is, my dear air, unhappiness with us here, as well as with those upon the earth : and while you have those who are dear to you lingering in the earth form, it is impossible for you to

separate yourself from the sorrow, the unhappiness

which enshrouds their daily lives. My sons will suffer, and have suffered much al-ready, from the rebellion I mean in regard to pecuniary things ; but it is right that they should have suffered in this way. I know that gold and silver are essential things, so far as earthly comfort is

considered ; but when obtained at the expense of the spiritual, they prove to be of very little value to those who may possess them. The years of experience that are mine, from contact with spiritual things, inform me that the wealth which is obtained by persons upon the earth at the expense of the spiritual, is more than a millatone about their necks, for it drags them down, to depthe of unhappiness and despair.

My sons have held in bondage human souls-human bodies. That they have been good masters, I know; but I want to tell them that they have been dealing in that which can never bring them honor in the future, and the sooner they abandon this kind of traffic, the better it will be for their spiritual welfare. Now I do n't want my sons at the South to fight against their own kindred; their own friends at until now, have I wandered from home. My body the North, for if they do, they'll dettainly regret it. bore the name of Ebenezer Brockway, my spirit They had better lay down their arms, and suffer wrong themselves, than to send up the spirits of their own kindred to the spirit-land uncalled for, through their own offending hands. Now I counsel them, as one who loves them dearly, to set aside all malice, and to trust in God in this war, for God lives, and though the hour be dark which marks their country's temporary overthrow and desolation. yet from out the very darkness shall be born light. and returning peace and prosperity to our oppressed country.

> My sons have lived, grown up, and been sustained thus far through life by the Federal Government. They have enjoyed her blessed rights, and at no time I think, has she refused to hear and redress their wrongs. Now, I desire that my sons give no heed to the clamor of the multitude, but turn within themselves, and ask their own souls whether the course they are now pursuing be the right one, and, if convinced that in taking up arms against the government that has so long fostered them, they are doing their duty to God and man, then I'll come no more to influence them in favor of what seems to me to be

So surely as they come to me in the spirit-world by violence, they will suffer for it, besides increasing thy children, the American people, bless thee in the my unbappiness-and I want you to send my letter future for the darkness out of which light was born to them as a warning against the evils of the course onto them. Mighty Spirit of Love, unto thy bosom they are pursuing. [How shall we address your letter ?] Direct it to the Postmaster of Prattville, Alaall the thoughts and desires of this hour, knowing bama, for my sou is such. [Is he in the army ?] No. that thou wilt return them to us in the future. In he is worse than that. [The Chairmain then said, I

tween the Anglo-Saxon and the negro. There is not tween the Anglo-Saxon and the negro. There is not are its home, protectors, and companions, and these, one slave holder in fifty at the South but that would which have been with it from the beginning, it betell you that, as far as his own interests were con- lieves can never pass away; it admits not a thought of cerned, he would gladly rid himself of his slaves. But God alone knows what they'd do, if we did not and it is brought face to face with the destroyer. Then take care of them. Could we send them out in the footsteps are hushed; tears are in every eye; his sports world to starve? Are they capable of taking care of themselves? A few may be, but the number is a small one. Oh, sir, look at this thing on both sides, and see if there is not truth, at least, in what I have said concerning the condition of the negro. But we said concerning the condition of the negro. But we the sunbeams fall on the cold and silent form, and his are human, and cannot throw them out into the mother does not speak; he touches her hand, and it is world, to suffer and perish. No, it were far better icy cold. Then first he sees what a dreadfal thing is that they remain as they are, than to exchange their death. present condition for a worse one.

You may send this letter to P. K. Sanborn, Richmond, Va. Now, I would ask my friends at the South to fight until they throw off the yoke. [What battle were you killed in ?] No, matter, it is enough for you to know that I died fighting against you.

from him three years, this month. I died of fever, caused by neglect and exposure. My mother died when I was seven years of age, and left me to run the streets of New York, and live as other poor children do, who have no mother, and a father who is unfitted to take care of himself most of the time. Last night, my father was prevailed upon to sit with a colored girl, who gives us the privilegs of soming through her, and I told her to tell him that if he continued to drink as he has done, he would enough to come, but my desire to save my father and to prove myself his child, overruled all other thoughts. [Where shall we send your letter ?] Send it to New Fork city. [To what place ?] He has no home; he ives anywhere and everywhere,

My name was Margaret Payson ; my father's William S. Payson. I was fourteen years of age when I died. My mother's name was Margaret, also. [Have you any brothers or sisters living?] I have two with me in the spirit-land ; none on earth.

with me in the spirit-land; none on earth. My father 's poor. I know he 's not often himself; but he has a soul, and it 's as dear to me as yours is to you. I will give him any proof he desires, to conto you. I will give him any proof he desires, to convince him that I am his child. I've already given him more than he desired, for he did n't ask me to tell him I was with him last night. Shall I go and tell him my letter is here? [Yes.] He'll ask me what day it is ; what shall I tell him ? [The eighth of May.] Good-by. May 8.

REAL MEAN .-.... Ma, I told Minnie that God would be displeased if I did that wicked thing. She said, Oh, you can ask him to forgive you, and he is so kind he will do it l? Bat I told her I should be ashanied to ask him, if I knew beforehand it was wrong. And.

ress of life, the first things which the child recognizes

You have all experienced this feeling, half of doubt. half of terror, when called in tender years to witness such a scene ; but the elasticity of youthful spirits soon recovers from this impression, and you live on, till you almost wonder, as friends fail fast around you, why you alone are spared. Still you continue toiling and I've a father, sir, upon earth. Can I come to him 7 [Certainly. Say what you wish to him, and we 'll take it down, and send it to him.] I have been away for the down, and send it to him.] I have been away and you atone are spared. Still you continue toiling and aspiring in your chosen path, and at last you attain. I've a father, sir, upon earth. Can I come to him 7 [Certainly. Say what you wish to him, and we 'll take it down, and send it to him.] I have been away and your reward seems almost a mockery of your wishes for how three vears this month. I died of form and exertions. You have sought wealth, and with it all power and excellence. To acquire it, you must suc-rifice the integrity of your soul; and for this lost jewel you find there is no compensation.

During your toils and triumphs, the cherished companions of your life-those for whom in part you have dared and done so much, fade and pass away, and age finds you, like a lonely tower left standing amid the ruins of the past, and surrounded only with tokens of death. And still men cling to life!

