BOSTON, SATURDAY, JULY 26, 1862.

NO. 18.

Literary Department.

in ornin and Written for the Banner of Light.

A Thrilling Domestic Tale.

instantant BY KATE CARROLL

tog kept to be read nonapter (1. 6)

The Pamily at Briargrove "And thou too, whose's' thou art.
That readeth this brief paalm,
As one by one thy hopes depart,
Be resolute and calm."

A first sorrow! Who has forgotten it? Who cannot even after the lapse of years and the constant the conviction that life was not one long and pleas-

And such an awakening was Flora Pemberton destined to experience, at a moment when life wore its most joyful hues.

"Wife, did it ever occur to you that our Flora ought to go to school?" asked a fine looking man of a lovely lady, who, raising her dark blue eyes in astonishment to his, exclaimed, angrily:

"Bless my heart, what can you mean?" and she glanced through the window down into the garden where her daughter was at play, unconscious of the plotting in the family sitting-room against her careless, happy life.

"Why, wife, the child has no education. I actually believe she cannot tell which hemisphere she lives on; and as to figures, if she is able to repeat the twelveth line of the multiplication table, I'll give you a cane!"

"A cane! How you talk, husband!"

"Well, then, a bonnet, wife. But do you not see our girl's deficiencies yourself?"

rit-and cers

ston void the k of bern lest-tern ank rees ons ons dat will pay-

1 M M M M

"I do n't know; but it seems awful to have her leave us. I can't let her. What made you think of back of the mansion.

it, husband?".

"A sudden realization, as I caught a glimpse of her tall figure playing on the grass-plat, that she ferociously. was scarcely a child now; and if a woman, a very ignorant one, certainly."

"Cannot we get a governess for her?" suggested the mother.

"Not a good one, if the statement of our neigh bors is correct. No, wife, it will be best to send her little girl of three summers, blessed God that it away to school; three or four years will polish her could stay at home with her.

very heart to part with her." And with a sigh, and bearing it till the sight grew too agoni-A bright-eyed and very light mulatto woman answered the summons.

"Venus, ask your young mistress to come to me." And Mrs. Pemberton's eyes filled with tears as she I wonder what makes mistress so sorrowful."

soliloguized Venus on her way to the garden.

" Miss Flora, your mother wants you," she said, after lingering a moment to look at the young girl, whose rare beauty was heightened by the play she was enjoying with Rover.

"What's shame, when Rover and I were having such fan! Can't she wait, Venus?"

"I think not; she seems very sad about some thing."

"Does she ?-down Rover; you must not keep me a moment! I would n't stay with you now if I could." And the anxious and the affectionate child ran swiftly toward the house, Rover bounding madly after her, and catching her dress between his teeth

In the excess of his enjoyment. she cried, bursting into the room, upon the floor of can!" which, Rover unceremoniously pitched her, and then "" Of course, child," murmured Venus, clasping he danced around her.

"Here, wife, that's an argument in my favor." 217 WOh. child, child, will you never be a woman !" signed Mrs. Pemberton, forced to think her husband and would do just so, if he had a chance." near right.

"No, I hope not. Fred do n't want me to be nor Rover either, do you, my fine fellow? Would n's it be fanny for you to try a game with a woman ? his eyes, perhaps! I know that you are the light of mamma, for instance !"

"But we are going to try to make you one," said her father, essaying a very grave look.

And Flora threw herself in great despondency upon quite poetical in your expressions." a chair, at the side of which Rover soberly stationed

himself.

Nes, my daughter, we feel that it is time for you very soul rose in tormenting strength to disturb the to attend school," said Mrs. Pemberton in a falter-make perfect. And now!

to pay?" And a young man sprang from his similar to hers, understood, her feelings and sympa-

entitle to the state of the sta tourseless he may be as a true tout but his supported by miles of

Are you a real friend to me, Fred ?" she asked, gasing tearfully into his eyes. "Of course I am. What made you ask me such a

question!" "Then prove it, by making my parents keep me

at home ! For oh, thay are going to send me away ly before here, She could not invest it with a sin- gles, and the sun never sets? Would n't you two to school in I Flore's tears flowed afresh. "You surely are not going to do this!" demanded

Prod of the oriminals.

"A Yes, Fred; it is necessary." She is as ignorant

as a baby," teased Mr. Pemberton. "Ignorant! Flora ignorant! Why, she's worth all the women I ever knew I" cried Fred, in astonishin annual to principality. ment.

"Still, wise as she is, according to your estimation, Fred, she must go to school," continued Mr. Pemberton more saberly. He felt the projected seperation very keenly himself, and it wounded him to see the tears of his wife and daughter flow, for what he knew to be a necessary evil. He could have wept bearing down of grief through all, weep fresh tears too, and more than once passed the back of his when memory brings up again to view the sad first bands over his eyes, and tried to turn his feelings time that the young heart was driven to mourn over off with a joke, the faltering tones in which it was given, showing the pain he was vainly attempting

> Fred did not seek to hide his tears. He was astonished to find thoughts and emotions which had lain hidden in his heart, silent and unsuspected. And now, like jaugled chords, driven into sound by force, they pained him by their discord. To love, and have the object of it separated, perhaps forever from him, was a suggestion (the evil one himself must have sent it,) he could not endure for a mo ment.

"Let her stay at home, I will teach her!" he cried, impulsively; then added, amid tears and deepening blushes: "I was called a very tolerable scholar at college."

"I know it, my dear boy, and have ever been proud of it, but my Flora must go to school." replied Mr. Pemberton, smiling inwardly at the idea of Fred and Flora as teacher and pupil.

"What makes yer so glum, Venus?" asked Dinab, Mrs. Pemberton's especial servant, when the two acoldentally met on the /verandah that adorned the

"The dear child is going way off," wobbed Vents. "What's she gwine to do dat for?" said Dinah,

" "Because they do n't think she knows enough to stay at home."

" She not know enough? I'd like to see the lady dat knows more!" and Dinah with this, stalked angrily off to her cabin, when, taking upon her lap a

From her position on the verandah, Venus could "I do n't know; it seems like cutting into my see the caresses that Dinah lavished upon the child, Mrs. Pemberton rang a silver bell on her work-table. senses, she walked with heavy step, and heavier heart to her young mistress's chamber, a small ante-room leading from which was her own. After lingering a few moments in the former, and, with tearful eyes. viewing tenderly every near object Flora's delicate fingers had touched, or had decorated her lovely person with, she went sobbing into her own apartment, where she gave vent to the distress she could not longer repress.

> "Oh, child, child, you little know! you little know!"

> "Why, Venus, are you really taking on so about my leaving home?" cried Flora, who, unable to re main below, had rushed up into her chamber, to give way to her mingled anger and grief.

"It's hard to part with you, honey," answered Venus, looking frightened and distressed.

Flora dried her tears, and smothered her own feel-

ings to comfort Venus, yet could not avoid saying: "How you tremble and sob! Why, you actually show more sorrow than my mamma does ! Though "What is it, mother? Venus says you seem sad in of course she feels badly, worse than any one else

set up a low growl of satisfaction at the exploit, as Flora to her bosom, and kissing her with frantic tenderness.

"Mercy | you 'll smother me !" and as Venus extricated her, Flora added : " I do believe Fred feels,

"He would," said Venus fervently. "How do you know that?" laughed Flora.

"True love cannot help showing itself. I see with his life !"

"You do?" said Flors, then added admiringly, " Venus, how well you talk. I wonder if I shall "You are n't ! Oh, father, how awful in you !" ever talk as well. Mamma says that you are often

Venus turned away to bide an impatient expres-

"Leo to sobool ! What sthe use of it? Can't The few weeks preceding Flora's departure trans-I read and spell, and recken and formed her into something far quarters from home and don't know, child; I have great doubts of hoyden of old. This dreadful separation from home made her silent, thoughtful, and weighed down her your doing either creditably to yourself or parents."

Here, Fred! Fred!" orise Flora, springing from her chair, reaching out of the window, and gestiondistressed that it pained her to be alone with them. lating vehemently.

"Is just where I'm coming. What's They, (she reasoned) perhaps, being of temperaments. horse, threw the reins to an attending negro and thised with them to a degree that moved her beyond entered the family sitting-room, when Flore grapped expression. Hence she avoided them. The conhis two hands, and burst into tears. | trast of her past bright life with her dull, moneto-what alls you?" asked Fred, seating, himself hous future, as she in her gnorance depicted it, was

once known pleasure," she said sadly to herself. Mit is cruel to make you suffer so," broke in upon and trembling. her solitude. Flore started up, angry at being disturbed, yet blushing with pleasure at the voice. "Shall I sit beside you a few moments, Flora?" "You never asked me to let you before, Fred," she answered, with an attempt at facetionmess that proved a miserable failured and a colored

each one with her fast falling tears.

"Because you never, never were so distant before Now I am obliged to look around for the little Flora I once knew, but I do not see her; I cannot find her. In her stead appears a serious young lady, who looks has been witness to such an unusual disturbance, me into one. But she cannot; I must be the same efface the unpleasant impression that this scene can-Fred that she always found me---"

"How silly you are growing!" pettishly interposed Flora. "But," she added, more gently, "ev erybody and everything keeps changing !"

"In that case, one may hope you will some time finish the round of your transformations, and turn up at last the child that—that long ago stole my their usual self-possession—it could not be expected

"Miss Flora, mistress wants yer to come in, to have yer new dresses; fitted. De great dressmaker bit his lips with vexation. Flora rose with unnecessary alsority at the summons, and was hastening away, when, as if obedient to an irresistible impulse, she turned, extended her hands to his grasp, and, with paler lips, kissed his brow. She was gone the next instant.

Fred sat where she left him. A new existence had dawned upon him. He seemed bathed in an inexpressible glory: His feelings of July happy, defied expression and control.

"Do you really love her?" asked a deep voice, so low and searching that it thrilled Fred with something like pain.

He looked up in surprise. Venus stood before

"I do," he fervently replied, not once thinking of her presumption in thus addressing him.

"Will that love outlive time and change?" and Venus fell on her knees before him in a transport of anxiety and irrepressible feeling.

glance of his fine eyes.

"I am satisfied," she whispered softly to herself, and glided away.

> CHAPTER IL A Disappointment.

· The tongue of a contentious woman deliver me

There was an unusual degree of excitement observable in the inmates of the general parlor of Eimwood Seminary. Such a show of bright, young that Way Down East 'that I used innocently to faces—such a confusion of topques, and such a force of curious giances as were leveled at the door every time it was opened, was a wonder and an amusement to one who did not know that a late arrival and do n't you, either; only be particular to write the preceding evening had caused it all.

"I long to see her! What a shame she reached Ogress Den so late last night! I tried in every possible way to stay down beyond regulation hours, but the Ogress, or some of her imps, were sure to be on the qui vive, and hustled me off to my room, in spite of aundry ingenious devices I could frame as an excuse to linger below. However, the dragon and her assistants had enough to do to get me to my room, until I had a mind to enter it, which I had n't until had given up all hope of seeing the new comer. respectable, head-drubbing, heart-freezing, intellectually-polishing (/) retreat, ought to be made up by a stitutional hilarity, hereditary wealth, and natural in the establishment.

"I suppose, as she is a Southerner, with, of course. all their peculiarities, you will become her very love, &co." intimate friend," sneered a thin girl, from the depths of the livy and muelin drapery of the bay Flora Pemberton, enclosed a note from Fred Anderwilldow, and whose long neck had stretched it son. Shall we be forgiven for subjoining copious self sore in its vain attempts to give its inquisitive extracts? owner's glimpse of the new scholar, who had been seen to go alone to the school-grounds an hour carlier.

wI'm afrald you'll take cold, Miss Brawnish Ellen Layne, in undisturbed good nature.

"I reckon you'd like to take my chance here,"

remember I have got an excellent remedy for sprains, social inferiority, should she seem inclined to make

Apol. apin Cestolific in his die Gera und de por

One day she had wandered far into the woods to | torted Miss Brawnish, ducking her face into the weep unseen her tears. It must be remembered that room for that purpose. she had developed rapidly in a short time. It was "Deliver me from ever experiencing your degree

an hour when the Eden of her life seemed closing of that same quality! Would n't you like a new against her. The stern Beal loomed up formenting scholar from the land where's folks stravel on shingle charm. She felt unhappy, friendics and alone. enlighten us as to the rise and fall in 'punkins,' the Seeing at a distance a bush of wild white roses, she price of taters,' and the last golden estimate of the seated herself near them, and commenced forming value of swine!" This was too much for Miss Brawnish. With a

from them a houquet to carry with her sprinkling bound she sprung from her watch-tower, seized the In two or, three days, they will be faded and long, silken looks of Ellen Layne, and used them as scentless, like everything else in life after one has a lash about the fair face of their owner. The scholars were afraid to interfere, so stoud tearful

"Order !" was uttered in a loud, deep, angry tone. The combatants paused; the distressed beholders of the unhappy scene turned to the door, where stood Madame Rivers, and close behind her the new arrival, whose proud face was flushed with contemptuous disappointment.

These, then, were the creatures she had been sent

to mingle with—her dark eyes plainly said. "Miss Pemberton, young ladies. I regret that she like an folcle herself, and evidently wishes to freeze yet I trust that your future decorum and unity will not help making upon her mind," said Madame Rivers.

Miss Pemberton soarcely bowed a notice of the shame-bent heads of the scholars. Some of the more easily recuperant, made shy efforts to engage her attention. They could not immediately regain under the circumstances. But Miss Pemberton remained haughty and silent.

Strangely enough, Ellen Layne re-collected herself has arrived, that was sent for from Savannah." un- first, at which the still angry Miss Brawnish looked willingly interrupted Dinah at this juncture. Fred up in stolid astonishment. But Ellen Layne was not easily annihilated.

"I fancy, Miss Pemberton, you do not often hear" of women tigers Bouth. I confess I never did. I am Southerner."

Miss Pemberton deigned no answer to the owner of so red a face, and whom she had just seen flayed with her own locks.

"I do n't care whether she has or not. And I are n't afraid to tell her, you, and all the rest, that I will not put up with your insolence, nor anybody's," orled Miss Brawnish, angrily.

"Miss Layne and Miss Brawnish, go to your rooms. You must be brought into subjection. I forbid, under pain of my displeasure, the rest of the scholars holding any communication with you for one month," said the stern voice of Madame Riv-

The lady had never been so disgraced. She shed tears over it when alone in her room.

" Dearest Parent-Imagine your absent child dispived in tears. What induced you to send me away from home. Such a nest of vipers as I entered the morning after my arrival! I expected to be bitten to death, but was miraculously saved, owing, I suppose, to the uncertainty of my palatable. ness for the distinction, so they contented themselves by biting each other. Do you know, dear father, Judge Layne, of Georgia? Well, one of the vipers happens to be his daughter. How delighted the man must be in such a conviction. The other-I have n't yet seen but two of the rentiles-came from think could be nothing in the world but Utopia itself. But tell Fred not to worry too much about me, I dare say I shall get along very well after all; me just as often as you have time (inclination has nothing to do with it) and send me all the good things you can, and if I manage to survive until Christmas, do not fail to come for me to pass vacation in the dear old home I have left, and that I dream of every night."

So wrote Miss Pemberton the second evening of her stay at Elmwood Seminary. To this, her parents replied by the earliest mail.

" Dear Child-Keep aloof from the ill-bred young ladies you wrote of. Your excellent judgment will Don't I pity her, though! Four years in this chaste, lead you to make a proper selection of acquaintances among the pupils. Be idlimate with none. Your high position renders it necessary for you to hundred years of fun and pleasure! I'll have 'em be very exclusive. When you come out,' the right yet!" oried Ellen Layne, a Southerner, whose con- set 'will naturally choose you as its central ornament. Fred is devoted in his attentions to us. Indisinglination to labor, either bodily or mental, deed, he seems like a son. He manages his vast caused her to be not the most easily managed pupil possessions finely, and is a great favorite among his equals and inferiors. He was disturbed by your account of the vipers. Venus and Dinah send their

This epistle, that was wonderfully comforting to

" Dear little Playmate-(As my dear departed mother used always to call you,) we miss you awfully at home. If possible, when you come to pass Christmas among us you shall not go back to school. Had n't you better close that window to tantalized I have heard of Judge Layne-though your father has not-and guess he 'll do among his kind. His daughter, I judge by your description, to be a rude. sulked Miss Brawnish, driving her smooth head uncultivated girl. You will of course remain aloof from her, Southerner though she be. For personal forther out of sight. from her, Southerner though she be. For personal that Then, if you will endanger your health, please to safety, also, you had better oblige her to retain her remember I have got an excellent remedy for sprains, in my room. If your neck does not resent your in roads upon its elasticity, I do n't know what can be its limits!"

It is limits!"

Now, Ellen Layne, let my neck alone. You're the utmost of my will. Pretty well for a boy of the utmost of my will. Pretty well for a boy of the utmost of my will. Pretty well for a boy of the utmost of my will. Pretty well for a boy of the utmost of my will. Pretty well for a boy of the utmost of my will.

you come home for good and all. I intend to write to you every week, if you'll engage to read the letters. Your parents say I may. So, will you read all I send you? But of course I do n't feel anxious about it, for I know you will do so. I shall pore over every line you favor me with. Pete says the hounds. are ready, so I must close, and rather abruptly.

"Yours, ever, Faxo. "P.S. Look out, and keep clear of the vipers. Crush 'em under your heel, if they offend you.

"P. 8, 2d. Equal to a girl, aren't I, in the number of my postscripts? Be sure not fall in love with any fellow up there. I'll shoot him if you do. Adieu, my Flora."

These letters were very comforting to Flors, who ad never left home before, and who could hardly live under the loss of such friends, and such a home. as she had given up for school. Her haughty exterior offended the pupils, who could not endure it, especially Miss Brawnish, who apostrophised it as "Skim-milk airs, that those weak-blooded Southerners would give themselves, but which it took a clear grit Yankee to pick to pieces and poke fan

But picking to pieces and poking fun at these airs did not advance Miss Brawnish one step in the esteem of Miss Pemberton, who could not forget her first morning at school, when it seemed as if her respect for her new companions, and hopes of happlness with them, vanished beyond recall.

"How silly in her to keep aloof from us, merely because we do not happen to be so wealthy as she is. If ever she travels, she will of course meet with scores richer than herself. I wonder how she will like to have them look down on her, as she does on as. What vanity to come out of such a beautiful head," said more than one of the pupils often.

But she was not naturally cold, vain, nor soornful. Her heart as often yearned toward them as theirs toward her. But it yearned oftener for the dear home so far away.

> CHAPTER III. Birdenest. "We feel too strong in weal, To need thee on that road."

A backward gleam through fifteen years. A tiny, yet exquisitely constructed, and lavishly adorned cottage, with its two youthful cocupants, we will glance in upon.

In the depths of a leafy forest, hidden like a bird's nest in the thickest and greenest tree-top, it nestled in its refreshing seclusion. Birds warbled around, and flowering vines so lovingly mantled it, that one could hardly tell where were the means of reaching the sweet songstress, now making gloriously sentient the fragrant retreat. And a fitting temple had that wondrous voice. No wonder that the whole soul of her entranced listener was borne along by her liquid notes, until the gates of Elysium seemed open to him. For, to his excited vision, with her peerless beauty and matchless tones, she was nothing less than angelic. He had struggled with his passion in its incipient stages, for a sense of foolish differences in social distinctions, engrafted with his earliest consciousness, had made him hesitate to take in the trembling wanderer. Love, that would not be turned away. He had a feminine loveliness of character that won his way to the very centre of every home circle he cared to approach; many and many a proud young heart treasured secretly his image, but his only answered in the depths of its own unspoken joy, "Aurora Orne-Aurora Orne!"

And she? She scarcely knew when her passionate love went forth to meet his. And almost as innocent was she of conventionalisms that pained her beyond expression when at last a glimmering of their meaning darted into her mind. Oh. bella from the aching past, your solemn voices ring down to me in strains of deepest agony.

But Aurora had not caught the slightest strain K from the discordant future, as we look in upon her for the first time, when she was beautiful as flowers that drink the dews of tender Spring. Her rich tresses of midnight hue lay in heavy folds around her face, or fell in careless waves upon her ivory shoulders. Her eyes of melting brown looked out softly and lovingly through veiling lashes, and her small mouth, full and curved, was like the early rose when it reaches up to catch the first kiss of the sun-gleam. One felt the rare loveliness of that sweet young face, even, as they could not help most reverently, regarding the poetical perfection of every graceful motion at the beautiful figure. The young man was full of the realization of her rare beauty. as he revels in the harmony she is making in her

She lays seide her guitar, and takes a seat on the lounge with him, nestling close her fair young form to his. "Aurora."

"What, love?" Her low tones drop like a sweet ong into her listener's heart.

"Do you like this home?" And he takes her small hands in his, and looks earnestly into the true eyes that she does not know how, to coquettishly urn from his gaze, and a sew he constraint of the

"Do I like it? Ask the bird if he is dissatisfied with his fairest realm l'3 And her clear lands of surprise at the question rings musically through the pleasant room. At Mana will to meliferro "Is there nothing more you want?" he seks,

glancing around. woll as words, assure bim how type teabe answer. "It some alike an drawn if she mentingly adds.

st this change from the old stone . I at come mosatisfing with almost material foudage the store afternach.

ments can hardly seeke myself believe that I am the same Aurora that lived so eventlessly in the litthe brown house, with my aged grandmother, only a short year ago. You see her often, you say ?"

" When is she coming to see me? I often long to see her. How happy she will be when she sees how happy I am !"

"I dare say," was the laconic reply to this outburst of delightful anticipation, and the speaker yawned. A pale glimmer from the ghost of diaregarded conventionalism touched his present repose. Perhaps a fear, half regret, came up and showed him that life's golden memenfi are as short as bright, yet made so more by earth than fate.

But for Aurora, the pale tinge had not yet come. Happy in the present, she had no thought for the future, no fear that it would be less beautiful. Her "nature inclined to hope rather than fear," hence the bright aide of life must through all be uppermost, until the density of sorrow's shadows would be too deep in its midnight gloom to have room for the interpenetration of a ray less demoniac. Hopeful child! a very child yet, in years, hope, knowledge, all but in love-that was born of the ages past and to come.

The young man, quickly throwing off the clauging fear, resigned himself to the bliss of the present. He would not see anything less rosy and inviting. Almost handsome enough to be a mate for Aurora, yet one with any penetration could see how far beneath hers was his nature, how full of earthearthiness, where hers claimed lineage with the highest.

The moonlight fell upon them like a blessing when the hour for parting came.

"Must you go?' asked Aurora with a sigh, still holding his hand at the door, loth to have him

"Yes, Court sits to-morrow. It's better for me to be on my way to night, (we are so far out of it here,) and in the morning, by the time other people are starting. I shall meet my party."

Having said this hurredly, with a fervent embrace he left her. And she stood just there, looking at hlm as long as a glimpse could be seen, and then she looked, as if with worship, upon the way he had taken.

"How short time seems when he is with me." said she, slowly re-entering the cottage. "Madge!"
"Yes, missis, I's here," and Madge presented herself so suddenly, that her mistress asked her if she had been in the room all the time.

"No'm, but I comes like lightnin' when I'm called," and the keen yet beautiful black eyes darted

"I believe you do. Now undress me, and then leave me alone. You can sleep in Alice's room tonight."

" Ti-morning, I guess you mean, missis."

"It is more like that, Madge, I'll own," and Aurora sighed at this reminder of her husband's ab-

"What's dis Courting business that's done took massa off?" asked Madge, unlacing her mistress's

"I do n't know; something especial, or he would not have left," said Aurora, striving to hide her youthful tears.

" How old is you, missis?" asked Madge, with impulsive kindness, and for once setting her fickle eyes on one object.

" Not quite fifteen," came chokingly forth. Tears were having their day, in spite of brave efforts to

keep them back. "Gorra bress me! I'm sixteen! Aint I glad I aint such a born picaninny as missis?" soliloquized Madge, as with great celerity she folded and placed things in their proper receptacles.

And thus parted Aurora and her husband. Their first parting, too. After Madge had gone, Aurora lay wondering how many hours-not days-it would take to bring her husband back. Thus they had parted, life's hopes warm in each; the one to count the moments of separation away; the other, alas i to realize that he could live away from his beautiful companion. The latter had the satisfaction of hearing himself talked over by two of the party whom he had to seftly overtaken that his approach was unnoticed. He did not altogether like these young men, and would gladly have avoided such close proximity to them, had the road been less tangled, narrow and difficult.

"And so Orne's married?" asked one with a

speer in his voice.

"He think's so," was answered in careless contempt of tone and manner. "A great fool, too, I think." ... "Was n't there some talk of his wooling your

sister, Seiwyn ?" "Well-yes; not much, though. The fact is,

Bess would n't have him." "Liar !" said Orne, between his teeth.

"Would n't?" exclaimed Belmont; a" whew!" he added the same moment, "I did n't think it was in the sex to refuse such a chance !"

"Bess is rather out of the common range. I think," was the complacent reply. The sections

Belmont smothered a smile at this then asked ;

" Have you seen Orne with his bride ?"... "Yes," came rather testily." Birns, no see the

How does he seem?"

" Like any boy flushed with his first success." Orne mused a moment over this answer. A sudden tingling of the blood through every artery, a wild exhilaration of feeling, a quick, glad rising of the wings of his spirits, as if relieved from something hardly, nay, never thought a weight before,

and a different man is Orne. W. He rested in his saddle a few moments to let the speakers get ahead, then drove up as if for the first time.

"Ha, boys!"

" Orne, by all that 's good !" both cried, slanping him on the shoulder with their whip handles, and welcoming him with other marks and words of noisy favor, as they moved apart for him to ride between them, which could easily be done now, as their road grew broad and handsome as it wound nearer the olty. March

allo you're married, Orne?" teased Belmont. "As much as I was two years ago 1" interposed

Selwyn, quickly glancing momentarily at the flushed Thee of the questioned.

in It was wrong, Orne knew, yet he could not take exception at this reply. It gave him a thrill of . singular feeling a satisfaction a sense of relief. क्रीलक्षत्रक अध्यक्ष as we have seen.

ter Oh, memory belle f memory belle f. at ... 13. (till) bei Aurora lay dreaming of her husband and ber sweet lips often breathed gontly his name." 1 dan know. "mainiared Madice, surreptitionally,

bers of her mistres, "I dan know but I hope she's as heppy as he thinks she is. Aint I glad I'm sixteen, clar out of fifteen, and no man at my heels?" and her restless eyes danced with delight at thoughts of her superior age and freedom. TO BE CONTINUED.

> Written for the Banner of Light. OASES IN LIFE.

TY SURIE RIVERS.

There's many a bright and verdant spot Along the desert's way. Where flowers of smiling beauty grow And slivery atreamlets play a With joy revives again, As on his weary vision falls The longed for haunts of men.

And thus while passing o'er the road Where lies our earthly life, Amid its wasting care and gloom, Its turmoil and its strife, We often find some smiling spot. Where rays of sunlight shine, Where bright, luxuriant verdure springs, And flowers together twine.

Perhaps some kind, tefreshing word May fall upon the car, Some phrase of tenderness may breathe From tones we love to hear; Or, it may be a single glance From eyes that meet our own, And read therein that hidden page We fancied ours alone.

And should a thorn, by flowers concealed, Wound deeper than the rest. It may be ours, perchance, to lean Upon some friendly breast; Some gentle hand may dry the tears Which from our evelids start. Some sympathizing smile have power To heal the bleeding heart.

And oft in hours of fear and doubt, Forth from the printed page. There beams a ray of Truth divine, Which can despair assuage: And lingering in communion sweet. As with a kindred soni. The fainting heart now vigor gains, To press toward the goal.

It may be that some cheerful home For us its door throws wide, Where loved ones smile on every joy And weep when woes betide. Oh, if this blessed boon be ours, Here surely we may come, And drink from love's pure fount a draught, To cheer us as we roam.

And should earth's golden stores be closed Against our outstretched hands, While we, all vainly, seek to gain That which our need demands, Still, gentle Charity may bring Her gifts of thoughtful love, And we may thus some angels find. Who have not soared above.

And should we sink in guilt and shame, Till, covered with the dust, Our spirits scarce the semblance wear In which they moved at first. Still, there may be some noble hearts To lend a helping hand, And whisper kind encouragement. Until again we stand.

Oh, oft such spots of earth become More precious to our sight Than even desert oasis, Or stream of crystal light-A holy, pure, and sacred fane, At which our souls may bow, And seek in the dear Saviour's n Strength for each future blow.

Oh, then while traveling o'er life's road, Let us such spots prepare, And scatter with a careful hand Those seeds which blossoms bear; Kind words and smiles-these little cost, Yet deck life's way with flowers. And cause the verdure of the heart To thrive like summer bowers.

Thus shall the deserts of this world. Fair, smiling plains become, Where fruits in rich abundance grow. And none despairing roam; Thus shall this life grow more like that We seek above the skies, And clearer light to guide us thence Upon our path arise.

To PREVENT DROWNING .- At this season of the year when so many accidents occur from persons bathing we think the following remarks may prevent the loss of life: .

Men are drowned by raising their hands above water, the unbuoyed weight of which depresses the act in a similar manner, and therefore swim natu. rally. When a man falls into deep water he will rise to the surface, and continue there if he does not elevate his hands. If he moves his hands under may use less exertion with his hands, or apply them to other purposes. Persons not having learned to tions highly advantageous.

A man who has a soul worth a sixpence must have enemies. It is utterly impossible for the best that none but such as are blinded by religious preis understood, and a position taken in view of the of Old Tiff, one of Mrs. Stowe's characters in her fact, the better. Do right, though you have enemies, story of Dred-"Pears like de Lord is creating de You cannot escape them by doing wrong, and it is heaven and de earth all de time. Pears like you little gain to barter away your honor and integrity, can see him doing it right afore your face." Old and divest yourself of moral courage, to gain-noth- Tiff, though "no losopher," had studied upon "dat ing. Better abide by the truth-frown down all op- ar" in his garden, and inferred from 4dem grownosition, and rejoice in the feeling which must in ling tings," that God was at work among the plants spire a free and independent man.

A good loke is told of the Botts' barbeque in Powhatan, Virginia. When the guest of the occasion had appounced, in his usual emphatic manner, with a knowing look at the fair portion of his audience, that he was a candidate for nothing except matrimony, an old gentleman in the growd exclaimed, so you can be elected to that, it takes only one vote."

strongly at first then afterward; and when men of a meeting-house. have arrived at a certain grade of civilization they advance but slowly, as all the stars mount more Church, that Christians everywhere are about as rapidly when they first rice above the horizon than wise as Topey, that natural child of "Old Kentuck," watching with almost maternal fondness the slum- afterward.

