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as usual; there was an air of reserve about her,

far-vaunted F. F. Vs of Virginia, and fascinated by

her rare Northern beauty, he had become unremit-

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Literary Department.

Written for the Banner of-Light. THE

WIRTARE BE & LIFE.

BY COBA WILBURN.

CHAPTER 1. I had so fixed my heart upon her. That wheresoe'er I framed a scheme of life, Fortune to come, she was my only joy, With which I used to sweeten future cares." Otway's Venice Preserved.

The young, beautiful and fascinating Nellie Doran was beloved by the true and noble minded John and sighing in her heart for an elevated rank, was Winslow, an intelligent mechanic in the city of easily caught in the meshes of so accomplished a "Brotherly Love." But in the heart of the young flatterer. John saw how matters stood, and his school teacher there was concealed the false ambltion that has misled so many : conscious of superior beauty, and more than ordinary mental gifts, Nellie ger she incurred in thus accepting the attentions of harbored vague and dazzling hopes of future elevation; of worldly position; of the pleasures of a fashionable life. The young man, fully her equal in gleaned from himself. Nellie turned away with a intellectual attainments, and by far her superior in moral strength, often gently rebuked her for her visionary desires, as he deemed them. He pointed out to her the loveliness of the actual and the present; the joy that arose from a serene contentment; the undisturbed, heavenly repose of a congenial, though humble home; and in language that would have done honor to the most eloquent and finished orator, he plead the cause of Labor, that most ennobling blessing to mankind.

Refined and gentlemanly in speech and act, John Winslow was worthy of the highest station, and he graced his humble sphere with all the holy obedlence of a brave heart to its duty. His widowed mother was dependent upon him for support, for he would not permit her who had toiled for him so long, to do so while he had health and strength, while he was in the flush of early manhood, and she entering upon her declining years.

His sister Georgiana was a lovely and loveable girl a few years the senior of Nellie, who was eighteen. John idolized his sister, and she in her turn doted upon her handsome brother. Brimfol of mirthfulness and repartee was the young girl, and a happier family could not have been found in the city. Georgiana was aware of her brother's undivided affection for Nellie Doran, but a shade of thoughtfulness often crossed her brow as she thought of their future. Without revealing to him her doubts, she felt a strong misgiving and a fear that Nellie Doran would not make for John the devoted wife he deserved; that she would think of refusing him she never dreamed of. The last Sunday that Nellie spent at the Winslows was a happy one. The mother was pleased with the pretty, lively girl, and amused her with relating various incidents of her youth. John was in quiet raptures, and Georgiana recounted side-splitting anecdotes and made witty speeches until the tears rolled down Nellie's rosy and rounded cheeks. She aped the German grocer and the Irish store keeper to perfection, her brogue being inimitable, and her imitation of the poor bewildered Deutcher in attempting the English tongue was a piece of acting not to be excelled. She repeated with much zest and comic gesticulation the incident the Hibernian related to all the children of his acquaintance, namely, that when he "forst came over the big say the forst feathery fowl he saw in Ameriky was a porkinting, and he chased it up a havstack, and shot it with a patchfork: the furst time he hit it he missed; and the second time he hit it in the same place, be Jabers !" Then he told of a former compaulon just returned from Canada, to whom he put are at heart a worldling, a mere giddy butterfly. the question :

ting in his attentions. He was proud of his descent from the chivalry, supremely disdainful toward all that savored of labor : his fair, white, womanly hands proved that he had never condescended to the plebeian occupation of work; he left that to "menials, poor white folks and niggers, who were fit for nothing else," as he elegantly expressed himself. He said that he was wealthy; he flattered poor Nellie in a style wholly unknown to the truthful, sensible John, in exaggerated poetry, and prose that seemed to have run wild. And she, ambitious, sorrow was unbounded : he even ventured to remonstrate with his beloved, to point out to her the dana perfect stranger, one who was unknown in the city, whose only reference of character was to be scornful lip and haughtily flashing eye, saying, in a voice that trembled with indignation:

"He has offered me his hand, as well as his heart. He is a gentleman, and I believe his word. I do n't see what business it is of yours to interfere I"

A sharp pang shot through his loving and devoted heart. Surely, surely, she could not have been blind to his long consecrated, faithful affection. He looked at her reproachfully, and said :

"If your womanly intuitions cannot divine the reason which my lips have never spoken, it is too late for me to speak it now. Your happiness, in whatever way you dispose of yourself, is dear to me, Nellie, dear as my own sister's welfare, more to me than life. But I have a strong, an evil presentiment, that you are about to take a step that you will repent forever. Listen to me, Nellie; do not commit yourself in haste; learn more of this man; do not trust his soft speeches and self-laudations without further investigation."

"Bah !" oried the young school teacher impatiently. "You are full of whims and fancies, and superstitious as well. I see nothing in Mr. Sunderland to doubt pI believe him a man of honor and good principles, and I-" She hesitated, and colored like a damask rose.

"Do you love him, Nellie?" queried John very softly, and in a trembling voice.

"I-I-do n't know; I have n't taken a peep into my heart yet," she said, confused and still blushing. "I never dreamed that you would go South to live." said John, with a deep drawn sigh.

"Why not I, as well as so many others ?"

even a slight assumption of haughtiness, that pained John Winslow as much as it surprised him. But a bid you good evening and farewell." clue to the mystery was soon found : she had met with a young Southerner, an aristopratic solon of the house.

called for advice upon you. Hoping that years and and confessed to the disenchantments of time. Her

"Let him go; what do I care? I am sure of Mr. Sunderland," said Nellie, throwing herself into a chair after the departure of John. Yet, nevertheless, for what reason she could not define, she burst into a flood of tears. · atteste

CHAPTER II.

The Compensation of Love. The meek mountain daisy, with delicate crest, And the violet whose eya bild the heaven of her breast."-Mrs. Signifracey.

Not far from the neat and cleanly dwelling of the Winslows lived Marian Snow, a young girl whom hundreds would have passed by as common-place, and oven homely in appearance. But the man skilled in the science of physiognomy, the woman endowed with the clear vision of a sympathetic heart, would have found rare treasures, unsurpassed soul-wealth, and great exalted faculties in the postice, ever thinking meekly of herself, stood forth in which I could not rid myself of in any better way. by her friends.

By the bedside of the sick and suffering she could often be found. Many were the long night-vigils that once won my poetic fancy, was nothing butepent by her at the couch of the dying ; many a last fudge! He is a coarse, ill-mannered, turbulent, dopang was alleviated by her gentle ministrations; many an erring, tempted, blinded soul led back to lieve he would kill me, were this seutence to meet virtue and to God by this muassuming girl. No his eye. I often wish I were in that cleanly and fapublic acclaim had placed the laurel on her brow ; millar city of Quakerdom, where my best days were no voice of popular applause had named her great spent; or even in my first New England home. But and good ; yet surely to the process sight that meek, then I should have no 'niggers' to chastise, and I fair brow was encircled by the halo of the saints, should pine away for the want of that sole amuse. For she was utterly self-denying, unworldly to the ment." utmost degree, fully comprehending the beautiful injunctions of forgiveness, and at every opportunity practising its mandates of love.

She was motherless from her earliest childhood and with the labor of her own hands in the fashion ing of choice embroideries, she maintained herself, and partially supported her unfortunate father, who was a self-immolated victim to the demon-power of the heart of the dutiful daughter was caused by her

the discipline they bring may give you better views, aristocratic, indolent husband was a gambler and Inebriate. Maddened with wine, he often visited his Without another glance he left the room and the rage upon her, and in his infuriated moments had even lifted up his hand against the wailing child I Sorrow had hardened the disappointed soul of Nellie Doran, and in revenge for the fate she had herself prepared, she inflicted its stinging miseries upon the helpless dependents in her power. She even beasted of this, the hard, cold, cruelly changed woman, for she wrote thus to her friend and confidante:

"The only enjoyment I have in this out of theway place, is in chastising my stupid negroes; in making them feel that without power or purpose, elsewhere, or in aught, (for Mr. Sunderland only pooh, poohs, when I rave and fret, or what is worse, retorts upon me with abusive epithets and blows,) I have supreme power over them-miserable, dastardly burlesques of humanity that they are. My husband never interferes with me there, for he is a petty tyrant in perfection, and would make an excellent Eastern despot. I beat Malvina yesterday. until she could scarcely stand, for daring to answer me impertinently ; and the exercise did me good ; it session of that shrinking girl, who, ever evading no- relieved me of a vast amount of accumulated spleen, the humility of her goodness a bright and silent ex- I have made a great mistake; love and splendor do ample to the neighborhood. Mrs. Winslow doted not always go hand in hand; and fine appearances upon her; she was Georgiana's dearest friend; and deceive the heart as well as the eye. I must make John respected her, and valued her good opinion and the best of my condition, and strive to gild, at least advice, but he never dreamed that in that pure to others' view, the galling chains that bind me. breast was cherished and concealed a love for him Could I have foreseen-but it is too late for regrets, that had grown and deepened from the years of and my aversion to low pursuits has augmented tenchildhood ; that he was to her the embodied ideal of fold since I have become a resident of the unsunny all greatness and worth ; that the deep manly tones South, for I am not living amid its famed magnolia of his voice thrilled to her heart's core with the bowers and everlasting roses; we have Northern sweelness of divinest melody, for she was modest and snows here, and that to me hateful emblem of the retiring as the violet, to which she was often likened colder regions, the pine trees. I am weary of dres-

sing for myself only, for Mr. Sunderland has lost all good taste, and all his vaunted love of the beautiful mestic brute, there ! I have said it, and I truly be-

In this strain the letter went on, and it concluded with a cordial invitation to Katle Devon, its recip. ient, to come and spend some months with her and enliven her solitude. Katie, who had committed the breach of confidence of reading the missive to the Winslow family, said:

-" I can't believe all this of Nellie, though she says it herself. Why, she was always gentle and tenderintemperance. The bitterest sorrow weighing on hearted-at least, she appeared so, and I have known er ever since she came to the city. I believe she

"That may be, but she is changed to a demon, and Lucifers ain't handsome; and wickedness destroys good looks. And she is ugly, and hideous and loathsome; a beast and a gorgon; a hateful despot and a crocodile, and it is right to wish such people out of the world. I take the part of the oppressed, and I wish I had all the aristocrats and great and little tyrants in my grasp, I'd put one noose round all their necks, and strangle them before you could say Jack Robinson. I'd go to Virginia to give that Tartar a piece of my mind! I'd read her a lecture she would n't get over in a month, and I'd frighten her most out of her five sonses---but I could n't eat a morsel in her house. I'd feel as if the victuals were salted with the poor slaves' tears; and I'd fear every bit I swallowed was masoned with arsenic. Oh, I'd wring her neck like a chicken's. "I'd have her pulverised to atoms. I'd make a mummy of her, and out her up for mince meat. I've got neither pity, nor feelings, nor pardon, nor religion for such folks. She ought to be drowned, and I'd give my last dollar to see her laid out P

NO.17.

Mrs. Winslow looked shocked and grieved; but ohn said to her soothingly :

"You know our Georgie, mother; she would not arm a fly Dut she is sadly addicted to exaggeration. She would not hurt a hair of Nellie's head, if she were in her power this minute."

"Don't you trust me," said Georgiana, still flushed and panting; "the least I'd do would be to shut her up in our cellar, and feed her on Indian meal and slop tea, and I'd make her as gentle as a lamb before a month was over, and drive all the cruelty out of her with a good sound drubbing every day !" "Well, that is an improvement on the hanging and drowning; on the five hundred lashes and cold

water diet," said John-laughing. And Katie Devon soon after left them.

Mingling with great curiosity to learn the entire ruth of Nellie's statements, there lingered in her heart some remnant of the olden girlish affection, and she resolved to visit her friend, and see for herself. By strict economy Katie had saved a few hundred dollars ; therefore she was entitled to some relaxation from unremitting toil. The letter was received in early Spring; the ensuing Summer, Katle undertook the journey, intending to remain with her friend until the fall. But in five weeks she returned, with a grave face and a disappointed spirit, and related to the Winslows all that had occurred. A more discordant, miserable' household could not be met with. The wealth surrounding Nellie Sanderland was an illusive show, fast passing away beneath the dissipated habits of her husband; her child, a poor, weak, sickly thing, already displayed the unfortunate temper and the despotic teudencies inherited from both parents. Of Nellie's cruelty to her slaves, Katie Devon could not tell enough. With indignation only excelled by that of Georgiana, she

"Yer from Montreal, sur: how is praties there ?" To which the other replied :

" Great an' small, sur."

- "And how d' ye ate 'em ?"
- "Skin an' all, sur i"

before Moses."

The German made some unfortunate blunders in his futile attempts at "sprechen English." He called his syrups "Mulattos," gave pepper for cloves, and dictiveness in her eye and suppressed rage in her garlic in place of soap ; he said "snuff" for enough, tone. "Are you my dictator? my guardian? my and once having committed to memory the polite keeper? I am my own mistress, and shall do ex-American phrase " help yourself," he handed a box | actly as I please !" of newly arrived raisins to a lady customer, saying with one of his blandest salesman-smiles: "You must behave /" which, in the confusion of the mo- lingering softness of expression, all the mobile play ment, he had substituted for the off-repeated lesson of the delicate features; her face was rigid, stern conned so atudiously. He replied to a gentleman and white, save where the burning flash deep dyed. who called upon him with a favorite trained poodle, her cheeks; the small rose-bud mouth was comand who was anxicus to display the animal's amusing feats:

snuff mlt one tog."

looked on his performances with a delighted eye, the inner vision of the disenchanted John spemed and called bim "a splendid, putiful beesht !"

John smiled complacently at these innocent salusual attention to his portrayal of the happiness to tantiy: be found in humble places. Yet a few weeks passed "I leave you to your own guardianship, to do etc. on, and there was a gradual change in the misner acity as you please, Miss Dorant. Henceforth I shall of Nellie. She was no longer as frank and candid not intrude my unwelcome presence and my an-

plied quickly.

"Because you so completely acquiesced in all my views of Southern life and institutions. Only a few weeks ago you were as bitterly opposed to the iniquitous traffic in human souls as mother, and Georgiana, and L What could have changed you so suddenly ?"

"Circumstances and opportunity," she made answer, looking him full in the face with her bright. triumphantly flashing blue eyes. " All that is very well in theory, but in practice it is very different; and I would rather be called a slave-holder than a poor, plodding school-ma'am all the days of my life, or, perhaps, what is just as low, a poor ----- "

"Mechanio's wife, you would say? Nellie Doran, bitterly, grievously have I been mistaken in you! I deemed your heart as beautiful as your countenance; I thought your beauty was an index to the loveliness of your soul. I was oruelly mistaken. You No. Nellie, you are not fit to be a poor mechanic's wife; that place must be filled by a true-hearted, loving, disinterested woman. You have no strength of principle; and may I be forgiven if I now tremble for those committed to your charge. You will be a hard task-mistress; and in the gilded misery Then he always swore "by the piper as played you have chosen you will find no happy hour ! Not in anger, but with deepest sorrow, I tell you this !"

"Do you mean to insuit, me, sir ?" she cried, with cheeks crimsoned by excitement, with lightning vin-

Her anger had transformed her from a smiling, genial fairy to an incarnate fary. Gone was all the pressed, and sho regarded her truest friend with a

look such as hatred and loathing alone can assume. "We got a tog, and we will no oder tog; snuff, And in that moment she hated him for daring to tell. her the truth. The light brown, gold-tinged ourle When assured that Carlo was not for sale, he that hung in waving ringlets over brow and neck, to

changed to snaky folds; he saw the object of his adoration in all her moral hideousness. Never belies, and when he went home with Nellie that night fore had she thus revealed her temper, her overhis heart was filled with the sweetest hope. Nellie weening pride, her disdain of his and her own lowly was complete mistress of hereelf, an orphan, with- avocation. He took his, hat, and with an earnest out a relative on earth. She had that night, as he searching gaze, that for the moment bowed even her. scoompanied her home, listened, with more, than indomitable spirit before him, he said coldly and dis-

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father's unmanly conduct, for often, under the influence of the besetting evil, he became quarrelsome, abusive and profane.

Marian knew of John's attachment to the fickle Nellie Doran. He had confessed to his "Sister Violet," as he sometimes called her, the hopes, aims and aspirations of his life; and she, smiling even with the sharp pain at her heart, received his confidence. and wished him success and joy. When he came to see her after his parting interview with the faithless one, Marian at once felt his disappointment, and unselfish as she was, shared his sorrow. Most lovingly, with true sisterly solicitude, she strove to console him, to point him to the fature, wherein her generous, hopeful heart beheld fruition and blessedness for every noble effort. When he left her presclouds encompassing him scemed to disperse before the prophetic sunbeams evoked by Marian's speech and cheerful spirit.

In a few weeks Nellie Doran's marriage was anher husband, departed for the South. With manly fortitude John struggled to overcome his grief for the lost illusion, and with the aid of that wordless and efficacious soul-prayer that ever strengthens the will, he conquered, and became his own true self South." again. And Marian rejoiced with exceeding and unselfish joy, never daring to harbor one presumptuous hope, in looking forward to the glorious future ed. To himself, he murmured : she portrayed for him, in which she never bore a

Dart. Georgiana's indignation at Nellie's unwomanly "Let me alone, John," continued the excited girl. conduct knew no bounds. For awhile the light-"You feel as indignant as I do, but you wont let on, hearted, merry girl attended to her duties with a and I say everything right out, else I should get a heavy heart; then as John's former vivacity was fit. So that's what her namby-pamby, finicky litrestored, as he chatted again, and smiled as usual, tie white hands are good for, eh? If there was any she recovered her wonted spirits, and sang and truth, and honor, and pity, in those spouting, roaring, laughed and joked again. Her companions at the ranting members of Congress, they'd make a law store she attended, complimented her on the change, for such monsters. If I had a voice in the Legislature, things would n't go on in this way, long. I'd which they ascribed to an affair of the heart ; but, as Georgiana told them they were mistaken " teehave such as Nellie Sunderland put in the pillory totally," for the heart of the young girl was unwith a big placard on their backs. And he must be a fine piece to strike a woman, and beat a poor innotouched by aught but household love.

cent babe. No wonder he 's a tyrant, cowards al-Two years sped on, and from a former school associate of Nellie's, the Winslows heard that she was ways are; and no one but a coward would abuse living unhappily with her 'husband; that a child his slaves, or let that miserable, stuck up, goggled had been born and named for its mother ; that | eyed, goose-neckod, ugly little vixen, abuse them. I Mrs. Sunderland was known in the vicinity of her | wish they were all dead, I do. I'd sing halleluinh, plantation as a ordel mistress, who delighted in the while I was twisting hemp for them. They ought infliction of punishment on her slaves, who all to be shot, and denied Ohristian burial, such Hotfeared and bated her. Mr. Alfred Sunderland, it tentots and cannibals, and Canary island heathens." was hinted, although all politeness and suavity in " My dear child, you allow your just indignation to carry you too far," said the good mother. " Is it right the presence of company, vented abuse and even personal ill treatment upon her when alone. These to invoke such terrible punishments upon our fel. umors, disoredited for awbile, at last gained strongth lows? And then in your anger, you call her ugly and oredence. In a letter written to her friend, the and goggle-eyed. Is that true, Georgiana ? Whatconcher, Nellie poured out the fullness of her grief | ever her faults, she was a very lovely girl." 「行た時」の「大手」が用意う Sector March

makes horself worse than she is, in pure bitterness and waywardness of feeling. If she did treat her slaves so badly, she would have sense enough to keep it to horself, and not write about such doings to me, who she knows am opposed to the whole system of human chattel-holding. I think she is desperate, because of her husband's ill usage, and writes at random. I have a mind to take her at her word, and go and see for myself."

"I'd just as soon go to Bedlam, or the Penitentiary, at once," oried Georgiana, with flushed cheeks, and eyes that sparkled with strong rescutment. "She's a dragon of the worst sort, and ought to be burnt alive, and flayed, hung, drawn and quartered I Such an inhuman, tyrannic, good for-nothence, a ray of hope had entered his bosom ; the dark ing upstart! If I had her, I'd choke her alive, the beast / I'd shut her up where she could n't see sun. moon, or stars, or one living human face for the remainder of her natural life. I wish there was an

Inquisition for such wretches. I'd put her in the nounced in the city papers, and soon after, she, with lowest dungeon, and have a dripping-stone right over her head, and give her five hundred lashes every morning for breakfast, bread and vinegar for dinner, and then rub her down with pepper and salt for supper, as they say they do to the slaves out

> "Georgie, my dear," mildly remonstrated John. But his eyes too, were kindling, and his oheek burn-

> "I thank thee, God, for my fortunate and timely esnane."

With her own delicate white hands she wielded the lash. Katie was present one day, when, with a strength scarcely to be expected from one so fragile' Nellie dealt her black nurse a blow that sent her staggering to the wall. That woman's three-year old little girl having fallen by the side of a hot stove, and being severely burnt in the hands, the poor mother was denied the privilege of easing its pain, or applying any healing remedy. It was not until the little fingers had grown stiff, and indented in the paim, by the action of the fire, the poor creature having assumed that position in her agony, that a physician was sont for, and the needful operation performed on the hand that long after was disabled.°

told how, under the slightest pretext, she sent for Mr.

Sunderland to whip them, and this was the only

point on which he was ever ready to oblige his wife.

She scemed to take a fiendish delight in the infliction of torment; and Katie Devon finding her remonstrances in vain, and only responded to by the scornful remark that "they were used to it, and did not mind it-they had no feelings like white people," gave up the attempt of inducing to compassion the changed and callous heart of Nellie. One day she lost her temper, and in no measured terms she accused her of a violation of God's holiest command of meroy ; and prophesied to her the unfailing retribution that awaited her. Forgetful of all. even the commonest duties of hospitality, Mrs. Sunderland heaped reorimination and abuse upon her guest; and that same day, Katie left the house forever.

On her way to town in the family carriage, she spoke a few words of encouragement and religious promise to the aged negro who drove her to the station, for the polite Virginia gentleman, Mr. Alfred Sunderland, in a fit of sulky resentment, had refrained from accompanying her. The "God in his marcy bless you, good young missus," of the white haired bondman, had thrilled like music to her car and heart.

"Now ain't I right in saying she ought to be hung? Such people poison the moral atmosphere, and worse than wild boasts to society. She ought to be flayed alive, and torn piecemeal on the rack. I wish a whole tribe of wild Indians would surround them; tomahawk and scalp every one of them, the little monster included, and then set fire to the house : burn down their fields, and set the poor niggers fred. That's what I wish, and I'd help them to de it," was Goorgiana's outburst, as she listened to the story.

John had heard the narration with a paling face and quirering lips. He rose from his seat and pervously paced the room.

Mrs. Winslow raised her eyes to Heaven, and marmared :

"I am so thankful she is none of mine." Marian, who was present, took the hand of the tremblingly excited Georgiana, and said impresgively:

"The inevitable consequences of our every hot cannot be evaded. There is an all overruling Providence, divinely just, as well as beneficently merolful."

CHAPTER IIL

The Tocsin of War-the Patriot's Besponse "Be just and fear not; Let all the ends thou aim'st at be thy country's.

As time passed on, there, came wafted from the treason-plotting State of South Carolina, various rumors indicative of disloyalty and revolt; and still the lion hearted spirit of the North that should have aroused long since for the defence of Universal Liberty, slumbered on, deeming not that its awakening was demanded. Alas, for the protracted, willful sleep of years, during which the Upas tree of Slavery spread far and wide its nozious growth ; its baneful influence extending to the utmost confines of the land, overshadowing many a Northern household with its reactive curse. It was well that on the day of Sumter's fall the strong current of popular feel. ing was swayed in the one direction ; that the lion." aroused from slumber, roared back defiance to the traitor hordes, and vowed the rescue of the Star Flag's tarnished glory. That with one loud, simultaneous. shout, the patriot heart of the vast nation was enkindled with the battle glow. That the patriot arm was nerved; that almost from every house top on the soil of Liberty, there waved to the free air of heaven, the Star Banner of a Nation's love. The ex. citement manifested in the Quaker city was without parallel in its annals; strong men wept bitter tears of shame and indignation for the insult offered to the World's Ensign of Freedom, that had been trailed into the dust, trampled upon by maddened. intoxicated traitors, who, filled with unboly ambition, lost to truth and honor in their rage for power and supremacy, would have crushed out the illuminating rays of Liberty, and extinguished the heavenly stars.

Alas, short-sighted compromisers, tampering for years with the mightiest iniquity of earth, desecrating the name of freemen by a servile submission to the dictates of the ruling slaveocracy. Ye sowed the evil seed, whose harvest of blood and desolation it is our punishment to reap.

Very grand and beautiful were the varied manifestations of fervent patriotism that cheered the eye, and warmed the true American heart, in this our own faithful Quaker city. As if for a solemn festival, the Star Flag floated from its public buildings and private dwellings; doorways, arches, windows, every available place was decorated with the national tri-color; women and children adorned themselves with its heaven-bright hues ; our adopted and grateful citizens displayed them, and pressed to their lips and hearts the consecrated emblem beneath whose shelter they had found home, friends and prosperity. All was commotion, eager questioning, excited gatherings; all the desires of the people merged in the one all else overruling thought, the sacrifice of all for our country's cause. And when the requisition for so many gallant hearts and stalwart arms was made, there was an instantaneous uprising of the masses in a fervid response : it was hailed with an enthusiasm unrecorded before in the world's "strange eventful history."

