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Literary Department. LYANEL HARLING THE

Translated from the Gorman of Heinrich Zschekke, by Cora Wilburn, expressly for the Banner of Light.

> CONCLUDED. CHAPTER XLVIIL Unfoldments.

It is impossible to attempt the description of the feelings overwhelming father and son, thus strangely met and acknowledged. Lyonel was like one struck by the lightning's flash, bereft almost of conscions thought. And as he slowly recovered from the first shock of amazement, and collecting all that had occurred, beheld the exalted ruler of a Dukedom in his arms, he could not but deem himself the sport of an erring fancy, the subject of a most fantastic dream. It was impossible for him to cast a doubt upon the virtue of his beloved and honored mother, and yet he could not withstand the Duke's confes. sion, and the well-known writing, the testimony of the watch with the Prince's esoutcheon, and the hidden portrait. He held within his arms, close pressed to his throbbing heart, a strange and venerable man, a raling Duke, who called himself his father, in low accents of sorrowful emotion-and he could not yield to him the tenderness of a son. His thoughts were all of his sainted mother; of Maryhall; of the future; whether it should be in Europe or America, from that time; of Cecilia. So, he also, like herself, was of illegitimate birth 1 His mother, like her own, the victim of a distinguished personage, to whom the civilization of Europe forbids marriage with one of Inferior station | This idea that, in the past, would, perhaps, have grieved him, now served as a consolation to his soul. Ceollia's delicate scruples could be maintained no longer. She could no more feel abashed before him. As if in gratitude for this discovery, there was a slight pressure in the arms that held the Duke.

He felt that pressure and returned it with fervor, for he deemed it the first token of the awakening filial love. And yet he was conscious of loving, not so much the son, as in him the unforgotion mother, the divinity of his spring time. Joy for the unhapedfor-mosting alled his hears, but shame and sorrow also, as he felt compelled to avow himself a greyhaired sinner in that son's presence. The confession of his sin had been a humiliating trial, but still more deeply would his naturally noble spirit have been wounded, had he dismissed the son without say. ing:

"I am thy father !"

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son, I would have you happy-only then can I yet be happy in this world. Reflect .- try yourself. We will speak of that again. But if you cannot resolve to remain in Europe, then, my son, do not delay your departure, so that habit and intercourse may not hind me too strongly, and render the parting from top so great a trial that its inflicted sorrow prove incurable. We will speak of that afterwards. Now for other things. I would speak to you of your mother and myself. At the present moment that is of the utmost importance to you. Well, then, in a few words-"

ing him. "I understand you, and will not com.

plain of even your desire to return. You are my

But in place of continuing, he sank into silence, and seemed to have repented of his determination, or that, a prey to embarrassment, he knew not how to commence the self-accusing revelation. Lyonel respectfully awaiting, sat immovable, but his eager eyes were fastened on the Duke's troubled countenance, as if he would gain from "its expression the course of his thoughts. His breath came panting, and his heart throbbed loud. It was sometime before his princely father regained his speech.

"In brief, then," he continued, " I was about thirty years of age, yet unmarried-a Prince, with a fine revenue. I was weary of the monotonous life of Courts ; somewhat unquiet and ambitious of action. but was not my own master. The arrogant policy of Napoleon had broken the bond of Empire. Emperor Francis had laid aside the German crown, Everything was in process of dissolution. Russia alone offered resistance. I hated the destroyer of Europe, and I longed to take service in the army. But my departed uncle, then the reigning Duke, now resting with God, he forbade me. His polloy was afraid of offending the Protector of the Rhine League. He demanded of me the impossible-that I should serve under the banners of Napoleon. My disobedi. ence caused me to incur his highest displeasure. I had to regard my banishment from Court, and the order to visit other States, as a lenient sentence. The dark days of Jena and Huerstadt disgusted me with the German atmosphere. I went to England. There, becoming acquainted with the Captain of a ship from New York, I determined upon a visit to America."

Lyonel made use of the pause occurring to inquire :

"If I am not presumptuous in my question, your Highness was siresdy the the year 1800-"" The Dake interrupted quickly :

"Right, end of the year. The rest of the winter I spent in New York and Philadelphia, under the name of Count Rotheneck. In the following spring, on my way to Washington, I came to Baltimore. The beauty of the city, with its situation, business and activity, the kind reception I met with from sev-

The aged Prince felt his heart contract with a eral distinguished German families, rendered my tantly increasing sorrow. He felt as if it were stay there exceedingly pleasant. It was there that

departing. I came to Europe: a wife was chosen rays of vivid light. for me; the throne of my unble was awarded me soon after. I was happy no longer. Your mother, on her brow. I feel certain, never forgot me : and yet not one of my letters received a reply, I had this palace erected, and named it in honor of her memory, Marienfels. It is enough ! Now, Lyonel, you know all." He threw himself at his father's feet, kissed his hands, and faltered :

"Oh, father ! dear, beloved father ! sacred to me mirthful indignation ; through my mother's love !"

He could say no more, but arising, covered his face and wept. "Be calm, my son, said the old Prince, soothing-

ly; "be silent of the past-the present alone is us," she declared, shaking her lovely curled head. ours. I could almost believe in a secret voice of Na- "Oh, how much I would give if you were all, in ture, in the recognition of the blood of which so everything, all my own brother. I will from this much is said, for in the garden I felt wonderfully moment, however, be all of a sister to you, if-"she attracted to you, and thought often and with agree- hesitated.

able feelings of you. My heart beat fast, as among the names of those arrested at Binsenberg I heard you? If the dignity of your station, etiquette, and the name of Harlington. You may have been in- courtly usage command you to feel ashamed of that formed that some worthy men have interceded for sister's place. But I, without any ifs, or conditions, you, but not that it was also done by my daughter will forever remain the true brother of the most Gabriella, and she plead with so much fervor and aimable sister upon earth. What do I care, on the enthusiasm that I was alarmed. She told me of other side of the ocean, for European customs and your acquaintance with her at Lichtenheim, and restraints? 'Custom is of a different form in every portrayed you in such glowing colors that I was al- land; it is a thing of prejudice, made the agreemost suspicious, and asked her laughing: ' You are ment of society; it is only appearance and outside not in love with him, I hope, little simpleton ?' She varnish. Sister Gubriella, my heart says, thou to replied with a crimsoned face: 'No, no; but I thine !" confess I would like such a brother. There is some-

thing in his features resembling this,' and she pointed to Mary's portrait. It was my turn to guessed my secret."

Lyonel's face flushed with joy.

"It was she, then !" he murmured. " I presume." for the better surroundings of my prison ?"

"Of course," responded the Dake. "And my ropeans." strange presentiment and her own became a certainty when the watch that inad once been mine, and gave my secret to her keeping. She burst into same time." tears, threw herself upon my neck, and sobbed the | "Hate? How ungrateful you are, you wicked, beautiful, consoling words: "It is the hand of Provi-

heaven is reconciled." "I am unspeakably blest !" oried Lyonel.

should obey the command of my uncle; she would blood. He held her timidly in his arms; she clung ---but you have read the last letter ever received to his breast, her bright eyes velled in love and from her hand. With the receding of the coasts of modesty. And when she raised her glorious eyes Maryland and Carolina, I felt my happiness of life and gazed into his, both stood as if daxied by the

"A sister !" he whispered, and bowed his forehead

"My brother /" she replied softly, as she placed both hands upon his shoulder.

A fraternal kiss ended their whispered conference. Gabriella drew back a few paces, covered her glowing face with her little hands, and recovering all her former vivacity, said, with assumed and

"Indeed, almost too affectionate for a brother !" "I forgot," he replied, in a tone of regret, "that I am only a half-brother."

" Oh not so, Harlington ; nothing at halves between

"If what ?" queried Lyonel. " May I say it for

"But my handsome sir brother, whither are you wandering off ?" said the Princess, laughing. " That is again just like you. Who speaks a word here of change color. The child seemed to have suddenly such nonsense? One must yield to the usage and fashions of the country, even to strange whims, as for example, 1 to yours. If I lived among the copper-red beauties of your American solitudes. of he added, "that to her intercession I am indebted course I should submit to wearing great bone rings in my nose and cars. Here, we are good Eu-

"Pardon me, I entreat you!" plead Lyonel, and he kissed the hand of the beautiful sister. "Am your letter to the steward and Maryhall were placed I waking and sober? Is this 1? The past twentybefore me. "What would you think,' I said to Ga- four hours have placed me in the midst of a fairy le-briella one evening, if I were to give you n brother gend, that appears to me like the flotions of madin the young American?' She replied : 'Oh, the 1/2 ness. So many painful and blissful surprises, I and buts ? You can do much, but not that !' We could dance for joy, and weep for bitter sorrow. I were alone. I confessed to her the sin of my youth, | could embrace the human family, and hate it at the

dear little brother, and how unjust," said the dence that has sent him across the sea, a token that daughter of the Duke. Advancing nearer, she placed her hand upon his arm, and looking archly into his eyes, continued: "Hatel have you then

who was to know all, and to obey her mother. I court; a Duke's daughter was allied to him by | oharge? Go, and bind her to you at the altar. Let me care for her outfit."

The young pair, in utter astonishment, gased at the venerable speaker, and then at each other, with questioning eyes. Lyonel sank at the feet of, the Duke, and drew Cecilia with him, as he plead :

"To all my blessings, add yet a father's benediction l"

" Is it not thine, already ?" he responded. "Could human blessings alone avail us ?-but, my children. nay you be blessed of God, our Father in Heaven !" He placed his hands on their bowed heads before him. There was a deep, holy stillness, for awhile, as if the souls of all were engaged in fervent prayer. When the Duke raised the kneeling ones, he said, as he turned to Ceollia :

"I see that my daughter has commenced taking charge of your toilet. I give to you, for a wedding gift, this country seat, this Marienfels, with all the grounds thereto appertaining; and to you," he continued, with a significant look toward Lyonsi, " to you, this Marienfels should be as dear as the Maryhall of your American father."

" Permit me, my gracious father," said the Princess, with a skeptical shake of the head, "shall we be able to retain this incurable homesick one, or would be not rather remain owner of Marienfels in vartibus. Deign to make use of your word of authority. Cecilia is the most amiable, the best, most dutiful of your female subjects; do not permit her to leave your dominions. Then, I am certain, Mr. Harlington will be content to remain. Is it not so, dear Cecilia ?" she continued, turning with bewitching entreaty to the young girl. "You will not leave your Fatherland, you will not forsake us ?- not risk ourself and the obstinate gentleman there to the langers of a long sea-voyage? Compel him to give you the promise, that the man of German descent will become a resident of German soil. Try him, and it would perhaps be not quite unnecessary, to prove the strength of his love." She said this, as if eriously warning Cecilia.

The young maiden stood there in charming confusion, unable to utter a syllable; as she looked up shyly, she met the glance of Lyonel fixed upon her in silent apprehension. She blushed still deeper. and returning to her own thoughts, left the young princess without reply. The Duke approaching. took her hand, and spoke encouragingly, as with gentle inquiry he requested her decision.

"Most gracious Highness I" she faltered, "you have given me to him yourself. Can I yet say I belong to myself and not to him to whom you have given me? Must I not say to him as did the poor. rue Ruth to Naomi- Where then goest I will go; thy people shall be my people, and thy God my God ; and where thou diest I, too, will die ?' Your Highness can decide."

"That is charming, I declare !" cried Gabriella, feigning a slight degree of anger. "The most exemplary Christian in the world! To dismiss us thus l"

his place to implore the pardon of him to whom he on a lovely May morning, one of my German achad given life, and yet he knew that words would quaintances accompanied me to the palatial bank not atone for the wrongs of the past.

and with drooping head, folded his hands before met with a young lady. I had never before nor him, as if he sought to collect himself and control have I since, met with so much earthly and spiritual his feelings.

The young man could not remove his eyes from the venerable figure. He saw the tear of emotion Miss Reichard, daughter of Mrs. Morrison. Two on his cheek, and gladly would have kissed it days afterwards I was introduced to the family of thence. For what at first overmastered him like your grandmother. Do you remember her ?" veneration, mingling with compassion, was now merged into fillal devotion, though he was scarcely fore my-before-Sir Francis Harlington-----" aware of the change. He felt drawn toward that bent and drooping form. He fell on his knees be- eration upon his hearer, although he could not confore him and sighed :

"Gracious Highness !"

into his eyes, kissed his brow and said :

the world may not. I long to hear it from you !" Lyonel, as he pressed his lips to the paternal hand, should become an overpowering feeling. I sought

mouth, and held him long in a fervent embrace, and dence and trust augmented-I honored her pure when he again released him, he said :

Take this chair. I am now a man like others, noth. ns. I told Mary she could never become my wifeing more. Be assured it is the highest enjoyment I disclosed to her my rank. How gladly would I of Princes to be enabled to cast aside the mask of have become an American citizen --- how gladly would social life even for a moment, and appear as men. I have cast aside my title and position !" Listen to me. What you have never known-what Again a long pause ensued, which Lyonel dared your loving mother concealed from you in shame and not interrupt, even by the lowest spoken word. He sadness, I, your father, will reveal to you."

Lyonel respectfully obeyed, and took the designa- hand across his brow, and continued : ted seat.

man, I feel assured. Remain by my side; give like two happy children. Mrs. Morrison knew not yourself to me fully. Divine Providence has brought of out mutual love. Then appeared the wealthy us together. I would live a new life, could you but planter, Harlington, from Mobile. Bir Francis had forget your America. I dare not publicly acknowledge | sued for Mary's hand before, and her mother had you, but the father heart receives you as its own. promised it to him. But Mary, ever constant, re-Remain at my Dourt, choose your own position, fused her consent." Then followed household discord, whatever you wish. I have much to restore to you- tears and upbraidings. We were drawn closer, than oh. so much l" 明るれたけ

felt that he must reject them all, nrged by the love | lulied to sleep sometimes. We sinned and sorrowed, of home, the habit of independence, and the reluc- but loved snot other still. Then came a dispatch tance he entertained toward Court splendors and life from my uncle, commanding my immediate return at the Capital. With as much grateful woknowledg- to Europe." His son, the hereditary prince, was ment as painful hesitency, he explained the con- dead; the reigning Duke himself lay on a bed of dition of his affairs in the Colony, the peculiarities sickness. I hesitated whether to go, or remain and of his views and principles, declaring, also, that he renounce all my rights of inheritance. Undetetwas willing to saorifice all at the wish or command mined in my resolves, Mary decided for me. What

before which arises the colossal statue of General

Almost exhausted he fell back in the arm ohair. Washington. In the vicinity of that monument we grace and beauty. My companion addressed her as his charming cousin. I was informed she was a

She died." responded Lyonel. "some years be-

The Duke cast a look of deepest love and commis. trol a faint smile.

"Enough." he continued; "I was at home in The Duke lifted up his face, and looked lovingly Mrs. Morrison's house ; I lived in her neighborhood ; I saw Miss Mary every day, and we could not meet " Call me father / Let me hear that name, though thus unpunished. I, as well as she, resisted long in confessing to each other how much we loved. I " My father, my father !" orled the deeply agitated sought to leave Baltimore, lest my love for her The Doke clasped him in his arms, kissed his to avoid her, and yet I remained. Our love, confiheart, and trembled at the thought of desecration-"Rise, my son! I have much to settle with you. I would have drawn a wall of separation betwirt

was intent on listening only. The Duke passed his

"We knew that no nearer tie could bind us, and "Do not be shy with me ; you are a good young yet we remained bound. We lived purely content, ever together. Who is steadfast at all times ? Even

Various dazzling offers were fendered him, but he the Argus of consolence, with its hundred eyes, is of a father, although he should do to with a treak-ing heart, because of his failed life project in the arrowful letter you have read ; she had no cholog to "No, not a command." said the Date, interrupt. kut to fulfill the wishes of fir Francis Harlington environment of the failed life project interrupt.

"And I so much-more !" said his venerable father. and arising from his seat with a cheerful counte- I am not the one, but just look behind you; fairynance, he took Lyonel's hand. "Now, my son, I will confer a joy upon your life. We have much yet to settle between us. Therefore, to begin, I have so ordered it-what, alas! cannot be permitted before the eyes of strangers, may take place in the presence of your father."

He pulled the bell-rope quickly, and a page in waiting appeared.

"The Princess Gabriella !" commanded the Duke Then turning to Lyonel, he said : "Salute your sister !"

CHAPTER XLIX.

The Prince as a Private Gentleman. The Princess entered the room, blushing and emparassed, yet lovelier than ever in her uncontrolled the overwhelming surprise and joy. Like a statue agitation. She cast her eyes with uncertain, beseeching glances upon the Duke, and then turned to to believe in the impossible, as he beheld the niece Harlington, who timidly approached her, and seiz- of the simple Tobias Thork at the side of the Sovng her hand bore it trembling to his lips.

handsome pair, and said :

"Children, have you become strangers to each other? Gabriella, do not refuse him the name of his hand with impetuous feeling, and pressed it albrother here, though you may not pronounce it iternately to his lips and heart, unable to articupenly." late a word.

He folded his arms around them both, drew both dear ones to his heart, kissed their cheeks, and addd with deep feeling :

"My children ! oh, my children I Ob, Mary, my sainted one, behold my happiness ! Could I have hoped for such a moment _____"

He could say no more." His arms drooped; he walked to the door and left the room, to conceal the tears of a blissful emotion that was akin to pain. In quite a different mood stood brother and sister, brought into a close proximity by the father's enthe Villa of Lichtenheim had presented him as her arms of Gabriella.

ideal of manly worth and strength and beauty on account of her womanly pride, dignity of position and allegiance to Prince Louis, was, but the mandate of all potent nature, she yielded joyfally to main."

her father's accorded permission, and loved the newfound brother with all a sister's holy tenderness. Lyonel found himself existing, as it were, in a ner. "She is an orphan, and a child of our coun. sort of sweetly, painful dream state, in which the try. It becomes us, therefore, to dispose of her in most improbable coourrences became realities; in accordance with our privileged rights. By the powwhich an unknown loving father appeared to him, or of those rights I give her into your keeping, Lyo. but an Idolland mother lost the radiant halo that be- nels take her, and cherich her as your own and soulfore enciroled her ; the prison changed to a Prince's chosen bride : Do you willingly undertake this

in your fairy legend forgotten the loveliest of fays? like, she becomes visible at the desired moment."

A slender, girlish figure, with the downcast eye and floating grace of the Madonna, entered the room accompanied by the Duke, who looked the door be hind him, and led the beautiful stranger toward the fraternal pair.

It was the former shepherdess, led by the hand of ruling Prince; the step-daughter of the executioner, robber and murderer. It was Cecilia, clad in a robe of dazzling lace; the howed head encircled with the costly rays of, a diadem of precious stones, from which the golden clouds of her ringlets . fell around her brow and neck and shoulders, like the sunbeams over the freshly fallen snow.

The good Lyonel almost lost his consciousness in he remained riveted to the spot. He was compelled ereign. He made a powerful effort to control his With a benevolent smile the father regarded the emotion, and retain somewhat of his outward self.

possession. His lips quivered, his eyes overflowed with tears. He bent before the Duke, and caught

"Not so !" said the fatherly Prince, who was desirous of giving a cheerful tone to the meeting, although it cost him some effort to subdue his own emotion :

"Not so! You are mistaken, and take my hand for hers. She, whom you seek is there."

"Oh, my father and Prince," sighed Lyonel, with a faltering volce, and, as if in confused, yet grateful acknowledgement, he threw his arms around the bemodent old man, who, drawing him still closer to his breast, gave himself up to feelings of such chasfolding arms, so that their breaths mingled, and their | tened love and holy memory, as but seldom had vishands were clasped. In the heart of the young lited his life. When they again released each other Princess stirred anew the profound affection that at from that fond embrace, Lyonel saw Ceollia in the

"This beloved soul shall never go among the savto her troubled soul. Now, fully comprehending ages in America," oried the Princess. "I will not that the sentiment of which she had felt ashamed lallow her to leave me. Is it not so, dearest, best. most gracious of fathers-she will remain with ne? You are master. Order-command them to re-

"By all means. I have to decide in this case," said the Duke, with an assumed solemnity of man-ં∿∼ે કુંઘર્

· But with every word that Cecilia had spoken, a thrill of joy passed over Lyonel's frame. The Duke burnet into a hearty laugh at the appropriately quoted example from the Old Testament, and exclaimed :

"No, you plous child, I will not deside! Who would venture to wage war upon a Bible quotation such as that? But Lyonel knows that clergymen interpret the passages of the Bible variously, as the lawyers do their law books. With him I shall arrange the matter to-morrow or next day, when we all have become more calm. But now away with us from here! Away! We must divert our minds! Some guests await us at the dinner table. Not only the heart, but its near neighbor demands its inborn. life-long rights i"

They obeyed, and followed the ruler to the dining saloon. There a number of court ladies and gentlemen, all of high rank, and decorated with orders, stood around in a half circle, respectfully awaiting the appearance of the most exalted personage. At their head stood the hereditary prince, Louis. In the line was the Minister Von Urming, with his son and daughter, and the Baron Von Goldtwig.

When the Duke had saluted the silent assemblage. he presented the young American, stating, in a few words, that he still remained a debtor to the gentleman, in whose family he had enjoyed an especial hospitality, and that only now he had the late joy of appearing grateful to a worthy son of that remembered family.

"I have a double debt to pay," he added : "for my young friend incurred the misfortune of being nnocently accused and involved in the most disagreeable law suit in my domains."

The Princess Gabriella led the newly betrothed maiden to Leonie and the other ladies, saying, with her peculiar and amiable archness :

"The bride of Mr. Harlington-a Fraulein Von Anrel, or rather an angel of a Fraulein, of which, dearest Leonie, you can convince yourself. Please examine the record with which Heaven has endowed her." And with this, she put two fogers under Cecilia's chin.

It was a natural consequence that after such an introduction the young pair should be the objects of especial attention. Even the Prince Louis, even the Minister Von Urming, forgetting all the past, ap-. proached Lyonel as they would a dear and valued. friend. And that Geollia's beauty and grace received. its share of homage from the courtiers present. was. a matter of course. The daughter of the Duke. feigned a slight attack of jealousy, in seeming to remark that her illustrious fature husband had been. forming comparisons, resulting to her disadvan(age, hetween hereolf and the bride of the American. It was, for Lyonel, a day of surprises ; and he

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could not but still deets himself the sport of & fantastic dream, whenever his eye, glancing over, the assembly, rested on his beloved. With delighted astonishment he beheld the former shepherdese in the midst of State counsellors, court cavaliers, baronesses and countesses, as graceful and self-possessed as if she had lived always in that atmosphere of refinement and scrupulous stiquette. Her modest reserve gave to her being the charm of a noble, womanly dignity ; and her cheerful acquiescence in the mirth and moods of others, enhanced the natural simplicity of her manner.

With a clear conscience we might here close our narration. It offers nothing more that is attractive, allowing that it has presented incidents of interest to your notice. A few weeks ister, Lyonel and Coollia Angel were united in marriage, quietly and without display, at the Dake's favorite villa, and then they departed for the distant home beyond the sea. No one was more delighted than Arnold Jackson ; the more so as Frau Kunigunde had sold her stock of goods and given up her business, and, in accordance with her own and Cecllia's desire, perhaps, also, at Arnold's request, was to accompany them across the waters.

CHAPTER L Conclusion.

That our voyagers safely reached their destination, that they were received with joyous acolaim and holiday welcome by the Colonists, that they made their entry into Maryhall with blest and peaceful hearts, and that thenceforth they led a calmly happy, yet busy life, earning contentment and bappiness by bestowing it upon others, all this was proved by many a letter from the banks of the Tombigbee addressed to the friends in the Ducal Capital.

We will communicate to you but one of Lyonel's latest letters to the Counsellor Von Urming, and only a portion of that. It contains the ripened views of the Alabamian, the fruit of his traveling adventures, the opinions of the Old World with which he returned to his home.

"Yes, I repeat it," he wrote, "I have here a new heaven and a new earth. The heaven is bestowed upon me by Cecilia, by her-humility and exalted virtues, daily; the shadow is cast by the earth with its imperfections. I thank God for both. What would existence be without the alternating light and shade? I know that many complain of too much shadow, of a thoroughly failed life; but such are complaints against their own errors or ignorance. He who with obstinate covetousness desires to wrest from fate what it will not lend him, and who, again, knows not how to value what it offers, he creates failure and a disappointed life. Every one must create for himself a world of his own in the universe, no matter whether it be a wide or narrow .circle of action, whether amid half animal or half angels, in the hut of a Sergeant Thork, or in the Ducal palace.

You ask, again, in your last letter, if there was no Maryhall beneath the sky, and I were compelled to choose my dwelling on European soil, where would I choose? In what I have just said is my reply. I would, however, rather choose a home with the true-hearted, intellectual Germans, and in your vicinity; especially if your noble hearted Dake, although he could not live eternally, could "at least live as long as we remained. But-you know what this ' but 'signifies, particularly in your monarchies. A new successor to the throne-and behold I the good people, that has no fixed laws of its own formation, nothing but the often limited views and the undisputed will of its ruler, must suddenly, in a trot or a galop, turn to the left, take another direction, like a well trained horse into whose saddle a new rider has thrown himself. This, at least, is not the case with us in this country. Every citizen must give obedience to the laws; but the laws themselves must remain in accordance with the firmly the Constitutio neinles of whether a Washington or a Van Buren be at the head of the nation. You are quite correct, my dear friend, in calling the union of the American States, . an undeveloped bud of State'-one that is yet covered with mildew. I do not at all deny the rough mingling of manners, opinions and efforts of the population of to-day; with whom money, honestly or dishonestly obtained, is the watchword, and with which household as well as publicilife is desecrated; it is disgusting to me. But the mildew has flown over to us from Europe. How could it be otherwise ? But the inner germ of state-the capacity for the future development of the nation that is not yet a nation-that is strong and bealthfal. The man upon our soil can be or become a man in the highest sense of the word. But to my mind, the animal, body is not the man; but he is made one by the spirit within, if that'is permitted to grow and expand, unfettered in its convictions, in its choice of a life purpose of faith and matters of conscience.

day crects monanies to the very men by whom the past lighted the martyr's state; obeyry not that what a trembling policy would fercibly draw together, to morrow will be set soide by a Wieer taler ; that Guttenberg and Fulton have placed wings upon dvlization with which it conveys itself to Asia, Africa. and Australia with a speedy flight and all-conquering influence.