Original Estats.

THE AGE OF VIRTUE.

BY GEORGE STEARIS. POURTERNIE PAPER.

The Monns and Agents of Its Breinfien.

"The general order, since the world began, Iskept in Nature, and is kept in Man."—Pope,

That the Age of Virtue is to be evolved through the education of mankind, and by no other means, is an ovious corollary of my last paper, as well as a constant suggestion of the whole foregoing argument. I trust this implication has been often noted, and that the unavoidable inference is already drawn in the mind of the reader. That God and Man are co-working to the same end; that the Creator is the persisted Educator of mankind; and that, the One as Teacher and the other as learner, each is acting a distinctive part in the work of human development, is proposition less generally understood. more in aivance of the progress of our study, and therefore demanding a larger elucidation. it

The common mind of Christendom is strangely proposessed with the notion that Man is epiritually isolated from God and measurably exempt from Divine Government; that, while the material Universe is immediately subject to Law and therefore exemplifies Order, Auman Nature is left to itself, to chance or the fickle genius of Volition; whereby the course of mankind is rendered capricious uncertain, and probably adverse to truth and goodness. I know not how to account for this infatuating and mischieyous persuasion, except through the false teaching of Old Authority, that God made Man as one of the items of his six days' labor : after which, while the Creator was resting profoundly from his unacoustomed and therefore wearisome task, the Devil got the upper hand of his Providence, and has kent it ever sind. The tale is too ridiculous for literal accentations even by the Church, in these latter days of the Reformation : and hence the recent attempts of inceptively rational Christians to substitute geological periods for the alleged days of Creation. But who has outgrown the pernicious impression begotten by this dogmatic conceit? The mythology of Jehovah's Genesis will soon be manifest beyond the power of believers themselves to dispute; but the ugly distruct of God and Man it has generated, Experience will take time to efface. It haunts the most generous minds, taints the love of the purest hearts, and will mar the communion of earthlings for centuries to come.

When I look at God through the spectacles of Christian theology, or regard His works as caricatured by the oracles of the Church, I am disgusted with the wretched profile of His Character which these religionists profess to adore. I pity the blind worshipers of delfied prejudice; yet I am none the less shocked by their unwitting blasphemy. I still abhor the spell of their adolatry, and only repel with less indignation their impudent dogmatism. It is provoking, too, to think how disallowable it is to remind them of their error; nay, how impossible, it is so secred. I know it is all useless to write the thought, even here, except in the spirit of lamentation; for none of those who ought to read it ever

Let children grow up without any religious instruction at all, except that which is suggested by the senio displays of Nature, and when they had come to the age of discretion they would generally know more of the character of God than the Church is capable of teaching. Any bright boy or girl, if religiously let alone till ten years old, will conceive a better system of theology than "D. D." implies. No child thus happily neglected would be likely to imagine that

"In Adam's fall We sin-ned all,"

or that the Treator of all things could be outwitted by a enalie.

It is Northy of special notice that Jesus of Nazareth contradicted this silly cosmogony of the Jews, which to his pretensious followers is more precious than all his teachings. "My Father worketh hitherto," said he. But where is the Christian to day who will admit the aphorism? Can a truth-seeker need a plainer proof that some other than Jesus is the real head of the Church?

To comprehend the full force and compass of logical meaning of which this pithy declaration is the proper vehicle, it is necessary to consider the circumstances in which it was made, to whom it was addressed, and the context of reasoning which its elliptical record implies. Jesus had recently cured a man of a chronic "infirmity" on a Saturday: and some of the most religious of his observers, according to the whimseys of Judaism, had distorted this good deed into an act of Sabbath-breaking. Animals have neither notion nor ability to Thus they accused him to his face. "How so?" he answered with a question; " is it not lawful to do well on the seventh day of the week?" " No." replied his superstitious opponents, "because God water in any manner he pleases, his head will rise made the world in six days, and then rested from all so high as to allow him liberty to breathe; and if his labors. Wherefore the Lord blessed the seventh he moves his legs as in the act of walking up stairs, day and hallowed it." "I guess there is some misday and hallowed it." " I guess there is some mishis shoulders will rise above the water, so that he take about that assumption," rejoined the invincible rationalist. " As I read the Book of Nature, the swim in their youth will find the above plain direc. God of Universal Progression has never stopped working."

The natural evidence that God is still at work for the welfare of His creatures, is so plain and positive man to please the whole world, and the sooner this judice can help seeing it. How life-like is the saving as well himself. "Why." said he to Miss Nina, to whom he had just preferred the above sentiment, "look at dat ar corn, way up over your head now All dat ar growed dis yer summer. No noise bou it-'pears like nobody couldn't see when 't was done." And to his upsophisticated mind that example of vegetation illustrated most beautifully how the world itself was made. How much wiser was that all the ladies might hear, "Ah, well, I reokon Old Tiff than most of the religionists of New England, who, farmers as they generally are, living in the midst of growing fields and forests, yet never see Nations, like children, grow more, rapidly and God except by faith and through some appurtenance

. It is beginning to be understood by outsiders of the who, when catechised by Miss Ophelia as to her

do not believe that God has made anybody but Adam mysterious, and Ere. Brerybody else was "porn," not created. know they have the truth in their catechism, but their children that God made them, but merely parrollise them to say so. This is all of religious polloy whence of a new sprout in the family. "Why. doctor brought it." When this piece of imposition oy are served by a more mysterious one. The curithe inevitable opinion of Topsy.

present agency in the planetary motions and mineral the indigenous moise, which the aborigines had caten developments of our Earth, as well as in the processes of vegetation and animalization on its surface, Christians stand on the same ground as Atheists, they would tell you that Indian corn was less pal-For if, in these "operations of Nature" so-called, there is no evidence of a supernatural Cause to-day, its history by aid of botanic science, you will learn then there never was any. This is plain to every geologist. What does it signify that Prot. Hitch- tough and inesculent as a pitch pine cone. By a cock, as a Christian, has been compelled to subor- still backward investigation, that poor corn of andinate and conform his biblical "Revelation" to figuity is resolved into a transformation of stone, physical science, in so far at least as the two systems, and thus into a condensation of igneous matter, or collide? Why, not merely that fact is more forcible embers of geogenic combustion. Such is the process than authority—that knowledge undermines preju- of corn-making, which merely scientific observers dice and nullifies belief, but more; it implies the are prone to confound with the latent powers of important concession that the authority of the Bible Creation. But he is lame in knowledge, and no phiis effectively impeached—is already obsolete, and losopher at all, who has not learned to distinguish that Nature is uppermost, even in matters of faith. the thing done from its unknown Doer; and to ask, in Yet the tensoity of belief without evidence is piti- the spirit of intuitional wisdom, Who made the first fully manifest in its surrender no faster and no fur- cosmical fire—the first conceivable form of matter, ther than the compass of individual investigation and yet the most fleeting? The answer is the whole demands. This is why the Christian geologist does Book of Nature, to be read only in the light of Reanot wholly discard the cosmogony of Moses, instead of trying to make it harmonize with his unexpected conviction that no effect is possible without Cause." convictions. A little larger investigation through the heavens as well as in the Earth, or a little more freedom and radicalism of research however subterraneously, would teach him that Nature abhors a miracle even more than a vacuum; and this would enable him to see that Jehovah is not to be rescued from the blunders of a week in Creation, by merely known only by conviction, or, as we commonly say, equalizing the Mosaio phraseology of time to a scientific expression, without also reconciling the story of Adam and Eve with the science of human progress in general and that of physiology in particular.

He who does not see the work of God in the phe nomena of natural developments anywhere and at which Man is taught the first principles of intelliall times, would not be likely to discern it as a spect gence. We know the existence of external things tator of the whole Creation. The process of terrestrial conformation is analogous to that of vegeta- our eyes and ears do not deceive us? Only by this: tion, and as conspicuous now as at any former epoch. We cannot doubt that our senses are versious. We Nay, it is a thousand times more manifest in the are sure they will not deceive us. Why? because present aspect of our globe than in one of those un- they never have deceived us? No; we have no reanumbered centuries during which "there was no son beyond the innate assurance. It is only in this man to till the ground," because there was no wise that any truism is known. We say certain ground to till-nothing but naked rocks and sullen truths are self-evident; what do we mean? Nothing waves-a world of solitude, whose long, lone silence but an obtrusive sense of truth. Who made this was broken and diversified only by the roar of common sense? Moreover, quakes, which to untaught observers must have The process of demonstration in every case consists. looked more like the work of a destroyer than that in analyzing a complex proposition, or in pointing of the Orestor. In warm while a first to pa

nor even the century, in which it was born. The His Supreme Being is absurd. World-Maker, if not less expert, is by far less expetherefore no more suggestive of the Creator than world's Maker will be realised.

should be any one of its minor phases. To me, the I trust the rationalism of my readers to substan-

Nature; and not to heed it one must be very more obedient to His will, or subject to His control, thoughtless, or the bulk of one's thoughts must be than mankind, for whose habitation and sustenance sensuous illusion, which is largely true of common minds. This mystery confronts the real thinker at every turn of his observation; but vulgar eyes look at appearances, and vulgar brains are busy with what they see. The less one knows the greater is one's pride of intelligence. Before the days of Newton there was no wonder at falling bodies, because they were known to be heavy. Now, they who mistake the gist of his discovery, complecently think things are heavy because of granulation. How long will scientific children be content to play with this bauble? Macintosh says matter gravitates by virtue of electricity. Does anybody know what that is? following dialogues: sensuous illusion, which is largely true of common this world was made. Every such world it a mere tue of electricity. Does anybody know what that is ? following dialogue:

history was well-assemed that mobody mode herwhose I proceed, said she. Now, rare and exotic of its effect, and much praise is die to experimentas this weed of civilization may seem, I have the cre and discoverers of its effect, and much praise is die to experimentmeans of knowing that nothing but a sort of relishow a "thunder bolt," he would still make a profit gious etiquette prevents any well-bred churchman of ignorant cyricelty. The consistence of this prinfrom blurting a like answer to the same questioning. ciple cludes philosophic recently, as well as heat, As proof of my american Lelis ine rogue of express light and all the essential forces of Nature, which sion among religious people generally in respect to are altogether too inexpressively termed "imponder-"rolling" corn, potatoes, pigs, poultry and children, able agents;" for that which is as unweighable in Tell a clergyman that Thomas Paine was a son of the balance of mind as in that of matter, can not God, and see how he will dont the idea. Ohristians for the present, be truthfully called anything but

A farmer in planting an acre of corn uses perhaps a peck of kernels in the Spring, and garners not in their beads; and therefore they never leach thirty bushels, or a hundred and twenty pecks; in Autumn. Thus the vegetative process yields more than a hundred fold : that is, in fact, the harvest is a parental ruse of the same origin as that which so much grain created during the Summer months, commonly answers the juvenile query as to the And who is the Creator? If you say, Nature, then you make of her something more than a combinamother, where did you get the baby?" "O, the tion of all all constituents. These are inblided in the soil, the rain, the sunshine and the air; all of begins to be seen through, the ends of religious poli- which are inadequate to produce a food-bearing plant fit for the human stomach, without a seminal ous child is gravely asked, "Who made you?" and form of vegetative life. But whence the seed? enjoined to answer, "God." And then great pains From the harvest of last year in endless retrocesare taken to effect the religious impression that it is sion? Certainly not, because the primeval state of wicked to inquire any further. The result is, that our globe was pure flame, in which corn would not every boy at ten years of age thinks he has uncov- keep. Therefore seed-corn must have been prested, ered this pious fraud also, and lapses thereafter into and the pertinent question is, How, when, and by whom? When our European fathers came to this In thus ignoring the natural evidence of God's country, they found among its natural couriosities and improved by cultivation through nnremembered centuries. Could you ask the most ancient tribes. atable in their day than now; and if you will trace that an ear of the pristine species was as chubby, son, one of whose very constituents is the lunate

Now, to Man, the mode and essence of Cause are inscrutable; and why? Simply because there is no revelation of them in Nature; for Nature is the medium of all human knowledge. So the entity of Cause is known only as an inference from the axiom of no effect without it, and this axiom also is by Intuition, which implies a fundamental assumption. But this word is a blunder in philosophy, inasmuch as it mystifies and contradicts the idea which it ought to express—the fact of a Supernatural Teacher of truisms and the occult method by by sight, hearing, etc.; but how do we know that

out the special axiom, or truism, to which it is su-But at length the natural history of our young perstructively related, so as to make the former as world is written, and that so plainly, that he who runs evident as the latter, which we call self-evident only on Reason's errand, may read the pertinent truth, for want of power to question it. Thus all human Yet in vain do we search the infallible scriptures of knowledge is based upon certain instinctive assur-Nature for a phenomenon of miraculous Creation, or suces, which are not to be accounted for otherwise for any event which should mark a perceptible be than by reference to the inscrutable Cause of all ginning of our globe. That it had a beginning we thinge, whose conventional name is Gon. So let the now know; but if we had been present at its birth, axiom be written, that every truism is a word of God we should not have been able to determine the day, which it is impossible to doubt, and therefore to deny

But though we know nothing, and cannot know ditions, than many Yankee heads are inclined to ap- anything, of the essence of Cause, or of the mode of prove. I once heard a popular preacher speak of the God's being-what is His form and how He subsists. time " when God molded the planets in the hollow yet we may learn of Nature all that is practical and of his hand and tossed them into space;" but there is consoling concerning His Adorable Character; that, nothing in science to justify the notion that the Crea. as the Creator and Ruler of the Universe, He is, the tor is half so handy in his operations. The thorough | Center of all Power, the Source of all Wisdom, and naturalist knows that the Earth was originally seg- the Fountain of all conceivable Goodness. To this gregated from the solar mass by means of the com- end it is only needful to distinguish Cause from Efparative levity of its constituent particles; that feet, not to confound them as juvenile thinkers are these, by the co-action of centripetal and centrifugal prone to do; to be aware that we see in Nature no forces, were aggregated into a planetary ring, which part of God-no form of his being, but only what He in time was detached from its parent body as a con- is doing; yet to be sensible of His incomprehensible sequence of the axial inclination and elliptical Presence by all that is passing before as. Of all orbit of the Sun; that, simultaneously with its de that is learnable in this wise; of all that Nature is tachment, thinring became spheroidal by the prin- prompt to teach her doctie children concerning the ciple of gravitation; that its motion around the Character of God, nothing is more plainly manifest Sun was the mere continuation of that which it had than His ceaseless activity to wise and beneficent before its separation from that body, as a part of it, ends. Moreover, all, the natural displays of Divine in the axial rotation of the same; and that its own Agency to seemingly various ends, are demonstrably axial rotation was the immediate consequence of provisional to the superlative end of educating Man. solar attraction, by which the inner side of the el- This is the crowning use of our terraducous globe-lipsoid planet was partially arrested in its orbital the grand achievement to which all the seeming course, just as the lower part of a carriage-wheel is powers of Nature are latently committed. Through detained by the ground over which it rolls. Thus all the ante human ages God was creating Man; now every step in the process of the Earth's development. He is educating him, in the fall development of was the seeming result of what we call natural law. Human Nature, the use of the mundane sphere will the spectacle of Creation in its largest scope is be consummated and the leading purpose of our

germination of a seed is as inexplicable as the eyo-lution of a world. If that may be without God, so there will be no occasion to daily, longer with the may this. There is an omnipresent mystery in what is called than on Earth, or that the stars and planets are any

sen told me, Sophia, that the Creator is able to con- none of his verbal disciples has penstrated. Say trol: His own work ; nor can . I conceive why Ho mast right is; and stick to your definition, and you should grow careless of the noblest part of it—that will never be able to identify it with wrong. "It is which He has claborated with the longest effort; to right that God permits evil," says an unwitting sospeak after the manner of men, as He surely must phist, " because without a knowledge of evil we have done to let Man fall. I repudiate, therefore, should never know how to appreciate good. It is The all my heart, the hateful dogma of natural de- right that we sometimes err and author, because by pravity; and, though I do not understand optimism as explained by any writer that I have read, I em the liability to error and suffering. It is right to do brace most cordially that part of the doctrine which wrong when one knows no better, or somehow canrepresents God as doing all things well. Yet the not help it." But see how carelessly the word right fact of temporal Lvil is too troublesome to be over is employed in these sentences. In the first it looked; and why God permits it is a question which stands for expedient; in the second itmeans disciplinconfounds me.

say that God permits error and wrong among his what one is obliged to do ; but if this necessity were creatures, (which are the two sole begetters of Evil) demonstrated of all human actions, it would not nulas an educational necessity. For it is the purpose lify the distinction of right and wrong. of God to educate Man, and to this end a knowledge | BOPHRONIA. Please tell me, Sophia, what you conof evil is essential; since we shun evil in propor- ecive to be the proper import of these terms. tion as we comprehend it, which is hardly possible, without experience. Moreover, knowledge is not to be infused into a passive mind. In the work of in very various. There is not only moral right, but struction the pupil acts as important a part as the religious right, legal right, practical right, mathe-Sense is the fruit of sensibility, and intelligence is which distinctions are objectionable only for their innate operation. This is why it is so hard to teach | Ingly relative terms are not as homogeneous as their these have no intelligence of their Creator, and no ly legal right there is no shadow of religious right sense of right and wrong. There is a seeming of in mathematical right there is nothing of law, reliso willful, beans do n't know beans. Neither would right. But everything, from bad, worse and worst, mankind know, themselves and each other so as to to good, better and best, is not right in any express be capable of the highest enjoyment, without an en. sense. As a noun, the word represents but one idea, ods of climbing.

Sorma. In the most practical sense I do. I am conscious of the reality of volition in regard to myself, and I believe such consciousness to be the property of every other person. It is only in a metafree-agency. "I am not free," says the metaphysical reasoner, "because I did not make myself, my own faculties and susceptibilities, the external objects of affection and desire, nor the circumstances and conditions of choice-because, in the act of choosing, as we call it, I am really governed by mofives which precede, transcend and overrule the supcposed prerogative." But, Sophronia, do you not see that this statement applies just as truthfully to surely did not make Himself nor any of His uncreated attributes. The Supreme Being does not ordain the conditions of his own choice, if he do those which sway the subordinate volition of his creaas revealed by Infinite Wisdom and Love. Shall we liver it from evil now and evermore. argue that therefore God is not a Free Agent? Who has ever dreamed of limiting the Freedom of the Almighty by the worshipful sentiment that He is " too possible?

Thus it appears that nobody is free in the exand wrong-doing. But this liberty to err is to Man to their theory they should be called pessimists. the vestibule of the temple of Divine Freedom, of which, until the age of superlative wisdom and uni. There is no essential good in it. Its only benefit is versal justice, we can have but a meagre foretaste admonition. It bids us beware of learning by experiin doing as we please.

SOPHRONIA. Is there not a real pleasure in doing as one is pleased to do?

SOPHIA. Not always; else your question would sive and quickly resolved to pain.

SOPHRONIA. Did not God make us to be happy? being; but this end is attainable to mankind only All beyond this is fruitful of needless pain and deby means which involve the contingency of Evil.

human mind and body so as not to be subject to manage fire and water; but such calamities have pain and suffering?

Ворны. No. Every susceptibility to enjoyment is

an equal susceptibility to suffering. The essence of come purely useless and lamentable. The same every pain and pleasure is. feeling; and the instru- may be said of nearly every species of vice and ments of feeling are nerves of sense. God might orime. Examples of known wrong are no longer have made the human body without nerves, like our righteously tolerable. What would be said of a finger-halls; but then we should have been destitute mother who should allow her child to jump into a of feeling, and as effectually deprived of sensuous well or out of a chamber window, without a timely enjoyment as exempted from the liability to suffer. word of caution, or constraint of infant ignorance, So if the mind were constitutionally apathetic enough Just what you would say of such a mother, and to have no heart for sorrow, it could have no capacity what most people think of all parents who lack

BOPHBONIA. Such reasoning makes God subject to Necessity, and I see not how to avoid the conclusion that Omnipotence is only equal to what is possible. But, since all the pains and pleasures of human experience are governed by fixed laws, there is really that cannot keep them. I say the wise are responno need of suffering when we know how to avoid it; and is not the Creator able to make human beings wise enough to this end?

Soruta. Not natally, God is able to teach us only as we learn; that is, by experience, as I have already said. It is manual

BOPHRONIA. And you also say that our experience must partake something of evil, for its educational truth at the bottom; of the fallacy, Pray, tell, me effect. If so, should we not be reconciled to evil and call it a lower good? "It all the reconciled to evil and Soriita. This is impossible. To be reconciled to

its moral effect. Beside, evil is not a lower Good, correct error and wrong, and therefore good only for grateful saying of Paul, that, " all things work to

BOPHEONIA. : A: can merer doubt what you have of Reason's, split, i as this mlanderous : sbyme implies, this means we learn at length how to escape even ary; and in the third it is a bad substitute for ex-Sorius. To answer you directly, Sophronia, Ishould cuable. I grant that nobody is to blame for doing

Sornia. Well, Sophronia, you know that in popular language the applications of the word right are teacher. In order to be Wight, one must learn, matical right, and several other presumptive rights; the working of quickened intellects. So with all the literal implication of so many species of veritable mental and moral faculties; they are unfolded by RIGHT; for the respective meanings of these seeman idiot. God impresses brutes and tiny insects generic designation implies. In reality, there is no with instinctive phases of infallible wisdom; yet measure of moral likeness among them. In a purepower and a semblance of aspiration even in plants. gion or ethics; and as to moral right, it is better Vines have their own way of climbing, some from known as the only right to which no other right, so-North to East, South and West, others from North to called, has any natural relation. This we ought to West, South and East, and cannot be made to wind have learned even in the grammar school, when, in a pole in the opposite direction, however urged to do parsing, we were told that right as an adjective has so by horticultural hands. But, though apparently no degrees of comparison. Whatever is right, is dowment of that conscious freedom which allows the however imperfectly conceived; and that is, the human mind to try its wrong as well as right meth- shortest way to Heaven. As an adjective in the brain of human wisdom, it means tending to the edu-BOTHBONIA. Do you then assert the free-agency of callon of mankind, or auxiliary to the development of Human Nature to the end of Universal and Everlasting Happiness. Whatever hinders this superlative end of our being, is wrong.

SOPHRONIA. I think your definition is just. But. if a knowledge of Evil is essential to the education physical sense that anybody disputes the doctrine of of Man, as you have said, and this knowledge is obtainable only by experience, it seems that Evil eventuates in Good, and therefore wrong itself must be

in some sense right. Sorhia. I have said, and do still affirm, that some knowledge of evil is an essential part of human ed. ucation; but I have never asserted, nor intended to intimate, that all possible evil is to be realized in the unfolding of Human Nature, nor that every soul must experience all manifest evil, in order to be God himself? He who made all created things, educated. I now perceive that my definition of Right should include a constant tendency to immediate as well as everlasting Happiness. As a noun, it signifies the shortest way to Heaven in every sense; and therefore as an adjective, it applies to whatever tures; and His Sovereign Will can never swerve expedites the maximum of good with the minimum from the immutable principles of Truth and Right, of svil-whatever would happify the soul and de-

The most wretched of all idolators are the worshipers of temporal misery—they who court present suffering for its future supposititious rewards. The wise to err and too good to do wrong on May, who pillar saints, recludes and willing martyrs of a forcould worship God in the thought that His Intelli- mer age, were worally disappointed on reaching the gence and Goodness were less binding than Fate ? other side of Jordan, where they had looked for Who, indeed, is so irreligious as to believe that a Di- crowns of glory. I can pity them for whom many wine wish to be absolved from moral obligation is religionists have only learned to laugh. Yet they were respectable fanatics in comparison with the unblushing voluptuaries of the present day, who tremely rare and metaphysical sense of the question; stimulate and pamper their carnal appetites with a yet, in the plainer acceptation of language, welcome to all the penalties of sin as aids to human mankind have a larger liberty—perhaps I should say development. How ridiculous! How abhorrent the license, than is possible to our Creator. We are free thought, that one should defile oneself to be helyto act from choice as we would not if we were wiser. that a pure soul must stoop to vice and crime before We are also free to learn by means of error, and rising to a loftier grade of character. But this is thus to modify or over-rule the incentives to ill-will the dream of certain self-styled optimists. In respect

Knowledge of evil is not, in and of itself, a utility. ence what it is to suffer, and counsels us to know what is needful to the birth of prudence, if possible, only by observation or testimony. A little of this disagreeable knowledge suffices to mark the boundanswer itself. The pleasure of doing wrong is illu- aries of natural goodness, and discover the line of rectitude; and these are the only motives to its acquisition. Just so much as one learns by intrinsic SOPHIA. Certainly. Happiness is the end of all error, that is with innocence, is morally salutary. grading penitence. Now and then one is drowned Sophsonial Could not the Creator have made the and another burnt to death, in learning how to multiplied far beyond what was originally requisite for the enlightenment of mankind, till they have beprudential care and discipline in the nurture of their children, all ought to think and say of the national heads of the people, who undertake to rule the world, and only let it wag ; that is, who merely make laws for the helpless, and punish those weaklings sible for the errors of the foolish. The able and well-to-do should prevent the otherwise inevitable wrongs of the feeble and ill-to-do! You must be out vinced, Sophronia, that Pope was mistaken.

In spite of all his thymes, in Reason's light It is not clear that everything is right.

Sorunowia, Yet you have said that there I

what that is any province of the four tens out to once Sornia. Well. I think the poet had a vague conception of the sublime truth, that the human, no evil would be to love it, and to love it would annul less than other departments of the natural world, moves according to fixed laws, which are the expresnor even a shadow of Good At is meeful only to sion of Divine Government; in verification of the the erring and wrongful. It is foolish to resist evil gether for good to them that love God, or Good itself, but wise to avert it by timely well-doing, and that includes everybody. For God and Good are hopersonia. Then I cannot bring the food one, and the love of Good is the paramount law or the doppine, that is the saying of a post of New York when the law, Man is in no wise free 1, but we are permissioned in the control of the paramount in the control of the paramount is the control of the paramount in the control of the paramount is the control of the paramount in the control of the paramount is the control of the paramount is the control of the paramount is the control of the control of the paramount is the control of the contr is truth at the hottom of the fallacy, which turns an mitted for a time to experiment in evil to the end of

evil, but the juvenile soul may mistake it for good, and worthy have much to do, at cooperating Saviour It is equally impossible to choose wrong with a perfeet estimate of its bitter fruits. Man, therefore, dannot err forever. In the order of Human Progress, every soul will become infallible; all wrongs will be redressed, all misfortunes recompensed, all wickedness punished, and all worthiness rewarded. Evil will perieb, and the dread of it, with every carking remembrance, will die out of mind. Thus and then, whatever is, is [to be made] right." This is the prose of the poet's thought. It is only by ellipsis that

Pope's expression is at once perspicuous and just. co-agency of God and Man in the work of developing Human Nature. The intelligent reader will seemingly inconsistent ideas of Divine Sovereignty and Human Freedom, But, in the first place, be it Universe: inasmuch as He is the Central Source, Originator and Dispenser of all finite Power, Wisdom and Goodness. Being Omnipotent, or able to do whatever is possible and to Him desirable, Omniscient, or cognizant of all that is knowable, as well as Allloving in respect to the well-being of His creatures. His will must be in perfect accord with Truth and Right; and in governing Man he can attempt nothing wrong or impracticable. His rule must prevailing philosophy of creation. therefore be effectual as well as expressive of His own good pleasure. He does not subjugate and control sibility which are essential to human happiness. should do as he will, under Divine tutelage, however Man's involuntary love of Good, which is the positive ever Is, is Right." law of Mind and the veritable pivot of human will. Man. Therefore, whatever the course of human acfree, it is plainly because it is His will that we should ling the Individuality of Deity and denying his Om-In the second/place, then, be it resolved that Man

is free, or is permitted to become so, in the only sense in which Freedom is possible or desirable. Of this we are assured, first by consciousness (which is the very word of God), and again by reasoning; for we have ground of responsibility and the substratum of hu- man kingdoms were successively devoloped in naman happiness. I say we are conscious of being ture, through the same perfect and immutable econfact that it has no power to quit ... water and pere | ly adopted opposite extremes. grinate upon dry land, while it has no natural in- I will construe your publication of this as an inclination to do so. The liberty of mankind is larger, inasmuch as human beings are allowed to transgress, to some extent, the laws of their well-being. shall have out-grown the curiosity of ignorance, and learned to exercise only the choice of unerring Wis-

metaphysical reasoning? What is the use of over- felt thanks for the many kind tokens of friendship hauling the abstract questions of Divine Sovereignty and aid which I received at their hands. I alluded and Human Free-agency, which were buried long to Mrs. Mathews, a test medium, from Lowell. For Who cares to look at these dry skeletons of religious the description and identity of departed friends. I anatomy to day? I answer, that my object is not think she is as good as any medium I have yet met merely to harmonize opposing theories and reconcile with. I sought no tests from her, and yet I could the parties to an old dispute which has been dropped not be in her presence ten minutes at a time withwithout being rationally settled; but mainly some out receiving them. thing more practical than that. I wish to make it | Sunday, June 29th, I again lectured in the schoolappear, according to my earnest conviction, that, in house near Dr. Burt's, in Walpole, afternoon and a sense most interesting to mankind, God reigns on evening. In the afternoon, I lectured from the text Earth as well as in Heaven, over the affairs of men'as contained in Matthew 7: 12; and I am sorry to say, certainly as in the machinery of the Universe. It is con- that a slight allusion to our present national diffisoling to know this, forasmuch as it rationally certiculties was too radical for their pro-slavery views. fies that nothing is left to chance; that wrong is not Their exceptions to the lecture, however, did not wrong forever; that evil is to be evercome with final reach me, as it was prepared entirely under spirit con-Good; that, in the upshot of human trial, there is no trol-perhaps through the aid of some Union-loving such word as fail to the longing heart of Hope. It spirit-and is thought by many who heard it to be enables us to say, not only with Paul that God "will one of the best lectures I have yet prepared. Dr. have all men to be saved," but that His will is ef- Burt I found to be a man of very fine medium feetual to our salvation; and this conviction is salva- powers, used mainly for healing. I formed a very tion from the fear of any soul's perdition. For the pleasant acquaintance with him and his lady. The everlasting future, then, all are saved. This knowl- Doctor is well advanced in years, and before the reedge is more happifying than the strongest faith of turn of many more seasons of seed time and harenraptured believers in the second

am likewise impressed with reason, that Man is to be ful as his past life has been useful to his kind. their vital function, all independent of voluntary on file a large amount of matter pertaining to the guidance on our part, yet the means only of suete- striking manifestations which occur in his presence, quitary reach, as the fruit of discretionary endeavor flicting statements through the press, without occuand self-control. There is such a thing, therefore, lar demonstration. And now the opportunity seemas human Duty, and such a thing as self-born Inter sed to be presented nay, it seemed arranged by our est (Bight and wrong are not imaginary) wiftee invisible guides, that we should meet, and I deterand vice are possible; and the Age of Virile is to be mined to investigate the matter as thoroughly as excluded not only by the supreme will of God, but also possible. After lecture, I rode up to Walpole villar with the consentation will of Man. Every soul lage with Mr. B. M. Adams, from Burlington, Ver-

of the World. West Acton, Mass., June, 1862.