The echo of the booming of Fort Sumter's guns reached to the humble home of John Winslow, and with the awakened and indignant thousands, he, too. prepared for the coming battle-storm. The warrior-

meat the blue eyes were suffused with thars ; then a capable of in cried Alfred Sunderland, bursting into blest him with unwonted fevor, and bade him go. protect and guard you !" she said. But when he chair, and __" was gone, she threw herself upon her knees and

wept, orying aloud in the agony of a soul distressed : "If he should fall my life will be forever desolate l" In a few days the young soldier was equipped and

ready. Busily flew the nimble fingers of his sister in the preparation of housewives, havelooks, and other necessary articles for John and his companions, for several of his friends had enlisted in the hands; one after the other is sacrificed, not to your sama comnany.

couragement for all; though her check was paler Southerners have brought on yourselves ! What is than ever, and her eyes were dimmed as if by weep to become of me and my child, Mr. Sunderland ?" Nellie Doran's ambitious dream of Southern life. ing. No one surmised the cause, but ascribed it to said the pallid, faded wife, with defiant anger. the prevailing excitement. Her father, to her unbounded astonishment and delight, remained sober. if he got drunk, and as he loved his country better | nal promotion, honor and glory, and stand before than whiskey, why, as long as she was in trouble, boodle right among us." The terrible visitation of cities; fire and sword shall compel them to acknowlwar had thus brought about one good effect in the edge their Southern rulers! I am pledged-" person of Harland Snow.

The patriotic Irish store-keeper closed his shop, as he declared that Bridget had "enuff to be seein' afther with the childer," and enrolled his name with | wandering wits, and brandy-confused ideas !" those of other gallant Hibernians.

The German grocer, also a young, robust fellow, but unincumbered with responsibilities, left his place in charge of a Teutonic matron and a boy, and enlisted beneath the Stars and Stripes, vowing that he not return to bid you-farewell. Say good by, Nellie." would fight for the "new Faderland," and the Sthar Sphangled Panner forever and ever, yah, yah, hurrah !"

the exultant volunteer.

" Ich go to feeht, kill all de tam secesh !" he replied. brandishing his arms and clenching a ponderous fist. "Well, then, the Lord be wid ye; yer' the best Dutchman I iver come across in Ameriky! By the piper as danced afore Moses, but yer a jewel of a

boy; and yer mother can be proud of ve. An' its for the Sthripes an' Stars ye're agoin' to risk yer life and yer all? And such a smashin' business as your past brutal conduct you will find all your labor ye w'e got. The howly saints keep ye safe, Mister lost. If you can have the heart to leave me here to Dintelback, and keep up yer courage forninst the be robbed and murdered by your villanous blacks, inimy, bad luck to 'em for iver and a day afther. | why do so, and do n't stand there acting the sentiwards! Give it to 'em, and keep yer eyes on that mental!" Her cheeks were now crimsoned by an. divil of a thraitor, and double distilled rebel of a Jeff. Davis! Musha, but I'd like to be afther batterin' out his brains to be findin' out what color they

has! What righment be ye goin' with, sur ?" " Ich weis nit," said the grocer, who but half understood the friendly Irishman: "vat regimente? mit der Pennsulvania Deutsche Companie. Yah, vah but for herself and child, left helpless and dependich kill dem Jeff Davis, und help hang all der reblies, so wahr my name Johannes Dintelback !" "Long life te ye, and the saints make yer bed in heaven! Here's me hand and me best wishes till the nearest house was some miles distant. yer, and three cheers for the Union, as no combenation of divils shall sind scatherin' around 1 It's we two menshook hands, and with faces radiant with delight and patriotism, passed on their way.

A few days afterwards a dense crowd was assembled at the depot at Broad and Prime streets, to wit- tress's room, found her with an open letter in her ness the departure of the soldiers who were called hand, brought by an evil messenger from the seat of upon for the defence of the Capitol. Bravely sup- war. Although Mrs. Sunderland strove to conceal

of deep saxiety fit over the pale face, and for a mo- teach them what the warm blood of the South is roscate flush dyed even her very brow, and she, too, his wife's chamber with excited countenance and fashing eyes." I'll get a position in the army be-"He who permits this terrible conflict; He who coming my station as a gentleman, and I 'll tear the knows that you have chosen for the right-He will usurping, vulgar rail-splitter from the Presidential

"Seat yourself in his place ?" queried Nellie, with sarcastically curling lip, and looks expressive of more than indifference-of loathing and disgust.

"No irony, madami 1'm in a patriotio mood, and mean to shed my blood in the service of the Confederacy."

"It's all you can give; house, lands, and furniture, money and valuables, are passing out of your country, but to your accursed love of drink and Marian called each day with words of cheerful en- gambling! And now this war, that you hot-headed

"Become of you? Why go home to your Yankee relatives !" he exclaimed with an oath. " My busi-He said, "he could not hear of what was going on ness is on the field of honor; I mean to achieve sigthe world an example of Southern bravery and darhe meant to keep his wits clear, and keep a sharp ing. This hand shall carry terror to the Yankee lookout for traitors, of whom there was a whole hordes, and our flag shall wave over their devoted

> "To remain sober, I hope!" interrupted Nellie, with a sneer. "You are a disgrace to the name you bear: and a great acquisition you will be with your

> He made a threatening gesture toward her, but recollecting himself, replied :

> "I am sober now, and am going to town to obtain my commission; our affairs are pressing; I may She turned contemptuously away.

"You may never see me again ; I may be brought home dead, or fall by some low-lived Northern mis-"" An' is it to the war yer afther goin' Mister creant's bullet. I'm sober now, and I want to part Johannes Dintelback ?" said Mike Shiels, as he met from you accordingly. Kiss me, and say farewell. Nellie," he said with some touch of feeling in his voice. "Good by," she coldly answered, without looking

at him, or taking the extended hand. "Sol sulking still? Well, you 'll come to your

better senses by and by; send for the child, and let me kiss her before I go."

"She is not well, and I wont have her disturbed; do n't try to get up. a scene, Mr. Sunderland ; after ger, her voice sharp and shrill.

"Well, then____" he consigned her to a place "unmentionable to cars polite," and without another word departed; and Nellie hearing his retreating footsteps, burst into tears of apprehension and forcboding, not for him, not for his safety and honor. ent with the few remaining negroes yet unsold. A terrible fear preyed on her mind; she had been so harsh and cruel: she was at their mercy now, for

She lived thenceforth in constant apprehension, and her quick eye setected every reluctant moveas 'll give it to 'em, me boy ; we 'll smash 'em 'inter | ment of the slaves, who had grown singularly insmithercens, and bate 'em worse nor we iver bate different ever since SE husband's departure. Bethe Britishers! I'm a thrue American, and an hon- neath the influence of her, awakened fears, she reest Irishman ter boot, an' I'll tache 'em !". The strained her tyrannio impulses, and forbore to punish and to scold.

One day, a piercing scream , echoed through the silent house, and the women rushing to their mis.

and she velled her eyes in an agony of superstitious him ayes were fastrous with the costatio surprise of fear, deeming that the space around her was peopled the heart that had hever dared to hope for so glori-with the stern accusing phantoms of another world ous a return of its allent adoration. With a glance oring the name of Christian soldiers, broke into the meekly, and said in low faltering accents : house next day. They were a rebel party, a detachment of a band famed for their barbarous atro-

cities. Notwithstanding the wretched mourner's assurance that her husband was in the Confederate Gradually, as the rising sun illumines and warms, Army, that she was a Southerner in feeling and have you brightened and cheered my life. You have in principle, they drove her thence with imprece- been my dream and hope by day and night ever tions, shouts of deafening fory and unmanly threats, since I parted with you and felt your blessed symabout the place, plundering the unfortunate crea- an, say that you love me, or I go hence a disapture of her few remaining trinkets and small store of silver, they drove her from the shelter of her own followers. With her dead child in her arms she fled beantiful glow suffused her face : with maniac speed across the fields. And thus ended

o o o o o o α.

The great and fearful lesson of Bull Run had left of Nellie Sunderland ; that, sick, heart broken, a its sad and lasting impression upon the Nation's childless widow, bereft of friends and fortune, she heart, serving anew to arouse the all-sacrificing was staying at his mother's house. spirit of the North. John Winslow was in that famed, disgraceful retreat, in the midst of the day's hopeless and ungovernable panic. But his was no the once proud and tyrannic woman. By her sick coward's shrinking, no oraven soul's ignominy ; with bed that girlish figure in its mourning garb, pertears, such as grieved manhood sheds, with bitter groans of anguish he obeyed the command : but his spirit burned with indignation, and despite the smarting of his wounds, for he had felt the enemy's steel, he vowed again to dedicate his strength and life-blood to the service of his beloved and threatened country.

Overcome by fatigue, by pain and agony of mind, he fell by the wayside; and as the dear home faces fitted before his dimmed and failing sight, he breathed a low prayer for them and lapsed into complete insensibility.

How long he had lain there he knew not on awak. results of her many miseries. ening, but a pleasant and compassionate face was bent above him, and the kind and skillful hands of a comrade were binding up his wounds. John smiled sufferer not one word of reproach or irony. She, faintly, and a cheery voice cried out :

you'll be well cared for."

And he carried him for some distance, and then feebly, but with restored hope and somewhat recovered life-powers, John leant on his arm; and thus they reached a wagon and were driven to a neigh. genial associate to Philadelphia principally on acboring and friendly house, where the careful nursing and the cheerful company of his new found friend soon produced the most beneficial effect. In heart; and Georgiana smiled upon him with savey a few days John was up, and he lost no time in reporting himself at Washington and resuming his post. A friendship, destined to be lasting as the glow of the eternal stars, sprang up between these young men thus brought together by the was a fierce inner strife between the long cherished chances of war.

On the very day of John's departure for his home. whither he was about returning to recruit his strength and see his loved ones before anew enlisting beneath the Star Flag of his devotion, as he was resting at the house of a friend, there appeared suddenly before him a haggard spectral figure, with long dishevelled hair and eyes of insane wildness. With pity and wonder in his looks John sprang from the couch and asked the wretched creature in what sobs she fell at his feet, and in incoherent speech. to our country's good. with moans that curdled the warm life-current in his veins, she told him of her husband's death, of est, by her own trembling hands. How she had fled her arms, and that she was now homeless, friendless strained the uprising tears, lest that one symptom

A party of drunken, brutal, fiendish men, dishon- of rapturous thanksgiving she folded her white arms

"I am not worthy of this happiness !"

"You are one of God's ministering spirits, my own beloved, and worthy of the crown of sainthood. Possessing themselves of every available article pathetic tears upon my hand. And now, my Maripointed, wretched man."

Bhe put her hand in his with a gesture of loving roof, with terrific maledictions on the Union and its confidence, and said with modest frankness, while a

"I have loved you nearly all my life, dear John!" Then, when he had fondly thanked her and kissed her repeatedly; he told her of the changed fortunes

She who had brought balm of healing to so many brought it also to the stricken, tortured spirit of formed an angel's mission. From the very brink of utter despair and skepticism she was led to the bosom of the Father, to the gates of truest penitence and prayer. What years might not have effected. the sudden and overwhelming strokes of mission tune had brought to pass; and what the most elab. orate sermons and the loudest churchly denundations would have failed in accomplishing, was done sneedily and well by the heaven directed efforts of a young and unassuming girl. Beneath the roof of Mrs. Winslow, under the ministering care of Marian. Nellie Sunderland recovered from the first stunning

And Georgiana, whom the sight of so much wretchedness had totally disarmed, had for the

too, tended her as a sister, and never made the "That's it, my boy! Never give up the ship! slightest allusion to the hanging, drawing and We'll both live to pay them off for this! And now quartering arrangement, nor to any other of her I'm going to take care of you and take you where former inquisitorial plans. The young friend, about to enlist in the same company with John, had won her entire regard by his care for her brother when he lay insensible and bleeding by the wayside. Frank Anderson had accompanied his new and concount of the sister he praised so much. The tall, graceful, sprightly girl won the young soldier's encouragement, and gave him no reason to despair.

All were kind and attentive to the unfortunate Nellie. From their own rather scanty means they supplied her with necessary clothing ; and though it pride and the lessons of humility and grati-

tude she was compelled to learn, yet is she hourly becoming a better woman, redeemed from the follies and wrongs of the past.

John Winslow and Frank Anderson enlisted as they desired-together-and are now with the Grand Army of the Potomac; and if true patriotic feeling and bravery that bears the moral and intellectual as well as the genuine physical stamp be of avail in this great conflict, then will our gallant manner he could aid her. With loud, heart-rending young heroes yet be heard from, to their praise, and

A few days before the joint departure of the friends there was a quiet wedding in Mrs. Winslow's the departure of her child, and its burial in the for parlor, and the life-long dream of a pure heart was fulfilled. The wife blest the husband and bade him from home with the beloved and dread burden in as courageous a farewell as the maiden; and she reand bereft of alk-There was no vestige in that of woman's weakness should fall discouragingly upon faded face of the once blooming Nellie Doran of his the heart elate with the love of Country and of Liberty. Mike Shiels, the pleasant, witty Irishman, and Johannes Dintelback, our honest and loyal German olden glory of her youth and loveliness, his heart friend, have returned to their posts of danger. Both would not again have throbbed with love, for another are as brimful of patriotism as ever; one vowing and a purer image there was graven by the com- still "to kill all te tam Secesh ;" and the other, flinging all the opprobrious epithets he can think of But tenderly, as a brother might, he raised that at the head of that "dubble disthilled thraitor of a foriver and a day aftherwards !"

blood surged in his youthful veins, and with a firm, unalterable purpose, but with eyes filled with the fond, human tears of natural affection, he stood before his mother, and avowed his intention of volunteering in the ranks.

That tenderly affectionate mother was a patriot in heart and deed. One sharp, quick pang of maternal anguish, and she restrained the rising flood of sorrow, and closed her pale lips over the intended supplication that would have implored him to remain. Solemnly, as of old the Hebrew mother dedicated her only one to the Lord, she arose and blest him with unfaltering voice, and bade him go! In mute, worshipful thankfulness he knelt at her feet, and kissed her loving hands. Then, with a hastily uttered "God bless you, mother!" he rushed from the room to find his sister, and tell her of the consent he had won. The noble-hearted girl was' weeping bitterly when he entered ; but at the sight of him she wiped away her tears, and sprang into his. outstretched arms, saying between her sobs and smiles:

"I see-I know-you need n't tell me a word ! I read it all in your exultant face ! Mother has given you leave to go, and of course, I shan't act the coward and the fool! But, oh dear, darling John I do take care of yourself; those southern traitors have Satan's own treachery and cunning, and I should n's wonder if they poisoned their balls, and acted worse than ten million Camanches. Oh, John ! to think that you, who have been so used to every home-comfort, will have to sleep on the bare mother-earth. and eat miserable camp victuals, and drink coffee without sugar or milk! Ob, dear! and you'll have to carry a great heavy musket and a sabre, and a knapsack, and a flag, and the dear knows what besides ! I wish the seceshers had all been drowned in the Red Seal and I wish, too, most heartily, that an earthquake would swallow up the whole South ! I wish Jeff. Davis was in one of the Moyamensing prison cells-I'd take him a rope to hang by ! And Beauregard ought to be strung up a little each day, till he was hanged outright, to pay him off for the trouble he's brought upon us !"

John smiled at his sister's carnestness, and said, as he embraced her :

"" "You are true blue, my own dear I but surely you domot object to my going? Every one that can be spared is needed now and at once, to crush this monstrous and unuatural rebellion. You would do the same in my place, would you not ?"

"Of course, I would! . Do you think I'm a poltroon ? a good for nothing sneak, because I am a woman ? I'd fight while there was a single drop of blood in my veins, and every step I took on the batthe field, I'd how down seceshers like grass ! You 're Emy own brave, noble, darling, best brother; go and get your uniform and sword, and things : I'll be as proud of you as a queen can be !" and she kissed him again and again.

He went thence to the near residence of Marian fnow, and told her of his resolve. His saw a shadow

pressing his emotion, John kissed the pallid lips of his mother, pressed the farewell salute upon those vealed to the intelligent blacks. Their, master was of his weeping sister, and with a new, strangely awakened interest, he kissed the brow of Marian a secret exultation. Snow, who stood beside him, tearful, yet heroically A week afterwards, the little girl lay on her bed smiling, and with deep marks of suffering upon her

the shrill whistle piped; the train moved off; mothers, wives and daughters, sympathizing strangers slowly and thoughtfully retraced their way.

knowledge to the other, they awaited tidings from him; under the curse of bondchild's destiny : and when they came, and reported him safe and | "We is beaten and driv', and killed ; and dis yere obeerful, their jox and thankfulness was beautiful lives and thrives I" she murmured.

to witness. Then came the news of the sanguinary conflict of Great Bethel: the announcement of the death of the gallant Greble; and again the anxious hearts of mothers, wives and kindred, thrilled with anxiety: and over many households fell the oypress and the willow gloom for the heroio dead, fallen in their country's defence. • •

It was some weeks before John's expected return from the three months' service that letters dame ascertaining, though he was from that part of Vir. I tion in the Union ranks. ginia where their plantation was situated. Like so many other arrogant and scornful Southern boasters. he met with his deserts at Northern hands; the bullet of a "mudsill," had pierced his heart; and it was decreed of Providence, that at the hands of a despised "mechanic," the heart-orushed and desolate widow should find aid and comfort; for it was

in arms against his lawful government.

men's souls."

fated Nellie, ere her tyrant lord and master went night, the long oppressed had riven their fetters and forth in his unrighteous cause.

CHAPTER IV.

Betribution, Betwen and Awarded Happiness.

"The tyrant now" Trusts not to men; nightly within his chamber The watch dog guards his couch, the only friend. He now dare trust,"-Joanna Bailies Ethicald.

the cause of her grief and alarm, it was soon re dead 1 and in the glances they exchanged there was

of silk and lace, in an unquiet, feverish slumber; gentle face. He shook hands with friends and ac. and by her sat' Mammie Luce, the mother of quaintances; loud cheers arose from the multitude; the poor little neglected Till, before spoken of. There are powers within the human breast, latent and strong, that, awakened at the touch of oppres sion, may blaze forth in deeds of heroic grandeur.

The mother and sister of John were sad at heart : or lead to the direct retaliations of revenge. The and in the silence of her chamber Marian poured black mother, by the bedside of the fair, suffering forth her grief in imploring prayer to Heaven. All child, the miniature tyrant, thought of her own dreaded for their beloved one the march through little Allie, sleeping beneath the garden sod; ill treacherous Baltimore, whose unhallowed soil was usage and neglect had caused, her untimely death : reddened by the blood of Massachusetts' martyrs, her sons were afar, groaning beneath the unlifted With a dread of expectation that one would not ao? lash ; her little delicate Till was smarting already

Nellie entered then, and said, in a low tone : "How is she, Luce ?"

"I think no worser and no better, missus !" she replied. "Doctor Vanverde must be, sent for again ; go,

and tell Jim to go for him at once."

With a slow step and reluctant mien Mammie Luce obeyed:

Among the few remaining negroes a plan was ripening, but it was not of bloodshed and revenge stating that he had passed, unharmed, through vari. | such as Nellie's guilty fears evoked. In the breasts ous skirmishes with the enemy, and relating the of the slaves, sorely tempted as they were to retalideath of a rebel officer, shot in an encounter with ation, there whispered the divine injunction, "forour troops, whose name was Sunderland. Whether give your enemies ;" and all they sought was safety it was the husband of Nellie, he had no means of for themselves, escape from the iron rule, and protec-

The physician came, and pronounced the ohild to be in considerable danger, but he had other patients to attend to and could not remain long, though Nellis implored him with tears. That night was spent in anguished vigil, and in the morning the mother stood beside the corpse of her little one: she was alone, childless and bereaved. Then fell Alfred Sunderland who had fallen while traitorously upon her the long delayed retribution of the over-

watching and Eternal Justice; then was her heart The history of the present conflict is filled with smitten with the tardy remorse and the bitter grief of sublimest lessons to the great and lowly; its mani- self-accusation. For when sorcaming wildly for asfold changes are fraught with teachings of the sistanceshe called upon her menials at early dawn, not loftiest wisdom. It is anew " the time that tries one was there to answer to her call. She found the

fire in the kitchen, everything in its place and order. We must go back awhile, and look in upon the but no one to obey her commands. Soon after mid-

were on their way to freedom. It was a fearful sight to behold that young mother run wailing through the house, or slitting in the stupor of her wee beside the dead. She had idolized this wayward, spoilt, tyrannical child ; it was her, only link to life and happiness.

There came athwart her darkened spirit suggestions of despair and suicide; then a horror and a "I am going to fight those infernal Yankers, and dread fell on her in that silent and desolate place,

love : sad, fearful and solemnly warning was the change. But had she stood before him in all the pensating hand of time.

miserable penitent, and bade her lean an his frater- spalpeen, and divil of a Jeff Davis, bad luck to him nal arm and trust his heart and honor. He allowed her grief to vent itself in tears and moans until her strength was nigh exhausted, then he spoke to her' of God, and His everlasting mercy to the stricken it was to know that Providence had directed her steps. The mother's and the sister's fears had been allaved by a letter from the dear absent one, and unconscious of the danger he had incurred; of the suf- pauses of war. ferings he had undergone, they impatiently awaited his arrival.

One trial yet awaited the pure heart of Marian Snow ere the fruition of her fondest hope was habit of intemperance, and now, for a time refraining from the indulgence, became ill and rapidly declined. It was the daughter's mission to watch by the deathbed, which, thanks to his altered condition, was a calm and happy one. He departed blessing his long-suffering and dutiful child, and avowing a sincere repentance for his past misconduct.

A few days after his funeral, as she sat immersed in grief and musing sadly over ber loneliness, she was startled by a knock at the door that sent the orimson tide of emotion to her face. Another mo ment and she was clasped to the heart of bim she inly worshiped. Intense joy kept her silent and breathless; but the pallor on his erst ruddy cheeks, the scar across his brow, the sharpened outline, struck painfally the loving girl : "Oh, John !" were her first words, "you have

been wounded-slok and suffering !" and she burst into tears ; but their holy rain of sympathy was shed upon his bosom.

"Sit down, my Violet," he said, no more calling her sister as of yore, "I have much to say to you, and not much time to spare; for still the safety of our land is menaced, and not yet is rebellion grushed. As soon as I regain my strength I must return. Now is the call more imperative than ever; every arm is needed, every heart that beats with love of country must be ready to give up its all for her beloved sake. My gentle Marian, my truest, best earthly friend, your father is no more; hush, dear est, de not weep. I know all, for T have been home, and my mother has told me. Bereft of your only remaining parent, will you let me be your stay through life ?, Before I return to the battle-ground will you give me this precions hand, and he my wife, my dear, kind mother's second danghter? .The illuminating joy that overspread the sweet expressive countenance made it truly beautiful; the

Sweet Marian, in becoming the wife of him she loved, so soon after her father's death, incurred the censure of some appearance worshiping people, but/ soul. He questioned her not of the manner and her own conscience guided her aright, and in bhavmeans whereby she had found him ; enough for him ing its behests, of wisdom, she can defy the malice. of a world. She is now the beloved daughter of Mrs. Winslow, and resides with that beloved mother. The husband and wife meet somtimes, during the

Nellie Bunderland, slowly reoruiting health and strength, will seek in the once despised field of labor. the honorable support of a disciplined, independent mind. She has learned of the past that happiness awarded. Her father, so long a viotim to the fatal dwells not always with gold and power. This she confesses humbly to her true friends, Georgiana and

Kate Devon: The faithful ones at home, while poring over the letters of the absent, and weeping for the slaughtered thousands, ever pray, with uplified hearts and petitioning souls, that the great conflict now waging, may result in Universal Liberty to all, and in the speedy restoration of peace.

> Written for the Banner of Light LEARN TO BE KIND. BY ALTER EGO.

inter a la

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O. learn to be kind I this counsel enjoined, By that golden rule of our Teacher, Bhould be still defined as Love to mankind. And marcy to every oreature.

Learn thou to be kind: the good and refined Both rule and are governed by kindness; True kindness we find doth overrule Mind, And temper the brute in his blindness."

Be tender and kind, and bear it in mind The stontest are not always storhest: But cheers from behind inspirit the mind Of the captain to press on in earnest.

Be loving indeed. The tongue may not plead, But hearts that are gushing and tender Are most apt to bleed, consuming in need Of that which they oftenest render !

When Hate is revealed, the weapons we wield Do wound us much more than defend us;

On love's battle-field to win is to yield) All honor to him who surrenders.

Forgive and be kind. How woefully blind Is he who expects to be pardoned, Or hopeth to find contentment of mind While his heart in unkindness is hardened. Muggitt Hal. 1862.

JULY 19, 1862.]

Original Essays. PRINCIPLES OF ORGANIZATION, AND THEIR RELATION TO SPIRITUALISM. . BY EDWARD B. FREELAND.

NUMBER FOUR.

GOVEENMENT.

I have heretofore shown, at considerable length, the method by which the two essential, yet opposite principles of the Sovereignty of the Individual on the one hand, and of Implicit Obedience to the com-mands of a Chief on the other, can be harmoniously balanced and adjusted in practical organization or government. In this paper, with which I shall dis-miss, for the present, at least, the subject of Government, I shall show the nature of some of the necessary institutions of such an organization and the peculiar method of their operations, as developed by the new science of Universology, and set forth in its preliminary publications ; from which I shall make lucidating extracts, without specially designating them by quotation marks.

The office of the Legislature in a Government The office of the Legislature in a Government Goodness and Truth, and of Philauthropic Endeavor having as its basis the Sovereignty of every Individ-in every sphere or department of life. The Execuual, solely limited at the point where encroachment upon the equal freedom of others would begin, will not be to enact Laws arbitrarily, or to make Statutes, but to discover and promulgate the Laws of Nature. or the Laws of God in Nature, or the Laws of Order and Harmony in the Universe, and to demonstrate the mode and degree of their applicability as guides in the construction and operation of all human So-cletary Institutions, chiefly with a minor relation to all human affairs.