In view of the invariable course of human experience, die, and then he would find less happiness when he got here than he has had upon earth. And he said: "Oh, this girl knows I drink, and she knows I have a girl dead; but if you are a spirit, and are my child, if you will go where I am not known, and say what I 're asked you to I'll believe you end what I've asked you to, I'll believe you, and will do what you wish." And this is why I've come here to-day. At first, I thought I could n't speak well intelligence kindling in its laughing eyes, until the mother fancies almost that it is beyond the reach of the destroying angel, or, at least, that its life can be protected by her own. Soon, the soft cheeks glow with fever, the breath comes quick and short, the heart of the little one flutters like a wounded bird, and almost ere the mother, in her terror, has recognized the dread visitant, the tiny lids close and shut out the light of day forever. "Hushed forever are the murmurs of that plaintive voice ; stilled the sportive motions of those tender limbs. The mother has lost what she thought

And, even though the object of her love is spared to her, what cares, what anxieties, does she undergo, as dangers and temptations gather around the pathway of youth 1. With what solicitude does she watch its every stop, suspecting a scrpent beneath every figwer of pleasure, and often vainly warning against the dan-ger she is powerless to avert. And if all her efforts should prove futile, what grief-more bitter than the stroke of death-to know her child is lost to her and

to virtue. , Such., however, is life; and then, when trusted friends prove false, when the mask of illusion falls of from what seemed so fair and smiling, and we see the features of falsehood in their bare and sordid deformity, then life really becomes sad; and when the heart grow why is an author the most peopliar of animals? Be-cause his tale comes out of his head.

### MAY 31, 1862.

through your veins, has not been life, but seemingly death, and you turn away in sorrow and disgust, and wonder where the term life came from. With all this,

understand us, there are brighter spots-there are hours of happiness unspeakable, and blessings which cannot be described, but these constitute moments, and not days, in material existence; these are flashes

are gone. for he answers not our eager questionings. Death is silent. Is it so?

dropped dead and useless from the shivering branches.

planted.

We have seen what life is, let us see what death is.

## BANNER OF LIGHT

MRS. J. S. FORREST. PRACTICAL MAGNETIC AND CLAIRVOYANT PHYSI-OIAN, 01 Harrison Avenue, first door from Bennet st., Boston, Mass., where she is prepared to treat all diseases of a chronic nature, by the laying on of hands. Fatients furnish-ed with board while under treatment, if desired. 8m<sup>9</sup> Mar.1.

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MRS. M. W. HERRICK, Clairvoyant and Trance Medium at No. 17 Bennett street. Hours from 9 to 19 and 8 to 6; Wednesdays excepted. Terms, \$1. 6m° Jan. 11. MISS E. D. STARKWEATHER, Rapping, Writing, and Tost Medium, No. 3 East Castle street. Terms 50 cents each person. Hours from 9 A. M. to 6 P. M. Sm may 3.

MRS. A. G. POOLE, TRANCE MEDIUM, No. 13 Common Street, Boston. Hours from S to 9 P. M. 3m Mar.20.

MRS. G. L. BEAN, Writing Test Medium, No. 4 Mahan Place, leading from Pleasant street. 510 May 24.

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Paychometrical Delineations of Character, written out in full, \$1.

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### LIST OF LECTURERS.

tention to the BANNER. Lecturars will be careful to give us notice of any change of their arrangements, in order that our list may be kept as correct as possible.

that our liss may ob kept as correct as possible. WARREN GRASE speaks in Sturgis, Michigan, June 1; in Toledo. Ohio, Juhe 5; in Chagrin Falls, O. June 15; Genera, O., June 29; spends most of July in the vicinity of of Syra-cuse or Oswego, N. Y.; August and Sept. in Vermont; in Lowell, four Sundays in October; in Quincy, first four Sun-days in Nov; in Taunton, four Sundays in Dec. Friends in Ohio and New York wishing lectures must apply soon. He will receive subscriptions for the Banner of Light. R. L. Wanswork will lockure in Taunton Mass. first Gannot be described, but these constitute moments. and not days, in material existence; these are flashes of brightness from worlds afar off, gleams of human kindness, words of kindness, fleeting pleasures, but the only real feature of life is constant sorrow, disap pointment, change; and, though man dreams of high-set hopes-though he may possess great ambition for good, still he falts short, and is disappointed of his aim, so far as earthly life is concerned. We assert that any different picture of actual life must be entire-that any different picture of actual life must be entire-and while all desire its continutence, life is pronounced by all who have written on the subject to be incontest-ably a failure. Such is life; what, then, is death? "Death is that which robs me of my flowers and kills the pretty birds." "It is death," cries the mother, in tas cold and icy arms, that carries away the verdure of and friends." It is death that locks our loved ones in its cold and icy arms, that carries away the verdure of sumer the thouges, that carries away the verdure of sumer the thouges, that, with the subset of the subset of the winter. Mirs, M, will make no engagements for the of and friends." It is death that locks our loved ones in its cold and icy arms, that carries away the verdure of sumer the thouges, that, with the subset with the present burges all our, hores, that, with the wors, that carries away the verdure in tis cold and icy arms, that carries away the verdure in tis cold and icy arms, that carries away the verdure in the soule and low and the subset with the soule of the subset. The subset is the burges all our homes, that, with the subset, with the

MES. M. M. Woon (formerly Mrs. Macumber.) will lecture in Stafford, Conn., July 6 and 13; Somersville Conn., July 20 and 27; Putnam, Conn., during August; Portland, Me., dur-ing September. Mrs. M. will make no cogagements for the disengaged Sundays of May and June. Address, West Kil-lingis, Conn. in its cold and icy arms, that carries away the verdure of summer, that buries all our hopes, that, with the stealthy tread of an assassin, approaches to take from lingly, Conn. us our most precious treasures. His shadow is cold and dark, and we know not where those loved ones

MRS. M. S. TOWNSEND will speak in Providence, R. I., during June; July to the "Mountain Home"; in Charlestown, during August; Lowell, Sept. 7 and 14; Boston, Sept. 21 and 28; Taunton, Oct. 5 and 12; West Bandolph, Oct. 19 and 26.

lo I from beneath the snow-clad and ice-encased earth, ton, Mass. we find the germs of new vegetation still living, the sap still coursing through the veins of the tree, we find the earth still throbbing with the same mysterious evidence of life, we find that even the leaves, which have and 8; in Bandoiph, July 6; in Foxboro, July 13; in Portaland, Me., August 24 and 31; in Lowell, Sopt. 21 and 28. Address, care of Banner of Light.

are transformed into warm coverings for the tender, are transformed into warm coverings for the tender germs beneath; and anon, when the sun melts the hardened crust, and the frost disappears, we find tiny shoots spronting forth, and the forest trees again cov-ered with life; and but for this death, which in au-tumn gave us such sorrow, and in winter filled us with SANURL D. PAOE, trance speaking and healing modum, answers calls to lecture in the Middle and Western States. He will pay special attention to the healing of diseases, wherever he may be called. Address, Port Huron, Mich. such despair-but for that death there could have

been no change, and those phenomena, which were the results of autumnal decay, are now the harbingers and guides of a new spring. The flowers which blossom as above. around us in the vernal season are merely the awak ened and developed germs which dreary autumn had

planted. 5. How wondrous that from seeds sown by the hand of death, and sheltered by a mantle of decay, the fruit we pluck from orchard boughs should have ripened into its ten-fold exuberance of life! These are the workings of death. The mother says, "But my child does not return-death has robbed me of my treasure and though explorations could

