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# Literary Department.

### A Thrilling Domestic Tale.

BY KATE CARROLL

CHAPTER IV.

is you interest **a pronome.** Out of the contract of Toward morning, a singular dream (that Arthur and she were one no more) visited Aurora. When she awoke it weighed upon her spirits. Perhaps this weight was never to be wholly removed, for, until she again beheld Arthur, & quiet, thoughtful dig. character in great surprise. Madge almost feared long for her grandmother's presence, for she felt the need of comfort, and relterated assurances that dreams are only idle fancies. A day passed, and then another. Aurora and Madge counted the hours, anxious and impatient.

The court business could not be dispatched in single day," wrote Arthur, in seeming haste. Few as were his words, Aurora lingered and dreamed over them.

" Come Orne, attend the ball to night. It will be the best affair of the kind the county ever got up," said Belmont, as, for the purpose of speech, he a moment removed his cigar.

" Impossible. I must go home."

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Home? Excuse me, I forgot. Madame is strict then I" laughed Belmont.

How, sir l" demanded Arthur, angrily starting from his seat with a return of his love and jealousy in all that pertained to Aurora:

seated," soothed Belmont. 41 'll answer for him he did n't mean to ruffle you in the least," added Selwyn, gently forcing Arthur back to his seat.

These young men had made a bet that they could keep Arthur away from Aurora a month. They had no object in doing this. Sport, "or idle moment," made them think of the thing. And truly "idle moment" was never more likely to prove the "devil's workshop" than now, and with them.

It is true, Selwyn had once seen and wooed Aurora, whose rejection of his suit did not move him to

revenge in this plan of keeping Authur from her. To show that he had entirely forgiven Belmont Arthur consented to attend the ball. Many beautiabsent wife awaiting his return to her and home.

Bess Selwyn was at the ball. "How dazzlingly beautiful she has become since I last saw her. Heigho! How these women alter." thought Orne. After gazing unseen (as he imagined,) upon so much lustre as long as he dared, he

hurried to her, and begged her hand for the next set. With very becoming hauteur she regretted that she could not favor him. So Orne, with no little disappointment, watched her as she danced with his fortunate rival.

Aurora sat at home thinking of the absent one. How often came up each tone and look of his, and with so sweet a face as to send a deeper blush to her cheek, and a brighter gleam to her eye.

A month had flown, when Arthur at last sought Aurora, who sprang to meet him, with only kind and gentle words upon her lips. For a moment he felt represented

proached.
"Aurora," he said, when he had partaken of the refreshments speedily placed before him: "Aurora, how should you like to live once more with your grandmother? The nice old lady is lonesome, I auspect."

"Cannot she come here? This home is pleasanter than here," said Aurora, raising her astonished eyes to his, then dropping them suddenly upon her now tightly folded hands.

Not very well. You know my father has certain

aristocratic notions---" "You never mentioned them before, my love."

came calmly, but with intense pain.

them. my dear." The change was made. The gates of Paradise were dying out the sile to state follow asking

were closed on Aurora. She tried to feel that her Her grandmother at near in her arm-chair, that husband's statement of the case was fair and just seemed a world too wide and deep for her now : She Thus does every true wife seek to throw the most had grown thinner and far mere imbecile, and spent favorable light upon the doubtful dolings of her hus- her waking moments in wondering and mouning beband. Aurora felt as abe drew near the humble home cause Arthur did not come, a large set of the form of her unwedded youth, the value of the one she had "He used to say he liked me," she marmuted left-forever left, some secret intuition kept assuring through imbecile tears. her. How small and poor seemed the little cottage, "He will come soon," comforted Aurora. where, in childhood's sunny time, her careless laugh thoughtless heart drank in uncontaminated please filled, while her pinched and purple lips repeated the her ombryo fancies reveled and rioted, ignorant feebly, "So you say, yet he does not come."

of woe, and innocent of guile; where, for fourteen bright years, her life had been one sweet, unbroken dreaming and In an endered on a chair