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Although ever so much warded off, yet will the praised antiquities fall into decay and ruin, the privlieges of birth are falling rapidly away, despite of their historical right. In the place of the hereditary fore him, at Chambers, by Habeas Corpus, in the matnobility the *nobility of nature* is advancing; the noble portion of every nation, for its middle classes are continually occupying more space. In the manysided scientific culture of that class, in its growing wealth and activity of trade, is concentrated the indwelling power, the real strength of the Government. This is not unknown to the princes. In days of danger, they take refuge there instinctively; but after their passed adversity, they willingly return to their towering, although barren pedigrees, and nourish them with the juice of the national fruit, and give not their bands to the masses of the people, but their heads into the political snares of Roman or Protestant hierarchies.

Am I saying too much, my dear Baron ? Think of the year 1815, and of all that followed that year. of prosperity. The sudden -re-awakening and wondrous quick re-appearance of the Jesuits in the Western half of Europe. The Evangelical and Catholio outories concerning religious dangers ; the restraints upon speech, pen, education and faith ; on the other side, free devotionalists and hypocrites; prayers of the Prince of Hohenlohe; every Friday the bleeding wounds of Jesus on the body of the Augustine nun, at Dulmen; the every Friday expiring Maria von Morl, in the Tyrol; the wonderful medals of Saint Philomele ; processions, pilgrimages ; richly endowed convents beside miserably cared for school systems. Did all this occur without the knowledge of the publig authorities ? .

In the United States, thank God, Washington, Franklin, and their associates were of another mind. They left opinion, faith, and church observances free to every one, according to his convictions; but they acknowledged the duty of the government to provide for the spiritual ripening of the people by the educafor the spiritual ripening of the people by the educa, and preservation. tion of the young. Churches and convents can be . With such constitutional obligations as these rest.

ion. Believe me, I harbor no predilection for Amer-ica, only for Maryhall. Every country and its laws in all branches of the government. In the exhibition in all branches of the government. In the exhibition has its bright and shadowy side. I know it. What with us appears defective, is a natural result. We are not yet a real nation, only a conglomeration of all nations. But what with us is an error of nature, with you is a mistake of human art. One as the other, here as there, can only be improved in accor-dance with natural law, by degrees, as the culture of the people strives onward; not in the storm-pace of the people strives onward; not in the storm-pace the same individual in whose favor was issued the Ha of the noble-minded Joseph the Second, or by the beas Corpus of the Chief Justice of the Supreme Court of the United States, and whose opinion and judgmeans of the radical moles of to day. Do you think my views of the defects of European State arrange- article. ments are too gloomy or too exaggerated ?- think, I entreat you; of their effects ; think of the yearly emigration of hundreds of thousands, that are like the ancient wanderings of the nations; think of the continual restlessness and fermentation of the half of Europe-the hollow murmurings that betoken the coming of the thunder-storm or earthquake !

No, my dear friend, if I were compelled to leave Maryhall, I would build me another somewhere on some yet unluhabited island in the far Pacific Ocean."

Written for the Banner of Light, A HEIGHT OF SOUL LAND.

Original Essays. PRESIDENT LINCOLN AND HABEAS CORPUS.

BY HORACE DRESSER, ESQ , LL. D.

[Norz. The following is part of an easy on the me and abuse of Habeas Corpus, in review of the Opinion of Chief Justice Taney. in proceedings beter of John Merryman, charged with treason and rebellion sgainst the United States, and for that reason held in restraint, at Fort McHenry. The casay was prepared in June of last year, for the North American Boview. but failed of publication for the reason assigned by the editor in these words : " I had, before receiving your article, applied to Chief Justice Parker, for a review of Judge Taney's recent opinion. His answer came to me last evening, and it is in the affirmative, Had it not been for that previous application. I should have accepted your article as entirely satisfactory.?']

It was a wise provision of the Fathers who framed the Constitution of the United States, that the Ar-chon, or Uhief Magistrate of the nation, should be invested with both civil and military functions—that he should wield the pen not only, but the sword—that his counsels should be heard in the field, as well as in the cohinet. The monomark should be administered the cabinet that government should be administered by him in time of war, as well as in time of peace. They constituted the President Commander. In Chief of the army and navy of the United States, and of the militia of the several States, when called into actual that in the exercise of the office, especially in time of rebellion or invasion, he would ever be crippled by any acts of his fellow officers of the government, nor that legislative or judicial power would ever throw obstacles in the way of his defence of the Constituobstacles in the way of his defence of the Constitu-tion; but, on the contrary, that he might count on Congress and the Jadiciary for support, since their members, as well as he, must all swear, to the best of their ability, to preserve, to protect and defend the Constitution. The Legislative Department is affirma-tively under obligation to aid him. Congress is bound to provide for the common defense and general welfare of the United States, to raise and support armies, to provide and maintain a navy, to provide for calling forth the militia to execute the laws of the Union, suppress insurrections, and repel invasions-and to provide for organizing, arming and disciplining the provide for organizing, arming and disciplining the militia. Nor was it supposed that his military and civil relations would come in conflict with the duties of another department of the government. They de-sired that all should gravitate to one point-its safety

built by whoseever chooses; but every community is obliged by law to erect school-houses; and the State is bound to provide sufficient means at all times for that purpose. But now, enough of this, my dear Baron. I have answered, as you desired me, according to my opin. ment in the case, it is proposed to examine in this

> So far as we are able to discover. the principal object or aim of the Chief Justice, in his Opinion, is to impeach and bring to trial the President of the United impeach and bring to trial the President of the United States before the tribunal of Public Opinion. This is well enough, perhaps, incase it shows the animus of the Bench of Nation Justice—at least, that of its ohief and ruling spirk, in respect to the great rebel-lion which now agitation to any our own government, but the minds of finis first and monarcha of European governments. But we have no fears for the President in this behalf—nor, indeed, in such trial even, as that preserved by the Constitution whore his preserved. in this behalf--nor, indeed, in such trial even, as that prescribed by the Constitution, where his present fodi-cial accuser must be the presiding judge. "When the President of the United States is tried, the Chief Justice shall preside." (Const., Art. 1, Sco. 3.) Let us analyze briefly the allegations and legal proposi-tions of the Opinion. 1. It charges malfeasance in office, in that the writ of Habeas Corpus has been suspended by order of the President. We take issue here, and deny the charge-We quote passages from the Opinion, preferring that

the aggrieved party shall tell his own story:

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such is the claim. It is one thing to suspend the privi-lege of (the use of) the writ of Habeas Corpus-another and quite different matter not to yield to its pre-cepts, while its use is allowed. The Message of the President to the Congress Extraordinary, which met on the 4th of July, 1861, having appeared since the writing of this article, we extract from it what he says in this beals. in this behalf :

"The provision of the Constitution that the privilege of the writ of habeas corpus shall not be suspended unless when, in cases of rebellion or invasion; the public safety may require it, is equivalent to a provision that such privilege may be suspended when, in cases of rebellion or invasion, the public safety does require is It was decided that we have a case of rebellion, and that the public safety does re-quire the qualified suspension of the privilege of the writ, which was authorized to be made. Now it is insisted that Congress, and not the Executive, is vested with this power. But the Constitution itself is silent as to which or who is to exercise the power; and as the provision was plainly made But the Constitution itself is silent as to which or who is to exercise the power; and as the provision was plainly made for a daugerous emergency, it cannot be believed that the framers of the instrument in ended that in every case the danger should run its course until Congress could be called together, the very assembling of which might be pre-vented, as was intended in this case by the rebellion. No more extended argument is now afforded, as an opinion at some length will probably be presented by the Attorney Gen-eral."

Inis statement is found in the Opinion - it is no doubt a true statement-a statement of the truth. If it would ever be justifiable to contemn the com-mand of the writ, it must be for such reason as was assigned with all due respect to the Chief Justice. It is to be writted that her truth and the president has no right his prisoner had been an active participator in the ri-otons, revolutionary, and rebellions doings in Mary-land, in hostility to the Federal Government and the peace of the people of the United States. And for abundant caution he could have accumulated his proofs for the information of the Chisf Justice, that there act-ually exists a formidable and unprecedented rebellion in the United States, and that the Government is struggling to preserve itself sgainst treason and in-surrection, of which it would seem that functionary entertains neither judicial notice nor historical knowl

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surrection which now seeks to undermine and sweep away in its lawless current the landmarks and bescon-lights of the National Union. The milder method, ing which this year: Congress has not been in ses-inder the circumstances, should have been taken-the latter course would have vindicated just as readily his dignity and the honor of his office, to say nothing of the alleged rights of the unwilling guest of General Cadwallader. It is probable that if this officer, or the President even, under whose advice or authority it ap-of his military authority, to allow his officers to obey many the contermit was committed, had been cited to

Dresident even, under whose advice or authority it ap-pears the contempt was committed, had been cited to show cause, there would not have been any hindrance or obstruction, military or otherwise, to the service of the citation, nor neglect on their part to appear. The Opinion does not set forth any portion of the return of the Respondent. We would be glad to see same reflections on him as those we find in the Opin-has claimed, within the language and meaning of the Constitution, to "suspend the privilege of the writ of Habeas Corpus"—it is averred in the Opin— its author, notwithstanding his jadicial relations, into sach is the claim. It is one thing to suspend the privil-lege of (the use of) the writ of Habeas Corpus—anoth-MoHenry.

MoHenry. Buch a suspension of the privilege of the writ as is discharge contemplated by the Constitution, goes to discharge all the judges of the land from the necessity of its all lowance; unless relieved from it by act of Congress, they must allow it, and proceed according to law and the practice of the courts as far as they have the power. In some of the States it is penal for a judge to refuse

allowance of the writ. As yet, Congress has not in-tervened, and the privilege of Habeas Corpus still obtains. Its privilege has been extended to Merryman-it went forth as usual and met with nothing more than what has happened a hundred times in such cases - a refusal to obey. which is simply a contempt of court; that is the only offense of the President. We see no Inst is the only one nee of the President. We see no reason for such an indictment against him as that pre-ferred in the Opinion. Nor can we see how it can be truthfully said in it: "In such a case, my duty was too plain to be mistaken. I have exercised all the power which the Constitution and laws confer on me, but that power has been resisted by a force too strong for me to overcome. It is possible that the officer who has the remark the constitution mean the officer who has incurred this grave responsibility, may have mit-understood his instructions, and exceeded the authority

some length will probably be presented by the Attorney Gen-eral." Bee the able Opinion of Attorney General Bates, re-forred to by the President, and since laid before Con-gress, on the demand of that body. Nobody has hindered the Chief Justice from using the writ. There has been no trespass upon the right and power to use it. Merryman has had the privilego of its use. In his case it did not liberate him-the public safety intervened. The commander of the Fort where he was held in restraint of tressonable acts, in-forms the Chief Justice in his return to the writ that he held him "on charges of treason and rebellion." he held him "on charges of treason and rebellion." rent, and insufficient to admit the bearer within its This statement is found in the Opinion -it is no doubt walls. It will be in time to arraign General Cadwalla-

assigned with all due respect to the Ghief Justice. It is to be regreted that he did not proceed in the man-ner suggested above, rather than by attachment. In that went an opportunity would have arisen, which without doubt would have been accopted by General Cadwallader, to show by a multitude of witnesses, that his prisoner had been an active participator in the ri-otors, revolutionary, and reballious doings in Mary land, in hostility to the Federal Government and the of suspending. The law and the avidence in Mary Judges of the land. We differ with find as to the last of suspension. The law and the evidence in the mat-ter, we think, are against the grounds taken by him in that behalf in the Opiniou. If we are correct in our views expressed above, thore has been no suspension of the privilege of Habeas Corpus, and consequently we are relieved from further remarks on this branch of our examination our examination.

2. The Opinion further charges malefeasanc in ofentertains neither judicial notice nor historical knowl-edge! In a hearing thus had for executing or punishing article of information to the Ohief Justice, and lead him to moderation of temper and new views of the policy of the President. It might prove a sedative to damaged feelings, a healing ungreat to wounded dig:

I have gathered many valuable notes during my pleasure journey through the three old portions of the Globe. In my hours of leisure I complie them,

read them to my dear Cecilia. From them I find hat the great error of the laws of your European States, England not excepted, consists in the absence of the holicit foundation of morality, the practical Ohrist out that is the law of reason given to every human being by the Creator; from which the wild Indian distinguishes betwixt right and wrong. It is the foundation of all law for all humanity, and therefore is of universal adaptation; but the comprehension of the earthly law-giver must adapt it to the needs and changing conditions of society, but by no means descerate or applicate it.

The European legislators, however, place their socalled historical, hereditary right far above the divine and universal rights of man. Therefore, for the same deed the scaffold is crected in one land, in another a monument of honor. Therefore, according to European national rights, that is, the right of the strongest, there are interventions, or the partition and life-robbery of independent people. In divit life there are slaves, serfs, state bondmen, corporation restraints, rank of birth, and so on; in the church. Biste authority, princely influence, persecuted heretion do., to. The worldly mildew-I make use of Nor words-was carried to Europe from barbarous Ana; the church mildew from the olden blerarchy of the Jews.

In Asia the iron laws and rights of descent exist In their fulleet measure, Therefore the standing still for a thousand years in the development of the life of thion, I think they would simplet be glad to Introduce A stallar and mulvereal lethargy into Mirope. The concernation ships men, it erant, sindy you the mysica history of share not the afor but ever onward stiving of humanity ; see not thes toBY CORA WILBURN.

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The skies are there with jeweled splendors decked, Deep shafted with the thought-rays of the Mind Of the Great nearer Infinite. The glow Of human tenderness exalted high Unto the angel plane, with symbols wrought In poesy of color, blends the deep Soul-reating azure of the spirit's love, With diamond flashes, and bright roby gleams. The green of earth is tremulous with song. And rhythmic beats uplift the ocean's heart. The vestal lily and the bridal rose Shed o'er immortal brows their lustrous gleams Of musical delight and poet-joy. Transparent, lyre-strung. Hark, the peal of bells I The chime of wedded hearts, the hymn of home, The chorus of soul animated flowers,

The response of the mountains and the sea ! Behold the kingly forms of sovereign men. Giothed in Imperial garments ; mid the raven flow, And golden tendrils of the young and fair. Glisten the star-gems of the upper world, In'loving hands the sceptre of command, In woman's heart the right of queenly dower. The keys to earth's sad problems there are found. The why and wherefore of stern sorrow's rule. The rose that once within the aspiring hand Of youth breathed forth a promise, half-revealed. That with its odorous breath uplifted high Unto the inner sanctuaries of love. The seeking, glowing heart of poet-man. The priestess soul of woman there reveals The finished poem of its nether birth : And all things once obscure display their light. The mission of each love-enfolded grief. The aim of every reminiscent joy. And the true mission of the Beautiful. Only the conqueror of the sensual may Stand on the verge of yon eternal sea, Beholding in its truth revealing depths An image freed from stain of earthliness. 'Tis but a glimpse of the far off and true, Vouchsafed unto a dream-hour of my life, O'er which the earthly imperfection's veil Droops duskily. The wind-tirred leaves and flowers The consecrated heights, the sliging ses, The starry fance, the thronging hosts of glory, But dimly seen, and I, an exponent Of spirit beauty, love, celestial lore, Find not the earth-words for the music speech Of heavenly commune. Pen and language fail; In vain portrayal of the Beautiful.

Philadelphia, May 1802.

THE CONTRAST OF COLORS .- There is something

"The application in this case for 2 writ of habeas corput is made to me under the 14h section of the Judiciary Act of 1789, which renders effectual for the clifzen the constitutional privilege of the writ of habeas corpus. That act gives to the Quurts of the United States, as well as to each Justice of the Gourts of the United States, as well as to each Justice of the Supreme. Court, and to every Dictrict Judge, power to grant writs of habeas corpus for the purpose of an inquiry into the cause of commitment. The petition was presented to me at Washington, under the impression that I would or-der the prisoner to be bronght before me there; but as he was confined in Fort MoHenry, at the City of Baltimore; which is in my circuit, I resolved to hear it in the latter city, as obscience to be writ, under a such circumstances would as obedience to the writ, under such circumstances, would not withdraw Gen. Cadwallader, who had him in charge,

not withdraw Gen. Cadwallader, who had him in charge, from the limits of his military command. The petition presents the following case: The petitioner resides in Maryland, in Baltimore County. While peaceably in his own house, with his family, he was at two o'clock on the morining of the 25th of May, 1861, arrested by an armod force, professing to act under military orders. He was then compelled to rise from his bed, taken into castody, and con-ward to fort Mellance, when he is imprisoned by the com-

force, brofessing to act under military orders. He was then compelled to rise from his bed, taken into custody, and con-wayed to Fort McHeury, where he is imprisoned by the com-manding officer, without warrant from any lawful authority. The Commander of the fort, Gen. George Codwallader, by whom he is detained in confinement, in his retern to the writ, does not deny any of the facts alleged in the petition. He giates that the prisoner was arrested by order of Gen. ' Keim, of Pennsylvaula, and conducted as a prisoner to Fort McHeury by hisorier, and placed in his (Gen. Caiwallader's) would be there detained by him as a prisoner. A copy of the warrant or order under which the prisoner was arrested was demanded by his counsel, and refused. And it is not alleged in the retarn that any specific act, con'-stituting an offence against the laws of the United States, has been charged against him upon oath, but he aprest to have been arrested upon general, charges of treason and re-bellion, without prod, and without giving the names of the witnesses, or specifying the acts which, in the judgment of the military officer, constituted these orimes. And having the prisoner thus in custody upon these vague and unsup-ported accusations, he refuses to obey the writ of habeas corpus, upon the ground that he is duly authorized by the Eresident to suspend it. The case, then, is simply this: A military officer, residing in Pennsylvania, issues an order to arrest a citizen of Mary-land, upon Targue and indefaile charges without and prove the write on the prisoner that and the distile charges without any result.

The case, then, is simply this: A military officer, residing in Fennsylvania, issues an order to arrest a citizen of Mary-land, upon vague and indefinite charges, without any proof, so far as appears. Under this order, his house is entered in the night; he is selzed as a prisoner, and converged to Fort Molfenry, and there kept in close confinement. And when a habeas corpus is served on the commanding officer, requiring him to produce the prisoner before a justice of the Supreme Court. in order that he may examine into the legality of the imprisonment, the answer of the officer is that he is author-ized by the President to supped the writ of habeas corpus at his discretion, and, in the exercise of that discretion, suhis discretion, and, in the exercise of that discretion jouds it in this case, and on that ground refuses obedience to the writ.

As the case comes before me, therefore, I understand that As the case comes before me, therefore, a understand that the President not only claims the right to suspend the writ of haliese "corpus himself, at "his discretion, but to delegate that discretionary power to a military officer, and to leave it to him to determine whether he will cr will not obey judicial process that may be served upon him

process that may be served upon him. No unicial notice has been given to the courts of justice, or to the public, by proclamation or otherwise, that the Pre-ident claimed this power, and had exercised it in the manner stated in his return. And I certainly listened to it with some surprise, for I had supposed it to be one of those points of constitutional law mon which there was no difference of opinios, and that it was admitted on all hands that the privi-leve of the writ could not be suspended, except by act of Congress."

These are grave charges, and, if supported, it would seem, are good grounds of impeachment, trial and re-moval from the office of President, and disqualification to hold and enjoy any office of honor, trust or profit, under the United States, according to the pro-visions of the Constitution. But the ingenuity and learning of the accuser has failed to convince us that The Contrast of Colons.—There is something tion to hold and enjoy any onice of honor, trast or very charming in the delicate contrasts of colors a profit, under the United States, according to the pro-displayed in the pretitest and most becoming tollettes of the season. The predominance of quiet neutral learning of the accuser has failed to convince us that tints is an evidence that fashion, for once, is guided by by the most refined tasts, while the relief afforded by to duty, or dignity, and desarving of censure. We trilliant and positive tints in decoration, is in accord, think the facts and law of the case are against the the facts and law of the case are against the billing the same with fasture, which always uses dark or nearfall the inclusion. The which thing so much complained of colors for a back ground, and sets in relief the bright by him, when viewed in clear light, presents nothing hnes of the flowers and the varied plumage of the more than a case of contempt—we would say contempt billing. For every approach to the natural and the of Court, had the matter been in Court and not in tries in our search after the begatiful, the Lord make the distinction here, in passing, but shall not dwell upon it now.

damaged feelings, a healing unguent to wounded dig nity, and so lesson the amount of fine against General

Cadwallader and the President for the contempt i Cadwallader and the President for the contempt 1 The provocation for a fine in a large sum of money in this case, cannot compare with that given by General Jackson to Judge Hall, in 1815, forsamuch as the Chief Justice has not blmself been imprisoned, as was Judge Hall, by order of General Jackson. It may be remembered that the fine in that affair was one thousand dollars—a satisfactory sum—the Judge himself, by virtue of his office, happening to have the power to ssess the damages done to his dignity.

We are tempted to place before the reader the facts of the celebrated case to which we have referred. After the invasion by British troops, and the battle and great victory at New Orleans, on the 8th of January, 1815, General Jackson, in command of the American forces, deeming it necessary for the public safety. made proclamation of martial law, and placed that city un-Commander, and confined in the barracks. He sned out a writ of Habess Corpus allowed at Chambers by Dominick A. Hall, District Judge of the United States Court for that District, which was served on the Gen-eral, who not only disobeyed the writ, but immedi-Court for that District, which was served on the Gen-istic or that District, which was served on the Gen-eral, who not only disobeyed the writ, but immedi-inted with Lonalliler. The news of peace arriving, and oivil rule being again established, the prisoners word liberated. Soon after an order to show cause, do., was issued out of the District Court, and served on the General. He excused his acts on the ground of public safety, in an elaborate paper which the Judge refused to receive—and on coming into Court in per-son, the Judge imposed on him a fine of one thousand dollars for refusal to obey the writ of Habeas Corpus issued by him, and for arresting and imprisoning him. which fine the General paid forthwith, forwarding after-wards to the seat of Government the paper offered in the deence, but rejected by the Judge. Congress at the deence, but rejected by the Judge. Congress is town at the general paid forthwith, forwarding after-wards to the seat of Government the paper offered in the deence, but rejected by the Judge. Congress is town by a with a fine seat of fine which be had paid, the General the amount of the fine which be had paid, the deence, but rejected by the Judge. Congress is torus of the same of one show and paper offered in the deence, but rejected by the Judge. Congress is town by a with a fine same of the same of the same offered in the deence in the same. The bill passed in the fine which be had paid, the seat of 28 to 29; in the House, by a woit the General the same of 18 the same be fine which be had paid, the therest on the same. The bill passed in the order is any click in whose military of the Senate, by a vote of 28 to 29; in the House, by a vote of 188 to 28. This expression of Congress scema to the constinue same to the same. The bill passed in the the science be found."

Senate, by a vote of 28 to 20; in the House, by a vote of 158 to 28. This expression of Congress seems to give national sanction to the exercise of military rule

Opinion : But the documents before me show that the military authority in this case has gone beyond the mero suspension of the privilege of the writ of babcas corpus. It has by force of arms, thrust aside the judicial authorities and officers to whom the Constitution has confided the power and duty of interpreting and administering the laws, and substituted a military Government in its place, to be administered and, ex-ecuted by military officers, for at the time these proceedings were had against John Merryman, the District Judge of Mary-land, the Commissioner appointed under the act of Congress, the District Attorney and the Marshal, all resided in the city of Baltimore, only a few miles from the alone of the pricentr. "Up to that time there had never been the slightest resistance or obstruction to the process of any court or judicial officer of the United States in Maryland, except by the military author-ity. And if a military officer, or any other person, had reason to believe that the prisoner had committed any offence against the laws of the United States, it was his duty to give information of the fact, and the evidence to support it to the District Attorney, and it would then have become the duty of that officer to bring the matter before the District Judge or Commissioner. proclamation of martial law, and placed that city under its code. At this time, an article appeared in one of the Gazettes of the day, reflecting on the course and policy of the military rule, and tending to disturb the second endanger the public safety. The name of the warrant to the Marshal to arrest him : and upon the peace and endanger the public safety. The name of Louis it appeared in the testimony, or would have discharged him Louallifer—thereupon he was arrested by order of the appeared in the acconsticut, if the as not sufficient evidence to sufficient evidence to the second public safety. immodiately, if there was not sufficient evidence to support the accusation. There was no danger of any obstruction or rosistance to the action of the civil authorities, and therefore no reason whatever for the interposition of the military. We And yet, under these circumstances, a military officer, sta-tioned in Pennsylvania, without giving any information to the District structure and without any any information to the

The Chief Justice says the evidence to support these allegations, are the documents before him, in the case of 168 to 28. This expression of Congress seems to give national sanction to the exercise of military role in time of war, and to furnish a precedent for military commanders to place under martial law, a community endangered by invasion, or rebellion. It justifies the course adopted by the defender of New Orleans in the course adopted by the defender of New Orleans in the course adopted by the defender of New Orleans in the inter arma silent leges. We concur with the Chief Justice, and think that it is the business of Odwgress alone to suspend the writ is the business of Odwgress alone to suspend the writ is the business of the sileged acti of treason and rebellion. Grant it is the business of Odwgress alone to suspend the writ is the business of rebellion, or invasion, the public safety may require it?' only for cause, not arbitrarily, and never that is, making it unlawful for any Judge of any Court to allow its issue, to receive pleadings under it, to hear arguments, to determine, do., should justify the bases actifies that the restine of the safet write. The same reason, or necessity, namely, the public safety. which ahould move the legislative department, or is asked of the write to its behests, further than to certify respectfully for the safet the same course, not fire some some of the safet of the write to its behests, further than to certify respectfully for busines, further that to any certified, the Judge so the stato of the write for the tast, further than to certify respectfully for defection, and of invasion, there is in the Constituted the tast would warrant. Congress to, furbial, its write for the state would warrant. Congress to, furbial, its write to allow it is a return, the factal, shapend further action of the government, it is in the Constitu-tion under the write on the factal subject of multial bid. The congress is in the factal subject of multial bid. The subject is further than to certify respectfully for defection of constituted the write of the write on the factal subject of the write

JUNE 28, 1862.]

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administer in this behalf. They have each their proper and specific allotments. Questions of personal right and property have been assigned to the Judiciary for adjudication. That Congress may sit in judgment and determine in cases of rebeilion, insurrection and invasion, by act, is cautionaly and carefully conceded in the Opinion ; the Chief Justice allows that hody to share Opinion; the Ohlef Justice allows that, body. to anare with himself in jurisdiction in such cases (the says in arguing, to show that Congress alone can suspend the writ of habeas corpus, in opposition to the alleged sus-pension by the President of its privilege, which we have refuted, that "its suspension, except in cases of invasion and rebellion, is first in the list of prohibited uvasion and repellion, is first in the list of prohibited powers, and, even in these cases, the power is denied and its exercise prohibited, unless the public safety shall require it. It is true that in the cases mentioned Congress is of necessity the judge of whether the pub-lic safety does or does not require it ; and their judg-have discovered

-what evidence is sufficient to support the acousa-tion."