"But my child does not return-death has robbed me of my treasure, and, though spring-time comes each year, death brings not back my babe. I do not see my child." But, mother, while lingering about that grave, and bending over that tiny form, have you not heard something like the rush of soitest pinions round you head, and an infant's voice saying, "Mother, do not weep," which gave you new strength to bear your sorrow-new hope that your child was not lost to you forever? Perhaps only your child's form was buried -the real, living child may be with you now. Yes I you know it is even so. The assurance has come to you know it is even so. The assurance has come to you, the spring of hope and confidence has burst through the winter of your grief, at first like a dream, then a faller confidence, then with the entire certainty. of undoubting faith. You know your infant was only taken that you might have, blooming in eternal bowers, a flower of your own—that in your own mind might be implanted a germ of immortality. Then can you complain that death has robbed you entirely? "But," says the child, "Death has robbed me of my mother, and she does not come back any more. One

morning she did not awake, and they took her away and laid her in the cold ground, and all day I waited for her in vain; she did not come, and never since that day has mother come. Death done this !" Child, have you not sometime, at night, when at your child-ish prayers, or when tossing uncasily on your couch, have you not heard the same kind of rustling sound, and felt a soft, soothing touch, and heard something and felt a soft, soothing touch, and Meard something like your mother's voice, saying, "My child, be strong, for I am with you?" Have you not felt the guidance of her outstretched arm in hours of peril and tempta-tion? And in maturer years, when you have been led into courses of life which you knew she would not ap-prove, have you not thought you saw her angel eyes filled with tears, and heard the soft remonstrance, "My child-my child 1" Have you not felt her as-sistance and encouragement in the path of right, and does ale not afford you counsel in perplexity? You does she not afford you counsel in perplexity? You cannot, you dare not say "No !" "But," says the man of care and sorrow. "Death

cannot, you dare not say "No i" "But," says the man of care and sorrow, "Death has robbed me of my hopes—my ambition is gone—my credit and and good name have vanished, want and sorrow are upon me, and Death, which has robbed me of so much, restores me nothing." Man'of the world, your griefs and privations are not Death's work. He has not stamped the marks of affliction upon you—he is not is a blowed for wrong folice. is not to be blamed for wrong doing. Remorse, over-vaulting ambition-the curse of talents misspilled, of energies and opportunities wasted, and abused,

Parties noticed under this head are requested to call at-

The second s

CAMUEL GROVER, Trance, Speaking and Healing Mo-

We have seen what ine is, let us see what death is. and we have shown you the time when flowers, and you we have shown you the time when flowers, and you we have shown you the time when flowers, and is rough in a garb of white as the bride of death; but is rough in a garb of white as the bride of death; but lo i from beneath the snow-clad and ice-encased earth, New Bedford, Mass., Sept. 21 and 28. Address, East Blough-MISS LIZZIE DOTEN will lecture in New Bedford, June 1

N. FRANK WHITE can be addressed for the present at Bey-mour, Conn. Will speak the five Sundays of June in Put-nam, Conn.; Lowell, Mass., July 6 and 18; Quincy, the last of July and through August; New Bedford, Bept. 7 and 14.

LEO MILLER will speak in Pultneyville, N. Y., every other Sunday during the present Summer. Persons in Central and Western New York, desiring his services, will address him MISS L. E. A. DEFORCE will remain in the West till Sept

when she returns to New England. The friends in Iowa and Northern Illinois, will please address her immediately at St. Louis, Mo., care of box 2307.

MR. and MRS. H. M. MILLEE may be addressed at Afton N. Y., care of W. H. Johnston, Esq., for the present, or Con-neaut, Ohio, care of Asa Hickox, permanently. They will also attend funerals.

Miss EMMA HARDINGS will lecture in Quincy and Taun-ton, during June. Address, caro of Bels Marsh, 14 Bromfield street, Boston, Mass.

tegrity, and in a manner that will, it is hoped, sccare for it the full confidence of the publicat." In order to remunerate those whose services are employ-ed, the following rate of charges is adopted: A Medical Examination, comprising a written synopsis of the discase and description of its symptome, together with a prescription of Remedies to be employed, and specific direc-tions respecting a course of treatment, \$1. Prophetic Letters comprising a general summary of the leading events and cnaracteristics of the future earth-life of the applicant \$1. CHARLES A. HAYDEN will speak in Rockland and Thomas-ton, Maine, during June and July, and in the vicinity dur-ing August. Address as above, or Livermore Valle, Me. MRS. A. P. THOMPSON will lecture again at North Haverhill, N. H., Sunday, June 1. Address, for the present, Bridge vater, Vt

ISAAC P. GREENLEAF will speak in Belfast, Me., June 1. Will answer calls to lecture in the vicinity during the summer

W. K. RIFLEY will lecture in Old Town, June 1; Lincoln, June 8 and 15; Bangor, June 22. Address, as above or Bangor, Mc.

MES. S. E. WARNER will lecture until further notice, in Berlin, Princeton and Omro, Wisconsin. Post office address. box 14, Berlin, Green Lako Co., Wisconsin.

MES. H. F. M. BROWN will lecture in Milwaukie, Wis., the first four Sundays in June. Those wishing her services in that vicinity should address her soon at Waukegan, Ill.

MBS. C. M. STOWE will spond the Summer and Autumn in Iowa and Minnesota. Address, till further notice, Indepen-dence, Iowa, care of "Rising Tide."

H. L. BOWXEE will BREWET calls to lecture on the new developments of the Spiritual Movement. Address, No. 9 Hudson street, Boston.

Muson street, Boson. Mus. AUGUSTA A. CURBIER will speak in Chicopee, Mass., the two first Sundays in June, Address box 815, Lowell, Ms. MES. M. B. KENNEY will epeak in Portsmouth, N. H. in June. Address, Lawrence, Mass. WM.F. WHITMAN, trance speaker, and healing medium, Athol Depot, Mass. DR. H. S. GARDNEE, Pavillou, 55 Tremont street, Boston. MR. F. WWIR BURARY, NEUTOR 'S Wanaland at Reston.