She opened the little gate, for though her eyes wore dim, and her fingers trembling, she indicated by a pitcously pleading look that she did not wish her husband to follow too closely upon her meeting with her aged parent of The gate carefully closed behind her, with Madge outside wistfully watching her, she slowly ascended the little tangled path leading to the door, around which waved in wild disorder, luxuriant: vines, whose rare and generous beauty clothed richly the whole front of the diminutive domicile, She turned the knob, halfopened the door, then drew it softly to, fairly unable to enter; then and there driven to ask strength where she had scarcely thought of seeking it before. A moment more, and she stood in the old room whose four sides looked nearer than ever to her, and whose bare, unpainted floor, and almost furniturenity had taken place of her timid, playful, or queen whose bare, unpainted floor, and almost furniture.

ly moods. Madge looked at her in this new phase of sound has through an open door that led into a sleepyoud her, through an open door that led into a sleepthat her mistress had in one night leaped from her ing-room of the smallest size, her grandmother sat dition to sixteen years of age, and was really in the same arm chair that had held her many and many a well-remembered year. The bed, though troubled in consequence. And in this dream, Au-rors beheld, as in a glass, her future. It made her rest to aged, sching limbs. She moved nearer, to gaze more fully at the meanness everywhere seen.

She lingered a moment on the threshold of this contracted inner room, to contemplate the poor old relative who had ever been kind and faithful to her, and her heart smote her for having neglected her so long. . Everything about her and her humble home bore the unmistakable marks of lonely and povertystricken old age. In overpowering thought, Aurora murmared: if it to a to it is

"He told me often that grandmother was happy and well cared for. Oh, Arthur! how this proof of an unkind falsehood wrings my sould. What had this dear old friend done, that she should receive at your hands such cruel neglect l He you might wrong, and I would forgive you as often as you in. jured me; but thus to treat grandmother-how can I overlook it in you!" I be and started gate start

Hade to him will an print the moment

stood at the former's side. to see me until I am more composed."

"The Lord hev mercy on yer," thought Madge In

in a short time, Aurora's impatience overleaped the bounds she vainly set upon it. ""

"I shall die if I do not speak to the dear old soul." And almost flying, she stood more like a oriminal than inhocent before the arm-chair.

"I am come back to live with you," she gasped, rather than spoke.

"Back to live with me !" oried the quavering tones of grandma, whose mingled wonder and happiness ful forms were present, but none could match the formed a ludicrous expression upon her wrinkled

"Yes, grandmother." answers Aurora, kissing frantically the thin, dark cheek, and then with one hand wiping away a tear that doubt would drive from her own young eyes, and with the other drawing evenly grandmother's mob-cap upon her head.

La child, it's well you've come home," said grandmother, after a little more enlightenmentthough I can't quite make it out why you have, especially as you say Arthur is not going to stay here all the time with you, for my things get on squy, often, I expect. How you've altered; do n't weigh haif so much, do you?"

And thus grandmother rambles, unconscious of the pain she causes the gentle being bending affectionately over her, and whose eyes are heavy and damp with unspoken grief. Arthur pretends to be unobservant and innocent of all intention to wound. Yet his handsome face flushes with alternate pain. remorae and shame. And he feels, if he never did before, that his character is not the some of perfection that his fond mother and dotling sisters often assure him it is. Ah, fond mother and doting sisters, how often your love blinds you to faults dark as Rrebus!

As Erobus!

"He thinks he's married !" How those words grew into favor! At first anger

and indignation met them; then half-reluctant favor : now increased and increasing pleasure. Ten months passed, dragging away in their toll-

some length the hopes of a blighted youthers Aurora was bending over a wicker cradle in which "No. I wished to spare you. He has somehow slept her babe, Bitter were the tears that fell on discovered my marriage, and therefore I thought it its unconscious face. Never had its infantile charms you would consent to go back to your old home called forth exclamations of delight or hearty low awhile, until he'd got over his resentment, I could from its father. Never had its downy cheek bluehed manage to reconcile him to it at last. He has so beneath the kiss of this erring and neglectful parent. many notions about casts-foolish perhaps, but ex- Its young eyes opened and slosed upon the tears and cusable when one has always been accustomed to grief of its child-mother, who yet had a part to act to seem happy while slowly and steadily her hones

"So you say, yet he does not," and the ared head

At last a new thought the great willingness to depreciate the worth of a friend so "Didn't Arthur know yet were poor when he firm, true and invaluable.

married you?" guarted that from an attring more attraightly in her chair, and from a hard solasped both of Madge's as she spoke, "Poor, "Absently repeated that or a special collection of the collection

hance for that.""