THE OMNIPRESENCE, VERSUS THE PERSONALITY OF DEITY.

However Spiritualists and Religionists differ, they generally agree on the doctrine of the Omnipresence of God. But few-perhaps only a very few-deny this doctrine, and yet there is no dogma generally Here ends the dialogue; or rather so much of accepted and affirmed, in my judgment, so repugwhat has passed between those truth loving collo- nant to the teachings of reason. The candid, thinkquists, Sophronia and Sophia, as demonstrates the ing mind rationally concludes that if Delty is Omnipresent throughout the realm of space, as usually asserted, then Delty cannot be an organized, perconceive that this alleged on agency involves the sonalized Entity, because it is generally assumed and conceded that if space is without boundary and endless, then "the first cause" must be "a princiresolved that the Greator is the Absolute Reler of the ple." Hence, thinking, reasoning minds, accepting the doctrine of Omnipresence as a truth, are impelled to reject the doctrine of a personalized Deity, and this conclusion is to-day generally prevalent among Spiritualists.

With all proper deference to the wisdom of both Religionists and Spiritualists who affirm this dootrine of Omnipresence, I beg to submit that it is purely an assumption, and inconsistent with the

With your permission, Mr. Editor, I ask a hearing in your columns in defence of those Spiritualists the special will of Man, because to do so would pre- whose reason constrains them to adhere to their eduvent the reality of freedom and that sense of respon- cated faith in the personality of God, though it involves their rejection of the doctrine of his Omni-In the mind of Infinite Wisdom, it is best that Man presence. A discussion of the points involved in this issue may be profitable at this time, because it he may err for a time, or so long as is necessary for may aid us to more intelligently estimate and deterthe generation of a healthy Individuality, to the in- mine other prevailing, but as I believe, erroneous surance of Voluntary Rectitude. Yet the Rule of dogmas, rapidly gaining strength, among which God is absolute as Truth to this end, by virtue of may prominently be classed the proposition, "What-

Candid, thinking minds among religionists, and I Observe also that the Supreme Ruler wills both this believe all thinking Spiritualists, accept what is degree of involuntary obedience and that measure of termed, "the development theory of creation." By voluntary action on the part of His perfect subject, them it is generally agreed, that if the Genesis account of oreation is true, we must regard the record tion or the turns of human choice, it can never be as metaphorical. While I accept this record as true, opposed to the law of God; for whatever we do we and worthy of our prefound regard, I propose to in do only by His permission. If, therefore, we are voke the science of to-day for my authority in affirmbe. This settles the question of Divine Sovereignty, nipresence, appealing to the intelligence of my readers for the rationale of my argument and my conclusions.

I fully accept the development theory of creation -or, in other words, that the organization of our sun preceded the organization of our earth, and that already argued the necessity of volition as the on our earth the mineral, vegetable, animal and hufree; that is, of being endowed with the power of vo- omy which governed in the origin and unfoldment-of lition, or liberty of choice. Everybody takes this for universal nature. By this philosophy I am willing granted, and nobody doubts it, without first mistak- to be tried and tested in affirming the personality of ing the nature of Freedom, or the essence of volition Deity, and I trust you will, by publishing this, apitself. It is said that we make neither the motives price me that I may have a hearing through your of choice nor the faculties by which we choose, and columns, for it is due to those Spiritualists that retherefore the act is one of necessity. What then? ject the doctrine of Deity being a principle, that A fish does not make the lake in which it delights this question should now be fairly met. I avow myto swim, nor the organism which fits it to live only self a firm believer in the fact of spiritual manifesin water. It abides in its native element by ne. tations. I accept that disembodied spirits do adcessity, yet of choice. It is free when it has its own dress us through trance mediums, giving us their way, though this is just as its Maker intended. So highest conceptions of God, and of His economy as Man is free only in conforming to the laws of his manifested in nature; I do not question the integbeing. He can choose nothing els sexcept for lack of rity of their opinions, but I frankly say I do not wisdom. Yet through ignorance he is free even to feel an implicit confidence in their correctness. My mis-choose, till the pain is the death of error, conviction is, that "progression" is a very slow This, indeed is license; but its end is perfect liberty. | coach in the inner life, and conclude that "our de-I contend not for metaphysical, but only practical parted angel friends" who are favoring us with freedom. The freedom of a fish, within the limited their experiences, may possibly be still engrossed sphere of its own being, is not embarrassed by the with either their educational prejudices, or have hasti-

> ritation to discuss, in detail, the points involved. PHILADELPHIA.

But the Freedom of Man will be perfect when he Spiritualism in Western New Hampshire.

In my last, June 24th, I was at East Westmoreland, N. H. I was there about ten days in all, and But the reader is beginning to ask, why all this the friends will, one and all, please receive my heartago in the rubbish of an obsolete scholasticism? the readiness with which she receives names, and

vest, will have passed into the enjoyment of spirit-But I wish to make it appear furthermore, as I life. May his passage thence be as calm and peace-

his own Saviour from temporal Evil; and therefore | Soon after I arrived at Dr. Burt's, I was told that that there is consistency in the solicitude with which there was a medium there, but they did not tell me every soul is sometimes prompted to ask, "What who he was; but while I was taking some refreshshall I do to be saved?" If man'is not free, he can ments, a gentleman entered the room, and announced do nothing for himself-cannot even pray, except as himself as H. Melville Fay. Had he dropped through an automaton of a foreign "Holy Ghost." But, be- the celling over my head, I should not have been ing free, he may and must, work out his own sal- taken more by surprise, not having previously heard ration," notwithstanding the Sovereignty of God. that he was anywhere in the violnity. As soon as Though " in Him we live, and move, and have our be announced his name, I made up my mind that I being," in a certain involuntary sense, though the had got a week's work before me, in investigating heart beats at the fountain of life, the digestive pro. the phenomena which purports to come through his coss is persistently completed and the lungs perform mediumship through the agency of spirits. I have nance and health, as well as the higher rewards of which I had concluded not to use in my articles on Intelligence and virtue, are but put within our vol- Super-Mundane Phenomena, on account of the conthe ambiguity of a word! What Pope affirmed etta voluntary moral stability. It is impossible to toys has something to do to this great end, and the wise month, who is accompanying Mr. Fay, and attended. modated.

a seance that evening. Beery opportunity was afforded me to investigate the manifestations as closely as I chose, and I availed myself of the opportu-

The next day we rode through a heavy rain to Papermili Village, in Alstead, New Hampehire, pass. ing through Drewsville, a village in Walpole, and stopped with Dr. Porter. I found considerable interest on the subject of Spiritualism at Papermill village, as well as at Drewsville; but the article of Prof. Spence had rendered them exceedingly skeptical in regard to the manifestations said to occur in the presence of Mr. Fay. The next morning, Mr. Adams invited me to ride with him to Claremont, New Hampshire, to attend another scance to be held there, and, after arranging for lectures the following Babbath at Drewsville, we directed our course toward Claremont

Mr. Adams is a firm, sealous advocate of Spiritualism. It is his delight to constantly converse upon a subject which affords him undying evidence of future existence.

In our passage to Claremont we called upon Mr. Davis and Mr. Shephard, both interested in Spiritualism. Both of these families reside in Alstead. N. H. In this section, there seems to be an increasing interest on the subject, especially at Lempster, where we learned that Mrs. Clifton Hutchinson was engaged to speak the following Sabbath. I did not visit Lempster, but hope to be able to in a few weeks.

Wednesday, July 2d, I attended another seance of Mr. Pay's, at the hotel near the depot in Claremont. Here every opportunity was afforded me to test the manifestations as thoroughly as I chose. Previous to going into the circle, I read Prof. Spence's expose carefully, so that I might examine the weak points, if there were any. Both hands were securely tied. I examined the knots between the wrist. There were five or six apparently hard knots, and the rope was drawn so tightly that it made a deep indentation in both wrists, so that without untiling the cord, it was beyond all human power to withdraw the wrist from the rope, and in the vest experiment it would have to be untied and tied again in about five seconds, as the lights were not out only about that time before they were called for again. Mr. Fag allowed me to turn the hand over and examine the knots; but with all my examining I could not detect anything that looked like fraud. I also called the attention of the committee to the tieing, stating at the same time Mr. Spence's theory; but they were satisfied that there was no possible way by which he could be liberated without superhuman aid. The committee were called upon to untie, and after trying about from twenty to thirty minutes, gave it up, and the spirits had to do the work.

During the week I attended four seances given by Mr. Fay. The manifestations which occurred were about the same as usually occur at his sittings. I cannot detect anything that appears like fraud; and I cannot account for some things which occur, except on the theory of Spirit agency. I hope others will examine as thoroughly as I tried to. Give the requisite conditions, which is only to remain passively quiet, and then test the matter as faithfully as possible.

Sunday, July 6, I fulfilled my engagement at Drewsville. The day was excessively hot, and consequently the audience was comparatively small. I lectured forencon and afternoon in Mr. Bond's hall. Had the weather been favorable, I should doubtless have had a full house; and, as it was, I had a fair attendance. After lecture in the afternoon. I left New Hampshire, crossing the Connecticut river at Bellows Falls, and passed into my own native State-Vermont, where I design to spend the rest of this month, and a part, if not the whole of August: and hope in my next to be able to give an encouraging report of the interest in this section. To morrow I speak at Simonsville, and August 3d I am engaged to speak at Rockingham town. I should be happy to receive calls to speak on the Sabbath, from the friends in the southern and central parts of Vermont, during this and the next month.

My post-office address until August 8d, will be Londonderry, Vt. Yours fraternally, A. H. DAVIS, Londonderry, Vt., July 12, 1862.

Written for the Banner of Light. TO WILLIE E. PABOR.

I have read your weary strain, Willie, Of your waiting, hoping heart, . And the love within your soul, Willie, Which you would fain impart To some pure angel here, Willie, Whose soul doth need a rest, .. Whose eyes should meet your own, Willie, With head upon your breast,"

You have read of "Dead Sea apples,"

And of Persian roses, too;

And you yet may find the roses

Where you thought the apples grew; For this world is sadly veiled, Willie, In ignorance and sin, And the fairest flowers are often hid Where the light can ne'er shine in. Though angels in this world. Willie, Are few and far between, Methinks there must be one for you.

You have so patient been. And now though weary grown. Willie Be patient, hoping on, And I doubt not you will find, Willie, An angel for the crown-

An angel, e'er to wear, Willie. The crown that you have made Of love, and peace, and purity, Whose gems shall never fade. And then in fairy land, Willie, Together shall you roam, Lapped in elysian pleasures. And safe with love at home.

New Haven, Ct., 1862.

MATTIE.

The foundation of domestic happinese is faith in the virtue of woman. The foundation of political happiness is faith in the integrity of man, The foundation of all happiness, temporal and eternal. is faith in the goodness, the righteousness, the mercy and the love of God.

A quack doctor advertises to this effect: "Consumptives, cough while you can, for after you have taken one bottle of my mixture you can the We rather think we wont take any of that stuff until we find out what he means by the above rather problem of inemestities as it mort instruction is despired position it is seried above to

Why is the Monitor like a third cluss boarding house? Because boarders are uncomfortably accept

The Spiritual Post-Office.

Among the most interesting phases of mediumship. we consider the epistolary correspondence between friends on earth and friends who have "shuffled off this mortal coil." to be as satisfactory as any other. If the conditions prescribed by the spirits are observed. by the investigator, certain facts are sure to challenge the attention and awaken the spirit of inquiry.

The first mystery that awakens curiosity and in quiry, is the demonstrated fact of interior sight, possessed either by the medium, or some other intelligence, by which the contents of the scaled letter, the questions asked, and the names of parties alluded to, are distinctly perceived.

I assume, of course, that any investigator is competent to seal a letter so securely, that it cannot be opened without affording positive evidence that it has been tampered with. It is a very weak device of the enemy to assert that letter-answering mediums open the letters to get at their contents. Letters with their folds pasted together, and covered over with scaling wax, and tied up with red tape even, (that most formidable obstacle in the way of illegal proceedings) the contents of which are discovered and responded to with perfect accuracy, prove the falsity of such a charge.

The investigator is next met by the assumption that the medium is only a Clairvoyant, who reads the letter by the power of his own spiritual vision, and then forges an answer in the name of the spirit applied to, couched in such general terms as any one might employ who knew the questions presented. This is a specieus argument, and apparently satisfactory to persons whose prejudices against Spiritualism limit their investigations, confound their reason, and Lias their judgment. Many persons lean toward this conclusion who have made but one or two imperfect and unsatisfactory experiments. We cannot say that this is never the case; but from somewhat extended personal observation of the manner in which the answers are received, as well as the peculiar tests of identity involved in some of them, we infer that it is not often probable.

This objection assumes the dishonesty of the medinms. Gifted with rare interior sight, they prostitute their spiritual powers to the base purpose of stealing from private letters the secret questionings of hearts whose holiest aspirations go forth to loved ones in the spirit-world, and thus informed, they assume the name of the beloved wife, mother, daughter, son, or friend, and with the pretence of affection, essay to deceive the yearning spirit with false pretences, base less promises, and forged sentiments of love.

This is the charge made by every person who assumes that the letters are answered by the medium. It is a serious charge, and before making it, the objector would manifest a love of justice, as well as qualify himself for the office of judge, by becoming thoroughly informed of the nature and producing causes of Clairvoyance, its limitations, whether induced by spirits, or capable of being self-induced by the subject.

He ought also to be well-informed in regard to what constitutes the conditions upon the existence of which, the ability of spirits to communicate perfectly or imperfectly depend. As yet very little is known upon this point. Why not be patient, and withhold the charge of fraud and deception on the part of the medium, until that is positively proved? Why not accept the justice of the legal maxim, and assume every medium to be honest, until he is proved guilty.

In another article I will state what the conditions are that should be observed by the investigator, and why they seem essential to the success of correspondence between mortals and spirits. Perhaps we may also be able to explain the reasons why many of the answers to correspondents are so general in their character rather than special, and therefore fail as tests of the identity of the spirit communicating.

Fraternally, H. B. STORER.

Acid and Sugar Mixed Together. TWO BIDES OF THE ALL RIGHT DOCTRINE.

The following are a few of the many expressions, from as many persons as we quote sentences, that we have received condemning or applauding this All Right doctrine, that has awakened so much thought. One thing is rather remarkable about this doctrine, viz: with admiration. As to the merits or demerits of the doctrine, and the sincerity of its advocates and opposers, we leave our readers to judge for themselves:

.. The man who teaches that a lie is a truth, as Dr. Child has done, is a most consummate fool."

"The man who can see that for a lie there is a cause, and that a lie is a truth to the cause that produces it, has a vision that reaches deeper than the surface of things."

... He who believes and advocates the All Right doc trine, is a scapegoat."

"He who believes and advocates the All Right doctrine recognizes the handwork of an infinitely wise and good God in everything that he has made. He has a purer vision, and sees more of God. It is the pure in heart that see God in all his works." "Could we view the world from the standpoint of

Deity, all things might be right."

.. I view the world from the standpoint of a poor. f.eble, finite man, and to me all things are right." "This sophism, whatever is is right, is the most dangerous one that has yet arisen within or without

the ranks of Spiritualism." "Truth is never dangerous, and the most formida-

ble and crushing truth for the destruction of religious darkness and dogmas is the lucid promulgation of the All Bight doctrine."

" Dr. Child's book on the All Right doctrine strikes a heavy blow at all our institutions of morality and religion, and if the sentiment of it prevails, it will undermine them all."

"Dr. Child's book on the All Right doctrine presents our institutions of morality and religion in their true light, without one word of condemnation, and earnestly seeks for truth undisguised, and pleads for the sufferings of the world fearleasly, without any pretensions or any silly self-exaltation. It strikes a heavy blow to level the institutions of flotitious morality and disguised religion, and if the sentiment of it prevail, it will do this work.

.. I think that this All Right doctrine is for the future, not for the present." . I think that this All Bight doctrine might have

been true in the beginning of the world, but it will not do for this corrupt age."1 " ·· There is no hypocrisy about me; I cannot be made

a dupe of the devil, for I am a follower of Christ, and I must expose and oppose this baneful doctrine, whatever is is right; I must resist the devil, and fight against evil." if believe that whatever is is right, which doctrine,

I think, leads us to keep the precepts of Christ-rests . not self / forgive seventy times seven; judge not; do as you would be done by, and not boast about our own excellence."

"I pity Dr. Child, for he will fall into the deepest bell, and the millions that his book, . Whatever Is, is Right, has influenced, will fall on top of him, to sink Aim plooper still.

". The writer of the book, Whatever Is is Right." stands on the boundary of a new age. He holds the power of absolute victory, for he has solved the great problem of tangled truth. The sweep of his intuition is deep and positive; it is around, above, below, inate. The multiple will be seleed by the truth he has presented, and in its light be borne to happiness and

a hotter hell in the other world than in this.?

coustiess, claim enjoyment and eternal pleasure for themselves, and eternal pain and misery for others."

"I hate the doctrine taught by Dr. Child. He is influenced, I think, by the devil. Get behind me, Sa- real agenties are employed in it, and what must come tan, that I may never speak it."

"I love every word written by Dr. Child on this of charity and love. This is the gospel of the millenifrom every tongue."

the present age."

my mind, as the book called . Whatever Is, is Right." " must be who declares that whatever is, is right !"

"The present century has not produced a work that

"I thought that the All Right doctrine would make without being benefited instead of injured."

cuts its followers loose from all religion and morality. another. and it will deluge the world with undisgulated crime. must be a man of pure morals, and deeply religious. doctrine . Whatever Is, is Right !!

"The most formidable and dreadful battery ever leveled against buman happiness from the frowning ram- have delved in the material till there was danger of parts of hell itself, is the battery 'Whatever Is, is Bight.""

charity and love. Whatever Is, is Right, mans the glory.

battery." "The Book called The Lesson for Ages, or Otpiniem, by Benj. Blood, is for thinking minds, a masterly production. Dull perception can see no beauty in it; but let with truth and warms with love that never dies."

Banner of Night.

BOSTON, SATURDAY JULY 26, 1862

OFFICE, 158 WASHINGTON STREET BOOM No. 8, UP STAIRS.

IRAAO B. RICH. CHARLES H. CROWELL. WILLIAM WHITE LUTHER COLBY, PUBLISHERS AND PROPRIETORS.

FOR TERMS OF SUBSCRIPTION SEE EIGHTH PAGE.

LUTHER COLBY. EDITOR.

Take Particular Notice.

Whenever the numbers on your wrapper corresp with the numbers at the head of the paper itself, then know that the term of your subscription has expired, and be ready at once to renew. It is very easy thus to tell how nearly run out your subscription is. For example: find at the head of the paper Vol. XL No. 18; if the figures on the wrapper read XI-18, then your Providence, Philadelphia, Oswego, and in a multitude time is up, and you are to govern yourself accord of other cities and towns in fifteen States of the Union, ingly.

Just Ahead.

For years, or at least since we have been proclaim missed. Her influence upon that community has been ing the progressive views we entertain through the deeper than that of any other mind for a long time. columns of this paper, we have insisted to our readers Multitudes who never accepted spiritual intercourse as that the coming years—and not far off either—were full a fact, were wont to listen to her with unaffected deof change for this nation and for the world. Those light. Wherever she went, even in the most sparsely views are being verified just as fast as possible. How many would have regarded our words with seriousness. It was common to see people at her meetings who had if we told them in '59 that a movement would be be- come eight, ten, and even fifteen miles, to hear the gun in '60, that would within two years later change "preaching woman," and thought themselves well the character of this political arrangement of ours? paid at that. Indeed, all who ever heard her loved Who would not have encered, and ridiculed, to be her. She was elequent to every feeling soul. She told that blood would so soon flow as it has already had the elements of a mother's kindness, of a child's flowed, and that the land would be shrouded in mourn- innocence, and of a philosopher's logic, blended most ing? Who would not smile grimly now, to be told that it may be that pestilence is yet to follow close in developed, could listen to her without dropping a tear the track of war-typhus is the footsteps of victory... and ravage the land with its terribly fatal breath, carrying wee and desolation to every hearthstone and family alter?

We are not to spurn these still, small voices through which Providence speaks to us. We cannot quite afford to scoff at the communion of angels. When the weightiest matters are talked about to us, we hardly give them our attention; so accustomed are we to respecting sound instead of essence, appearance instead of reality. For a long time, our friends have,. from the higher spirit plane, been speaking of these latter days. They saw the gathering clouds, and heard the muttering tempest. They communicated freely their impressions of what was yet to be, always seek. ing to make it understood that we were at the verge of a new epoch, from which the world will take a start on the path of liberal ideas such as few presume to dream of.

We are so bound up in habits, and forms, and conventionalisms, that we do not know what stuff we are of, nor the volume of clear power that lies asleep within us; all that is demanded, is an opportunity. The world ever waits for an opportunity, going carelessly to sleep in the recurring intervals. Now all that men need is a certain something, of the character of an or of moral liberal forms (of liberal governments)." influence or a force, that shall break up all their old conventionalisms and habits, and enable them to rely on themselves, and see what they can accomplish by ro doing. If this modern life of ours needs any one thing, it is inepiration. We want to be breathed into. every one of us, with new power. We need to have our acts informed with a higher character. We would happy combination of circumstances which we of the have our men and women more thoroughly and truly men and women; living grandly, with an aim, individ. possible. A Charleston, S. C., clergyman also states ualized in character, verging more and more toward the case in his way, thus: "The source of all this infithe perfect. And no mere example of others was delity, vice, and natural demoralization is attribute. ever likely to hasten forward so desirable a day; it ble, in a great measure, to the looseness and latitude must, be nahered in with a revolution, an overturn, of the Declaration of Independence, and to the exist. with a measure of violence, that pays no regard to ence of its natural outgrowth, the absent dooring of that which now is, looking only to what may be ex-

pected to come out of the future. Our friends need be astonished at nothing now; true believers in practical Spiritualism are not. The spirit, notions were still lurking on our soil, we may feel world has at length come down very near to the earth. glad that they have shown their heads in time for an world, and we get messages continually from those early and thorough eradication, How providential it who are going up and down the airy and impainable ladder. What we once heard afar off, or would have been rejoiced beyond expression to hear at all, we now hear daily and hourly; and the communion is so free that we think sometimes we could hardly exist | hose who speak ||| of others.

"The Advocates of the All Right doctrine will find without its unspeakable selected. We may well praise God thes He has been so very gracious as to bestow "How different are the claims of the All Right be gifts as priceless at so critical a time. What strength, lievers from the claims of Orthodox believers. The as well as comfort, these spirit friends impart, in a peformer, in sympathy and love for others, claim a riod of turmoil like this, cannot well be rendered into beaven for all. The latter, beautiful in selfish right words. They certify to us of heaven's wise and farreaching plans; they apprise us of the great events that are in process of birth even before they are born; they tell me the meaning of what is going on, what

afterward, according to all the laws of logic. If the human family will consent to receive the great question of good and evil. He speaks the gospel truth only after enduring woes and suferings uncounted, then so must it be. Experience has to be um. God speed the day when it shall be heralded bought, let the price be dear or low. If spirit-power in healing human ills is only a topic for ridicule when "I think Dr. Child's All Right book has produced men are in health, then they can blame nothing but more evil in the world than any book or all books of the laws of the universe if disease and death work such a change in their hearts as will influence them to "There is no book of the present age so radiant with receive the truth as it is. If the healing of angels cantruth, so strong, magnetic and powerful for good, to not be accompally inculcated, save by the prevalence of death, but is denounced and ridiouled as miserable "How short-sighted the man must be who sees no nonsense by those who are quacks themselves, then evil. I see it everywhere. How stupid that author the people will assuredly have to take the new lesson home to their hearts through suffering.

So with our politics and laws; if we will not adhas elicited more thought and discussion from think- vance featlessly into the untried fields of a nobler lug minds than the book called Whatever Is, is liberalism under the old leaders, with their worn-out system, then the old leaders will have to be set aside. At first, I opposed the All Right doctrine, but and their old systems exploded even with violence, affliction, severe affliction, has made me believe it; The new select come in, hinder it who may: Nothing and now, more than I can express, I love and admire is more true than that we are stepping across a threshhold we never stepped over before. The Past is at our back, with its huge volume of lessons and exampeople worse than they now are, before I examined ples; before us is only the Future, full of promise and and understood it; but now it seems to me that no hope, and made attractive by the aid of the beautiful one can rise from the reading of books on this subject lights which the superiors are throwing down upon its surface. He who distrusts that future, distrusts him-"This damnable doctrine, Whatever Is, is Right, self and the unseen guides, and has to make way for

We need not grieve at these changes. We need to "The man who can see all things as being right, look at them in a larger light; regarding them as wrenches from old faiths which it is absolutely neces-There is, perhaps, no influence that has been thrown sary should be made for us. We cannot afford to let out upon the world which tends so directly to the do the mould gather about our feet. The system of digstruction of hypocrisy, deception and self-righteous- ging cellars and secreting ourselves in them, as we go ness. as the fearless and faithful promulgation of the along, is just the system which requires, for our own good, to be broken up. The spiritual part may be stimulated in us now, and is to be henceforth; we our becoming as base as itself. Our better friends and guides know what is good for us, and will help us to "The most formidable and acceptable battery ever walk where we should. It is needful that we take care leveled against human hatred, discord and darkness not to turn our faces away from them when they might from the armies of the angel world, is the battery of become illumined by the simple reflection of their

Demise of Miss A. W. Sprague.

We publish in this issue, under our obituary head, a letter from Mrs. M. S. Townsend, giving the intellione's life be chastened by suffering, and it sparkles gence that Sister A. W. Sprague is no more—no more in the external, sensuous form. But her blessed spirit, that has just passed beyond the confines of mortality, to expand and grow more holy in spiritlife, will, we are confident, return to us bearing many blossoms of affection, to guide and direct us in our pilgrimage here; will return with greater power than she possessed while clad in the "flesh of bondage," to reassure us in our beautiful faith, and bid us persevere unto the end.

Miss Sprague was a pioneer in teaching the Spiritual Philosophy in her native State, and though meeting the usual opposition from existing religious organizations, her influence as a public speaker was remarkable. Always deeply in earnest, elegant and forcible in her style of speaking, equally removed from extravagance on the one hand and tameness on the other, she rose not unfrequently to a chaste and noble eloquence. She spoke habitually upon the highest themes, with a scope and vigor of thought and a fertility of illustration rarely equalled.

In those localities where she was best known she was prized most; and there her loss will be keenest felt. Hundreds of personal friends in New England, New York, and the West, besides the large congregations she was wont to gather in Boston, Portland. will learn with regret of the death of one whose perspesive words have often called them to the glorious emulation of a true life. In Vermont she will be sadly populated districts; she was sure of overflowing houses. happily. No one who had feeling, sympathy and love of real heavenly love, for she always breathed forth the unadulterated affection of the heavenly world. May God add blessings still to her noble soul, that she may continue to shower them upon humanity.

The Secession Notion.

Here is where the Secessionists of the South are to be first met and vanquished; in their doctrine, secretly but tenaciously held, that a popular form of government is not the best thing for man, but an aristocracy rather. De Bow's Review openly discusses the question, stating the Secession position in terms like these: The right to govern resides in a very small minority; the duty to obey is inherent in the great mass of mankind. There is nothing to which the South entertains so great a dislike as universal suffrage. Wherever foreigners settle together in large numbers, there universal suffrage will exist. An aristocracy is patriarchal. parental, and representative. The feudal barons of England were, next to the fathers, the most perfect representative government. The real contest of to-day is not simply between the North and the South: but to determine whether, for ages to come, our goverument shall pariake more of the form of monarchies

There we have the case they are trying to make out, at the expense of a free government, of free institutions, and of social order all over the continent; it is simply a determination to destroy the chances for popular progress, and secure them to a caste and clan. whose only claim, at best, to superiority lies in a North seek to secure for just as many of the race as universal suffrage." Who can longer doubt what these men would have, who thus seek to put back the hand on the dial for at least a whole century? If such is that our troubles came no later in the national life than now. ; eldipsely era ecid

THE WAY TO MAKE PRACE. Be at peace with all

A Successful Physician.

played his bealing powers most remarkably, have been regular" physicians like to touch. Among them are Pever Sores, Sciatica, Spinal Difficulties and Diabetis. We are happy to be permitted to assist in a yet wider publication of the Doctor's skill by naming in these columns a few instances in which he has been successful beyond any hope, either of the patients or their friends: Mrs. Henry Loomis, of Southwick, Mass., who was troubled with fits and spinal weaknesses; she could hardly walk, but has been entirely restored and during that whole time was not able to lie downwell. James H. Eldridge, formerly of the Hartford and New Haven Railroad, was forced to give up his rhage; he was cured at one operation, and is now able to do a good day's work. Then there are as wonderful cures of Mrs. Dibble, of Granby, Conn.; Mrs. C. C. Gates, of New Haven, and others. The following letter, which first appeared in the Hartford Courpower as a healer of the diseases human flesh is heir

SIMSBURY, May 10th 1862. Editors Hartford Courant:—Permit me to relate through the columns of your valuable paper an incident that has transpired in our town of late, which unlike many others has created a considerable furore of excitement. My wife has been an invalid for the past five years, and unable to do any work and exceed ngly nervous. My little boy has been also confined to his bed and room for more than a year, by paralysis of his arms and limbs, so that he could not feed him-self or put on his clothes, or even have his finger nails self or put on his clothes, or even have his anger having the expense at present. Wait patiently, and if what paper, and was induced to try him, which trial has proved perfectly satisfactory. The Doctor came out to my house two weeks ago to-day, and in the short space.