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And then, more than this; it his is beeting and vain and transitory, as is evident in all external forms of Nature, Death holds out to man the only prospect of reward or compensation, for his efforts and disap-pointment. Were it not for Death, there could be no eternal life; were it not for death there could be no life of the soul, no conception of immortality, and all our aspirations after virtue, all that constitutes the highest achievements of the human mind, were vain and useless. Nay, more. Death is the harbinger of perpetual life - it is the guarantee of that eternity of which life is but the faint and mocking vision. Death fulfils the hopes which life disappoints. Death gratifies the desires which life is unable to respond to. Death finds the eternal security which life seeks for in vain. Death is the signature of which life is merely the written form.

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death gives what rewards him for all pain and trouble and misery-the consciousness of eternal life, and even if any doubt this, and look upon him as the angel of oblivion, who would not rather drink of Lethe's stream, than always live the life of earth Who would not rather fold the hands and lie down to an eternal slumber, than live in perpetual pain? • Willing or unwilling, he must be met; for Death, though sometimes tardy, is sure. Those who are prepared, wait him as a kind messenger; and those who are unprepared, may cry with terror, but cannot resist And if, as the materialist holds, there is no world be yond, whence comes your shadowy conceptions of im mortality? Whence your trust in Delty? Whence that power of Faith, by which you bear, unshrinking, burdens your unsided strength would sink underwhence, if not through Death? But men, that which you call life is not truly life

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that which you call death is the only life that is Fading and transient are all things of earth. Ambi tion, hope, pleasure, dreams of bliss, alike pass away the charmed household circle is broken, the altar for desecrated-the crown is wrested from the monarch's brow and trampled in the dust; empires vanish before

descerated—the crown is wrested from the monarch's brow and trampled in the dust; empires vanish before the march of time, and races give place to each other on the stage of conquest and civilization—these con-stitute the life of earth, but Death brings a sovereign balm for all sorrows; he places upon the brow of dis-nppointed ambition a holier diadem—crowns the suf-fering martyr with the paim of fadeless glory, and seats the despised and rejected on eternal thrones. No crowding competition—no onward march of en-terprise, can push the paper from Death's welcoming threshold; no haughty invader can rob the helpless savage of his home on those tranquil shores; there, the poor and the rich are alike secure in their man-sions of repose. Cain and pale as Winter's monilit night. Death comes to bear you from the lurid and fit-ful glare of worldly existence, into the mild, etherial, radiance of eternity's glad day. Then welcome death, as you would welcome on the bill; tops, the glad chimes of angel melody; as you would welcome the gushing of a fountain in the parched and dreary desert, or peace when war has long desolated your. I and, 'welcome bim as God's brightest angel, for such, in truth, his is; and you are all committed to his charge i

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"\_\_\_\_\_ clegies, And quoted oder, and jewels five words long, That on the stretched fore-finger of all time Sparkle forever."

#### A PICTURE OF WOMAN.

Whence that completed form of all completness? Whence came that high perfection of all sweetness? -- Speak, stubborn earth, and tell me where, O where Hast thou a symbol of her golden hair? Not oat-sheaves, drooping in the western sun : Not-thy soft hand, fair sister ! let me shun Buch follying before thee-jet she had, Indeed, locks bright enough to make me mad ; And they were simply gordianed up and braided. Leaving, in naked comliness, unshaded, Her pearl round ears, white neck and orbed brow The which were blended in. I know not how. With auch a paradise of lips and eyes. Blush-tinted cheeks, half smiles and faintest sighs, That, when I think thereon, my spirit clings And plays about its fancy, till the stings Of human neighborhood envenom all. Upon what awful power shall I call? To what high fane ? Ah ! see her hovering feet More bluely veined, more soft, more whitely sweet Than those of sea born Venus when she rose From out her cradle shell. The wind out blows Her scarf into a fluttering pavilion ; 'T is blue, and over-spangled with a million Of little eyes, as though thou wert to shed, Over the darkest, lushest blue-bell bed, Handfuls of daisies .- [Keate.

Every negative implies the affirmation of the contrary. The most powerful method of opposing evil is not to recognize, but to deny it ; that is already the substitution of good.

THE TRUE LIFE.

Have we not all, amid life's petty strife Some pure ideal of a nobler life That once seemed possible? Did we not hear The flutter of its wings, and feel it near, And just within our reach? It was 1 and yet We lost it in this daily jar and fret, And now live idle in a vague regret : But still our place is kept, and it will wait. Ready for us to fill it, soon or late. No star is ever lost we once have seen ; We always may be what we might have been, The good, though only thought, has life and breath; God's life can always be redeemed from death ; And evil, in its nature is decay, And any bour can blot it all away. The hopes that lost in some far distance seem. May be the truer life, and this the dream.

Despise nothing in nature ; all things in her king dom are God's thoughts.

A CHILD.

All in a marriage garden Grew smiling up to God,

A bonnier flower than ever Sucked the green warmth of the sod.

O beautiful unfathomably Its little life unfurled.

Life's crown of sweetness was our wee

White Rose of all the world .- [ Genuld Massey.

To appreciate intuitive genius we must suspend the course of artificial life.

MAN, SPIRIT, AND ANGEL.

A Lecture by Miss Emma Hardinge, at Lyceum Hall, Sunday Evening, May 18th, 1862.

[Reported for the Banner of Light, by W. BACHELER.]

"Know thyself ! " We venture the assertion that the beautiful commandment, the highest and truest ever uttered, to love one another, and measure thy jus tice to thy brother by that thou wouldst have to thy. self, that this basic stone on which the church of Christ should be formed, has never yet been demon.

which man is composed; learn how matter was con-solidated from vapor, how, after being lannched into space like rings and bands encircling the flery cen-tre, it came into order through the simple but univer-al law of gravitation, acquiring the rotary motion in-evitable to all fluid bodies, and finally the crystallized, consolidated crust which still'enclosed the liquid ig-neous mass of which the world was composed. We know how, by the laws of gravity, or magnetism, the and fragmentary sentences, to what it can do, or rathit may be from the strongest electro-positive and electro-It may be room the strongets electro-positive and exygen, through their assimilation. We are aware by the simplest chemical experiments, that the atmosphere, the sweet, pure air which is the breath of life to body and mind, may become, by a slight variation in the proportion of its constituent elements, oxygen and nitrogen, that strange compound which set the brain whirling, de-composes the very senses, elevating them to one wild, extatic idea, one prevailing speciality of the mind, shape. Something beyond all this. extatic idea, one prevailing speciality of the mind, under the stimulus of what is called "laughing gas."