This high prerogative, it would seem from the Opinhim to limit to the judiciary department the business of determining what constitutes treason, rebellion, inbut the Chief Justice is offended because a military officer, without giving information to the District At torney, and without any application to the judicial au-thorities, undertakes to decide what constitues the crime of treason or rebellion. It seems not to be recomplains, was all the time acting under the Presi-dent, who has, as we claim, equal jurisdiction in such cases. We think that neither Congress nor the Presi-dent need go out of their way, any more than the Chief Justice, to learn what constitutes the crimes of treason and rebellion. It is his business, in other cases, we admit, to define and expound the law. But we deny that, in cases of rebellion and insurrection, the Constitution has confided the power and duty of interpreting and administrating the laws to the judi-cial authorities and officers alone, as claimed in the Opinion. In such cases the law has already been deas for Congress, as for the President. "Treason ents of government, as well as all citizens, take cognizance without process and trial of Courts? If it be a legitimate power, if it be a constitutional

right or duty of the President to command the army and navy of the United States, and of the militia of the several States when called into the actual service vasions." It is not denied in the Opinion, that at the time of the arrest and imprisonment of Merryman, mary and was in a state of insurrection, that the mili-tary had been called forth by the President, that the laws of the Union had been trampled on, and that General Cadwallader and other military officers were there acting under orders, from the President to sup-press the rebellion.

How farcical the exhibition, to have invoked the forms, processes and officers of the law, as suggested by the Chief Justice, to put in quietude the tumultu-ous and insurrectionary rabble that ruled so fearfully, Thoted so murderously, and threatened to destroy the General Government 1 It may do to take it as the pri-yate opinion and word (aside) of the Chief Justice (?) that, up to the time of the arrest of Merryman, the judiciary and Court officers of Maryland were willing and able and sufficient to preserve the peace not only and able and sumcleat to preserve the peace not only, but to suppress an insurrection which has called for the strong military arm of the President. But the public have an opinion, and it is in conflict with that of the Chief Justice. It is proper that we leave each time of war, whether srising from invasion without or rebellion within, trade, commerce, the arts, manufactures, agriculture, indeed all the pursuits of society. feel the adverse influence. We rely on the wisdom and sound judgment of the President and his civil and

MEDIUMSHIP: ST THE BY KNWA HARDINGS.

It is a part of our experience, as Spiritualists, to see certain of those whom we once numbered as "ours," exchanging their adherence to the world. wide church of Spiritualism, for the narrow oribs of

Some amongst us may have reasons-ay, and po. tent ones, too-for suspecting that these backsliders have discovered a truth pretty generally received by us all; namely, that in a material point of view the former does not pay, and the latter does. Some, lowed by him coequality, and participation, share the former does not pay, and the latter does. Some-and share alike, in jurisdiction, in the special cases times the coin of the realm, and sometimes that of and share alike, in jurisdiction, in the special cases mentioned above, any more than the executive de-partment? By his conceding to Congress, as above, jurisdiction concurrent with his own, in these grave cases, it must follow that that body, while sitting on the question of suspension, will have "to decide what constitutes the crime of treason or rebellion what constitutes the crime of treason or rebellion what constitutes the crime of treason or rebellion what constitutes the crime to support the secures. which impose heavier burdens on weak shoulders than all can bear; very few, in their secret hearts, This high prerogative, it would seem from the Opin-fon, belongs only to the judiciary department, and the words which we have just above quoted were used by fainting beneath such a cross; but fewer still dare the public avowal of such weakness. We do not vasion, insurrection. We can see no more reason to so much fear the shame of the confession, as the loss concede jurisdiction to Congress than to the President; of the slore which scorpes to the hold public snirof the glory which accrues to the bold public spirited martyr, who dares stand alone, in any cause; hence we find it a very common expedient for the "recanter" to declare himself "mistaken" in the officer, and that the military officer against whom, he to back out on the still glorious platform of princiworth of the cause he has espoused, and so contrive ples.

Experiences of this kind are still fresh in our memory, and one of those who furnishes us with such a memento, has woven up a very neat little web of philosophy, in which to shelter a retreating form, in the shape of an assumption that the condition of the person through whom spirits communicate must needs be an abnormal one, and hence lays the foundation for all sorts of distortions of the "Treason moral mental and physical states. There are so as for Congress, as for the President. "Treason against the United States shall consist only in levying war against them, or in adhering to their enemics, or in giving them aid and comfort." (Const. Art. 3, Sec. 3.) Does the Constitution contemplate the slow operations of court proceedings to prove the existence of invasion, rebellion or insurrection? Are they not palpable, manifest matters, of which all the depart. This is the case with even the shallow proposition above alluded to, and many earnest souls, writhing in the pange inflicted by the poisonous belief that mediumship is positively injurious to the subject, and of the United States- (Const. Art. 2, Sec. 2.)-if it be subversive in its effects of good order and morals, lawful and necessary to use such military force to ex. Becute the laws of the Union, suppress insurrections and repel invasions-(Cone. Art. 1, Sec. 8.)-certain. Probably conceive my experience as a medium myand reper invasions - (cont. Art. 1, Sec. 5) - certain by it would seem that the President was in the dis-charge of his duty, though he did not call upon the judiciary of Maryland to suppress the insurrection in that State, but chose rather to confide in the strength physical experiences, must come within the domain of his military arm, the only means provided by the of fixed laws; and that, although we are at present Constitution to "suppress insurrections and repel in. ignorant of psychological laws, as compared with our ignorant of psychological laws, as compared with our understanding of the physique, still we are sufficiently aware of the mutual dependence and sympathy between the two states, to infer an unitary law inhering throughout them both.

Now the actual boundary of our knowledge concerning the laws of matter, is not their limitation, but our ignorance; for instance, we talk of the attributes of matter, and the property of the cell germ : we know absolutely nothing of matter, until we have made conditions for the exhibition of its attributes : and the properties of assimilating nutriment. growth and reproduction in the cell germ, would remain forever locked up in seed, or root, or molecule, unless it was placed in circumstances and surrounded with conditions for the unfoldment of its or the Orier Justice. It is proper that we leave each to enjoy its own. We rejoice that there is a power somewhere that is operative to sustain and preserve the government.) This is a period in the jife of the nation when many of its privileges and blessings are obstructed, and the citizen suffers in consequence. In time of war, whether arking from furstion without on the suffers from the suffers as we have succeeded in developing. We know we can see no evidence of mechanical force in water at rest; we know we can convert water into one of the strongest of mechanical forces by the process of its evaporation into and sound judgment of the Fresheat and his civil and military counsellors for a safe deliverance from the present adversities. We have confidence in his admin. Istration. We find no evidence of usurpation, as charged in the Opinion under review. Verted into any of the uses to which it has hitherto

I have preferred offering these suggestions for phi- things-all classes of humanity, all orders of nature losophic reflection, than failing back upon personal seem moved each by a separate power ; and yet, withexperiences, which are rarely valuable as general in; there is a spontaneous similarity of life, a conexperiences, which are rarely valuable as general necting link somewhere, which the senses cannot rules; nevertheless I cannot conclude this article penetrate. We notice small atoms of earth, grains without referring to a class of experiences of which of sand, pebbles and rocks, which apparently are I am' a living illustration, and which I believe to without general significance, and are useless, lying

these States, whose health is so broken down by the the regal robe of Night, and wonders what they are ; simple recitation of short Sabbath-day exercises at and if it observes their course, and wondrous passimple reoltation of short Baubath-uay exercises at sage, wonders if there is not something connecting stated periods of the year, and an occasional lyceum them all together; and at last, the mind, penetrating lecture during the lyceum season, that he has to be beyond outward appearances, traces the golden link, sent to Europe to regrait, notwithstanding the and sees them endowed with life and animation, mighty props to health derivable from an income of like its own world. The outward sense drinks in mighty props to health derivation and income of nothing but material conceptions of being, but the seven thousand dollars a year, and a splendid house mind conceives of something more. to live in. How much this excellent man's Sabbathday labors overtax his strength, may be gathered tiful, and robed in such variety of form and hue, is from the fact that when last winter in New York I only visible through some other sense than the exwrote him a pitcous appeal for six thousand New ternal, for, behold, the world is made of nothing but York outcasts, beseeching only his name, or a word ing but grains of sand, arranged together in masses—noth-ing but gross and useless elements, combined roughof counsel, or a line of sympathy in aid of my pub- iy, sometimes ; sometimes in finer forms, and trees, lic efforts for them, the poor gentleman was unable birds and flowers, are only other combinations of the to find even time or strength to answer me; yet in same gross material elements; and the outward vision the week I wrote to him, by aid of my spiritual perceives in them nothing but a mass of confusion and chaos; beings without purpose, or object-landguides and magnetizers, I could find strength to scapes, ceas, do., all of which belong to the great write one hundred and seven letters, deliver five kingdom of Nature. lectures, travel five hundred miles, and receive scores of visitors, and perform many other offices of daily

Last spring I saw, one Saturday night, two reverend gentlemen unable to utter more than five min | and fibre and leaves of the tree, which can be deites' discourses apiece, at Tremont Temple, in an- stroyed in an instant; there is a life-that life ticipation of the excessive exertion of reading two discourses on the following day; my abnormal states enabled me to speak for nearly two hours, is it to be found? In space, out far from the stars, and, the following Sunday, lecture at Music Hall in where there is no living thing, and nought exists, the morning for the Twenty-Eighth Congregational save boundless ether? Where is it to be found? Boolety, and on the same afternoon and evening, speak in some far off clime, radiant and beautiful with material splendor, decked with ten thousand myriad upwards of an hour and a hair each time, at Allston Hall, for the Spiritualists.

But it may be urged, these passages in my life are rare exceptions, and can only be sustained by a physique of extraordinary strength. I reply in the Heaven is within you." Where is this spirit to be negative to both these propositions. I often lecture found, of which he spoke, and where shall we turn three times in the week, and three times of a Sun- to find its empire? We might explore the universe day, frequently speaking in prisons and public in-stitutions on the same Sabbath that I lecture twice to the Spiritualists; neither do I ever spare myself their courses, we look in vain; for this kingdom is during the week from making and receiving innum not material. If we look into every department of erable visits in prisons, hospitals, and other public nature, and perceive its physical relations, we find resorts, besides answering a correspondence that not the kingdom of which we speak; but if we look into the human soul and life, we find a kingdom suwould decently supply a private post office, and with would decently supply a private post office, and with perior to all matter, and which is the Kingdom and all this, and traveling to boot, I am not strong in Empire of Spirit. health naturally, am subject to, and for years (until I became a public speaker.) have been treated for parts life to Nature ; which is not clogged by, nor rheumatic, glaudular and throat complaints. But dependent upon matter, but diffuses itself through matter, and is what you term life, in a general, mawhereas I was sick, I am now well, exchanging terial sense; what you term God, in a divine sense strength for-weakness, comfort, faith and trust for doubt, fear and care; and though I have no seven power of its own being, and, go where you will, pen-thousand dollars, nor, alas, as many hundreds a strate whatever depth of Nature, understand as you thousand dollars, nor, alas, as many hundreds a may the mysteries of Science, unless you analyze year to be good upon, am contented to know that all [Nature by the laws of the spirit, and understand can perform is laid out at magnificent interest in its principles, you have achieved nothing toward the Spiritual Treasury of the Hereafter,

phy that may be learned from a simple but unpreju- man; and mind is given as the concentration of this diced view of natural law in all departments of being, will answer the question at the head of this ar- created. Consequently, we take you to the Empire ticle with half as satisfactory results to my readers of Spirit within the soul. Of what does this empire as its application has to myself, I shall be repaid for | consist? Let us see. the trouble it has cost me in writing it.

Quincy, Mass, June 16, 1862

Written for the Banner of Light.

THE RAINBOW AND THE BLOSSOMS. BY LORENZO D. GEOSVENOR.

On this Sabbath morning the bow in the cloud Predicts that the voice of the wind shall be loud. The sailors take warning ; there 's wisdom in this, For nature prefigures the empire of blies. "Your helm, brother sailor ! Do not fall asleep, est vessel and cargo all sink in the These blossoms forwarned by that beautiful sight, Resisting the power of the wind in its might, Seem clinging more firmly, not willing to die, Till this glorious vision revisits the sky-Those beauties reflecting, which tell to all time The sunlight and joy of a more genial clime.

the widely participated in by others—that is to say, the experience of improved health and enlarged faculties which follow upon my mediumistic efforts. Quite recently I heard of a reverend gentleman in the stars, heavenly bodies, like glittering gems in

Now this material earth, which to you is so beau-

But deeper, and beneath the surface, we find a network of an imperceptible yet palpable something, which is more than a grain of sand-more than the large pile of rock, or than the mountain which would terrify the external sense-more than the simple bark reaches, in the chain of being, from the lowest to the highest form of existence, and that life is the something of which we would speak. Behold, where gems, fairer than aught of earth? Where is this Empire of which we speak, located?

Jesus of Nazareth, said, "God is a spirit, and

We will define it, therefore, as that which im--Jehovah. This spirit rules and governs by the he Spiritual Treasury of the Hereafter. If this experience, in connection with the philoso. Creation. For this spirit constitutes the chief life to spirit in the form of soul, that the mind may look out on Nature, and behold its own image in all there

It possesses the power of God, which is boundless. It traces all Nature from atom to atom, from kingdom to kingdom, of material life, through the mineral and vegetable creation, through all forms and systems of life, and marches Into the grand being of the whole world, and there perceives; stamped upon everything created, an image of itself. No one pretends to say that the spirit or mind of man could re. cognize God in Creation, unless that spirit existed in the soul sufficiently to cause it to know what was like itself, and it cannot, for one instant, be supposed that this external creation would be endowed with the slightest use, or form of perfection, but for the spirit looking forth from the human eye upon Creation. What beauty would there be, but for this, in the unmeaning rock, or tree-trunk? What in the lake—a mere li id expanse, drawn up into vapors by the sun? What in the landscape, a lifeless sward? What were all these, but for the spirit within the spectator, speaking to the soul of the object, be it verdurous pasture, or wooded hillside, or glittering rivulet, and crying out, "I am here," and receiving an answer in return-the echo of the spirit through all the phases of Nature. The eye sees not the landscape, nor the deep blue of the mountain-tops, nor the distant water, but it sees the image of that spirit which is mirrored forth in those substances, and understands it means crestion. The external vision apprehends nothing, save so far as it is endowed with apprehension from within. Still deeper: the soul is the palace or throne, of which all nature is the empire-it is the temple, the sacred altor of the spirit which rules throughout all creation, and God, the spirit which you call deity, and which is love itself, comes into this soul, and there, shaking the dust off the feet of external life. it takes up the body. Within the human soul there is the altar and shrine of spirit, but its empire is abroad. Some there be who circumscribe this Empire, and call it heaven, and say God, the spirit of creation, dwells in a far distant land, separated from all creation by walls of amethyst and pearl, shut in with gates of splendor and paved with gold ; that there he is enthroned in glory, and rules, by the majesty of power and wrath, the world which moves only in accordance with his will; but our empire is not so bounded. Look up into yon starry dome, and when you think you see the end of this empire, among those countless myriads of worlds, all larger, and peopled with nobler beings than your, own, even then, you have not seen one atom, compared with what lies beyond. Infinite, boundless, made up of world, upon world, and constellation upon constellation, as is this em-pire, the spirit, all comprehensive and powerful, dwells within and rules the whole. You think it wondrous strange that so small a body, comparatively, as the earth, moves in accoris around you now. By this Empire, we mean that controlling power which controls by the voice, will and permission of seperation of parts—but a grand chain of spirit-being around earth, and move, as if isolated and distinct. When men attain to greatness, whou show move around earth, and move, as if isolated and distinct. Kingdoms and thrones, the petty toys and baubles of there is somewhere a noncealed, hidden chain, interthe human senses take cognitance of external and sublime to speak, even to their fellow men, such is constant and enduring and steadfast, and still it.

less to notice, the humble earthly elements from which they derive their being ; but the Sovereign of our Empire is neither so grand nor so lofty that he cannot stoop to the lowliest forms of earth, and dwell within it in as much beauty and as elaborate art as n the largest world which decks space. Nay, it is of these details that his empire is composed, of grain upon grain of sand, of layer upon layer of useless minerals, of trees, each of whose leaves is as elaborately carved, as the cunningest sculptor's work, of images and forms alike beautiful, yet distinct in type, like those winged insects, to make one of which would cost a human being a life-time, and then itwould laok life.

Thus we proceed up to the crowning being, man, He in lofty splendor and perfection, presenting an image of all beneath, and yet, remember these are on one small earth only, which is but a portion of this infinite empire. Can you remember how deeply and perfectly the spirit works-that it pervades, not only the earth, which is an atom, but all creation besides ; and then can you wonder that the soul which seems to have some faint glimpse of what it is, seeks to burst its barriers and find out the dwelling-place of this spirit? But do not search too far ; you may stumble and fall. As elaborately as Nature's temple is decorated, raised as high as the arches of Heaven, grandly frescoed on its ceilings and walls-what is it for? What are those walls and corridors for, and those altars and temples whose domes rise beyond the vision of material sense, studded with living jewels? Whence, and for what, were they made? Why does this spirit breath in the respirations of Nature, filling earth with forms and images of beauty ? Why does it deak the stars in garments of splendor ? We will answer.

Though external nature proclaims the glory of its Creator, though every leaf and tree is filled with loveliness, though the birds give forth their glad songs of praise in response to light, though the trees chant a solemn thanksgiving forever, upon the monntain tops, though the streams forever shine in gladness, and ocean gives back its echo of praise, there is another and sublimer purpose which all these fulfill. God, the Spirit and Emperor of this creation, has endowed the human coul, like unto himself in aptitudes, and more with care than in all creation besides has he elaborated its powers and faculties, and given it the highest and divinest mind.

While Nature and Creation are but the temples in which the souls and thoughts of God's human creatures are to worship him, and God has given the soul attributes allied to his own that it may look forth upon the temple He has made and recognize the Supreme Architect; it is the soul which does this, which perceives the Spirit, recognizes the links from without and within. The song of the poet is but a response to the voice of Nature in recognition of the same spirit there which is within himself. The sculptor's soul grows warm over the cold stone. because he strives to fashion something like that which he sees fresh from Nature's hand. The artist toils over his canvass, only because he sees what his Maker has done, and wonders if he cannot do like. wise with his weak, feeble hand. But more, while human thought cannot govern material things, nor breathe life into cold stone, nor fill the painting with the life of material nature, the soul can grow great and warm under the influence of Spirit, and every attribute of the mind is more delicately and anxiously elaborate than all the forms of Nature.

There is in the production of all highest forms of thought, in the waking of the spirit of devotion, in the religious element of prayer, in high forms of faith and hope and love, the crowning creation of God's hand, and external nature falls into insignificance compared with these. If God rules in the empire of matter, how much more in the Empire of Spirit, which is so much more intimately allied to Him. If God is in every grain and atom, that cannot move without his breath, what think you of the life of Spirit, which is born of him and is like his own? No! the soul could not, for one instant, think of being without the presence of that spirit. Think not that in sorrow, or in gladness, or in ideas of ambition, or in the achievements of intellect, you have removed this spirit from you, that this kingdom is afar off, and He has turned away, while you are left to revol in the glory of individual being. No more

than an atom could live in space alone without a world in which to act and react, could thought live in the mind an instant, or an idea flash from the human soul, without the presence and breath of this spirit. Nay, it is the very life of life. "The kingdom of Heaven is within you," and while we see the indications of God's master-hand abroad, we must look into the spirit of man for the absolute presence of divinity. Hidden though it is, buried beneath external forms, that spirit is there, thinking, acting and living, in all forms of life, imperceptibly adapting itself to you, and to all the changes of material

by the Constitution. The trial would be one of pice found interest—the accused the President of the United States—the judges the Senate of the United States—the presiding officer; the Chief Justice of the Supreme Court of the United States, the same whose Supreme Court of the United States, the same whose The more calm philosophy investigates the illim-Opinion in the case has anticipated the senatorial We might extend these remarks, but as we can dis-

over nothing in the course pursued by the President conclusion that the "abnormal" and the "super-which properly subjects him to the severities and im instruct" have no existence and as words should putations in the Opinion, we need not dwell longer to rescue his acts from the false position in which we and them placed before the public. He has chosen to which we push natural functions beyond their le-take the responsibility of disobedience to the order of citizete use and rudely destroy the just conjunct the Chief Justice, to contern his commands. This is not suspension of the *privilege* of the writ of Habeas Corpus, as claimed by the Chief Justice, but a con-tempt of his judicial suthority evinced for the good of the State—the public safety. We think current events warrant such treatment of the writ. Lef the public decide. We think their word of the the treatment of the state of the state of the state of the state of the writ. Lef the public decide. We think their word of the writ the treatment of the state of the write the public the state of the state of the write the state of the state of the write the write the write the write the state of the write th decide. We think their verdict will be against the doctrines of the Opinion. We have always thought, and still think, that the military arm of the executive department has something to do as well as the civil arm in "taking care that, the laws be faithfully exeouted" not only, but in taking care that the Constitu-tion, the government itself, be preserved and kept alive, so as to have the ability to execute the laws, existence being an antecedent, a prerequisite to the existence being an antecedent, a prerequisite to the ex-ercise of power. When the Constitution is attacked, when the life of the government is sought to be de-stroyed, extinguished, it is the President's duty, under his oath, taken to preserve, protect' and defand the Constitution, to use his civil and military arms, or either of them, to uphold the government. And thus have we argued, claiming for him equal and concurrent jurisdiction with the other departments of gov-ernment in everything necessary to sustain the Consti-tution against the attacks of traitors and rebels. Were it not so, we should urge in his defence the law of self preservation. He may be governed by either or knows it or not, and if there be any other use that both, in sustaining the Constitution. What does it the grain can unfold who but a being hourse -----

Chief Justice says so, 'inor can any argument be know that the wall of selfish or ignorant conserva-drawn from the nature of sovereignty, or the necessities tism has sought to call back the unfoldment of of government, for self defence in time of tumult and danger." In our simplicity, we had thought it justi-fiable to overrule the faw "ithiou shalt not kill," when the stream of the black of the shalt not kill, " when the assassin aims his blow at our life, and in solf de-fence to deal death to him, to kill him outright. We may disregard, we may contemn the law, under such circumstances; its ministers and all mankind have ever ations for use and beauty, and Bpiritualists have pronounced it justifiable.

Very few persons are so stupid or superstitions ip regard to electrical dangers as was a certain old Dutchwards protecting it with a lightning rod, he flatly ro. of mind and matter, calling any attribute of either fused, and, opposed any such measure, saving; "If te "abnormal," or reasoning men and women echoing Lord is a mind to donder on his own house and spoll such a shallow excuse for the weakness that puts it, he may do so, and it is none of our piziness."

and that the more they make their faces look like mid. normal instrument," than that it soils the ploughnight, the holier they are.

charged in the Opinion under review. If the President be guilty of malfensance in office, as alleged, it may be presumed that some lover of his put on trial for the offence, in the way contemplated by the Constitution. The trial would be one of pro-frond interest—the accurate the president of the presiden

itable powers of being and the ever varying resources of creation, the more inevitable becomes our natural" have no existence, and as words, should only be used to signify any condition of excess in is abnormal, and therefore if any one human being possesses, under any circumstances, (that do not destroy the integrity of mind or body, or both,) the faculty of communing with spirits, that, like every. other faculty of the structure, is the legitimate attribute of that person, and any conditions (subject to the above limitations) which can evoke that faoulty, or cultivate that attribute, is not only legitimate, but unnatural to neglect or suppress.

The grain of wheat will remain in the sarconhagus of the mummy for two thousand years; but its capacity for unfoldment is still within it, and its awakening into an ear, and reproduction into a multitude of grains, is its normal property, whether man the grain can unfold, who but a being bound with

matter if the other departments are recreant in duty? His each blads him to act against all enemies of the Constitution, no matter if they belong to other de-partments of the government. Brutus was no less an assassin because he was a senator. What i the law of self-preservation not to be re-garded, not to be binding on him who, above all others, has had committed to him the power to protect? The Ohlef Justice say and comment has a senator. every glorious attribute, which scientific experiment has elaborated from God's noble, handiwork, but in torn asunder the well which has hitherto concealed the psychological realm of being, disclosing even a yet grander chemistry of soul to be learned by careful man. He had subscribed liberally for the erection of a church; but on being asked to give a trifle more to-who has professed sequaintance with the philosophy. its hands to an unpopular plough, and would rather

Bome people think that black is the color of heaven is y said plough hurts the ground, and is an wab man's hands, and does n't pay.

Discerning the face of the spiritual sky, . The signs of the times" we are taught to desory. You feel the south wind, the red sky you discern, But more from the signs of the heavens should learn. The fig-trees in blossom our lessons explain, Presaging the coming of summer again. Then lift up your head, saith the Teacher Divine-God's smile in the tainbow of promise is thine. The winter is past, and the Summer's at hand ; The voice of the turtle is heard in our land. So from their bright palaces angels descend, And when with the daughters of music they blend, The promise to us is a prophecy then Of God's bright abode with the children of men. Groton Junction, May, 1862.

THE EMPIRE OF SPIRIT.

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Lecture by Mrs. Cora L. V. Hatch, at Dodworth's Hall, New York, Sunday Evening, June 8, 1862.

Reported for the Banner of Light.