The day of the expense at present. Wait patiently, and if what paper, and was induced to try him, which trial has proved perfectly satisfactory. The Doctor came out to assured that a way will be provided to accomplish that my house two weeks ago to-day, and in the short space and how both up and on. of one hour he had my wife and boy both up and dressed, and able to use their hands and limbs, appar ently as well as ever. My wife is now as well as she has been within the past eight years, and my little boy is as brisk as a cricket, and able to use his hands boy is as crisk as a crioket, and able to use his hands and feet as well as any boy of his age. All that seems to be wanting is a little more fiesh on his withered hands, and he's "all right." Should any doubt the truth of my statement, they can see the boy, who is now stopping at the St. John Hotel in your city, who is able to speak for himself.

I would say that while in our town he operated on

some fifteen cases, and many were cured beside those above mentioned, and all more or less benefitted. Moses E. St. John.

New Publications.

LES MISERABLES. - Second Part. - COSETTE, By Victor Hogo. New York: Carleton, Publisher. For sale in Boston by A. Williams & Co.

Such as have read FANTINE, the first part of the great French author's story, will need no urging to read Corette. The title of this second part of the story of Hugo is derived from the little daughter. of Fantine, whose death, as described in the first part, smote every reader's heart with grief and sympathy. This part of the story opens with a graphic and powerful description of the battle of Waterloo-a description that has already earned the spiteful criticism of the English periodical critics and reviewers. and is pronounced by many as likely to remain hereafter as the standard popular story, told by a Frenchman, of the great struggle that cost Napoleon his empire, throne, and liberty. Jean Valjean takes good care of little Cosette, as he promised Fantine he would. His after-life is a most exciting record of the many fine points of the story above announced; it is not at all improbable that every reader of "Fautine" will bring at least one other reader to "Cosette," and perhaps two or more. We feel ourselves as if we could hardly wait for the remaining three parts of the great novel to make their appearance.

HARPER'S NEW MONTHLY MAGAZINE for August is mission free. capital number. Its illustrations are superb-in the of current events is well worth the price of the book. How the publishers can afford it at the low price for which it is sold, when we consider its elegant typography and fine paper and large amount of reading matter, is a question we are unable to decide...

For sale by A. Williams & Co., 100 Washington treet, Boston.

PARSON BROWNLOW'S book, says the New York Independent, is one of the remarkable successes of litersture. Mr. Childs is this week printing thirty thousand additional copies; which will make the whole number, thus far, one hundred thousand, and the book has not yet appeared, at all in the "regular trade." Applegate & Co., of Cincinnati, ordered forty thou. sand copies at once, which is supposed to be the largest single order in the history of the trade.

A Striking Figure.

Victor Hugo, describing a battle between two

The President.

Our President is up with the age in all respects. He falls back on his inherent; not his artificial dig. nity. When he wishes to know more clearly and thoroughly about the state of affairs, he goes and looks into them for himself. That is the way he did at Fortress Monroe, and now in McClellan's camp. Think of President Lincoln's going off to attend to the cap. ture of Richmond in person! He is wide awake. If none of the rest are. He is perfectly conscious of the vast weight of his responsibilities. A more consolentions man could not have been selected for his position n such critical and confused times.

The Meetings at Lyceum Hall. During the July and August vacation of the reg-

the above hall, a Conference will be held every Bun Hev. Dr. Chapin left for Entope on Baturday, 12th day afternoon, at which it is intended to have an instant in the Olty of Baturday, 12th opening address, of not over thirty infinites in length, by some one selected for that purpose, of he followed by remarks from those who may sell that they have some thing instructive to offer? Mext Sunday, Dr. Child takes will she family with him succept his states will speak on the subject of discontinuations. ular free meetings of the Spiritualists of this city. In

To other mey the Handlesmor Price trepunger We bear of remarkable cures by Dr. P. W. Urann, a list is not often that we had one; but when we do we physician of great healing power and skill, at present always fear we are becoming rude in consequence in located at the Hampden House, Springfield. Dr. the very adoration we pay it. The secret of it is not Urann professes to be what we think he is a practical hidden under any particular style of feature, ar tone physician. He has recently had wonderful success in of complexion; not at, all. But we find our hand Hartford, and his list of testimonials from that quar- somest faces, not unfoquently, where the features reter are very numerous and emphatic. He has likewise fuse to obey any of the laid down laws of beauty, but had wide experience professionally in this city and in inspiredly command and express a beauty of their Lowell, and the cases brought him, in which he dis- own. One of the handsomest faces we ever new belonged to an open handed teamster, who drove his of that obstinate character which few of the so-called four in-hand three times a week from our mills to the place where manufactured goods were supplied with such as Paralysis, Nervous Debility, Rheumatism, steam transportation. He was not intellectual nor affectionate, exactly; nor noble, altogether; but manly, good, frank, above deceit. We have seen a blacksmith lift his cap to tuck away the curis from his smutty forehead, and declared in our heart that we envied him the face he owned.

So with the other sex. She who is, in society (socalled) labelled handsome, may be as destitute of expression of any sort; as grindstones are of humor and to health by a single operation. Mrs. Wm. Jenkins, smiles to match; while another, whose soul has been of Unionville, Conn., was afflicted for more than two years at work, chiseling out an expression of sweetyears with chronic liver complaint and rheumatism, ness, and firmness, and faith, and high resignation upon her features, does not fail to betray what she is She was cured by one operation, and is now perfectly whenever she throws you a look, or furnishes play for a smile, or lights up with the natural vivaciousness of Police Department, and more recently on the Hartford her own sweet thoughts, or becomes inspired with the silent earnestness that sleeps in the deeps of her being. situation on account of a severe cough with hemor- There, then, is where you are to look for any special beauty in the human face -in what it expresses. In its story. The whole nature blabs there, and will out. There the feeble soul shows feeble, and the illuminated Fancher, of the same town; Ella Roberts, of Hartford; soul glorious. There all that is beautiful in the nature looks beautiful; all that is base looks base; all that is inert and dead, just as it really is. Cosmetics cannot ant. we subjoin as satisfactory evidence of Dr. Urann's make out a case; nor any particular cut of hair; nor any other fortuitous circumstance or application. The whole beauty resides in the expression; and that comes from nothing but the life that is beneath.

To Correspondents.

[We cannot engage to return rejected manuscripts.]

L. K. FISHERVILLE, CONN .- We cannot give you any encouragement in regard to publishing your book. The times are such that it would not be wise to risk

8. C., DAYTON, O .- You will find the obituary you refer to in our last number.

J. H. H., NEW YORK.-Essay received and placed on file for publication. Will answer the other matter by letter. Did not receive the book.

A. H. J., COLUMBIANA, CAL, John M. Spear's address is Boston, we believe.

R. S. H., BRAR GROVE, IOWA. -- We have not the power to procure a message for you from your spiritfriends. All spirits have full liberty to use our medium and paper in order to reach their earth-friends. We are used only as instruments in the hands of a higher power to aid those who desire to return. When the desire is strong enough for such spirits to come to our circle, they manifest through our medium, not otherwise. About eight thousand have thus manifested up to this time.

EMMA, you are right. Your advice is good. Nearly two-thirds of our best writers think they display: genius-a la Byron-by making "pot-hooks," and, so forth. The printers send you their regards.

Mrs. J. T. Bickford.

This excellent medium, formerly known to the Spiritnalists of Boston and vicinity, we understand recently took her exit from her physical form in the city of New York. The cause of her death was typhoid fever. Mrs. Bickford has won considerable repute since her medium developments, as author of the book called 'Soundal,' and also as a contributor of N. P. Willis's Home Journal. Her medium powers were known by many in private circles to be peculiar and wonderful. terrible trials, hair-breadth escapes, dangers and perils Her life has been tinted with romance, and her cup without name or number, and will absorb the atten- has been filled (as it is the case with all mighty soultion of every reader who has a fondness for excite- developments) with saffering. Her beautiful spirit is ment. We cannot, in this place, detail to the reader now out free from its earthly moorings, to travel at its own sweet pleasure, from sphere to sphere, in the limit. less world of God's creation.

Announcements.

L. Judd Pardee will lecture at Lyceum Half. Boston. on Sunday morning, July 27, at 10 1-2 o'clock. Ad-

Miss Emma Hardinge will lecture in Chicopee next highest style of the engravers' art. Its monthly record Sunday; in Oswego, N. Y., during August, (address care of J. L. Poole, Oswego, N. Y.); in Boston the first two Sundays of October; and in Philadelphia during November. Address care of Bela Marsh, 14 Bromfield street, Boston, Mass. Letters will be for-For lectures by Mrs. Cora L. V. Hatch along the

line of Southern Michigan, Lake Shore, New York Central, and Boston and Worcester Railroads, address E. T. Scott, at Lake Mills, Wisconsin; during the month of August. Frank L. Wadsworth will speak in New Bedford next

Sunday; in Marlboro', August 8d, 10th and 17th, and in Plymouth August 23d and 80th, An author ad Mrs. Augusta A. Currier will speak in Lowell next

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

Country Courting. 1 & Inner 16

The place to fall in love to our thinking is the armies, says that .. two armies upon a field of battle country; and the time, the Summer time, of course are two wrestlers. Their arms are looked; each seeks Who could, for instance, ask for more magnificent to throw the other. They grasp at every aid; a thicket moons than we have just been having for such a put is a point of support; a corner of a wall is a brace for pose? And now, too, the scent of the hay is ravishing; the shoulder; for lack of a few sheds to lean upon; a and the sounds of all. Nature are pitched on the right regiment loses its footing; a depression in the plain, a key; and woods are grateful with their network of movement of the soil, a convenient cross path, a wood, shadows, and life tends out doors rather than in doors, a ravine, may catch the heel of this colossus which is We do not believe that city parting begins to smount, called an army, and prevent him from failing. He in pleasure and after satisfaction, to what the same afwho leaves the field is beaten. Hence, for the respon fair does in the rural neighborhood. The low voice sible oblef, the necessity of examining the smallest of the fair one at your side, anyour ride over the nartufts of trees, and appreciating the slightest details of row and silent roads just at sumset, is just as soft and low as the other sweet influences of Nature that creep into the heart. Heigho libut this is a pretty confession for a bachelor like ourselves, with gray hairs by the handful!

Kicks and Coppers.

The New York Herald appears to think a klok is a good deal better than a copper, any day; especially in these rag-currency days. It suggests that it is every manie daty to vigorously kick any person who is discovered to be guilty of hoarding silver, or selling it to brokers; and if this duty is rightly performed. We shall have no further trouble about a scaroity of specie. But, in our opinion, we should soon find a searcity of specie holders. Very few men like to hang about merely waiting for their turn to be vigorously Riched's us they deserve to be. Has the Herald ever set dut to "try it on foo When found; make a note on't Mr. Editor. orde ban miern ban berin berte

in the exercises on this occasion, :: An excellent Band have been so improved, by the instuctions of Bignor will furnish the music for dancing as No refreshment out mission and the state of the state will furnish the music for dancing to refreshment stands or exhibitions of any kind salowed upon the paid; for the fattest cat, in Massachusetts. Premiums grounds, except such; as are furnished by the proprietible will also be paid for cats with two heads; six legs, and tors of the Grove, and of these there will be an abundance.

A special train of cars will leave the Old Colony Railroad Depot. Boston, for the Grove, at 8.45 and Lynn, Stations on the Worcester Ballroad, Readville, nomination of one dollar for circulation. and the South Shore Bailroad, and Stations between Boston and the above named places on the different Railroads connecting therewith, the same evening.

on the Fall River, Road, from all the Stations be tween Fall River and Middleboro', the friends will be ford, Fairhaven, and Taunton, can make their own College on the 9th inst, A good man. arrangements upon favorable terms, thus preventing confusion.

Fare from Boston to the Grove and return, by Special train, Adults, 55 cents; Children, 80 cents. Tickets for sale at the Depot.

Friends from all the Way Stations between Boston and South Braintree, will take the regular train that leaves Boston at 8,80 b'clock, A.M., just in advance of the Special train. " Fares from the Way Stations, to the Grove and returns will be as follows: From Harrison Square, 55 cents; Neponset, 50 cents; Quincy, 45 flour, a little sait, rose or lemon. cents; Braintree, 40 cents; South Braintree, 85 cents, for Adulta; Children, half prices which market

The whole to be under the special direction of Dr. H. F. GARDNER.

Correspondence in Brief.

NIOBE, ROUND HILL, NORTHAMPTON, speaks in high praise of the beautiful scenery in that region, and also of the Water Cure Institution in that place, under the charge of Dr. Halstead.

H. C. BILLINGS, TWO RIVERS, WIS., writes: " We want a good lecturer here for a short period, but cannot afford the means to make a call yet."

LEWIS BARKER, STETSON, MAINE, writes: " I send two dollars for the BANNER another year. Of the nine papers and periodicals, daily, weekly, and monthly, that I take, yours is the most welcome, first sought given to General B. F. Butler. for, and most thoroughly read. I do not see how any intelligent inquiring Spiritualist can do without it. God bless the BANNER. Long may it wave."

The Spiritual Magazine.

This handsome journal, published in London, England, comes to us under date of July 1st, freighted with interesting contents, the headings of which are: Spiritualism in Biography; Tasso's Letters; Demonology; A Roman Miracle; Mr. Lowe on the Critic; Conjugal Love; Angels' Communion; Miraculous Consecration of Westminster Abbey; Mysterious Visitation; A Vision of the World of Spirits; and quotations from American journals.

ALL SORTS OF PARAGRAPHS.

We commence a thrilling domestic tale this week; entitled "Lays in Easnesr." It will probably run through seven or eight numbers of the BANNER. Visions,-Read an interesting article on this sub-

ject by Miss Emma Hardinge, in this week's paper. We are under obligations to Bro. A. B. Whiting for

a report of the proceedings of the Annual Festival of the Religio Philosophical Society, held at St. Charles, Ill., July 4, 5 and 6, 1862. The report is printed on our eighth page.

We are under heart-felt obligations to Dr. A. B. Child-God bless his large soul-for several elegant bouquets of beautiful flowers, gathered from his garden at Somerville. would indeed be radiant with goodness, peace and

Henry W. Fenno, Eq., who has for many, years been connected with the theatres of this city, as treasurer, died here on the 14th inst., after a lingering sickness, aged fifty-five years. He was universally respected by all who knew him.

REVUE DE L'OUEST .- All our deep thinkers who un derstand the French language will be highly pleased with the excellent articles written by "L. C., lished weekly in this paper. They are a rich treat to thinking men. It is published in St. Louis, Mo.

city, but many in heighboring towns who can reach Boston easier than they can visit him at his home. Taunton and Providence he will continue to visit at the times specified in the advertisement.

Somebody who writes more truthfully than poetically, says: "An angel without money is not thought so State of West Virginia into the Union; for the enmuch of nowadays as a devil with a bag full of largement of the Illinois and Michigan Canal: providguineas. Mousto were done observedo micisto baras aficili

The object of all ambition should be to be happy at home. If we are not happy there, we cannot be happy

The wife of Gen. Beautegard is reported as having dled recently in New Orleans.

A Swear, Thing.—A thief at Portland appropriated

head; letting the "awcetning" run into palls beneath. The first lot of new wheat from Maryland, arrived in Philadelphia on Friday, and sold at \$1 30 per bush-country. Nothing but go fair, but the harvest is backward, on account of the late long season of rainy weather.

Congress has adjourned

Bigna," of the Boston Transcript, has " got off! an excellent burlesque on Barauni's "Baby Show." and the function by in the

Here it is;

GREAT CAT SHOW, — Free for all Joses and Tabbles, in the Common wealth. Humber & Sons have engaged the Music Hall, being the most spring prize place, for caterwalling, for a grand achibition of cate. They have selected a moment when meneral a solvent place, for caterwalling, for a grand achibition of cate. They have selected a moment when meneral a solvent property, when we have, so less described the selected at moment when income the selected at moment when income the meneral solvent selected a moment when income the meneral solvent selected a moment when income the meneral solvent selected a moment when income the selected a moment when income the selected a moment when it is a selected as a part of barries and selected as moment when it is a selected as a part of barries and selected as a part of barries and selected as a part of barries and selected as moment when it is a selected as a part of barries and s

Grove Recting of Spiritualists.

There will be a Grand Mass Grove Meeting of Spiritualists, at Island Grove. Abington, on Tuesday.

July 29th, 1862, on which consider the Spiritualists a common sized Angerring. The famous remeat, from of Boston and vicinity invite all their friends to meet them as above, for the purpost of a Grand Social Union. Eminent Speakers are expected to take part in the exercises on this consider. (An excellent Band have been so improved, by the instructions of Bigmon.) and over eighty, 15 cents. Proprietors of the cats,

Among the last acts signed by the President, was the 11.80 A.M.: returning, leave the Grove for Boston and one anthorizing the issue of postage and other Govern Way Stations at 4.30 g.M., or in season for the friends ment stamps as ourrency, and, prohibiting banks and from Lowell, Waltham, Woburn, Salem, Marblehead, other corporations from issuing notes below the de-

The act passed by Congress to suppress insurrection. to punish, treason and rebellion, to seize and confiscate the property of rebels and for other purposes, and Hanson, one Adf the usual fare, by the regular and the joint resolution explanatory of said set as beby the Prosident.

NEW PRESIDENT OF TUFT'S COLLEGE. -- Rev. A. A. conveyed to and from the Grove at one half the usual Miner. Pastor of the Universalist Church, in School fare by the regular, trains. The friends in New Bed. street, in this city, was installed as President of Tuft's

> I know a gal so modest, Sam, dat she ordered her beau out ob de house." What for. Pompey?" · Bekase, in a conversation on de subjec' ob de wedder, he said de wind had skifted."

> BERWICK SPONGE CAKE. - Three eggs, beat two minutes, add one and one half cups sugar, beat five minutes, add one cup of flour, one teaspoonful cream tartar; and beat two minutes, add half a cup of cold water, half a teaspoonful sods, beat one minute, a cup of

" Let's liquor," as one Union soldier said to another, when insulted by a "respectable lady" of New Orleans.

The new grand reservoir in Central Park, New York. will have water let into it in the course of a week. Its capacity is estimated at a billion of gallons-probably the largest in the world. The entire cost of the reservoir, excluding the land, which comprises an area of one hundred and six acres, was \$2,000,000.

A curious return just issued shows that the number of sheep killed by dogs in Ireland, in the year 1861, was no less than 8897.

It is said that General Butler has returned to the Government the sword which Congress presented to Twiggs before he turned traitor. Let the sword be

The famous Klasingen well in Bavaria is an Artesian well one thousand eight hundred and seventy-eight feet deep; the last hundred and thirty-eight and a half feet passes through salt rock. From this well one hundred cubic feet of water gushes forth every minute. The water contains three and a quarter per cent. of salt.

SENSIBLE. - Somebody in the army writes to a friend, who counseled him in all kindness to bear himself bravely in the presence of the foe: "Don't bother me with advice. We think but little of the counsel of men who stay at home. Come out and show us how to be brave.

The Washington Star says the number of Union soldiers killed in the seven days' battles has been reduced to eighteen hundred or less.

The culture of grapes in this country within a few years, will excel, both in extent and variety, that of any nation in Europe. California will probably be the Eschol of the Western World. It has already ten millions of vines under cultivation.

A little fellow one day non-plussed his mother by making the following inquiry: "Mother, if a man is a mister, aint a woman a mystery ?"

Brag is a good dog, sometimes; but we have had quite too much of him in and out of Congress for long time, He has lost us many valuable lives and much money. Let us now bring out the bull dog En-ERGY, and see what we can be done with him.

The Charleston Courier says there is a plan on foot depose Jeff. Davis, and create a Military Dictator in his place.

A new gunboat—the Monongahela—was launched at Philadelphia on the 10th. Speculations are indulged in abroad that we are preparing for foreign

How to "Finish" A DAUGHTER. For the attainment of this end, London Punch gives the following

... Be always telling her how pretty she is. Instil into her mind a proper love of dress. Accustom her to so much pleasure that she is never happy at home. Allow her to read nothing but novels. Teach her all the accomplishments, but none of the utilities of life. Keep her in the darkest ignorance of the mysteries of Hy reference, to our advertising columns, it will be seen that Dr. H. A. Tucker, the well known and esteemed Clairvoyant Physician, of Foxboro, Mass. will visit Boeton on Wednesday of each week, to do what he can for suffering humanity. This arrangement will doubtless grafify not only his former patients in this

Congress during the recent session, has appropriated about \$800,000,000, including upward of \$560,000,-(00 for the army, and somewhat less than a \$100,000,-000; for the navy, Among the most important bills postponed by the House, or remaining unacted upon, are the following: Providing for the admission of the ing for a uniform system of bankruptoy; for the apblem of Christianity? Ans.—Because they are doing unto each other as they would men should do thito property by United States troops; the Bankrupt bills them.

THE NEW REPUBLIO, published at Clayeland, Ohio, is an ably conducted journal. It runs deep in reforms, and strikes a current that lies beneath the surface trash of popular opinion has bib! I drive fine with a

In spite of all the rebel forces gathering to wipe him the contents of a hogshead of molasses upon one of the wharves, by passing under the wharves, by passing under the whart at low tide and boring his way through the planking and hogshead like the way through the planking and hogshead like the same of Arkanasa, and severely threithing the rebels head lightly three lights. into the bargain. His services have been exceedingly additions, and he has been all the time without any support, with a small army, in the midst of the enemy's country. Nothing but good generaliship doubt have

A farmer's boy advertises in a Kentucky paper for a

wife. He payst still politics the unit had a on one offe wants to know if she can milk, And make his bread and butter, And make the present and patter, new Year And go to meeting without eller, new Year To make a show, and appatter, new Year He 'd like to know if it would hart Her hands to take do nitones.

Mrs. Hatch's Tecturing Tour.

Mrs. Hatch left New York, July 1st, Mr. Editor, for the purpose of yielding the West, and in consequence of urgent solicitations from the friends of our cause, decided to make it somewhat of a lecturing tonr. She first visited Oubs. New York, and spoke to her relatives, and there was joined by the writer, (her brother,) who will accompany her in her tour, and

We are in Oleveland, Ohlo, where Mrs. Hatch yes.

terday addressed two highly appreciative audiences. This week and next Sunday will be spent here. Next week we proceed to Toledo; thence by way of Chicago to Wisconsin. We shall remain there during August, and on our return shall visit all the principal cities and towns along the Northern Indiana, Lake Shore, and New York Central Bailroads. We shall then proceed to Boston, by way of Springfield and Worcester. where we hope to meet our friends by the first of Oc. tober.

The friends along the route indicated, can address Mrs. Hatch, or the writer, at Lake Mills, Wisconsin. during the month of August, and in this way facilitate the arrangements for lecturing. As soon as we know the dates of the different appointments, the readers of your paper will be informed. Yours very truly, E. T. SCOTT.

Cleveland, O., July 14, 1862.

Married,

At the Methodist Episcopal Church, Tremont street, by the pastor, Rev. L. D. Barrows, D. D., on Sunday, July 6, 1862, Earl Marrie of Boston, to Miss. JORFHINE J., daughter of S. W. Sloan, Eaq., of South Boston

[Herald of Progress, please copy.]

Obituary Notice.

A more painful duty seldom devolves upon me than the one now at hand to communicate through the Bannes, which is the sad intelligence that our noble BANNER, WHICH IS the sate intelligence that our noble stached. This large volume, royal actave, 800 pages sister, Miss A. W. Spradur, is no more in this life.

She came from Oswego a few weeks ago with the prospect of improving health, and you have heard from Dollars. Address Banker of Light, Boston, Mass. June 28. About three weeks since she had another stack of brain fever, which, alas I for us who have loved her mortal presence so much, resulted in her release from

arthly sorrows and trials.
On Sunday, July 6th, she passed quietly and early away from her mortal body, in which she had dwelt thirty-four years and eight months, enduring much of the time a great deal of physical suffering. Her widowed mother, with martyr-patience and calm-ness, clasped her dying hands in her own, and only breathed forth, "Oh, that this cup could have passed

request of the mother, the undersigned officiated at the funeral, aided by the Rev. Mr. Osgood with prayer, and A. E. Simonds with appropriate remarks.

I will not do our angel-slater the injustice to attempt

A a resume of her many virtues, her noble, self-acrifice, her undying efforts to bless humanity, and her true womanhood; all are written indelibly in the hearts of those who knew her, and better felt than described. Let us all endeavor to be as good and true as we know she has been.

M. S. Townsend. Bridgewater, Vt., July 9, 1862.

Public Meeting.

Mr. Editor.—We are to have a Siancra' 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, &c.

Beloit, Wie., June 26, 1862.

The Spiritual Sunday School Cinse-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,

NOTICES OF MEETINGS.

LYCHUM HALL, TREMONT GREET, (opposite head of School street.)—The regular course of lectures will recommence on Sunday, Sopt 7th. Admission Free. Lecturers engaged:—H. B. Storer, Sept. 7 and 14; Mrs. M. S. Townsend, Sept. 31 and 36; Miss Emma Hardinge, Oct. 5 and 12; Miss Emma Houston, Oct. 19 and 9; M. L. Wadsworth, Nov. 2 and 9; Miss Lizie Doten, Nov. 16 and 23; J. B. Loveland, Dec. 7 and 14; Mrs. Faunte Davis Smith, Dec. 9 and 52.

On ARLESTOWN.—Sunday meetings are held at Central Hall at Sand 7 o'clock, afternoon and evening. Speaker enga-red:—Mrs. M. S. Townsend, during August. MARRICHEAD.-Meetings are held in Bassett's new Hall

Speakers ongaged:—J. S. Loveland, Sept. 7 and 14; H. B. Storer, Sept. 21 and 28; Miss Emma Hardinge, Oct. 19 and St. 21 and 28; Miss Emma Hardinge, Oct. 19 and St. 21 and 28; Miss Emma Hardinge, Oct. 19 and St. 21 and 28; Miss Lizzle Duten, three Sundays in Nov. TAUNTON.—Meetings are held in the Town Hall every Sabbath afternoon and evening. The following speakers are engaged:—N. Frauk White, Sept. 21 and 28; Mrs. M. S. Townsend, Oct. 5 and 18; Hon. Warren Chase, in December.

Elegantly Printed, and Illustrated with Lowell.—The Spiritualists of this city hold regular meetings on Bundays, forenoon and afternoon, in Wells's Hall, Speakers engaged:—Mrs. A. A. Currier, July 27: Mrs. M. S.

Townsend, Sept. 7 and 14; Miss Lazzle Doten, Sept 21 and 28; Hon. Warren Chase, during Dowber.

CHICOZER, Mass.—Music Hall has been bired by the Spirit ualists. Meetings will be held Sundays, afternoon and eve-ning. Speakers engaged:—Miss Emma Hardinge, July 27; Miss Laura De Force during August; F. L. Wadsworth,

NEW BEDFORD.—Music Hall has been hired by the Spiritnalists. Conference Meetings held Sanday mornings, and speaking by mediums, afternoon and evening. Speakers engaged. P. L. Wadaworth, during July; Miss Emma Housn. Bept. 21 and 28.

PORTLAND, MR. - The Spiritualists of this city hold regular meetings every Sunday in Sons of Temperance Hall, on Con-gress, between Oak and Green streets. Conference in the forencon. Lectures afternoon and evening, at 21-4 and o'clock. Speakers engaged:—Mrs Faunie Burbank Felton during July; Mrs. A. A. Currier, Aug. 8 and 10.

ADVERTISEMENTS.

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

A. TUOKEE, OLAIRVOYANT PHYSICIAN, of Foxbore, Mass., will be at his Office 75 Beach street, BUSTON, on Wednesday of cach week, from 2 to 6 r. m. at TAUNTON on Thurday, at 18 Porter street, from 1 to 5 and 7 to 9 r. m. At PRUVIDENCE, on Friday, at 55 Carpenter street, from 2 so 6 o'clock P. M. ... Private examinat desired. ... July

DR WM. B. WHITE, Sympathetic Physician, by Lajing on of the Hands, No. 4 Jefferson place, (from South Bennett street,) Boston. Examination or operation, \$1,00 Bostoning New.—Planetary and Harmonizing Batteries, or all Nervous Disches, and any Bme of the

A Pleasant Summer Home.

THE undersigned has rented for the season, the place Lyknown as Elmwoon, at Irvington, N. J., fourteen inles

raidly 19, vol. fimiate at the Mark Or, Arrington, N. J.

A SPLENDID STEEL MAGRAVING indian en eligi desi dar en la diretti erita de katherino en

trings of S. B. BRITTAN, JR., Section 1981

In IDE to Capt. W. D. Forter, who was killed on board the At U. S. Gunboat Esset, at the taking of Boat Henry, February 6, 1863, is ron salis at this operation.

It will be sent by mail on the receipt of the price and one three-best postage at mit. The proceeds of the sale of this fine Engraving are to go to lide in receipt of the price and one three-best postage at mit able monements or mit this youthful hero's remains in Resendate Cometery. BOOKSELLERS' AND NEWS-YENDERS AGENOY!

Sinclair Tousey. 191 Nation St., New Pork, Cloueral Agent for

Would respectfully invite the attention of Stockhollers, Designs in cheen Publications and Periodicals, in his otherwise to packing and powerding everything it has the control to all parts of the Union, with the missest presentated and dispatch. Orders solicited.

en l'inregio elle come di di di di di conse di di di conse di cons

NOW / BRADY was to held

Sunday School Class-Book.

NO. ONE. THIS interesting little work is designated especially for the young of both sexes. Every Spiritualist should in-

troduce it into his family, to aid in the proper enlightenment of the luvenile minds around him. The Book is handsomely gotten, up on fine, tinted paper, substantially bound, and contains fifty-four pages.

Price-Bingle copies 25 cents, or five copies for \$1. It will be sent to any part of the United States on the receipt of the price. The usual discount to the trade. Orders by mai solicited and promptly attended to.

For sale at the office of the Banner of Light Boston, Mass. WILLIAM WHITE & CO., Publishers. June 14.

JUST PUBLISHED. First American Edition, from the English

Stereetype Plates. THE PRINCIPLES OF NATURE.

HHR DIVINE REVELATIONS. AND A VOICE TO MANKIND BY ANDREW JACKSON DAVIS.

TTHE Publisher takes pleasure in announcing the appearance of an edition of NATURE's DIVINE REVELATIONS—the earliest and most comprehensive volume of the author-is sued in a style the work merits.

The edition of the REVELATIONS 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

${f A} \ {f B} \ {f C} \ {f OF} \ {f LIFE}$

BY A. B. OHILD, M. D.