components of the air, we should render it incapable of sustaining life at all. Thus the history of the formation of bodies in space. is revealed. And thus may we trace up, through long cycles of ages, the decomposition of ancient rocks. and their recomposition in more useful, beautiful and elaborate forms, glittering diamonds and rich metallic veins, teeming soil, and all the wealth of earth-as the circling tides of life, by galvanism or magnetism or electricity, call it which you will, have gradually taken up and let down, as it were, the elements of the original rude granitic structure. We perceive that death is the mysterious gate through which has passed. all the life of these new forms, and that the footprint of every one of these passing elements has stamped upon or waking, whether entranced, or in the world of suthe world a new creation. Until, at last, we open the page of natural history, and in the fossil remains of the things that lived-all things live, but we discriminate between the spirit that "moves on the face of the waters," and the "waters" that are animated by the spirit, as a soul-in all the forms of inanimate things acted upon by the moving spirit, and the animated creatures that partake of its essence, we are enabled to trace the gradual improvement of form,

And were we to add, never so little, to either of these

by a viewless substance far more sublimated. far more imponderable, than any form of matter (as we term it) known to man or tangible to the senses-still, it is all that we call life. As the universal work of improvement and re-creation has gone on in the material world, this life also had better and better media through which to monifest itself, until at last it gives birth to a form of matter susceptible of sensation. At first, that sensation appears to be not in the least analogous to that which we now realize as consciousness of feeling. which to monifest itself, until at last it gives birth to that which we now realize as consciousness of feeling. of pain or pleasure. Nevertheless, in the gelatinous masses that are still found floating in the deep, we men, glorious and powerful, and endued with a wisdom recognize a kind of diffused irritability, analogous to sensation. But we find no power of volition, of selfgovernment, or that intelligence which governs the movement of animate creatures, until we come to the nervous system. From the first period when this ner-vous system begins to develop itself in the animated tribes, a now era in creation proceeds. Even now, in the embryotic life of any creature that exists, we should find that its first rudimental manifestation of existence is a mere cell, nothing more than the same sustain and maintain that body, and guarding him existence is a mere ceri, nothing more than the sense cellular tissue which is the basic foundation of the structure of the flower. Within this little cell is what to regulate the beautiful, the delicate mechanism? Wherefore all this? Is it for the mere gratification of more or less than a miniature battery by which motion is generated, and with every pulse beat of motion there goes forth a power to gather up from the surrounding elements all the various materiæ that form fine nervous threads. As they radiate from a common centre, the life-lightnings, the cause of motion, passing over these, gather up yet finer elements, until each becomes a thread on which the beads of life are strung, a column around which are grouped the various limbs and radiations that form the entire creature. Without this ministure galvaule battery to generate this electric motion or life, nothing exists. With this power of electric life, with this power of assimilating all the clements of matter of the highest kind around these fine nervous threads, there appears, And around these fine hervous threads, there appears, also, a new function, which we call spirit. We so term it vaguely. It is in reality that more attenuated and imponderable material of which matter is the grossest form—life is the next, and spirit the extreme, grossest form - ine is the next, and spirit the extreme, sublimation. The three, thus combined, give birth to a creature capable of guiding its own movements, ca-pable of acting out the highest capabilities of its form. if that form is limited in its nature, the spirit can only manifest itself in one or two specialities: this is Instinct. Provided that the form be susceptible of a wider range of motion, provided that it be capable of assimilating to use all things that exist in Nature, the aggregation of the various powers that are thus called into exercise is termed Reason. Here is the line of of only one portion of reason, and the man, who is capable of the aggregate, of the whole. Reason is But, triumphant over the assimilation of the whole sits that judgment which is the crown of Reason. But, thumpant which is the crown of Reason, which enables the mind to keep balance and equilib-rium amongst the various faculties, and enables, also, the creature which possesses this glorious tribunal of the treceives it. Between the two stands the minis-trate oway the existence of either, and the mes-This is Man. And here we still pause on the gloriof neutron the fine aggregation of all the possibilities of matter and mind. There is a prophecy of every art, of every science that mind can grasp. We have before, and must again invite your attention to the most wonderful structure by which the great Machin-iat the great Arbitect the great Puesician and Mat ist, the great Architect, the great Physician and Met-aphysician of the Creation has indectrinated into all the parts of man's organization prophecies of all all the veins. all the muscles, all the fine points, and fathers-of the tie which embraces them, which seem to be laid bare before the finite soul 1 And so of the mouth. Oh, the mighty power that hangs on the human lip-the power of love and of hate, the word of command that shall settlo the destiny of nations, (this divine ministry, the word of rerelation that speaks of God and the mysteries of eternity, that tells of solences that he the world and Atlas-like bear up the ages I

neous mass of which the world was composed. We know how, by the laws of gravity, or magnetism, the universe of suns and systems is upheld in space; this heavy globe sustained, and held in its eternal orbit, by the powers of attraction and repulsion; and we know that, as there is a common law banding to-gether all these systems, all are in their con tituent materials like unto earth, and therefore, that the same materials like unto earth, and therefore, that the same simple and grand laws prevail throughout the wonder of the universe. Descending the arch, we find, on one side of the magnificent entrance to knowledge, one of the great pilasters of science, which we call geology, and on the other, chemistry. We learn, by these, how the crystalline mass of earth has been composed and de-composed from the simplest elements, it may be two only, it may be from the strongest electron positive and electron. though it never can transcend itself, nor leap beyond its own shadow to realize more than " I am." it dem-

shape. Something beyond all this. Now comes the phantom, dimly floating in the air, the representation of the form whose golden bowl is still unbroken, whose silver cord is not yet loosed. We look upon the forms of the living—they are away, away across the ocean, away in dim space, and yet we see their forms. This phantam has been known in every are your coll it may in the plane metter of every age. You call it now, in the plain, matter of fact materialism of the nineteenth century, the reprerentation of the living spirit. What do you mean? Connect this with the power by which the closed eye, the rigid form, the apparently speechless lip, without agency of the senses, is enabled, by clairvoyance, to ferce the mysteries of futurity ; to disclose the secrets of the past ; to transcend all bounds of time and space. and, whether in distance of either, to speak of the hid-den things of earth. Connect this with the action of the somnambulist; with the phantasmagoria of drams, when the body, with all its wonderful agencies, is still and unconscious. What cannot the spirit do? But, whether sleeping

pernaturalism, of visions, of dreams, or legendary lore, there is a power about the spirit unrevealed; a grand and a sublime foreshadowing of a world to come, resplendent, hereafter—a world of liberty, where the fetters are unlocked and the shackles thrown back. where the prison door is opened, and the soul goes free, wandering in space, hither and thither-all eve, all ear, all power, all revelation-when there shall be no se-crets in the heart, when all shall be transfigured before the eye of the spirit. Here and there come those dim revealings, and therewith we stand before the shrine