The Legislature will consist, therefore, of the en-tire body of Scientists, or Thinkers, denizens of the so-called Solentific World, who may choose to organ-ize or embody themselves in the New Order, for the nature, so far as it is cognizable, by strictly intellec-tual investigation and to yield himself lovingly to the its or embody themestres in the large the ra purpose of furnishing to the world at large the ra tional law of deportment or conduct in every field of regative to impart. The Legislative body must inhuman activity, without constraint or the arbitrary terpret for the Church the symbolical significance repret for the Church the symbolical significance enforcement of their decrees. While this Legisla tive body will not arbitrarily enact Laws, it not only promulgates Laws, but announces penalties by virtue of e. and https:// mustically held and taught: must promulgates Laws, but announces penalties by virtue of ed, and hitherto mystically held and taught; must the power which it has of prevision, or the fore-translate her intuitional aspirations and obscure knowledge of the consequences which must, by a scientific or logical necessity, result from one or another mode of procedure. It differs from the law-making power of the old-style arbitrary govern-ments precisely as Modern Physiology in discoverments precisely as Modern Physiology in discover, ing and announcing the Laws of Life and Health, leaving individuals free to apply them (or not to apply them) for their own benefit, differs from the Individual, self-elected, but powerless except as he is not a self-elected, but powerless except as he is usage of the ancient Egyptian Priesthood, who arbitrarily, and without the aid of Science even, prescribed what each caste or class of persons in the community should be permitted to est and drink. It is not difficult to see how Modern Science, in the midst of unlimited individual freedom, becomes, by the voluntary obedience of individuals to the hy-gienic and physiological laws which it promulgates, more truly regulative and sanitary; more truly individuals to the hy-the Divine Guidance back of all—the period of the more truly regulative and sanitary; more truly millennial age; the Golden Age of the Future. legislative, in fact, over the deportment of mankind, than the merely instinctive or selfish arbitrium of a Priesthood. What Physiology is doing for the individual-its investigation conducted hitherto in an informal and unorganized manner-such a Legisla- administration as large as they feel in themselves ture will do better by means of organization to that end; and so in each of the anecial Sciences; and prove themselves beneficent, and seek affiliation with end; and so in each of the special Sciences; and what is or can be done for the individual health and happiness, whether informally or organically, to do lations with it in accordance with their rank and also the same for the collective health and happi- worth. Should rivalries spring up with the State itness of mankind by carrying up the Science of Man, from the individual to the collective sphere; from Physiology to Sociology; from self-government by virtue of science to social or political government by the same scientific and rational method the same scientific and rational method.

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The Executive Department of a State resulting from the scientific harmonization of the two oppo-site principles, the Divergent Individuality of isolated or separate personal freedom, and the Convergent Individuality which centers upon a chief, or head, voluntarily, for the purpose of securing greater good, will have for its office to devise, to organ. ize, and to conduct those institutions, or instituted forms of the collective life of, man, which shall best embody, express, and represent the Laws of Life promulgated by the Legislature, and best subserve the collective wants of all individuals in all spheres : not. again, as arbitrary forms to be imposed upon any one, but as simple means of accommodation to

This Executive Department is the Temparal as

tion they can display in the administrative service of man. Organized for the greatest efficiency to such ends under the direction of the Scientific Chiefs, the great body of Temporal Chiefs will become the regular and recognized Executive Department of the New State, or, in the phrase of "Positivism," the Temporal Government of the race. The Judicial Department of the New State will

1.

consist, as now, of the Courts of Judicature, which will be organized for the decision, as umpires, of all vexed questions in practical life, in accordance with the laws promulgated by the Legislature, that is to say, in accordance with *natural right*; and between parties who voluntarily submit themselves to their jurisdiction, or who, as subjects of the new State, may, with its growth or development, be required to do so, and to abide by the decision, under penalty of being deprived in part or in fall of the benefits which the State will have the ability to confer.

The State, by virtue of its legislative function as the discoverer, interpreter, and promulgator of intellectual Laws or Truths, is not only the civic government of the world at large, but is the governor, in respect to such truths, of the Church as well, while function of the Church relatively to the State, to inspire into the scientific and practical minds of the Spiritual and Temporal Governors, the Love of Moral

tive of the State is, however, represented in the Deaconarchy of the Church, a body of practical and ex-coutive men, who devote themselves to the administration of the temporalities of that body. The Church and the State thus interlock with and embrace each other. The prolification from that embrace must be Peace, Prosperity and Happiness, temporal and eternal. The State is, in relation to Temporal things, the husband to the Church. In such things it is the duty of the husband to love, cherish, and struct her; to reveal to her more clearly her own tual investigation, and to yield himself lovingly to the faith into the language of pure reason; must learn of her to feel experimentally the substance of which Science thus supplies the form ; and so act as Temporal guardian and instructor, without damage, still,

voluntarily acknowledged and obeyed, who is most consolous of power to devise, constitute, and direct a Just, Harmonious, and Triumphant Social Organization, adapted to the wants of all mankind-power to lead in-through Science, and the Revival of millennial age; the Golden Age of the Future.

The function of this Head is the service of all; his diploma, the greatest capacity to serve. All are free to devise plans and to organize departments of the New State they can come into subordinate relations with it in accordance with their rank and self, contest will ensue, transferred from the battlefield, however, to friendly competition for superior such a conflict, he who loses will gain, as truly as he who wins.

The great Thinkers and Philanthropists, Wise Re-formers, truly broad and aspiring Religious natures devoted to the spiritual elevation of mankind, the great Literary and Artistic Geniuses, great Organ-izing Minds, those who devise and achieve splendid Industrial Designs ; those, in fine, who distinguish themselves in any manner indicating Grandeur of Soul, are The True Nobility of the Race, and should be recognized and constituted, by a true Universal Spiritual Government, into The Aristocracy of the World. We speak instinctively of Nature's Noblemen and Noblewomen. It is the function of a true Government to cause all such to assume their true places in the eye of the world, so that they may shed

the influence of illustrious example on others from distinguished from the Spiritual Government. It superintends the Industrial, the Commercial and the Financial relations of mankind. Informally, it ly on military prowess. In this age, the Aristooraoy consists at this day of the great self-elected chiefs of the Aristocracy of Intellect, consecrated and devoted Industry, Commerce and Finance, the Abbot Law. to the Highest Humanitary and Religious endswho are more effectively governors of the world than conquest in the field of pure Thought and Sentiment translated into Practical Life.

BANNER OF LIGHT.

hacked at and endeavored to exterminate some por recognition, and to do so with a constantly sconmution of the man. Presbyterianism feels and fears lating authority by virtue of other similar services the evils of dissipation from the accompaniments of dancing—from obeying the God-inspired love of the poetry of motion. Ignorant of any higher method, loss, by demonstrating the problem of Attractive and well meaning, it prescribes the extermination, Industry in all spheres; to organize Industral Armies by non-use, of the desire; the destruction of one of for the conquest of swamp lands, deserts, mountain-the faculties of the scul in the cause of virtue; a passes, the opening of mines, harbors, etc.; to process as effective and of, the same obaracter as the maintain scientific expeditions and experiments, esalsy and shriveling of the arm of the Indian Fa- pecially such as directly affect the best modes of livuir, from holding it extended or bound to his body ing and the social happiness of man; to favor organfor years in the service of the same idea. Quaker ized emigration, etc., etc., etc., etc., ism sees the same or similar evils in the indulgence In respect to its Treasury, the great means of per-

ence.

obey the constituted governments which happen to

A government based on the will of a Majority is

In respect to Church matters, for more than two

Curiously enough, during the same period, in the

sphere of Politics, the Right of the Majority to Gov-

affirmed and lauded as the last word of Political

The New Government consecrates this principle of

Voluntaryism in the State. Taxes are only levied

by voluntary contribution ; authority only exercised

over those who intelligently accept its rightfulness;

Church could exist under the financial aspect of the

Voluntary Principle. Experience in America, where

all the Churches are supported in that way, has ex-

ploded this theory in respect to the Church, and

Beginning with the world lying in poverty, op-pression and wretchedness, the New State will be

able through New Science, the Science of Organiza-

tion, aided by all benign spiritual revelations and

influx, to conduct society to its true Harmonial des-tiny on earth; until the whole people shall be

housed in palaces; until the earth shall be oultivated like a garden; until Equity, and Honor,

and Religion, shall reign universally; until health

and beauty shall be the common inheritance; until

all human affairs shall be radiant with a True Mil-

The Governments and the Aristocracies of the

world now extant, are derived almost wholly from

characteristic of an age of physical force. Let these institutions stand for all they may be worth

this intellectual age assert their own dignity and

tent leadership, and a specific dedication of their ser-

ORGANIZATION OF SPIRITUAL

SOCIETIES.

will do so, everywhere, in respect to the State.

rule is as much a lyranny as Despotism.

Sec.

of the musical faculty and taste; and prescribes the forming its function in the world, the New State extermination of another portion of the soul. Sha- will adopt the principle of Voluntaryism. "All gov-kerism detects the anti-spiritualising tendency of the ernments derive their just powers from the consent sexual appetite during the stages of inferior develop- of the governed." Such is the language of the ment in the race, and subjects it to the same process American Declaration of Independence. Such is of destruction; and so the other sects in religion, supposed to be the basis upon which rests the promorality, and law. As a first step, this philosophy sent government of the United States-a basis toward of repression is good, because it is a necessary stage which all other liberal governments are professedly through which the progress of the race has to pass, tending-a principle adopted of late in France, in and because it prepares that basis of moderation Italy, and elsewhere. But let any individual resiupon which all genuine and healthful indulgencles dent in any of these countries decline or refuse to must rest. The true progress of development is through re- exist there, or to pay his quota for the support of

ression to an infinitely earled and luzurious gratifica-them, and he will soon find, by penalties inflicted, tion, in true subordination and harmony, of all the nature that it is a government to which he has given no ral tendencies of the soul, from the animal appetites up consent, but which he expressly repudiates, which to the love of God. The second step in reform is, there. has obtained power over him, and which will compel fore, just the opposite of the first. It reverts, from him to obey and to contribute of his substance to the suppression of the passions or desires, or motor the means of strengthening and perpetuating the forces of the soul, to their development and harmon-isation, through the numeroumess, exuberance, and bal-but the will of a Majority of the nation, not of the anced action of them all. present day even, but of some former time, now

Justified, therefore, by. Beience, the Court of the assumed as perpetual, by governors wholly different New State will ultimately exceed in magnificence all in all respects, it may be, from those to whom the the royal splendors of the past. All the refinements fathers gave their allegiance, which must determine of Nature and Science and Art and Religion, will be his duties, control his conduct, and compel his obedioultured there, and go forth, as from a spiritual fo-ous, radiating gracefulness, and beauty, and charm, to the remotest portions of the earth. The progress not based on the will of the governed, if the govof material reform, the application of Science to the production of wealth, will soon load the planet with In respect to Church matters, for mo centuries, in England and New England, the battle abundance; but abundance without culture would prove debasing and destructive in the extreme. So-liety would rot of its own grossness. A refined court has always been; and must always be, the obey the Government of their own choice, and to be fountain of refining influences shed upon the people. rid of the impertinent assumption by a Majority of the right to rule over them, by mere virtue of being A new chivalry, a new sentiment of honor and coura Majority. tesy, regardful of all titles to respect, from the humblest to the highest ; devotion to all truth ; the whole life of the individual, the nation, the world, made asppy, religious, refined ; attractive industry, orowned ern has been not only admitted or endured, but with adequate honors; the Theatre vying with the Church and the Church with the Theatre, in the purity and the elevation of their influences; these Philosophy in behalf of Freedom. Still, Majorityand other similar thoughts inspire the design of a Pantarchal and Paternal Government; a spiritual coordination of the whole human family in accordance with harmonic laws, rising in the midst of and contented Individualities as the logical basis of "Contented Nationalities." It was believed that no above all national and sectarian differences, and commanding, by its own superior tendencies, the deference, the veneration, the acceptance, and, finally, the allegiance of all.

To conduct the world to such a result, if practicable at all-and different men will differ in their measure of faith in respect to it-must obviously lemand the services of the highest order of sociolog ical falent, aided by new discovery and the cooperative sympathy of great numbers. The democratic idea alone is not equal to the task. If to build a bridge or a railroad requires the Single Man, the Engineer, whose knowledge of the way is more than that of all the owners of the work even, how much more important that the complicated problems of society shall be threaded, and its construction engineered, by a mind competent by organization and train ing to that end !

As the substratum, the basis, and the support of true Aristocracy and a true Monarchy must be a lennial Glory. ruly constituted and contented Democracy, the Sovthe military achievements of ancestors. This is ignty of every Individual, solely limited at the point where encroachment upon the equal freedom of others would begin, is the foundation of all true hiein the future. But let the Herces of Thought of rarchical and supreme sovereignty. The Head of the New State will be, therefore, the most dependent of men. He is monarchionly by virtue of his daily and rank. At present they stand as lackeys in the the continuation of popular benefits which he, in a They need only a scientific organization, a compohigher degree than other men, is able, by their cooperation, to confer. The doctrine of checks and vices to the well being of mankind, in order to asbalances in government is here, therefore, carried to sume their true place as the higher or Spiritual Government, sustained by the grateful and enthusiits highest perfection; absolute Democracy and a beneficent despotism co-working harmoniously with astic devotion of all. each other, supplying the benefits and neutralizing the evils of each; the tormenting problem of human government scientifically solved.

If it be objected that the organic basis of the New State is too perfect; that it is fitted only for the government of men through their higher natures, which are but poorly developed, as yet; and that it lacks the element of force-let it be so understood for the present; and the reply to be made is, That the oldtyle governments remain still in existence, and will remain in existence, so long as the demand for them remains. With a reduced prominence of the elements of force, and fear, and punishment, in the government of men; and with the relative importance o the old-style governments, in comparison with the new style, gradually declining; it may be admitted even that they will still be a perpetual necessity. There is no reason in this, however, why a different order of Government, based on attraction and re wards, and benefits conferred, with the possibility of their being withdrawn as a penalty, should not plant itself in their midst, and gain its ascendancy over that portion of mankind who shall be found amenable to superior motives. The police function of the old governments will only be relieved so far, and in proportion as, through this instrumentality, aided by all others, the standard of development in the race is made higher, and the supremacy of the spirtual government is confirmed. It should, therefore, be well understood that the New State will not place itself in a hostile attitude to any of the existing governments of the earth. It will tender its services as the friend and counsellor and helper as well of the Governments as of the Peoples, aided in its counsel by the newly discovered science of Universology, and all the influences at its command. It will become, by voluntary selection, the umpire between Kings, Emperors and Republics, and between rulers and their revolting subjects, and so will supply that great International Tribunal of which there is a felt and growing want in the world. and for which a Congress of Nations has been suggested. By this means it will contribute to peace. o enable Governments to reduce their hostile armaments, and finally to abolish them; to infuse into them, so far as applicable, its own more scientific and humane methods, to procure their recognition of the rightfulness of its own position as mediator between them; and, finally, their voluntary submistion to its superior authority and the assumption of sheir positions as branches or departments of the planetary government. The New State will, therefore, send ambassadors o every Court, to explain the nature of its own constitution and purposes, to satisfy the governments of its peaceable and cooperative intentions; to commend to them a study of its principles of government ; to tender its mediatorial services ; to negotiate for a unitary system of weights and measures coinage, finance, &c., and for the introduction of soience, and a unitary policy for the race in all practicable ways, to take the place of arbitrary regula-tions and narrow and restrictive systems of legislation now and heretofore prevalent among them. Among the less immediate and more pormanen functions of the New Government will be to maintain the true teachers and pioneers of the progress of the race, while at their work, in the place of maintaining an army of useless politicians and sineours place men in Church and State, and elsewhere to publish all scientific and other works of . a highly useful nature, but not promising a circulation ex-tended enough to reward private enterprise; to cooperate with inadequate private ability, in the same manner, in respect to all inventions and discoveries; to anticipate the public appreciation of all new and

fuse itself through all branches of business, and through every day in the week-a philosophy that teaches the freest and freshest application of human ights in society, and the most ample means to supply the deserving with honest toll, and reward the virtuous and aspiring with health and prosperity. Do this, and millions of human beings will walk the path of righteousness as Enoch walked with God. And woman, with all her social and inspirational nature and teachings, will bless and adorn, ennoble and immortalize each succeeding age, in its swift march to the future; for, "all orators are dumb when beauty pleadeth." Let the spheres of the two sexes be so adjusted as to insure the successful action of each to the end of securing the highest good possible to the race. L U. REAVIE. Beardstown, Ill.

From the Rising Tide.

THE WORLD IS ALL THE BETTER FOR IT.

PARODY ON THE FOPULAR SONG, "THE WORLD WOULD BE THE BETTER FOR IT," AS VIEWED FROM AN "ALL RIGHT" STANDFOINT.

As men care not for wealth or fame, Neither for battle-fields nor glory ; Since writ in human hearts, a name Seems better than in song or story; Since men, instead of nursing pride, Do each one bate it and abhor it; As all rely

On Love's supply, The World is all the better for it i

Since men deal less in stocks and lands. Than in kind deeds and bonds fraternal; Since Love's work has no lack of hands To link this work do to the supernal; Since men store up Love's oil and wine, And on bruised human hearts do pour it Since "yours" and "mine"

Do now combine. The World is all the better for it !

Since all men ao the play of Life, And no one spoils it in rehearsal; Since Bigotry has sheathed its knife, And Good now is quite universal;

Since Custom, gray with ages grown, Has not one soul left to adore it;

Since talents shone

In Truth alone. The World is all the better for it!

Since men are wise in little things-

Upright and honest in their dealings ; And hearts have now no rusty strings,

And hearts have now no rusty strings, To isolate their kindly feelings; As nothing's Wrong, but all is Right, We have no need, then, to restore it-Since Right makes Might

In every fight. The World is all the better for it!

CONVENTION OF SPIRITUALISTS In Kalamazoo County, Mich.

THREE THOUSAND PEOPLE ASSEMBLED!

This truly great meeting was opened Saturday, June 28th, by the choice of Mr. Tower, of Texas, President, and Mr. Hope, of the same place, as Secretary. The forencon was spent in arranging preliminaries for the meeting and in a short conference, in which all the speakers assembled participated.

In the afternoon a large audience gathered in the grove. Mr. Jamicson, of Paw Paw, made the opening speech. He called attention to the claims of Spiritualism, its rapid growth and influence, challenging, as it does to-day, the investigation of the civilized world.

He was followed by Mr. Whipple, of Ohio, who gave a very instructive lecture on Geology; he traced, by the aid of this science, the age and develpment of the earth and man, showing the contrast between the teachings of science and the myths of the ancients with regard to creation.

The exercises were concluded by a short, sarcas-tio and spicy speech from Mr. Fairfield. Meeting then adjourned till Sunday morning, at which time a largely increased audience assembled. Mr. Peebles, of Battle Creek, made the first speech, from the text. "There is a spirit in man, and the inspiration of the Almighty giveth him understanding." He gave a very beautiful and truthful explanation of inspiration, demonstrating its eternity and its adapta-

rences, the George Laws, and the Baron Rothschilds, the so-called governments. The work of these Temporal Governors has been hitherto the creation and accumulation of wealth. Their methods have often and Legislature, recognize and promulgate the in-seemed cruel, tyrannical, and oppressive, like those herent titles of honor which exist in individuals ; of the governments of the past in general; but the will confer Patents of Nobility, and all other marks work to which they have been instinctively impelled, of distinction, with scientific exactitude in the disis one of immense value to the race. They are pro. crimination of rank ; will organize, in fine, a Court, viding the solid material basis upon which the future prosperity of mankind must rest. The wealth inherently the love of pomp and luxury, and approof the world is now augmenting with astounding bation; honors, decorations, and rank. However rapidity. Eighty years ago there was nothing on much a few intellectual anchorites may repress in of machinery. Sixty years ago there was no Chem- them in others, this is merely a reaction from inveristry, there was no application, in fine, of Science to sion or undevelopment in their uses in the past, and wealth-producing purposes, and never had been any will cease when they are rightly applied, as incenin the world. Half of these short periods was given tives to a noble life. The great Heart of Humanity, to getting ready to work. Thirty and forty years and more then all, the female heart, the just gauge measure the date, therefore, during which the In. of sentiment, beats sympathetically with them. Esdustrial Revolution has been progressing under the sentially, what Humanity ever has been, Humanity auspices of Science, and hitherto informally, unor- ever will be. Refinement and Elevation reach not ganically conducted. And yet how magnificent the the substance of things, but their form. Even Spiritresults. Still, up to this day, the new and poten. ualization only causes a change in the prepondertialized industry has established itself only at a faw ance of tendencies, without destruction to any that points on the surface of the earth, the Manchesters, were ever normal or true. In a true Social Order, the Lowells, etc. Now, it is spreading over the every normal passion of the Soul must find its apwhole earth, and at the same time discovery and in. propriate gratification and use. Those which have vention are, themselves, progressing in a geometrical ratio. Add the new accumulations from me. scientifically understood and adjusted, the most pochanical and chemical instrumentalities, now just tent springs of harmonious and bereficent human fairly established and capable of production, to the activity. Honors thus conferred will be, in fact, no spread of such applications as are now known over more than nominations by the government to the the whole field of human activity; and this again people, of meritorious individuals for the reception to the immense potency of the new knowledges that of such exalted consideration as can alone be conare being every day evolved; and there is no arith. [ferred in the end by the people themselves. The metic which will not demonstrate, that in a few popularity and continuance in power of the Governyears this whole world is destined to be overflowing ment itself will depend among other similar titles, with wealth. In this respect, experience is of no upon its just discrimination and judiciousness in value. The poverty stricken condition of all hu. selecting and designating the genuine nobility_and man societies in the past, is no criterion for the fa. in assigning to the different sections of society their ture.

confer no distinction. Wisdom in the use of wealth and false honors in every sphere; and this, in turn, for the common weal will then he the distinctive characteristic of the true Temporal Governors. For such wisdom they will come, gradually but speedily, the government and the people. under the loving persuasions of the Church, (the constitution. functions and office of which will be of the denial of the tandency to luxury, and the rethe Rational Government of the New State; will

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The New State will, therefore, through its Head and a Veritable Aristooracy. All men have in them e planet that we should now dignify by the name themselves these dispositions, and effect to despise been most loudly decried, will prove to be, when true relative rank. This will constitute the soin-Wealth will soon so abound, that mere wealth will tifically adjusted and effectual check upon favoritism

will give a real value to the honors which are conferred, as virtually they will be conferred both by

set forth in succeeding papers,) to the Legislature, pression of the natural desires. Evil is discovered to flow, in some way, from indulgence, and the submit themselves voluntarily and gladly to its au- simplest and most ready remedy is to suppress the thority; and will achieve for themselves positions natural promptings to the special gratification which of great eminence, as a body, in just subordination leads to the evil. This drift is sometimes called to that Individual, who, by virtue of his organiza. Stolcism, sometimes Morality, sometimes Reform, tion, training and greatest capacity to serve in such and sometimes a return to the State of Nature position, shall be recognized as the Supreme Leader, hence the hair-cloth and the cave in the earth of the or Thinking Head, of the World so far as relates to old sages, the drab colors and plain dress of the fol-Temporal affairs. Avenues will be opened for the lowers of George Fox; the bran bread, the linsey-gratification of the noblest ambitions in every di-rection in the application of wealth. Honore, dig-nities, rank, titles, and decorations will be conferred simony of Poor Richard. All the religious sects, all the religious sects, all by the Supreme Government for every grand achieve. schools of Ethical Philosophy, all systems of Domes-ment of a humanitary kind, until an enthusiasm of tio and Social Polity, which have professed to be Recompetition and odöperation will be aroused among formatory, have gone in the same track-the repres-the rich, to test who can surpass the others in the sion of the passions; the subjugition of the natural munificence of their donations and bequests to the iman to the domination of restrictive opinion of re-Church and the State, and in the genius of adapta- strictive legislation. Each new sect his in turn thus i true things, and ald them to achieve a public

I am very much pleased with the reading of a letter in the BANNER from Warren Chase, upon the Organization of Spiritual Societies. Also, one from Emma Hardinge, upon the "Church of Spiritualism," which I shall make the subject of another letter.

If Spiritualism is true-and some of the wisest of men may it is ____it is far in advance of all other systems of moral philosophy and ethical science, and is destined to compel a reorganization of society, and a new generalization of all our systems of moral, social, political and physical sciences. I go to the full extent of Brother Chase's suggestions, and hope to see them all realized by a wise and just application.

While I am opposed to institutionalism, I am in favor of organized society, as the best means to promote the general good of mankind. It unites strength with endeavor, and success with effort, and crowns the labors of the industrious with prosperity and happiness.

Friend Chase thinks the time has fully come to organize Spiritual Societies. I say amen to it. Spiritualism has had a brilliant march in the last twelve years; its influence has been gentle, yet powerful, like the beating of the sun's rays upon the ice mountains of the North. Yet all its bopeful promises thus far have grown up in the midst of an unorganized and chaotic condition of its advocates. In view of this, it surely is high time that another advance be made, for in and through the essential teachings of Spiritualism I can only see " a hope for all."

A doubt about what shall be the basis of organisation ought not to delay the work. Let none stand for a moment waiting for a basis, but organize at once. One so humble as myself cannot be expected to give a very intelligent suggestion. Nevertheless. would suggest that every organization, however formal it may be, ought not to set forth, at the very outset, that the distinctive object was to promulgate the distinctive teachings of Spiritualism in all their brilliant and soul-inspiring beauty. Let no one be ashamed of the name of Spiritualist, for it is the vital philosophy of the age.

Paul said he was not ashamed of the Gospel of Uhrist. Are you ashamed of the gospel of Spiritualism ?

What does it signify, though you are far away and surrounded by sectarian influences, and hedged in on every side with cold and unfriendly associations ? You have the consolation that many a pure soul and gentle tongue is pleading your cause amid the ranks of cold-hearted skeptics. You still have the consolation that gentle spirit-friends are continually descending from the heavens above, and watching over you through all the dark paths you may have to tread.