Our theme on this occasion is the Empire of Spirit. We shall take you to a realm that is bounded by immensity, that is deeper than eternity; whose ruler is everlasting, and whose domain is all oreation. This empire has never fallen, nor faded, nor perished, and against it all the wars of material forces and external orime have been waged in dance with fixed laws, and that seasons come and go, vain. Its walls are impenetrable, yet impercepti- for your benefit, and yet it is filled with so many forms ble, and its throne and crown gleam as brightly now, of beauty and mind, endowed with such intelligence, through the dim vista of the past, and into the far that the spirit sours aloft and tries to and its author; fature, as when Eternity was young. It is, an and yet all this sinks into insignificance, and the Empire whose name we cannot tell, whose ruler is grandest of earthly oreations seem like motes in the unseen, whose form cannot be defined, and the gems sunbeams, or smallest particles of dust, when com-which compose its temple, and fill and interlace, pared with the regal spiendor of the empire of which all the aisles and corridors of its vast cathedrals, we speak, And do we mean to say that all this is are, to outward sight, invisible; and yst this empire not connected; that earth, small though it be, is not

the controlled, and yet creates and fashions that which binds them together ? That spirit is God, and same will. The outward senses, of humanity are the same God who dwells in the most distant star-such that a peculiar relationship exists between the too distant to be reached by the external sense-is human form and Nature. Wherever a form lives he not hore and there at the same time, and cannot and moves, it sustains some relationship to out you understand that God, who dwells beyond your ward objects. The body receives nourishment from mortal vision, higher than science has attained, is. ward objects. The body receives nourishment from mortal vision, higher than science has attained, is Nature, is allied to Nature, has sympathy with the same spirit, that animates the finest atom of that Nature, and draws all is strength and power earth and is great even in minuteness? This spirit, from earth, the atmosphere, and the things which so prove and glorious in the aggregate, scemingly so surround earth; and the human mind seems to divine that is cannot stoop to earthly contamination, take in, with wondrous glance, the fact that all No. is within the smallest stom which composes the ture is linked together in & mysterious chain of earth, and God is this spirit, king and emperor, not ture is linked together in a proving the second state wilk to great to dwell in the smallest futtering leaf. sympathy ; that, while separate, individuals walk too great to dwell in the smallest futtering leaf.

existence, wearing the crown of meekness, yet full of dignity and power. It urges not itself upon the external sense, but, by prompting, guiding and lead-ing, governs and directs the soul. It leads the heart through turbulence and sorrow, up to the heights of truth and freedom.

The Empire of Spirit is all nature, its altar and hrine are within the human soul, and to every heart is given the sacred charge, to every mind is vouchsafed the royal, divine blessing.

Remember this, and remember that your own ouls are of royal descent-that the Holy of Holies is within, and not without, the temple of the mind, and every thought, however simple and insignificant, is not like a grain of sand, but like a precious portion of gold, or a sacred, beautiful gem, given forth from the treasure house of the soul. Why, without that spirit, the forms around you, the living, moving beings which constitute the great humanity, were useless and idle. Without that spirit, those qualities which seem so grand, and which tower so high above material nature, would seem nothing and have no being, and all that makes humanity were dead, and human beings were themselves without existence, save in the material forms of nature. Without thes spirit and kingdom within the soul, religion were an idle dream and but a name, and faith in immortality, and consciousness of the divine, were indeed as vague and shadowy as some profess to think them. Without that spirit, thought, which travels through all space and time, like a shining light, would have been buried in oblivion long ago; and human beings would come and go, and leave no trace, like small insects. Without that spirit, there were no concentions of truth and good and love-all that belongs to the divine mind, ay, and humanity itself, were a blank and a chaos. Without that spirit, friend could not talk with friend-father and brother and sister were mere outward phantoms, sinking away, lost in oblivion. Without that spirit, nations could not rise and fall, nor, in the march of time, were there anything save external mechanism. Without that spirit, there were no stirring, struggling hope, no onward prompting life, no strengthening, guiding ambition, no lofty faith ; but all would, be dead and cold and black. Think not, mortal, that your mind can live, for one instant, without that being and mind within you and around-an ever-living flame, prompting all thoughts. God is as near to every thought as life to being. God is as essential to the respirations of the soul, as the atmosphere to the sustenance of the physical frame.

You have seen earthly splendor fade away, like the grass of the fields; you have seen nations rise and fall; you have heard the orash of temples made by human bands, and have seen idols trampled beneath the feet of revolutions which have overturned mighty kingdoms, but you have never seen, and never will see, the empire of spirit totter and fall. Above the surging billows of time, above the clash and din of arms, above the rushing of the charloy, wheels of conquests, you hear the schees of thoughts that have lived, have been spoken and written, and though the names of their authors may be forgotten; still they burn upon the pages of time, and are en-rolled in the catalogue of history-still they sparkle in the orown of thought, and grow brighter and brighter as time advances. You have never heard the empire of spirit fall, though from without resounds the clash of ceaseless contention, within all

BANNER OFICIAGET.

remains immovable and fixed, as when eternity seemed in its dawn, though now it may have reached its zenith, in your opinion. You have never heard of spirit being even detbroned, for the legends of war in heaven and a divided power there are not true, and the soul gives them them the lie, and refers them to the material source whence they originated. No, the empire of spirit remains supreme and perfect, and the crown on its brow shines as brightly as though not a thought of humanity existed.

The temple and shrine of thought are supreme and glorious to-day. Material dominion may vanish with the first revolution, but we have plotured an empire all your own-a something within you which can enlarge and enlarge by actual conquest, until is is bounded only by the limits of truth and knowl-edge-a temple and shrine of religion and justice, radiant with treasures from the storehouse of Nature and the mountain-tops of spiritual wisdom, and you sharers of this royal spirit of infinity shall pass on, a marching, conquering army, overcoming strife, evil, all that belongs to earth and time, until you come, wearing white robes of majesty and power, within the Empire of Spirit. Bow down before this altar: it is not removed afar off, but is within ; and "around it you shall sing songs of praise and grati-tode forevermore in the Empire of Spirit, and shall join all those loving ones who may have gone to another portion of that realm, and dwell linked with them in the eternal abodes, all within this empire; and shall climb the heights of knowledge, and sur-vey world upon world, and see with what wondrons power they are controlled ; and shall understand all mysteries-all the laws of material creation; all shall be plain and beautiful in that empire. And you shall know the Supreme Ruler, and that to him is to be ascribed all power and glory forever, and you shall praise him without ceasing, because He alone is great. And earth and Nature may fade away, but you shall still live in the Empire of Spirit. Time cannot affect it, nor can death end it, nor space enclose it, but all shall be infinite, glorious, divine, in the Empire of Spirit.

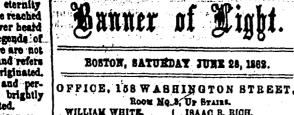
Organization-Plans Suggested.

In every neighborhood, where there are four persons willing to coöperate so far as to take a spiritual paper. let them form a club for that purpose, and on'subscribing, meet and select one for an agent, and decide what paper shall be taken, and also provide for preserving one complete file of the paper for binding. when they shall be able to start a library, and adopt measures, as well as they can, for circulating the paper and extending the subscription. Soon as the numbers are sufficient to raise a club for another paper, let the subscribers meet and select again, or re-appoint the agent, and decide either to take another paper, or extend the same, and always to keep one file of each paper complete, for the society. This basis may soon be increased in almost any neighborhood so as to procure a few books, and commence a circulating library, on which there may soon arise a structure to support lectures and test mediums and healing mediums, &c.

When there are a sufficient number of persons in a neighborhood willing to coöperate for progress and social and intellectual improvement, let some one start a paper and take subscriptions of one dollar, or more, from each, per annum, for the support of a reading room, to be always open on Sundays, and when ten dollars or more are subscribed, let them all be called together to select an agent, treasurer and librarian. and decide what papers shall be taken, and what books purchased, and all other matters of any importance, and make all needful regulations for the government of the society and its reports and meeting, and this will almost immediately become a nucleus from which will spring up a demand for lecturers and mediums. &c.

When there are three or more persons desirous of investigating the spiritual phenomena, and willing to cooperate for that purpose, let them meet form a circle, agree on times and places of meetings and sittings, and choose a chief or clerk, and at once proceed to secure at least one copy of a spiritual paper, to be carefully preserved and filed, which must be accessible to all at times, and then proceed carefully and candidly to examine the phenomena, as they arise from their sit. tings or elsewhere: and this may, if judiciously man. aged, soon become the basis of regular meetings, or occasional lectures, &c.

When there are ten or more persons willing to co-operate for mental, moral, social, or religious instruction or progress, let some one start a paper for subscriptions, and raise the means to have from one to three hundred lectures a year, as they find themselves unable to support them; and when enough can be raised for one lecture, call the aubscribers together and choose a committee, and if they desire it, also select the speaker or speakers, and determine on times and places; and when able, build or purchase a place for the meetings, and so far perfect and complete the organization as to hold it as a house of religious worship under the laws of the State. Frequent business meetings and changes of officers will be necessary, and a constant and active polley, to extend the influence and spread the knowledge which we possess of the two worlds and the intercourse between them. All these and several other starting points for organization can be adopted successfully in scores of places, and all could be carried out in all their details without the least reference to the social, religious or political belief of any person subscribing or participating; nor is it of much consequence what any one does believe. for if much in error, by gentleness and toleration. comparison and discussion, the error will soon be lessened and removed; but if there is not leaven enough to leaven the lump, the effort will prove a failure and the organization an abortion; but still it may do some good before it dies, as the Southern effort to start a new government, wicked as it was, must at last have the credit of putting an end to slavery in the South, if not in the world. Organized efforts with good motives, however feeble and short-lived, can hardly fail to do some good, if they do not attempt to infringe on the rights of individuals or each other. Opinions and character are private property, for which each person is responsible and accountable for him and herself, and only when these trespass upon another's rights, can they be called to account, and then first by the injured party, or those representing it. Reputation is of no value at all, as our country affords enough cases of the same person occupying each extreme in reputation-auch as Gen. B. F. Butler, Garrison, Phillips, &c. After such lessons, we should know enough to let reputation take care of itself, and go on with our work of building up the better condition of the race. Nor is it all necessary for one organization to inquire after the opinions and conduct of another, except so far as it may furnish a worthy example or practicable basis, &c. WARREN CHASE.



WILLIAM WHITE, | ISAAC B. BICH. LUTHER COLBY, | CHARLES H. CROWELL, PUBLISHERS AND PROPRIETORS. FOR TERMS OF SUBSCRIPTION SEE EIGHTH PAGE.

A Short Sermon.

There are many persons who are willing to be incontestibly happy, if, on looking around them, they find they chance to nossess what certain others do not-as. for example, he who owns and drives his horse feels a sight better than his neighbor who cannot afford himself that luxury, but has to go on foot. One of our popular magazines, some time ago, took up this idea to make a pleasant paragraph with, and made it appear finally that if two men had no more than a single potato aplece, and one of them had salt to season his with while the other had none, the man with the salt would consider himself happy, simply because he had what his neighbor had not.

On this same principle, but reasoning in just the opposite direction, he who has the fewest wants-he who is least in debt to fate, or fortune-he who can extract the most from life at the slightest cost, is to be considered the happy man. For do but regard the lightness pearances, conformities, and the like; what a burden a lighter barness; what positive gain it is to him, just as much so as if he had acquired it for fancied wants by additional labor and cost, to be able to get along tear he saves himself; what leisure moments-that golden part of human life-he thus secures for meditation and communion with the invisible ones that are ever ready to descend into his receptive spirit.

We should get along far better if we thought less about getting along at all. There is a sort of prudence in absolutely no prudence at all. The person who is forever in trouble and fever lest he may not manage to secure to his enjoyment all that he thinks worthy of being enjoyed in this world, is the last one we should usually point to as likely ever to be in possession of the coveted gifts and endowments. The indifferent person--nay, the shiftless and thriftless person will be apt to be in the kingdom which he calls heaven, before him. Emerson says in one of his thoughtful Essays: . The highest prudence is the lowest prudence"; that is, sometimes it is. It is not nature to fuss about anything. Some things must be left to take their own

course, under the great and general law. If what we all think happiness were not, really so all traveling, that we never suppose it is the genuine Russia. thing, because it is so close within reach. If we supposed it possible for the winds to blow up some tempestuous night and sweep all the stars out of the sky, we should speak for the whole of our lives afterward of the glory and matchless beanty of the stars which staff of writers and world wide reputation. we chanced to see once, before they finally disappeared; but because they are fixed in the dark concave of our heavens, and cannot be moved from their courses by the shouting of any voices or the blowing of any winds, we scarcely take note of them at all, and then it may be; but it does n't hold, unfortunately, when but in common phrase, and with the eye of business and traffic.

teaches us to prize health, and the beauty of its si- chuckles the Traveller. Did that journal really know ipon from the height of knowledge above, beget more. The deeps of midnight reveal more beautiand goad our faculties up to their highest and tensest working capacity. There is no need of saying that when we become thus rich, or thus, then we will be happy. How do know we will be happy, then? For happiness comes not of the mere will, as distinguished from the soont, but of the harmony of all the faculties and qualities, the central constitution of the soul itself. that cannot be happiness; but to be continually doing keep the noses of her vessels of war out of our barbors. and giving and producing and creating. Happiness is only life forevermore.

New Publications.

THE PRINCIPLES OF NATURE, HER DIVINE REVELA-TIONS, 'AND A' VOICE TO MANEIND. By and through Andrew Jackson Davis (the Ponghkeepsie Seer and Clairvoyant), In three Parts. For sale by A. J. Davis & Co., New York.

This first considerable, and certainly renowned production of Mr. A. J. Davis, is presented to the public sgain. We call the reader's attention to the advertisement of the same in the appropriate column. It has long been a wish with many persons to see this genuine volume given to the world once more, in a form befitting the enlarged experience of its author and the advanced state of the popular mind in relation to the topics he then first opened to its awaken. ing vision What was but dimly seen then, or scarce ly perceived at all, is now as visible to the attentive soul as if the night had been changed into noonday.

Mr. Davis does well for his own reputation and use fulness both, and gratifies an immense number of readers likewise, to put this work into a form at once substantial and attractive, giving it an external appearance to correspond with its internal value. We shall never forget the wide and profound Interest that was awakened throughout the country on its first publication; and although it found eager and thoughtful readers then by the thousand, there is every visible assurance that its appearance at this time in new and improved form will command a very much wider circle of students and readers. The strain of thought throughout is exalted and grand : the man must be inspired. whether he takes in the meaning of the same, or happens to be the instrument through which they are sent out to the world.

Additions have been made to the volume, since the stereotype plates have been recalled from their use in of his load of responsibilities, such as are only incum. England, and a complete Family Record is included; brances, shows, professions, pretensions, vanities, apimproved character, and do ample justice to the work he unpacks from off his shoulders, when he learns iteelf and its author. For so large, handsome, and that he can draw with less gearing and do his work in sterling a work, on a class of topics the highest and grandest that can engage human attention, the priceonly two dollars-is remarkably low, and places it within popular reach. Every liberally inclined and without all this labor and cost; how much wear and harmonious household should have it within its midst, for reference and thoughtful reading.

THE NATIONAL QUARTERY REVIEW. June, 1862. For sale by A. Williams & Co.

The papers in this number of an always fresh, able and popular Review are as follows: The Chinese Language and Literature, Angelogy and Demonology-Ancient and Modern (an interesting and timely contribution), Sir Thomas More and his Times, Maud as a Representative Poem, The Comedies of Moliére, Education and Unity of Pursuit of the Christian Ministry, Sir Philip Sidney, Anrora Leigh, Yellow Fever a Worse Enemy to Civilians than to Boldiers, The National Academy of Design and its Great Mon, Notices and Criticisms.

REVUE SPIRITE .- This handsome French journal, devoted to the Philosophy of Spiritualism, has the following table of contents for June: Parisian Society of Spiritual Manifestations; The infant Jesus in the common an affair, so easily attainable, more of us midst of Doctors; How History is Written; Spiritual would be in possession of it than are. It is so very Society of Vienna; Vital Principle of Spiritual Socienear at hand, however-so exactly on the road we are ties; Spiritual Dissertation; Apocryphal Spirit in

> THE ATLANTIC, for July, comes to us this week full of good and choice things, as is its wont. It requires from us no suggestive word, with its unequalled

At Half-Cock.

Some persons think that a good, strong prejudice is equal to's good, strong argument, any day. For them, applied to the standard rules. The Traveller of this city, the other day, evidently believed it " got off" a

Thus do we find that we best appreciate good things great point on Spiritualism, in telling the story of a when they are taken away from us. Hence it is bet mother who consulted a medium concerning her son ter for us to meet with disappointments, which at who was off at the wars; the story went, that she was best are but the needed obstruction of our vision, than solemnly told by her pretended son, through the meto go on and have matters after our own way. We dium, that he had died at his post and was happy in should know little more than nothing at all, if we having done his duty ; and that she returned home to somehow found out for a fact what so many entertain find a letter from him, informing her that he was safe. as a theory, that we know it all now. Bickness So much for the truth of Spiritualiem! inwardly lentily operating laws. Ignorance is pleasant to look what Spiritualism really meant, instead of anapping up these errors and shortcomings of son e of 118 cause it gives a zest to the new acquirement. Obsta- with such hungry eagerness, it would regret, with all cles are excellent, because they force us to put out all the rest of us, that impostors creep in here as they do the ready strength we have, and thus we insensibly into all things with the least earthly admixture. Besides, the Traveller does not seem to know, either, that fully the red splendors of the morning. We are roguish, and even evil spirits live after what we call blunged into the pits of despair, that we may have death, just as much as pure and good spirits. Why time to turn our thoughts sharply in upon ourselves, not? Or does the Traveller believe that the wicked ones wind up their business altogether in this sphere, and are suddenly transformed into angels of light in the other?

An Hour With Mr. Foster.

Since Mr. Foster's return from abroad, he has been resting from his severe labors and occasionally giving some manifestations to his friends in Salem, Marblehead, Boston and vicinity, having had at the same time pressing solicitations to visit varions parts of the country for the purpose of carrying the realities of the spiritual world home to the consciousness of doubting thousands.

On Bunday evening, June 15th, by invitation of Mr. . B. Barsett, of Marblebead, a dozen friends came to witness the wonders of Mr. Poster's mediumship. We took seats around a long dinner table." Each one was provided with about half a dozen slips of blank paper, all just alike. Mr. Foster went out of the room while each one wrote names of departed friends, or questions, upon separate piece of paper and rolled them into little balls, so at to exclude the she says, I give you love and truth. I come to lead them in the centre of the table, mixed np in a pile together.

Mr. Foster now returned and took his seat at the table, with the pile of paper balls before him, and said:

"Is there a spirit that will communicate ?"

His hand was then moved and wrote an answer to a the little ball from the plie before him that contained follows: the question and the name of the spirit, and handed it to the gentleman who wrote it. I might have tried but a few short months since I talked against, and to select the right ball and give it to the one who fought against what I now know to be truth. While wrote it fifty times before I should have succeeded, but we live on earth. we know but little. I thought my. Mr. Foster is always successful the first time. Then I self wise while I was in darkness. I thought that a do not know sny possible way by which I could have read. Professor's chair might throw light on the pathway of as Mr. F. did, the names and questions that were the soul; now I find the soul has more certain, sure written and rolled up in these papers, except by the guidance. O. C. Felton." aid of invisible intelligences.

Mr. Poster then said:

"A spirit stands between Dr. C. and Mr. K. She the soul. Jeanette Dwight." says her name is Sarah Hilton, and that she is a friend of Mr. K."

Mr. F. then caught a little paper ball from the pile before him, as if regardless as to which one he took, tossing it to Mr. K., who opened and read "Sarah Hilton," saying that he (Mr. K.) wrote the name, and that Sarah Hilton was a friend of his.

Mr. F. then said: friend K.

Mr. Foster then said:

ing at the same time the paper ball on which the of consecration was performed by the Right Reverend name was written, and handed it to the one who wrote Bishop Gosbriand, of Burlington, Vt., assisted by it. The name of Clarissa was called and disposed of about forty of the clergy from all the surrounding counin the same way, and also the name of Grandmother try. The sermon was preached by Right Reverend lcked.

Mr. Foster exclaimed:

"How singular ! How beautiful ! I see an emblem over Dr. C.'s head. It is a rosebud; it opeds, and in to consider to what end is all this pomp and ceremony, it I see the face of a little boy, over which is written, and he would answer that it is used because it has "My little son."" A paper ball was selected and handed to Dr. C., and it read, "My little son."

The word Josiah was raised in scarlet letters on Mr. F.'s arm, and the paper ball on which "Josiah" was written, was handed to the writer of it.

Mr. K. to hold, and then appeared much influenced. Church, prohibiting her children looking into the Biazitated, and was even in distress. He rose from the ble to make a religion of their own, and contended table, selected two from the circle, and directed the that this was the doctrine of Christ as taught by him others to join hands. The two selected he led into a room adjoining, rather dimly lighted, and placed them has always claimed the authority to direct and teach three were joined. Mr. Foster now appeared to be inhis breathing became difficult, and apparently, almost like that of a lady, appeared on the vacant side of the table, above the table, with fingers in rapid motion. This apparition, or reality, was as tangible as any material object could possibly be. Also connected with this hand was distinctly seen by Dr. C. (who was one of the persons selected by Mr. F. to witness tolerance in such a case. In order to have eternal this manifestation) the shadowy outlines of a delicate life, we must follow the teachings of Jesus Christ as

[JUNE 28, 1862.

Mr. Foster said: "I see a pair of bellows, and on tham is written, Bamuel H. H. of date perfe and share the straight A paper ball was selected, and read, Samuel H.

Bellows. Moses Breed was spelt out by raps, and a paper hall was tossed out by Mr. Foster, on which this name was written.

Mr. Foster said:

"Two spirits are around Mr. Ballard, that tell me their names are Peep and Lish."

Mr. Ballard said, in his younger days he had two companions that he called by these nick-names, but they were long since deceased. Contractor (Mr. Foster said:

"I see a female spirit near Dr. O. She brings him a box of gems; it is his sister; her name is Sarah, and possibility of reading what was written, and put you on from earth to heaven, where all is harmony." A paper ball was then selected by Mr. Foster, on which was written, Barah Child.

Mr. Foster's hand was selzed and wrote, "I'am so relieved and delighted to communicate to yon, if it is but one word, for now I can rest; long have I'desired this opportunity. Sarah Ann Dodd."

A spirit now, apparently, took full possession of mestion addressed to a spirit, J. B. He then took Mr. Foster, and he rose from his seat and spoke as

"Now I know that spirits do communicate. It is

Mr. Foster wrote: "Open your eyes to catch glimpses of inner light, for it is that which guides Mr. Foster said:

" Only one spirit is left in the room; her name is Polly Riddon. She says: . Good night to you all." A. B. C.

Dedication of the Church of St. Francis de Sales.

The formal dedication of this church took place at "What does this mean? I see, over Mr. K.'s head, 10 o'clock on the morning of June 17th, in the presa bright star. Over the star is an arch of golden let. ence of an immense concourse of people, thousands reters, which reads, it is indeed a star of love that maining outside the edifice during the ceremonies, beguides him."" He then seized a paper ball from the lug anable to obtain admission. The members of the plle and tossed it to Dr. C., who opened it, and Hamilton Institute, St. Mary's Mutual Relief Society read, "Is it a star of love that guides my friend K." and the Father Matthew Total Abstinence Society Dr. C. said that he had written this question for his were present in regalla, each accompanied by a band of music, and the officers of these societies acted as ushers, while their banners were placed near the altar. "A spirit by the name of Abraham is here," select. which was entirely without ornament. The ceremony Bishop Rosecrans, of Cincinnati, Ohio. He commenced by saying that the occasion of the day should be a season of rejoicing to all present, but it was well

been handed down to us, and it is the form of the church, in the same ritual as before the great schism took place. There are two systems-the doctrine of

the authority of the church, and the right of private judgment, said the preacher, and there were briefly Mr. Foster now selected a paper ball, and gave it to explainca. He then alluded to the custom of the when on earth, and from the earliest history the Church with himself, each one at the side of a square table, the people. He brged that Christ exercised this auleaving one side of the table vacant. The hands of the thority by teaching orally and so directing his Apos. tles. The fact that there is only one passage in the fluenced by contortions of his whole muscular system; Bible "directing the searching of the Scriptures, was considered by the preacher to refer only to the Old suspended. At this moment a small, delicate hand, Testament. If the Catholic Church has the authority to teach men, he said, it is obligatory on all to follow her teachings; but this Church has been said to be intolerant because we believe that none can be saved outside the Church. But the preacher contended that this was the true doctrine, and there could not be inbust, which appeared distinctly to his eyes, a reality. required by his Church, but our lives should be suc

Battle Creek, Mich., May 1802.

The Sunday School Class Book.

WE. WHITE & Co.-Enclosed I send you one dollar. for which please send me five copies of the Sunday Behool Class Book. We have no regular meetings here, but some of us wish to impress the young minds of our ebildren with the progressed ideas, as taught from the liberal spiritual standpoint. Instead of sending them to Orthodox Bunday Schools for fashion's sake, we shall keep them at home and teach them from the Class Book. It was hard enough for meitorid my mind of the false ideas I have bad of God, and the old plan of souleaving through faith, do.' I would save piny shild from such errors. Respectfully yours for etratt, - 1.2. J. H. WHITH.

J. H. Huron, Mich., June 15, 1862.

A discriminating editor says of the spring siyle of bonnets: "Its only redeeming feature is, it affords room for a small obmittatory on the top of the head," 1.51 V dy

On the other Tack.

The London Times was apparently frightened out of its wits, when the news of the famous battle between temperament, disposition, desire, will, ambitions, af. the Monitor and Merrimao reached England, and fections, and everything else. Can we not be happy thought it saw the power of the British nation melted to-day-happy even in the possession of our great golden away by the result of that stern conflict in the waters corrows / Then let us not look forward to being happy of Hampton Roads. But the instant it hears of the to-morrow, for in this respect, that will be as to-day. brilliant performance of Farragut and Porter's wooden It does not ile in the point of time any more than it facet in passing the two strong forts at the mouth of does in the chance of outward circumstances; it is ab. the Mississippi, it changes its tone to one of exultation. atract, absolute, within and above all these qualifica. Not so bad for wooden walls, after all I is the cry. tions that are but temporary and unreal, and rest in We are glad to see another made happy by such slight occurrences. The very joy which the Times shows Yet to be happy is not to be inactive. No healthy now, does but prove how deep was the gulf of its de. being can wish to fold his hands and hide his thoughts spair before. There is hope for vessels of wood still. from the light, looking thus for happiness. Activity Britannia may yet, find some use for her trident upon is the first condition of true and genuine life. It is the turbulent waves. But she never can expect to death, where all is stagnation. To vegetate, to sleep, make any headway in our waters She must forever

Not so Flowery. The Methodist, the organ of the religious denomin

ation of the same name, denounces the use of so much

rhetoric by its ministers. It has become sick of it. It

thinks there has been a prevalent error, for a long

time, on this subject, in their churches. "Hervey's

The Hospitals.