"I will." But sartin, missis—"

"Hush, Madge; keep still!" whisperingly. "I

"Dear, dear grandmother! Plon't speak of this

to me again. I—I cannot say, what keeps my husband away," and tears made the last words very
indistinct; yet her listener harpened hearing sometimes thought he may be dead, and then, alcaught them up, and with another shrewd look she
though my indignation might have been very deep
asked: saked:

This was the drop too much.

"Oh, Father, pity me i" with, this the wounded creature flew to her bedrood to indulge in alternate prayer and suspicious to horrible to be enathbounded asying no more at present, resolving to be dured. What Il support you, and If he never comes

back; this place is n't of math account now," said grandmother, cruelly persistent.

"Go back to your seet hisand Aurors, as she buried her face deeper in the bed clothes.

against the door-"old and poor. Yet it seems as f I could do something to help us all along." "We shall be taken care of," grouned the perse-

uted. "Dat we shall," interposid Midge, forcibly leading the old woman away, who jet would pause to ask : with

" How ?" Don't yer know we 've a heap of money, jewels, and things-just as good as gold My! I reckon into vacancy-" so dark."

we shall live rich!"

"Oh-O. Why did n's Audire less private as the private as you don't shink. I want to be a real to be

Press you, no! As if such a worse than a real baby could work!" And Madge settled the satisfied imbecile back

among the cushions of her old chair, and soon had her gentle caresses. the satisfaction of hearing gentle snoring from the same source.

dy right down to the post with it." "Oh, Madge, good, faithful Madge !"

"Do n't stop to tell me dat! On'y write; dat 'll eries. do him up, I reckon!"

But this proposition, although carried out to the extent of Madge's wishes, and against the wavering hope and trust of Aurora, brought not a single response from the erring and absent.

Want came more pressingly near, but the feeble where life had taught her its sweetest, and alas, its old creature, so helpless and loved, must not know it; most bitter lesson? The road was long and toilher few remaining days should be free from the cares some. She scarcely knew how and where to move, that pressed the other sufferers to the very dregs of and often went far out of the way when thinking despair. So Aurora, amid tears, wrought with the her journey nearly ended. But every rebuff of this needle, while Madge, house-servant, gardener, and kind only gave her increased desire to reach the confidential adviser, turned her faculties to the best loved spot, account, and seldom, excepting for her mistress.

And the baby i

tears that watered its young pillow! Sometimes drooped from dusty vases, or lay in soentless bouits little fingers busied themselves in wiping softly away such burning drops as only a heart wrung to its inmost core can yield. As its infantile graces developed, Aurora daily recognized more fully the richness of the blessing, that, in the midst of her despair, had come smiling down to her.

"Is n't it time to name the baby?" asked Madge one day, when Aurora seemed unusually peaceful and softened.

"I did hope--- Well, (with a deep sigh) we will give the little creature a name."

"What shall it be?" asked Madge, dancing the little being until it crowed and laughed with all its living and neglect her. might, the only happy thing for many an acre.

"Madge, for you." "Name it for me!" and the astonished speaker dropped; into a chair, where she sat in overpowered silence.

"Certainly. You are the best friend it has." Mow, missis !"

"Wall i" And Aurora beat the bare floor with a very impatient foot

But, you know, I ain't its color."

"No matter." And the baby's mother looked as if abo would brook no opposition. But it is. I'm brack. Look at our faces in this yere bucket of water. Yer's white as a lily.

and mine jest like mud. Think of dat!" "I do n't mind color," expostulated Aurora, surprised at such unexpected firmuest, stall 20

ALdo. Now of it was only poor white folkey's baby I'd think about it though I should n't care I'll discover it." ten have sed like named after me ! "I would n't be no honor nor pleasure, yet know. But this yere! Why, what ad it is father say to have it called shiver. His handsome face was positively black Madge for me aus moone ?" It to will be me pite

nument of Madge settled hier against her proposition. His shild must not be named for an inferior, stream down his cheek. worthy as that inferior might be bles of flight

"Lily, is a pretty one," suggested Madge, intently watching the speaking face of her mistress, whose tender : heart was already taking: ameption at her

and her sweet eyes looked tenderly and tearfully into the no less beautiful orbs of the one she ad-

"I do, missis," said Madge, with her usual humil-

"Yes, child, poor,"
"I do h't know," she said, it is same absent way.
"Break up, child. You do he deceive him?"