Give the world a moral philosophy that will dif.

tion to the wants of humanity in every age. He was followed by Mr. Fairfield, who continued the same subject under the head of "Inspiration, Revelation and Education." in which his controlling spirit (who announced himself as Sylvester Judd) made some excellent hits at the follies and inconsistencies of the Orthodox world, interspersing his discourse with apt and cutting comparisons and illustrations. He compared the Bible to a stack of wheat that needed threshing and separating-the straw and chaff from the wheat. Also to a huge nut that the sledge-hammer of Spiritualism must crack, that the meat may be preserved and the shuck thrown to the winds. "The theologian says you must eat the nut, shell and all, but we say give us the meat, they are welcome to the shell."

At the Sunday afternoon session the audience was again largely increased in numbers. The services began by a short speech from Mr. E. C. Dunn, (entranced) on the subject of spirit existence and development. He was followed by a short speech from Mr. Fairfield and one from Mr. Rouse, of Indiana (the blind speaker).

The concluding address was made by the subscriber. Subject-" The purpose of Spiritualism," and an improvised poem on a subject given by a committee chosen from the audionce. Excellent instrumental music was in attendance, under the management of Mr. Geo. Voke, of Paw Paw.

This was one of the largest and most useful meetings I ever attended in this part of the country. There were nearly three thousand people in attendance, and all evinced a strong and earnest interest to the close, thereby showing plainer than words can tell, how "Spiritualism is going down in Mich-Yes, going down deep into the hearts of the igan." people. Not a single accident occurred to mar the pleasure of the assembly, and cach and all seemed to realize the great and mighty import of the glorious truths of Spiritualism. A Baptist brother, who owned the lot of land adjoining the grove, thought he could best serve the Lord by letting a spot of ground to a lot of rowdies to open a missionary station for the sale of whiskey to the congregration on the Lord's day, but the business did not prove lucrative, and though it was not near enough to disturb our meeting, the pious establishment was broken up at the noon intermission by the prompt action of a few friends, without accident.

I took a report of several of the speeches made, but no abstract can do justice to the earnest and lofty expression of feeling and enthusiasm that infused itself into the utterances of most of the speakers. Truly, inspiration seemed to more than demonstrate its power in the living words spoken, and sentiments inculcated.

The subject of organization was touched upon by several speakers-this great want is beginning to make itself manifest to the minds of a large class of Spiritualists, and I trust the Spiritualists of America, will all scon see the necessity and the practicability of a permanent business organiza-

Let us all unite and strive to purge ourselves from all fanaticism, and those foolish side issues, that make the cause a burlesque and a medley in the eyes of many refined and elevated minds among eyes of many founds and forestated minds among us, as well as among opposers; and like the "Ly-coum Church" of Boston, and other organized bodies of a similar character, band ourselves together for the promulgation of spiritual truth.

Albion, Mich., July 8, 1862.

A. B. WHITTHO.

Spiritualism in Ohio.

A month spent in the north part of the State gave me opportunity to report very favorably of our cause in that section much better than I could last spring. of Cincinnati.

June 8th, I spoke in Toledo. Found good interest, andiences and attention, as I ever have there.

Mrs. S. M. Thompson had just returned from a lecturing tour in Canada, and gave a flattering account of success there. She is a good speaker and test medium, and has done a good work about her home, and I trust our friends will not forget her, for she is a messenger of the angels.

June 9th, visited our brother, A. B. French, at Clyde, and found the interest so great in his section, that I yielded to his request to return there and assist him in a grove meeting on the 6th of July, and to speak the 4th on the War, at Ciyde, which will complete my visit in Ohio, and then I anticipate another good time.

in Cleveland I found friends enough of Spiritualism, but so divided among themselves as to neutralize and dissolve any effort for meetings. They are sadly in want of organization there, and if they would adopt it on my plan, could easily keep up meetings all the time. (That is, organize without any test of belief, character or respectability.)

June 13th, 14th, 15th and 16th, lectured at Chagrin Falls, and had the best of evidence that the cause was never stronger or in better condition in that vicinity, although the war has taken off some of our friends. as it has in many places; for no part of the community is more carnest or interested in the issues of this rebellion than Spiritualists, and none know better what is at stake. At this place lives our well known co laborer, Dr. A. Harlow, who has laid aside his remarkable skill in penmanship, of which he has some of the best specimens I ever saw, and turned his attention wholly to his profession, in which he has of late had the partnership and counsel of an M. D. who lives in the spirit world. This spirit is often seen by clairvoyants, standing by the Doctor and his wife, as they jointly use the dial to converse with him. The spirit examines patients and prescribes for them, present or absent; and in the cases I have sent there, has been very successful in treatment.

My correspondence with the spirit, through the dial, was highly interesting and very satisfactory, and my visit to the Falls, and the many friends there, will long be remembered for their many kindnesses.

June 22d, I met a large concourse of people in a maple temple, for worship, in Braceville, where I was assisted by other speakers, and spirits, in feeding the hungry souls with heart bread and head food, and when they were satisfied there were more than twelve baskets left full. I should think, from the assembly, that most of the intelligent part of the people of that section of Trumbuli County were, at least, interested in Spiritualism.

June 26th, in the evening, a church was well filled, in Chardon, to hear me on the war. At that county seat of Genuga County I had a pleasant time, but no Sunday to spare them. Mrs. L. H. Cowles, a good speaker and medium, resides there, and recently delivered a funeral discourse in the place, that opened the cars and mouths of many who were deaf and dumb on the subject before, or would not go to hear before. She also visited my meetings at Chagrin Falls and Braceville, and spoke at each place, giving good satisfaction and excellent discourses. I am glad to announce that she intends to give much of her time to speaking near her home, and can cordially recommend her as a noble woman, good medium and good speaker.

Juno 20th, spoke at this place (Geneva). Rainy day and large audiences; many came over five, and some over ten miles. Our friends have a free church here, and meetings regularly each alternate Sunday, at which Bro. S. J. Finney dispenses the Gospel according to reason and Nature. Bro. Finney is one of our ablest speakers, and has done excellent service in the cause, and is filling an important mission here. I had not the pleasure of meeting him, as he was engaged elsewhere, but this is at present his home. This has long been a stronghold of Spiritualism, and, judging from my meeting in the rain. I should say there is good prospect of a revival here, if we were subject to them. To my many friends in Ohio this he while I co towar must be a farewell for man-WARREN CHASE. the sunrise.

being, proving that we must obey the physical laws it should become, every day, more and more the supe-se well as the Spiritual ones. if we would hasten the vior influence, to which every faculty, trait, and "good time coming"-a most eloquent and stirring power is to be subordisated. The coarser and stronger appeal for Reform, from one who labors for woman, is to be placed in the hands of the finer. The stomach who perfectly understands her theme, and is not is to be made to minister to the spirit, not to stupefy afraid to speak and act, independent of the frowns of it. The senses are to obey the higher faculties, even Madame Fashion. Choir then sang. After which ad- while they are independent recipients of pleasures journed till one o'clock, P. M. purely their own.

SECOND DAY-AFTEBNOON BESSION. Listened to a few remarks from Mrs. Woodward; after which Belle Scougall delivered a lecture on the "Object of Reform," not to make proselytes, but to may to the wanderer from the better way, "Come up Higher."

The Choir then sang a song, written for the occasion: after which Mrs. Wiltsle invoked aid from on high, and then proceeded to speak on the question, yet do we require to practice denial, or actual resist-"Who is Man's Saviour ?" Our Saviour, where must we find him? Shall we return to him who was nailed to the cross eighteen centuries ago? No. Each man is his own Saviour; the doctrine of any other Saviour is erroneous. Choir sang, after which adjourned to meet in the same place the last Saturday and Sunday in June, 1863. We had an excellent meeting, and all feit that it was "good for them to be here." To the speakers, and those who kindly entertained visitors

from a distance, sincere thanks are due. E. DAYTON, President. D. P. DANIEL, MILTON H. MARBLE, Secretarice.



The printed figures at the right of the name-for exam. when the figures so printed correspond with the the subscriber has paid expires. It will also be an

12th Vol. In the Body.

Some men would be, and manage to be, altogether body; while a few would like to be all spirit. St. Paul said, in speaking of his vision, that he could not tell f he were in the body or out, so enraptured was he with nothing like exaggeration ? with what he saw. It so happens, however, that we are possessed of a two-fold nature; we are part body, and part spirit. Neither has unrestricted sway, although no reflecting man need question which should be superior, and which subordinate. Hence, when a person would seek to live entirely in the body, he de, -so to illustrate it; and when he would feed only on spiritual food, neglecting the physical, the wants and enjoyments of the body, and would fain exist in one department of his nature to the neglect and decay of the other, he lives in the chambers and attics.

Experience comes to us all in about the same way. We speak of knowing more than our fathers before us; but we still have to get our wisdom after the same methods which they followed; and the leading one of these is, the constant falling down and getting up sweet and whole. again. What is chiefly to be aimed at in life and the formation of character is, to harmonize as fast as we develop; to develop and harmonize, too. Nobody can

We like to see a man, or woman, alive and, hearty at every point of their being: not scourged, and pounded, and made callous in one part, that some other part may have the whole chance. Build up character as a mason runs up a chimney-all around. evenly, and in due proportion. One-sidedness is not natural, nor does it give strength. Goodness is n't good for much, if it is emasculated and negative. Nor ance, so much as we do to give proper direction and diversion to traits and temperaments. Balance is the need; not destruction and rooting out. The body is a noble production and gift, when allied as it should be to the spirit; but of itself, with a spirit still asleep in its tomb, it is not to be coveted of any man born.

Busybodies.

We have met so just and accurate a description of this detestable class of humans (or inhumans) in the first part of Victor Hugo's new romance-Les Miserables-that it would be a pity not to give it publicity through every channel that offers. Not that we think it produces any effect to scold and fame about these creatures-and that is exactly why we prefer to see them sketched as they are; to portray, rather than comment; to show the revolutionary unreasonableness of their character and habits, instead of merely denouncing them because they are unreasonable. A portrait of vice will tell better, any day, than a homily upon it.

The French novelist breaks forth-"For prying into any human affairs, none are equal to those whom it does not concern. Why does this gentleman never come till dusk ?' 'Why does Mr. So and so never hang his key on the nail on Thursday ?! •Why does he always take the by-streets? Why does madame always leave her carriage before getting to the house ?' . Why does she send to buy a quire of writing-paper, when she has her portfolio full of it?' There are persons, who, to solve these enigmas, which are moreover perfectly immaterial to them, spend more money, waste more time, and give themselves more trouble than would mailing machines. The name and address of each suffice for ten good deeds; and that gratuitously, for subscriber will be printed hereafter, instead of written. the pleasure of it, without being paid for their curiosity in any other way than by curiosity. ple, 12-16,"(or whatever the numbers may be)-stand, They will follow this man, or that woman, whole the first for the number of the volume, and the second days-stand guard for hours at the corners of the for the number of the paper. It will thus be seen that street, under the entrance of a passage way, at night, in the cold and in the rain-bribe messengers-get. numbers at the head of the paper, the time for which | hack drivers and lackeys drank-fee a chambermaidor buy a porter. For what? For nothing. Pure crav. acknowledged receipt from us. To be more explicit: ing to see, to know, and to find out. Pure liching for We will suppose a subscriber sends us \$1.00 for six scandal. And often, these secrets made known, these months' subscription, commencing with this number, mysteries published, these enigmas brought into the which is Vol. XI, No. 17. His name is put in type, light of day, lead to catastrophes, to duels, to failures. and opposite to it. "12-16." This is constantly to the ruin of families, and make lives wretched, to before him, and he will have no trouble to ascertain the great joy of those who have 'discovered all' without that his time is up when he receives No. 16 of the any interest, and from pure instinct. A sad thing. Some people are malicious from the mere necessity of talking. Their conversation, tattling in the drawing-

room, gossip in the ante-chamber, is like those fireplaces that use up wood rapidly. They need a great deal of fuel; the fuel is their neighbor.'

Was ever any sketch more accurately drawn, and yet

The Society of the Lyceum Church.

We published the General Declaration of Principles of this society of Spiritualists in the BANNER of three weeks ago, and now desize to call more particular attention to the movement implied in the organization, scends to an existence in the very cellar of his nature that the grand body of the spiritual army may act wisely from its several valuable suggestions. This Society of the Lyceum Church-for it cannot well exist without a name-intends nothing like a .. close corporation " piece of business, but to stimulate others; to organize on just such basis as they may think fit and right in the premises; especially on a basis that affords the widest scope for moral growth | form a most interesting chapter for the thousands of | of it. and activity, all the while subordinated to the few fixed principles that make and keep all spiritual life In the place of wishing to build up a sect, party, church, or anything else, the object of those who compose this Society is-lst, to embody knowledge concerning the spiritual welfare of man, here and hereafter, in such form as will not conflict with a great variety of personal experiences, yet afford Spiritualists a common ground of unity in certain definite and accent. one of your traits, or qualities, because it happens just ed opinions; 2d, to widen the sphere of knowledge now to have got the upper hand of you, he is not to already received, and promote the reception of everincreasing revelation; 3d, to aid in the general diffasion of Spiritualism, as at present understood by rect and govern it. to subordinate it to the higher Spiritualists, and in the advancement of true religious ideas among men. These objects are certainly broad enough to enlist the cooperative sympathy of all believers in the facts and observers of the laws of Spiritualism. There is no clannishness about the organization; it aims at the gratification of no individual's vanity or ambition, but solely at the widest possible spread of truth and the consequent blessing of the largest possible number of souls. This is Spiritualism itself, and no man can oppose it in his conscience.

Written for the Banner of Light. THE REAPER, DEATH.

The West winds blow in gentle gales, The sunshine shimmers through the leaves, High in the air the swallow sails;

Or builds her nest beneath the eaves. All things are busy in their spheres ; The honey bee goes humming by :

The little flower its head uprears. And points its petals to the sky.

God's gracious hand is open now : With green he decks the smiling les, And blossoms whiten every bough. Fair promise of WHAT 18 TO BR.

- Mid all the glories that surround, There seems not one discordant note ; But hark ! what means that dreadful sound ?
- 'T is the war-trumpet's brazen throat. It calls to arms! The farmer hears,

And in the furrow leaves his plow ; In vain the wife and childrens' tears I For War's red hand is on us now.

Where waving heads of golden grain And lilies of the field have stood, The ground is strewn with mangled alain, The soil is wet with human blood.

The resper Death now hath the field ; His dripping sickle swiftly swings : And many a manly form must yield,

Where clashing steel the death knell rings. Our loving Father, thou whose will

Can check the raging battle storm, Oh, bid the trait'rous hands be still-Hands with a brother's life-bloom warm.

Bat morn is breaking I gleams of light Are flashing from the Southern cloud, And Freedom's banner, still more bright, Shall issue from its mourning shroud.

Drafting.

The Statutes of Massachusetts say, "every able bodied white male citizen resident within the State, between the ages of eighteen and forty-five years, ex. cepting persons in the volunteer companies, and idiots. lunatics, common drunkards, vagabonds, paupers and persons convicted of any infamous crime." are liable to be drafted. The law in relation to drafting the militia is explicit and absolute; and as it may be interesting, at a period not very remote, to know the extent of the obligation which the State has upon its citizens, we copy the law, chap. 13, sects. 4, 5, 6, of the gen eral statutes:

Sect. 4. The enrolled militia shall be subject to no active duty except in case of war, invasion, the prevention of invasion, the suppression of riots, and to aid civil officers in the execution of the laws of the commonwealth; in which cases the commander-in-chief shall order out for actual service, by draft or otherwise, as many of the militia as necessity demands.

Sect. 5. The order of the commander-in-chief may be directed to the mayor and aldermen of cities or to th electmen of towns, who shall thereupon appoint a time and place for a parade of the militia, in their city r towns, and order them to appear at the time and place, either by leaving a written notice or orally, and then and there proceed to draft as many thereor, or accept as many volunteers, as is required by the order of the commander in chief; and shall forthwith notify the mmander in chief that they have performed such dutv.

Sect. 6. Every soldier ordered out, or who volun teers, or is detached, or drafted, who does not appear at the time and place designated by the mayor and aldermen, or selectmen, or who has not some able-bodied and proper substitute, at such time and place, or does not pay to such mayor and aldermen, selectmen, for the use of the Commonwealth, the sum of seventy five dollars, within twenty fours hours from such time, shall be taken to be a soldier absent without leave, and dealt with accordingly.

For Verification.

rerifications which, from time to time, we have re- hospital, and cannot fall to do much good. ceived, and are still receiving, of the messages publich. A. C., GRAFTON, MICH.-I send my last dollar

[JULY 19, 1862.

Discussion on the Lyceum Church Platform.

Another debate took place in the Bromfield street Conference, on the Report of the Committee on Organization of the Bociety of Spiritualists worshiping in Lyceum Hall in this city. '. The discussion was quite animated. Messrs. Edson, Loveland, Farrar and Wetherbee each favored the Plan of Organization in a clear and forcible manner. Rev. A. Thayer, Dr. Gard. ner and Dr. Finnely opposed the report.

Dr. Wellington said he had read the report carefully. and had no fault to find with it; it was a fine and noble composition ; well calculated to elevate the soul of any one; he could endorse every sentence it contained; but it did not go far enough for him; he wanted a platform that had the Bible for its foundation, and Christ for a model.

L. Judd Pardee favored organization, approved of the one under consideration, with the exception of the clause relating to teachers, which says, "They will employ only those whose characters are in accord. ance with their teachings; whose teachings are in harmony with the purity and truth, on which the voice of humanity sets the seal of virtue." Holding the views he did, he might, by some, be called a licentious man, and would, therefore, be excluded from the pulpit of the Lyceum Church. He gave his objections to this clause at some length, in an earnest and philological manner.

Dr. Finnely's objections were principally against the moral character clause. There could n't be anything too broad or liberal to suit him.

Rev. Mr. Thayer said he had read the document two or three times. It contained many noble sentiments which he could freely endorse. In the course of his remarks, however, he denounced the entire movement. He had broken loose from all church creeds, and did not now want to be tied to a bedstead that was too short to stretch himself on. He would not join any organization. He could see nothing in this but the old creed system.

Dr. Gardner was in favor of organization among Spiritualists. He had advocated it for six or eight ears; but he wanted a more liberal platform. He liked this in the main, but there were some things in it which he did not like. He particularly objected to the clause respecting speakers, and thought the sentence should be amended, so as to read thus:-... They will employ only those whose characters are in accordance with their teachings, and whose teachings are in harmony with purity and truth." He would strike out the sentence-... on which the voice of humanity sets the seal of virtue." That, he thought, was entirely unnecessary; for the voice of humanity, as construed at the present day, was not a safe criterion to go by, when seeking to discriminate between truth and falsehood, the pure and the impure.

Mr. Barnes said, "I belong to an organization-it is an organization in the upper spheres; the angels are my co-workers. We want no other organization; we must wait till that comes from the higher life to earth's people. If we paid more heed to the promptings of our guardian spirits it would be far better for us. I obey the spirits in all their requirements; I am their willing and obedient servant, and always shall be."

Mr. Loveland, in a very comprehensive and elognent style, replied to the objections raised, and in an especial manner referred to the article in reference to speakers and their teachings. He thought that the most important and essential in this Plan of Organization. The soul is always craving something higher and better on which it can feed and be nourished. It needs pure and elevated teachings, and those teachings should come from people who are inspired with the spirit of truth, and whose lives are in harmony with their teachings.

This subject will be again discussed next Wednesday evening. The public are invited to attend.

Correspondence in Brief.

F. F. H., UNITED STATES HOSPITAL, D. C .- The BANNERS sent here are read with deep interest. They We have in preparation a statement of some of the are passed from hand to hand through the wards of the

ed in the columns of the BANNER, which will certainl for the BANNER. This is the wisest use I can make

Genera, Ohio, July 2, 1862.

Beport of Yearly Meeting, at Flora, Boone County, Illinois.

The Spiritualists of Boone County, and vicinity, held their annual meeting at Robinson's Grove, Saturday and Sunday, June 28th and 29th, which met on Saturday at 10 o'clock. Organized by calling E. Dayton to the chair, and appointing as Secretaries D. P. Daniel and Milton H. Marble. The meeting was opened by the President, who spoke at some length on religious freedom, followed by Mr. Eilis Kellogg, and others; after which, a lecture was delivcred by Belle Scougall, in her usual able, and eloquent style, on the mission of Spiritualism. Mrs. Morrill. of Rockford, then spoke in trance, on Individuality. Hiss Knox, a most eloquent, and profound reasoner. then entertained the audience, in a short, but telling lecture on Reforms and Reformers, Conservatives and Radicals, in which she took the logical idea that the former were just as necessary as the latter: all have a mission to perform-and each idea is a John the Baptist to the Christ-like one which succeeds it. Adjourned till one o'clock.

AFTERNOON BESSION.

First discourse delivered by Miss Knox, on the useful and beautiful, in which she argued that the useful was ever beautiful, and vice versa ; that all things had their use and beauty; and her discourse was felt to be both useful and beautiful by the audience. Mrs. Nelly L. Wiltsie, a speaker of much promise, then appeared, and offered up a most feeling and eloquent invocation; after which, she spoke on the questions .. What good has Spiritualism done ?" and "What does Spiritualism teach ?'' ' SV's is a young but very talented speaker, and chained the congregation by her eloquent discourse, who listened with almost breathless attention. Belle Scougall then appeared on the stand, and in her short but interesting lecture. argued for a proper respect for all; said that a dignified toad was as useful in its sphere, and entitled to as much respect as a Rev. Divine.

Mrs. Morrill then asked " what shall we do to be saved ?'' proving by her remarks that Jesus was our example, and not our Saviour ; that each man is his own Saviour, &c. Mr. Clarke made some remarks on the passage, "suffer little children to come unto me, do., " stating that all must become as little children: after which he sung by improvisation, .. the Spiritual Grove Meeting." Adjourned.

BECOND DAY-FIBST SESSION.

Conference Meeting at half past 9; after which we fistened to an eloquent discourse from our angel-led brother, E. Dayton, who made a most touching appeal for the unfortunate of earth, proving that the so-called sinners of the earth are often made so by the action . of society toward them after the first offense. People are too prone to forget the example of him, who said, ", Weither do I condemn thee, go, ein no more." He also gwe his experience in three words-and he even now seems to be of too fine clay to tarry long with us in this world, but more fit for the other one of which he told an Over the River."

The objection saig, and in musical tones told us of " the Good Time Coming:" after which the people

be said to have life, in real truth, if he exists in but a few of his faculties and traits; if he is crippled in a part, he so far bears about a corpse with himself. If a friend tells you that you are to "crucify" some

be believed. You do not require to quench even the fiame of a passion within you; the need is, simply to di. qualities, to harmonize all the traits by developing and employing each as it deserves. To run to sensual enjoyments altogether, or even in part, with only a sensual end in view, is to debase one's self, and run down into the lowest regions of the nature for en joyment. And to eschew and ignore the senses altogether, as if they did not exist at all, or, if they did, as if they were mere devils that had usurped a place in the nature, and were, as soon as possible, to be thrust out with loathing, is going to the other extreme, and an equally unwise and unnatural one.

We are not all sense-we are not all spirit. We are both one and the other. HARMONY of character is what all are to aim at. But there cannot be harmony without development first. A rounded character is not made by bringing out one side of it, and keeping down, or even scooping out, the other. If we have a tendency to gluttony, we need not cry out against the palate. whose pleasures may become as refined as any other; the fault is simply in letting go the ruling forces of the spirit, which should hold a tight rein upon this abasing tendency. If we drink too much stumping, it is because we have acquired vitiated tastes and appetites, or have became the slaves of habit and association; we are to correct it by bringing an opposite class of faculties in play, not by standing on the lower ground and attempting to wage a hopeless war without weapons.

It was a monkish notion, to scourge the body with cords in order to keep it under; that is like charging God with wrong management in getting up the human organism; if He thought the body should be left out altogether, because it is such a burden, he would have left it out. We speak ignorantly, and confess, to our meagre apprehension, when we speak apologetically of the body, as if it were given us as a sort of heavy dumb bell for the spirit to carry around by way of exercise and invigoration. It is as much entitled to life as the spirit, and serves its own turn as well as the spirit docs. But for its instrumentality as a teacher. the spirit would never be educated at all; for we grasp nothing rudimentally through abstract statements and siry logic, but by touching, tasting, smelling, sceing,

In a well-ordered, well balanced nature, nothing bloody strife, and a return to the ways of peace and that can help is left out. We are supposed to exist at prosperity. American affairs are receiving profound

A Christian Project.

We like practice. Bringing theories out into the field and harnessing them together where they will work, is doing by them just what needs to be done. A new project has been set on foot in Philadelphia, having for its object the immediate relief of our Union volunteers and their families. The name of the association is the ... United States Volunteers' Medical Relief," and no place could be more appropriate to establish it in than the City of Brotherly Love. The plan of the ... Relief " is set forth in the circular just issued by the managers in the following words: "It will be commenced in the form of a store, with an office attached, where patients can consult the attend. ing physician, and be immediately furnished with the needful medicines. If the address of those unable to attend be left at the store, the physician will promptly visit and attend to them. Physicians' services to volunteers and their families will be absolutely free; but those who may desire to pay, can do so, in the way of contributing to the institution. The medicines will be furnished at cost." The design is simply to benefit the soldiers and their families, and solicit aid from the public, both in contributions and trade, to enable the managers to carry it on. Applications on the matter may be made, among the other managers, to Harbach & Bro., 30 North Eighth street, Philadelphia.

Lord Brougham.