Perhaps the most interesting objects, in a melancholy point of view, connected with this war, are the several hospitals, stationed anywhere from St. Louis at the West to Boston at the East. There lie our Meditations" and "Ossian's Poems' have, it thinks, brave fellows, who have gone but to offer even life it apparently been too much the models with them. A self for the assurance of a whole country and a sound better taste in the pulpits would have a better effect on government to those of us who remain behind. The the people. The pulpit is no place for bouquets, or sights in the various wards are sad enough, as sympa- for poetical recitation ; it should be the arena of intel thizing eyes grow wet with looking upon them. Yet lectual and moral power, of thought, argument, perno groans amid all this suffering, and with all these sussion, demonstration, conviction, and permanent imshattered limbs. No murmurs of complaint, as if any one of them allowed himself to bewail his sad destiny. hardly make a worse mistake than to model himself on A philanthropist, seeking to know more profoundly the Maffits and Bascoms of our history. than ever of the human heart, may learn what he never knew before, in walking through these sicknessfilled hospitals, where none but approved patriots lie prone upon their backs.

Spirit-Portraits.

Will W. P. Anderson please furnish us with his ad dress and his terms for spirit portraits ?--Herald of Progress.

We ascertained some time since, though our Phila with a deserved welcome during his summer tour in delphia correspondent. Miss Cora Wilburn, that Mr. the West. Anderson resided in that city ; but that it was his intention to visit Boston some time this summer. Since an an an an an grapher an ang a calling bir information. a to the state of the

pression. A young man of real intellectual power can Uriah Clark in Michigan. U. Clark is about to give a series of his lectures and public tests in Michigan, Illinois and Wisconsin." He speaks in Sturgis, Mich., Sunday, July 6, and may be addressed accordingly, in care of J. G. Wait. As Mr. Clark's lectures and test examinations are reported highly successful and peculiarly adapted to the times.

and his terms are moderate, he will doubtless meet in the state of

A New Orleans lefter writer says that the ladies of then, we have heard nothing in regard to him. . Sev- that city will not only turn up their pretty noses at eral correspondents have also inquired of us his terms, the Union soldiers, but will "spit and serect at them and we wrote to him to ascertain; but as no answer has as they pass." Well, we suppose that the New Oras yet been returned, we are unable to give the desired leans ladles desire to prove to the gallant Federals that they are delicious ecreschere. We fight the

Mr. Foster, then apparently in a trance, said: It is my hand; it is my form that you have beheld. Do you not know me? Do you not recognize your niece, Uleyetta S. Potter?"

Mr. F. and the two persons with him returned to the table in the other room, and Mr. K. read the paper ball handed him by Mr. F. as he left the room, and on it was written, "Ulevetta S. Potter." Rebecca Knapp manifested, and was recognized, as

also did Willie Gerry, who was recognized. Mr. Foster said:

and on it I read the word 'Barah.' "

The paper ball was then selected, on which was written "Sarah Cushing." Benj. Newhall manifested, and was recognized, as

also did Benj, Winslow. Mr. Foster said:

"I see a female spirit clothed in white, back of Dr. D., In response to this paper ball, which Dr. C. has written.'

This ball when opened, read, "my guardian angel." Mr. Foster said:

"I see autumn leaves and falling snow-the snow falls and makes the letters 'E. S.' "

The paper ball was then opened which he selected, and read .i Eliza Snow.

It was remarked by one present who knew, that Eliza Snow died in the autumn when the leaves were failing. Mr. Joseph R. Bassett asked this spirit if his mother was present, who died day before yesterday, and an answer came through Mr. Foster's hand: "She is hardly confcious yet; she is just beginasks: "Where is my Joe?"

Mr. B. stated that his mother always called him, "my Joe."

Mr. Foster said:

same time a paper ball to Dr. C., on which was written. "Flora.

under the table, and in the space of less than a min-ute the following was written on it, "I. F. Gall." without the paper being opened, or any earthly thing touching it, except the thumb and fingers of Mr. Bassett, who held it there. Elizabeth Davis, a deceased among the paper balls.

A spirit by the name of Tucker, who was drowned a few days ago, manifested, apparently in great distress, calling for help-" Bave me, or I perish."

pronounced by Mr. Foster, and was recognized by statistic everal persons present. Mr. Foster addressed one of the circle:

" I see a spirit that throws over you's manifie made

it is written, Phoshe Ann. Winslow," yournality to the This spirit was known to the person addressed. and famol but a real dars

11

as to find favor in the sight of God. It is not only in "I have longed to give this evidence of my presence. our intellect that we should be devoted to the Church, but our actions should be of a similar character.

Great Talkers.

Did we think of it, we should know that we are greater losers of strength and magnetic force by talking than by slience. There is much good husbandry in silence. It helps fill one up with his thoughts, giving him time to concentrate and combine them, rather than suffer them to evaporate in the steam of words. "I see a cushion on the table; it is fringed with gold, This fact is apparent enough to anybody who has ever passed hours by himself in the woods or on the seashore; at such periods, suggestions start like sprouts to the surface of the mind's soil, and solitude itself becomes populous. Hence thoughtful persons, who like to be slone better than company and conversation. invariably declare that they are never less solita. ry than when alone, and that the crowds of cities are the real solitudes for them. Silenco, in this respect, is just like solitude. The still person may not ever be the most reflective, but it is certain that the person of thought and reflection is the most addicted to quiet and being alone. A great talker is a great bore; a few " flashes of silence"-as Sidney Smith said by Macanley-are relief indeed from their inflictions.

Emphatic Clothes.

Large figures and bright colors testify to a guady . taste and a vulgar one. Beau Brummel's ambition was to dress in the very height of fashion, or good taste, as he wished to establish it; a certain noble lord adopted just the other extreme, and attired his person ning to wake up, and as she looks sround her, she in garments none the less rich and costly, yet severely simple and plain in the selection of whatever colors or shades would be likely to attract attention. It is vulgar to dress so as to draw the eyes of people to any particular part of the attire; the make-up should be so "I see a vision. A bunch of moss roses falls before harmonious that nothing more than the general effect Dr. C., and from the band that drops them fall these should be noted, and thus the individual be presented words, 'affection's gift '"-Mr. F. handing at the in a style chiefly calculated to illustrate his manners and character. The shopkeepers do not always work with persons of true taste to this end; but it is possi-A sheet of paper with a pencil folded in it was held ble to do a good deal more even without their aid than

Street Sweeping.

We saw on Broadway, New York, a few nights friend of Mrs. Bassett, wrote her name through Mr. since, a machine which, judging from the appearance Foster's hand, though her name was not written of that great thoroughfare after its uso, must soon take the place of hand sweepers, for whom we hope some more profitable employment will be provided. We believe the inventor of this sweeper, Mr. J. Oritcherson. Jr., has obtained, for a limited period, a contract to David Armstrong was the name of a spirit that was sweep Broadway as far up town as Fourteenth street.

О. Н. О. ..

NO HUNGARIANS AMONG THE REBELS .- When Gen. Fremont was at the West, his most secret despatches of white satin and red velyet, for protection, and on to the President, were sent in Magyar; which was as good as clpher, since no 'traitor, knows the tongue What a compliment to the native longue of Komuth-"No traitor knows the tongre !" It is said that there At this time snother exhibition of the hand was "No traitor knows the longue it" is as at the said that the solution of any tingarian being in the relation are provided. vice, though there are many in our army. I this los ۰. باری ۱

Aldt, the holies they are, .

JUNE 28, 1862.]

ALL SORTS OF PARAGRAPHS,

burn ; an elaborately written easay, by Horace Dresser, gathering facts on the phenomena of this age known Bag, LL. D., entitled : President Lincoln and Habeas as Spiritualism, and laying before the public mind the Corpus.". Third Page-" Mediumship : Is it a normal great truths of spirit intercourse. These of our Orthoor an abbormal state ?" by Emma Hardinge ; Poetry, dox friends who flatter themselves that Spiritualism is by Lorenzo D. Grosvenor; "The Empire of Spirit;", dying ont, will, wake up some bright morning and by Cora L. V. Hatoh. Fourth and First Piges-Our and, to their overlasting chagrin, their fatal mistake. usual variety of editorials, miscellancous paragraphs. The work is progressing alowly, it is true, but steadily etc. Sixth Page-Nearly live columns of very intereating Spirit Messages. Sepents Fuge A fine poem, tion in some sections among certain classes who the Dying Soldier." by Mrs. Anna H. Weed ; Re- ought to be in the front ranks of its advocates, yet it port of a Spiritualist Convention at Fond du Lao, Wis., is gaining a strong hold where it is but little suspected. List of Lecturers, etc. organ

Those of our readers who are desirous of obtaining cartes de visite portraits of prominent Spiritualists, will do well to call at. or send by letter to, Gurney & suddenly, and, with a tremendous crash. Hence those Sons' Photographic and Fine Art Gallery, Broadway, who have to labor under persecution, trials, hardship New York. Among those now on sale, are to be found and privation, must not be discouraged and give back, Judge Edmonds, Emma Hardinge, Cora L. V. Hatch, for a brighter day awaits them. The star of hope glis-Charles H. Crowell, and a fine likeness of J. Bollin M. Squire, who has lately returned from Eprope.

our eighth page of the organization of the Lyceum So-ciety of Spiritualists in Boston-also, notice that the knowledge. platform of principles there to be found, is published ... My first stopping place after leaving home was at In pamphlet form.

The message of Dr. Samuel Curtis will be printed in our next.

A WOMAN'S PAPEB is soon to be established in this D. It will be issued semi-monthly. in octavo form, sixteen pages, at two dollars per annum, the first numcontributors already secured to the JOUBNAL, we un. fogyism. derstand, are Mrs Lydia Maria Child, Mrs. Caroline M. Severance, Mrs. Elizabeth Cady Stanton, Mrs. Frances Lloyd Garrison, Wendell Phillips, George Wm: Curtis, tical utility.

THE HABBINGER OF HEALTH continues to sell rapidnow supplying orders from the sixth. See advertisement for price, etc. 1.4 .599

you ask such a foolish question ?" "'Cause papa imitate them without extraneous aid. Mrs. Bond gave said he had just brought home some nice care."

Dr. Child's second edition of the A B C of LIFE is selling rapidly. Orders sent to this office promptly executed. See price of book in another column.

Strong desires are often prophetic of their own real. ization. When our Creator allows a great longing to Sunday, the 18th of May, at 5 o'clock, to a small but fill the human soul, in the wish itself lies the surest attentive audience. Notwithstanding the opposition pledge of its falfiliment.

health, and will defer his contemplated visit to Europe until October.

The New York Herald says that Mrs. Lincoln has at length sufficiently recovered from her recent severe family bereavement, to venture forth and resume her missions of mercy. She visits hospitals, brings kind gifts and kinder words to our sick and wounded soldiers, and is everywhere welcomed as the fit wife of our beloved President.

At Btamford, on the New York and New Haven Railroad, when a train of wounded soldiers stopped at the depot, a lady got on board accompanied by a servant and a young man, and distributed a good meal and a glass of Port wine to each of the occupants of the train. Her name was not discovered.

possible good, while it would be a very great injury to dlum, Mrs. Sylvanus Doolittle. the church."

Spiritualine in Contral Massachusetts. T. DRAS BANKER - I have now yielded to the long po-ticitations of my invisible messenger; and an trying and firmly; and although it meets with violent opposi-A stone is being loosened here, and suother there, and

still another and another in some other place, and, ere long, the foundation of old fogyism will crumble, and the temple dedicated to the Goddess Diana will fall tens in the cast, and will not set in the west until the glorious truth that man lives on after the body crum. "Our readers will interest themselves in the report on bles in its native element is firmly established, and

Barre, Mass. I did not lecture here, as I found a little division of feeling, and a powerful outside pressure from the opposition. But Spiritualism is not dead in Barre, neither can it be killed out there. I found some warm friends who are always active in the work. city, by Mary L. Booth, and Marle E. Zakrzewska, M. and a few who are suffering deep trials and even persoontion on account or their faith. But such is the consolation derived , from this faith, that no, amount of ber to appear on the first of October next. Among the persecution will drive them back into the ranks of old

Trom Barre I went to Ware. Here I found only a few open advocates, but harmony seems to prevail D. Gage, Miss Elizabeth Palmer Peabody, William among the few. My visit here among the Spiritualists was very pleasant. Among the earliest advocates of T. W. Higginson, Moncure D. Conway, Theodore Til- this belief in Ware was Mr. Horace Bond. He has, ton, and William H. Channing; and other distinguished perhaps, done as much if not, more, than any other writers , have promised their aid. No pains will be man in Ware, in his untiring efforts to meet and battle spared to enlist the best talent in the country, and to down opposition; and to day he enjoys a faith of inmake the paper one of literary merit, as well as prac- creased brightness. His home is a home for spiritual pilgrims, and he, and his wife, too, delight to welcome them there. His wife is a lady over sixty years ly. The fifth edition is entirely exhausted, and we are of age, and yet so harmonious in her nature, that she is being developed as an excellent drawing medium. Her drawings are pencil jottings, and would not; perhaps, be regarded as exhibiting artistic skill, but they "Mamma, does corn hear ?" ... No, my child; why do are a great curiosity, and no living artist can possibly me specimens, and I have exhibited them to a score of individuals, and they all acknowledge them to be truly remarkable. A shall notice these drawings in detail when I come to speak of spirit drawing in my future, articles.

"From Ware I went to Belchertown. I lectured here it meets with from the churches, Spiritualism is alive DR. MAIN'S HEALTH INSTITUTE .- We call attention in Belchertown, and steadily advancing. There are to the new advertisement of Dr. Main in another col. several excellent mediums here. Sunday atternoon. umn. The Doctor having spent a little time in Phila. before the lecture, I visited a medium in the south delphis and New York, has somewhat regained his part of the town-a Miss Jane Aldrich. I took with me a scaled letter, addressed to a spirit-friend. The letter was answered and signed without my having taken it from my pocket. I gathered several very satisfactory tests here, which will appear in my articles on Super-Mundané Phenomena.

I made my home at Mr. Elbridge Clark's, another excellent home for Spiritualists. If the spirits do not fill my pockets with the one thing needful, to meet ourrent expenses, they direct me to excellent homes, and more than I can well occupy.

From Belchertown I walked to North Dana, passing through Enfield and Greenwich. I stopped in the edge of Enfield over night with a Mr. James Richards. Here I found a lady over sixty years old, with her soul filled with the sweet joys afforded by a faith in future life, established by demonstrative evidence. I said to

her: "I thought I would call and see if Spiritualism Two lawyers in Lowell, returning from court the was dead here." "Dead ?" she replied. "It can nevother day, one said to the other: "I've a notion to er die," Such faith is worth gaining, and when join Rev. Mr. -----'s church; been debating the matter | gained, is not easily lost. In that neighborhood I for some time. What do you think of it ?" "Would n't | found a few active, living Spiritualists. They have in do it." "Well, why ?" "Because it would do you no their midst one excellent clairvoyant and healing me-

Sunday, May 25, I lectured again at 5 o'clock, at

BADDNEBIOFILIGHE

as the Universalist. Meeting-abuse to direct and pro-vide for those coming from a distance, . An invitation is given to the public generally, and especially to public speakers, both trance and normal, residing far and near. Come up, friends, and let us have a feast of reason and flow of soul. The first day of the Festival being the Fourth of The first day of the Festival Deing the Fourth of

July, the Anniversary of the Declaration of our Na-tion's Independence will be celebrated with patriotic speeches, music and dancing upon the greensward, by such as desire to join in such festivities. By order of the Religio Philosophical Bociety. B. S. JONES, President.

A. V. SILL, Scoretary. St. Charles, Ill., June 1, 1862.

Spiritual Convention. The friends of Progress will hold a Convention at Taxas, Kalamazoo Connty, Michigan, on Saturday and Sunday, the 28th and 29th of June. Mr. W. F. Jamie-son of Paw Paw, Mich. E. Whipple of Ohio, Mr. H. P. Fairfield, of Massachusetts, and J. T. Rouse of Indiana, 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 general good time is expected.

By order of the Committee of Arrangements. G. D. SESSIONS, Secretary. a gligend a

Yearly Meeting.

The Spiritualists of Boone County, Illings, will hold their yearly meeting at the usual place, four miles south of Belvidere, in Robinson's Grove, Saturday and Sunday, 28th and 29th 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.

d for free. By order of the Committee. A. S. ROYAL, E. ROBINSON, May 10, 1862. **O. DEAN.**

Grove Meeting.

The friends of Progress will hold a Spiritual Meet-ing in Liberty Grove, one mile north of Gerard Vil-lage, Liberty Township, Trumbuli County, Ohlo, on the 5th and 6th of July, 4 Mrs. Sarah M. Thompson and others, will address the meeting. Bpeakers and friends are invited to attand. friends are invited to attend.

ADVERTISEMENTS.

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

GENERAL DECLARATION OF PRINCIPLES OF THE

SOCIETY OF THE LYCEUM CHURCH OF SPIRITUALISTS,

WITH A PLAN OF ORGANIZATION, Embracing the followed subjects : Objects of the Society -Articles of Bellef Commonly Accepted as Truths by, Spiritualists-Bum of Spiritual Revelations Concerning the State of the Soul in the World of Spirits-Of the Supreme Being-Of Religion : in General-Of the Sunday Spiritual Meetings-Of the Character of the Addresses-Of Speakers -Of Internal Management-Of Resources-Of Membership -Designation of the Society.

The above is the title, and heads of the contents, of a very neatly printed pamphlet, being the Report of the Committee on Organization, of the Society of Spiritualists of Boston. It is a document which will interest Spiritualists all over the conntry.

For sale at this office. Price 5 cents; by mail 6 cents. June 28. JUST PUBLISHED.

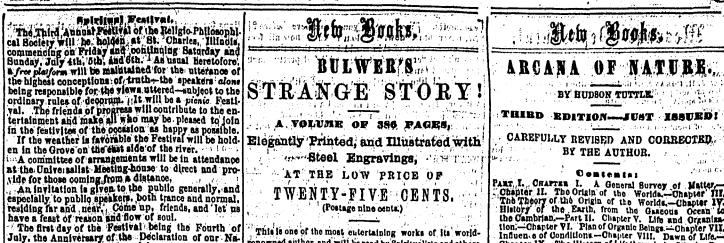
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THE PRINCIPLES OF NATURE. the second second second second

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April 26. u 158 Washington Street, Boston, A PLEA FOR FARMING AND FARMING CORPORATIONS.

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For sale at this office. Price 6 cents; postage 1 cent. 1944 y **18**35 May 17. ABC OF LIFE.

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LECTURES

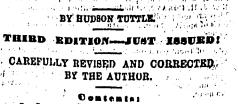
Science, Politics, Morals & Society. BY EDWARD LAWTON, M. D.

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Published at this Office. Bent to any part of the United States on receipt of One Dollar. May 17.

TWELVE MESSAGES FROM THE SPIRIT OF JOHN QUINCY ADAMS, THROUGH JOSEPH D. STILES, MEDIUM,

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ESSAYS ON VARIOUS SUBJECTS, LISBAYB ON VARIOUS SUBJECTS, INTENDED to elucidate the Causes of the Ohanges com-ing upon all the Karth at the present time; and the Na-ture of the Calsmitios that are so rapidly approaching, &c., by Joshua, Cuvier, Franklin, Washington, Paine, &c., given through a lady, who wrote "Communications," and "Fur-ther Communications from the World of Spirite." Price Socenta, paper. When sont by mail 10 cents in ad-dition for reastave ition for postage

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CONSUMPTION.

CONSUMPTION. IDENTION TO PREVENT IT, AND HOW TO OURE IT. By James C. Jackson, M. D. This is one of the most in-structive and valuable books that we have ever seen. The Information presented in its pages, relative to that alarming disesse; Consumption, as to what it is, and how to avoid it, and how to cure it, makes the book in every sense valuable to those who consider life and health worth posseysing. For sale at this office. Price, \$2.25, including postage. May 31. May 31.

Kidder's Patent Movable Comb

The rebels are said to have no sait, which seems the town hall in Athol. Spiritualian is not dead in questionable when we consider what a pickle they are

Most of Beauregard's men are lame, but notwith standing this, not one of them has been known to halt since the "skedaddle" from Corinth.

"You can't do too much for your employers, my man," said somebody to a big fisted, strong-backed man of all-work, on the wharf one day. .. Arrah, be Myra E. Johnson, wife of Mr. Warner Johnson, who jabers," replied Pat, with emphasis, " neither will I!"

The London Times says that Mr.' Lincoln is eating his artichoke, the South, leaf by leaf, but thinks it will not agree with him. It will not trouble him a thousaudth part so much as Jeff. Davis will be troubled when he shall, by and by, take his ** heartychoke with caper sauce."

Lecturers.

Lyceum Hall, In this city, on Sunday next, afternoon Spiritualists here, but the few are alive and working and evening.

Charlestown next Sunday.

Sunday. of Holgary 1

day.

Mrs. M. B. Kenney is engaged to speak in Chicopee. the next two Sabbaths.

H., next Sabbath. Miss Nellie J. Temple will speak in Ashfield, Mass.,

June 29th and July 6th.

Rev. J. S. Loveland is to speak in Portland, Me., the last Sunday in June.

Isaac P. Greenleaf will speak in Bucksport, Me., Sunday, June 29th and July 6th.

Providence, R. I., next Sunday.

lecturing visit to New Hampshire, to her old home in who know him, in past, years he has made several Plymonth, where she will be addressed by those who successful fours, giving sectors in New Hampshire and may desire her services.

the last Sunday in Jane. , Will answer calls to lecture quainted with Mrs. Bylvester Underwood fanother in the vicinity week evenings. A. 1. 4

Greve Moeting.

The Spiritualists and Reformers of Ganges, Allegan Co., and vicinity, will hold a Grove. Meeting on the lake shore, one-half mile south of Pier Cove, on the lith, 12th and 13th of July. The best of speakers will be in attendance. The best of music for the occasion, south of the south of the south of the occasion, be in attendance. The best of music for the occasion, be in attendance. The best of music for the occasion, be in attendance. The best of music for the occasion, be in attendance. The best of music for the occasion, be in attendance. The best of music for the occasion, be in attendance. The best of music for the occasion, be in attendance. The best of music for the occasion, be in attendance. The best of music for the occasion, be in attendance. The best of music for the occasion, be in attendance. The best of music for the occasion, be in attendance. The best of music for the occasion, be in attendance. The best of music for the occasion, be in the occasion of the occasion of the occasion occasion of the occasion occas ample provision for strangers, a lake excursion by steamer on Saturday, 121b, if the Weather is favorable, and a good time generally is to be enjoyed. By order of the friends in Ganges,

and her my total more very Jud. FIBR.

The Spiritualizes of Allegan county, Michigan, will the hold a Grove Meeting, June 28 and 29, in Wayland, m on the plank road, between Kalamazoo and Grand Bapids. Also, July 5 and 6, at Grattan Centre, Kest county, Michigan, in Holmes's, Grove, Mrs. Weilman, Mr. Johnson, H. P. Fairfield and other speakers will to present.

Athol, and although the churches are, doing all they can to make it unpopular, and to prevent their congregations from investigating. it is steadily advance. ing. Public circles are held every Sunday evening, and addressed by Mr. W. F. Whitman, a trance speaker. There are several other excellent mediums. but I cannot, without making my article too lengthy. speak of them all.' Among them I would notice Mrs. now resides as North Orange. For several years past her hand has been controlled to write in foreign characters, which no one as yet has been able to interpret; but the spirits assure her that they will yet be read; and require her to preserve them. She has several manuscript books filled with this writing, which she is preserving, by their direction. This writing I shall have occasion to notice again in the future. Sunday, June 1, I gave two lectures in the Union Mrs. Fannie Davis Smith is announced to speak in meeting house, at North Dana. There are but few,

for its advancement. They have a free house here. Miss Lizzie Doten will address the Spiritualists of and they are determined to keep it free, for the advocacy of free thought and liberal principles.) May God Frank L. Wadsworth will speak in Marblehead next grant that it will continue so. Such houses are rarely to be met with in New England villages. The Metho-Miss Emma Hardinge speaks in Taunton next Sun. dists are trying hard to get the control of it, but they have controlled the consciences of men about as long as they can in North Dans.

Sunday, June 8, I lectured again at 5 o'clock in the Mrs. Augusta A. Currier will speak in Milford, N. Unitarian Church at Warwick. I found the Unita-I., next Babbath. J. S. Linceln.). quite liberal in his views, and he treated me with great politeness, for which, he will please receive my sincere thanks. At Warwick, Bro. Barber, is, doing a good work, He is a host within himself, and the opponents of Spiritualism have learned to let him alone! They cannot meet him in argument, and his reputation is beyond re-Mrs. M. S. Townsend closes a course of lectures in probab. Mr. Barber occessionally lectures in this and the adjoining towns. He was formarly a descon in Miss Annie Ryder has just returned from a pleasant the Unitarian Church, and has the confidence of all Vermont, but his duties at home debar him from tray-

Miss Nettie Colburn will lecture in Albany, N. Y., eling much abroader At Warwick; I also became acdrawing medium, and she exhibited to me some and

specimens of drawing, which Tshall hereafter notice more at length in another place. Her drawings are pointed them out to her. that some of her drawings are filled, with the likenesses of individuals. into 1100 There are many other incidents I should like to no. tice, and individual kindnesses which I have received in my travels in this section? which T should like to acknowledge, if I could do to without making my atticle too lengthy; but as if is, friends not motified must take the will for the deed. the day in a not will must take the "My labors in Massachusetts are ended for this time. and I shall now visit towns in the western part of New Hampshire and in Vermont, where I now intend

to spend the summer months. A. D. by well, viteograco Yours, fraternally, A. H. DAVIS. Warwick, Mass., June 10, 1862.

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amusing and instructive. This book will cause a greater excitement than anythin This book will cause a greater excitement than anythip of the kind ever printed in the English language. When the "Eye Opener" first appeared, its effects were so unprecodentedly electrical and astounding, that the Clergy, in consultation, proposed buying the copyright and first edi-dion for the purpose of suppressing this extraordinary pro-duction. The work was finally submitted to the Rev. Mr. West, for his opinion, who returned for answer, that the Book submitted for histramination, threatened, it was true, the demolition of all enceds, novertheless, in his opinion, nothing would be gained by its auppression. Baid he, let truth and error grapple.

error graupic. The "Rys-Obduer" should be in the hands of all who de-sire to think for themselves. Prices 40 conts, postpaid. Wor sale at the BANNER OF LIGHT Office, No. 158 Washington st., Boston. 11 Sopt. 14.

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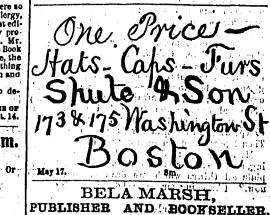
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BANNER OF LIGHT.

Message Department.