AUTHOR OF "WHATEVER IS, IS RIGHT," BTC. AUTHOR OF "WHATEVER IS, IS ALVER, BAY,

IS NOW READY, and will be sent, post-paid, to any part
the country for 25 cents.

This book, of three hundred Aphorisms, on thirty-six printed pages, contains more valuable matter than is ordinarily
found in hundreds of printed pages of popular reading matter. The work is a rich treat to all thinking minds.

For sale at the office of the Banner of Light, 158 Washington street, Boston.

If Dec. 21.

A PLEA FOR

BY A. B. CHILD, M. D.

THIS BOOK clearly shows the advantages of Farming

I over Trade, both morally and financially. It tells where
the best place is for successful farming. It shows the
practicability of Farming Corporations, or Copartnerships,
it gives some account of a 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 E. Caneday, who
are now residing at Kidder, Mo., and ere the agents of the
Corporation now heijinning, and will act as agents for other
corporations desiring to locate in that vicinity.

The whole book is valuable for every one to read, for it is
filled with useful suggestions that pertain to our daily wants,
to our earthly well-being. It is a straight-forward, unselfish
record of facts and suggestions.

Sont, post-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 shrine of Liberty. For sale at this office. Price 6 cents; postage 1 cent. May 17.

BULWER'S

Steel Engravings,

AT THE LOW PRICE OF TWENTY-FIVE CENTS. (Postage nine cents.)

This is one of the most entertaining 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 100eipt of the price and postage. Address WILLIAM WHITE & CO.,

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

OF THE SOCIETY OF THE LYCEUM CHURCH OF SPIRITUALISTS,

WITH A PLAN OF ORGANIZATION, Embracing the followed subjects: Objects of the Society

Articles of Relief 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 Religion in General-Of the Sunday Spiritual Meetings-Of the Character of the Addresses-Of Speakers -Of Internal Management-Of Resources-Of Membership -Designation of the Boclety.

The above is the title, and heads of the contents, of a very eatly 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

For sale at this office. Price 5 cents; by mail 6 cents.

THOMAS PAINE'S WOBES. NEW EDI-TION. Large Type. Good paper. Handsomely bound. In two octave v. lumes, with neat but economical margin. Prioc, only \$2.00. The Political volume, \$1.00; Theological 40, with Life, \$1.00; Life separately, 50 cents; Age of Reason, 57 cents bound, \$5 cents in paper cover. Maliod postage free, by the Publisher, CALVIN BLANCHARD, No. 39 Ann Street, New York.

July 5.

A NEW BOOK.

A straddfinity book has made it appearance published at Indianapolis, Ind. The following is the title: AN HYE-OPENER;

OR, CATHOLICISM UNMARKED. BY A CATHOLIC PRIEST.

Ocataining—"Doubts of Infidels," embodying thirty important Questions to the Clergy; also, forty Close Questions to the Doubtrs of Divinity, by Ears; a curious and injeresting work, entitled, Lu Bruw, and much other matter, both amusing and instructive.

This book will cause a greater excitement than anything the tide "Byo Opener" first appeared, its effects were so unprecedentedly alsotated and assounding, that the Clergy, in consultation, proposed buying she copyright and first edition for the purpose of suppressing this extraordinary production: "This work was finally submitted to the Rev. Mr. West, for his expinion, who returned for nawer, that the Book weaking the purpose of appressing this extraordinary production: "The work was finally submitted to the Rev. Mr. West, for his examination, threstened, it was true, the demonstration of all create, a evertheless, in his opinion, nothing whole the gained by its appression. Each he, let truth and error grapple."

The "Bys-Opener" should be in the hands of all who desire to think for themselves.

Price, 40 cents, posipaid, For sale at the Bangura or Learn Office, No. 15 washington at, Boston, tr Sept. 14.

colling with Low L. HATDER, 20. 111 cd. we a refer at the Thirty Gulfand, 150 cd. Court and 30 Charles Servers, 1440on, 110 to by fyld.

A.B. CHILD R.D. DESTIST MO, IS TREMOMY STREET, DOSTOR, MASS

dew Books.

THIRD EDITION-JUST YESUED!

ARCANA OF NATURE.

BY HUDSON TUTTLE

CAREFULLY REVISED AND CORRECTED BY THE AUTHOR.

Contentat

Comtents:

Part I. Chapter I. A General Survey of Matter.—
Chapter II. The Origin of the Worlda.—Chapter III.
The Theory of the Origin of the Worlda.—Chapter III.
The Theory of the Origin of the Worlda.—Chapter III.
History of the Earth, from the Gaseous Ocean to
the Cambrian.—Part II. Chapter V. Life and Organization.—Chapter VI. Plan of Organize Reings.—Chapter VII.
Influence of Conditions.—Ohapter VIII. Dawn of Life.—
Chapter IX. The History of Life through the Silurian Formation.—Chapter X. The Old Red Sandatone Beries.—
Chapter XI. Carboniferous or Coal Formation.—Chapter
XII. Permian and Trias Perioda.—Chapter XIII. Oolite;
Lilia; Wealden.—Chapter XIV. The Cretaceous or Chalk
Period.—Onapter XV. The Tertiary.—Chapter XVI. A
Chapter of Inferences. Chapter XVII. Origin of Man.—
Part III Chapter XVIII. The Human Brain.—Chapter
XIX. Structure and Functions of the Brain and Nervous
Bystem, Sindjed with reference to the Origin of Thought—
Chapter XX. The Source of Thought Studied from a Phi-Obspicer XX. The Source of Thought Studied from a Philosophical Standpoint. Chapter XXI. Retrospect of the Theory of Development, as herein advanced; Conclusions; Facts followed from their Source to their Legiumate Results.—Appendix. An Explanation of some of the Laws of Nature, their Effects, &c. Published at this Office. Sent to any part of the United

States on receipt of One Dollar. May 17. JUST PUBLISHED.

AN EXTRAORDINARY AND THRILLING WORK

DEALINGS WITH THE DEAD! THE HUMAN SOUL: ITS MIGRATIONS AND ITS TRANSMIGRATIONS!

BY P. B. RANDOLPH.

The above work may be had at the office of the BARNER OF LIGHT, 158 Washington street, by wholesale and retail. Bingle copies 75 cents. The usual discount will be made to the trade. Mailed to any part of the United States on receipt of the price named above. tf March 8.

> SCRIPTURE ILLUSTRATED RY

Moral and Religious Stories,

FOR LITTLE CHILDREN. BY MRS. M. L. WILLIS.

CONTENTS:—The Little Peacemaker, Child's Prayer,
The Desire to be Good. Little Mary, Harry Marshall,
Wishes, The Golden Rule. Let me Hear the Genule Voices.
Filial Duty. Unfaing Flowers, The Dream, Evening

For sale at the Banner of Light office, 188 Washington st. Price 18c. Postage 4c. tt March 8. THE UNVEILING;

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

IT IS N'T ALL RIGHT; BRING a Bejoinder to Dr. Child's celebrated work, "What-ever Is, is Right." By Cynthla Temple. Price 10c. The above named works have just been received and are for sale at the Banner of Light Office. If Mar. 8.

FIFTH EDITION.

EVERY ONE'S BOOK.

JUST WHAT IS NEEDED IN THESE TIMES! A New Book by Andrew Jackson Davis

HARBINGER OF HEALTH! CONTAINING MEDICAL PRESCRIPTIONS FOR THE Human Body and Mind.

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

There are to be found more than

800 Prescriptions for more than 100 forms of Disease.
Such a mass of information, coming through such a source

makes this book one of Indescribable Value for Family Beforence, and it ought to be found in every household in the land. There are no cases of disease which its directions and rules equally within its range.

Those who have known the former volumes of the author, will be rejoiced to know that in the latest one Mr. DAVIS REACHES THE WHOLE RACE, and is freely lending himself to a work of the largest value to the human family. 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 Realth and Happiness. Here is the PLAIR ROAD TO BOTE! A handsome 12mo., of 432 pages. Price only \$1.

the Bamere of Light Office, Boston, Mass. Nov. 23. TWELVE MESSAGES FROM THE SPIRIT OF

Single copies mailed free on receipt of price. For sale at

JOHN QUINCY ADAMS,

THROUGH JOSEPH D. STILES, MEDIUM, JOSIAH BRIGHAM, OF QUINCY.

This volume is embellished with fac-simile engravings of the handwriting of John Quincy Adams, Abigail Adams, George Washington, Alexander Hamilton, Bichard Henry

Lee, Stephen Hopkins, Thomas Jefferson, Samuel Adams,

Lavater, Malancthon, Columbus, Cromwell, Jackson, and oth-

ers, written through the hand of the medium.

It is a large octave volume, of 459 pages, printed in large, clear type, on stout paper, and substantially bound. It is perhaps, the most elaborate work Modern Spiritualism has called out. Price, cloth, \$1,50; full gilt, \$2. Bent by mail, postage 85c.

Address, BANNER OF LIGHT, Boston. English Works on Spiritualism. THE NIGHT-SIDE OF NATURE; Or GROSTS AND GROST-SEERS. By Catherine Crowe. For sale at the Banner of Light Office. Price 80 cents.

LIGHT IN THE VALLEY. MT EXPERIENCES IN SPIRITUALISM. By Mrs. Newton Orosland. Illustrated with about twenty plain and colored engravings. For sale at the Banner of Light Office. Price

Dec. 21. ESSAYS ON VARIOUS SUBJECTS, EBBAXS ON VARIOUS SUBJECTS.

"NTENDED to clucidate the Causes of the Changes coming upon all the Earth at the present time; and the Nature of the Calamittes that are so rapidly approaching, &c., by Joshua, Cuvier, Franklin, Washington, Raise, &c., given through a lady, who wrote "Communications," and "Further Communications from the World of Spirits."

Price 50 cents, paper. When sent by mail 10 cents in addition for notaste.

dition for postage. Further Communications from the World of Spirits.

on subjects highly important to the human family, by Jesh-ua, Bolomon and others, given through a lady.

Price 60 cents—10 cents addition for postage, when send by mail. Communications from the Spirit World, on God, the Departed, Babbath Day, Death, Orime, Harmony, Mediume, Love, Marriage, etc., etc., given by Lorenzo Dow, and others, through a lady. Price \$5 cents, paper.

The Rights of Man, by George Fox, given through & lady. Price 6 cents.
The above works are for sale at the BANNER OF LIGHT Mice, Ro. 158 Weshington street, Boston, Mass.
The above washington street, Boston, Mass.

DEVENION AND CORRECTION OF THE LANGUAGE TO THE SPIRITS: fast published. For sale wholesale and retail by Leonard Thorn, No. 46 Robinson street, N. Y.; Sinciair Tonesy, No. 121 Nassau street, N. Y. and BELLA MARBH, No. 18 Bround street, Roton, Mass. Also as all the Spiritual Rocksteese, throughout the United States.

Aigus Canle

Message Department.

Each message in this department of the BANNER we claim was spoken by the spirit whose name it bears; through Mas. J. H. Cowars, 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

tests of spirit community to those friends who may recognize them.

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

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

Our Oircles .- The circles at which these con WHF WIFFLESS.—The circles at which these communica-tions are given, are held at the Bannas or Liont Office, No. 158 Washington Breen, Room No. 8. (up atsirs,) every Monday, Tuzeday and Truckshay afternoon, and are free to the public. The doors are closed precisely at three o'clock, and none are admitted after that time.

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

will be published in regular course:

Thisday, July 1.—Invecation; Questions and Answers;
Rachel T. Collins, to Dr. Alexander Collins, of Portsmonth,
Va.; John T. Forsyth, of New Orleans; Robert Eames, of
Brooklyn, N. Y.; John Nelson Merrill, of Hartford, Conn.,

Brooklyn, N. Y.; John Nelson Merrill, of Hartford, John., to his mother.

Thursday, July 3.—Invocation; Bollloquy upon the approaching Fourth of July; Questions and answers; Ben Medolioch, the Rebel General; Olive Benner to her mother in Princeton, New Jersey; Capt. William Madigan, of Boston.

Monday, July 7.—Questions and Answers; George Balley of Boston: Hurrich WGrath, of New York; Patrick Duffey, of Co. D. 5th N. Y. Regiment, to his wife.

Therday, July 8.—Invocation: Questions and Answers; Nancy T. Drown, mother of Gov. Brown of Georgia; Louis Ekstati to Carl Somers of New Orleans; Walter S. Jameston, Richmond, Va., to his father Robert Jameston; Roxanna Bruce.

Thursday, July 10 .- Invocation ; Questions and Answers; Thursday, July 10.—Invocation; Questions and Answers; Patrick Shay, late of Cass's Regiment; James King; Louisa Bond, to her step-mother, Williamsburg, N. Y.; Willie Short to his parents in Buffalo, N. Y.; Barah Lathrop to her son in Providence, R. I.

Monday, July 14.—Invocation; Questions and Answers; Robert Garrott, to his sons, in Mobile, Ala.; Cecil Buck, to her father, Wm. Buck, of Buycksville, Ala.

Tucday, July 15.—Invocation; Questions and Answers; Col Jones, of Montgomery, Ala.; James Sheenan, of Company O, 5th N. Y. Reg, to his wife in New York; Emma Augusta Brown, of South Boston, to her parents in Newton, Mass.

Invocation.

Oh, thou who alone art Infinite in goodness, thou who art our loving Father and our tender Mother. we again turn our faces unto thee in prayer and supplication. As the flowers turn their faces to the sun to receive its carliest rays, so do we thy children, oh Pather, turn our faces unto thee in prayer at this time. Our Father, do we ask thee for those things thou hast commanded us to pray for, it is because thou hast implanted prayer within our hearts, and we feel, oh Father, that inasmuch as thy beloved son Jesus Christ, drew nearer unto thee through prayer, so may we, thy children of the earth, feel thy presence continually, even as the inspired Nazarene did. Our Father, what though darkness and death be around us, yet will we not falter or despair, for we know that thou art fashioning for us a home beyond mortality. Oh Lord our God, we thank thee at this time for the infinite past; we thank thee for the mighty present with its hopes and fears, its shadows and sunbeams, we thank thee, oh Lord, for the future—that which lies stretched far beyond us. Oh, our God, for that we thank thee! Oh Lord our God, in behalf of the whole earth, we bless thee now and forever. Amen. June 26.

Right and Wrong.

"How may we poor mor.als know when we are

right and when we are wrong?" The question given us for this afternoon's consideration is one that hath been asked from the beginning of civilized life. Humanity hath been continually asking this question for more than two thou. sand years, and at the present day is still drifting upon an uncertain sea, without compass or rudder. But why do they drift upon an uncertain sea, since there is a God to set them right and lead them safely into port? you would ask.

There is a reason why humanity is thus sadly situated. "How may we poor mortals know when we are right and when we are wrong?" When we glance at the peculiar sphere or locality of thought from whence our question issues, we can but stand and wonder; we can but ask of our questioner, how is it that you are thus cast upon an uncertain sea, without pilot or guide to lead you safely to shore? Like Noah's dove, you seem to have nowhere to rest upon. "How may we know when we are right and when we are wrong?" It is impossible for the individual to be governed by any common or general law, inasmuch as there are no two created alike, therefore no two can think alike, no two can believe alike, no two can worship alike, or bow down at any one shrine or standard of right.

"How may we know when we are right and when We are wrong?" Nature or her God hath placed within the soul of each of her children a monitor, which, if carefully listened to, will always teach them the right and warn them of the wrong. It is true the way to heaven is exceedingly narrow and straight; so straight and narrow that only one can walk in it at a time. But the very moment you step outside that holy way, that moment you are lost; you then wander from yourself, which is to wander

from your God. " How may we know when we are right and when we are wrong?" You know that there is a satisfaction of soul when you do right; you know it is better to give than to receive; you know it is better to worship that which is dictated from within, or from the highest standpoint of your knowledge, than to bow before the shrine of another. When the individual loses his way, or wanders from the right, then! he begins to worship at the altar of a somebody he knows nothing about. He loses his responsibility. He has no home, no abiding place, no God, no hope, no nothing upon which to settle his faith and fasten his honest convictions of soul. Yet, there is no excuse for any one's mistaking the way which God has marked out for each of his children, and nothing is more true than that which the ancient wayfaring man says of man—though he be a fool, he

need not wander from the right. These failures upon the part of humanity have all sprang from one cause. You have not obeyed the God of your internal. There has been no response from within, and the cry of your soul has been continually, "Oh show me the right and I will abide by it!" Oh, in the name of God do not be governed by another's opinion of right and wrong, but consult that monitor, the great I Au, which dwells in the soul of each human being, and you will never

be misled from the right path. How shall you know when you do wrong? This same monitor which hath pointed out to you the right, will also tell you when you do wrong as well. If you judge unrighteously, which is to judge any beside yourself, you will soon be made aware of the wrong you have committed, because you are not at east with your own soul, and, like Noah's dove, you

can find no rest. The Chinese Philosopher hath given you a most glorious standard of right and wrong, and one that is within the reach of every human soul; even the poorest of you may follow its divine teachings-"Do ye unto others as ye would they should do unto you. In this golden rule, there is included all the attributes of Delty. Bimple, grand, glorious and sublime is the way marked out for each individ mal. Oh, let no one of you consult the God of another, but turn within your own self, and believe us. you will find heaven. You shall not mistake the

way, and there is no stumbling-block in the path which leadeth to eternal life. Oh, may God in his Divine Mercy the God of our questioner so enlighten and revivity his apiritual nature, that he come not again to the outside world; but that be turn within and ask of his own God which way he shall go so find heaven. Fr June 26.

er state war of O.O. Wetton and of the control of t My friends, the English language falls to give me words to express myself upon this occasion. I our only say, as did, the Apostic, "whereas I was blind, now I see." It hath pleased Almighty God wos?. Oh. Lord, our God, out of the midst of hell to so unfold my spirit during its short solourn in the we send forth our petitions unto thee, for we know spirit land, as to enable me to see at a glance the that though we wander in hell we shall surely find

of spiritual communion to labor. But ch, I would kedness the garments of truth and knowledge. Oh ask of all human life forgiveness; and as I have re. Lord, our God, draw near, in thy especial mercy, to ceived it already from God, I may reasonably expect their souls; who are this hour standing, as it were, it from his children. I fought against your noble between two worlds, an inhabitant of neither. Oh, philosophy while on earth, but I did it conscientiously, our Father, may it be our divine mission to lead forts, when used against your sublime theories and shall be as healing balm unto their sore and troubled divine truths? Oh, mine were nothing. Standing spirits. Our Father, receive our thanks for the past, but wonder at the glory and majesty of Almighty for the glorious future—for that which, with clair-

hear from me as a spirit—if the spiritual phenome- thee, now and forever. Amen. na be true—I would say, I am all unfit to bestow upon you those blessings your souls long for. I am not endowed with the power requisite to the per-formance of such a task at this time. I come here o-day because I feel it my duty so to do, and when shall, at some future time, feel it my duty to return and bestow upon my friends what they so much need, I shall do so without hesitation. And hough the whole earth be against you, and the tide of public opinion be so strong as to tempt you to third, be able to read the page of the mind clearly. embark upon its uncertain waters, I beseech you to As we have not time to attend to these various dereturn to the shore of your own individual reason ere it be too late. I sailed upon it while on the earth, ing your question. but oh, thanks be to God, I shall no longer do so, but henceforth I intend to sail only upon the sea of righteousness. C. C. Felton

This name was written by the controlling influence at the close of the communication.] June 26,

Alexander Currin.

I feel like one who has returned after a long voyage to find his friends all dead, and the whole face of home changed. You'll excuse me, sir, if I ask you a few questions about this mode of return. Certainly, 1 shall be most happy to answer any questions you may propose.] I am almost entirely unacquainted with this business. I had very little time to make myself acquainted even with the and is this: (1: .01 method of speech generally used upon occasions like of us? [We allow you to say just what you like, one while apart from the body?" and only expect you to give such facts as will prove y so. I comprehend you perfectly, sir.

all the messages we receive in this way, and they generally reach the parties for whom they are intended] I was about to say I should be at a loss how to tell you to direct my letters, as I've been away ture time. At present, farewell; I am called." since '47. Well, then, you want my name, age, man-ner of death, time of death, &c., I suppose? [Yes.] ship Tuskins, which sailed from New York, and was parent good health. owned in New York. I'm not positive that I've given you the right spelling of the ship, but I supose that if I've made any mistake, you'll allow me o come back some time and correct it. [Certainly.] died in February, 1847. I was twenty nine, and for I was in excellent health at the time of my death, and was always blessed with very good health. I resided in Charleston between four or five years

before my death, and I have many friends there ing with friends while apart from its body.

with whom I would like to communicate, but I feel Thus we received the question, at present under it extremely doubtful about my being able to reach consideration, from the Oid World. them, for I understand you're having a little trouble Now, in answer, we would say it is not only possi-in that quarter. [Yes; South Carolina seconded ble, but is even probable, that our medium—as do all

ual, care but very little about. lina? [Not at present, but it soon will be, I think. for the Federal forces will probably ere long have possession of Charleston.] Well, I can hope, at all communevents, that my friends in Maine will get my combody?" munication. I desire to say many things to them

hat I do n't care to throw out upon an uncertainty. How about this communion? Is it well estabished? Is it generally received by religious people? No, not by Christians of the old school l im in a bad fix, then, for the most of my friends lean rather upon the religious side. Well, the friends I have in South Carolina are mostly those that were connected with me in business, during my residence t best for me to give their names. [You must exercise your own juugment in regard to that matter.] Well. my judgment is not to give them.

1've been told-excuse me, sir-that your doctrine is not generally believed by religious people. [That is true.] Well, then, perhaps these friends of invest them with a power by which table might not like to see their names connected the worlds now unknown to them. with this spiritual unfolding. It's new to me. Exuse me, sir, I do n't understand it myself, and if 1 find that it's absolutely necessary for me to give the names of my friends, in order to reach them, 'il come back and do so, if you'll allow me the

privilege. [Certainly.] Well, good friend, what s your fee? [Nothing; Well, good friend, what's your fee? [Nothing; I was born in Chester, New Hampshire, and died this is free to you.] You see, sir, it's very difficult to commune with people who are strangers to you [Perhaps so.] It would be far easier to speak with those who know and understand you, and from whom Inquiries of your own would elicit truthful answers.] I was born in Chester, New Hampshire, and died in Manchester, New Hampshire, My name you want, I suppose? [If you please.] Sarah Ann Stiles. My mother's, Sarah; my sister's, Olive. They say I died of consumption. I was out of inquiries of your own would elicit truthful answers. those who know and understand you, and from whom inquiries of your own would eligit truthful answers. Now if you and I were acquainted, you'd say, Here, Alex, how is it about this or, that thing? o which queries I should, of course, frankly and unhesitatingly reply. But having no direct means of communicating with my friends, I'm therefore obliged to stand on a raft, and throw out this chip and that chip, and if any of them chance to reach the shore I'm lucky, that 's all.

[Is your father and mother living in Maine?] I ad a dear, good mother and father living in Castine, een them as yet.

with any of my friends, that is, if they 'li meet me at any fixed time and place. [Some one of them will probably call you, if this message reaches relatives or friends of yours now living.] Well, give me into port it won't be my fault. But if they give me to keep my sister out of the mills do so, and you'l a bad oraft, why then I shall be in a dilemma again. never be sorry for it." I think I might have been My time has expired. Good-day, siras June 26.

Invocation.

spirit land, as to enable me to see at a glance the that though we wander in hell we shall surely find wisdom of many things that were once considered the there for thou art omnirresent. We feel that extremely foolish to me when upon the earth. And, thou art with us continually, in our hours of sorrow again I am taught that God, out of the mouths of as well as in those of joy. Our Father, ere the hour labels doth size forth infinite middless and I had not been doth size forth infinite middless and I had not been doth size forth infinite middless and I had not been doth size forth infinite middless and I had not been dothers and I had not been dothers. abes, doth give forth infinite wisdom; and I now with us has rolled into the past, many shall have find that I knew but very little of God and his won- been called upon to mourn the loss of kindred, and drous ways while upon earth.

We measure God too often by our own material without the slightest knowledge of the conditions of the life so suddenly opened to their view. Oh Lord. feel that I am almost unworthy to be the recipient our God, for them we pray. Do thou send around of such favors as are this day bestowed upon me, them thy holy messengers, that they may minister leel that I am not worthy to be called into the field to their spiritual necessities and put upon their naand should not, therefore, be pensured too severely them safely unto thee; may we be enabled, oh God, n that respect. But oh, what were my feeble ef- to carry magnetic life from this little assembly, that nere, as I do to-day, divested of my mortality, I can as also for the dark present. Oh, Most Roly One, lod.

voyant eye, we behold—we thank thee, and in behalf
In reply to those friends who are expecting to of the multitude who know thee not we would praise June 30.

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

A gentleman present asked: Ques .- What is my object in coming here, to-day?

ANS -In order to ascertain that, we should be obliged first to come into physical rapport with you. Second, to come into spiritual rapport with you, and partments, we shall be under the necessity of waiv-

Q-Is there any spirit near me who has any par ticular interest in my welfare at this time?

A.—There are. None are without their attendant spirits, at no time in life; therefore you have your guardian spirits as well as others. It may be well here to say that I see three standing near you, from whose appearance I should judge there was an intimate relationship, at one time, existing between you and them.

Can the spirit of the medium leave her body temporarily?

The question which we are about to briefly consider, is one which comes to us from the Old World, "Does the spirit of your medium ever wander from

this before coming here to day. I would like to the body of the medium to any other place? And if so, ask how far you allow us to go, and what you expect is it capable of communing with friends or with any

We have been informed that the spirit of our meyour identity to your friends upon earth.] Precise dium recently left her own body, during its possession by another spirit at this place, and journeyed I wish to reach some of my friends at home in to London, England, to a place where a party of Maine, and some in South Carolina. Now, allow me friends were convened together for the purpose of into ask if you think it possible for me to reach my vestigating the phenomena of Spiritualism, when friends in both places by mail. [We shall print the hand of one of their number was suddenly influ-your communication in our paper, and I think with-enced to write the name of our medium, Mrs. J. H. out doubt that your friends in Maine will receive it, Conant. The question was then asked, "Is that but at present there is some uncertainty about our medium's spirit present?" To which question the paper's reaching Charleston.] I thought you sim answer "Yes?" was given on paper. The interroply took down what we dictated, and then sent it in gator then said, "Will she please state her object in the shape of a letter to our friends. [No; we print coming here at this time?" To which the spirit then replied: "Having nothing to do for the ment, I occupy myself in trying the hand of this medium, which I hope to control longer at some fu-

Subsequently, those friends learned that the per son of our medium was in human form, and was not dy name was Alexander Currin, and my birth dead; but at the time the communication was made. place was Castine, Maine. I was chief mate of the was living in America, and in the enjoyment of ap-

The result of this disclosure was of course rather disastrous to the faith of those friends, who said: Since we came together in all honesty and good will for the purpose of learning the truth concerning the spiritual phenomena, why were we thus early in my thirtieth year. I was drowned on the ship's met with a lie? Was we are to suppose that the passage to Havre, and as far as physical ills are balance of Spiritalism is nothing more nor less concerned, I return here perfectly free from them, than a fraud or deception." A person suggested that they send over some one to America and inquire if the spirit of the medium ever wanders from its own body to other places, and is capable of commun-

con re-possess themselves of it.] Well, I'm not from her body during its temporary possession by surprised to hear of this war, for I rather expected other spirits. We are unable to state what particut, though not in my day, for I know there has ever | lar point of attraction operated at that time in Loneen a feeling of animosity upon the part of the don, England; but the attriction was there, and the Southerners toward you, on account of their favor- spirit; of our medium gravitated to it. And ite institution, which, by the way, I, as an individe then, using her own individual spirit-power, aside from the circle convened here in Boston, she influ-Now that civil war is with you, how is it? Is enced the hand of the medium in England to write communication open between here and South Caro- not only her own name, but the brief communication which followed it.

"Is it possible for the spirit of the medium to commune with friends when apart from her own

It is possible. Notwithstanding there is a sympathy kept up between spirit and body, yet the spirit itself is free to go wheresoever it wills; free, if it finds conditions adapted to its use, to employ them at any time or place, however distant.

We are told to say to the friends in England that the spirit who had control of our medium at the time spoken of, was obliged 'to hold control longer than he desired on account of the absence of the medin Charleston, and I wish to know whether you think um's spirit, and also that the truent spirit could return by the power of his individual will only.

Now, we would like to have those friends use what seemed to them a falsity, for a foundation to their faith in this spiritual phenomena, for it will give them power nothing else can give to them; it will invest them with a power by which they can unfathom.

Sarah Ann Stiles. I wish to commune, if I can, with my mother and

sister. I have been away from them two years in October, and was nineteen years and a little over three months old when I died.

health over a year, but I never was told that I was in consumption until I asked my friends in the spirit world how I came here, and they said, "To your question directly, you died of consumption." fis your mother and sister at present living in Manchester ?] I expect they are, sir.

I was a factory operative, and I cannot boast the advantages that many can'in regard to education. I believe I attended school at intervals until I was nine years of age; after that time I was obliged to do something to support myself and help my mother but I can't say where they are now, It may be and sister. But I have been told, since coming that they 've gone to the spirit world, but I've not here, that I took cold in consequence of staying for a long time in an over heated room, and then going Now, I would be happy to open communication out into the cold air. And I am told that thousands come to the spirit world yearly, from different parts of the manufacturing world, from this same haus

I wish to do something now to help my mother and sister; they say we can if we try. I would wish good sailing vessel, and if I don't sail her straight first to say to my mother, "If it is possible for you on earth with my body now if I had taken a different course in life.

".My father went to California in 1851; after 1852 Oh. Mighty God, our Heavenly Father, out of the I believe my mother heard no more from him. If midst of human wos, we seed, forth our petitions she will give me the chance to talk with her, I can unto thee knowing that thou will gladly accept the tell her all about my father, and I will do it. She offerings of these, thing earthly children. Oh. Lerd, need not fear to talk with me because I am dead, for our God, we feel that we are in the midst of hell; for lost my body; and I feel just as much anxiety about Father, we feel that we are in the midst of hell; for lost my body; and I feel just as much anxiety about

those I love as I ever did, and only wish I had it in my power to do more for them. You may say, also, that I would like to speak with my father, Aaron Stiles. I shall not reprove him for the course he saw fit to take. Perhaps I can advise him for his good. They say there are mediums where he is, and if there are, I ask him to give me, the use of one for a few minutes, and I will promise he sha n't be sorry for it. Can I go, sir? [If you wish.] June 80.