This aged gentleman and learned man, the friend of progress and humanity his long life through, has made a speech in the House of Lords recently, in and hearing. We always thought less of one who was which he deploted with deep earnestness the continua. given to running down his body; why not, then, va- tion of American strife and its consequences to Europe. cate the tenement at once? But who believes that He thought it impossible for Europe to interfere, but the spirit would be fitted for a more spiritual exist. expressed the hope that Americans would see the suience, if it gave over the experience and discipline to oldal character of the struggie themselves, and come be got here in the body first? We should be pulling to amfeible arrangements before they entirely lost the and slokly always, but for this material life, and these affection and respect of Europe as a nation. The old struggles through which we have continually to pass. " man, with many others, would fain see an end of this

our regular readers to peruse. We speak of this mat ter thus in advance, in order to call the attention of all who may have had messages for themselves, or who may be cognizant of them in other cases, to the subject, and to ask them to supply us with whatever aid they can. Let those who personally know of the actual truth and reliability of any facts-whether remarkable or not-istated in a message, at once furnish us with the knowledge which they possess: including all the detailed circumstances which go to highten the interest of the same for general readers. In this way the cause of spiritual enlightenment will be very much advanced, and thousands of present sorrowing ones, needing this consolation chiefly now. will be brought to feel that the spirit world is indeed very near to the world in which they dwell themselves.

Butler and His Order.

The much talked about order of Gen. Butler respect. ing the secession females of New Orleans who took such infinite pains and such ingenious methods to in sult the officers and privates of the Union army sta tioned in that city, has already earned for its author a trans-atlantic fame, his name having been pretty freely bandled about in the English parliament as well as by the English press. Since that occurrence, we hear of his doings in another way. We learn that Howell Cobb, once Secretary of Treasury-but now a rebel General-declares that previous to that order the gulf between the North and South was not unfathomable: but now it was "deeper than hell and broader than eternity !" Rayther strong, even for Howell I We hear, too, that the "Daughters of New Orleans" have issued an appeal to the Southern soldiers on the subject, in which such balloon ish language as the follow. ing occurs, certainly requiring a glossary in order to be understood: "We turn to you in mute(!) agony. Behold our wrongs ! Is life so precious a boon that, for the preservation of it no sacrifice is too great? Ah, no i ah, no i Rather let us die with you, oh, our fathers! Rather, like Virginius, plunge your own swords into our breasts, saying, This is all we can give our daughters !' ''

Fragrance as an Emblem.

A quaint writer, evidently a true Spiritualist, thinks persons should be as readily known by the odors they emit as by the tones of their voice. He thinks there is an appropriate odor to each individual character. For the benefit of young people, given to perfumes, he furnishes a few emblamatic significations: White rose indicates sweetness and purity; byacinth, unob. trusiveness; sweet pea, an appointed meeting; geranium, an expected meeting; orris, a message; wallflower, fidelity; lavender, mistrast; cypress, mourning; acacia, platonio love; sweetbriar, poetry; rue, purification; rosemary, remembrance; moss rose, silent love; cedar, strength; mint, virtue; cape jasmine. costasy: jonquii, a wish: tuberose, voluptuousness; ashionable perfumers of Paris and London.

At the end of the advertisement should have been in. It is first of is green hue, and in a forthight it becom

W. E. N., CAMERON, MICH .- There is existing great prejudice against Spiritualism in this region. But the BANNER will banish prejudices, and carry light wherever it goes. It is much needed here to drive away ignorance and superstition.

C. E. A., MOBRIS, N. Y .- Send the BANNER immediately, for I wait its arrival with impatience.

DR. D. S., ETNA GREEN, IND .- The BANNER should be in every family, and I shall do all I can to procure subscribers.

J. M. M., DELEVAN, WIS .- I have taken the BAN-NER three years, and I hope to take it many more, for it carries light to many a benighted habitation.

DB. J. W. L., PANANA, OHIO .- I have been introduced to Spiritualism by my cousin in Cambridge, Mass., for which introduction may God bless him forever. Your paper, the BANNER, is a welcome weekly feast to the souls of all our family.

E. C. D., BATTLE CREEK, MICH., writes that a reverend gentleman who recently lectured there against Spiritualism, says, that Spiritualism is getting greater hold upon the world than Christians are aware. He said that one half of the U.S. Senators were Spiritualists; that McClellan was a Spiritualist, and a greater part of the officers in our army, and also the Czar of Russia, the Queen of England, and the Emperor of France, are all Spiritualists, and mediums, too. This reverend gentleman also said that Spiritualism was endorsed by the leading minds of the age, and concluded that the more the clergy try to put it down, the more it thrives.

Cockerow.

We always had a fancy for a lusty crow, and once vrote some verses on it, which we have never published and never may-unless we see fit to do so. Thoreau speaks a good deal better of it in his golden prose. The merit of this bird's strain," says he, " is in its freedom from all plaintiveness. The singer can easily move us to tears or to laughter, but where is he who can excite in us a pure morning joy? When, in doleful dumps, breaking the awful stillness of our wooden sidewalk on a Sunday, or, perchance, a watcher in the house of mourning, I hear a cockerel crow far or near, I think to myself. There is one of us well, at any rate,' and with a sudden gush return to my senses.' It is even so; this bird's brave note has no particle of melancholy in it; it is all fresh. healthy, and of the morning. We would not try housekeeping in the country for a monih, unless we kept one of these children of Nature at the door to remind us all the while that the Present is worth two of the Past, and always will be, any the the total of

The Blessed Dew.

In a recently published "African Journal," written by a lady, we observe that she speaks of a belief on the part of the Egyptians and Arabs, that on the 17th white Illao, youth; frangipannt flower, unalterable! of June, at midnight, every year, a blessed drop of dew These, and many more performes, are distilled by the falls from heaven, and from that moment the river (Nile) increases. The night is kept as a featival; many pray in the mosques; the boats are bedecked IF In the advertisement in last week's BANNER Of with flags, firearms are discharged constantly, and the Bro. Davis's great work, .. The Principles of Maintern women along the banks yachareet wildly .! Immediate Her Divine Revelatione." do., a material stror occurred. | ately after the river begins to rise, its color changes, were bighty entertained by a discourse from Mins. J. the centre chiefly; that is, the spirit ought, rightfully. attention in Europe at the present should be addressed. Bannus or reddish, very thick, and it is impossible to drink if iH. Stillman, M. D., on the laws of health and our to control the rest. Not that the spirit is get all; but much more so in the future, iH. Stillman, M. D., on the laws of health and our to control the rest. Not that the spirit is fittered.

JULY 19, 1862.]

BANNER OF LIGHT.

Announcements.

Same

Lizzie Doten will speak in Taunton, the two last Sabbatha in July; Portland, the two last Sabbatha in tember: in Lowell, the two last in September; in Hardinge, entitled "VISIONS." Springfield, each Sunday in October: in Marblehead, the first three Sundays of November, and two last in Boston; the whole of December in Philadelphia.

Mr. H. B. Storer lectures in Marblehead the last two Sundays in September. For engagements in July and August, address him at 75 Beach street, Boston.

Mrs. Fannie Davis Smith will lecture in Charles, town next Sunday.

Mrs. Augusta A. Currier will speak in Lowell the next two Sundays.

Miss Emma Hardinge speaks in Chicopee next Sunđay.

Frank L. Wadsworth will speak in New Bedford next Sunday.

Mrs. Fannie Burbank Felton will address the Spiritualists of Portland the two next Bundays.

The Dead.

We may mourn now with those who mourn. The from over-exertion and continued fatigue. How many families need all the consoling attentions which sinwill they receive what they so much require? Who will minister to them, while they are grieving in them. If you keep your garden gate shut, your flowsilence for the departed who come not? Will it not ers and fruit will be safe. If you keep your doors be a source of profound satisfaction to them to know, and realize, that they may hear their dear friends you keep your ears shut, your heart will lose neither speak to them again-that they may exchange tokens its flowers nor its treasures." as before? We believe that these very occurrences will work a mighty change in the public prejudice against the truth of spirit communion, and that fresh thousands all over the land will now eagerly seek that converse with departed loved ones which is to be had on conditions open and free to all.

Book Notices.

Bradley, Dayton & Co., No. 20 Washington street, published, some time since, THE HOUSEHOLD PHY-BICIAN, one of the most useful books that has ever been thrown out to the public. Nothing but the high cost of this book, which is five dollars, and cheap every family. It is written by one of the ablest and strougest writers in America, Ira Warren, M. D. Among the other useful books that this house have published are, " THE HISTORY OF THE JEWS," " EU. ROPE, ITS SCENES AND TRAVELS," "THE HOUSE BUILDER," and " LIFE MADE HAPPY."

An English lady, in a private letter to us, says: "I honestly think that your Sunday School Class Book is a little gem of truth."

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To Correspondents.

[We cannot engage to return rejected manurcripts.]

We pay no attention whatever to anonymous communications.

B. T. C., TEOY, N. Y .- Yours received. We will investigate the matter you refer to.

H. F., MABIA, N. Y.-We think that Mr. J. V. Mansfield is not the Clairvoyant who answers letters for the New England Clairvoyant Institute. He is now in California. We have never seen the book enstitled. "A Vindication of Jesus and his Gospel," by Gilson Smith, Camden, Maine.

A. D. P., LAWBENCE.-It would not be proper for nortals to know such things in advance. They would relax their efforts to do good did they know what is to some. If you had more faith you would not ask such questions.

Grand Spiritualist Picnic.

A grand Pionic will take place at Island Grove, Abington, Mass., on Tuesday the 29th, or Wednesday the S0th instant. These grove meetings in times past have been very popular with our people, and a full attendance on this occasion may be anticipated. Dr. H. F. Gardner will, as usual, superintend the whole affairand all know how efficient he is in these matters. Beveral speakers of note will doubtless be present, and, ness, they would find the smallest territories too large. with boat excursions on the lake, dancing, and other ational amusements, the company will of course enjoy

Received, and will be printed in our forthcoming August; in Chicopee, the first two Sabbatha in Sep- issue, an interesting essay from the pen of Miss Emma

ALL SORTS OF PARAGRAPHS.

Also in type, and will be published in our next, the Fourteenth Paper of the series of articles on the "Aga OF VIBTUE," by Geo. Stearns, Esq. Subject: "The Means and Agents of its Evolution."

Subscribers to the BANNER who give only their town and not their State, or who fail to put on the actual post office address to which their paper is directed, sometimes cause us great inconvenience, and a search for hours to find the name.

The notice of a Convention to be held in Hastings, N. Y., on the 28th and 29th of June, did not reach our office till July 9th. We should have published it with pleasure had it reached us in time.

Read Prof. S. B. Brittan's card in another column. Digby talks philosophically sometimes. Hear him:

There are two doors inside my ears-a right-band door leading to the heart, and a left-hand door, with a day of sorrow has come. Thousands have fallen in broad and steep passage, leading out into the open air. bloody battle, and thousands are sick, weak, dying This last door receives all ugliness, profanity, vulgarity, mischief making, which suddenly find themselves outside of me. If there are sounds of kindness, of cere sympathy is capable of giving them now? Where mirth, of love, open fly my ears. But temper, or harshness, or hatred, or vulgarity, or flattery, shuts

> The three " foreign princes " who joined our army with "a flourish of trumpets," have bid adieu to Uncle Sam very quietly. They have ekedaddled for an " obvious reason," it is said.

> closed, no thief will run off with your silver; and if

An old minister up-town the other day asked a woman what could be done to induce her husband to attend church. .. I do n't know," she replied, .. unless you were to put a pipe and jug of whiskey in the pew."

There is strong evidence that the slaveholding conspirators against the liberties of the American people had expected essential aid from a certain class at the enough at that, will prevent it from finding a place in North; but the overwhelming uprising of freemen around the ensign of the republic drove the Northérn accomplices of the Southern despots into hiding-places, to escape the wrath of an indignant people.

> Be prudently secret. But do n't affect to make a secret of what all the world may know, nor give yourself airs of being as close as a conspirator. You will thus the better disappoint idle curiosity by seeming to have nothing to conceal.

Digby says it is his firm conviction that the Prince of Wales will be a great man by and by.

OUR FLAG. When patriot hands the Flag unfurled, Whose stars of Freedom light the world, O God I protected by thy might, It waved in triumph through the fight. Where bayonets gleam, and cannon roar, Its rainbow beauty streams once more, Unharmed, though threatened and defied,

Above the battle's crimson tide. Baptized anew with fire and blood, We bear it through the featful flood, And still, our Father, trust in thee, To bless the Banner of the Free.

O, when these raging conflicts cease, And North and South are looked in peace. Revered, from every hill and plain Let Freedom's symbol float again. July 4, 1862.

Albert Laighton. Buffum & Stearn's Premium Glycerine Soap is fast

taking the place of all other soaps in our market. It is a capital article-cheaper, "goes further," (Digby thinks it must be " on its muscle,") and makes things cleaner than any other soap extant. That's what all the women say who have used it. It can be had at No. 8 Commercial street, Boston, wholesale and retail.

If governments would only determine not to extend their dominions until they had filled them with happi-

THE REBEL BOLDIER. "His hair, uncombed, in matted masses hung As river grasses cling about a wreck;

The gold coin of our country is fast departing for Europe-not altogether because the balance of trade is against us. The gold now being exported is the profits that foreigners have accumulated here, and they are sending it out of the country to escape taxation Gold is quoted at 17 cents premium; silver, 14 cents; cop. pers, 3 per cent. A . reg" currency stares us in the face.

DEATH OF AN EDITOR .- Mr. Abnor B. Hardy, for many years an assistant editor of the Boston Journal. died at his residence in Tremont street, July 7th. He was a man of considerable ability as a writer, noted for his unassuming character, and was devotedly attached to the profession.

The Massachusetts Regiments in the army of Gen. McClellan have won the appeliation of the ... bravest of the brave."

A commission merchant at St. Louis, sold 1st inst. 130 bales of cotton from Memphis, at 32 cents per pound, amounting to nearly \$20,000.

When a poor fellow is about to be burned by the avages, his very existence is at stake.

PERSONAL.-Rev. Charles Spear. of this city, has been appointed Chaplain in the U.S. Hospital, at Washington.

When a man is forced to live on rye bread, it is no vonder he wears a wry face.-Digby.

Grove Meeting.

speakers, besides other prominent lecturers are expected. All friends of Reform and Progress are in-Whitewater, Wis., July 2. vited to attend.

Grove Meeting.

There will be a Grove Meeting in Leighton, Allegan County, Michigan, on Saturday and Sunday, August 2d. and Sd. MBS. M. J. RUTZ, of Saphamsville, Michigan; S.

PHELPS LELAND, and CARRIE WEEKS LELAND, of Cleveland, Ohio, are engaged as speakers. A good time is anticipated. Per Order.

Public Meeting.

MR. EDITOR-We are to have a Sinners' Progressive Grove or Hall Meeting here the first Friday, Saturday and Sunday in September. Everybody is invited to attend, especially all those who are in political or sectarian bondage, &o. J. M. REYNOLDS. Beloit, Wis., June 26, 1862.

The Spiritual Sunday School Class-Book. This little brochure is selling rapidly. We have made arrangements to supply large orders on very reasonable terms. Every family should have this book. For price, eto., see advertisement.

ADVERTISEMENTS.

As this paper circulates largely in all parts of the country, it is a capital medium through which advortisers can reach customers. Our terms are 10 cents per line for the first and 8 cents per line for each subsequent insertion.

A Pleasant Summer Home.

TINE undersigned has rented for the sesson, the place THE undersigned has routed for the sesson, the place known as ELEWOOD, at Irvington, N. J., fourteen miles from New York. Communication with the city frequent and at little expense. The situation is retired, extremely health-ful, and every way attractive. The house is large and airy; the grounds (some ten acres in all) are chickly in lawns, or-chards, gardene, &c.; the walks and carriage ways are fine and the lawns beautifully shaded. The place affords all the choice fruits of this latitude, together with fresh vegetables, milk, eggs, &c., in abundance. The undersigned could accommodate several gentsel boarders with very desirable apartments, and if required, would receive invalids who may desize his professional ser-vices as a Electrical and Magnetic Physician.

vices as an Electrical and Magnetic Physician. Address S: B. BRITTAN, New York City, July 19. 1mis Or, Irvington, N. J. A SPLENDID STEEL ENGRAVING

OF

S. B. BRITTAN, JR.,

A IDE to Capt. W. D. Porter, who was killed on board the U. S. Gunboat Essex, at the taking of Fort Henry, Feb-ruary 6, 1863, is you gall at THIS owner. 23 PRICE SO CENTS.

It will be such by mail on the receipt of the price and one three-cent postage stamp. The proceeds of the sale of this fine Eugraving are to go to aid in erecting a suitable monument over this youthful here's remains in Resendaie Cemetery. July 10,

BOOKSELLERS' AND NEWS-VENDERS' AGENCY.



Hew Books. NOW BEADY. ABCANA OF NATURE THE

Sunday School Class-Book, NO. ONE.

THIS interesting little work is designated especially for the young of both seres. Every Spiritualist should introduce it into his family, to aid in the proper enlightenment of the juvenile minds around him.

The Book is handsomely gotten, up on fine, tinted paper, substantially bound, and contains fifty four pages, Price-Blugie copies 25 cents, or five copies for \$1. It will be sent to any part of the United States on the roceipt of the price. Orders by mail solicited and promptly attended to. For sale at the office of the Banner of Light, Boston, Mass,

WILLIAM WHITE & CO., Publishers. June 14.

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First American Edition, from the English Stereotype Plates.

> THE PRINCIPLES OF NATURE. HER

DIVINE REVELATIONS.

AND A VOICE TO MANKIND. BY ANDREW JACKSON DAVIS.

A Grove Meeting will be held at Earle Center, Wan. Kesha County, Wisconsin, on the 10th and 20th of July. Mrs. C. M. Stowe is engraged as one of the carliest and most comprehensive volume of the author-issued in a style the work merits.

The edition of the BEVELATIONS is issued on good paper, well printed, and in excellent binding, with a family record attached. This large volume, royal actavo, 800 pages, will be sent to any part of the United States on the receipt of Two Dollars. Address BANNER OF LIGHT, Boston, Mass. June 28.

ABCOFLIFE.

BY A. B. CHILD. M. D.

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

B NOW READ, and will be sell, posepaid, wany pars 1 the country for 25 cents. This book, of three hundred Aphorisms, on thirty-six print-ed pages, contains more valuable matter than is ordinarily found in hundreds of printed pages of popular reading mat-ter. The work is a rich treat to all thinking minds. For sale at the office of the Banner of Light, 158 Washing-ton streat Boston. the sale of the sale of the Banner of Light, 158 Washing-ton streat Boston.

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THIS BOOK clearly shows the advantages of Farming over Trade, both morally and financially. It tells where the best place is for successful farming. It shows the practicability of Farming Corporation now beginning in a new township adjoining Kidder, Mo., with suggestions to those who think favorably of such schemes. And, also, has reports from Henry D. Huston and Charles B. Caneday, who are now residing at Kidder, Mo., and ere the agents for other corporation now beginning to locate in that vicinity.

Corporation now teginaling, and will act as aggints for other corporations destring to locate in that vicinity. The whole book is valuable for every one to rend, for it is filled with useful suggestions that pertain to our daily wants, to our earthly well-being. It is a straight-forward, unselfath record of facts and suggestions. Bent, rost-paid, from the Banner of Light Office, for 25 cts. April 26.

I STILL LIVE.

A POEM FOR THE TIMES !

BY MISS A. W. SPRAGUE.

This Poem of twenty pages, just published by the author, s dedicated to the brave and loyal hearts, offering their lives at the chrine of Liberty.

For sale at this office. Price 6 cents; postage 1 cent. May 17. tf

English Works on Spiritualism.

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

LIGHT IN THE VALLEY.

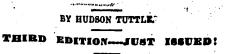
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MT EXPERIENCES IN BFIRITUALISM. By Mrs. Newton Grosland. Illustrated with about twenty plain and colored engravings. For sale at the Bauner of Light Office. Price \$1.00

BULWER'S

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Dec. 21.



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Contents: PART I. CHAFTER I. A General Survey of Matter.---Chapter II. The Origin of the Worlds.--Chapter III. The Theory of the Origin of the Worlds.--Chapter III. History of the Earth, from the Gassous Occan to the Cambrian.-Part II. Chapter Y. Mis and Organiza-tion.--Chapter VI. Plan of Organic Beings.--Chapter VII. Influence of Conditions.--Chapter VIII. Dawn of Life.--Chapter IX. The History of Life through the Silurian For-mation.--Chapter X. The Old Red Bandstone Berles.--Chapter XI. Carboniferous or Coal Formation.--Chapter XII. 'Permian and Trias Periods.--Chapter XIII. Oolite; Lilas; Weadden --Chapter XVIV. The Cretacocus or Chalk Period.--Chapter XV. The Tertiary.--Chapter XVI. A Chapter of Inforences. Chapter XVII. Origin of Man.--Part III. Chapter XVIII. The Human Brain.--Chapter XIX. Bruciure and Functions of the Brain and Nervous

XIX. Burgers with reference to the Brain and Nerrous Bystem, Bludied with reference to the Origin of Thought Ohapier XX. The Source of Thought Bludied from a Phi-losophical Standpoint. Chapter XXI. Refrospect of the

Theory of Development, as horein advanced; Conclusions; Facts followed from their Source to their Legisimate Re-sulta.—Appendiz. An Explanation of some of the Laws of Nature, their Effects, &c.

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THE UNVEILING;

OR, WHAT I THINK OF BPIRITUALISM. By Dr. P. B. Randolph. Price, 25c.

IT IS N'T ALL RIGHT;

BEING a Rejoinder to Dr. Child's colebrated work, "What-ever is, is Right." By Gynthia "emple. Price loo. The above named works have just been received and are for sale at the Banner of Light Office. tf Mar.8.

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EVERY ONE'S BOOK.

JUST WHAT IS NEEDED IN THESE TIMES!

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CONTAINING MEDICAL PRESCRIPTIONS FOR THE

Human Body and Mind.

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How to repel disease, regain health, live as one ought

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oles, recruit the worn and exhausted system, go through the

world with the least wear and tear and in the truest con-

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300 Prescriptions for more than 100 forms of

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tf March 8,

States on receipt of One Dollar.

ceipt of the price named above.

Price loc. Postage 4c.

THE

Contenta:

OM DEILISSING aselves well. Fall particulars given in next week's

W. P. Anderson, the Spirit-Artist.

We have been requested to state that Prof. Andernce for spirit-portraits; but he hopes soon to be so cated that he can attend to the wishes of his friends om abroad. He will announce his whereabouts to is friends, terms etc., through the BANNER, as soon if he can tell how much whey there is in it. he locates himself, and will then be pleased to anwer all orders. He hopes soon to visit Boston. His resent address is 250 North Ninth street, Philadel-

Social Corporation.

r, Eli White, of Oakfield, Kent County, Michiproposes to form a Social Corporation of a few trious working families, to settle on government in northern Michigan, Terms of investment for idertaking are about one hundred dollars each . He likes Dr. Child's plan of settlement, but desire to bring it within the reach of those who but little or no means to start with.

The Banner in the Army.

have received private letter from one of the chusetts voluntcers, in which he says: "Your ex-Light BANNER is read through and through by the in our ranks. It is never torn up and destroyed, is literally worn out by interested readers. There that in it which fills every thinking, unprejudiced al with gladness."

Fraud of a Medium.

J. Bonsall, of Philadel phia, has written us a haud. s and honest article on the fraud and deception ctized by a certain medium in that city. We do like fraud and deception any better than our corindent; but we have a great aversion to an assault the character of any person. -

ORTED LOSSES IN THE LATE BATTLES NEAR DND. The Washington Star says: "A distin-Washington' July 7th. His opportunities for by the extent of the damage received by the enethe recent seven days' battles were, from the re of his position in the service, perhaps better any other Union officer, He estimates that they The function of the second process o

His horrid beard, like vulture feathers, clung In wisps and knots about his corded neck."

A crazy wag met a milkman the other day, and says a cannot at present attend to any orders from a dis. . . What for ?' ... To keep the water from running he, " Bones, you ought to shingle dem cows of yours." into the milk."

Digby desires to know, when a man weighs cheese,

We have been asked to explain the meaning of centerstance." Anything that proceeds from the center. The opposite of "circumstance."

Man's dearest love in hot weather-Fan. The cooler she treats him, the better be likes her.

The Richmond Examiner says " bayonet wounds in this war, on the Confederate side, are very rare." The Nashville Union thinks, on the contrary, that they are remarkab.y well done.

Would it not be well to introduce music into the re. cruiting offices? We think a few martial airs, now and then, would stimulate the people wonderfully. Try it, Mr. Authority.

Dr. Lyon, we see by a notice in a Western paper, is doing good service in the spritual cause in that section.

England has paid, simply in interest money on her national debt during the last one hundred and sixtynine years, hard cash to the enormous amount of £2,180,882,179, or more than ten and a half thousand million dollars.

One year of struggle with wrong for the sake of the right, and then death, contributes more to progessive life than forty years of compromise with wrong, or mere timid allegiance to right.

A bar of fron worth five dollars may be manufactured into horse shoes worth \$10.50; into nails worth \$55; into penknife blades worth \$3,285: into shirt buttons worth \$29,480; and into balance springs for watches worth \$250,000.

It is a torture to enemies to return their injuries with kindness.

Fort Darling is on the eastern bank of the James river, and upon the same side of that stream as Richmond. It is upon quite an elevation, and commands the river where it is narrow, the channel circuitons, and navigation difficult on account of rocks. The Union army now extends along the river as far down as Harrison Point or Bar, which is about twenty miles

121 Namau St., New York, General Agent for THE BANNER OF LIGHT, Would respectfully invite the attention of Booksellers, Dealers in chesp Publications, and Periodicals, to his unequal led facilities for packing and forwarding everything in his line to all parts of the Union, with the utmost promptitude and dispatch. Orders solicited. BELA MARSH,

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A. B. CHILD M. D., DENTIST NO. 15 TREMONT STREET, BOSTON.. MARS

We the undersigned, hereby certify that a Company has been formed, agreeably to the provisions of the sixty-first chapter of the General Statutes and amendments there-to, under the name of the "New England Agricultural Com-pany," for the purpose of conducting agricultural operations in Daviess County, State of Missouri. The Capital Stock of said Company is fixed at Nine Thousand Six Hundred Dol-lars, and is divided into Thirty-two Shares of Three Hundred Davies boy divided into thirty-two Shares of Three Hundred

Roston, June 4: 1802.	04
were and the second sec	J. M KINNEY, President., A. D. OHILD, Treasurer,
•	J. M. KINNEY, A. B. OHILD, Directors.