Tack measure in this department of the BANNER we claim was spoken by the spirit whose name it bears, through Man J. H. Covary, while is a condition called the Trance. They are not published on account of literary merit, but as tests of spirit communion to those friends who may recognize

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

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

Our Oircles .- The circles at which these communics Our Usress-The circles at which these communi-tions are given, are held at the Bawman or Liont Oppica. No. 158 Washingron STREET, Boom No. 5, (np stairs,) every MonDay, TUREDAY and TRUENDAY afternoon, and she 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 :

Monday, June 12.-Invocation; Miscellaneous Questions; Zubiel Prince, of Boston, to Lucius Parker, in Western New. York; Skephen Tilden, New Orleans, to his wife; Caroline Graves to her mother in New York; Andrew J. Brooks of

Haruord. Theory Millam Herbert, Newark, N. J.; Margaret Maloney to her mother in Lawrence; Charles B. Gordon, New Orleana.

Invocation.

Oh, thou Grand Master of Creation, whose name is written upon all forms of life, and whose image is mirrored in the human soul, we would come through the soul medium of that power nearer and nearer unto thee. We would drink deeper and deeper of that living fountain of which thou art the source, until we shall be baptized in that divine inspiration with which thy beloved son, Jesus Christ, was so richly endowed. And unto thee, oh Father, in the eternal future, from the high mountain peaks of wisdom, glory and power, we will send up our songs of thanksgiving. Amen. May 22.

Clairvoyance.

Have the friends present any questions to propose? If so, we are ready to answer them.

[No response.]

If there are none, then we will speak upon a question already presented us, or a series of questions, which are these: First, is the disembodied spirit clairvoyant? If so, how far into the future are they able to see? Again, if so, will they point out some of the improvements which shall characterize the next century ?

These questions come to us from the silence and secremy of our interrogator's desk, where they have been carefully concealed from human observation by him. Now, in return for whatever answer we may choose to give, we ask him to come forth and declare to a portion of the community, at least, in which he lives, that some unseen power has succeeded in penetrating to the depths of his desk, and in bringing forth to the world questions which no human eye

could ever have looked upon. The spirit of man is, indeed, clairvoyant, whether in or out of the body. While in the body its powers are chained, are surrounded by the conditions of the body. They are not able to stretch themselves far into the future, but are confined within certain limits. But when out of the body, they are enabled to see much of that future which is the future to you.

The power of individual spirit or clairvoyance depends much upon its growth. If unfolded to a large extent while in the body, then it is better prepared to unfold itself in the spirit-world. There are different degrees of clairvoyance, as there are different degrees of spiritual, moral and physical power.

Will the eye of this spirit penetrate into the fu-ture a hundred years hence and draw from it its secrets? We cannot demonstrate this power of spirit, because mortality is chained, is oramped in its pow-ers of perception and of understanding. Point out, if you can, some of the improvements

which shall characterize the coming century, says our questioner. Very well, then; the present ago uses the power contained in the element water called steam. A hundred years hence electricity will take the place of steam. The mysterious forces of the atmosphere will be more generally understood and developed a hundred years from now, for progress and maturity must exalt the intellectual, and as the spirit, or wisdom, advances with you in the material form, the physical form loses itself in the spiritual. Thus man's earthly years in the future will be few, pilgrimage upon earth wi or, in oth

the same, I fanoy.] Now I'd like to settle the account with my ene-mies first, but if I can't I'd like to got a hearing with my friends. [You can send a message te your in the shadow, as well as in the sumshine, and friends.] Well, stranger, I don't like to come com-find it hard to conquer the feeling I have toward my enemies, because I'm not satisfied I got whipped, hard lead to a successful issue this war, which now compared to your it if the subshine and the compared to a successful issue this war, which now tain him, thy love encircle him, and thy controlling hard lead to a successful issue this war, which now the successful issue this war, which now and I do n't like it. [Do you remember where you were killed?] Yes, I do., You're heard of the fight at Pittaburg Landing? [Yes, and with sor-row, too.] I was in it. I lost my body in that terrible battle, and I shan't feel right until I've got square with my enemies in that respect. [You must try to smother this feeling of revenge toward your be tuned anew to thy eternal probe. And ph, Fatry to smother this feeling of revenge, toward your enemies.] I know it's a bad feeling, stranger. You're a Christian, I suppose. I ain't. I do n't want to be one while I feel as do now. [You must try and forgive those who have injured you'in any way.] It's right for me if 1'm hit; to hit back again. I feel that 's right.

Now I've heard that people who come here often get aid in carrying out their plans. I want to know, stranger, if there's any way I can come back here and get anybody to carry out my designs? [We'll do what we can for you, in helping you to reach your friends.] To begin with, I'm from Huntsville, Missouri, and am an enemy to seesh all round. I lost my life in consequence of their infernal rebellion, and I want a chance to return the compliment. Now I want to do whatever work I had to do here, over. Amen. just the same as if I were in the body. [You can use your influence for justice, trath and liberty.] Justice, truth and liberty! Those are condition you do n't think much of when you're on my track. [I'm afraid you've no desire to do right.] I do desire to be a Christian, when I get out of this bad state of mind.

Now see here, stranger, I've got a wife and two bildren, that 's this very moment suffering my loss. I'm taken away from them at a time when they most need my care. I'm removed from them. I can't do anything for their support, and I know they 're badly off, and are going to be worse off still, and the view of that makes me desperately wicked, and I can't be a Christian. [Perhaps you will be one, by and by.] Oh, stranger, that's all very well to talk about, but I haln't got into by and by yet.

Well, stranger, it's hard to lose one's life in the way I did. The leaders of this infernal rebellion are the most to blame in bringing this miserable war about, I suppose. [The cause of it dates a good way back in the history of our country.] Oh, con-found the cause, stranger; we're dealing with the effects ! [Our forefathers are somewhat to be blamed in -this matter.] They're so far in the rear, we can't hit them

Now if I can't get direct communication with my enemies. I'd like to talk with my wife, or my brother Samuel, though I do n't know how I'm going to to account for ?" bring it about. I heard something about this way of coming back before I lost my life, though not much.

Christian, stranger, when here on earth. I will tell closely allied to the vegetable, as well as the animal, you what I was. I was what you Christians call that the human mind can hardly tell into which he an Infidel. Now there's a good many things in the will merge, or into which kingdom he will find him-Bible that I do believe. But the biggest part of it self permanently located. don't care anything about.

ever went unhung. [Rather strong language for the reptile tribe; thus man is a fish and also a rep-you to use toward a relative.] Yes, but I'd as soon tile. A step higher, and we find ourselves in the tell him so to his face, if I got the ohance, as to tell animal kingdom. tell him so to his face, if I got the ohance, as to tell animal kinguom. you of it. Now if there's any way I can come into Within this realm, we perceive man to be pos-close quarters with him, and show him this side of sessed of the brute instincts and sagacity which life, as well as the one he's on, I'd like to do it. characterize the lower orders of this great kingdom. Look here, stranger, he's one of your Christians! Passing from this, man enters the human kingdom, What is the cause of your ill feeling toward him?] and takes upon himself the grand type of manhood. Well, I'll tell you, if you've no objections to hear which is the image of Divinity. A distinct and posiing family affairs. My wife and family should be tive spiritual soul-realm becomes man's at that hour at this moment in possession of a sufficient sum of of his unfoldment. But our medical friend will money to carry them through life comfortably. But that old rascal took that which belonged to my wife, and appropriated it to his own use. And just be-fore this rebellion broke out, he coolly informed my wife and I by letter, that if I wanted an opportunity of meeting the old rascal face to face, as he 'd often heard I desired to do, he 'd soon give me a chance upon the battle-field-if I was not a coward, as he believed me to be, for he was going to war. The letter was n't a very Christian one, I link. I wert to war, but I did n't kill him, because he brought into existence by the elementary forces of think. vas too much of a coward to risk his life upon the two kingdoms whose laws have been trespassed battle field. Again, I got killed myself, because I upon, the one belonging to the fish, the other, human, was n't so much of a coward as he took me to be. though I was a fool to risk my life in the war as I lid. a mind to go and do justice to my family, then I'm then have some faith in the future existence of the done with him; if he aint, I'm not. I'll meet him soul of man; but as science teaches me that he has half way, but I swear I won't go an incb further. He 'll find out I ain't dead. You talk, stranger, about forgiving those who injure you, but it's a pretty hard thing to do so, after all. I'm going. I hope I won't have to be under the er home, next time. All day to you, stranger. [Good day, I hope you 'll feel better for coming here.] I shall, if I accomplish anything; if I do n't I shan't. We ask that our good friend may meet us at May 22.

sachusetts. [Yes] were you weet here before ?] No, never until now. I don't know how all feel shat are shut dut of this world before their time, but I don't feel very comfortable. [All feel pretty much the same. I fandy.]

hand lead to a successful issue this war, which now oppresses thy children, the American people. And while thy servant, the President of the United States, with the millions who have invested him with temporal power, bow their heads in holy adobe tuned anew to thy eternal proise. And oh, Fa-ther, we ask for a blessing upon the bereaved ones of this nation. Do thou visit in mercy such of thy children as do mourn the loss of kindred, and whose homes are broken up by this wretched war; they, Father, who are widows and orphans. Oh God, may the departed ones become ministering angels unto those that mourn, bringing peace to their souls, and teaching them the glories of that world beyond the grave. Our Father, unto thee we commend these, thy children here present to-day. Oh God, may they feel that thou art a God of Power, Wisdom and Love, and while they are conscious of these thine attributes, may they raise unto thee in the endless future, songs of thanksgiving and praise. And unto thee be all honor and glory and power, forever and

Monstrosities in Nature.

June 12.

The question presented for this afternoon's consideration is one we shall not be able to treat as fully as we might desire, because of our limited time; but as it has been presented, we will speak plainly and briefly upon the subject. The question is this :

Ques .- Why does human nature present us with so many monstrosities, many of which we are at a loss to account for ?

It may be well to here state that our question hath been presented us by a physician, living at this time in New York city—a stranger to the Spir-itual belief, and who rather doubts the future existence of the soul.

He has doubtless presented this question to us for two reasons. First, that he may test our power to answer unclothed thoughts. The other is in substance, that he may furnish himself with a foundation in the belief of a future existence. We cannot believe that our questioner in instituting this inquiry has in view the good of humanity at large, for we perceive that which underlies the question, as well as the question itself.

"Why does human nature present us with so many monstrosities, many of which we are at a loss

Our medical friend will doubtless agree with us, when we call man a microcosm of the universe. When we perceive him in embryo-life, we find him to I have n't told you who I am, have I? [I think be half animal, half vegetable, or in other words, a My name was Charles Goooh. I was n't a zoöphyte. Indeed, man in this primary condition, is so

Passing still higher in the scale of human life, we My wife has an uncle in Kentucky, and I've got in the solution is a solution in the solution i the reptile tribe; thus man is a fish and also a rep.

> perceive that man has a strong hold upon all the lower orders in the scale of preation.

Now, then, if any of the laws of these several kingdoms are infringed upon, then, as a natural consequence, nature furnishes you with a monstrosity, or a deformed body. If this trespass takes place when the form lives in the animal kingdom, a something presenting at one time all the elementary powers of the fish or the reptile, and at another, all the powers human, is the result of this infringe-Our good medical brother sometimes argues in this way: " If I could only believe that man was but, See here, stranger, I'll say this much. If he's an outgrowth of the lower orders of life, I might not come up from the lower kingdoms of life, I can find nothing to justify a belief in a future state of existence." The same science which teaches man of the lower orders of life, can also teach him of the higher. He has only to look beyond the surface to least half way in this matter at present under consideration; that he may give us at least the credit of having the power to read mind that is situated many hundred miles from us, that has closeted itself in secret, woven a question, and clothed it only in thought. And, while he gives us so much of that credit, we ask that he extend it a little further to the Divine One, and then he shall no longer dwell in the world of externalities. He shall cast off the garments of materialism, and put on those which are better fitted to answer to his divine nature. June 12.

raging-Federals or Confederates. I would say, in reply, that there are as many different opinions ex-pressed, here by spirits upon that subject, as there

I ask that my father may most me at the place where he has been in the habit of receiving com-munications from departed friguds. I was not-to

With regard to those matters of importance that proposed to communicate to him if I died before im and had the power to return, I would say that I have a knowledge of the affair which I would say may I have a knowledge of the affair which I would like to disclose to him at this time, but I'm uiterly powerless to do so, because, before coming here to day, I pledged my word not to, and, therefore, as an onest Southern man, I will not.

They say you publish, in some kind of a journal. what we say here. [We do.] Then it crosses the line. [1 presume so.] My father is at present in Bichmond. I lost my life at the battle of Fair Oaks, and am, as you see, an early visitor here. "Where there's a will these's a way," you see. Good day. June 12.

Betsy Greenough.

I've come here more because desired to, than rom any desire on my own part. I lived to be lighty-three years old, and that is quite long enough, I think, for one to dwell on earth. I lost my taste for earthly things before death, and to come back is like death again to me; but if I can do good to those who have called for me to-day, I would willingly ass through death again.

It is now near twenty-one years since I left my body. I was born in the good old State of Vermont, friends, because they supposed me possessed of wisdom and knowledge superior to their own. They are mistaken-mistaken, for my religious belief, while upon earth, has deprived me of much wisdom. which might have been mine had I been less dwarfed in my views of God and the future.

They ask, " Is it right for us to go to war against our kindred at the South? Come back, grandmother. and tell us your views, and what you think about the present war, and how you felt about the war which occurred in your day." When here, I felt, his approval of the act; and He was always on our side, never on the other. That's just what I thought when here, and what people think now, I know by the feeling that comes over me as I apand, I've changed in my views concerning such matters. 1 no longer believe war to be right; and in all cases of war, the victory only turns on the side of physical strength; and it is not because you brethren-though you may be superior to them in one little one here in the spirit-land with me, but cunning-that you will be victorious over your ene- none on earth, and I thank God for it. mies, but merely because of your strength and numbers. The strongest party conquers, and I would n't earth we are beset with spirits that seem to have no abiding place, and who have been sent to the spirit

world without a moment's warning. Now Nature provides for all the work of her ands, but if you usurp her power and send thousands to the spirit land daily, on account of this war, why of course you can't expect Nature to build them houses. No, they 've no place, no home; they 've no business here, and you 've no business to send them iere.

I would not ask my relatives to believe as I did while on earth, for it is that accursed religion that teeps us in one spot all the days of our life.

You 'li say, if you please, that I'm Betsey Green-ough. [Do you remember the names of your relatives ?] Yes, two of their names are Perkins, and four or five of them are Greenoughs. There's Ben-jamin, William, and Josiah (Josiah is at war-a very poor place for him to be in. He'd better be at home, tilling the soil, and thanking God for what nature yields him. They've called for me, and I've

[JUNE 28, 1862.

Malvina K. Reede. I died of consumption, which followed fever, thir-teen years ago, at Whitehall, New York. I was nevare different opinions existing in the minds of people enteen years of age. My name was Malvina K. upon earthfin regard to that matter. Reede. I have deat friends there that I am anxious to speak with, and I have a brother who is now sick in one of your military hospitals. Your paper is circulated through that locality of woe, and I we some multipations from upparted frights. I was not up culated through that footity of wes, and a speak after the mainer of you Yankers much here to day, that I might if possilespeak words of com-posted " about these things before my death, but I fort unto his soul, and teach him that death is not a death is not a the place where he thing of terror, and of agony, as he believes, and to have confidence in the God who made him. For, oh, he needs it so much. He fears to die, because he 's been taught to look upon the darkest side of death, and he fears that his conduct has not always been such as it should have been. Oh; tell him his sister comes.

They tell me he will not die during this slokness, but he is *fated*, and must come soon to me. Our mother, who left us when we were children—young children—is his guardian spirit. She says to him : "Oh, my son, have confidence in the God of Lovesuch a one an our beloved Baylour Christ taught of Such a one as our beloved Saviour Units taugus or when on earth ; not such an one as is often pictured to you by the church of ancient and modern times, but the God of love and meroy, of whom the simple Nazarene taught when on earth." My brother's name is Samuel Reede. [Do you know in what heapital your brother is still confined ?] I do not. I am not able to distinguish localities; I only know that your. Softwirthed toursal reactions that

only know that your, Spiritual journal reaches that violity. Tell him he need not fear to die, for he 'll meet with kind friends who are ready and willing to do all in their power to help him ; no angry God-no terrible bell-he's nothing of that kind to fear. Farewell, sir. June 12.

David Haids.

Ha, stranger, there's nothing like getting around in season. [How do you do ?] Do ? by heavens! I in the town of Chelsen, or that locality ; you call it do the best I can. [Where are you from ?] I'm Chelsea now. I have been called back here by my from the other side of Jordan, just now, and I'm mighty hard uf. But, look here, stranger, I want you to say to Daniel Haids, of Cleveland, Ohio, that his brother Days is dead. 1'ye been reckoned that way for some time, but unfortunately, I 've just contrived to opt reins and, slip away to the other side. I died of that infernal disease which you call conges-tion. [Was it of the brain or lungs ?] I'll be d-d _____ if I know, though I think it was of the whole body. The last I remember of it was an almighty hard shake. [You must have had chills and fever.] I'm inclined to think there was more of the ohill about it doubtless, as you do now-that war was right, and than fever, stranger. I've been in that d---d oity that we ought to use every means in our power to of Richmond ever since the Bull Run affair, and only subdue our enemies. I remember how it was with me in the war of 1812. I thought we were a terri-bly abused people, and that if we could but put our ago. I'd like to have my brother Daniel settle up feet on the necks of our enemies, God would smile my somewhat crooked affairs, and charge accounts to me on this side.

I'd give you a mighty funny account of life in Richmond, if I only had the strength and time to do so, stranger. I'd tell you some things that would roach the earth. But, since coming to the spirit make your blood boil to hear, and others that would make you break your sides with laughing. [Have you no particular message for your wife?] Only tell her I'm dead, and stopped out pretty easy, towards the last of it. My wife is in Missouri. are so much more in the right than your Southern [Have you any children living on earth ?] I've got

Well, stranger, charge accounts to me, and sometime, when I feel like it, I'll come back and settle counsel one of my kindred living on earth to go to with you. [We should be glad to see you here occa-war on any account, for it is terrible to behold the sionally.] Occasionally 1 1 loome whenever I can, spirits of soldiers that are hurried into eternity you may take that for granted, sure. Remember the without any preparation. Why, when we come near date of my death-four days since. I'm straight on that, sure. I died on Sunday, the seventh. [Was Sunday the seventh ?] I guess it was, if they told me right, here. [According to our reckoning, San-day was the eighth, and to-day is the twelfth.] Yes, I know it, and it's Thursday. Well, stranger, I went out last Sunday, anyhow, and I 'm here to-day, and that's what I call pretty onloc balance. that 's what I call protty quick business. June 12.

Joshua Cushman.

Written:

To the relatives and friends I have on earth : I am now in a situation to hold communion with you, after most sixteen years of life in the spirit-world. To some of my relatives I would say, "you are wrong;" to some I would say, "go on-you are right." But I desire to speak in person, as I hear many do. June 12. JOSHUA CUSHMAN, Weymouth, Mass.

Written for the Banner of Light.

TO ONE IN SPIRIT LIFE.

1.51

a short one.

The present age makes use of the vegetable product known as wood, for heating houses and cooking purposes. A hundred years hence, water will usurp the place of wood in those respect. Heat, light and power, in various degrees, shall come through water, and this element shall become one of your greatest servants -a something, by which you and mankind generally shall realize a vast amount of use.

Again, when the human form is diseased in coming ages, humanity will seek to effect a cure through the spiritual part of mankind, rather than the physical, and professional physicians - the secret of whose power is to be found only in the use of certain specific remedies and drugs-will have passed into oblivion, for the finger of the Almighty shall have written their death-seal. Instead of healing the sick and diseased in body in the old and stereo. typed way, humanity will cure the ills to which all flesh is heir to through spirit power. Yet the forms thus treated will pass to the carth carlier, because they shall not be so well adapted to battle with the trials of life, because of their refinement, or, if we may say it, of the spirits' poor hold upon mortality.

We might speak of a variety of improvements which will characterize the coming ages, but time and the condition, of our medium, forbid our doing so. Again we ask our questioner to come forward and, in the spirit of honesty and firmness, declare to the world in which he lives, that we have penetrated his wood and iron, and read that which would otherwise have been known only to his own soul and May 22. eternity.

Mary Ellen Allen.

I died seven years since, in Augusta, Maine, and was thirteen years of age. My name was Mary El-len Allen. I was the daughter of Stephen and Mary Allen. My father is dead, as you say. My mother lives, and I wish to talk with her. One year before I died, my father left us ; two years after, he came to the spirit-world. My mother sometimes still doubts his death, on account of the contradictory evidences she has received of it; but he is with me, and will

she has received of it; but he is with me, and will prove his presence to my mother any time when she furnishes the required force. I am not used to coming : I 'ye never tried to do this way before. I died, I eppose, of fever. My fighthe says I: must, give my mother something as evidence of my return, more than I have already given. My last words to my mother were: "Do n't ory mother; I'm not afraid to die, and am only dispressed because you are so.". I would say to-der now that I, am harpy in my new found home, except when I come near fier when he is distrassed. Then I marking of her sorrow, then I'm not happy. Then I partike of her sorrow, then I'm not happy. My fashet says: "Give me the privilege of com-ing, and I shall clear up all mistakes, and make plain sil things which are dark and mysterious now." I'm going air, [Good-day.] May 22.

STELLE CONARIOS GOOCh.

I'm in howvery pleasant mood, I can tell you, stranger. I'm a little out of sorts. I've got an abount to settle with some folks, and I shan't feel like myself untilit's settled. I've got the credit of being dead, but I have been permitted to come here today to prove that I am quite as much alive as I every view while on earth. As far as death is con-terned, I worker there's 'no book thing as death. I don't know how you seel about it, stranger, but

William Herbert Clinton.

I promised to return, should return be possible. have been a spirit only since yesterday morning. I died of wounds received in the same battle as the one who has just left here-Pittsburg Landing. [Where did you die ?] Near Yorktown.

I was born here in Boston, but removed to Penn-sylvania with my parents when quite young. I promised a friend who is exceedingly skeptical npon the subject of the immortality of man, that if I was killed in battle, or died before he did, that I would return, if possible, and give a certain countersign, by which he might know me, which countersign would be understood by him. That counter-sign was to be the name of the surviving one, and is loshua T. Taylor. He was not with me when I died. I left him when I went to war. He did n't died. Fiett him when A would to wait and interview of the state of the as I could judge of the locality, that I died. [You must have been on the other side of our lines, then. Were you a prisoner ?] I was, and a more miserable, lingering death, mortal never knew. No matter; I can forgies, and I'll try to forget. [In what part of yout body were you wounded?] In the lungs. I'm sure, I have been free only since yesterday-Wednesday morning. I was on the rebel side, at the time of my death."

I desire my friend Taylor to go to my mother, and inform her of my death, and my return, and as soon as I find myself capable, I'll try and commu-nicate with her. My mother lives in Fredericktown, Pennsylvania, which town is also Taylor's place of residence. I feel sensibly the same feeling that was mine before death. I am here, perhaps, too early. I expected to be able to give only his name-that was all the proof desired, though I promised to re-turn as soon as possible, therefore I was in haste. [What was your age f] Twenty two years. [Do you know whether your body was well taken care of a far death 9] I know not I was not I was of after death i] I know not. I dare not. I was glad to be free of it. May 22.

1.1.15 Invocation.

Oh Thou whose image is alone reflected in the soul-world; thou of whom the human mind knows so

Henry L. Mason.

I would like to become somewhat acquainted with your regulations. [Our object is to have the spirits that come here give such facts as will enable their friends to identify them.] Then you wish me to give residence, Norfolk, Virginia. Time of death, if I have been rightly informed, but two weeks since.

I am not here to beg your strength, sir, nor to ask any favors that you cannot consistently grant to an enemy; but, if I have been rightly informed, this place is free to all. [True.] By the way, it may be characteristic of your Northern Institutions. have friends on the enemy's side-enemies to youwho are, doubtless, in sorrow at my loss, and who would be glad to receive even the slightest intelligence from me, believing, as some of them do, in our power to return. You will understand, sir, that I died in the heat of excitement, and I cannot easily overcome the unpleasant feelings I entertain toward you Northerners ; however, I shall do all I am able to suppress the feeling which even now actuates my ecause there are matters of vital importance soul. which have called me here to-day, and of which I wish to speak.

I have a father who is at present an officer in the Confederate Army. I would like to send if it be possible, a few words to him. There are some on earth who are dependent on me alone for the means of support. Should my father survive this miserable war, I ask that he remember them then. My father would, doubtless, like to know some of

soul-world; thou of which the human mind knows so my views, as a spirit. I think just as I did while little; Mighty Spirit of this hour, we would thank on earth, and were I back again, in possession of thee for our victory over our enemies, against whom my own body. I would conduct myself in the same we have so long battled. Oh. our. Father, for our way Idid before my death. I may change, as I meet victory over them we shank thes, and we pray thee with other conditions of life, bat at present my feel. where the second states and the second state

come in my own way. I could n't come like ar body else. Good day, sir. June 12.

Nathan S. Halleck.

On the fourth day of next July I shall have been way from a body like this, two years. I was eleven years old when I died. My name was Nathan S. Halleck. I am here to give my father and mother a message, if I can. I was killed, it was thought, by carelessness of my own and another boy, who was with me. I am from St. Louis, mister. My folks do n't know anything about my coming back, and first of all, I want to let them know I can come back. and next, I want to let them know I came here to-

day. I 've got my uncle Nat to help me, and he was lost at sea when I was very small. I don't remember much about him when I was on earth, but I've got well acquainted with him since I came here, and if my mother and father do n't believe me, they can ask my unolo ; he 'll tell them the truth about my coming. [How were you killed ?] They said my cannon burst, but I can't see how it was. I was n't firing it. loaded it and they said it was loaded wrong ; but it was n't. It was carelessness in touching it off. I know one thing, I loaded it right. [Perhaps you put in too much powder.] No, sir, I did n't put in too much powder, because I'd put in the same quantity fit may be that the cannon was imperfect. before.⁷ I do n't know how that was, but I do n't think I nade a mistake in loading it.

My uncle Nat wants my father to go to New Orleans and help the poor, that are starving there, or else send them some money. And he says there 's no use in supposing that all the people in that city are secesh, for they aint, although they may not have dared to say so. [Then you have relatives there ?] Yes, I've got an uncle, my father's brother 's there. so my uncle Nat says. [And your father is able to help them ?] Yes.