enabled to trace the gradual improvement of form, and all the beautiful and elaborate work of nature in perfecting matter and form until it is susceptible of intellect and soul. What an illustration of this is the profound and ad-mirable mechanism of the nervous system. The en-durance of this mortal frame, the permanence of this simple structure, depends upon its imponderable part; the material of which it is composed is held together the material of which it is composed is held together the material of which it is composed is held together the material of which it is composed is held together the material of which it is composed is held together the material of which it is composed is held together the material of which it is composed is held together the material of which it is composed is held together the material of which it is composed is held together the material of which it is composed is held together the material of which it is composed is held together the material of which it is composed is held together the material of which it is composed is held together the material of which it is composed is held together the material of which it is composed is held together the material of which it is composed is held together the material of which it is composed is held together the material of which it is composed is held together the material of which it is more a function of matter into form ; it is that which moved upon the the material of which it is material of which material of which moved upon the the profound and the structure. face of the waters, and out of the great void and the mighty chaos and the profound depths called up the new created world. Thus we stand before two magnificent elements of

man's being, ready to do homage before it when we shall know it yet more perfectly, and swearing, around the standards of science, to devote ourselves, first, to explore its capacities, and then to put the machine to up the traditions of elder time concerning a bright era of ministering creatures, resplendent beings, shining which seems to put our capacity to shame, and all the aspirations of our spirits are nought before the view which angels have, from time to time, given to men.

shapes, develops, nourishes, and moulds the spirit—as at every pore it absorbs infinence, as the eye informs the soul through shape, color, form, as the touch in-forms the spirit by its peculiar susceptibility, not only of discovering substances, and other different quali-ties, but also of feeling the magnetism that is given forth from each, as the taste discriminates the sub-stances fittest to feed and build up the body, as the ear drinks in the power of sound, as sweet music or harsh noise fills up the soul with ecstasy or offends it and mortifies the sense of hearing—as, in a word, ev-erything in Nature is a minister unto the body, as the body is formed and fashioned of each, so, whilst the spirit dwells therein, does it gather up the influences that everything in Nature brings unto it. The office of the body, then, is to teach the spirit; this building to give the people the bread of the New

that everything in Nature brings unto it. The office of the body is as the temple to the spirit; where divine worship shall be practiced, or the "den the office of the body is as the temple to the spirit. Where divine worship shall be practiced, or the "den the office of the body is as the temple to the spirit. The office of temple templ of thieves" shall be congregated. In this house of prayer ye may worship the Father, or ye may fellow, ship with the money-changers and the thieves and roo-bers who shall pollute every part of the sacred dwel-have put your hands to the plow of this young but mighty reform, turn not back. "Follow thou me 1" is the voice of God throughout existence; if you have heard it, if you have even caught the divine echoes, ling. Take out the scourge and make for yourselves rods and whips and knots of adversity and suffering,

and drive the robbers forth. This is the true office and mission of life, for your-This is the true office and mission of life, for your-selves; and the means whereby you can best perform it, is by exercising your patience, your temperance, in exercising all the gifts of intellect and heart that God has given you, for the benefit of others. Thus do you perform a dual task; taus do you leason your spirit; first, with the one hand, to acquire knowledge, and with the other to guide it; first, with the intellect. With the order to guide it; first, with the intellect. I be account of the skies, constellations instead of worlds. holding the cars of creation, the princes of with the other to guide it; first, with the intellect. with the genius, with all the capacities that are brought of parts of worlds, are all open before you in the eter. to bear in the brain and the reason of man, to know nity of progress, in the boundless realms of illimitable yourself, to understand of what you are susceptible, to understand what is hurtful or beneficial to yourself. —and then to go forth and inform others: then, after purifying the temple, to place it at the disposal of your fellow men. And thus do you bring in array be-fore you all the arts and sciences of life, anatomy, are all ministering spirits." For this hour go forth, "I are the true missionaries of the Father, angels, "who fore you all the arts and sciences of life, anatomy, and physiology, the knowledge of your structure—not alone for the sake of admiring and worshipping the glorious mechanism, but for the sake of understand-ing perfectly how to use it, but for the sake of observ-ing how, in such an admirable adaptation of ends to the bidding of your Father which is in Heaven. ing how, in such an admirable adaptation of ends to means, of uses for use, so much is demanded of you. And thus does the study of physiology become the ab-solute duty of every true religionist, that you may know the powers that act upon you, understand the dynamics of your own being, comprehend the vital flow to every part of your anatomy, what is pernicious and what is excellent—and more than that, how much your mind is going forth and influencing others. And thus must come painting, poetry, all the elements of science that enables you to use God's good gifts, com-bine them into form, arrange them into melodious tone

All that influences soul, all that affects the mind, through the organization and the senses, belongs to religion. Every portion of it makes up the character, every single grain of character makes up the life. And by the book of each man's life will your own eternal welfare be judged, and the world of angels be supplied.

For the world of the hereafter is not the angelic world. There is a world of spirits who have lived for themselves, who are now in the second stage of exist-ence, yet beginning life yet to pass through the pains of that infancy which alone gives birth to children of the kingdom. The first lesson in this divine world is to minister to others; the first degree which ye must take in this kingdom, is the use of self for the bless-

ing of others. The world of angels is around and about you here. It is the world above the world of spirits. In this world, ponderable and imponderable, is a world of spirits, all around you, spirits who merely realize that their souls are given them for the purposes of volition, spirits who only recognize that they may use their bodies as ministers to their own gratification. Can you pass through the city streets and not recognize what the world of spirits will be, when you see the careless daughters of fashion flaunting in gaudy attire, the calculation of each majestic sunlit day to invent fresh forms of beauty in which to cover themselves the later portion of the same God-glifted tablet of ex-istence - the days of life-devoted to show the gaudy plumage which they have contrived; the night to re-cuperate, to go forth on the morrow to the same sense. round of existence. Is this worthy of a spirit that can grapple with space and make every substance in creation, every element of being, its obedient sub-ject? Is this worthy of a mind that may psychologize for good or evil the entire world?

Others there are in this world of spirits imprisoned in man, who devote their grand energies to their fel-low men, who spend their splendid intellects in con-triving means to impress their fellow men. Unhapplly, the leaders of politics, trade, commerce, war, o the various institutions that govern earth and restrain the various institutions that govern early hud restain man, are not of this class, and those sublime energies that might be devoted to realizing man's highest des tiny, ministry to his fellow-men, are all expended in ministering to self through their fellow-men, in at tempting to subjugate man to their authority, and to the divine strength of manhood for a footstool to mount to power, wealth, and personal aggrandize-ment. O, dark and fatal is the mission of such; terri-ble will be the doom of such, when, Lucifer-like, they fall from the heaven of ambition they have built up for themselves, and are cast down into that darkness

obey it, and let each one take his course as he will: This is the reform of reforms, the knowledge of

man, and of spirit, and of his angel destiny here and hereafter. Fear not to aim too high. We have spoken

are all ministering spirits." For this hour go forth, "I am that I am," in the charge of a ministry of the

#### NOTICES OF MEETINGS.

LYCEUM HALL, TREMONT STREET, (opposite bond of Bohool street.) — The regular course of lectures will continue through the scason, and services will commence at 2:45 and 7:15 Noclock, F. M. Admission Free. Lecturers engaged:-Rev. J. S. Loveland, June 1 and 8; Mrs. Fannie Davis Smith, June 22 and 29.