Commonwealth of Massachusells, Suffolk County, se.

Bostow, June 24, 1862. Bostow, June 24, 1862. Personally appeared before me, J. M. Kinney and A. B. Oblid, and made onth that the above statement by them signed is true. *GEO.* 8. HAURI, *Justice of the Feace.*

Since the organization of the above-named Company, June 4th, thirteen shares have been sold to, and paid for by indi-vidual subscribers. July 5 8t

A NEW BOOK.

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

OB. CATHOLICISM UNMABRED.

STRANGE STORY! A VOLUME OF 386 PAGES, Elegantly Printed, and Illustrated with Steel Engravings, AT THE LOW PRICE OF

TWENTY-FIVE CENTS. (Postage nine cents.)

This is one of the most cutertaining works of its worldrenowned author, and will be read by Spiritualists and others with great satisfaction.

We will mail the work to any part of the United States on receipt of the price and postage. Address WILLIAM WHITE & CO.,

April 26. If '158 Washington Street, Boston. GENERAL DECLARATION OF PRINCIPLES

OF THE

SOCIETY OF THE LYCEUM CHURCH OF SPIRITUALISTS,

WITH A PLAN OF OBGANIZATION,

Embracing the followed subjects: Objects of the Society -Articles of Bellef Commonly Accepted as Truths by Spiritualists-Sum of Spiritual Revelations Concerning the State of the Soul in the World of Spirits-Of the Supreme Being-Of Beligion in General-Oi the Bunday Spiritual Mcollings-Of the Character of the Addresses-Of Bpeakers -Of Internal Management-Of Resources-Of Membership -Designation of the Boclety.

The above is the tille, 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 country.

NOW READY,

PARSON BROWNLOW'S WONDERFUL BOOK! ONE volume, containing upwards of 450 pages, 19 superi-or Engravings, an excellent Sitel Portrait, etc; beauti-fully printed on fine white paper, and handsomely bound in muslin. Prios, \$1,35,

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It should be in the hands of every Man and Woman, for all are as much interested in its success as they are in their own Bealth and Happiness. Here is the PLAIN ROAD то Вотн!

A handsome 12mo., of 489 pages. Price only \$1. Single copies mailed free on receipt of price. For sale the BANNER OF LIGHT OFFICE, Boston, Mass. Nov. 28.

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copies sent by mail, 10 cents. (f Fob. 15, GUIDE OF WISDOM AND ENOWE, A RDUE TO THE SPIRIT-WORLD. Just published by Almond J. Packard. For sale, wholesale and result, at this bome. Single copies, 25 cents. (f Feb. 15,

JULY 19, 1862.

Message Department.

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

thom. These messages go to show that spirita carry the character-istics of their earth-life to that beyond—whether good or

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 no more.

Our Circles.-The circles at which these communica-tions are given, are held at the BANNE or LIGHT OFFICE, No. 158 WASHIMOTON STREET, Room No. 3, (up stairs, levery MONDAY, TUEBDAY and THURSDAY afternoon, and are free to the public. The decorr are circular precision at three o'clock. 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:

Thursday, June 20.—Invocation; Questions and Answers; C. C. Folton, into President of Harvard College; Augusta Uldfeld, of Chesspoake, N. Y., (published in No. 15); Alex-abder Currier, of Machlas, Me. Monday, June 20.—Invocation; Questions and Answers; Barah Ann Stilles, Manchester N. H.; Lleutenant Morley of Charleston, B. C.; Juhn Balter to his brother Samuel in Lon-don Fre.

Charleston, B. C.; John Batter to his oftenet Samuel in Dou-don, Eng. *Twisday, July* 1.—Invocation; Questions and Answers; Rachel T. Collins, to Dr. Alexander Collins, of Portsmouth, Va.; John T. Forsyth, of New Orleans; Robert Eames, of Brooklyn, N. Y.; John Nelson Merrill, of Hartford, Conn., to his mother. *Thuriday, July* 3.—Invocation; Soliloquy upon the ap-proaching Yourth of July; Questions and answers; Ben Mo-Culloch, the Robel General; Olivo Spencer to her mother in Princeton, New Jorcey; Capt. William Madigan, of Boston. *Monday, July* 3.—Questions and Answers; George Balley

Princeton, New Jorsey; Capt. William Madigan, of Boston. Monday, July 7.—Questions and Answerk; George Balley of Boston ; Harriet M'Grath, of New York ; Patrick Duffey, of Co. D. 5th N. Y. Regiment, to his wife. *Tuesday, July 8.—Invocation: Questions and Answers*; Nancy T. Brown, mother of Goor, Brown of Georgia ; Louis Ekstatt to Carl Somers of New Orleans; Walter S. James-ton, Richmond, Va., to his father Robert Jameston; Roxanna

In consequence of the physical inability of our medium today, we shall be obliged to depart from our usual method of communicating, or, in other words, we shall be obliged to change our control. Instead of giving our thoughts through the brain, we shall give them through the hand, mechanically upon paper. However, while we are changing our control, we would invite our friends present to hold counsel with us upon any subject they may choose to June 23. offer.

Questions and Answers.

Ques -- Can our spirit friends communicate with us when requested to do so through a medium ?

Ans .- That depends entirely upon conditions, or the law governing, at the time the request is made. They can do so at all times when conditions are favorable, but when unfavorable they cannot.

Q .- How is this request made known to them, and how are our spirit friends recognized?

A .- There is no need of embodying our thoughts in language, that the disembodied spirit may receive them. The thought, as it exists in the mind of the individual, is as real and tangible to the disembodied spirit as if given in the form of sound or by words, in the way I now speak to you.

Q .- Do our spirit friends know or recollect things or transactions they did before leaving this world, and if they do, have they the power to tell them ?

A .- Memory is eternal: it nover dies. Any experience that the spirit has once passed through is never forgotten by that spirit. It is ever present with that spirit, but sometimes it is concealed from conscious life, by the overpowering conditions surrounding it.

Q .- What do you think of the Homeopathic doctrines in medicine ? and what relations do they bear to Spiritualism?

A .- Many of our spirit intelligences are decidedly in favor of this form of medical treatment, and many are not. The theory is indeed a grand and beautiful one: there is more beauty beneath its surface than man supposes. The time is not far distant-according to our belief-when Homeopathy will not only be better understood by mankind, but will be the prevailing system of medical treatment. Q .- Do I understand that you, as an individual, spirit, are in favor this mode of treatment?

A -You do, most certainly.

Q .- Are you aware that the basis of that theory is, that whatever produces a disease will also cure it?

-We are Q.-Is the theory, then, a sound one, in your estimation?

and meet your request, but Fortune has not favored me, hor does she well to-day. I hope to come again Your brother, HIRAM FRENCH. 800D. June 23.

Invocation.

Oh Lord our God, the whole earth is groaning beeath its weight of spiritual ignorance. Oh, our Father, we ask at this time that wherewith to relieve them, to send back the clouds of darkness and error which are fast thickening about them, and to give them those streams of truth and purity which are to be found in thy Celestial Kingdom. Oh Most Holy One, we ask this in behalf of thy mourning give it to you.] It's hard work, and I do n't know children of earth, and for this, as well as for previous that I have the strength. You don't furnish it? blessings, we will return thee thanks throughout [No, we sometimes assist the medium in that reeternity. Amen. June 24.

The Truth of Spiritualism. Have the friends present any questions to offer? f so, we are now ready to answer them.

[No response.] If there are none, we then propose to answer one we find already with us. A good brother and ex-

with the inhabitants of earth ?

able to return and commune with our friends, in the er hard to be choice of my words, now. [You are a way and at the time we might most desire to do so, free spirit, now.] I can't be free while I'm cooped because we are at all times the subject of laws we up here; there sin't much freedom in this mode of cannot trespass upon-the laws of God. He hath set living, I can tell you, Captain. They'd tell you our bounds, and said unto each individual spirit: South that you might have your liberly when the "Thus far shalt thou go and no farther." breath was about leaving your body.

their physical form we may be enabled to communicate with you. It is true, that we sometimes use inanimate objects, such as chairs, tables, and various articles of furniture, to serve our purpose in manifesting our presence unto you. But to commune with our brother, as he desires, without the interposition of any of the above-named objects, we cannot, simply because we are loyal subjects of the Eternal Spirit.

Before we close, we would ask our good brother to furhish us with a subject or medium, through whom we may commune, and if we do not cut off that which has so long been grounded and rooted in his being, namely, error, he may declare there is no door between the two worlds. June 24.

Benjamin Franklin Wood.

They said if I would come to this place I could speak with my father, and perhaps my mother. [Don't you find them here ?] No, sir. I been away six years. [Where did you reside ?] In New York City. [Do you remember the name of the street?] No. I was six years old when I died. My name is Wood, or used to be Benjamin Franklin Wood. [What is your father's name?] Benjamin. [Your mother's?] Ann Maria. [What disease did you die of?] First, I had lung fever, then I got most well, and J had it worse and died. [You had a re lapse of the same fever.]

My cousin here says, my mother went to some body in New York, and I, wa'n't there, because I did n't know it. [What was your cousin's name?] John Wood. He lived in Connecticut, he says. He says he went to my mother and wrote to her. Can go? [Yes.] When can I go? [1 don't know,

they'd be here. [You want to speak with your pa-rents very much, do you?] Yes, sir, I do, My grandfather, Samuel Wood, does, too, and he says many more would like to whose names it would be no use to mention. [I think they 'll give you an op portunity to speak with them.] When? [I can't ana?] No, they 're lucky, they 've gone aloft. say when ; probably not until after they receive your [Were you married ?] Ob, no; and I'm glad of it, message in our paper.] What 's it in ? [The BANNER too. I see some of 'em round here who have got wives or LIGHT, a Spiritual paper.] Well, I want to talk, and children that were dependent upon them, and I not as I do here; I want to go home. Must I go tell you they feel pretty bad. I think I am lucky, from here now? [If you have said all you wish to.] on the whole, stranger. I am lucky... I feel myself I have to you, because I do n't know you. My father so. They say we may fight some now, and if we reads all the papers. [Then he 'll get your mes

June 24.

Hiram French. Dear Charles Many times I have tried to come way it may reach him.] Oh I hope I 'll not have to nd meet your request, but Fortune has not favored come again, not in this way to him, but I.'d like to spake to him alone.

[la your mother living on earth?] No, she's what you call dead, but we do n't dwell together here. Shall I come any more? [If you don't succeed in reaching your brother this time.] Who's to pay you ? [We ask no pay.] Good by.

Nathaniel Jackman.

June 24.

Well, Captain, they farnish us with the body but who with the strength to use it ? [If you have not the strength to control, I do n't know as we can spect.] Well, then, I do n't see but that I 've got to take it as coolly as possible. [Do n't be too anxious.] Anxions! My God, I ain't been, but when you get started you do n't want to back out of a

thing; you know. Well, they say I'm dead, but I do n't hardly feel it so, although I'm not able to move about much. [Your voice seems to be strong enough.] Voice ! I aint lacking for that, but I can't seem to move pounder of Theology, residing in your city, hath eent us the following question: "If the dootrine of Spiritualism be true, will not my body I can tell you. [The feeling still clings ith the inhabitants of earth ?" We would inform him, that we are not always much as I did before I went out, that I find it rath-

Now, we commune with the inhabitants of earth [Where did you die?] In Richmond, one of through the physical form, and whenever we attempt the meanest holes you ever saw. [Were you a pristo trespass upon its laws, our power is lost. We oner in the hands of the rebels?] Yes, and I've might stand at the door of your soul knocking for en- been there, between hell and earth-living sometrance through all eternity. Now, it is necessary that times on a crust of bread, sometimes without itwe spirits have some person or subject, that through ever since I was taken prisoner. Oh, if you want to see life-that is the hard side of it you 'd better go to Richmond.

[How long have you been dead ?] As nigh as I can guess on your time, I've been here about three weeks. Dead! I ain't dead any more than you are, Captain! [You passed away in May, did n't you ?] I expect I did. What is it now, almost Independence? [Yes, to-day is the twenty fourth of June.] I'll celebrate the Fourth in new style, this year, wont 1? [I think likely.] Can I speak just as 1've a mind/to, Captain?

[Certainly.] Then I want my brother to do his d----st to avenge my death. If you il let me stay here a few bours, so I can get acoustomed to your rules, I think I'll be able to talk easier; but you see we come back here on the very steam we went ont with, and it's pretty hard work to conquer one's ill feeling toward those who have injured them. [Did you die from ill-treatment, or were you wounded?] I died of my wounds and ill-treatment, all together. It's hard telling which killed me, stranger.

My name was Nathaniel Jackman. My age you want, do n't you? [Yes.] I was n't quite twentyfive. I should have been, if I had lived a few days longer. I was from Corliss, Indiana. [What is your brother's name?] John. [Is he in the army?] Yes. He's a little under just now; that is, he 's a little sick, but he's coming up ; he 's not wounded. They say he aint going to die yet, and will have a chance, perhaps, to see the hard side of life before he dies, as well as myself.

All I ask of the folks is, to avenge my death, and all the rest of us. I know it 's a revengeful feeling to have, stranger, but I died with it, and I can't help your parents will probably call you to them.] it. [You'll get over it by-and by.] I do n't want I'd like to speak with my father first. I thought to get over it, at least not until 1/ve done one or two things. [What battle were you taken pris-oner in ?] I suspect it's what you call Bull Run. I received one wound there.

When will you print that? [In two or three weeks. Are your father and mother living in Indi-ana?] No, they 're lucky, they 've gone aloft. can, you may count upon me for one. Can't you beat the reveille while I step out? [[

can't do that, but you have my best wishes.] June 24

ITINERANT ETCHINGS OF U. CLARK.

Drawbacks-Vagrant Missionaries-Worthy laborers-Good livers and bad-Progress of Reform-The wor of Woman-The Magdales Cry-Westward, ho ! One of the strongest evidences of the truth of thing prefigured in the great sheet seen by Peter. While John F. Coles and myself were lecturing in "had not where to lay his head."

about as strong evidence as he ever received ; he con- ual methods for the prevention and cure of disease,

The country has been filled with various classes of would be mediums and speakers, who have taught the sanitary line of life. Male physicians, however the people some serious lessons. I once designated necessary they may be regarded on certain occasions, them as "vagabonds," but this term is too severe, are not held as absolutely indispensable every time They have palmed themselves off on the good people, as nurses, but as scientific practitioners. Such woat our door, but when men and women of no public to which thousands of the flower of the sex are excapacity, undertake to paim themselves off as the posed, she qualified herself as physician and dentist. erant vagrants, it is certain that justice to our cause the generation. does not demand that they should be encouraged or

During my late travels, I have crossed the track of several of these missionaries, with whose mission the people will soon be able to dispense. But these cases are exceptional among the numerous laborers now in the field.

and laziness.

Howe, of New Albion, whose labors have been prin- to a specious libertinism that promises pleasure cipally confined to that section of Western New York. | where there is nothing but the poisonous slime of over which I have recently traveled. A more wor- the serpent; and the sacred sanctuary of homes. thy, devoted, effective and eloquent inspirational where lust and selfishnessness reign supreme, is orator, I have never found, and wherever he is turned into a hell of horrors, and the offices of wife "" known, he is honored, admired, and trusted as a and mother become curses, rendering existence worse man, a medium and speaker. He has already given than death. Oh, woman, awake, awake! No longer evidences of gifts destined to rank him among the allow the fancies, the frivolities, the passions, the very first apostles of the age. When his modesty pleasures, the attractions and triumphs of an hour permits him to appear in New England, he will to absorb the divine elements of thy entire womanmake his mark anew.

George W. Taylor, of Shirley, Erie Co., N. Y., is another young man worthy of a wider reputation than he has as yet attained, though he does not claim to be a constant professional lecturer, only the Messiah who for ages has hung on the cross speaking at the home-meetings in North Collins, shedding the heart's blood of her love for her own and in Hemlook Hall, and responding to funeral and redemption and the redemption of humanity. Her other calls within the circle of his acquaintance. cries, long piercing the heavens, have at last called Wherever he is known, his public teachings and down the angel Marys of the eternal world ; and woe. private life combine to wield the most genial influ- wod unto man if he shall longer dare seek to trample ence in behalf of the celestial gospel.

I spoke two Sundays in Hemlock Hall, a large the attributes of her mission.

It may be out of taste for an itinerant to deal in suggestions like these ; but I do not write for myself; I have no occasion to complain; I am constant. The work ly humbled in gratitude for the many favors I finds in genial, hospitable homes, opened wherever 1 go. I often feel as though I fared too well for one claim-Spiritualism is found in its ability to survive all ing an apostolical mission in behalf of lowly, sufferdisasters and abuses. No cause has been killed and ing humanity, and I sometimes wonder whether effectually annihilated so many times. It has borne either I myself, or any other of our modern pioneers, all sorts of hacks, humbugs, hobby-riders, and every | would be willing to go forth laboring and faring in common with heroes of olden times or him who

Elmira, N. Y., several years ago, Dr. Potter of that | Thorough Spiritualists are becoming interested in place, remarked in a conference meeting, that five all the true reforms of the age. In the medical deyears previous to that period, he and two other doe partment there is no little slarm among professional tors took hold of Spiritealism in its infanoy, and conservatives, whose old schools are threatened. had nursed and watched it step by step, until it had While the science of physiology, anatomy and surgrown strong and would go alone. Coles facetious- gery will suffer nothing, intuitive physicians and y replied, that Dr. Potter's testimeny afforded him mediums are fast inaugurating natural and spiritcluded that anything able to survive the treatment and the people will soon learn the duty of taking of three doctors for five years, gave conclusive proof care of their own bodies as well as souls, without of its divinity, or that it could n't be killed any way. depending entirely on professionals.

Woman is coming to learn her responsibility in Many of these persons have been governed by good a woman needs medical aid, and women of the right motives, but they have mistaken their mission, stamp are encouraged to take their place, not only under the plea of laboring for "the cause," having men are appearing and taking their place with emia work to do, sent by the spirits, and so on. These nent success. Mrs. Laura A. Lord, of Gowanda. N. claims need testing. Charity may afford hospitality Y., is an illustration of this class of progressive and help to the most beggarly and forlorn, who call women. In the midet of fearful ordeals like those agents, orators, or mediums of some mighty mis. and by her superior skill and intuitive womanly insion which turns out to be a fizzle, and claim free fluence, has now gained a wide practice and comboard as long as they may please to laze around, to manding position. Women of this stamp, who have say nothing of the filthy lucre they seek to eke out, the laudable ambition to depend on the resources of it becomes a serious question as to whether they their own genius and the heroism to stand out should receive a gentle hint to make tracks, or be sent against the conservative world and meet the brassto the kitchen, the field, or the work-house. Whatever | faced jeers of the professional male gender, are the treatment humanity may diotate toward these itin- women who are yet to rank among the Messlahs of

Woman can never be redeemed from the crushing put forward in their futile efforts, or that they servitude to which she has been, for ages, subjected. should be permitted to disgrace or rob efficient la- until she is freely permitted to take her place side borers, who, at best, have hard enough work to by side with man, in many of those avocations and make their way, without coming in competition with professions in which she can engage with as much these insufferable drones and bores, whose inspira- propriety and success as the opposite sex. As long tions are little above dribblings, and whose mission as she is regarded a mere pet or appendage to man, turns out to be a compound of conceit, fanaticism with no dependence save on him, and is impelled to marry for a home, for a living, for a name, for the gratification of transcient fancies or passions, so long will woman compromise the divinity of her own individuality, allow the best energies of her being to lie dormant and languish into disease, suffer a terrible invertion of her affectional nature, become so far I have met with our young brother. Lyman C. | weakened in her womanhood as to fall an easy prey

hood, and then leave thee a wreck of pity, over whom angels might weep tears of blood.

Oh man, as thou art the image of thy Maker, take woman by the hand as thy sister, and treat her as the flower of her being into the dust, or prostitute

-In some degree, it Is; in other respects, not. will bear investigation and the sternest criticisms of science; not alone the science of materialism, but the grand science which underlies all otherseven your science-the science of Spiritualism.

Q .- Then we must wait patiently for more light upon the subject, I suppose?

A .--- Yes, and it shall come, as light follows darkness, or day follows night. It shall surely come, as star-beam after star beam comes from heaven. See to it, that while it comes in all its simplicity from the Great Father of Spirit, your minds be ready to June 23. receive it.

Edith Santial.

My Dear Son-It is now twenty-two years since I left you, and many times I have tried to come into rapport with you, through the way and means our good Father has ordained for us.

You will remember I left you on the 5th of Decem ber ; also, that the night was dark and stormy, and your own spirit kept pace with the elements. Do you remember, also, the thoughts that passed through your mind at the hour of my departure? I know them, and they were these : "I wonder to whom my mother will leave her earthly possessions?" And do you also remember of my asking you to bring me a small box, that I might give you a note it contained ? Do you also remember going to that box after my death-just one hour after-and taking therefrom my last wishes to you and your half-sister ?

Oh, my son I all this you must remember, and more also. I would to God I was not the one obliged to come, charging you as I do! but I am that appointed one, to lead you from darkness to light. My son, I come to counsel you to restore what you have taken from another, before it be too late, and you have cause to suffer more thereby. This is from your mother, Edith Sanital. To you, Benjamin Barney, of Manchester, England. June 28.

James B. Robinson.

Be so kind as to say to my folks. I am all right on this side, only I am not well pleased with the way I come. Ask them to call me home to speak JAMES B. ROBINSON, with them. Of Martin's Battery.

I died at the White House. June 28

Charlotte Davis.

Let us come to you, dear mother. We will not frighten you. Father says I must tell where I died. In New York City, on Grand street, two years ago. My name, Charlotte Davis ; ago, eleven years. June 23.

Henry Oakes.

No. Joe, I can't tell you where your father is; at least, not as you ask. But I can tell you something better. Sam is in California, and not dead, as you suppose. Write to him at Sacramento.

HENEY OAKES, late of Detroit, June 23. To his friend, JOSEPH COATES.

Philip Jenkins.

My wife-The way is not all dark, as you will soon see. Do not murmur at God's Providences, for he doeth all things well. PHILIP JENEIRS, who died eleven years ago in the city of Boston, to June 28. his wife, JANE

Ellen Raney. If you will place to tell me what I am to do here I shall do it. II suppose you wish to speak with

sage.]

some of your friends, do n't you ?] Yes, to me Written:

June 24

brother. [Then you have only to speak of such facts as will enable him to recognize you.] My name was Ellen Raney, and I was twenty two years old when I die. I'm here, sir, if I can, to talk with me brother.

I took sick while I was doing chamber-work, and was only sick eight or nine days. I was carried to the Hospital in New York, where I lived. [Where were you living at the time you were taken sick? I lived at the Waverly Place Hotel. I had some noney, most two hundred dollars, laid by. Me brother take that, and instead of giving it to those persons he knew I'd like for to have it, he kept it all himself, and, what is worse than all the rest, he would n't pay a cent of my funeral expenses; and if can speak to him I want to very much. [In what Bank was your money deposited ?] 'T was not in any Bank, 't was with meself, but he was told about t, and was to keep it for me until I should come out of the hospital. [Then he knew you had laid by money enough to defray all your funeral expenses?] Of course he knew, and he said I did n't leave anything at all. [Did you send for him when you were first taken sick ?] The folks I lived with did, and he come, and I was carried away to the hospital.

Everybody's coming here and saying whatever they plase, and I thought I'd come and say what plased. [What was your brother's name?] Wil liam Raney. He was older than me. [What is his business?] Sometimes he tend a bar, and once he set up a place-I do n't know what you call it, but it's where ladies go and roll balls. [A bowling alley, was n't it?] Yes, that 's what it was called, and afterwards he went into the bar to tend, and he sometimes drinks too much himself, and that 's what froubles me and makes me anxious to spake with him.

Our father went away from us in delirium tremens, and ever since he's been here he says it ' been very hard for him, and if he could spake to me brother he 'd say, of all things, for him not to drink, for if he do, it'll come upon him so hard in the spirit-world, because me father died before him by drink.

I don't know how to use mediums, and such like as you call them, but I thought I should come to day, if it was ever so hard, and send some word to me brother. They suppose that because I'm dead that I can't see, hear and know what's going on in the world. It's not so, at all, for I'm not gone, nor was I away from earth at all; at least I do n't think

I can tell me brother much about the place I'm in. and many things that would be very much to his comfort and happiness on earth. [Do you know where his place of business now is?] He was in Park Pisce when I die, but I don 't know where he is now, for sometimes he takes too much drink, and then people lose confidence in him, and so he has to go from one place to another. He knows very well I'm dead, and how I died, and that what I say is true. He can read and write, and is not so ignorant but that he can understand what I 've said.

We hear something about folks coming back without belief before I die. I've been here in all I think about eighteen months ; that's a year and a half. It seems much longer when I'm here, but when I'm away it do n't seem so long. How will you send that to me brother? What will you say? [We least becoming to a warrior's brow."

Stephen Gilbert.

MY DEAR FATHER-James is not dead, as you have heard, but, on the contrary, he will be with you in person almost as soon as this shall reach you.

You have asked for a test from the spirit world, and here you have it. James will tell you that I came to him as plain as while in life, while he lay on the battle field. And so I did, and saved him.

STEPHEN GILBERT. of Cleveland, Ohio.

Written for the Banner of Light. TO MY ABSENT WIFE.