Aurora, now fully scound if her grandmother's sharp tones and suspicious staner, looked slowly around the humble room.

There was no change for the room.

There was no change for the room.

Will you watch over it as if it were your own?" "Then it shall be so. And Madge, dear girl, matchless friend, will you ever care for it as now?

"I will. But sartin, missis-"

before, I could not help blaming myself, and mourn-"Your Ausband? Are you are he is your hus- ing him as gone. Oh, Madge, don't urge me to stay, nor say again that he deceived me till I know

heard at no far distant time on that subject.

"I'm going, Madge," whispered Aurora the next morning, as she stooped to kiss her sleeping Lily.

"No yer aint!" And Madge laid a detaining hand on Aurora, then pointed to the helpless and almost defenceless charges, both asleep, and igno-"I'm old, and poor," mound the former, resting rant of the projected journey of one so necessary to them. "Oh, bressed missis, stay wid us!" implored Madge, with uplifted hands and streaming eyes.

"it cannot be," said Aurora, sadly yet firmly. "It cannot be. I must know my fate, and thenand then-"she paused, unable to finish.

And den you 'll settle down oalm agin, and we'll be happy as de world 'li let us," added Madge, hope-

"The world is dark," murmured Aurora, looking

"And you, nothing but a baby yourself. Oh, do stop. I'm afraid you'll neber some back."

May be not afraid Australia and the back the back

ploring blessings upon its innocent head. Her parting with her aged relative was scarcely less tender yet neither of these dear charges were awakened by "Now, Madge."

And those pure lips met the forehead of that "Now, missis, s'posing yer write to him? I'll true friend, whose strength and affection had been unwavering from the first, and had given her hope and trust, when either had seemed like cruel mock-

### CHAPTER V. Darkness in all Things.

Should not Aurora be forgiven for pressing forward to that never-forgotten home in the woods.

At length, weary, dusty, with sching head, a sore lamented aloud the brighter days flown far out of heart and bleeding feet, she parted the clustering vines from the lattice, and gave a timid glance into the little room treasured in her heart of hearts. It Poor thing! little it knew why and whence the looked lonely and forsaken. Withered flowers quets upon the floor. Cobwebs hung in fantastic festoons from every nook and corner where rich lacework usually appeared.

"He is not here!" was murmured like the direct lamentation. And with a sense of cruel despair, increasing weakness and utter loss of hope. Aurora dropped upon the sward and wept in uncontrollable grief. Yet she had hardly hoped to find him here. But her feelings defied description, and the idea that he was somewhere else she utterly rejected as impossible. In short, he must be dead; that was why she had been forgotten. Her husband could not be

... I will find his grave and water it with my tears. Dear, dear Arthur, forgive the dreadful thought that would rise in my weak mind against you. 1 could not well help it. It was wrong, but I was so feeble !" came brokenly, amid heavy sobs and gushing tears.

The sound of wheels was heard. Merry volces

rang joyonaly on the clear air. "Orne, is n't your 'Birdsnest' somewhere near?" and Selwyn winked reguishly.

"What does the tease mean. Arthur?" "Nothing, Bess. His jokes are always coming

"At the wrong place, you might have added," laughed Selwyn, mightily amused at his sister's ouriosity, which he had aroused for the sake of sport. "Now I know it is a secret between you. But

Bess Selwyn shook her queenly head in sportive determination. But a glance at Orne made her with ill-suppressed rage, if under no keener influence. Elittle room as Aurora had for pride this last ar His eyebrows met, while he gnawed his under lip till the blood came and trickled in an unnoticed

" Mercy !" gasped Bess, fainting, and falling upon

his breakt. " Pahaw, silly girl I" exclaimed Orne.

"You will please be more respectful, sir," oried every fellow has fancies of this description. Nothtron renterent mehr Maum

| Selwyn, in great indignation. "You may remember the young lady is my sister."

"Why did you bring up the past?" demanded the other, dropping Bess's head upon the cushion, and springing to his feet.

"Simply for sport. Only two of the party seemed lively, and I could not stand being the forgotten one in a trio. Rather dull, you may believe."

"Never do that again, upon your peril!" "So sore, then !" sneered Selwyn.