CONFERENCE HALL, No. 14 BROMFIELD STERET, BOSTOM.-The Spiritual Conference meets overy Wednesday eve-ning, at 7 1-2 o'clock.

Spiritual meetings are held evory Sunday ; trance speaking at 10 1-2. A M.; Conference meeting at 2 1-2 P. M.

OHABLESTOWN .--- Sunday meetings are held at Central Hall at Sand 7 o'clock, afternoon and evening. Speakers engage ed:--N. S. Greenleaf, June 1 and 8; Miss Lizzle Doten, June 15, 22 and 29; Mrs. M. S. Townsend, during August.

MARBLEWAD.-Meetings are held in Bassett's new Hall, Speakers engaged:--F. L. Wadsworth, last three Sundays in

FoxboRo'.-Meetings in the Town Hall. Sposkers engaged: Miss Emms Hardinge, July 6; Miss Lizzie Doten, July 13.

TAUNTON, -Meetings are held in the Town Hall, every Sab rabwrow, - meetings are neith in the rown hall, every sad bath afternoon and evening. The followiffs speakers are on gaged: -- Frank L. Wadsworth, Juno 1 and 8: Rev. Adln Bai-lou, June 15; Miss Emma Hardinge, June 29 and 29; Mrs Frannie Davis Smith, July 6 and 13; N. Frank White, Bept. 21 and 28; Mrs. M. S. Townsend, Oct. 8 and 19; Hon. Warren Chase, in December.

LowELL .- The Spiritualists of this city hold regular meetings on Sundays, forenoon and afternoon, in Wells's Hall, Sponkers engaged: -- Mrs. Fannie Davis Smith, during June; Mrs. M. S. Townsend, Sept. 7 and 14.

CHICOPER, MASS .- Music Hall has been hired by the Spirituslists. Meetings will be held Sundays, afternoon and even ning. Bpeakers engaged :--Mrs. A. A. Ourrier, June 1 and 8; Mrs. Anne M. Middlebrook, June 15 22, and 29, and July Miss Emma Hardinge, July 13, 20 and 27; Miss Laura Do-Force, during August; F. L. Wadsworth, during October.

NEW BEDFORD .--- Music Hall bas been hired by the Spiritin New BEDFORD, -- Multic Hall has been first by the Spirit-ualists. Conference Meetings held Sunday mornings, and spaaking by mediums, afternoon and evening. Speakers engaged: Miss Lizzie Doton, Junel and 6; P. L. Wadsworth, during July; Miss Emma Houston, Sept. 21 and 88. PontLAND, ME. -- The Spiritualists of this city hold regular

meetings every Sunday in Sons of Temperance Hall, on Oca-gress, between Oak and Green streets. Conference in the forencon. Loctures attornoon and evening, at 91-4 and 7 o'clock. Speakers engaged :---Mrs. M. M. Macumber Wood lor June.

PROVIDENCE.-Speakers engaged :-- Mrs. M. S. Townsend า June

NEW YORK.—At Lamartine Hall, corner Sth Avenue and 29th street, meetings are held every Sunday at 101-3 A. M., 8 F. M. 7 1-3 F. M. Dr. H. Dresser is Chairman of the Assoistion

At Dodworth's Hall. 806 Broadway, Mrs. Cora L. V. Hatch will lecture every Sunday, morning and evening.

MILWAUKES, WIS.--Lectures every Sunday at Bowman's Hall, Milwaukeo street, commencing at 2 1-2 and 7 1-4 r. m. Lecturers desiring ongagements please address Albert Morton. Sr. Lours, Mo.-Meetings are held in Mercantile Library Hallevery Sunday at 10 1-2 o'clock A.M. and 7 1-2 F. M.

THE BANNER OF LIGHT. The oldest and largest Spiritualistic Journal

in the World, IS PUBLISHED WEEKLY AT BOSTON, MASS. WILLIAM WHITE, ISAAC B. RICH, CHARLES H. CROWELL LUTHER COLEY.

strated ; has not been practiced ; never has been real. ized. We conceive that the impossibility of illustrating the divine philosophy in life practice, is to be found in the ignorance how to put the machine man to his proper use ; the ignorance of man in the law of self-control ; the ignorance of man's earth rulers in adapting the laws by which he should be governed, to produce from his action that harmonious whole that may be summed up in the one word, justice.

To night, it is our purpose to present you certain thoughts concerning the modes of teaching by which man may know himself, by which he may attain the knowledge of that self-control that will enable him to come into harmony with the law, rather than to endeavor to make laws to harmonize with himself.

It would seem that all human governmental policy has been exerted in the direction of effort to adapt laws to man. We believe that in the new era, the era of self-knowledge, to which all the signs of the times are tending, we shall realize the failure of the past, in endeavoring to bend that which is eternal and immutable to that which is changing and fleeting. Rather shall we seek to bend the changeable, the subject of perpetual modification, that ever-yielding, plastic form, the human mind, to harmonize with those unbending, unswerving laws, of which we are forever the vassals.

We know that the sublime charge, .. Know thyself," was spoken by that inspiration which has enunciated it, in one form or another, from the lips of all the world's best teachers and noblest reformers. The at. tempt to obey such a charge has been, in almost every age of the world, in two directions. Une, of religion. of transcendentalism, which professes to instruct man in himself, by commencing with a fearful delusion ; showing him from the starting-point that he is incapable of improvement, pressing him down with the ban of "total depravity," and rendering all possibility of his elevation or redemption dependent, not on himself, but the caprice of another, and the bending of his own mind to the acceptance of intellectual dogmas. Here has been one source of failure. The practical teaching. of science has proved like unto it ; the attempt to develop self knowledge, and elucidate the wonderful mys. tery of life, has been confined to a view of the skeleton, to an examination of the framework, the mere external temple in which the soul is enshrined.

Thus both have failed, for they have not started from the central point of self knowledge, the recognition in ' man of all elements of existence, which cannot dissev. er any part of knowledge without being injurious to the whole, which permits no one portion of the commandment to be violated, without an infraction of the totality.

The addresses of transitory speakers can be merely suggestions-no course of philosophy, no unrolling of a system of thought. Therefore, we can now but point you somewhat to the methods of study by which we conceive the true knowledge of man may be attained, by which the transcendentalism of religion, and the materialism of science may be harmonized upon the mutual plane of man's relations, in borh capacities, by

the enunciation of man's three fold mission : Man, Spirit, and Angel. How shall we learn, in the first instance, of Man?