Oh, dearest, hasten thy return ! Thy absence here there's naught can fill : The evening fires as brightly burn, Our laughing May and darling Will, Are playing just beyond the sill, And everything seems bright with cheer, Yet still there 's something wanting here.

Since you have left our cottage home. The rose has donned its richest hues, And fragrant sweets now idly roam Amongst the morning's pearly dews, And softly round the orchard strews Its tender bloom of red and white, Yet all thy absence can't requite.

Our bobolink has come again, And warbles just the same old song ; There floats a joyous mellow strain From fields and orchard all day long. And everywhere new beauties throng To fill each sense with joy and bliss--Yet still I feel a loneliness.

Come, quickly speed, oh, harnessed steam, That brings my love o'er hill and plain ; Although I know leagues intervene, My eyes will wander down the lane And find a void I can't explain-I only know the want I feel Thy presence here alone can heal.

In absence now I realize Thy worth and wealth of love the more, And henceforth shall forever prize The boon more highly than before. Kind Heaven thanking for the store, For down within my inner heart 'T is written there how dear thou art.

Then hasten back, oh, dearest one ! I count the days to thy return, Each loitering hour and lingering sun But makes the fever stronger burn ; All other anodynes I spurn. Oh, let me here thy presence greet, And then my joys will be complete. Janetteville, June 20, 1862. A. P. M.

Vanity Fair thinks that .. leaves of absences

summer building in the town of Brant, adjoining Quaker neighborhood.

a season of unusual interest is anticipated. This of those now attending Sunday meetings, held regularly every other week, are regarded as on the plane of Spiritual progress.

In traveling through the country, mingling with Spiritualists in their homes and avocations, many encouraging signs of reform are continually appearing. Those who become thorough in belief, begin to realize the need of applying the practical principles involved. They see the need of entire regeneration in every department of life, and especially in the physiological, since certain physical conditions are indispensable to true, harmonic, spiritual culture. Hence, an increased interest in regard to habits of and labor. Unless the body is kept sound and pure. the soul can attain little or no true growth. Those selves diseased, weakened, dwarfed, perverted, in body and soul. Yet there are those who are reckless not only in regard to themselves but others.

To illustrate: they fall into a certain line of living, and never stop to inquire as to whether what had the welfare of our species at heart to neglect they eat and drink is injurious, or otherwise. Either to appear as voucher for truths so high and purby acoident, choice, education or necessity, they have poses so truly benevolent as those which shine adopted a certain dietetic creed. Their bill of fare is stereotyped, and is never modified, no matter what the results are.' If they become diseased, they expect to be cured either by medicine or miracle, neither of which will avail while the disease is continually being fed by foul habits in eating and drink- fraility of our kind; therefore he will need no deing. If they invite friends to partake of their hospitality, without consulting tastes, conditions or anything else, they bring forward the same bill of fare, and their guests must eat and drink, or starve and evil " by the " regular faculty," who may have asbecome exposed to the charge of being unnecessarily fastidious, though their stomachs may revolt and their systems suffer for the want of some suitable, with evidences of an approved, reverence for all the nutriment. There are poor people who cannot do otherwise than confine themselves, to certain habits of living, and yet but few people are so poor as to be er-as a cheerful, facile, and singularly interesting unable to vary their bill of fare. The poorest livers frequently expend more means than would be necessary to live in the best and most healthful style; we hazard nothing in bespeaking their joy that he what is needed is more tasts, tact, and knowledge in has been true to his vision of a land flowing with selecting and preparing articles of food.

Spiritualism, is doing for woman what nothing North Collins, and the large, intelligent audiences else has ever before done. It comes with its celespouring in from every direction within ten miles tial aids and inspirations, finding her the most sus-around, gave the most encouraging indications of ceptible and ready to respond in sympathy with the the work of progress going on for years in this once aims and aspirations of higher intelligencies. It leaves her no longer bound pining and powerless be-

The friends here, for many years, have kept up neath the conventional oppressions of false social an annual meeting of three days; their next yearly life, a drudge, a burden, a dumb idol of sorrow and gathering will be held In the middle of August, and supineness, but comes with angel voices to bid her look up, stand forth, and take the angel hands outvicinity was formerly one of the strongholds of Qua. stretched to lead her on to noble missions not only kerism, but like the Waterloo and many other neigh. in the household, the home and the common walks hoods, it has become radically changed under the of human life, but in the broad field of humanity. influence of Spiritualism, and a very large majority where thousands of weeping, wailing Magdalens and tens of thousands of lost prodigals are wandering in waiting for those redeeming influences which pure and noble women alone can wield.

My next Etchings will hail from the West, from whence I hope to be able to report the BANNER some tidings as encouraging as I have reported from Western New York. Returning from the West early in autumn, I anticipate spending the remainder of the year in New England. U. CLARK.

The Harbinger of Health.

Although the number whom it concerns to know and value the truths presented in this volume far eating, drinking, sleeping, air, exercise, recreation exceeds the adult population of these United States, we should, perhaps, be liable to the charge of presuming. too much upon the faith of " purblind man " did we, who are reckless of what they eat and drink, and through the secular journals, commend its teachings live in defiance of all physical laws, will find them. or point out its mission Let the readers of the BANNER OF LIGHT bear in mind that we have no pecuniary interest in the sale of: this book ; whatever in our language shall be construed as praise or pat-

ronage is entirely unsolicited ; but we have too long forth in the pages of this our brother's work.

No one acquainted, with the writings of Andrew Jackson Davis will deny to him either a real sympathy with the better manifestations of our common humanity, or a real charity for the too 'apparents' fence against the charges of sensualism. oynicism, or mercenariness before the spiritual public. We do not look to see this, his latest work, " cast out as sociated his "spiritual" writings with their idea of "free love," for we think they will find it replete divine attributes of man. detributes

As an honest, earnest, and kindly-liberal reform. writer, our brother has made himself known to h wide circle of the truest reformers of our time; and the milk and hopey of health and true enjoyment

JULY 19, 1862.

Canaan of rest from physical sin and suffering, and trace distinctly the "narrow way" which leadeth more harmoniously in Indiana. The large audience, there. Man, thank God ! is beginning to see that many of whom were our bitter opponents, listened only in obedience to a divinely inspired will, do the devils of disease depart from the temple of God-the human body. He is more inclined to hear and to heed the apostles of health, when they affirm,

"God fills the scrip and canister, Sin piles the loaded board."

when they urge the ambitious, money hunting herd

of mortals to

"Live in the sunshine, swim the sea, Drink the wild air's salubrity;"

there is a quicker, and a truer response from hearts which beat but too unsteadily the painful moments of life! We therefore shall offer no apology to the sick and suffering, in that we only direct them to the paths which lead to the well spring of life and ALTER EGO. health.

Muggitt Hill.

MEETING OF PROGRESSIVE FRIENDS.

The Quarterly Meeting of Progressive Friends was held at Dublin, Indiana, during the last three days. It was delayed over a week to secure a speaker. Dr. Mason, of Connersville, was appointed Presi-

dent, pro tem. In opening the meeting, he spoke of the difficulties he had had to meet in his investigations of the subject of Spiritualism, and asked what is spirit? What is life? What are reformers, and what the object of reformation ? Said that reformers should be thinkers; he cared not how thought was elicited. It was thought that the body contained a spirit. He wanted it demonstrated.

D. W. Hunt suggested that each individual constitute him and herself a secretary, and endeavor, as far as possible, to unite every ennobling sentiment of the Convention in their hearts, and when we pass over the river and meet on the further shore, that we compare notes.

Bro. S. J. Finney was glad to hear the President's remarks on the necessity of demonstrating the existence of the soul. The President had asked what is spirit? He would ask what is matter? He demanded a demonstration that there is matter. What we call matter, was merely spirit precipitated. It is not by Science; it is not by Chemistry or Philosophy, that we prove that matter exists. It is our conscious intuition that proves and demonstrates it. Spiritualism was going to reverse the entire style of thinking. What is love? It is the spirit of gravity What is gravity? Can you demonstrate what d it is? No, you can only tell how it acts on matter,

or how matter acts on it. D. W. Hunt suggested that all those who had a thought in their minds should fall back on their own individuality, and utter that thought. It might better mankind.

AFTERNOON SESSION.

Bro. Finney spoke on the Philosophy of Inspiration, as described by the Harmonial Philosophy. It is not to Genesis or the New Testament that the Harmonial Philosopher looks for inspiration. He finds no book under heaven large enough to contain the inspiration of the universe. He looks at the universe itself. We look not to dead men's dead oninions. we go to Nature herself. There is no wherever he may be called. Address, Port Huron, Mich. opinions, we go to Nature herself. There is no inspiration in the Bible. It is only a record of events, few of which even had inspiration in them at the time they occurred. No miracle ever occurred. In a world of miracles no science could exist. Are mathematics based on inspiration ? No; but on self-evident axioms to our consciousness—the intuition of mind. Orthodoxy don't reason; they take everything for granted. They first come at you with reason, but as soon as you apply it, they demand of you to throw reason away, and "believe or be damued." When Adam fell, he fell up. He had seen men who said they were Atheists, and had asked them, do you believe in Love, in Justice, in Goodness, in Beauty ? Yes. You believe in every-thing that costitutes a God, and yet do n't believe in God. No man ever discovered anything outside of him, that does not have its counterpart within him. Man had the tiger, the lion, and all the animals embodied in him, but then he had also the angel to sit upon the throne of reason and control those other passions. He showed how creeds bind down the masses of the people. Had heard a minister of the Gospel pray for the ministration of angels, and vote at the same meeting not to allow the members to in-

vestigate Spiritualism. of Dayto

Mankind are rapidly ascending those heights of Future. It is only necessary to say it was one of knowledge and faith, wherefrom they discorn the Finney's noblest efforts. My notes will not begin to do justice to his remarks, so I will close by assuring you that no three days' meeting was ever held with respectful attention, and we venture the assertion that more thought was aroused than ever before in the same length of time in that community. Yours for all that's good, Dub'in, Ind., July 1, 1862. D. W. HUNT.

LIST OF LECTURERS.

Parties noticed under this head are requested to call attention 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.

L. K. COONLEWY, trance speaker, is engaged to lecture the Bundays during Bept. in Milwankee, Wis; Elkhart, Ind. Oct.; Toledo, Ohio, four first Bundays in Nov.; Clyde, Ohio, last Bunday in Nov.; Oleveland, O., in Dec. Mrs. B. A. Coonley will give Recitations. Both are clairvoyants. Will speak week evenings in vicinity of Bunday appointments. Address accordingly.

WARREN OHASE Speaks in Mexico, N. Y., July 20: Water-WARREN CHART Speaks in Mexico, N. 1., Sury 20; White-town, N. Y., July 27; Stow, Vt., August 3; in Lowell, four Sundays in October; in Quincy, first four Sundays in Nov.; in Taunton, four Sundays in Dec. , Wriends in Ohio and New York wishing lectures must apply soon. He will receive sub-scriptions for the Banner of Light.

8. PHELPS LELAND will lecture in Lyons, Mich., July 20; Alpine, Kent co., Mich., July 26 and 27. Friends desiring lectures on Geology or General Reform, in the West, should write soon, as engagements are being made for the winter. Address Oleveland, Ohio.

MR. and MRS. H. M. MILLER will answer calls to lecture on the Frinciples of General Reform, anywhere in. Fennsyl-vania or New York. Also, attend funerals, if desired, as well as make clairvoyant examinations of and prescriptions for the sick. Address, Elmira, N. Y., care of Wm. B. Hatch, or Conneaut, Ohio, care of Ass Hickox.

N. Ysaka Whirz can be addressed for the present at Sey, mour, Coun. Will speak in Quincy, the last of July and through August; New Bedford, Sept. 7 and 14; Taunton, Sept. 31 and 38; Birlingfield Mass., the five Sundays of Nov

9. L. WADEWORTH will locutor in New Bedford, four Sun-days in July; August is all engaged; in Quincy, four Sun-days in Sept.; in Chicopee, during October; in Boston, Nov. S and 0; in Taunton, Nov. 16, 25 and 30. Address, accor-dingly. He will answer calls to lecture in the east.

Miss Exama Harpings will ledture in Obleopee, in July; in Oswego, and Western New York in August and September; Philadelphia in November. Address, care of Bela Marsh, 14 Bromfield street, Boston, Mass.

MRS. M. S. TOWNSEND will speak in July in 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 EMMA HOUSTON will speak in Bangor, Me., through July; in Bucksport, August 3 and 10; in Button, N. H., Aug. 24, 31, and Sept. 7 and 14; in New Bedford, Mass., Sept. 21 and 28, Address, Kast Stoughton, Mass.

Mass. Address. Asst Dougnton, Mass. Mas. Address A. OUBERER will speak in Lowell, July 20 and 27; Portland. Me., August 8 and 10; Bucksport, August 17; Bradley, Aug. 24 and 31; Bangor, Sept. 7, 14 and 21. Ad-dress box 815, Lowell, Mass.

J. S. LOVELAND, will speak in Marblehead, Sept. 7 and 14; in Boston, Dec. 7 and 14. Address, for the present, caro Bela Marsh, 14 Bromfield street, Boston.

MRS. FANNIE BURBANK FRLTON may be addressed at Wor-cester, Mass., care of James Dudley, during August. Bhe will speak in Portland, Me., during July; in Stafford, Conn., Bopt. 7 and 14; in Somers, Conn., Sept. 31 aud 28.

H. B. STORER, inspirational speaker, will lecture in Boston, Sept. 7 and 14. His service may be secured for other Sun-days in this wightity, by addressing him at 75 Beach street, Boston.

Miss Lizzim Dorkn will lecture in Portland, Me., August 24 and 81; in Lowell, Sopt. 21 and 28. Address, care of Banner of Light.

SANUEL D. PACE, trance speaking and healing medium

LEO MILLER will speak in Pultneyville, N. Y., every other Bunday during the present Summer. Persons in Central and Western New York, desiring his services, will address him

Miss L. E. A. DEFOSCE will remain in the West till Sept., when she returns to New England. The friends in Iowa and Northern Illinois, will please address her immediately at St. Louis, Mo., care of box 2807:

Mas. M. M. Wood (formerly Mrs. Macumber,) will lecture a Somersville Conn., July 20 and 27; Puinam, Conn., dur-ng August; Lowell, in November. Address, West Killing-

CHARLES A. HAYDER will speak in Bockland and Thomas-on. Maine, during July, and in the vicinity during August. Address as above, or Livermore Falls, Me.

MES. S. E. WARME will lecture until further notice, in Berlin, Princeton and Omro, Wisconsin. Post office address, xox 14, Berlin, Green Lake Co., Wisconsin.

Mas. C. M. Srowz will spend the Sommer and Autumn in owa and Minnesota. Address till further notice, Indepen-ence, Iowa, care of "Rising Tide."

MRS. M. B. KERNER Will speak in Stafford, Conn., July 20; in Somers, July 27 and Aug. 3; in Putnam, the three ürst Sundays of Oct. Address, Lawrence, Mass

ISAAO P. GREENLEAF Will speak in Excter Mills, Me., July 20; Bradford, July 27; Glenburn, Aug. 3; Swanville, Aug. 10. Address as above or Bangor, Me. W. K. BIPLEY will lecture in Newbury, July 20; Btillwater, August 8; Stockton, August 24. Address, Bangor, Me.

M. A. HUNTER will receive calls to lecture on Reform sub-jects. Address, Rochester, N. Y.

Medinms in Boston.

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Patients will be attended at their homes as heretofore. Those who desire examinations will please enclose \$1.00 lock of hair, a return postage stamp, and the address

plainly written, and state sex and sge. me Medicines carefully packed and sent by Express.

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29 Remember! DR. CHARLES MAIN, No. 7 Davis street. Boston, Mass. June 28. ť

MRS. A. C. LATHAM, PHYSIOIAN, AND MEDIUM FOR BEALING AND COM-MUNIOATIONS, No. 393 Washington, corner Hedford Street, Boston. Those in starch of health, and those desiring advice from the Higher Life, Deliniations of Character, or visions pertaining to themselves and their future, are invited to call. Twill visit the sick at their homes if desired. Will visit the sick at their homes if desired. July 5. homes if desired.

SPIRITUAL COMMUNICATIONS. DR. L. L. FARNSWORTH, Writing Modium for answering scaled letters, may be addressed 76 Beach

D for answering scaled lotter, \$1, and 8 three-cent stamps, Bersons inclosing scaled lotter, \$1, and 8 three-cent stamps, will receive a prompt teply. Office hours from \$ to 6 P. M. April 19.

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SAMUEL GROVER, Trance, Speaking and Healing Me-dium, has removed to No. 21 Bennett street, corner of Harrison Avenue, Boston. Hours from 9 to 12, and from to 6 r. M. Bundays excepted.

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ond door from Wasnington street, Boston. Terms, \$1 pe hour. 8m may 10.

Moor. May 10. M. R. E. M. T. HARLOW, (formerly Mrs. Tipple,) Clair-tradition of the second st., Boston, Patients at a distance can be examined by onclosing a lock of hair. Ex-aminations and prescriptions, \$1 each. if Nov. 23.

MBS, M. A. CARTER, TRANCE MEDIUM, No. 80 Washington street, - Room No 2, up stairs. Hours from 9 A. M. to 7 F. M. 3wo Jy5. MRS. M. W. HERRICK, Clairvoyatt and Trance Medium at No. 21 Bennett street. Hours from 9to 12 and 2 to 6 ; Wodnesdays excepted. 6mº Jan. 11.

MRS. C. A. KIRKHAM, Test, Personating and Trance Medium, No. 140 Court street, Boston. Hours from 10 to 6 o'clock. 6w9 June 28.

MISS E. D. STARKWEATHER, Rapping, Writing, and Test Medium, No. 6 Indiana street. Terms 50 cents each person. Hours from 9 A. M. to 6 r. M. 3m may 3,

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able character, and in all respects a Christian." The Wildfire Club, By Emma Hardinge, Price, \$1. Contexts:-The Frincess.-The Monomania, or the Spirit Bride.-The Haunted Grange, or The Last Tonunt.-Life.--Margaret Infelix, or a Narrative concerning a Haunted Man.-The Improvisatore, or Torn Leaves from Life His-tory.-The Witch o' Lowenthal.-The Phantom Mother, or The Shory of a Reclues.--Haunted Houses. No. 1: The Ficture Spectres. No. 2: The Sanford Ghosi.-Christmas Stories. No. 1: The Stranger Gnest. No. 2: Faith; or, Mary Macdonald.-The Wildfire Club: A Tale founded on Fact-Note.

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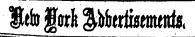
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Prospectus of the New Republie.

A T a time so momentous as the present, there is an im-perative demand for the exercise of all the wisdom, he-

rolem, self-sacrifice, charity, and the forgetting of all past differences, and the sinking of all workily ambition, in one sublime, prayerful, determined, brotherly effort to save our beloved country from the terrible ruin that more than threat-

ens to swallow up our liberties, prosperity, peace. How to conquer the rebels, is not all of the great problem that must

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LAWS AND SYSTEMS.

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marks in reference to the Harmonial Philosophy.

The President referred to his introductory, and thought all the difficulties arose out of ignorance Thought Bro. Finney had uttered the eternal truths of God. Had laid down the platform of the Harmonial Philosophy just in accordance with his own views. The two lectures already given, were, in his estimation, worth any fifty volumes of the popu-

lar orthodox writings of the day. The evening was enlivened by the music of Bros. Harris, Reed and Parks, and we say, without the fear of contradiction, that the old walls of that church never echoed better.

Bro. Finney asked to be excused from a long talk ; said Bro. Kates had as much of the God in him as any one, and thought he ought to speak.

Bro. Kates loved to talk on Spiritualism. Thought he heard a whisper from some part of the audience, that man was totally depraved. It might be that some individual present had been taught that, but the believers in the doctrines of Spiritualism could not for a moment tolerate so monstrous a doctrine.

Bro. Finney wished that the servants of popular orthodoxy would come forward and take up half of the time on the rostrum. Threw down a broad chal-lenge to the clergy, and dared them to accept it. Said if they would not till we were gone, they were worse than traitors, and would shoot us in the back. Let them come forward and reply, if they dare. I will wait for a reply.

After a short time, a general call for Finney was made, and he said he would dovetail a few remarks onto the afternoon discourse. Thought there were persons in the congregation who held converse with spirits, and knew it not. Wondered there was as much inspiration as there was in this great world of tobacco, rum and gunpowder, with their attendant train of desolution.

Sunday morning Bro. Finney lectured on the Destiny of the Soul. Thought everybody had religion. The differences of opinion were not on religion, but on theology. Had yet to learn that age was entitled to respect. It was goodness alone that was entitled to respect. Asked, how could God be just and throw the sins of man on the noble Jesus. Orthodoxy said that Jesus had offered himself as such sacri fice. That would elevate Jesus in our estimation, but degrade God for planning such an atonement of accepting such a sacrifice. He exploded the doctrine of the fall of man. Take the devil out of Orthodoxy and you destroy the whole fabric. Your Orthodox preacher, within the last forty-eight hours, hus said that the Spiricualists had committed the unpardonable sin. Yes, every sin they ever committed is unpardonable. You cannot violate the laws of God. Many a spirit has hovered over the earth lamenting his unrequited sins.

He took a peep at the Orthodox heaven. Thought they would not stay in such a place twenty four hours. Put William Lloyd Garrison in such a heaven, and in a short time you would see him peering over the parapets into the tormenting flames of hell, and constructing an underground railroad to run the limping devils into glory. Place & Yankee in an Orthodox hell, and he would

stay no longer than he could whistle his satanic majesty into good humor, get out his jack-knife and whittle down the door. What is the soul according to Orthodoxy? It is an *immaterial* somethings, it is the Irishman's footless stocking without any leg. The afternoon discourse was delivered in the

grove to a large and attentive audience. It was upon the Present Time, with its Destinies in the

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conquer the rebels, is not all of the great problem that must he settled before there is any certainty that we, as a Nation, have anything in the future to hope for. The New REFUELICHARS two leading and distinctive objects : Birst, by humble and modest, but carnest and thorough ef-fort, to promote, to the fullest extent of its ability, that fra-ternity of feeling among all parties and classes of society, on which our salvation so vitally depends. Second, to discuss, in a free, untrammeled manner, but in no partizan dogma:-ical or dictatorial spirit, all of those fundamental and practi-cal questions and principles of Government and human rights which the adjustment of our National politics will in-volve.

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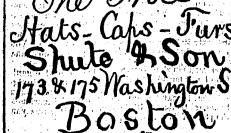
THE cause of Universal Mental Liberty, which seeks to establish the claims and teachings of Nature and Reason, and to overthrow those of superstition, bigotry, and priest-eraft, still needs the support of a free and independent press. Therefore we propose to continue the Boston INVESTIGATOR, and shall commence its Twenty-Second Volume on the 7th of May.

of Muy. We have no new principles to proclaim, and hence we shall keep to the old landmarks by which we have so long been guided, endesvoring so far as we are able to render the paper guided, endesvoring so far as we are able to render the paper guided, endeavoring so far as we are able to render the paper acceptable to all and subservient to national utility. Beller-ing superstition to be the bane of human improvement—the moral herrosy of mankind—our, most especial object shall be, as it hitherto has been, to councract its periodcousinfuence, and to expose, by every means in our power, the misciller-ous practice of that numerous class of presenders who are perpetually directing the attention of their credulous follow-ors to THINGS ABOVE, that they may the more effectually de-nerve them of THINGS EELOW. and attempting to reconcile

by propertially directing the attention of their credulous follow-perpetually directing the attention of their credulous follow-ers to THINGS ABOVE, that they may the more effectually de-prive them of THINGS BELOW, and attempting to reconcile them to misery and degradation in this world, by promising them happiness and honor in another. Andt-religious, then, and anti-clerical, in connection with universal mental freedom, are the distinguishing character-istics of the INVESTOATOR. But as our sim is the primotion of human happiness by means of mental cultivation, we shall on future happiness by means of mental cultivation, we shall enrich our columns with whatever we may deem could effec-thereto. We shall therefore pretent to our readers whatever we may find valuable in literature, art, or science. As we protoud not to amuse the idle, or socihe the ignorant, we shall have no pretty takes of mystery, to excite the imagina-shall have no pretty takes of mystery, to excite the imagina-shall have no pretty takes of mystery, to excite the imagina-shall have no pretty takes of mystery, to excite the imagina-theledit, as much as possible, associate amusement with util-ty. In a word, we shall do the best we know how to render our paper deserving of the patronage we solicit, and worky of the cause we adrecate. To the friends who have hitherito stood by us, and who have kindly isodered their further assistance, we return our most grateful acknowledgments; and we call upon every one of congenial thought and feeling to countenance and support us in our uncompromising hostility to religious im-positive, which we consider the master-vice of the age. Tamas-Two dollars per annum for a single copy-three dollars for two copies to one address. All letters abould be directed to J. P. MRNDUM, No. 103 Court street. Botom, Mass., March 1, 1869. If mar. 32.

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Bearls.

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

THE INPANT ANORL. Away through earth's shadows, In the beautiful spheres Where the spirit-heart rests Unclouded with tears i Away through earth's shadows. Where the pure in thought Are clad in the robes God's earth life hath wrought,

Ere unfolded by years Thy spirit's bloom. The dark winged angel Had written thy doom ; For he blights the life. With as remoraless power. Of the opening bad As the faded flower.

Far away o'er the wave Where spirit-feet roam, The angels have borne thee To the beautiful home ; For what recked the spoiler Of our grief and tears, Of the blight of our life Or the gloom of our years?

Enfolded forever By Infinite Love. Thou, infant angel, Now callest above ; And through earth's sorrows We press on to thee, Where hearts never part Through eternity .- [Rev. J. D. Strong.

Patience is very good, but perseverance is much better. While the former stands as a stoic under difficulties, the latter whips them out of the ring.