Lieut, Morley.

So you who were kind enough to rob me of my own body are kind enough to furnish me with anoth er. Much obliged to you for the favor. [You are welcome.] Can I ask you a few questions? [Oer-tainly.] What do you propose to do with what I may give here? [Publish it In our paper.] Well, suppose you require my name, and whatever else may be able to give toward proving my individuality or personality? [Yes.]

I'm not used to this way of talking with my friends. I have talked with them by telegraph, letter, and all the various ways known to you on earth. but I assure you this is new to me. I know that ! have not had much time to learn about this new method of communion since coming here. [Nevertheless, you wish to speak with your friends.] I have friends I desire to commune with, but if I was going to have my choice, I'd like to commune with them directly, without the assistance of a second or third party. That is one of the impossibilities, I suppose you would say. [For the present.] Is there any possible chance of my finding a way open, to commune directly with my friends in Charleston, South Carolina? [I think not, just now, but there may be at some future time.] Well, will you say to my friends in Charleston that Lieut, Morley, of Charleston, South Carolina, desires to commune

with his friends? [Certainly.]
I was killed on the 17th of April by the explo sion of a shell, I was told, at Sewall's Point. I was told the shell was thrown from the Rip Raps.

I suppose you are all Yankees here, and enemies [We are called such by Southerners.] suppose you'll consider me as bearing a flag of truce, then, and treat me honorably. [Do not fear discourtesy from us here.] What communication I may choose to give to my friends-as you've been kind enough to tell me you make public what is said here-I prefer to give to them directly. [Perhaps your coming here may give you some light on this method of return, and enable you to reach your friends privately at some future time.] We all need light, that is certain, and if I get any by coming you understand my errand, do you? [Yes.] Good June 80.

John Salter.

Hey, Captain, what's the course? [You want to steer toward home, do n't you?] Aha! true, Captain, but I'm under false colors! (alluding to the female apparel of our medium.) [You think so ?] I do, Captain, I do; too much sail, Captain, too much. I guess you'll bear up under it.] Yes, if I do n't happen to encounter a rough sea; if I do, Captain, I'm afraid I'll get swamped: Captain, I feel queer here. [You are not dressed in your usual costume?] No, not by a long bit. [Well, never mind the clothes no one here can see you.] I see, Captain, but it don't make me feel right by seeing. I'll get over it in a blt. Well, I don't want to waste any more time than I can help in getting ready for sea. My name was John Salter, and I was from Lon-

don, England. I died on the Indian Ocean, sir. I was killed by a whale that I had harpooned, but be afterwards dragged me down with him. Perhaps you don't understand this whaling business. The way we do is to put off from the ship-three to six of us fellows-in a small boat, for the purin throwing the harpoon, for the whale generally goes down two or three times after being wounded and will try hard to drag the boat's crew down with him. Well, I, like a fool, threw my harpoon before I had disengaged my rope from the boat, and of course it was impossible for me to do that afterwards. I sailed in the American Ship, Cowper, from New Bedford, Massachusetts. [How long have you been dead?] Since the first of February, 1847. [You'are sure that you are right in that respect?] Yes, Cap-

tain, I'd stake my month's advance on that. I would n't tell you a lie on any account. [Have you any friends in this country?] No friends to speak of, and no relatives; I've plenty of shipmates in America. My friends at home, Captain, are two in that quarter. [Yes; South Carolina seconded ble, but is even probable, that our medium—as do all from the Union, but the Federal Government will mediums sometimes—finds her own spirit absent and father alive at the present time?] My father as when I left, but since then he's gone up aloft but he's not with me. My mother went away before my father did, and before I left home for Amer-I've a wife living, and it's her I want to talk

with. [Where is she now—in London?] I expect so. I left her living just in the turn of Benton's Alley, just off of Conway Square. I want to speak with her if I can. [Would it not be well to direct your letter to one of your brothers?] Yes, to my brother Samuel. [Can you give her place of resi dence?] I can't. One of my sisters was with my wife when I left England. [I've lost that that's necessary to make myself known to my friends, namely, my own body. I can't do a d—d thing till I get it, Captain. [Remember that you are in the company of ladies.] I beg your pardon, not yours, Captain, but the ladies. [I'll send your letter to your London friends, any way.] I hope you will. I should like very much to speak with them, can speak to them privately.] What! these kind of orafts? How happens it then that I did n't make for there instead of coming here? [This may have been the first place for you to start from.] formed me that I was dealing with material conditions here, and my folks I want to reach, have material bodies. [You can be with them spiritually, if not in body. I can? Very well. [Can you not identify yourself more particularly to your friends? I had lost the second finger on my right hand down to the second joint before I left, and I had the British Crown printed on my left arm. [Did you correspond with your friends in London, after coming to America?] Oh yes, and they knew my where-

I've been told that my wife is married again. ... do n't care anything about it, for that 's nothing to me, now; but everything was all right between us when I left London; there was nothing unpleasant, as the mail went. I did n't come here and take a cause I thought I could do better here. [One thing Captain, next time I come, give, me a little different craft... I mean outwide, will you? [Perhaps I can

on a pane of glass in the window of a hotel; " Why it but myself; and as I neither fashlored myself nor ble than that of the diamond upon the glass of the been seen, or at least some report of it been heard. inscription on the glass may be destroyed by the fracture of the glass, but the impression on the been thus favored. I was compelled to subside into s heart there are sad interpolities decily solutived, tion to what I had seen and now to thousand the which no effort can eraid. We should be careful From some of the believers amongst my visitors what we write on the minds of others.

Willen for the Banner of Light, with TO MASA A. IAGI QUARLER CONT

Manager of John Court Ablanton, on These and Manager a GRATEFUL HEART OF HER FRIEND, CORA WILBURN I thank thee, Teacher, for thy words we went Of eloquence and power; I the About the section. For the bright promise of the soul's and seed at Love-blest, immortal:dowers and therefor His For woman's inspiration fraughtday to whates With gems of Truth and pearls of Thought. wig I bless thee for the holy words,

The vindication brave

And life beyond the grave; For guidance to the scraph shifine For guidance to the scraph shiftne Of deathless love and faith divine I I thank thee, exponent of Truth, was it was 1 For the dear connect rife With Wisdom from the fadeless source Of God's creative life; and see a figure of the

The yindication brave
Of true love's inmost sacredness

For the stern protest of the soul 'Gainst Mammon and the world's control to the I love thee for thy thrilling words, Thy womanhood's deep sway That for the trembling feet of Love Still upward leads the way Unto the compensating gain Love grants for grief in God's domain. Once more I bless thee I Angels grant Thy own true heart may be A shelter for the spirit guest

Of Love eternally 1\ 100,41 and makes and Shed o'er our souls forevermore Thy treasures of celestial lore! Teach us, uplifted from the dust, parell a med Released from thrall of some intriction and To worship at the holy shrine: a first svenithall. Of Loye's omnipotence-in a feet maned non To the bow the heart and bend the kneetti patrice.

Within Life's angel sanctuary, did to publish to h Philadelphia, Pa. 1862. t referred to a stall will

"VISIONS."

BY EMMA HARDINGE.

No phase of spiritual impress on humanity presents more interesting points of analysis, or affords more fruitful pages of illustration than what is vaguely called "Visions," and yet none seems to ocoupy so small a share of our attention, respect or admiration.

Both as to its mode of production and result, the presentation of those pictorial images called "visions," involves the agency of intelligent and sometimes prescient beings. Spiritual they must be, because they only appeal to our spiritual senses, and never seem to originate from, or connect themselves with, material substances. Even when they represent living or objective forms, they are imponderable in their manner of representation and appreciable only by the imponderable nature of the seer. However vaguely defined their connection may be as to form or succession of images, they are nothing, unless correspondential with actual scenes or events of human interest in past, present or future, and the fact that they are so, proves them not only worpose of harpooning the whale. We should use care thy of investigation, but the work of intelligent not to get our lines entangled around ourselves, agents, whose sphere of information transcends our agents, whose sphere of information transcends our own. Without attempting to deny some reality, and perhaps a spiritual, but certainly an adequate cause for all visionary representations whatever, I am writing simply of those which prove their origin as intelligent, by their correspondence to existing realitles, or what is generally termed in spiritual communion, their TEST FAOTS. For the rest, without here entering upon analysis of the words "dyspepsla," " hallucination," " self-praisology," &o., do., I merely desire to limit my suggestions to the proven facts relative to the subject of visions.

By way of illustration, I will refer to one or two brothers and three sisters. Their names are Oliver, cases of visions that so thickly strew my own pathway that I could supply a volume of similar experinces. About four ars ago I lectured, for the first time, in Montreal, Canada. On the last morning of my stay in that city, just at the first dawn of a cold winter's morning, and before rising, I saw. or thought I saw, through the sun-blind that shaded my window, an unusual light in the gray sky. It seemed as if all the feeble light of early morning was accumulating in one portion of the sky opposite to where I lay. This growing brighter and brighter, at last shaped itself into the likeness of a gigantic sword; the blade was composed of square sections, in each of which were gorgeonsly enameled flowers, the whole, representing a Mosale work of shining, prismatic colors, the intensely lustrous hue of which informed me of a power and depth in coloring with which my human sight had never before been illumined. The handle was a cross, and was They have mediums in London, through whom you simply light, glary—a sunshine inconceivable. The size of this sword seemed (though narrowed to the focus of my eyes) to measure the length between the furthest north of Canada and the remotest south Captain, it 's a long way from port. You just in of the United States ; but the splendid giant had obviously absorbed all the light of the sky. Nature (in the New World, at least, I felt sure) was entirely illuminated from this, sword, and as if the older Continent, at least, its shadow across the Atlantia could come within the radius of my vision, I know that the glorious light of this mighty sun-sword was seen and reflected in Europe, Hardwitte Tornell

With the love of impartation so inevitable in mortals, I sprang out of bed and actually called to any that might be within hearing, "Come, come and see the sword—come quickly." The cold of the room and the action of drawing up

and I wrote to her after coming to America, as often the blind to facilitate the view of others, disturbed my condition, whatever it might, have been. I saw vessel because I had had trouble at home, but bethe real landscape without, and with it the unreal cause I thought I could do netter nere. [One thing more. Did your shipmates recover your bcdy?] No, if they did, I reshad no account of it. Well, Cap. tain, what shall I do to you, for your favors to me? No doubt the mass of my readers will say I was [Do something for others.] That's cheap. Well merely dreaming Parhaps I was, but the ourious that before the vision I was part of my state was, that before the vision I was give you a gentleman medium next time.] Well, a so fully awake that I had just looked at my watch fair wind to you when you come over. June 30.1. to see if it was not time to dress. And as the bril-Hant monster raded before my open eyes, my regret Don't Warra Thran Don't write there," said was, not the awakening from a scene of such splenone to a lad who was writing, with a diamond pin, did vision, but that no one was with me to witness not?" was the reply. "Because you can't rub it am responsible for my own deficiencies of common out." There are other things which men should not sense, neither do I feel ashamed to own, that instead do, because they cannot rub them out. A heart is of realizing aught of unreality in the vision, I eager! aching for sympathy, and a cold, perhaps a heartless ly inquired during breakfast, and of many of my word is spoken. The impression may be more dura-

When actually assured that my byes alone had heart may last forever, On many a mind and many the bellef that a dream, or vision, must be the solutions

vision; but in vain; no one seemed to realise aught of meaning in that which was to me so, wondrough, Parties solled sinder, this bead are requested to call stfull of portent. At last I was alone with my invisible friends and familiars, when this interpretation that our list may be kept as correct as possible. was offered me. 91 and 1 and at no and the alikute

You have seen the judgment hanging over this land. It comes in the shape of a sword, and like a sword will it work. Error and wrong shall disappear from Canada to the United States, but its annihilation can only be accomplished in the work of a sword. The colors you saw are the seven hues of the prism, the union of which makes up the great white light of revelation, which is Truth; hence, the sword will out into every variety and form of life, e'er the result of Unity and Truth can be attained. Hence, too, the sword will be on all, and through all; but the result will be, that through this sword all the light of heaven shall be gathered up, all the land shall be illuminated. The handle was in the form of a cross, to signify that the gross still rules in Canada. You saw that part of the sword over Canada; the blade over the United States; the blade is already there, but the blade and handle are one, and not until all eyes behold them as one, and look to that sword for judgment, truth and revelation, shall the people who now walk in darkness see the light."

"But why," I acked, "were my eyes alone permitted to see it?"

"To us here, and now, your eyes represent Spirit," replied my guide. "Man must see the sword and its meaning first in spirit; till then the natural eye cannot behold it."

"Is the sword Spiritualism?" I asked.

"Even so," was the answer; but it comes in the shape of a sword."

"Politically, or spiritually, will the change be?" "Both;" the seven colors signify and that makes up the light of truth."

"But why do I see it in Canada?" "Canada is freedom to the slave, and freedom is

the beginning of truth." "But when will the work of the sword be ended?"

"The blade is in the United States the cross rules in Canada. When both are recognized as one. and both are converted into the light of truth, then will judgment cease, and justice reign."

Within a month from the time that I saw this vision, I must have related the above to quite a hundred persons. I did so, impelled by the strong and absorbing impression made upon me. Those persons are now living; some of them are now around me. Others will read this paper, but as above. amongst them, I am certain I can produce scores of witnesses to prove that the relation was made at least four years ago. I claim that to those who do not necessarily enclose all power of prevision within the lide of the Bible, the olty of Jerusalem, and the persons of Jewish prophets, this vision was one of the witnesses which testified clearly of the dark days now upon us. Heaven knows how surely the blade was even then in America—how fearfully that blade is now doing its work.

The Cross of St. Andrew (the Union Jack of the English flag,) as well as the crucifix of superstition still rule in Canada; for the fulfillment of the rest of the vision, I have as much assurance as I have of the entire development of its first part in the apparition of the sword.

I pass over a multitude of similar scenes to come to a very recent one, and that, too, accompanied with a test of another kind.

Last April I was lecturing for the Spiritualists in Last April I was lecturing for the Spiritualists in Ricokton, Real 24: Address, Bangor, Me. Lowell, and on the Sunday evening, during the last M. A. Havras will receive alls to lecture on Reform sub-lecture, I saw, as is my wont, many visions. Two jects. Address, Rochester, N. Y. struck me particularly; one was the apparition of a Athol 1980, Mass. it were torn or violently rent from the trunk by a Cass Co., Mich. shot, It sailed by me, and seemed so plain that I afterwards described the features fully, and even the mode of wearing the hair. I must here state that a few days after, a friend to whom, amongst many others, I had named this vision, read in the paper an account of the death of a Captain Caroon, an aide. I believe, of General Grant's, which took place at the exact time that I had described, and by the horrible mutilation of having his head blown off. A

gentleman to whom I described the face, at once recognized it as this person.

This, I repeat, was a test, and proved that I saw something which had an objective existence, and must, therefore, obtain credit for what follows. which, taking place at the same time, deserves an equal amount of oredence. I saw, as in a picture, the sidewalks of Boston city, afterwards of Broadway, New York, then Baltimore, St. Louis, Cincinnati, and subsequently a quick pageant of many other cities I had visited, flitting by in rapid succes sion. I saw only the sidewalks of any of them, but on the entire of the stones were large, lozengeshaped papers, apparently pasted on to every flag stone, on which was printed in large capital letters, "Let my people go." There is one peculiarity in the state of seership, that I at least remark as invariable, it is the singular appreciativeness of meanings but half or imperfectly developed by the image prosented. This seemed to be remarkably the case in the present instance. And I could have added to this awful charge a single on, which was filled up in my shuddering prescient mind, with oceans of human tears, rolling over plains of blood and death, to avert which, I longed to shrick out the words of warning from end to end of the continent. All night rang out the charge, and every wall as well as stone, seemed covered with the dreadful half of the alternative, "Let my people go," or

I know the rest. Would to heaven the infatuated people of this country shared my own strange absolute certainty, inconceivable except from the spirit to the spirit.

I have saked, "Cannot you warn the people as you have me?" They (the spirits,) answer me, "They have been are warned every hour; and if they believe not the prefiguration of eternal vengeauce against the oppressor, shown by past history, neither will they believe the voice of the risen dead." " noundood lag!

I find myself so strongly tempted to plead with and for the people, when L remember this most affecting and awful warning Thave so many vivid memories of small and apparently interly insignificant events constantly mapped out to me in this fashion, and my absolute realisation of this being a truthful mode of communion, in other events impressing me selemnly and fatally in the case of the dark fature of America's next few grants is the case of continued continued to God's highest law of justice, that I find myself wandering from the starting point, and forgetting that I promised only to cita

cases in illustration of theory.

To avoid wearying 'the patience of my reading, i, will leave the subject for the present and present my deductions on the philosophy of wisions? in Boston, July 8, 1862. EMMA HARDINGE.

, and poster of imotorers: us notice of any change of their arrangements, in order

L. E. Cooning, trance speaker, is engaged to lecture the Suridaya during Sept. in Milwankee, Wis.; Elabart, Ind. Oct.; Toledo, Uhlo; four first Sundays in Nov.; Clyde, Ohlo, last Sunday in Nov.; Cleveland, O., in Dec. Mrs. S. A. Coonley will give Recitations. Both are clairvoyants. Will speak week evenings in vicinity of Sunday appointments. Address accordingly.

WARREN CHASE speaks in Watertown, N. Y., July 27; in Stow, Va., August 5; in Lowell, four Sundays in October; in Quincy, first four Sundays in Nov.; in Taunton, four Sundays in Dec. Friends in Ohio and New York wishing lectures must apply soon. He will receive subscriptions for the Ban ner of Light.

Ms. and Mas. H. M. Myrkun will answer calls to lecture on the Frinciples of General Reform, anywhere in Pennsylvania 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 Asa Hickox.

Miss Lizzie Dovin will lecture in Taunton, July 27; in Portland, August 24 and 31; in Chloopee, Sept. 7 and 14; in Lowell, Sept. 21 and 38; in Springdeld through Oct.; in Marbichead, Nov. 2, 9 and 16; in Boston, Nov. 23 and 36; in Boston, Nov. 23 and 36; in Marblehead, Nov. 3, 9 and 10; in Boston, Nov. 33 and 30; in Philadelphia through Dec. Address, care of Banner of Light.

H. B. Bronne, inspirational speaker, will lecture in Boston, Bept. 7 and 14; Marblehead, Bept. 21 and 28. His aervice may be secured for other Bundays in this vicinity, by addressing him at 75 Beach street, Boston. Not engaged for

July of August.

P. L. Wadsworth will lecture in New Bedford, four Sundays in July; August is all engaged; in Quincy, four Sundays in Sept.; in Chicopea, during October; in Boston, Nov. 2 and 9; in Taunton, Nov. 16, 23 and 30. Address accordingly. He will answer calls to lecture in the mant.

N. FRANK WRITE can be addressed for the present at Sey, mour, Conn. Will speak in Quincy, the last of July and through August; New Bedford, Sept. 7 and 14; Taunton, Sept. 21 and 28; Stafford, Conn. Oct. 5 and 12; Somers, Ot. Oct. 19 and 23; Springfield Mass, the five Sundays of Nov. Mas. Augusta A. Curries will speak in Lowell, July and 37; Portland, Me., August & and 10; Bucksport, August 17; Bradley, Aug. 24 and 31; Hangor, Bept. 7, 14 and 21. Address box 815, Lowell, Mass.

dress box 816, Lowell, Mass.

R. Prants Landard will lecture in Alpine, Kent co., Mich., July 28 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, Cleveland, O.

Miss Emma Hardinor will lecture in Chicopee, in July in Oswego, and Western New York in August and September, Philadelphia in November. Address, care of Bela Marsh, 14 Bromfield street, Buston, Mass. MRS. FAMMIE BURBANK FELTON may be addressed at Wol. cester, Masa., care of James Dudley, during August. Bhe will speak in Portland, Me., during July; in Statiord, Conn. Bept. 7 and 14; in Somers, Coun., Sept. 21 and 28.

Mrs. M. S. Townsand will speak to 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.

Mrss Emma Housrom will speak in Hangor, 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. 31 and 28. Address, East Stoughton, Mass.

SAMUEL D. PACE, tranco speaking and healing medium answers calls to lecture in the Middle and Western States. He will pay special attention to the healing of diseases, wherever he may be called. Address, Port Huron, Mich. LEO MILLER will speak in Pultneyville, N. Y., every other Sunday during the present Summer. Persons in Central and Western New York, desiring his services, will address him

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

Mas. M. M. Wood (formerly Mrs. Mucumber,) will lecture in Bomersville Conn., July 20 and 27; Putnam, Conn., during August; Lowell, in November. Address, West Killing ly, Conn.

MRS. S. E. WARNER will answer calls to lecture abroad two Sundays in each month. Is engaged the remainder of the time in Berlin and Omro. Post office address, box 14, Berlin

J. B. LOVELAND, will speak in Marblehead, Sept. 7 and 14; in Boaton, Dec. 7 and 14. Address, for the present, care of Bela Marsh, 14. Bromfield street, Boston. CHARLES A. HAYDEN will speak in Rockland and Thomas-

ton. Maine, during July, and in the vicinity during August.
Address as above, or Livermore Falls, Me. MRS. M. B. KREMEY will speak in Somers, Conn., July 27 and Aug. S; in Putnam, the three first Sundays of Oct. Ad-

dress, Lawrence, Mass ISAAC P. GREENLEAF will speak in Bradford, Mc., July 27; flenburn, Aug. 8; Swanville, Aug. 10. Address as above blanger, Me.

Mas. C. M. Srows will spend the Summer and Autumn in Iowa and Alinnesots. Address, till further notice, Iudepen-dence, Iowa, care of "Rising Tide." W. K. Ripler will lecture in Stillwater, Me., August 8; in

WM. P. WHITMAN, trance speaker, and healing medium

DR. H. F. GARDERE, Pavilion, 55 Tremont street, Boston MRS. FRANCES T. YOUNG, trance speaker, 66 Myrile street Miss Anna Ryder, Boston, Mass., care Banner of Light. Hiss Luzzie M. A. Carley, care Dr. A. B. Child, Boston, L Judd Parder, Boston, care of Rela Marsh,
Rev. Bilas Tyrrell, 40 South street, Boston.
Chaeles H. Crowell, Boston, Mass.
Mrs. Mary A. Ricker, Choleses, Mass.
J. H. Currier, Cambridgeport, Mass.
Mrs. Barre A. Byrres, 65 Winter 2s., E. Cambridge, Mass.
Mrs. Corp. A. Deventer, Chaeles

W. ELLERY COPELAND, ROXbury, Mass. CHAS. T. IRISH Taunton, Mass., care of Staples & Phillips.

CHAS. T. LEISH TAUNDON, MASS., CAFE OF SLAPLES & MRS. JENNIS S. RUDD, TAUNDON, MASS.
REV. STEPHEN FELLOWS, Fall River, Mass.
A. C. ROSINSON, Fall River, Mass.
N. S. GREENLEAP, LOWEL, MASS.
MRS. ABBY H. LOWE, RESCY, MASS.
MRS. J. PUFFER, HANSON, Plymouth Co., Mass.,
MRS. J. PUFFER, HANSON, Plymouth Co., Mass.,
MRS. BRETHA B. CHASS. West HARWICH, Mass.,
MRS. M. E. B. BAWYER, Baldwinville, Mass.,
MRS. J. B. FARNSWORTH, Fitchburg, Mass.
FREDERICK ROBINSON, MATDLEBEAK, MASS.
MRSS. L. A. BELGERE, INSUITATIONAL SCHOOL FOR FREDERICK ROBINSON, Marbiebead, Mass.
Miss L. A. Bricher, inspirational speaker, Worcester, Ms.
Miss. L. S. Nickerson; Worcester, Mass.
CHARLES P. Richer, Worcester Mass.
Miss Lizzie Kelloco, Westfield, Mass.
F. G. Gurrsy, Duxbury, Mass.
J. J. Locke, Greenwood, Mass.
Miss. E. C. Clark, Lawrence, Mass.

F. T. LAME, Lawrence, Mass. Miss. L. J. AMSDER, Barre, Mass. A. H. DAVIS, Natick, Muss. Mrs. E. A. Bliss, (late Mrs. Ostrander,) Springfield, Mass.

ANNIE L. CHAMERRIAIN, Musical medium, Richmond, Me. ALONZO R. HALL, East New Sharon, Me. REV. M. TAYLOR, Stockton, Me. MRS. CLIPTON HUTCHINBON, Milford, N. H.

MRS. J. B. BRITH, Manchester, N. H. PRANE CHASE, South Sutton, N. H. Guo, B. Nalson, Concord, N. H. BENJ. P. BICHARDSON, the Blind Pilgrim, Sandusky, Vt.

NELLIE J. TEMPLE, Jacksonville, Vt. FERRA WILLS, Chelson, Vt. DAMIEL W. SEELL, No. 6 Prince et., Providence R. 1. DASSIL W. SMELL, No. 5 Frince St., ETOYMENO, E. A.
MES. J. J. CLARK, CATE Will. E. Andruss, West Killingly, Ot.
MES. ASSIA M. MIDDIASSEOSE. BOX 429, Bridgeport, John.
H. B. Brores, inspirational speaker, New Haven, Gonn.
MES. H. J. WILLOXSON, Biratord, Conn.
MES. M. J. WILLOXSON, Biratord, Conn.
MES. J. A. BARKS, Newtown, Conn.
J. H. RANDALL, Scitico, Conn.
J. H. RANDALL, Scitico, Conn.

J. H. RANDALL, Bcitico, Conn. Mrs. Amand. M. Spanon. Address, New York City, Mrs. M. L. Yan Hausmon, 806 1.2 Mot st., N. Y. City, Mrs. Susan M. Johnson, No. 238 Green street, N. Y. Mrs. J. E. Price, Waterlows; Gellerson County, N. Y.

Masi J. E. Paice, Waterfown; Generson County, N. Y. Albar's G. Domeslav, Bennettaburg, Behnyler Co., M. Y. Albar's G. Domeslav, Bennettaburg, Behnyler Co., M. Y. Wei Balley Portes, M. D., Medina, N. Y., care C. S. Ho H. CLAY BURCH, Bruith's Mills, Chautanque Co., N. Y. Mas., B. A. Kinceshur, Casepovia, N. Y. Mas., L. Ovina, Harin, Lockbort, N. Y. Hav. J. D. Bawysk, Consacrie, N. Y. H. Y. J. D. Bawysk, Consacrie, N. Y. J. W. H. Toomsy, Penin Tain, N. Y. J. J. W. H. Toomsy, Penin Tain, N. Y. J. Janes D. Gabs, Oneida, M. Y. J. J. Mas., C. A. Erron, No. 281 Bouth Otherster, Edwards, M. W. Nes, C. A. Erron, No. 281 Bouth Otherster, Edwards, N. W.

MES. O. A. FITCH, No. 281 Bouth 9th Street, Philadelphia MISS PLAYLUA E. WASHEDER, Windham, Bradford Co., Pa Mas, Orana B. W. Dayrnew, Wortheld, Medina Co., Onlo.

Mas. Clara B. W. Daynaw, Wortleld, Medina Co., Ohio, Dr. R. L. Lyon Case of Win. Crowell, Geneva, Ohio, Charles Johnson, Rural, Clermont Co., Ohio, Dr. James Cooper, Bellefontaine, Ohio, A. B. Francon, Clyde, Sabduety Co., Ohio, Miss Mary A. Thomas Cincinnati, Ohio, Miss Mary A. Thomas Cincinnati, Ohio, Mas. Saran M. Tsourson, Toledo, Ohio, Covall, Bause, North Ridgerille, Ohio, William Denron, Paidesyille, Ohio, William Denron, Paidesyille, Ohio, Miss H. F. M. Brown, Waukegan, Ill. MRS. H. W. M. BROWR, WANNEGER, III. MRS. A. F. PATERESON, Springfield, III. MRSS BELLE BOUVGALL, Rockford, III. REV. HERMAN BROW, ROCKford, III. MRS. O. C. PULNIFER, UNBIRS, III.

MRS. L. BROTHEROW, Branco speaker, Pontize City, Mich. REV. E. Cass, Jr., Florida, Hilledale Qu., Mich. W. F. Jamuson, traines speaker, Faw Paw, Mich. MRS. D. Chadwing: Linden Geschee Co., Mich., MRS. M. J. Kurz, Gannon, Kent Genney, Mich. ARRAM and NELLE SHIER, Three Rivers, Mich.
B. B. Carwell, Orangeville, Barry, Co., Mich.
Ray, J. G. Flen, Ganges, Allegan Co., Mich.
Haber A. Watther, Flubling, Mich.
Barry Woopworte, Lealle, Mich.
Carly Woopworte, Lealle, Mich.

Mab. # M. Brawston, Hebron, Porter sounty, Ind MRS. FRANCES LORD BOND, Fon du Lac, Wis.

Mediums in Boston.

THE BOSTON HOME OF HEALTH.

No. 7 Davis Street, Boston.

DR. MAIN'S HEALTH INSTITUTE.

AT NO. 7 DAVIS STREET, is now open as hereinfore for the successful treatment of discusors of every class. At the request of numerous parties who have been permanently benefitted by the Doctor, the Institute will be kept open under his personal supervision, until October, at which time he will make a visit to Europe, if he can do so with justice to his patients—the Institute remaining open as a Home or HEALTH, until his return.

Dr. Main's office hours are from 9 A. M. to 5 P. M. Patients will be attended at their homes as heretofore. Those who desire examinations will please enclose \$1,00 look of hair, a return postage stamp, and the address deinly written, and state sex and \$20.

Medicines carefully packed and sont by Express. A liberal discount made to the trade, Remember! Dr. CHARLES MAIN, No. 7 Davis street

Boston, Mass. June 28. MRS. A. C. LATHAM MIRO. A. U. THAILING AND COMPHYSICIAN, AND MEDIUM FOR HEALING AND COMMUNICATIONS, No. 1993 Washington, corner
Hedford Street, Boston: Those in scarch of health,
and those desiring advice from the Higher Life, Deliniations
of Character, or visious pertaining to themselves and their
future, are invited to call.

Will visit the sick at their
homes if desired.

July 5,

SPIRITUAL COMMUNICATIONS. DR. L. L. FARNSWORTH, Writing Medium for answering scaled letters, may be addressed 75 Beach

Street, Boston.
Persons inclosing sealed letter, \$1, and 8 three-cent stamps, will receive a prompt teply. Office hours from 2 to 6 P. M. April 18.