The page of investigation is as broad as the universe. Commencing with the keystone in the arch of science, astronomy, we may learn the history of the dust of spirit? Is it for the mere creation and moulding of spirits?

Or is there not a something more, a destiny which spirit shall accomplish, a mission which spirit shall perform, beyond mere sensation? The nervous bat-tery will supply us with this; wherever nervous cenwhich appeals powerfully to the spirit? Is this consciousness?--or is there nothing more than "I Am?" There are ten thousand-ten thousand millions I Ame. Man does not stand alone; his individuality is related to every other I Am. The mission of man, then, surely, must in some way be an influence related to the mul-titudinous world in which like any single star in the heavens he swins his space. Even as these resplen-dent globes shine not slone by their own light, not alone by the media through which their beams come to us, oven as these magnificent orbs are sustained by attraction and counter-attraction, even as the view of distant firmaments begins to be revealed to us, and through the astronomer's glass the wonder of myriads and myriads of systems outside of our own is begin. ning to dawn upon the mind, so do the powerful psy-chology, the laws of magnetism, the influences we exert pon each other, gradually reveal to us the as-tounding fact that each I Am is but a part of a system, and that man's real destiny is Angelic Ministry; that howver resplendent may be the beings who have been classified by religionists as "angels," who have been set apart in the devotion and zeal of transcendental-ism as a separate order of existence, in defiance of all demarcation between the animal, which is susceptible the testimony that the very volume from which the of only one portion of reason, and the man, who is doctrine of their existence is drawn brings us,-that they are men, have had a human origin, and are still capable of the aggregate, of the whole. Reason is they are men, have had a human origin, and are still nothing more than the assemilation of a great variety of instincts. But, as Nature is not prodigal, she dis-tributes to man in proportionably small degrees that which she concentrates strongly in the animal, and thus the specialities of the animal tribes are more marked than any single faculty of the human body. Let us once again turn to definitions, and ask what

ter. Take away the existence of either, and the mes-senger is not needed. Angels, then, stand related to ous model. There is something more than the power those whom they inform, as mediators between a pow. of legislating for all things around him, something, er superior to themselves and a power inferior to themselves.

In every department of human existence, then, do we find the angelic ministry demanded. It is not in a spiritual existence slone that such a ministry is called for. Here in this chamber are the real angelic illus. trations of being. Here are orders of angels of every degree—highest and chiefest among them that angel who in its most unselfish devotion presents to us the that he can afterwards accomplish. Mechanics is here highest iden of a love going out to another wholly ir. in the hand of man; a power that transcends all the respective of self.

all the veins. all the muscles, all the fine points, like the cordage of a ship, are knit up into the offe great tendon that gives strength and facility of grasp and expansion, whereby man is able to wield the scep-tre of his sovereignty over all substances upon the face of the earth. And the eye, with the soul looking through it as a window, the eye, that guages the skies and measures immensity, that by the microscope is ena-bled to take comizance of all the structures. of bled to discern world upon world in a single cew-orop, that being is the most revered, the most exalted, the that is able to take cognizance of all the stractures, of all the parts of existence, and with one sweep of tele-scopic glance to comprehend the whole universe, piero ing illimitable space and traversing other firmaments stateman, the friend, the philanthropist, the parent

where they have nothing left but self i The spirit-circle, in this nineteenth century, has re

vealed the spectacle of legions of such as these. And, if the careless world, instead of delight in the mere phenomena, instead of the indulgence in the passing nour, which the marvel has afforded, had but taken home to themselves the lessons of the many pitcon nome to themselves the lessons of the many pitcons soals that have been wrecked on this rock of self, and missed their angelic life in ministering to themselves, Spiritualism would now be a power to the world ; men would not dare, in view of the tremendous judgment which awaits every creature who thus, whether sin in ignorance, or in absolute knowledge offend th holy Ghost within themselves, or from whatever cause, thus wrong themselves, and miss their mission as ministering angels. The day will come for each, when they must begin life again as a little child, to as ministering angels. The day will come for each, when they must begin life again as a little child, to learn that the true mission of man and spirit is to be an angel, that here or hereafter they must be the mes-sengers of glad tidings from God to some creature less happy than themselves, more ignorant, lower, weaker, in some fashion, than themselves.

Such a ministry is before every one of you. You need not ask to be disembodied spirits, to realize it. subscribers will please send none of the other denominations. The world is full of angels. This nation was built up for they are of no use to us. Subscriptions discontinued st by angels. The men who sat around the table in the old Independence Hall; the men who placed their lives on the cast of a die, who wrote themselves rebels, traitors attainted and worthy of death, in the immortal Declaration, were angels to you, they ministered to you that food of liberty; that glorious freedom and prosperity, which you could not have won for your ielvēs.

There are angels abroad this day, angels of the household, who walk in the midst of men unawares. There are angels in every home-the suffering wife the tender mother, the poor tolling child, the indus-trious artizan—the sons of labor, groaning beneath the weary burdens which those who minister to self put upon them.

There are angels striving to deliver the world, whose three are angels striving to deliver the world, whose threes are even now being felt in the great reform movements of the day. All such angels need, is to stand arrayed before the throne of God, to remember him and His laws, and to model their reforms upon His laws, and then they will find that one will chase a thousand, then will they find they have the strength on their side of the flery chariots and horsemen of old. It is in valu, fighting against the laws of God; and therefore it is that we press upon every true reformer to know himself, to study in his own structure his own capacity, to realize that science is the foundation, that knowledge of law is the result, and that when these two are perfectly understood by man harmonious ac-

tion must be the end of man's life. This, then, is the knowledge which we commend to you, children of the New Lyceum, children of that Church and Lyceim whose seedling is planted within these walls. Here seeking for that broad and better ray whose every single footstep is marked with knowl edge founded upon demonstration. ye are cagerly striv-ing to approach God, through his laws, through his works, to comprehend yourselves, through that science which will prove every step you take. Ye are aiming right; ye need but the experience, the experimenta, the failures and recoveries which all children of light must pass through before they are able to walk alone, to realize and perfect the sum of your knowledge. Let its first foundation be to know the Supreme Being who lives and rules, from whose hands ye cannot escape. Let the next step in your Church Lyceum be to know yourselves; to remove all unboly things from your yourselves; to remove all unholy things from your midst; to recollect that, as an *I* Am in the midst of circling, rolling worlds, each one's influence as potent as yours, there cannot be a broken heart in this uni-verse whose throbs do not affect you. There is not a sigh heaved throughout this globe but some portion of its agony is borne to you on every breath of wind that blows; not a tear that falls to earth but your foot treads upon it and some portion of its sait angulah rises up and poisons your math.

LUTHER COLBY, EDITOR.

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