ODE TO THE BRAVE.

How elceps the brave who sink to rest. By all their country's wishes blest? When Spring, with dewy fingers cold, Returns to deck their hallowed mold. She there shall dress a sweeter sod Than Fancy's feet have ever trod.

By fairy hands their knell is rung. By forms unseen their dirge is sung ; There Honor comes, a pilgrim gray. To bless the turf that wraps their clay. And Freedom shall awhile repair, To dwell a weeping hermit there. [William Colline, 1746.

Prosperity is no just scale ; adversity is the only balance to weigh friends in.

THE LAPSE OF TIME.

The years that o'er each sister land Shall lift the country of my birth And nurse her strength, till she shall stand The pride and pattern of the earth.

Till younger commonwealths for aid Shall cling about her ample robe, And from her frown shall shrink afraid The crowned oppressors of the globe. [William Cullen Bryant

Good habits are maintained, and bad ones avoided. only by constant effort.

SPIRITUALISM AND THE NEW TESTAMENT.

A Lecture by Mrs. Cora L. V. Hatch, at Dodworth's Hall, New York, Sunday Evening, June 29, 1862.

Reported for the Banner of Light.

ing the Christian ers. This opens an entirely new dere relopment in history. Emerging from the darkness of relovance and more ennobing conceptions, instead of Deity enstand informed by that spirit, even as though he were stands, and salated with clouds of incense, and informed by that spirit, even as though he were signing ground, having arisen from a singularly lowly origin and it is this which forms the subject of our present discourse.
Of Jeasne of Nazareth, personally, we have but little to say. Certain it is, we find sufficient that is Divine in his life and teachings, without professing to believe in the fables of theologians respecting his presented as a God of Love. The religion of Jease for Marg, endowed with such purity and har mony of character, as fitted him to be the apostle and exemplar, but little is authentically known. Except on the cocasion of his dispute with the Doctors in the sential title is authentically known. Except on the cocasion of his dispute with the Doctors in the sent of his dispute with the Doctors in the sent of the results of folowing out these principles; for did all men love God supremely, and their neighbors as themselves, there of commution between this world and the realm of spirit.

High. The records of his subsequent career furnish no foundation for the material, supericial dogmas and theories attempted to be established under the sanc tion of his name. It is the fundamental article in the creed of modern Christianity, that Jesus was divine in his nature and of miraculous origin and nativity. Now, no human being, of ordinary intelligence, un-warped by educational bias, would ever profess to believe in such a monstrous figment, which only shows the bindness of superstitious prejudice. Of our devo-tion to genuine Christianity, no one who has listened to our former utterances can entertain a doubt, and our admiration for its founder has been repeatedly and emphatically expressed; yet we hold it not at all in-tonly sheer ignorance, or gross irreverence, which can suppose that God was obliged to set aside the laws he norder to create the loftiest example of excellence in the limpote of the Gentiles, while he engrafted on the new faith much that was absolute, and even severe, in the Hebrew Law, still relations the essence of spiritual religion, as when, in the First Epistie to the Corinthiorder to create the loftiest example of excellence in religion, as when, in the First Epistle to the Corinthi-another; that a violation of physical order was neces-sary to the embodiment of moral perfection. We need not, surely, assume more than that the Divine Soul was, in this instance, presented to the State Sta

We need not, surely, assume more than that the Divine Soul was, in this instance, presented to the world in a form of hitherto unprecendented purity. Had Jesus been God, instead of Man, he would not have been endowed with the homan form, he would not have moved among humanity, invisible and impspable to external sense. But, in fact, his infancy and child-hood were like those of other mortals, and he remained undistinguished, except by an occasional display of his powers, he assumed the moral guidance of his countrymen, speaking as never man spake, with the simplicity.

resistless authority of truth, in all its carnestness and simplicity. The wonderful deeds unquestionably performed by Christ are not miracles, in the usual sense of that term, since most of them may be naturally accounted for. And we do not find the evidences of his divinity in his healing the sick, raising the dead, or changing rester it to zince for the many sense of the the sick of th water into wine, for the means of doing all these have been too gross and palpable to enable her to sus-things were well understood by him, and they were only called miracles because unaccountable to his co-temporaries, and without parallel in their experience.

where, now, are the powers of healing and of proph-In all authentic records of the teachings of this man, (for such it is no derogation to call him,) we perceive that he claims no extraordinary knowledge or power as inheren to himself, but declares they were given him by his Father; and he disowned any special ties There are only the hollow echoes of soulless oreeds, There are only the hollow conces of souliess oreeds, and the ceremonies of a baseless formalism. Chris-tianity has traversed the earth, and, planting its ban-ner on far distant shores, has glided, like the tranquit light of morning, into every babitation, and shed a hallowed radiance on the daily walks of life; it comes as the spirit of truth, but it calls not forth from the barts of the advantage accrease of the parts of the spirit of the spirit of truth. as the spirit of truth, but it can but forth from the hearts of its adherents a corresponding power of vital earnestness. And this is so, because Christians re-gard doctrine rather than practice, and follow abstract teachings rather than the living example of their founder: because Christ is adored as an external, instead of a spiritual Saviour; because men prefer to bow before the emblems of so-called vicarious suffertion of older truths is not material, which enjoined a bow before the emblems of so-called vications suffer new form of spiritual worship, and announced, for the ing. rather than take up the heavy cross of self-sacri-first time, the rule which is now recognized as the fice and bind around their own brows the thorny main safeguard of morality, viz., that the purification of the individual soul can be effected only by individ. But this vitality is not all departed. Surely, the

But this vitality is not all departed. Surely, the omnipotent spirit of truth liveth still. It survives all La efforts and self-sacrifices; this, and nothing else, can accomplish man's salvation. Earnestness was Jeans's special attribute, and the se-cret of his influence. He was sincere in all his convic-tions, and hence his power of stamping them upon the hearts of others; he was true to nature, and hence bis ability to control her hidden forces in the curo of dis-ease, and even in cases of such temporary suspension of the vital powers as was mistaken for actual death. That Josus, in the example he presented, designed nothing more or less than to display the bighest possi-bilities of our actual human nature, is evident from his these shall the do that believeth on me." How can this assurance be reconciled with the notion that he believed himself the only being who could commune with God as he did, that he was, in any special sense, the Anointed of the Most High? How could his disci-ples ever be like him, if he was created an entirely dif-dire aver on the such as the sense and the notion that be believed himself the only being who could commune with God as he did, that he was, in any special sense, the Anointed of the Most High? How could his disci-ples ever be like him, if he was created an entirely dif-ferent being? Such theories and views cannot be enual efforts and solf-sacrifices; this, and nothing else can accomplish man's salvation. refer to exactly parallel conditions and circumstances with those which surround the modern manifestations. And yet there are thousands in our midst who turn with contempt from the sober narratives of veracious witnesses, and even disoredit the testimony of their own senses, while they repose implicit faith in ac-counts still more marvelous, handed down, without a particle of corroborative evidence, in records of un-known origin and dubious authenticity. If religion, in all its varying forms, is but one manifestation of all pervading, ever-existent principle, which is the same in all ages, then has this latest revi-val come like a new star of Bethany, to guide the wanto spiritual communication and angel ministry, and all deters in darkness, and lead them to bow down at the teachings concerning the soul and its relations, such feet of Truth. For this do the loved and lost come to reveal the facts of immortality. For this are you ad-mitted to communion with those gone before, and with those higher beings, whose homes are beyond the atmosphere of earth, yet who are always ready at your This it is which deals a death-blow to Atheism theories and vague conceptions of individual minds. The New Testament is but a revealment of Spiritual. ism. It is that which causes it to be the accepted re-ism. It is that which causes it to be the accepted reism. It is that which causes it to be the accepted re-ligion of the world; and if this spiritual element were extracted, it would be like a dead tree, an idle Heathen worship under new names, a solemn mockery, words without meaning. Jesus was the king who was to ists, are no less in error than those who deny and de-compare to instantic and the set of the sole of come to Jerusalem—the inspired prophet sent of God; spise Spiritualism, and yet call themselves Christians, but he claimed, as a human being, only to represent Neither faith could exist independent of the other. the Delty, for he says, distinctly and emphatically. They are both portions of the same, great edifice, and that the spirit of truth inspired him, that same spirit, must stand or fall together. Do not be persuaded to without beginning or end, ever despised and perse, despise any truth because it is ancient. Truth and the the spirit of truth inspired him, that same spirit, must be any truth because it is ancient. Truth and without beginning or end, ever despised and perso-cuted of men, yet which still lives forever, and tri-umphs over all. Jesus embodied this spirit of truth, end. The leading principles of Christianity were and this is all he claimed. The spiritual manifestations connected with Christ's but it has only of late years become known that be-The spiritual manifestations connected with Christ's but it has only of late years become known that be-appearance are worthy of your close attention, for upon them depend the whole power and beauty of his there is really no barrier; that all around you, in the religion. Jesus taught a doctrine bigher and holier than that of Moses, for, without superseding the com-mandments of the latter, he added to them a more im-portant and comprehensive rule of morals, the Law of the spiritual of the second dependence with every thought and every emo-tion. tion. The sonl is endowed with many latent faculties, and From the lowest classes in the community around him he chose his most intimate companions; to them he spoke, without parables, in pure and simple latter, ances; to them he confided the meaning of his in-spiration, explained the principles of his religion; to them he defined the nature of his spiritual gifts, and these he apower of these invisible directors. Among them are the spiritual gifts spoken of in the New Testament— the mised all the power he possessed; and yet in all those in whom life is supposed to be extinct—in short, this he spoke to them not of himself personally as a light of prophered personally as a this he spoke to them not of himself personally as a lar those endowments spoke of in the hible, and Divine Being, but attributed all power and dominion to his Father, and those who proclaim Jesus as the In. carnation of the Deity, they, if any, are guilty of blas phemy. When he said "I and my Father are one," spiritual truth is as old as eternity; that it has been he did not assert that he himself was embodied infini-specially embodied in the person of Jesus, and ex-tude, but merely that his soul was a portion of that pressed in the Christian religion that the Spiritual-infinitude. infinitude. Then we find be bestowed spiritual powers upon his disciples, teaching them in what manner they could be cultivated, and, no doubt, had we the full record of his instruction, we should find he directed them as to his instruction, we should find he directed them as to their modes of life, diet, &c., everything, in short, which could favor the fullest development of their spiritual gifts. His mission was to enjoin a natural and pure worship of God within the spirit—a tearing the short of the spirit—a tearing becautively as possible, our conceptions of the relations between Christianity and Societarily and Societarily and Societarily and Societarily as the spiritual Societarily and Societarily as the spiritual Societarily Societar between Christianity and Spiritualism.

prospering, and if possible, to advance it.

evening the landlord of the hotel where we stopped. hearing that there was a medium guest in his house, asked the privilege of a circle ; so we had a scance in his parlor. The medium saw and described quite a number of spirits; among them she saw a man home and family (wife and three oblidren) are at Ge. named Thomas, standing by the landlord; she saw dred in the cemetery of Erie, Pa. Mr. Yan Evry was that he was killed by an accident. The landlord could not recognize him at all, but in subsequent conversation he told he had a brother Thomas, wife and others who knew him, investig among the who was killed, thus unintentionally confirming the number. Few men in Northern Ohio understood our truth of the vision. The same was true with sev. philosophy better or could defend it more ably in puberal other individuals, who seemed more anxious to

neck tests," or a lecture from some arch-angel ; so I did not attempt to lecture, but trusted to such tests as the spirits saw fit to give through the medium.

On my return to my room, wishing to consult my spirit-friends, I magnetized the medium, who immediately saw the spirit of a young man, who told her he was drowned in Davenport, and falling in com-pany with me and my spirit-friends, as I was about town talking with acquaintances, heard me say I had a medium with me, so he came to see, and wished through her to be recognized by his friends, In the evening two individuals called to investi-In the evening two individuals called to investi-gate, and the medium had another vision of the young man who was drowned. He then told the me-dium his name was John, but did not give the other and the that had passed on before, saying that she saw them. As her weeping companion and sorrowing friends stood around her, he asked her not to leave him. She said: "O! it is glorious to die thus." Truly, the end of the righteous is peace. name.

The two indivduals made no response or intimation that they recognized him, and we made no inquiry. They were determined to test the spirits and the medium, and we were determined to know nothing of the matter, only what the spirits might tell. The next day these two individuals came again, accompanied by a third person The medium at this time saw this same spirit again, who said he wished to talk with this third person. We then left this third person and the medium alone, and the spirit again, and so: Miss Emma Bunklov, Sott 7 and and 12; Miss Emma Houston, Oct. 19 and 26; F. L. Wadsworth, Nov. 2 and 9; Miss Lizzie Doten, Nov. 16 and 25; J. S. Loveland, Dec. 7 and left this third person and the medium alone, and the spirit aptraneed the medium alone, and the spirit aptraneed the medium alone, and the spirit entranced the medium and conversed with this person. When he left, he said he wished to come again and bring his daughter with him We come again and bring his daughter with him. We told him he could do so.

In the afternoon, he and his daughter came. At this time the medium had a vision of the last day of the spirit's earth-life. She saw him preparing to go fishing, heard his mother persuading him not to go, and urge him to return in a short time; saw him to go the river, saw him fall into the water, saw him struggle to get out, and finally, saw him go down for the last time. All this she described as she saw it.

The gentleman with his daughter, to whom this was told, then informed us that this spirit was his son, and that the medium had described the circumstances of his death just as they actually transpired.

I trust we have not retarded the cause in Davenport, but hope we have given it a little additional momentum. We have some friends there who are earnest workers. I hope some time to visit there A. W. BENTON. again.

Obituary Notices.

Spirits in Davenport, Iowa. On Wednesday, May 14th, I started in company with my wife, and the blind medium, Mrs. Briggs, on a short tour in lowa, to learn how the cause was cannot see him, she knows he is not far away, and therefore each median with my will be advance it. rospering, and if possible, to advance it. I therefore can quietly wait the coming of the death. The first night we stayed at De Witt. In the angel that is to unite them for ever.

Thus lived and passed away "an Israelite indeed, in whom there was no guile." LAURA CUPPY. Dayton, 'O., June 25, 1862.

One of the valuable lives sacrificed on the altar of our country was that of MARTIN VAN EVER, whose lic or private, with tongue or pen. When treason raised its war club in our country, he felt the vital im. eral other individuals, who seemed more anxious to oriticise than to seek the truth. From Dewitt we went to Davenport, at which place we arrived about 2 o'clock P. M. on the loth, and put up at the Scott House, where we had good accommodations and a very gentlemanly host. After getting settled in our room, I left the ladies to rest themselves, while I went in search of be-lievers in the new philosophy, some of whom I had the good luck to find. Just previous to my ar-rival our friends in Davenport had been somewhat imposed upon by some undeveloped media, conse-quently nothing would take with them but " break-neck tests," or a lecture from some arch-angel; so I but the spirit STILL LIVES. Geneva, Ohio, July 4, 1862. WABBEN CHASE,

> MRS. SABAH E. CRANDON, of Camden, Me., passed to the higher life, December 31, aged 80 years.

> She was one who ever lived an exemplary life, though early called to part with the faithful guidance

Died, in Braintree, Vt., July 6, 1862, Mr. CLARK SIMONDS the father of Mrs. A: P. Thompson, aged 67 years. He suffered much ere the spirit left the form.

NOTICES OF MEETINGS.

MARLEMMAN - Meetings are held in Bassett's new Hall, Speakers engaged :--J. S. Loveland, Sept. 7 and 14; H. S. Storer, Sept. 21 and 28; Miss Emma Hardinge, Oct. 19 and 36; Miss Lizzle Doton, three Sundays in Nov.

S6; Miss Lizzle Doten, three Sundays in Nov.
TAUNTON.—Meetings are held in the Town Hall, every Sabbath afternoon and evening. The following speakers are engaged:—N. Frank White, Bopt. 21 and 28; Mrs. M. B. Townsend, Oct. 5 and 13; Hon. Warren Chase, in December.
LOWELL.—The Spiritualists of this city held regular meetings on Sundays, forenoon and afternoon, in Well's Hall, Speakers engaged:—Mrs. A. A. Currier, July 20 and 27; Mrs. M. S. Townsend, S9; Hon. Warren Chase, during Cotber, Sept. 21 and 28; Hon. Warren Chase, during October.

Sept. 21 and 28; Hon. Warren Chase, during October.
 Ontoorzz, Mass. — Music Hall has been hired by the Spirit-unlits. Meetings will be held Sundays, afternoon and eve-ning. Speakers engaged: — Miss Emma Hardinge, July 20 and 37; Miss Laura De Force during August; F. L. Wads-worth, during October.
 Nzw BzDrozn. — Music Hall has been hired by the Spirit-ualists. Conference Meetings held Sunday mornings, and speaking by mediums, afternoon and evening. Speakers' engaged : F. L. Wadsworth, during July; Miss Emma Hous-ton, Sept. 21 and 28.

o'clock. Bpeakers engaged :--Mrs. Fannie Buibank Velton, during July; Mrs. A. A. Currier, Aug. 3 and 10.

THE BANNER OF LIGHT,

INVOCATION.

Our Father-whose presence is the joy of Being, and whose name and power we cannot comprehend, thy children draw nigh unto thes from amid cares and turmoil, external strife and dissension, and all that bemoli, external strife and dissembld, and all that of longs to the material, grosser elements, and would fain enter the sanctuary of thy presence. Oh God, grant that we may pass behind the veil that separates us from that presence; let us look into the temple of the soul-thy abiding place, and the true altar of devotion, and find thee, that we may hold sacred converse with thee, and draw nearer and nearer unto thee Ob, Father, receive our thanks; upon the shrine of our inmost beings would we place our offerings, and each soul within its secret recess would rejoice in each soul within its secret recease would repute in thine acceptance. We would praise these for the man-ifold blessings of material life, for those earthly joys and beauties which are but the outworkings of thine infinite mind; for all things, from the largest world to the amaliest atom, are alike the objects of thy care. We would praise thee for the endowment of the hu. we would praise the for the endowine to the real of inte-man mind; for the achievement in the real of intel-lect which render it superior to all material things, and by which it is capable of conceiving the in the workings and laws of Nature. We would praise thee for those landmarks of past ages which stand forth as evidences of thy power, for the inspirations of genius, and of a higher and holier life; and still more, for those conceptions of the soul which come from its di-viner essence, and are revealments of thy true religionnot attered by material lips-not belonging to outward forms and ceremonies. And chiefly for that divine and living presence, which prompts to earnest devofor that undying wisdom, bright and just and pure and that lofty hope of individual immortality, through which, when time itself grows old, each soul may grow in the knowledge of thee and of thy works; forever and over. Amen.

Our subject, on this occasion, is Modern Spiritualism, as founded on Christianity. Last Sunday evening we gave our ideas upon the subject of the Mo-sale revealments, as connected with Spiritual phenom. ena, showing that through all that portion of their bistory the Jews, as a nation, were guided by a Spiritaal intelligence, whose only and declared object was their welfare, and that this intelligence directed the inspiration, first of Moses, and alterwards of other leaders and prophets, until the final destruction of the Jewish policy and the dispersal of the nation.

Jewish polity and the dispersal of the nation. We argued, that from the whole tenor of the Old Testamonic narrative, it is evident that the God or Lord there spoken of, was actuated by an exclusive partiality which would never be evinced by the Spirit of Oreation, the Universal Deity—therefore, we be-lieve that every one who reads the Bible attentively, will see that the Jehovah of the Hebrews was distinct

will see that the Jenovan of the Hebrews was distinct from all other divinities, and was a special agent for the guidance and protection of a particular race, We purpose now to show that the later prophesies given to the Jewish nation, and which are to this day unfalfilled, so far as they refer to the literal rebuilding of Jermalam and the coming of a comparing Meanlet of Jerusalem and the coming of a conquering Messiah, are yet in another and higher sense, applicable to the world at large, and designed to signify the holler life to

Certainly, when Jesus of Nazareth made his appearnce, there was among the Jows an universal expectation of a Saviour near at hand. To such an extent did tion of a Saviour near at many false Christs came forward, who pretended to set up the new kingdom; and hardly a mother in Israel but thought her new born babe a mother in larger out thought her new both beer might prove to be the predicted Saviour, who should reign successfully and conquer all his enemies. But the actual Messian came in no garb of external spien-dor, nor did be assert that his kingdom was of this world; therefore his claims were ignored by his countrymen, who refused to recognize the king of the Jews in the person of an outcast, and finally brought his earthly career to an ignominious end. But we pass now to the condition of the world dur-

and the second s

ferent being? Such theories and views cannot be entertained by any one of sound and unperverted reason-ing powers. On the other hand, is it not clear that it the aim of all Christ's teachings to establish a purely spiritual religion for all men, and one which all were endowed with the power to appreciate and un lerstand?

of earthly affinity, not as assuming a nature exclusive-ly divine, but because the universal extent of his

mission to humanity forbade him to cherish a warmer affection for father, mother, brother, or sister, than

for any stranger among his disciples; and, indeed, his special favorites seem to have been selected from those

in no way connected with him by ties of blood. A thorough and impartial examination of the Gospel histories can only lead us to these conclusions, viz.,

that Jesus Christ, whatever and wheever he might have been, was certainly, in all essential respects, a

human being; that he was the announcer of new doo-trines. (whether original with himself or a combina-

Let us now proceed to consider has spiritual teach ings. We stated before that Spiritualism is not con fined to any age or country, that it embodies all truth Let us see how Christianity partakes of the spiritual

Take away from the New Testament all references as are contained in the accounts of the Transfigura. tion, the appearance of the angel at the sepulchre, of Jesus himself after the crucifizion, the release of Paul and Silas, &c., and there will be left no real founda-tion for any religion whatever--nothing but the blind call. theories and vague conceptions of individual minds. The New Testament is but a revealment of Spiritual. age.

From the lowest classes in the community around

down of old material shrines-the doing away with bloody sacrifices and superficial forms-and to show

The show that these spiritual doctrines were well un-to the the spirit of truth." Now this expression in the path of daty and happlices.

down of old insterial entries—the doing away whu bloody sacrifices and superical forms—and to show that the truest devotion is that which is paid in daily practice—which embodies Delty in the life of man, for the interest manifested in this series of discourses,

Born into nornin diana, on the 3d instant, THOMAS HUNT, aged 62 years.

He was the son of Nathan Hunt the distinguished Quaker Minister, and himself held that belief. For many years he acted as Superintendent of a "Friends Boarding School," in North Carolina, his wife being also a teacher in that institution. He subsequently sought a home in the west, and after spending a year in Ohio, moved to Dublin, Indiana, where he continund to reside up to the period of his translation to a higher life. During the year 1858, one of his sons visited a spirit circle, and there receiving many tests and an outline of the spiritual philosophy, on his return home, presented the truths he had reached, for his father's nonsideration — that father, who had so truly discharged the duties of a parent, that it was ever his children's dearest privilege to ask his counsel, and share with him their joys. To a mind so well cul-tured and self sustained as Thomas Hunt's, the truths of our enlightened philosophy had but to be presented, to meet with attention and respect; and Ings accord with reason—our highest guide—he adop-ted them as his rule of conduct. To him, to be a Spiritualist, was to be "spiritually minded," in its highest sense. This faith was not cold or luke warm, but an active, vitalizing principle, pervading his doing right," and life, in his estimation. meant the sense is a spirituality of the sense is carried that the sense is a spirituality of the spirituality of the spirituality of the sense is a spirituality of the than breath—it was great spirit and a busy heart." He even contended that he "most lives who thinks most, feels the noblest, acts the best;" and so consistent. was his conduct, that, though an unwavering supporter of an unpopular belief, he won the entire respect of all classes and denominations.

His sickness seemed to develop his noblest and lovliest traits of character. He so desired to go hence, that his greatest fear was that he should not wait as quietly as became a disciplined mind, the "appointed time." Yet so thoroughly did he overcome these longings, that to those who watched beside his bed, patience seemed in him to have its perfect work. He often said that he wished to show the world how happily a Spiritualist could meet the last great earthly change, and truly his entrance upon that other stage of existence, was a triumphant transition. On a quiet afternoon in 'leafy June,'' while listening to the voices of his children as June," while listening to the voices of his children as they sung a song of his beloved Zlon, he "entered in-to his rest." There was no discord, no angulsh, it was "music ceased"—a fitting close to a beautiful earth-life, spent in charity to man, and in love to the God-principle as manifested in every form of life. The funeral address was delivered by the writer, in the Universalist Church, Dublin, Indiana, to the

the Universalist Church, Dublin, Indiana, to the largest assemblage of persons ever gathered together upon a like occasion in that place. A great portion were obliged to stand during the whole of the exer-cises, yet listened with the most perfect attention, to an address occupying over two hours. Everal clergy-men of different denominations were present, thus manifesting the respect that is ever entertained for those who live a life consistent with their professions. The nublit was adorned with wreaths of flowers. The pulpit was adorned with wreaths of flowers. The pulpit was adorned with wreaths of flowers. twined by one who loved and honored him in life, and Mr. Harris, of Dublin, gave as his tribute to the friend he loved, some of the most exquisite music I ever he loved, some of the most exquisite music 1 ever beard. Around the pulpit sat many aged men, them-selves fast nearing the shores of life's great sea. Among these, was the venerable Seth Hinshaw, the oblef corner-stone of Spiritualism in Indians. And verily, that church seemed, for two short hours, as the very "gate of Heaven" to the soul of the speaker, be-holding, as she did, an unmany of holding, as she did, an "innumerable company of angels," many of them known to her on earth, come to celebrate this beautiful "second birth." Thomas Hunt himself was there amid the spirits of "just men made perfect," and dictated through the control-ling intelligence, a message to his family and neigh-bors, so characteristic of himself, that one of his sons; not a Spiritualist, asserted openly that he knew the words came from his father. While the grave was being filled, his children'sung a spiritual song, selected

a sugar to the spice

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