" Ah \_\_\_\_ 1" Orne could say no more. Precipitating himself from the carriage, he left Bess's chance of recovery to the core of her brother, and plunging into the thicket, parted the verdure to make a path for his feet. His tearful eyes could not see one. Blindly he reached Birdsnest, scented the fragrance of the clustering vines; longed, but hardly dared to peep into Aurora's boudoir, when his stumbling feet touched something on the crumpled grass beneath. With a cry of mingled joy and agony, he threw him-

self beside it. "Oh my wife, my little wife, say you are not! dead! Speak to me those precious words!"

And his arms clasped the slight little creature to his breast, and his hot tears fell like rain upon her annken cheek.

"Poor, poor child I how you must have suffered ! What mean garments! My wife, so really loved, to endure poverty? My wife driven to greater need than my slaves ever knew! God forgive me, for I cannot forgive myself!" And he set about to restore her to consciousness. "Aurora !"

But no answer came. He took her to a bubbling

spring close at hand, and bathed her face, caressing

her and calling her pet names all the while, but she could not answer. Fresh efforts, however, had the desired effect.

"Arthur!" said the wondering voice of Aurora, now fully aroused. "Arthur!" He did not answer, but emiled upon her and caessed her as in the golden days remembered now by

As if the happiness of being with him, of resting upon his breast of being pillowed in his arms, of feeling his hos tears upon her cheeses. It will not the passionate kines his lips continually present to hers, was too much, she sank into a deeper swoon than the other, looking so like death, that Arthur gave loose to the most frantic despair.

"Where is Arthur?" asked Bess, opening ther eyes, astonished that only her brother was near

"Gone," was the laconic reply, as Selwyn, with much impatience against the truent, turned his face from his sister's gaze.

"Gone? Where?" "Do n't know. I saw him dive into the thicket,

"Humph!"

an evil nature.

a moment ago."

Have I been faint long?" asked Bess, not minding her brother's expressive ejaculation. "Yes, endlessly. I thought I never should bring you to. The horses grew restive. Scip. you see, has hard work to keep them still. Come, are you

quite well, now? You look as if you were." "Did Arthur leave as soon as I fainted?"

"About." "Ugh! What a stream of blood was pouring from his lip! Goodness! What made him go into such a passion ?"

"Nothing." "Be sensible Tom. Tell me before he returns, what this 'Birdenest' story means,"

And Bess rearranged her dress and sat up to lie-

"Now, Tom, how ugly in you. I must know. I vont tell him that you told me. I wont. sure." "Could any man do such as she, my sister,

harm?" mentally questioned Selwyn, placing his arm affectionately around her waist. Yet purer and better than she, had that same Selwyn not hesitated to crush beneath the vile will of

" Well, Tom." "Nonsense, Bess. The truth is, women should never try to find out these mysteries!"

"Ah, then it is a mystery! Now I wont rest till you've told me all. But why do n't Arthur come ?" "How fickle your fancies are," laughed Selwyn.

"Well then, one thing at a time. Birdsnest, first." "If I tell you, Bess, it is only that you may not mention the affair to Orne. He wont bear it. You

see he took a notion to a pretty girl, further up the country. She was beautiful. He thought he'd married her. When he found he had n't, he did n't mourn much. You see, I saw the girl first, but she would not notice me. So I was resolved to pay her off for her soorn. And I did. (Between closed teeth.) He got me to hunt up a minister to officiate upon the occasion. How do you think I'd look in sombre suit of black ?"

"You did n't. Tom, did you?" in tones more of

urprise, than indignation. "Not exactly; but I got some such fellow to." "Where is the girl, now? If you did not the par.

"Don't know, I'm sure, where she is." "Don't Arthur care a bit for her, now?"

" Woman's ourlocity." " If I thought he did !"

And Bess mused. And Bees museus up? The girl is mad! Bees.

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ing but the solemn truth. But it do a't hinder their making capital husbands !"

WITH LESSEEL VINCE

"Let as hunt up Arthur," said Bees, jumping to the ground, and taking by mere chance the very path broken just before by the one she senght.

"Bess, come back. Just as though you could find

him that way. Billy girl, come back !" "This way is as well as another," laughed the wilful girl, looking back a moment, then bounding on."

"Then I must follow her," groaned Selwyn, fearing some trouble, scarcely knowing why, and in his. fear not hurrying, but rather halting and hesitating.