I want to talk at home, sir, and I want my own clothes, or another body, I don't care which, or else want to come to my father and mother alone. You'll have to accommodate yourself to circum-tances, I think.] Well, if you'll say it was n't so much carelessness in my loading the cannon, as in the firing of it off, that killed me, I'll be glad. Uncle Nat says my father can call me if he chooses. [He can do so.] Then I want to talk at home in some other way than this." [Do you know what street your father resided on at the time of your death ?] ... Yes. Vine street, St. Louis. I do n't remember the num ber. [Did he own the house ?]. I can't say about that, but I reckan he did. [He il probably meet you at some medium's, in St. Louis.] . Then I want to have a chance to tell about what I yo seen and done since I came to the spirit-land. I should like one of these mediums all to myself, a long while. He il doubtless find you one near home.] I can t pay you. [No matter; this place is free to all.]. Can foorne here again, if I want to ? [If it is neoessary "" You oan send any other word to your parents that you please.] You may give my love to my mother toh, and you may tell her I've seen little Kit here Bbele my, sister. Her name, was Catherine, but we called her Kit. She was only fourteen months old, when she diad. I met her here, but we do n't live together. She can't talk, because she's to your your your the hystart My father's name was William BirHalack. Now, if you 'll give me a chance to come mgain if I want to, 171 be mach obliged to you? / [Youtmust come if you

BY B. L. COBBIN. Loving friends are near me, The good, the kind I see ; Sweet smiles their lips are wreathing While tender words they 're breathing

To wake me from this dreaming-Dreaming, dear one, of thee.

Their tones with pleasure thrill me, Sweet smiles I joy to see, But words and smiles, though lovely, Remind me of thee only, For in my heart I'm lonely Lonely, dear one, for thee.

Long, long years I 've waited, And hoped thy form to see, Where light and truth are beaming. And heaven's no longer seeming, Where ended is all dreaming-Dreaming, dear one, of thee."

Sad the day and lonely, Awhile I-waiting be, 12238 For love of friends can never Thine image from me sever, Through all I'm clinging ever-Ever, dear one, to thee.

My spirit's worn and weary, And longing to be free'; 1012 each k 1.1.24.000 For sympathy undying, My lonely heart is sighing, and the series My thoughts are ever flying

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Well I know thon'rt watchful In thought and deed art free. That constantly thou'rt striving With love, pure and abiding. My weary footsteps guiding-Guiding, dear one, to thee.

But while on earth I wander And lonely hearted be. My wealth of love I 'd gladly Breathe forth to all ; but madly . The cold world scorns and sadly, Badly I turn to thee.

Alone-when with the many, es How few this truth can see 1 . Not e'en where smiles are tending To smoothe my journey, ending Where angel-loves are blending-Bar Blending, dear one, with thee. "I'll seck in every trial to a set to a stat A lasting good to see the structure And when the clouds of sorrow, 19.00 Shall darken each to morrow, I'll trust-for light they !!! borrow-Mer Borrow from heaven and thee.

I 'll brave all doubt and soorning If I may only see! Through whats'er may bette me. With light and love to guide me-1 .11 .02 5(1)\$11. 1 .11 .02 5(1)\$10. Gaido me to reat and thes," tawary.

11-57

JUNE 28, 1862]

BANNERGOFLIGHTE

Written for the Banner of Light. THE DYING SOLDIER.

BY MES. ANNA H. WEED.

Down by the slivery streamlet; beneath the cooling shade

Of a flower-prowned Magnolia, a dying soldier laid. With shattered arm and wounded side, the life-blood flowing fast,

While thickly thronging through his brain, came memories of the past.

He raised his dying eyes to me-... Oh, linger by me

Dear Arthur Lynde-for I must go ; death's damp is on my brow.

I've much to say to those I love-the dear ones left | lectures by Mrs S. E. Warner.

Lynde?

Oh, tell my aged father, whose looks are like the snow, That I've been faithful to our Flag, and never feared Spiritualists, twenty-five ; favorably inclined, afteen.

the foe 1 That I have lain me down to die amid the cannon's

And that beneath the homestead roof he'll greet his son no more.

And oh, my dear, dear mother, who dried my infant

And pointed out the 'Way of Life' to me in after prejudice, about twenty five. years-

Oh, tell her that I love her still, and for her now do pray

That God may bless her evermore, and ever be her stay. And tell her not to monrn for me, that thus I passed

away. While fighting for our stripes and stars-her own dear

Clarence Grey ; I know she 'll miss me from her home, and for my pres

ence sigh, die.

Oh, I am growing fainter-bend closer to me now, Dear Arthur Lynde, and place your hand upon my clammy brow.

And treasure up each whispered word my dying lips may say,

Oh, tell her that on Memory's wave come gliding

free and fast The roseate joys our childhood knew far in the dark,

dim past :

The holier joys of wedded life, and hopes of later years, Are all before her Clarence now, as the Angel, Death, appears.

And bid her teach our children to walk in Wisdom's Way,

And from her pleasant, peaceful paths to never, seven

stray; To guard and guide their wayward feet, as o'er life's fields they roam,

And with a Mother's care and love lead to my Heaven ly Home.

Oh, I know that she will miss me at twilight's lonely hour

When birds have hushed their notes of love, and sleeps the tiny flower ;

And when on the parlor floor falls the moonlight's silvery ray,

Oh, she will miss the evening song of her own Clarence Grey.

Oh. tell her I will meet her in the angel world above, When War and Discord ne'er invade, but all is peace and love ;

God bless her and our darling ones, and guide them on to me.

With all my dear and cherished friends, left floating on Life's sea.

Earth's light is fading fast sway-I cannot see you now.

For Death's dark shadow o'er me falls, and chills my aching brow ;

Oh, joy | Heaven's glory round me shines, and Angels come to bind

My spirit brow with Victor's wreath ! Good-bye, dear

Spiritualists about thentr. A, targe proportion of the people ravorably disposed and liberal-minded-have frequent social meetings and eiroless. "Boad" ds/Zac. Beport by E. Beeson. Forty-one Spiritualists in the biry, and twenty others within four miles. From four hundred to six hundred per-

a free hall open to all. Green Bush. Report by G. W. Hersey. Twenty-five open and avowed Spiritualists, and twenty others of liberal minds, free from sectarianism. Oshkosh. Report by A. B. Smedley. Thirty open Spiritualists, and probably one hundred others lib-eral-minded and free from sectariaulsm. Arrange-

ments being made for fectures. Omro. Report by Samuel Charlesworth. Nam ber of open and avowed Spiritualists about sixtyliberal-minded persons, fifty or more. Have regular,

behind-Oh, bear my dying words to them, oh, will you, Arthur Spiritualists and fifty liberal-minded persons who attend meeting. Begular lectures once in two weeks by Mrs. S. E. Worner and M. C. Bent.

Ripon. Report by S. G. Strong. Open and avowed

Have occasional lectures, which are well attended. St. Maris. Report by Benj. Rice. Twelve or fifteen Spiritualists, and a number of others favorably inolined. Lectures once in four weeks by Mrs. S. E. Warner and M. O. Bent.

West Rosendale., Report by H. A. Stewart. Num-ber of. open, and avowed Spiritualist, eight. Number of liberal-minded persons free from sectarian

Shiboyam Falla. Report by Charles D. Cole, Number of Spiritualisis, fifty, and probably one hun-dred and fifty others who are liberal-minded. Spring Vale. Report by S. D. Sweet, Number of

Spiritualists about thirty. Seventy-fifty to one hun dred liberal minded persons. Regular lectures, the past year, by Mrs. Warner and Mrs. Boswell, once in two weeks.

On motion, it was resolved; that those persons who have reported at this Convention be retained as a committee for the ensuing year.

On motion, voted the thanks of this Convention And weep that on Virginia's soil her only son should to the generous hearted people of Fond du Lao for their hospitality in providing for those attending this Convention.

On motion, resolved, that our next Quarterly Conference be held at Bpring Vale, Fond du Lab Co., the 18th and 14th of September next. The Convention, during its session, was addressed

by Dr. Lyon, of Boston, and Mrs. Frances Lord Bond, For my own dear, loving wife-my darling Ella Grey. a lecturer from the East, as also by Mr. M. C. Bent. Mrs. H. T. Boswell, Mrs. B. E. Warner, Mr. Caleb Miller, and G. W. Hersey, each of whom contributed toward making this Convention one of great inter-

est to all who attended. On motion, resolved that the Banner of Light and Herald of Progress be requested to publish these roceedinge. J. H. SPENOER, Pres.

LIST OF LECTURERS.

J. P. GALLUP. Sec.

Parties noticed under this head are requested to call at ention to the BANNER. Lecturers 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.

WARREN CHASE Speaks in Geneva, O., Jone'29; in Olyde, WARREW OHASE Speaks in Geneva, C., Jono'29; in Olyde, Ohio, July 6; in Hastings, N. Y., July 13; Mexico, N. Y., July 20; Watertown, N. Y., July 27; Btow, Vt. August 8; 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.

8. PREIFS LELASD will lecture Grattan, Kont county, Michigan, July 4. 5 and 6: Maple Rapids, Mich., July 18: Lyons, Mich., July 20: Alpine, Kent co., Mich., July 26 and 37. Friends destring lectures on Geology or General Reform,

87. Frieods desiring lectures on Geology or General Ecform, In the West, should write scon, as engagements are being made for the winter. Address, Cleveland, Ohio.
Mrs. and Maz. H. M. MILLER will answer calls to lecture on the Principles of General Reform, anywhere in Pennsyl-yania or New York. Also, attend funerals, if desired, as well as make clairvoyant examinations of and prescriptions for the sick. Address, Elmirs, N. Y., care of Wm. B. Hatch, of Conneaut, Ohio, care of Asa Hickoz.
Mza, M. M. Wool (formeirly Mrs. Macoumber.) will lecture in Stafford, Conn., July 6 and 19: Someraville Conn., July 90 and 97; Putman, Onn., during August; Portland, Me, dur-ing Beptember. Mrs. M. will make no engagements for the disengaged Bundays of May and June: Address, West Kil-lingly, Conn.
F. L. WADWORTH will lecture in Marblehead the last

7. L. WADSWORTH will lecture in Marblehead the last three Sundays of June; in New Bedford, four Sundays in July; August is all engaged; in Quincy, four Sundays in Sept.; in Ohloopee, during October; in Beston, Nov, Sand 9; in Taunton, Nov. 38 and 30. Address socordingly. He will answer calls to lecture in the east. Miss ENNA HANDINGS will lecture in Taunton, the two

last Sundays in June; in Chicopee, in July; in Oswego, and Western New York in August and September; and Philadel-phia in November. Address, care of Bela Marsh. 14 Brom. field street, Boston, Mass. heid street, Boston, Mass. Mas. M.S. Townsand will speak in Frovidence R. I., dur-ing 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 Randolph, Oct. 19 and 26. MISS ENMA HOUSTON will speak in Bangor, Me., through the months of June and July; in Bucksport, August 8 and 10; in Sutton, N. H., Aug. 24, 81, and Bept. 7 and 14; in New Bedford, Mass., Sept. 21 and 28. Address, East Stough-ton Mass. ton. Mass. J. B. LOVELAND, will speak in Portland, Me., June 29; in Oharlestown, Mass., July 6 and 18; in Marblehead, Sept. 7 and 14; in Boston, Deo 7 and 14. Address, for the present, care of Bela Marsh, 14 Bromfield street, Boston. Mas. FANNIS BURBANK FRITOR MAY be addressed at Wor-cester, Mass., care of James Dudley, during June and August. She will speak in Portland, Me., during July : in Biafford, Conn., Sept. 7 and 14; in Somers, Conn., Sept. 21 and 28. H. B. STORER, inspirational speaker, will lecture in Boston. Sept. 7 and 14. His service may be secured for other Sup-days in this vicinity, by addressing him at 75 Beach street, MISS LIEZIE DOTEN Will lecture in Randolph, July 6; in Foxboro', July 18; in Portland, Me. August 24 and 81; in Lowell, Sept. 21 and 28. Address, care of Banner of Light, N. FRANK WHITE can be addressed for the present at Sevmour, Conn. Will speak the five Sundays of June in Poi-nam, Conn.; Lowell, Mass., July 6 and 18; Quincy, the last of July and through August; New Bedford, Sept. 7 and 14. SANUSL D. PACE, trance speaking and healing medium anawers calls to lecturp in the Middle and Western Blates. He will ray special attention to the healing of diseases, wherever he may be called. Address, Fort Huron, Mich. Luch MILLER will speak in Polinoyville, N. Y., every other Sunday during the present Summer. Persons in Central and Western New York, desiring his services, will address him as above. Muss L: E. A. DaVoson will remain in the West till Sept. when she returns to New England." The friends in lows and Northern Illinois, will please address her immediately at Br. Louis. Mo., care of box 9807, it the fill sie that set that set Isaad P. Gananizar will speak in Bucksport, June 20 and July 6: Bangor, July 13: Excess Mills, July 20: Address as as above or Bangor, Me. Miss NETTE Column will lecture in Albany, N. Y.; the remaining Bundays in June. Will answer calls to lectors in the vicinity week sventugal Address as above. OFARLES A. HATDEN will speak in Bockland and Thomas-ton, Maine, during June and July, and in the vicinity dur-ing August. Address as above, or Livermore Fails, Me. Man, S. B. WANNER, will lecture until further notice, in Berlin, Fringeton and Omro, Wisconstin. , Post office address, box 14, Berlin, Green Lake Co., Wisconstin. , 1999 phil Mas. H. F. M. BROWN will lecture in Milwaukie, Wis., the first four Supdays in June. "Those, wishing her services in that yicinity should address her soon at Waukegan, Ill. that yicinity should address ner soon at wasspan, all. Mas. O. M. Brows will spend the Bummer and Autrian. in Jows and Minnesota. Address, till further notice. Indepen-dence, lows, care of "Blaing Tide." Mas. M. B. Kasser will speak in Portamonth, N. H. in Juno: Putnam, Conn., the three first Sundays of Oct. Ad-dress, Lawrence Mass.

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Thus passed away my dearest friend, a soldier true and

brave. And on the spot where last he breathed we made a lonely grave ;

The sweet Magnolia flowers perfume the Summer winds that play

Among the boughs that bend above the form of Clarence Grey. Carmel. 1862.

10

1.1,24

Spiritualist Convention.

The Northern Wisconsin Association of Spirituallsts, met in Convention at Fond du Lao, on the 81st day of May, 1862, according to previous adjournment.

At a business meeting held on Sunday morning, the following proceedings were had :

Convention called to order by the President, J. H. Spencer, Esq.; of Fond du Lac.

On motion, Mr. S. D. Sweet, of Spring Vale, was elected President for the ensuing quarter, and J. P. Gallup was chosen Secretary.

On motion of A. B. Smedley, it was

Resolved. That a Committee be appointed, who shall consult together for the purpose of arranging some plan of organization, by which Spiritualists of Northern Wisconsin can work together more harmoniously and effectively.

The following persons were appointed such Committee, with instructions to report at the next quarterly meeting, viz: A. B. Smedley and J. P. Gallup, of Oshkosh ; J. R. Tallmadge, Calumet ; Mrs. N. F. Beckwith and Mrs. S. E. Warner, Berlin ; E. Thompson, Omro; Mrs. Jane Henderson and Mrs. H. T. Boswell, Ripon; A. B. Randall, Appleton; Charles D. Cole, Sheboygan Falls, Said Committee appoint. ed their meeting at Oshkosh, July 5th and 6th ensuing,

On motion, Mr. M. C. Bent was chosen a Corre sponding 'Bearetary, and instructed to correspond with the prominent Spiritualists in the State, with reference to holding a State Spiritualists' Cohvention.

The Committee chosen at the last Quarterly Conference, proceeded to report for their several localities as follows,:

Appleton. Report by A. B. Randall. About thir. ty avowed Spiritualists, and many more disposed to think and investigate for themselves. Two private circles established in the city, and several new medi-

circles established in the only, and several new mou-ums have been developed. Almond. Report by M. C. Beit. Thirty-eight open and avowed Spiritualists, and some twenty others favorably inclined. in healm

Berlin. Report by Mrs. N. F. Beokwith. Pro fersed Spiritualists, one hundred, and two hundred to three hundred liberal-minded persons. Testares once in four weeks by Mrs. S. E. Warner, Galumet. Beport by George White. Number of Spiritualists about ten, and probably Bry others

measurably free from acciarian prejudice. Ethdart." Report by Caleb Miller. Number of

Mus. Abdusta A. Cunarias will speak in Millord N. H. June 22 and 29. Address box 316 Lowell, Mass. Miss Nature J. Tampin will locure in Lee, Mass. June 39; in Ashfield, Joly 6.

90; in Ashfield, July 6. Mas. A. P. Thouseon will speak in Windsor, Vs. July 6. Address Bridgewater, Vt. Mas. CLIFTON HUNCHINGSON WILL Incompleter, N. H. July 6 and 18. Is not engaged the two fullowing Babbaths.

M. A. HUNTHE WII receive calls to income a Reform sub-locis. Address, frochesis, N. Y. Statistics in the sub-War. F. WRITHAR, trauce speaker, and healing mediant Athol Depot. Mass.

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TO THE PUBLIC.

BANNERIOFILTGHALI

Bearls, & in 18

And quoted edes, and jewels five words long. That on the stretched fore-finger of all time Sparkla forever."

XEEP THE HEART YOUNG. Keep the heart young, though the sands ebb low. And the silver cord be parting. Though the wrinkles come. and the roses go, And the first gray hairs are starting.

Smooth, if you can, the furrowed cheek,

And the brow where years are written ; Dye if you will those locks so sleek. Till your age be snugly hidden.

But the heart may be young, though the look grow old, All its inner life revealing. And its pulses lesp, though the blood run cold,

Like the brook through yon dingle stealing.

As the pearl keeps fair in its sunken shell, Though the beach be wasting ever. And the springs still gush in the shady dell, While the dying day beams quiver.

As the leaves fade not on the ivy green. With the rest in antumn weather, Let the links keep bright, in their golden sheen, That bind us all together .- [Springfield Republican.

When men grow virtuous in their old age, they are merely making sacrifices to God of the Devil's leavings. -[Swift.

A VOICE FROM THE SPIRIT SPHERES. Do I dream; when in sleep I behold her With a beauty so fresh and divine, And so close in my arms I enfold her, I can feel her soft cheek upon mine? Oh t so loving those gentle eyes glisten That my vision is lost in my tears. And bewildered, enraptured, I listen To a voice from the spirits' bright spheres.

Industry and honesty are the surest and safest way both of rising and thriving.

HOPE ON. HOPE EVER.

Hope on, hope ever I wet the time shall come When man to man shall be a friend and brother : And this old world shall be a happy home. And all earth's family love one another ! Hope on, hope ever!

Those who throw away their virtue must not expect to save their reputation.

BEPORT OF COMMITTEE ON OR-GANIZATION,

At Lyceum Hall, Sunday Evening, June 15, 1862.

The exercises at Lyceum Hall on last Sunday evening were particularly interesting, consisting as they did of the report of the Committee of Organization of the Lyccom Hall Spiritual Society-or, as they have chosen to style themselves, "The Lyceum Church of ter by various members of the committee. The report of the committee is neatly printed and stereotyped, published by Lewis B. Wilson, Esq., for the committee, and is for sale at this office, and by Bela Marsh, from whence all orders will be supplied.

DANIEL FARRAR, Esq., presided, and said, in introduction to the proposed plan of organization, that the committee were aware that, for a long time, a great prejudice had existed among the Spiritualists against organization, or anything that looked like a creed; but the second thought of our body, gathered by inquiry among the prominent Spiritualists, is-and the signs of the times proves it-that it is not necessarily a limitation; that a broad expression of principles will. inorcase our usefulness and our strength, and be a means of making one another more acquainted. The committee for these free meetings, some months since, therefore, appointed a sub-committee to take this subject under their consideration, and having paid attention to it and presented the result of their efforts to the full committee, who held several meetings upon the subject, it met with their acceptance, and they concluded to have this meeting this evening, and now propose to offer you their document, which com.

harmony, with reason, general fitness, and proven clamed as "Spiritualism," and to stand by the gen-factar. The statements of spirituation thus tested are received by 'Therefore, in receivables contained in this declaration. Intelligent Spiritualism with meifther more nor less an poses herein, set forth, we the undersigned, hereby thority than they would obtain from the same individ-institute this religious Society under the name of unlities on earth, although a yet larger amount of cau-tics is demanded in the scentiace of unitivity review. tion is demanded in the acceptance of spiritual revela-tions, from the fact that error and misunderstanding tions, from the inset first error and misunderstanding are liable to ensue, from the present imperfect and ex. Metherbee, Jr., Daniel Farrar, Jacob Edson, J. S., Admitting the force of one plass of evidences which in any other inquisition is allowed to be conclusive-namely, the invariable coincidence which is found in the general details of anirthmal weather which is found in the general details of spiritual revelations, notwith. | were chosen the Committee of Management, on the standing their coming under every conceivable variety 2d day of January, 1863. of circumstance, person, time and place---it is reason-able to conclude that the sum of this revelation, must www.rivilers.to state the

aford the world the only reliable information they can ever obtain of the life beyond, the grave; since it is given by persons in the actual experience of that life, and to friends and kindred, who would naturally be too dear to the spirits, to admit of trifling or willful deception.

SUM OF SPIRITUAL BEVELATIONS CONCEENING THE STATE OF THE SOUL IN THE WORLD OF SPIBITS. distely gravitates to a sphere, or state, analogous, both in appearance and happiness, to the state of the soul in moral worth; and, although these states range from the lowest possible conditions of darkness and suffering to the highest realms of light and bliss, none of them are permanent beyond the period when it is the will of the spirit to continue in them—for life is a be equally progressive in the world of spirit, not of the body, must be equally progressive in the world of spirits as on the same, we would so relate and condition ourselves in this Lyceum of the broad Church as to obtain a freer, should be ultimated by the individual soul's efforts, and can never be achieved one soul for another, or through any ceremonial observances, or other modes than the natural order of growth that pervales creation in every department of being, including the flowering fragrance of spiritual goodness and truth. Spirits find themselves living in this condition of retributive and compensative justice, and in tender affection for the friends who must follow them, are

eager to take advantage of the present experimental mation, planet, and system of life. system of communion, and hopeful to improve upon The human sopl, the unfolding thought of God, pos is, for the purpose of warning and encouraging all who are in doubt or error concerning the real issue of human life and conduct: and this society of Spiritualists. for justification from sins, which the stern though just voice of this spiritual revelation fastens on every human soul in the name of immutable law, and indi-

vidual responsibility. OF THE SUPREME BEING.

This Society concur in the acceptance of a spiritual origin for all existing forms of being; and though un-prepared to subscribe to any one of the various theories put forth by Spiritualists generally, concerning Deity, they acknowledge with childlike reverence the Beity, they acknowledge with childrer evertues the all-pervading rule of infinite love, wisdom and power; illimitable intelligence, boundless being, immutable law, and supreme good. The totality of the wise and beneficent Will, thus manifest in creation, law, reason and necessity—they agree in calling, Goo; and whilst they enjoin upon all intelligent beings the highest pos-sible obedience to the laws manifest in the universe of God they are unreasond to institut other modes of God, they are unprepared to institute other modes of vorshiping him, than this obedience in every act of life; or other prayers than the spontaneous atterances of hearts which are able and desirons to uplift themselves in communion with him. And whilst they do not therefore discountenance or denounce in other any acts of formalism in the name of "praise or prayer." they purpose instituting none other than the prayer without ceasing, and the worship of an unspot-

OF RELIGION IN GENERAL

ted life.

This Boolety believe that religion is life; and to make life the best religion that precept and example can be instrumental in forming, they institute this association, having in view. in the first instance, public meetings, at which qualified teachers shall rehearso and expound Spiritualistic life and teachings; establish Sabbath schools; form circles, and hold scances for the investigation of scientific Spiritualism; make collections of books, works of art, models and inven-tions emanating, from spiritnal sources, or conducive to mental growth; organize visiting committees to sid the sick and sorrowful, and form the nucleus of a useful and progressive order of living religionists.

ron the Sabath of each week, to enjoy the rest of the scale of being. body and activity of mind, which such meetings are I thray be necessary to open the sinks, cesspools and designed to give, both profitable to themselves, and beneficial to the public, who by the hearing of "their word" may be induced to acquaint themselves further with the sublime subli with the sublime realities of the Spiritalists' faith. They desire that these meetings shall be free to all to do this, it may be necessary that we should go who choose to attend them, conducted in quiet, rov-erential order, be held in a pleasant and suitable build ing, and be embellished by such music and exercises we should cooperate with them in their subterranean as will be stimulate the mind to holy life and exclusion as will best stimulate the mind to holy life and noble purposes, and worthily grace an assembly met to pon-der on the supendous issues of elernity. OF THE CHARACTER OF ADDRESSES. The Society feel that in their meetings they are un-dertaking the responsibility of setting spiritual food before the souls of all who attend them; and though they expect all to judge for themselves as to the qual-ity of that which is presented, they recognize the re-sponsibility they assume of offering the bread of eter-nal life to immortal beings; hence, while they cannot answer for the details of addresses, whose inspiration. al character may, in a majority of instances, prompt spontaneous utterances, dependent upon a present liv ing inspiration for their tone and form, they pledge the public and their own consciences, to aim at the selection of such speakers as it is believed will present teachings in accordance with the faith and spirit of this Society. As all subjects that inform the mind and elevate As all subjects that inform the mind and elevate the soul of man inculcate good order, pure life, and brotherly love, are deemed by this society to be ele-monts of the religion of life, which they profess, they prescribe no limitation as to the theme or form in which subjects, having such aims, shall be presented. They consider that the following subjects, though very generally excluded from Sabbath day exercises, present a fair array of the elements of the religious science of life as understood by Spiritualists, as well as an indication of some of the ideas which the Soci-aty deem. It important to life's issues to investigate: ety deems it important to life's issues to investigates Theology, Psychology, Magnetism, Life, Death, Health and its Laws; Ancient, Modern, and Natural History; The Sciences; Political, Moral and Social Order; The Spiritual Philosophy, and all revelations, which can be received and taught, concerning the destiny, origin, and welfare of the soul, here and hereafter.