AMUEL GROVER, Trance, Speaking and Healing Medium, has removed to No. 21 Bonnett street, corner of Harrison Avenue, Boston. Hours from 9 to 12, and from 1 to 6z. m., Sundays excepted.

Medicines prepared by him.

S. Grover will also visit the Sick at their homes, if requested, and attend funerals. Healdence, No. 3 Emerson street, Bomerville.

Jan 11

M. R.S. E. M. T. HARLOW, (formerly Mrs. Tipple.) Clairvoyant Physician, 14 Kneeland st., Boston, Patients at
a distance can be examined by enclosing a lock of hair. Examinations and prescriptions, \$1 each. if Nov. 23.

MRS. M. W. HERRICK, Clairvoyant and Trance Medium at No. 21 Bennett atreet. Hours from 9te 12 and 2 to 6; Wednesdays excepted.

MRS., C. A. KIRKHAM, Test, Personating and Trance Medium, No. 140 Court Street, Boston. Hours from 10 to 6 o'clock. June 28. MISS E. D. STARKWEATHER, Rapping. Writing, and 1VI Test Medium, No. 6 Indiana street. Terms 50 cents each person. Hours from 9 A. M. to 6 P. M. 8m may 8.

ATAN OF A THOUSAND." DR. H. JAMES A discovered, while in the East Indies, a certain cure for Consumption, Asthma, Bronchitis, Coughs, Colds, and Gener alDobility. The remedy was discovered by him when his only child a daughter, was given up to die. His child was cured, and is now alive and well. Desirous of benefiting his follow mortals, he will send to those who wish it the recipe, containing full directions for making, and successfully using, this remedy, free, on receipt of their names, with two stamps to pay avenues. There is not a simple asymutom of Consumption that MAN OF A THOUSAND."-DR. H. JAMES remedy, free, on receipt of their names, with two stamps to pay expenses. There is not a single symptom of Consumption that is does not at once take hold of and dissipate. Nightsweats, peevishness, irritation of the nerves, failure of memory, difficult expectoration, sharp pains in the lungs, sore throat, chilly songations, nauses at the stomach, inaction of the bowels, wasting away of the muscles. Address ORADDOCE & CO.,

Ap. 5. ly 225-North Second st., Phili. elphis, Pa.

TO THE PUBLIC.

TYERY one knows the importance of procuring fresh, genuine and unadulterated Medicines for the sick. Af-

Feb. L. 1 . No. 654 Washington Street, Boston,

DR. W. L. JOHNSON,

AT THE OFFICE OF DRS. M. W. PRAY AND W. W. DENTISTS.

Dr. J. makes the surgical branch of Dentistry a speciality, in which he has had an experience of nineteen years. Being endowed with strong magnetic and hesling powers, he is enabled to extract teeth in many cases without pain. He also makes use of his healing powers in the treatment of Nervous Disease in all its forms. He has sured severe cases of Neuralgia and Rheumatism, in from two to fifteen minutes.

April 19.

Postage 10

PAMPHLETS.

"Whatever Is, Is Right!" Vindicated. By A. P. M'Combs A Pamphlet of twenty-lour pages, containing clear and lucid arguments in support of the ALL Right doctrine, and a perfect overthrow of the claims in opposition to this doctrine as set forth by Cynthia Temple, in a pamphlet entitled, "Ir Is m'r ALL Right." Price 10 cents.

The Great Conflict; Or, Cause and Care of Secession.

NOWN to be a reliable cure for Catarrh, Cold in the head, and Headache, sent free by mail, for twenty cents in silver. REED & CO., East Boston, box 182. 3momay 3.

STANDARD WORKS. THE following Standard Works have been added to our already extensive assortment of Books, and will be sent

d. All orders must be addressed "Banner of Light, Boston Letters on the Law of Man's Nature and Development. By Henry George Attinson, F. G. S., and Harriet Martineau. Price cloth, \$1. Postage 15c.

by mail to any part of the United States, at the prices appear

A Few Days in Athens; Or An Abstract of the Epicurean and Stoic Philosophy, being the Translation of a Greek Manuscript discovered in Herculaneum. By Frances Wright, author of "iews of Society and Manners in America." Price, cloth, 60c. Postage 8c.

The "Ricctrical Theory" of the Universe; Or, The Elements of Physical and Moral Philosophy. By T. S. Mackintosh. Price, cloth, \$1. Postage 15c.

Hume's Essays and Treatises on Various Subjects. By David Hume, Req. With a brief bletch of the Author's Life and Writings. To which are added, Dialogues con-cerning Natural Beligion. Price, cloth, \$1. Postage 17c. The Bystem of Nature; Or, Laws of the Moral and Physical World, By Baron D'Holbach, author of "Good Sense," etc. A new and improved edition, with notes by Diderot Two volumes in one. Price, cloth, \$1,25. Postage 24c.

LECTURES ON Science, Politics, Morals & Society BY ROWARD LAWTON, M. D.

CONTENTS: Natural Philosophy: Philosophy of Landrugue; Varieties of Races; Public Morals; Political Economy; Spirits and Ghosts; Slavery and Rebellion; Education, Friendship, and Marriage.

This volume is designed by the author as an appeal to the

This volume is designed by the author as an appeal to the good sense of the American public, to take a step forward in the education of their children, especially, in the Political, Morel, and Social spheres of life, and to prompte in the youth of the country a taste for a higher degree of literary excellence, and a more extended inheria and political education, than has here-tofore characterized the scholars of our thouls and incade mies. Ivappeared to me that this would be most readily accomplished by thoroughly investigating and compendiously arranging the most useful and interesting knowledge pertaining to these subjects, and exhibiting it in the most attractive form possible for the study and perusal of old and young. Her sale as the office of the Banner of Light, 158 Washington atreet. Boston, Price thirty-eight cents, post-paid.

April 19.

TOW TO PREVENT IT, AND HOW TO GURE IT. By Laranes O Jackson, M. D. This is one of the most instructive and valuable books that we have ever seen. The information presented in its pages, relative to that slarming disease, Consumption, as to what it is, and how to avoid it, and how to cure it, makes the book in every sense valuable to those who consider life and health worth possessing. For sale at the office. Price 48.95, including postage: this office. Price, \$2,25, including postage.

One Price Chats-Caps-Juns
Shute 4 Son
1734175 Washington St

PUBLICATIONS -FOR SALE AT THE-

BANNER OF LIGHT OFFICE.

THE PROPRIETORS OF THE BANNER OF LIGHT offer for sale the following list of Wones at the prices ses against them. We take this opportunity to put these works before our patrons, most of them at reduced prices, in consequence of the scarcity of money, and it is our intention to place, as far as in our power, reading matter in the hands of our friends as obean as we possibly can, in justice to ourselves. Our friends desiring any of these publications sent by mail, will forward us the amount set against the work, with the postage annexed, except the Wildfire Club. Arcans of Nature, Whatever Is is Right, and the Spiritual Reasoner, the postage of which is included in the price set against

> "BANNER OF LIGHT." 158 WASHINGTON STARRY, BOSTON.

NEW PUBLICATIONS:

them. Address

Whatever Is, is Right.—By A. B. Child, M. D. Price \$1.
COMPENTS:—Good shd Evil. Questions and Answers.
Truth. The Pursuits of Happiness. Nature. Nature
Rules. What Appears to be Evil is not Evil. A Spiritual.
Communication. Causes of what we call Rvil. Evil does. Rules. What Appears to be Evil is not Evil. A Spiritual Communication. Causes of what we call Evil. Evil does not exist. Unhappiness is Necessary. Harmony and Inharmony. The Soul's Progress. Intuition. Religions: What Is 1st? Spirituelism. The Soul is Real. Belf Right-courses. Self Excollence. Vision of Mrs. Adams. Human Distinctions. Extremes are Balanced by Extremes. The Ties of Sympathy. All Men are Immortal. There are no Evil Spirits. Harmony of Soul that the All Right Doctrine Produces. Obsession. The Views of this book are in perfect larmony with the Precents and Savings of Christ.

trine Produces. Obsession. The Views of this book are in perfect Harmony with the Precepts and Sayings of Christ. What Effect will the Doctrines of this book have upon men? A Long Chapter of the Opinions of the following named Persons, with Remarks: Justin Lillie; R. S. W.; Y. C. Blakley, M. D.; R. Annie Kingsbury; Maggie; Correspondent of Spirit Guardian; A. P. McCombs; Warren Chase; Mrs. J. S. Adams; Charlotte H. Bowen; Miss Fan nie M.; Miss Ligel Doten; J. C. W. A. J. Davie; Miss Fanne Miss Lizzie Doten; J. C. W.; A. J. Davis; Miss Emma Hardinge; Lita H. Barney; Mr. Cushman; Mr. Wetholbec; Mr W. H. Chaney; M. J. W.; L. C. Howe; P. B. Randolph Mr. Wilzon, and many others.

Twenty Discourses, on Religion, Morals, Philosophy and Mutaphysics. By Cora L. V. Hatch. With a Splendid Steel Engraving of Mrs. Hatch. Price 50 cents. When sent by mail, 15 cents additional for postego.

sent by mail, is cents additional for postage.

Contents:—Discourse 1. Why is man ashamed to so-knowledge his Alliance to the Angel-World? 2. Is God the God of Sectarianism, or is he the God of Humanity? 3. The Beauty of Elfe, and the Lifto of Seauty. 5. "Come, now, let us reason together," saith the Lord." 6. Modern Spirituslism. 7. Are the Principles of Phrenology true? 8. Light. 9. Jeaus of Nazareth. 10. God alone is Good. 11. The Sacrificial Rite. 12. The Love of the Beautiful. 13. The Gyroscope. 14. The Moral and Religious Nature of Man. 15. Spiritual Communications. 16. Un Obristmas. 17. Creation. 18. Total Depravity. 19. The Religion of Life. ation. 18. Total Depravity, 19. The Religion of Life. 20. The Life of Religion. Answers to Meta, hysical questions. The Spheres.

The Spiritual Reasoner, By E. W. Lewis, Price 75 cts. This work is a Record or Journal of Spirit Teachings, Communications, and Conversations, in the years 1851, 1852, and 1853, through N. S. Gardner, medium. These conversations are held between a band of intellectual investigations. and 1855, through N. S. Gardner, medium. These conversations are held between a band of intellectual investigators, and the spirit of John Locke, Lorenzo Dow, Oaccola, etc. The author says, concerning the circle: "On the 14th of January, 1851, about twenty individuals met at a private house in the neighborhood, and, by direction of the spirita, organized a circle, to meet regularly once or twice a week. These meetings were public, and no person was to be prohibited from attending who chose. Besides this, we were to meet in private circles, as often as convenient, whether few or many attended, for the further investigation of the matter. This circle was composed of members of various churches—Methodists, Baptists, Presysterian, Quakers, and others who made no open profession memors of various courones—methodists, haplasts, free-byterian, Quakera, and others who made no open profession of religion—all agreeing, and bound together in the bonds of Ohristian union and friendship—and thus worshiping God in true harmony. The principle mediums were Mr. Gardner, before named, a rapping medium, and a Mrs. II., an excellent clairvoyant medium, and a lady of irreproach-able character, and in all respects a Christian."

able character, and in all respects a Christian."

The Wildfire Club, By Emma Hardinge. Price, \$1.
CONTENTS:—The Princess.—The Monomaniac, or the Spirit
Bride.—The Haunted Grange, or The Last Tenant.—Life,—
Margaret Infelix, or a Narrative concerning a Haunted
Mau.—The improvisatore, or Torn Leaves from Life History—The Witch o' Lowenthal.—The Phantom Mother, or
The Biory of a Recluse.—Haunted Houses. No. 1: The
Ploture Spectres. No. 2: The Sanford Ghost.—Christmas
Stories. No. 1: The Stranger Guest. No. 2: Faith; or,
Mary Macdonald.—The Wildfire Club: A Tale founded on
Fact.—Note.

The Healing of the Nations.—Given through Charlet Linton. With an introduction and Appendix by Gov. Talmadge. 650 pp. Price \$1.50. Postage, 25 cents. Psaims of Life: a compilation of Psaims, Hymns, Chants, Anthems, &c., embodying the Spiritual, Reformatory and Progressive sentiments of the present age. By John S. Adams. Price, 76 cents. Postage 10 cents.

My Experience: Footprints of a Presbyterian to Spiritualism By Francis H. Smith of Battimore. 50 cts. Spiritualism Postage 10 cents.

The Conflict of Ages Ended—a Succedaneum to Beecher's "Conflict of Ages." By Henry Wellor. Price 25 cents, Postage 10 cents.

Bohemia under Austrian Despotiem. An Autobiography by A. M. Dignowity, M. D., of San Antonio, Texas, 25c

By Leo Miller, Esq., dolivered at Pratt's Hall, Providence, It. I., on the ovening of Sunday, Dec. 8, 1861, and repeated by universal request, at the same place, on Tuesday evening of the following week. Single copies 12 cents; ten

copies \$1, mailed free. Great Discussion of Modern Spiritualism between Prof. J. Stan'ey Grimes and Leo Miller, Esq., at the Melodeon, Boston, in March, 1869. Pamphlet, 170 pp. Price \$10 per hundred; single copies 15 cents. Postage 3 cts. Discussion of Spiritualism and Immortality, in May, 1880, at the Meionson, Boston, between Elder Miles Grant

and Rev. J. S Loveland. Price, wholesale, \$6 per hundred, Who is God? A Yew Thoughts on Nature and Nature's God, and Man's Relations thereto. By A. P. McCombs. Bingle copies sent by mail, 10 cents.

A Guide of Wisdom and Knowledge to the Spirit-World. Just published by Almond J. Packard. For sale, wholosale and retail, at this coffic. Single copies, 25 cents. A Record of Modern Miracles. By S. B. Brittan. Price, wholesale, \$4 per hundred, single copies 6 cents.

A Lecture on Secession, by Gen. Andrew Jackson, delivered at Dodworth's Hell, on the evening of Sunday, Jan. 19, 1861. Mrs. Cora L. V. Hatch, medium. Price, 10 cts. Two Lectures on the Present Crisis, by Theodore Parker and Henry Clay, delivered at Dodworth's Hall, Sunday, Dec. 16, 1860, Mrs. Cora L. V. Hatch, medium. Price, Ibc. A Discourse on Faith, Hope and Love, by Cora L. V. Hatch, medium. Price, 100. A Discourse on the Immutable Decrees of God, by Cora L. V. Hatch, medium, Price, 10c.

"A VOICE FROM THE PARSONAGE,

LIFE IN THE MINISTRY." THIS volume, published under the patronage of Dr. Edward A. Park, of Andover, is interesting as a work of flotion, exhibiting the trials and experiences of one who fit called upon to take up his cross and follow Christ. It is a good companion to the "Minister's Woolng," by Mrs. Stowe.

good companion to the "Minister's Woolng," by Mrs. Blowe.
—contents—
Ordination; Marriage and Commencement of Housekeeping; Harmonious Sizie of the Parish and Poculiar Interest in the Pastor; Crooked Slick; The Pastor a Man of Prayer; The Pastor a sound Theologian and Diligent Student; The Pastor a Promoter of Bonevolent Efforts; The Pastor's aoknowledged care of the Young—interest in the Aged and Ignotle; The Pastor a Bevival Preacher; Visit of a Connecticut Pastor; A Destitute Parish; Miss Bemis; An Old Parish Debt; Squire Davidson a Delegate to a Council; An Incident at an Association; An Evening in Boston; A Brother's Trouble; Another Pastor's Wife; Visit of Mr, and Mrs. Bancroft; The Request; A Model Parish; The Letter; The Difference; The Pastor alled to a Professorship A Disappointment; Call to another Council; The Other Store; Repairing the Church; The Descon's Son; A Donation Party; The Pastor's Upiter to the Native Town; The Pastor's Horse; The Load of Wood; The Pastor's Interview with the Deacon; Request for a Dismission; Parish Meeting and Council; The Ex-Pastor; 1018 of 1018; 76c. Postage free.

EX-PASION:
Price, cloth, 50 cents; full gilt, 75c. Postage free.
distilled Address, Banner of Lioux, Boston Mass,
Feb. 22.

Tove and mook love; or how to mar.

Tove and mook love; or how to mar.

This is the name of what the Boston Investigator calls "a very handsome field work," and of which the Boston Cultivator bays, "a more unique," rang and practical easy has not often been written. "Its leading topics are:

1. Valgar Conceits of Love, G. The Pathetism of Love's s, what the Posts asy of Love, Pretensions.

3. Conflicting Netions of Love, 7. Perils of Courteble, Considerations of Mook S, when and whom to Marry, Love.

4. Characteristics of Mook S, when and whom to Marry, Battonale of True Love, 10. Wedding Without Wooting.

5. Beat by siall for hime letter stamps. Address either The Publisher, 10. "Geoffing Without Wooting."

BELLA MARSH. "POST OF THE AUGUST OF THE AUGUST."

Beaton, Mass.

May 8.

New York Adbertisements.

The Early Physical Degeneracy of AMERICAN PEOPLE.

And the Early Melancholy Decline of Childhood & Youth.

JUST PUBLISHED BY DR. STONE, Physician to the Trov.
Lung and Hygienic Institute, a Treatise on the above subject, the Cause or Nerrous Debility, Marasmus and Consumption, Wasting of the Vital Fluids, the mysterious and hidden Causes of Palpitation, Impaired Nutrition and Digestion.

This is a most thrilling book, and is the result of thirty years' experience of the author in more than ten thousand cases of this class of direcul maladies. It has been written from consolentious and philanthropic motives, and appeals most pathetically to Parenta, Guardians and to Youth, for it details timely aid to restore the siready shattered bark, and a rudder to clear the shoals and rocks for childhood. Send two red stamps and obtain this masterly effort. Fail not to send and get this Book!

Each case is sciontifically determined, and the true plan of treatment adopted from analysis of the recretions of the And the Early Melancholy Decline of Childhood & Youth.

Each case is sciontifically determined, and the true plan of treatment adopted from analysis of the ecretions of the Kidhers from the Blood, and from printed interrogatories, furnished each applicant. The Institution makes use of a powerful Microscope, and Philosophical Apparatus Patients applying for interrogatories or advice, must inclose return stamps, to meet attention. The attending Physician withe found at the insutation for consultation, from 9 A. m. to 9 F. M., of each day. But day in the forenooh.

Address,

Physician to the Troy Lung and Pygonic Institute, and Physician for Diseases of the Heart, Throat and Lungs,

06 Fyth-st., Troy, N. F.

TO FEMALES MRS. DOCTRESS STONE, The Matron of the Institution, who is thoroughly read and posted in the intricate nature of the many afficitive and prostrating maladies of more modern origin, will devote exclusive attention to the treatment of this class of diseases cardiag to have any appropriate many diseases. peculiar to her sex. Among the many diseases daily met with, and which she treats with unheard of success, are with, and which she treats with unheard of success, are chronic inflammation, ulceration and prolapsus of the womb. The Medicated Ascending Douche: a most important our ative, for arousing the nervous forces. Price, 26. Females can consult Mrs. Doctress Stone, confidentially, by letter or personally. Address MRS. N. O. BTONK, M. D. Feb. 5. 19 Matron to the Institution, Troy, N. Y.

THE HERALD OF PROGRESS,

ANDREW JACKSON DAVIS, EDITOR, Assisted by an Association of Able Writers & Correspondents. A Cosmopolitan Journal of Health, Progress and Reform, devoted to no Sect, belonging to no Party, not given to our IDEA. The attention of all Reformatory, Progressive, and Spiritual minds is invited to the following distinctive features,

THE HERALD OF PROGRESS:

QUESTIONS AND ANSWERS. MEDICAL WHISPERS

AND PRESCRIPTIONS BY THE EDITOR,

VOICES FROM THE PEOPLE. TEACHINGS OF NATURE.

DOINGS OF THE "MORAL POLICE," SPIRITS MYSTERIES,

TIDINGS FROM THE INNER LIFE. PULPIT AND ROSTRUM, BROTHERHOOD, CHILDHOOD,

LAWS AND SYSTEMS. Also, choice Poetry and attractive Miscellany, embracing translations from the French and German; faithful historical portraitures, life sketches of notable persons, late improvements in science and art, news, &c. &c. The Rierald of Progress is is published every SAT-

URDAY, on a folio of eight pages, for Two Dullars per annum, or One Dollar for six months, payable in advance. To Clubs, Three copies to the same post office, \$5; Ten Copies, \$16; Twenty copies, \$30. We shall be glad to receive the names of all persons who

would be likely to subscribe. Specimen Copies sont free. Address A. J. DAVIS & CO , 274 Canal street, N. W.

A full assortment of PROGRESSIVE BOOKS kept corstantly on hand.

AGENT FOR BOSTON. BELA MARSII, 14 Bromfield street. DR. AND MRS. SPENCE MAY be consulted at No. 52 Bomb STREET, New York. MES. SPENCE, in her capacity as medium, will prescribe and manipulate for physical, mental and moral diseases, acute and chronic.

w patients can also be accommodated with rooms and oosid. Letters of inquiry may be addressed to either DR. FAYTON SPENCE, or MRS. AMANDA M. SPENCE, No. 52 Bond St., New York City. May 17.

Prospectus of the New Republic.

A T a time so momentous as the present, there is an imperative demand for the exercise of all the wisdom, he-A perative demand for the exercise of all the wiadom, heroism, self-sacrifice, charity, and the forgetting of all past differences, and the sinking of all worldly ambition, in one sublime, prayerful, determined, brotherly effort to save our beloved country from the terrible ruin that more than threatens to swallow up our libertles, prosperity, peace. How to conquer the rebels, is not all of the great problem that must be settled before there is any certainty that we, as a Nation, have anything in the future to hope for.

The Naw Repuncionas two leading and distinctive objects: Effect, by numble and modest, but, correct and thorough of the state of the property o

sirst, by numble and modest, but carriest and thorough effort, to promote, to the fullest extent of its ability, that fraternity of feeling among all parties and clastes of society, on which our salvation so vitally depends. Becond, to discuss, in a free, untrammeled manner, but in no partizan, dogmatical or dictatorial spirit, all of those fundamental and practical questions and principles of Government and human rights which the adjustment of our National politics will in-

The aim of the New Repuelle will be to combine an earnest and energetic radicalism with a wise conservatism. It will advocate all rational reforms, and seek to promote a greater unity of feeling, and concert of action, and comprecenter unity or reeling, and concert of action, and compre-tensiveness of view, among all classes of reformers. It will also sells with recommendations of the sells will hensiveness of view, among all classes of reformers. It will take sides with no party, and will never be involved in personal or party quariels, of any kind, or in any degree. So far as it acknowledges and follows leadership, Jesus Christ will be its standard in morals, and Thomas Jefferson in politics. It will advocate a reconstruction in our Government so far as to allow of a suttlement of the Slavery question in such a manner as not to involve the sacrifice of justice, freedom, human rights, a sound policy and the Nation's safety, on the one hand, or unconstitutional and despotic methods on the other. It will advocate a radical revolution in politics and governmental administration, so far as there has been a departure from the Jeffersonian Platform, and systematic and persistent violation of the fundamental principles of the Government. It will be an especial advocate of simplicity and economy in Government, and attempt to demonstrate the Government. It will be an especial advocate of simplicity and economy in Government, and attempt to demonstrate the correctness of the doctrine that "that Government is best that governs least." It will advocate a uniform and national system of currency, a uniform and humane system of prison discipline, uniform marriage and divorce laws, a new and improved system of representation, and present suggestive ideas on the subject of schools, inform improvements, post office regulations, &c. It will also give the thoughts of the ablest writers on Anthropological and Physiological science.

nece.

It will not aim to be a news paper, but will note and com-nent upon, the World's progress, and the leading events of

Published weekly at the rate of one dollar a year for any ength of time. Address, NEW REPUBLIC,
July 5. Sm Cleveland, O. A GENERAL PROSPECTUS OF THE BOSTON INVESTIGATOR.

THE cause of Universal Mental Liberty, which socks to establish the claims and teachings of Nature and Reason, and to overthrow those of superatition, bigotry, and priestoraft, still needs the support of a free and independent press. Therefore we propose to continue the Bosron Invastratora, and the propose to continue the Bosron Invastratora.

and shall commence its Twenty-Becond volume on the an of May.

We have no new principles to proclaim, and hence we shall keep to the old landmarks by which we have so long been guided, endeavoring so far as we are able to render the paper acceptable to all and subservient to national utility. Believing superstition to be the bane of human improvement—the moral leprosy of mankind—our most especial object shall be, as it hitherto has been, to counteract its pernicious inducace, and to expose, by every means in our power, the mischlerous practice of that numerous class of preisoned who are perpetually directing the attention of their oradious followers to trimos above, that they may the more effectually deprive them of thinness buow, and attempting to reconcile them to misery and degradation in this world, by promising them happiness and honor in another.

Anti-religious, then, and suit-deriest, in connection with universal mental freedom, are the distinguishing characteristics of the lawartoator. But as our aim is the promotion of human happiness by means of mental cultivation, we shall of human happiness by means of mental cultivation, we shall be refore present to our readers whatever we may find valuable in literature, art, or selence. As we protend not to amuse the idle, or soothe the ignorant, we protend not to amuse the idle, or soothe the ignorant, we protend not to amuse the idle, or soothe the ignorant, we have more approached their further sasistance, we return our paper describing of the patronage we solicit, and worthy our paper describing of the patronage we solicit, and worthy our paper describing of the patronage we solicit, and worthy one of convenial thoughts and feeling to commensure with utilities in our uncompromising houtility to religious importants in our uncompromising nd shall commence its Twenty-Second Volume on the 7th f May.
We have no new principles to proclaim, and hence we shall

Bearls.

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

MIDSUMMER MORNING.

Day rises velled in amber mists That swathe the hill and shroud the plain : And in the breathless air, unstirred, The trees are dripping as with rain.

Like tents along the emerald award. Pitched by the fairles of the night. In the wet grass ephemeral webs Are scattered, gleaming silver white.

Dew-drenched the flowers : the heavy vines Hang from the wall, or trail the ground; And lifeless seems the garden-place, Bo lately filled with marmarous sound.

But slowly, slowly lifts the mist-From heaven's blue face it curls away : And through the trembling, glistening leaves The glorious sunbeams flame and play ! [Harriet McEson Kimball.

We are like Pilate, we ever we put aside honest convictions and the dictates of rectitude, for a weak fear of popular clamor, or of any thing else .- [Chapin.

HER THOUGHT AND HIS.

To night she will dance at the Palace. With the diamonds in her hair: And the Prince will praise her beauty-The lovellest lady there i

But tones, at times, in the music. Will bring back forgotton things; And her heart will fail her sometimes, When her beauty is praised at the King's.

There site in his silent chamber A stern and sorrowful man : But a strange sweet dream comes to him. While the lamp is burning wan, .

Of a squeet among the vineyards In a lone and lovely land, And a maiden standing near him. With fresh wild-flowers in her band. [Owen Meredith.

Common men have no reason to envy great men. for the trials of the strong are proportioned to their strength.

THE PUTURE LIPE.

We paint ourselves the joy, the fear, Of which the coming life is made: And fill our future's atmosphere With sunshine or with shade. The tissue of the life to be We weave with colors all our own, And in the field of destiny, We reap as we have sown.

The world measures a man by what he does, but he measures himself by what he thinks he can do.

THE POWER OF NATURE.

Thus the men Whom Nature's works can charm, with God himself Hold converse; grow familiar, day by day, With his conceptions, act apon his plan; And form to his the relish of their souls .- [Akenside.

The kingdom of God comes with every truth, no matter in what quarter it appears.

THE ANNUAL FESTIVAL

OF THE BELIGIO-PHILOSOPHICAL SOCIETY, At St. Charles, Illinois.

[Reported for the Banner of Light.]

This three days' Festival was opened on July 4. at II o'clock A. M., by the choice of the following of-

Hon. S. S. Jones, of St. Charles, President; C. H. Waterman, Esq., of Chicago, Judge W. A. Boardman, of Wankegan, S. H. Todd of Geneva, Mrs. Blossom of New York, Vice Presidents; A. B. Whiting, of Albion, Michigan, Mrs. Dr. Stillman, of Dewitt, Iowa, D. P. Daniels, of lows. Secretaries.

The following platform was adopted: — This Festival shall be opened in Conference at 8 1-2 o'clock in the morning of each day, 1 P. M., and at 5 in the evening. The Festival shall be opened for stated lectures, by select speakers, at 10 o'clock in the morning, 2 r. w., and at 7 in the evening, each day. The regular hours of adjournment shall be at 12 w. and i. x., for dinner and supper. A free platform shall be maintained through the festival for the full and free expression of thoughts upon all subjects and free Spression of thoughts upon his subject deemed advisable by the speaker—the speaker, only responsible for the views uttered, subject to the ordi nary rules of decorum. But all speakers shall be limited to fifteen minutes' time in conference, and no person shall speak the third time at the same conference, if any other person shall signify a desire to speak.

The Declaration of Independence was read by H. A. Jones, E⁴q.

A. J. Higgins, of Chicago, sang a patriotic song, accompanied with melodeon music.

opening address was made by the President, Hon. B. S. Jones, as follows:

ADDRESS Follow Citisens, Friends and Brothren:

Once again I welcome you to the annual festivities of the Religio-Philosophical Society—a Society formed for the promulgation of the great and glorious principles of the Harmonial Philosophy—the Religion of

Father God and Mother Nature.

Again I repeat, welcome! Welcome, a thrice happy welcome to the "feast of reason and flow of soul" that awaits all who will sit down with us and partake rich viands of truth that decorate our well

of the rich visings of truth that decorate our well spread table.

A free platform is here presented for all who desire to give utterance to the burning thoughts that well up in their inmost souls as the highest conceptions of in their inmost souls as the highest conceptions of trath. We come up here for a feast of reason and the elevation of human character. We have no idle ceremonies to perform to captivate the superficial and ignorant devotees of a false system of theology.

The Age of Reason is being unbered in like the morning Sun, which arises in the East, and sends forth his refulgent rays to bedeck the day, first illuminating and invierting these ablects ment the mountain assemble.

invigorating those objects upon the mountain summits and hill tops; and afterward, as he ascends in the eastern horizon, those objects that are in the valleys become in turn illuminated and invigorated, until at length he reaches his meridian height, when his vestal rays descend into the deepest pits and darkest

So with the effulgent rays of Spiritual truth. Those who stand upon the watch towers and in the vanguard of Rationalism and Free Thought, catch the glorious rays of Divine truth. as manifested through the Divine workings of Mother Nature.