Like a snowflake the inanimate Aurora lay upon the breast of Arthur, whose exclamations of despair were fearful to bear.

A crackling among the bushes, a smothered groan, a cry of surprise and anger, a ferocious gleam from eyes baleful and foreboding, a step or two nearer, and, a vision that filled Arthur Orne with quaking stood before him.

"What now, wretch-miscreant-heartless deceiver!"

Thus shricking, rather than speaking, Bess stamped violently, foamed at the mouth, and looked the fury she was when temper held uncontrolled SWAY.

The same moment poor Aurora was dropped upon the sward, while Arthur, under an influence he could not resist, rushed to Bess, seized her quickly withdrawn hand, and humbly begged her forgiveness. She turned loathingly away. Her fine figure, in its robe of rich purple, towered above the abject wretch cowering before her. Her full lips breathed only anathemas; her large eyes gleamed forth fire and scorp.

He made another effort to take her hand, but she struck his violently off, crying:

"Dare but touch me, and I'll have you castigated as I would a rebellious slave!"

" Bess! my Bess!"

" Best ! My Bess !" she scornfully repeated, " My Bess! Oh, the mockery there is in man's heart! and she strode with nervous steps back and forth in an agony of feeling far from describable.

Nay, sweet Bess, do but hear me !" interposed Arthur, moving toward her, and again essaying to take her hand, and place about her queenly form a caressing arm.

"Away, monster! That vile arm! Oh, the assurance of these wretches, that we fond, trusting women will love!" And she burst into tears, continning her walk, and lamenting her folly in believing the charmed words of one who had so wronged her.

Inexpressibly moved, Arthur again approached and placed the offending; arm around her; loving her more-if such as he could love-for the passionate attachment she evinced toward him. But with a force that pained him, his arm was once more beaten off, as Bess, with inimitable scorn hissed between tightly closed teeth:

"Dare you come so near me? That black arm about me that was but a moment since supporting this creature!" and she spurned with her foot the motionless form of Aurora.

"Back, rash girl!" cried Arthur, "Touch not that pure young thing, whose only fault was loving me too well, and that-in justice to her do I declare it-she could not from the beautiful purity of her nature have done, had she suspected whom she trusted !"

"Ha! ha! Now we are coming at the truth!" sneered Bess, facing him, and pushing back her disordered bair.

"We are! Do you wish to hear me say that I loved and still do love this waxen little thing (kneeling beside Aurora) better than any other that my fickle eyes have ever seen? Ah, madam, it is even so. Had I been as pure as she, and as worthy of happiness as I might have been, I should never have left her side for any allurements that wealth and fashio could have offered. Now, madam?" and he arose and stood with folded arms before Bess, whose brilliant face, during his confession, had shown every possible variety of feeling.

"Would it not be well to restore your mistress to consciousness? Strange that I could distract your mind from your best love. Come, rouse the creature; I want to see her."

"My mistress! Rather say, my \_\_\_\_" But suddenly recollecting himself he added, "By heavens, Bess, you go too far !"

"I do? Ha ha! What manner of man is this, that expects forbearance at such moments?"

" Have mercy, Bess !" And once more in her power, he fell on his knees before her.

"' Mercy?' Was that what you had for me when I came upon you unexpectedly, and heard you sob forth to one pillowed fondly in your traitor arms: 'Sweet love, awake! Speak to me, Aurora! If you are dead, then has life lost all charms for me! Then shall I wish mine to cease?' Strange words-remarkable words to use to another than your wife. Have I not repeated them correctly? Aha! my memory's too good for you! Ah, cower and shrink: you shall feel the weight of this crime! It shall be constant poison in your life-cup!"

" Bess !" "Begone!" and she pushed him away, then wiped, as if fearful of contamination, the small whiteshand that touched him.

" Not gone?" she demanded, in fierce tones, turning around the next moment, " not gone? Will you add insult to injury?" And she moved with strange feelings toward Aurora, and proceeded to take means to restore her to consciousness.

"What do you intend to do?" demanded Arthur, following her quickly, misunderstanding her efforts in his alarm.

"To be more kind to your best love than you have been," was coldly said, with a momentary glance at him, and curl of her proud lip that he had never seen

"Let me help you," he pleadingly replied.