"THE LYCEUM CRURCE OF SPIRITUALISTS,"

The Report was submitted by Phiness E. Gay, John

MR. JACOB EDSON, one of the Committee, said; It is my privilege to state the objects for which we associ-ate onreives together at the Lyceum Church, to show cause for the faith within us, and some of the reasons why all well-disposed Spiritualists should unite in un-folding the trath which we believe will bring and bind Our object in reorganization is, as (1) les in my

mind, to obtain a more perfect expression of the mor al and religious sentiment; to unfold a higher; purer The spirit world consists of an infinite variety of states, somewhat analogous to the varieties of man-kind on this earth, though differing in this respect: that, whereas man here takes rank according to physi-cal strength, intellectnal power, or material posses-in ourselves and others that spiritual condition called in ourselves and others that spiritual condition called that, whereas man here takes rank according to physical strength, intellectual power, or material posses sions, in the world of spirits all degrees are regulated and all happiness proportioned to the growth and de-welopment of the soul in good and truth. So that the deeds done in the body, and the real motives that act-uated them, form the book of life, according to which every soul, on its entrance to the spirit-world, imme-diately gravitates to a sphere, or state, analogous, diately gravitates to a sphere, or state, analogous, wallon, upon which to construct unilerable altars, or mission on the soul of a spirit world, imme-diately gravitates to a sphere, or state, analogous, wallon, upon which to construct unilerable altars, or mission on the soul of a spirit world, for there minaculously regenerate and save the world, for there is no new truth or principle of salvation under the sun, upon which we may escape the effects of sin. But, believing as we do, that we have been enabled

to perceive more of the old trath, the eternal way of salvation, and desirous of becoming more receptive of

As it lies in my mind, there never was a time when the Spiritual Church, the metaphysical body of God, did not exist in the bosom of the Father; but there has been, is, and must continue to be, external begin-nings to be of each individual link in the external change of caussion, which unfolds its spheres of use, motives and modes of action, in each individual man,

seases within itself the germ from the Creator which must bud, blossom and ripen into everlasting fruit. Like the lily on the lake, we have our beginnings man life and conduct; and this society of Spiritualists. Like the lify on the lake, we have our beginnings convinced of the immense importance of the revela tion, act only in obedience to the highest dictates of their consciences in inviting the world, to partake of the same great light that has illumined their own pathway, startling thousands from their idle repose on the sanctity of Church forms, or vicarious atonement the and the size which forms in which the aton the aton the other the size to be in the size of love. Jight and life; in accordance with the law of life unto life, we eventually float confidingly on the basen of the deep, where the higher law, the in-er sight of the soul, is open to its infinite depths. Here the ever-unfolding thoughts of God, which have been afloat on the ocean of life, are at home. My experience and observation in these matters

warrant me in saying that Spiritualism, as understood and practized by us, is the most effective means for good or evil that ever propelled a train of thought, or moved a soul to action.

All souls being more or less susceptible of influx from the spirit world, each necessarily receives inspi-ration calculated to lift and unfold, or sink and invert its loves and affection, in such a manner as to constitute it Modern Spiritualism-the way of life unto life. or of death unto death.

Bpiritual communion, so to speak, unfolds the air-line of life; the lightning train of thought which runs the confiding soul inward and upward through the different degrees of love, light and life, to the fountain of all good, or inward and downward through the different spheres of orime and lust, to the prison-house of the disobedient.

It is useless to attempt to evade the questions of ight and wrong. Personal responsibility is indelibly written in every department of the soul. It is im-possible for the immortal mind to mount above or all below the checks and balances of immutable law. The progressive soul may outgrow the swaddling binds of infantile humanity, to find other bands and bars in the way of progression. But the law peculiar to each discrete degree is ever the same, and must remain so throughout eternity.

Individual responsibility is the foundation of all moral and spiritual life. It is the corner stone, the truth of God, which enlighteneth every man that cometh into the world. Influx, coming as it does in accordance with law from the highest realms of life and bliss, as well as from the lowest, depths of spiritual darkness and moral death. Involves personal responsi bilities that cannot be avoided, and Spiritualists, either organized or otherwise, are responsible for the ef-fects they are producing in the world. If this mighty power for good or evil is not used by the friends of God and humanity to enlighten and bloss the race, it will be used by the deluded in the spheres of crime, to OF THE SUNDAY SFIRITUAL METINOS. Will be used by the deluded in the spheres of crime, to This Society deem the assembling themselves togeth sink themselves and others lower and still lower in

> we should cooperate with them in their subterranean "reserves." It is not necessary that we should live in secret communion with the Satanic realm, nor that we should invite or receive spirit-communications, through such channels. The soul that takes buy a superficial view of spiritlife and communion, is liable to be led astray, to be come misanthropic, to lose its faith in God and hu-manity; but if we look calmly and kindly into the spheres of causation, we shall see that God is there. hat his finger points the way, that hosts of men and that his hoger points the way, that nosis of men and angels, as true to truth as the needle to the pole, fur-nish ways and means through which God in his provi-dence overrules all things for good, and that we, through the means of regeneration, may be beautifully instrumental in unfolding that condition or time on earth when the "wolf also shall dwell with the lamb, and the leopard shall lie down with the kid, and the celf such the good the failing to the set of the calf and the young ilon and the failing together, and a little child shall lead them." There is a focal point, a divine centre, in the spiritual world, unto which all truth-loving souls in the spintual world, into which all truth-loving souls in the spheres of light are irresistably attracted. This attraction has been called grace or fa-vor of God, in contradistinction to nature or the more external manifestation of love and affection in its inverted or unenlighented condition. In the spheres of grace the aspirations are Godward; the inflowing Christ or spirit of truth opens the door and leads the way into all truth. It reveals the substance of things hoped for—the life that is and is to be—the metaphysi-

Is guaget they are so broad and fiberal and yet eld vated in their ione, that they must. I think, meet your approval as they do most heartily mins. And while say ing thous much on this point. I would like to offer a for darkness foilight, because our deeds are evil. Now lot us court the light in our pre-red drawnes for darkness foilight, because our deeds are evil. Now lot us court the light, nour pre-ter darkness foilight, because our deeds are evil. Now lot us court the light, nour pre-ter darkness foilight, because our deeds are evil. Now lot us court the light, and is unobjections. The signs of the simes and would profit by the experi-ence of the past feels to be not only imperative but every way desirable. I have no donbt the necessity of Organization in some way has occurred to most of you, and it has only been a question how it could /De done with due deference to the varied and conflicting fidess of all who would have a right to be considered in. I need not remind this audience how strong the fin-dications have been in most all the addresses we have

of all who would have a right to be considered in. I need not remind this audience how strong the in-dications have been in most all the addresses we have listened to the present year on this point, from latent bints to distinctly expressed hopes and wrgent ap-peals to make ourselves a power, by organization as a re-ligious body, for your memories will save me the trouble, So spirits as well as mortals are on the aide of our explicit as well as mortals are on the aide of our ou spirite as well as mortais are on the alde of our convictions, that, however, is no reason that should influence us, unless the good of the Cause requires it: and unless the Gause itself be good, and for the good of humanity, and that the fact of the promulgation of a broad liberal system of ethics is condusive thereto; the indications are the system of ethics is condusive thereto;

pending upon its intrinsic truth. ... A dead fool is no wiser or so wise as a living sage."

The impression is generally believed by our order, hat all men are more or less under the influence of spirits. That being understood, how extensive are our spirits.: That being understood, how extensive are our unseen cooperators. We see many a man-full of the Holy Ghost," to ness Bible language, in his speaking, in his writings, influencing and guiding mankind in the direction of light. Whether Spiritualist or in op-position it matters not; he has an angel behind his shoulder, and he knows it not. How readily some of the bright lights of this living age court to you-some as illustrations of this fact. Emerson, speaking of authorship, says there must be a man behind the book to make it a success. Parbara a snith behind book to make it a success. Perhaps a spirit behind the man, he might have said. It would be an insult, in the man, he might have spin. It would be an insule, in Henry Ward Beecher's eye, to say to him, in reference to some of his liberal life thoughts spontaneously uttered, that he was subject to the higher influences—that a dis-embodied spirit touched his lips with a coal from off the altar just as truly as one did Isalah; and the same of influences that influenced Ezekiel to put life into the dry bones of his day, influence him, blow their blasts through him to resuscitate his presbyterian fossils into life; and he has, and so have we, the same right to call his writings God's word, as we have to say so of Ezekiel's; both are God's, and just so far

ley are God's trath-no farther. No sentiment, wherever from, or by whoever attered. is binding upon us, unless it has the ring of truth in it, and the vibrations radiating therefrom are sparkling with heavenly fire—elevating to humanity in their ten-dencies, progressive in their influences, and overflowing with the welfare of mankind. I should like to make an argument to prove that organization is desirable, as well as being agitated; but it is late, and I will take it for granted you all take this view of it, and it may be well to ask now if Spiritalism has done anything for man's elevation enti-italism has done anything for man's elevation enti-tling it to preservation. I am strongly prejudiced in its favor—but I am not blind to its faults in an external point of view. I do not think it has. I do not think man is any better for it as yet. I do not think it adds to a man's moral character, to be a Spiritualist; in that direction we are weak. The church will match our every sin, but that does not alter the fact. I think we will yet produce a better crop of Spiritualists than now obtain. Spiritualism acts like a medicine on the body politic, purifying the blood, sending the humors to the surface. Bone say its infinence is injurious to morals; I think we are only making more visible the vices that existed before. I could almost wish, for the credit of the institution, that we acted more on Hamlet's advice to his mother : " Assume a virtue, if you have it not." That is hard advice, but the aspect will

have it not:" Inst is nard surice, but the appears will be better than now presented." But dropping the external, let me say, on the other hand, that if the substitution of a liberal for a bigoted faith ; a deliverance from the authority of a revelation to a people in the relative ignorance of two or three thousand years ago, and the substitution of a perennial fountain of inspiration; from an oracle that speaks once and never again, to one that speaks always, meeting the wants of every age ; the substitution of a new heaven of never ending progress and rational existence, for one which, in its best state, is hell compared with annihilation; instead of a vague, doubtful resurrection at death, or at some remote period, and not scintillation of evidence even of that; for one which is supported by the intelligence of our disembodied friends, themselves illustrating ancient mysteries and

I will not enlarge on this point further. If Spiritual cistion. ism has not proved likelf, worthy of, preservation, not-withstanding the blotches on its escatcheon, nothing ever has; and if we do not organize to preserve it in an external form or body politio, it will not be lost, thank God for that: its refreshing moletne will irrigate and permeate all the institutions of the day, and is doing so already. It needs no clairvoyant eye to see the oxydizing of the crust and the disintegrations into the staple of the churches by its influence. No; Spiritranks of its believers, and the light which has come to Would us reflects upon all ; but will that satisfy you? ou not like to see a radiant centre of our faith, like a light shining in a dark place? Then focalize the idea. It is a beautiful feature in the principle of light, that, by concentrating it around us, we do not darken the world; we enrich ourselves, but do not impoverish others. But instead of that, we add to the common stock of light in the world. Does any one say I am claiming for Spiritualism what belongs not to it? I think not. I think the history of our surroundings, for the past ten years, justifies all I have said, even if some of the living lights who are not of our order, had not allowed the substance of what I had claimed in oredit or discredit to us, It is pertinent to ask a question here : Which is the It is pertinent to ask a question here: Which is the better mode, a secret or an open one? I am led to ask this question—and answer it; too—owing to a move. ment which has already made some progress; and very likely some of you are interested in it. I do not con-sider this in opposition—simply an independent move ment; its importance, if anything, increased, in con sequence of the one referred to. If my mind was ever firmly and deliberately made up in my life, on any t point, it is on this: that the spiritual organization should be an open one, and not a secret one. It is said should be an open one, and not a secret one. It is said men prefer darkness to light, because their deeds, are evil; if their deeds are evil, they do. It is our earnest wish that men's deeds should be good, so that the darkness shall not be preferred to light. If the spiritual philosophy has not done much in that direction yet but break ground, we trust it will in time. I have faith in the grand results. It is sophistry to argue from Nature, as has been It is sophistry to argue from Nature, as has been a done, to sustain a secret move or order, that all her a great workings are sebret. The life principle, the forces, the germs, animal and vegetable, must be in the inner circle of secresy—shut out from all light—or the light grand results are not performed. There are two sides to this question, in this application, as many impor-tant illustrations or an logies from Nature can be found to justify the twends : the sunlight, and not the shad. to justify the reverse ; the sunlight, and not the shad-ow produces the ripe fruit; all that adds beauty, and makes life desirable, is the world's exposure to sun-light, and not to shade. It is not the man isolated from the world, but the man in the world, mixing up practically with the varied duties of life, that is the de-veloped man. "Retirement and explained in the defrom the world, but the man in the world, mixing up practically with the varied duies of life, that is the do. weloped man. Retirement and exclusion may produce one-sided, greatness, like a crowded, apple, all bulged out on one sider; but not the model man. The secret order referred to is not like nature, secret to all i, the whights of their golden circle are to enter the holy of holies ; they touch the ark, and are not struck dead Nature's secret so all i, the of ther angels or men. When they give the evidence of their membership of God's Cabines. I will withdraw my accusation of sophistry, and vindicate their apalo. gy. There is no analogy till they do. Now, if Spiritualists have any one thing more than another to make them an object of reproach. It is not their ethics ; it is not their infidelity it is not their follo all words. It is not their fifted there the struck dead individ a sovercignty, matural, rights, fainfit in thick. I maintain these follogy to the struck dead of nodern Spiritualism, but the struck of Spiritualism and one of the objects of commanismic of spiritual and unducated apinis, proving their failed their fifted and the struck are proved and the same their fifted sover and mornismic individ a sovercignty, matural, rights, fainfit in and one of the objects of commanismic of a dorign are sourd and one of the objects of commanismic of spiritualism and one of the objects of commanismic of spiritualism and one of the objects of commanismic of a dorign are sourd and an of the objects of commanismic of a dorign are sourd and com of the objects of commanismic of a dorign are sourd and one of the objects of commanismic of and presenting and one of the objects of commanismic of and presenting and one of the objects of commanismic of and presenting and one of the objects of commanismic of and presenting and one of the objects of commanismic of and presenting and one of the objects of commanismic of and presenting and one of the objects of commanismic of and presenting and one of the objects of comm

the few, but they, are in harmony with the bread, is. Now a secret order may be a power, either for good this of Jents, and clothed in impressive and cloquent or avil. It has been before, and may be again ; but is granger they are so broad and fiberal and yet ele-vated in their tone, that they must, I think, meet your the fact will prove to the outside world that we do pre-

[JUNE 28, 1862

him of his plumage and you pin him to the earth." ...In glosing these, remarks, I can only say I hope I have made myself understood. I find no fault with the lame and the halt and the blind, as being in our ranks; it could hardly have been expected otherwise, when a mass of people neucleate around a liberal set of ideas, many in opposition to the church, and of course at-tracting the infidel :, many in opposition to recognized ideas of religion, and attracting the profame ; many in opposition of the profame ; many in a broad liberal system of ethics is condusive thereto, the indications drawn from sentiments spoken in tracted out of it, under influence or not so, have no laberal drawn from sentiments spoken in tracted out of it, under influence or not so, have no laberal drawn from sentiments spoken in tracted out of it, under influence or not so, have no laberal drawn from sentiments spoken in tracted out of it, under influence or not so, have no laberal drawn from sentiments spoken in tracted out of it, under influence or not so, have no laberal drawn from sentiments spoken in tracted out of it, under influence or not so, have no laberal drawn from sentiments spoken in tracted out trance or out of it, under influence or not so, have ho weight and should have none. I do not recognize any sentiment—and I feel in stat-ing this that I represent the larger portion, if not the whole body of Spiritualists—I do not recognize any sentiment uttered abnormally by spirit dictation as mally: the value of the communication depending not I do not ignore prestige of Position of men or spirits. I do not gnore prestige of position of men or spirits. I do not an may have over another, or spirits over men or otherwise; the statement stands in-tact as I made it—the value of a communication de-pending upon its intrinsic truth. "A dead fool is no where or so wise as a living sage." we know the seeds of our motives were sown long in the past; we see that the reason why one scorns a wicked action that another can do without compunc-

tion, is in the blood, I am not justifying wrong-oh, no ! I am not apol. ogising for the crooked and immoral-oh, no ! but I ogising for the crocked and immoral on, not but I would urge upon all the importance of elevating the general whole by personal endeavors in the path of well doing. 'If there is too much dark in our pleture, as a body, let us strain individually to increase the lighter shades; the violet, the blue and the gold; and if shading is necessary for harmony, let it be subdued by the lighter and more heavenly combinations, so that we as a whole may be radiant with purity and humanity, that even the darker shades will be like the Per-sian's piece of clay, which, emitting a beautiful odor, and attracting attention by its perfume, was asked, ... is it musk? is it jessamine? is it orange flower ?'' ... Oh •• Oh no," it ; replied, "I am only a piece of common clay, but I have been keeping company with a rose, and I partake of its fragrance."

NOTICES OF MEETINGS.

dalar.

MOTIONS OF MEETINGS. LYONUM HALL, TREMONT STREFT, (opposite head of School street.)—The regular course of lectures will continue through the season, and services will commence at \$:45 and 7:80 c'clock, s. M. Admission :Free, Locturers engaged:— Mrs. Fannie Davis Emith, June 29; H. B. Storer, Sept. 7 and and 14; Mrs. M. S. Townsend, Sept. 91 and 26; Miss Emma Hardinge, Oct. 5 and 12; Miss Emma Honston, Oct. 19 and 26; F. L. Wadsworth, Nov, 2 and 9; Miss Lizzle Doten, Nov. 16 and 28; J. S. Loveland, Dec. 7 and 14; Mrs. Fannie Davis Emith, Dec. 21 and 28. Grant Scown — Bundes meetings are held at Control Hall

CHARLESTOWR.-Bunday meetings are held at Central Hall at 3 and 7 o'clock, afternoon and evening. Bpeakers engag-ed:-Miss Lizzie Doten, June 29; J. S. Loveland, July 6 and 13; Mrs. M. S. Townsend, during August.

MARRISERAD.-Moetings are held in Bassett's new Hall. Speakers engaged :-- y. L. Wadsworth, last three Sundays in June.

FoxBoRo' .- Meetings in the Town Hall. Speakers engaged Miss Emma Hardinge, July 6; Miss Lizzio Doten, July 18. TAURTON .- Meetings are held in the Town Hall, every Sabbah alternoon and evening. The following speakers are en-gaged:--Miss Emma Hardinge, June 29; Mrs. Fannie Davis Bmith, July 6 and 13; N. Frank White, Sept. 21 and 28; Mrs. M. S. Townsend, Oct. 5 and 13; Hon. Warren Chaice, in December.

Lowarn The Spiritualists of this city hold regular meet-Ings on Sundays, forencon and afternoon, in Wella's Hall, Speakers engaged :- Mrs. Fannie Davis Emith, during June; Mrs. M. S. Townsend, Bept. 7 and 14.

MIR. M. D. LUWISCHI, DOP. I BUL 12. OHIGORIN, MASS. -- Music Hall has been hired by the Spirit-nalists. Meetings will be held Sundays, afternoon and eve-ping. Speakers engaged :-- Mir. Anue M. Middlebrook, Jane 29. and July 6: Miss Exims Hardinge, July 18, So and 37: Miss Laura De Force during August; F. L. Wadsworth, dur-ing thether. ing October.

Ing October. Naw ExproRD.--Music Hall has been hired by the Spirit-ualists. Conference Meetings held Sunday mornings, and speaking by mediums, afternoon and evening. Speskers engaged. F. L. Wadsworth, during July; Miss Emma Houston. Sept. 91 and 98.

PORTLAND, MR. -- The Spiritualists of this city hold regular moetings every Bunday in Sons of Temperance Hall, on Con-gress, between Oak and Green streets. Conference in the foremoon. Loctures afternoon and evening, at \$ 1.4 and 7 o'clock. Speakers engaged :- Rev. J. 8. Loveland. June 29; Mrs. Fannie Burbank Felton, during July; Mrs. M. M. Wood during Bept.

PROVIDENCE.---Speaker engaged :-- Mrs. M. S. Townsend in June.

friends, themselves illustrating ancient mysteries and doubtful facts, and chording beautifully with the soul's instincts of the "all hall hereafter." 8 r. m, 7 1-8 r. m. Dr. H. Dresser is Chairman of the Asso-

mends itself to them as a satisfactory platform of principles upon which to organize.

JUDGE LADD then stated more fully the Spiritual movement; and briefly this history of liberal religious ideas; and he thought the philosophy of the Sniritualists was by far the best the world had seen, and he was proud to be associated in any way with presenting a document which would embody the principles involved in the maxement, and thought the matter to be presented to-night would be generally received as a fair expression of their minds-perhaps not to the full extent in every particular by all, but combining as much as is practicable to meet the wishes of the whole,

He then read the platform, which is endorsed by the Committee of Management of these meetings:

General Basis of the Society of the Lyceum Church of Spiritualists.

OBJECTS OF THE SOCIETY.

1. To embody know edge concerning the spiritual welfare of man here and hereafter. in such form as will not conflict with a great variety of personal experi-ences, yet afford Spiritualists a common ground of unity in certain definite and accepted opinions.

5. Toy widen the sphere of knowledge slready re-ceived, and promote the reception of ever-increasing revelation. S. To aid in the general diffusion of Spiritualism, as

at present understood by Spivitualists, and in the ad-vancement of true religious ideas among men.

ABTICLES OF BELIEV CONNONLY ACCEPTED AS TRUTHS

BY SPIRITUALISTS. The members of this society claim that the soul of man is immortal: They realize the existence and con stant ministry of a spirit-world, and have evidence to prove that the immortal soul of man, at the ohange called death, becomes an inhabitant of the spirit world; and that, under cortain conditions; those in-habitants do communicate with their earthly friends. It is assumed; that overy human being is susceptible of influx from the world of spirits, and that each one,

⁽¹⁾ of influx from the world of spirits, and that each one. ⁽²⁾ according to his state, is the subject of inspiration from disembodied souls, in plaues of development cor-responding to his own. Also, that modes of direct intercourse, by external signs, are practicable under favorable conditions. That one of these conditions, is the presence and instrumentality of special persons. ⁽²⁾ whose organizations are favorable to the imponderable force supposed, to be made use of by spirits to effect is this mode of communion. It has been agreed by com-mon soment to designate the persons instrumental in anon consent to designate the persons instrumental in this mode of communion ... mediums."

this mode of communion "mediums." Observation has shown that the power which con-stitutes "s medium" is a result of physical conforma-tion, and as it appears to belong to the medium's nor-mat state, and can neither be artificially produced, nor absolutely suppressed, so it is claimed its exercise is as legitimate as any other of the natural functions with which bodies are endowed; and as all natural determine the balance of the balance is belowed. gifts are designed for beneficial uses, it is obviously ingitimate to call this gift into exercise, use it for its Assistants to dall this gift into exercise, use it for its most available purpose, sock its exercise as a means of community with departed friends, such improve upon it, after the matcher of ordinary gulfure bestowed on bear parters giftant its revelations made by spirits its is believed, that the revelations made by spirits its and direct ob axistral signs are worthy of credit entrand, direct ob axistral signs are worthy of credit entrand, the residentiation of worther of the second it as the second it is a considered to be a credible witness the resident of aviance of an ordinary of the issue it is believed in a second in the second of the second of the second of the writes of aviance of an ordinary of the issue its of the writes of aviance of an ordinary of the issue its of the writes of aviance of aviance of the issue of the second of the writes of aviance of aviance of the issue of the second of the writes of aviance of aviance of the issue of the second of the writes of aviance of aviance of the issue of the second of the writes of aviance of aviance of the issue of the second of the writes of aviance of the second of the seco

tr of the spirit of the lade look prist, a testimo-ty whist is worth of the lade look prist, a testimo-by whist is your provide the second by and the side way and its a the same granting of the communication, and its I .d. Y

OF SPRAKERS.

OF SPEAKER, This Society require no qualification of sect, age, or sex; but they will employ only those whose characters are in accordance with their teachings; whose teach-ings are in harmony with the purity and truth, on which the voice of humanity sets the seal of "VIE-TUR.

They will aim at procuring speakers, whose orstorical capacity will command attention, and whose teachings will clucidate the Bpiritualistic views of a living religion. OF INTRAMAL MANAGEMENT.

At the annual meeting of the Bociety, which shall be held in the first week of January, of which due no-lice shall be given, a Becretary, Tressurer, and a Com-mittee of twenty (composed of ladies and gentiemen) shall be chosen, who, with the Becretary, and Tressur the instruction of the instruct tice shall be given, a Secretary, Tressurer, and a Com-mittee of twenty (composed of ladies and gentlemen) shall be chosen, who, with the Secretary and Tress-rer, shall be the Committee of Management, five of whom shall constitute a quorum. The Committee of Management shall, choose, s. Chairman, appoint sub; committees, and prescribe their duties; provide a lecthre-room, employ speakers, and generally manage and control the affairs of the Boolety.

of resources. The expenses of the Society shall be defrayed by vol-untary contributions and receipts for membership.

Any person may become a member of the Society by sald, after apologizing for the identias of the hour: subscribing to this declaration of principles, and pay-ing one doliar annually into the treasury.

cal body or oburch of God. On the other hand, there is a dividing line, a sphere of spiritual demarcation, in which the loves are liable or spiritual demarcation, in which the loves are liable to become inverted, so that good seems will and light darkness. In these conditions, like attracts like, and gather their contending elements to storm the power that is, and learn through bitter experience that it is of no see to contend accent fload

For myself, I am willing to associate with any body of men and women that are willing to work for God and humanity. I care not what they are or have been, though they may have been looked upon as the been, though they may have been looked upon as the soum, the offscourings of solety, the excressences of the body politic; though the mark of the beast may have been written on their foreheads, though their love and affection has found its beginning to be in the sinks and cesspools of society, if from this time for-ward they purpose better things, and are ready to some forth to the light and show their hand in the cause of good and truth. I am with them for the right.

eternal, the tinalterable and ever-activity cause which unfolds and operates through all organizations, using them as means to ends for good and truth: but rather that we may and ought to so reorganize, coöperate and work together as to fartish ways and means through which the Divine Father may beget and unfold him-self, his love our personal Saviour, its Sonship the un-folding principle of divine life, which we define as the sum and substance of true religion or Christianity as tanght by Christ. taught by Christ.

11 ME. WETHERBER, 'one 'of the General 'Committee,

ing one dollar annually into the treasury. The source of the purpose of expressing my hearty re-cognition and acceptance of the expression. If is by no position in respects universal iddered to the grace of the source of the state of the source of the state of the source of the source of the state of the position purpose to disting for the manbers of this source of the state of the source of the state of the source of the state of the satus." of which we have heard as uncon- a small in-allon purpose to disting for the manbers of the source of the state of the selfabres and exempted attends the difficult to the of the source of the so

Dodworth's Hall 806 Broadway, Mrs. Oors L will lecture every Sunday, morning and evening.

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