To day we mount one of the highest eminences that mortal man ever ascended, with aspirations most intense, to catch the glorious inspiration that leaps forth from the bosom of the Divine mind, and fills all to the full extent of each one's individual capacity. This broad and free platform is erected, and will be boldly maintained for the revelation of just such truths. or inspirations, as the receiver shall be capable of im

Chaste and respectful language is the proper vehicle for the conveyance of thought, without which burn-ing principles of living truth will not find audience and be treasured up by the anxious listeners whose and be treasured up by the anxious listeners whose souls are famishing for the bread of life. We have not come up here to measure every speaker in our little linely graduated measure, and if they perchance fall a few grains short; or run us brim full and a plentiful abover over to reject and contemn with vile vituperations and foal, sinder. May, the true philosopher knows right well that no two minds think exactly alike on all subjects, any more than all look exactly alike. Then we should no sooner contemn others for

Button, Harry Hard Librer

We know, all of us, that a lew short years ago none of us thought and believed then as we do now upon the subject of spiritual intercourse. A great and radical change has come over us. But can we cry Eureka! Eureka! without admitting that we have asplrations to find still more—still greater and more sub-lime truths—which aspirations are evidence positive that still greater and higher mounts of knowledge lie just before us, to be ascended as soon as we pass the valley we now are in. Then shall we contemn the free born mind who is scaling that mount, and seaching out his friendly hand to us, and beckoning us on with smiles and cheers, while his soul glows and burns with the fire of everlasting truth, which he inhales with every breath, as he beholds the beauty of the new

While we, my brethren, have been scaling the mount of spiritual knowledge, and by the aid of tiny raps or higher phases of spiritual manifestations have held sweet communion with dearly beloved fathers, mothers, brothers, sisters, or dear children, that a few years, months or days since passed from this sphere of life and from our mortal vision—I say that while we life and from our mortal vision—I say that while we have held sweet communion with those dear ones who have so often assured us that they are not dead, but that they yet live and love us, and that they live in a world of love and light, and that it is their especial mission to watch over and guard; and in our quiet and passive moments to whisper sweet every power of their cour innermost souls, and exert every power of their course has the fill-instead minds to insular as with still nore highly illuminated minds to inspire us with still more highly illuminated minds to inspire us with sinit stronger aspirations for spiritual and real interior growth; I say that while we have held this sweet communion with the inhabitants of the spirit world, all skeptics upon the subject of spiritual communion have stood aloof and contemped us and our faith, and laughed and scorned our researches as evidence positive of the feebles are of our intallects, or as signs. live of the feebleness of our intellects, or as signs of approaching insanity—ay, worse than that—the poor, miserably dwarfed souls that never had the satispoor, miserably dwarfed souts that never that such fresh from faction of feeling a high and lofty thought, fresh from the innermost souls. the supernal spheres, plercing their innermost souls, judge us from their own standpoint, and surmise that we are guilty of all that they so often practice. They differ with us in opinion, and judge us and our faith in Spiritualism as immoral, and our teach-

our faith in Spiritualism as immoral, and our teachings upon that subject as unfit to be discussed in popular churches, ay, in very unpopular churches, too.

Again of repeat, they differ with us in opinion. They think such radical subjects as Spiritualism are unfit for refined society. They wish it to be distinctly understood they do not in any manner fellowship with Spiritualism in any of its phases, and they wonder, that good society will tolerate it. Poor, atarving souls, how I pity them—sitting by the side of a table laden with the richest viands, with their eyes closed, swearing that they can see no bread nor other refreshments. It is but a few years since that many of us stood in the same position.

stood in the same position.

Popular churches, popular creeds, popular sentiments, popular insignificance held many a timid, trembling soul until some accidental cause operated to produce favorable conditions for some loved father. nother, brother, sister or dear child who had passed to the higher life, to manifest and prove to them that they yet lived and loved them. For the declaration of this blessed truth they have been cast overboard. Jonahlike, because they were no longer fit to belong to the

But this casting overboard, however painful the or-deal, was the dawning of a new and brighter day in our life. From that valley of darkness we have some up, and are now ascending the mount of ra-

tionalism Instead of dogmas and creeds, or a sickish catering to an insipid popular ignorance, we boldly drink in the great truths as presented from the various standpoints of our fellow travelers, as they wend their way onward and upward, never doubting but what they are as honest as ourselves in their experiences and convictions of truth.

We come here to listen to the highest conceptions of truth that our fellow-travelers have to impart. If hear nothing but what we now believe and know. we shall not be any wiser for coming here. If we hear utterances that we do not now believe, couched in respectful and chaste language, we shall receive food for thought which will enter into our very spiritual organ-ization and contribute to its healthy growth and un-foldment, even as variety in physical food contributes o the growth and development of our physical bodies.

Then let no brother or sister fear a free platform,

but come up to the feast of reason as you would to a well spread table of rich viands, with a keen appetite. The host at your hotel does not expect each guest that sits down to his table to take the bill of fare and eat of every dish to a surfeit till he eats through the bill. Such a glutton would entirely incapacitate himself to judge of the new and rare dishes set before him. That would be as ridiculous as it would be for one guest to insist that all the rest should dine exclusively upon rallad done up in a thick batter of sweet oil and mus railed done up in a thick batter of sweet oil and mustard, because he, forsooth, had found it so pungent and good to start the tears! Why, my friends, to talk here on this platform all of the time during a three days' festival, upon the subject of spirit communion, and tell of the communications we had received from our departed friends, would be like dining upon the mustard salled—good for opening the lachrymai glands of those especially interested; but when we had finished, and started for home, I think we should feel weak in the knees and long for substantial nourishment in the form of high philosophical principles which lie at the very basis of practical life—freedom and happiness.

The great cause of free thought and free speech is

taking a deep and firm hold of the minds of humanity, and the agitation of thought is the beginning of wis dom. Quiet and repose is easy, and the sluggard loves sleep! The brave, bold thinker, like the liou in the morning that goes forth with a stately tread and majestic mien, fully realizing that he is monarch of the animal kingdom, feels that he has a fire enkindled majestic mien. Idily realizing that he is monarch of the animal kingdom, feels that be has a fire enkindled and burning upon the altar of his own soul, which will burn up and consume all opposition. He goes forth in the full consciousness that all error is fleeting and transitory, and when he hears the crackling of the forms—civil, social, or religious. Don't worship sysand burning upon the siter of his own soul, which will burn up and consume all opposition. He goes forth in the full consciousness that all error is fleeting and transitory, and when he hears the crackling of the burning faggots, and feels the hot, scorching winds that blow over the crumbling and consuming rubbish, he laughs and rejoices in anticipation of the clear, productive ground that will be thereby brought into use. So when we look abroad and behold the terrible tur-So when we look abroad and behold the terrible tur-moil, strife, and convulsions which the agitation of thought upon the subject of the intrinsic equality in the germinal principle of man, and of his duty to unfold by all the instrumentalities in his power, that germinal principle in his fellow man, of whatever nation or kindred he may be upon the face of the whole earth. whatever suffering, ay, excruciating pain and heart-rendings poor humanity may endure in passing the terrible ordeal, we rejoice to know that those glo-rious principles which the fathers of our republic in solemn council, eighty-six years ago to day, and which you have just heard read, uttered to the then astonished world, will, after the subsiding of the now raging terrible storm, shine forth with a beauty and brilliancy and practical utility that was never before appreciated and practical utility that was never before appreciated by the most sanguine, save and except in the ideal. that the dead went to some far-off world; but now we dreat God! hasten the day, let the tide roll on, and are told there is no death; we are in eternity to-day speedily pass by; and let the clear, dry ground appear for the more beautiful edifice to be erected upon. But for our philosophical hopes and a knowledge that the tide for our philosophical hopes and a knowledge that the tide for our philosophical hopes and a knowledge that the tide Bible. When you converse with your spirit friends, you become converted, the same as Paul did when he leave staguant water and mire in its wake, the heart would sicken at the terrible scenes that America's civil war is now presenting to the gaze of the world.

Mr. Hopkins said: I understood the last speaker to the but you become converted, the same as Paul did when he leave staguant water and mire in its wake, the heart would sicken at the terrible scenes that America's civil war is now presenting to the gaze of the world.

But, as I stand here on this glorious Fourth of July, feel the inspiration which teaches me that the fathers of our noble republic still live and have a hand in This free platform is another great proof of human affairs, and that by the inspiration of heaven, they progress. [The speaker then gave a reminiscence of affairs, and that by the inspiration of heaven, they will not suffer the old Ship of State to founder, nor rot upon the foundation which they iaid. No. all things will be done well. The body politic had become corrupt and diseased. Bhe could not be renovated and cleansed without prostrating her and bringing her to the very gates of physical dissolution. Such ordeals in every department of the wide domain of nature are in accordance with the will of the Divine mind, as witnessed in all of her convalsions of earth or air, and which in all time past has resulted in higher and better conditions, whatever may have been the suffer-

ing occasioned thereby.

Patriots' blood is being poured out like water to cleanse and purify this glorious old ship of state, which has become contaminated by the accumulated fifth im-posed upon it by had men during the last half century, a spirit out of the form.

Hay have been

not thinking just as we do upon all subjects, than we enseted—ay, and have been assured, too, of the happy should contemn ourselves for not thinking just as termination of the terrible conflict, though it may not they do.

They do.

We know, all of us, that a few short years ago none Yes; my auditors, the glorious anniversary of the

Ites, my auditors, the glorious anniversary of the declaration of American independence will be celebrated by countless millions yet unborn, whose hearts will burn with patriotic fire, and who will catch the holy inspiration from the layers of human freedom then in the supernal spheres, and with eloquence divine which shall captivate the youth of ages yet in the future, and feach them to love and revere the mem-

the fature, and teach them to love and revere the mem-ory of the fathers of this great and mighty Republic that shall then overspread this wast continent. The germ of human freedom which they planted on America's fertile soil, and which is now being watered by the free flowing blood of patriots, our fathers and brothers, will then have unfolded, until the shadows of its peaceful branches shall extend from pole to pole. landscape scenery that is bursting upon his admiring enveloping the whole earth in its congenial shade, and vision?

was the lot of the inhabitants of earth to enjoy.

Stirring patriotic addresses were made by E. V.
Wilson, of Chicago, and Mrs. Wiltsie, of Wisconsin,
A very beautiful poem was delivered by Mrs. H. A.
Jones. Subject: "The Battle-Fields of Today."
Music and song, by Mr. Higgins.
An improvised poem by A. B. Whiting—subject:
"Voice of the Spirit to the Nations"—closed the exercises of the day, after which a pionic, dinner,

and music and dancing on the green, closed the festivities of the occasion.

4111 SECOND DAY.

Saturday morning opened in conference, President ones in the chair. Mrs. Dr. Stillman spoke of the laws of health and disease-of the baleful influence of tobacco and drugs generally. Even in the church you see ministers preaching up religion with their mouths crammed full of this peraicious weed. They may pray, but what is the use of prayer, unless you labor to obtain what you pay for? Again, all kinds of brutes are eaten by man. Even little singing birds do not escape his rapacity. When will man learn that the vegetable kingdom contains the only fit food for man?

Mrs. Morse endorsed what the preceding speaker had said. For the last twelve years she had taught that the highest development was a sound mind in a sound body; and was satisfied that the present generation must pass away without living or loving this great truth

Mr. Higgins spoke in favor of dress reform. Sald few could advocate or practice unpopular reforms without losing their support. In ancient times it was supposed that woman was only a weaker vessel. Now we like to see these female doctors. They prove the powers of woman to be equal with man. Tobacco and other drugs are deleterious in their effects, though they soothe the nerves of some, and that is what makes them so tranquil and stupid. The only bread fit for man to eat can be made with three ingredients

-Graham flour, water and air.

Mr. Kellogg said: I suppose the majority of this audience came here this morning to hear about Spiritualism, instead of Bloomerism, sweet bread and pota-toes. I want to talk on the subject of Spiritualism. I love the idea that the departed dead are around us and can communicate. Have we not been cheered by and can communicate. Have we not been cheered by their presence, raising our aspirations, and preparing us for the future life? Men generally talk on the subject they think of most. When our minds are drawn toward our spirit friends, we call on mediums for the purpose of establishing the great truth of their existence firmly in our minds. When thoroughly convinced of the truth of Spiritualism, our theology because the medical schemes. comes immediately changed. Do not, then, destroy by fanaticism the little interest all mankind have for spiritual instruction.

spiritual instruction.

Mr. Dayton said: I know my brother, who has just spoken, has grown greatly in the last two years. Unce he was doubly dyed in Orthodoxy. Now he legins to see his way out of the bog. The human spirit passes away to another world as it lived here, and, if the body is gross, it will enter the spirit world in that condition. I am in favor of dress reform, and a vegetable diet. Foggism cannot harm these reforms. I like to see physical and spiritual reforms or together. Spiritual reforms or together. see physical and spiritual reforms go together. Spiritualism teaches you of a life on earth, and that you possess a bodily form after death. Am a radical abo litionist; am for abolishing all forms of slavery. The American people are great cowards on the negro question. If the Confederates want to take Washington, let them send an army of negroes, and the Government officials will run, President and all. I do not expect my radical notions to be carried out in society

at present, but I can enjoy them in spirit. Mr. Wilson said: I have heard a great many different opinions here upon different subjects, but having a hard head, they don't any of them hurt me. Some people talk of being disgusted. I have attended sil kinds of Orthodox meetings, and am disgusted with the whole of them, same as some people talk of being disgusted with the radicals. I am in favor of the reform dress. There are in the mineral, vegetable and animal kingdoms ingredients that go to make up the physical organization of man, and can be appropriately used by him.

The regular morning lecture was then given by Miss TIOX. INSUITATIONAL SHEAKER. She anoke of the natu ral character of spiritual influence, and its adaptation to the wants of different classes of mind. Man never makes a truth—he only discovers it. God is truth, and we behold his power in all of Nature's unfoldings. What is worship? Adoration and devotion to some What is worship? Advantion and devotion to some thing, or person, whom we look upon as superior to ourselves. Whatever we worship we obey. All nations, however idolatrous, have had some idea of the one only and true God. The Mossic idea of God was the highest development of that age. When Jesus came, a higher form was revealed by him. Unto him was delegated the sublime duty of bringing man to a knowledge of a higher and better idea of God. Noth-

tems, but live up to principles.

The morning exercises concluded by an impromptu poem by Mr. Whiting.

AFTERNOON SESSION.

Opened by the President, who made a few remarks touching the principles and basis of the Religio Philosophical Society: urged the necessity of organization for business purposes only; that all tending to fossiliza-tion should be carefully avoided by Spiritualists, and no person should be required to subscribe to the opin ions of others, and that all persons should be at liber ty to join or withdraw from any such organization. order and a strict observance of the laws of the land are necessary in all the departments of life, but every man should be his own judge in matters of religion.

After a song by A. J. Higgins, Mr. Kellogg said:
Man may deceive himself, and imagine he is progressing, when in reality he is not; but the truth of Spiritualism tends to elevate the soul. We have been taught

one of the very best proofs of progression, as he has come entirely out of Orthodoxy in the last two years. progress. [The speaker then gave a reminiscence of his early labors, and the persecutions he received as a

trance speaker.]

Song by Mr. Higgins.

Mrs. Munn, trance medium, said: Thank God for this glorious time when we can look with joy on the scenes of to-day, and look forward to the time when man shall be free from priestoraft and tyranny. The man shall be free from priestoraft and tyranny. The time has come when man can comprehend the high destiny that is in store for him. Grasp, then, and hold the truths you already possess, and seek for more. Scan well every thought that appears, no matter what its source, and accept only that which is just and in accordance with reason.

Mr. Higgins said all acts and deeds of human life

has become contaminated by the accumulated fitth imposed upon it by had men during the last half century, just as blood is used to cleanse and bring forth the purp white sugar from the black and turbid syrup. But now a stream of light is being let in which will cleanse the Augean stables.

When this terrible, storm shall have passed, a new and higher form of government will be unfolded from the experienced minds of our statemen, which will attract the gaze of an admiring world

We who have for the last few years held sweet communion with those glorious intelligences who choose lived as we now live, in the midst of turnoil and deadly strife, and established religious and political freedom, but who long since passed to the higher life. State in the world wand with the terrible scenes which are now being the midst, and a study for the last few years held sweet computed by a comparison which he is known. He cannot crush out or wholly over up his true-charfreedom, but who long since passed to the higher life. State in his will be a complicate by a comparison with the terrible scenes which are now being the minds, and a study for the life of the discourse was then delivered by the sensitive particular invocation, commencing. Oh, thou Angel or Whidum, draw near to us, and bring the light of truth, that inspiration may come and pour its never fading rays into our souls." The subject of the discourse was, is The Human Atmosphere, or Magnetian." Every human being carries with him an asmosphere that can be detected, any positively felt, by sensitive particular true-charries with him a magnetism by which he is known. He cannot crush out or wholly over up his true-charries with him a state of the discourse was, is The Human Atmosphere, or Magnetian." Every human being carries with him a magnetism by which he is known. He cannot crush out or wholly over up his true-charries with him a magnetism by which he is known. He cannot crush out or wholly over up his true-charries with him a repetition." Every human being carries with

world from error, and lead mankind onward to happiness by a pprification of their soul atmosphere, and not through creeds and forms.

Freedom is the religion that shall lead the world to know the right and tive it. Ignorance and superstition would full man to sleep and say, let his repose be deep and solemn. True religion awakens him to a knowledge of himself and his destiny. Must man suffer and make every conceivable sacrifice for his fellow beings?—say some. No, there is no such thing as sacrifice in works for humanity—tis but the path of duty; the sure road to happiness. Spiritualism does not teach man to be uncharitable, but to speak his highest convictions of right in a chaste, friendly and proper manner. Man need not dig down into the depths of convictions or right in a chaster. Friendly and proper manner. Man need not dig down into the depths of old religious lore; but to penetrate deep into his own soul and bring up the buried treasures that lie hidden there. Then let your spiritual aroms be brightened by a charity that shall extend to all, both high and low, rich and poor. Then man will no longer ask, Where is God, for his own spirit will answer, He is

Mr. Whiting then improvised a poem. Sabject-Be True to Thyself;" which closed the session.

SATURDAY EVENING.

stand, and made some remarks on Woman's Mission, and the "good time coming."

Mrs. Messenger spoke on Man, as a physician for

The President being absent, Mrs. Morse took the

Mrs. Messenger spoke on Man, as a physician for woman, and the benefits of the bloomer dress, coarse food, etc., etc.

Dr. Woodbury spoke of the importance of taking care of the body and its health in this world. He would let the next life take care of itself.

After a song by Mr. Higgins, E. V. Wilson gave the regular discourse of the session. Subject—"God and the Bible, Nature, and Nature's Progress." He said: Spirit asks no battle save between truth and error, no battle-field, except this free platform. We ask you to contrast the God of Nature and his infinite revealments with the puny, feeble, and contradictory creations of human ignorance. We bring you an individual record; we say to you, there is room on earth and in heaven for all mankind, and all their conflicting opinions. Blessed be eternal truth, "the day is coming, and now is, when the dead shall bear the voice of the Lord." Isalah said, "Seek for the living unto the dead." Peter endorsed the sentiment. So did Jeans, when he went and preached to the old antedeluvian mother, who has looked for the last time on the form when he went and preached to the old antedeluvian spirits, who were in the prison-house of darkness, that they might progress. We say unto you to-day, though we are condemned, we shall continue to stir on up. even though you may yet be in the smoke and

flame of old theology.

The speaker closed his discourse by a witty and sacastic picture of hell and the condition of the dead, ac cording to old theology.

SUNDAY MORNING.

Festival called to order by Vice President Board Secretary Whiting then read the following letter from Mrs. M. M. Daniel, editress of the Rising Tide. Independence, Iowa:

INDEPENDENCE, June 20, 1862.
Friends of Progress—I see by the BANKER OF LIGHT that the yearly meeting of the Religio-Philosophical Society will commence on the 4th of July.

On seeing this notice it made me feel sad, yet it ex-cited in me pleasant emotions, for with much pleasure do I remember the meeting I attended there last Sum-mer—yet sad, as I had contemplated being with you on the next occasion. But the call being fixed some two or three months earlier than I had anticipated, makes it impossible for me to be present. I am heartlly sorry, as I had looked forward to another "feast of fat things! with the good people of St. Charles. To meet old and tried friends, as well as to form new ones, scattering thoughts, mingling feelings with each

other on life's journey toward the "Summer-land."

Dear friends, I send a hearty greeting to you all,
and hope that brave and true words will be spoken and enter the inner temple of the souls of many per-sons during the Annual Festival of the Religio-Philo sophical Society. May the beautiful thought-flowers of the soul expand and extend their tendrils. clasping the lone and bereaved ones in the arms of Love and

The agitation of thought on such occasions as you and brings mankind together on a more friendly and extended platform. Some pretend to say that agitation produces bitter feelings, and the result is injurious. Not so. It is just as necessary that we should have this sgitation of mind sweeping over our coun try—both religiously and morally—as it is that we should have the sweeping tornado. It purifies the atmosphere, and the bright beams of truth shine more glorious than before. By agitation, the lowest, the most unprogressed, will outgrow their eccentric; ities, and the guiding angel will descend and impress principles of righteousness as a signet upon their brows. Fear not then, agitation, for "right will come uppermost."

The principle, "Whatever Is, is Right," some think so "pernicious" it ought not to be discussed. but there is a truth there that cannot be gainsayed; it shines out more brightly by controversy. It is a sub-ject that demands attention, and cannot be avoided. It is agitating the ocean of mind, and will still con- The oldest and largest Spiritantistic Journal tinue to agitate till all can step into the pool of perthe proceedings of your meeting to find that it has been a theme of agitation among you. Also that the utterances be strong and firm in the maintenance of "Woman's Rights" and "Marriage Laws." and every social wrong, probing to the very center, at whateve cost it may be to the sensive feelings of those present I we but look at things in their truer light if we but look at things in their truer light, we will find there is a higher and nobler part in the drama of life, than that of pleasing those who may chance to hear us give expression to what appears to us truth.

How I love these meetings of reformers. And I know of no place where the claims of humanity are

so honestly, righteously, and virtuously set forth as at these meetings. They do so much toward rectifying and exterminating the gigantic superstitions and big-otry of the age. And I give thee a God speed in help-ing to remove the monster which so many people have ccepted, instead of true religion.
Seeing I could not be present in person to cooper.

seeing I could not be present in person to cooper-ate with you, that you would be glad to hear how the cause of Spiritualism was prospering in this part of Iowa, I write. Spiritualism is gaining ground here; liberalism is entering stealthily the hearts of the most Orthodox, like a thief in the night, and they per-

Hoping that you will have an excellent . feast of reason and flow of soul," and that all great topics per-taining to the human welfare will have a hearing among you, which will of necessity claim your atten-I am your co-worker in reform. M. M. DANIEL

The President then made a few remarks endorsing the sentiment of the letter, and spoke favorably of the efforts of Mrs. Daniel.

Mr. Dunton believed marriage and divorce and al other subjects were equally sacred and proper subjects of discussion. Likewise all days, places, and ceremonies. "Whatever Is, is Right," and may be properly considered; recommended fasting and prayer as a means of purification, and said the time is at hand when all will see the need of a better acquaintance

with the laws of our being.

Mr. Dayton said: What would we do were it nor for sin?—it was the saviour of the world, and the sinner is, in one sense, the reformer. Were it not for these low conditions, where would be the beautiful action of the law of progress? Spiritualism cannot go down, though I am not in favor of paying mediums to keep it up. Where there is the least money there is keep it up. where there is the least money there is the most inspiration. I have preached a free gospel for a great many years; will not preach any other. The idea of reform is good; but the reform principle; must be within. Sin, orime and sorrow, are necessary to man's salvation.

Mrs. Munn (entranced,) made a short prayer, and spoke of the necessity of enlarged views with regard o spiritual phenomena.

Mr. H. A. Jones said he had a few words: of confes-

sion to offer. He had investigated Spiritualism for several years, and was at last converted to its kuth. He then related his experience the evening before with the celebrated Davenport boys, who were present at the festival, and closed with an illustration of the beauties of Spiritualism.

A lecture was then delivered by Mrs. Dr. Stillman, on the Laws of Health and Disease, which was istened to with marked attention and approval by the large audience.

large audience.

I Then, after a song by Mr. Higgins, a lecture was given by Miss Knox, subject— The atone which the builders rejected hath become the chief, of the corner." Intelligence is that which reasonst looking to the past and present for causes, and to the future for great results. Spirituality, is the life-power that exists in all things. The physical nature is that through which the spirit manifests Itself externally.

In ancient times, when the human sond was in its infancy, men erected on the satisfic plane great and gorgeous temples in which to working their respective gods. The great Jewish tample was so wonderfully fashioned that every stone disconstant unit for use.

Mas. Passers Loan lidns, fon de lan, hit.

BUNDAY AFTERNOOM-GLOSING BESSION A IN After a short conference, in which several speakers already noticed reiterated sentiments previously spoken, the closing lecture of the Festival was delivered by A. B. Whiting. Subject, "The Mission of Spiritual.

What is the mission of Spiritualism? It is to inspire, to reveal and to educate. Inspiration is the thought of God; it permeates the universe; it is sternal, not confined to any age, sect or order, not sealed up in a single volume. It always comes to man in ac up in a single volume. It always comes to man in accordance with his intellectual growth, affectional purity, and intuitional perception. Revelation is that which brings to man something unknown before. Education is the process of man's development. Then

humanity; it has a message of love for all. To the mother, who has looked for the last time on the form of her dearly loved child as she has seen it laid low in the ground, it whispers, "Your child still lives to be your guardian angel." To the youth, who has seen the dead sire who cherished him on earth laid in the cold embrace of the tomb, it speaks the glad language of continued life and affection. And unto all it brings words of consolation and instruction. Already it has accomplished a great work; though the friends of truth have had no external organization, the dootrines promulgated by the spirits are fundamentally the same—belief in one God and no more—in the immor-

tality of the soul—its progressive nature on earth and in the spirit land, and spirit communion.

These principles constitute the groundwork of Spiritualism. Here is a platform broad enough for all mankind. This is our platform. Others may talk of other themes, political or social, or of what we shall eat, dripk and wear, but it is our relations requires to in. drink and wear, but it is our glorious privilege to in-culcate those immortal principles of spiritual develop-ment that lie at the foundation of our religion; for Spiritualism is destined to be the religion of the world. Though much good has been accomplished without organization, more can be done with it. We hope the time is not far distant when Spiritualists,

in all parts of the world, will organize and make a united business effort for the promulgation of truth.

At the close of the lecture Mr. Whiting gave a poem on the following subject, selected by a Committee from the audience: "What is a devil?"—in which be took the ground that all the devil there is, the unprogressed nature of man. gressed nature of man.

After a short conference, in which Judge Boardman, Mr. Higgins and others participated, Mr. Whiting delivered a farewell poem, when the audience, at the instance of the President, tendered a vote of thanks to the speakers of the Festival, and to A. J. Higgins for his songs and music; and recommended to the Religio-Philosophical Society to hold another Festival about the 4th of July, next year, upon a like broad and free platform, at this place, and invited the present speakers, including Mr. Higgins with his spirit of song, and all others that could make it convenient to attend.

The President then pronounced the Featival closed.
After the Featival was over, the President received letters from Dr. Underhill and H. S. Jones, which sme too late to be read to the audience.

Greve Meeting

There will be a Grove Meeting in Leighton, Allegan County, Michigan, on Saturday and Sunday, August d, and 3d. Mrs. M. J. Kurz, of Saphamsville, Michigan; S.

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

Per Order.

THE BANNER OF LIGHT,

in the World,

IS PUBLISHED WEEKLY AT BOSTON, MASS, BY WILLIAM WHITE, LUTHER COLEY, ISAAC B. AICH. CHARLES H. CROWELL,

LUTHER COLBY, EDITOR.

Terms of Subscription:

per year.

DE There will be no deviation from the above terms. Moneys sent at our risk; but where drafts on Boston and he produced, we prefer to have them sent to avoid loss. No Western Bank Notes, excepting those of the State Bank of Ohio, State Bank of Towa, and State Bank of

State Bank of Ohio, State Bank of Iowa, and State Bank of Indiana, are current here, hence our Weatern subscriber and others who have occasion to remit us funds, sie requested to send bills on the above named Banks in case Eastern money cannot be conveniently procured. Canadian bank notes are current here. Postage stamps—tnes and three only—of the new laste, will be received for subscriptions, subscribers will please send none of the other denominations for they are of no use to us. Bubscriptions discontinued at the expiration of the same paid for. the expiration of the same paid for.

Bubsoribers in Canada, or, other foreign countries, will add to the terms of subscription 53 cents per year, for pre-intent of American postage.

Bubsoribers wishing the direction of their paper chapted.

from one town to another, must always give the name the Town, County and State to which it has been sent. ADVENTIGEMENT'S Inserted on the most favorable terms!

APPEARIEMENT inserved on the most lavorable with any way connected with the editorial department, should be addressed to the Ruiron. Letters to the Edit v not intended for publication should be marked # private" on the envelop-

... CONTRIBUTORS.

HOM. WARREN CHARK OF BRILLS Creek, Mich.
HUDSON TUTTLE, E.Q., of Berlin Heights, Ohio.
GROROS BTRARNS, E.Q., of West Acton, Mass.
A. B. CHILD, M. D., of Boston.
REV. FRED. L. H. WILLIE, of Coldwaler, Mich.
PROV. PATTON FRENCE, M. D., of New York City.
URIAN CLARK, of Auburn, N. X.
W. W. H. MCCUDDY, of Ohio.
MISS EMMA HARDINGS, of Boston.
MISS CORR WILLDER, of Rew York City.
MISS A. W. SPRAOUR, Flymouth. Vs.
MISS BRILL, BURN, NOTISLOWN, PR.
MAS. EMMA TOTTER, by Berlin Heights, Ohio,
And many other writers of hole.

Original Boyslettes from the best pens in the country.

Original Essays upon philosophical, religious and scien-Reports of Spiritual Lectures from trance and normal Spirit Messages, given through Mrs. J. H. Counnt, from

a squared and unequested spirits, proving their identity to Choice and Original Poetry, Miscellany, Wit, Soc. All of which features render the Banuar a popular family peper, and at the same time

All Business Letters must be addressed 4. BARNER OF LIGHT, BOSTON, MASS. 19.195 william White & Co.

WHOLESAY TO THE TOTAL THE CONTROL OF THE SAME TO THE S

Beston, J. in 3, 1862.