"Go f or I will not be answerable for the safety of this half-waking being, nor myself, if you remain here! Hush! Not a word! The past bour has shown me the worthlessness of prolonged life! Go!" And she imperatively motioned him :away. " Be quick, or I may not long have speech sto bid you depart !" she added, seeing him hesitate.

"I go. But, Bess, you will send for me?" "Mever !"

"Where are you going, Orne? Bless us, what stragedy queen have we here? Ha! a quarrel by the powers! and in the honeymoon, of all things!" laughed Selwyn, appearing at this juncture, and seeretly exesting his tardy approach.

Orne's face lighted at this sally. He cast an imploring glance at follwyn, who, with a wink, assured him be would make all things straight.

" Who is this ?" Selwyn asked, going to Aurora. Arthur's\_Mr. Orne's best loved !"

" Jealous, Bess ? How silly."

transfer in

"Not that, brother. Poolish in loving whom I should have scorned !" "Tragedy airs again! Be a woman! Let Orne

see what a wife is." "Once I could have done so," mouned Bees. "Who are all these?" asked Aurora, opening her

eyes, and lifting her head in great surprise from the lap of the beautiful being whose earnest gaze was fixed in unaccountable scrutiny upon her. "Friends," replied a proud yet sweet voice.

"Yes. . But where is Authur-husband?" "Husband? Repeat that word if it be true!" cried Bess, seizing the hand of Aurora.

"It is true. I sometimes doubted it when he stayed so long away; but I don't now, for he was kind to me, so kind, when he found me here alone and ill to day. Arthur!" and her sweet notes rose on the quiet air like purest music. "Ab, I see him. How strangely forbidding he looks. But I will go to him; his little wife will doubt him no longer."

As if spell-bound and fastened to the huge tree against which he leaned. Authur, half-frenzied, surveyed the group in front nor looked at the expectant Aurora as she flew in glad haste toward him, not anticipating this rebuff.

"Dear, dear husband, what ails you? Have those people been injuring you? Could they, when they As her words from her lips fell with modest inflection. had such strangely kind eyes for me?"

" Go home !"

"Home? I have none, unless it is with you,' and her hands were raised imploringly before him. "Now, Aurora," speaking low and rapidly, "go to the home you recently left. Go. It is my wish, little pet."

"And you?"

"I will speedily join you there. No coaxing, I Shall I meet her again? Ah! our life's surging ocean cannot go now. I have business-"

"That called and undoubtedly kept you away from me. Do n't let it detain you so long again. I cannot rest without you. Besides, you have never seen our baby-our Lily!"

" Our baby!" and Arthur's face lighted at once with the love of a father.

"Yes, ours. Won't you go now to her?" Arthur caught a gleam from attentive, vindictive eyes in the distance that settled his wavering will. " No !"

This single word gave the knell to rekindling hope. With a cry Aurora covered her face and

"See, Tom, the distress of you poor young thing." "That comes of plebeian eyes wandering out of their sphere," replied Selwyn.

"Not that, Tom. I know, but blush for your sex, why she and others of her class thus suffer." "Too knowing, that, Bess."

"Ah, Tom-"

"No matter, let it be either way. But I will-say you are a great fool to let that little chit deprive you of such a husband as Arthur Orne!"

seeking hers.

"Say, rather, your temper and jealousy has wronged him. That's it. Make up with him. Be quick about it, or he will desert you and take that pleading little wretch before him! Should n't blame him it he did. She looks like an angel, and not a fury-tomely and hateful-as I am sorry to say my sister does."

"I do n't look so awfully! She look like an angel! Humph, I should think she did!" "She does. Now, look at her."

And in truth Aurora never more truly deserved the epithet angelic than now. But her tender beauty, gentle pleading and soft caresses could not move again the heart she so recently thought, after long and heart-aching doubts, her own-her own.

"I will go, Arthur. You say you do not love me and that-that I am not your wife. God pity you for that deep wrong, and forgive you as even I can now in the midst of the deepest sorrow I have known. Still, still, though you may deem it presumpme if ever you find yourself deserted and alone." nor the faintest footfall as she went.

And did Arthur Orne view her departure as indifferently as one might be excused for thinking he would?

No. In his secret heart he cursed his fickle disposition, and wished himself at an impenetrable distance under ground. Such wishes are usually the offspring of inefficient and oriminal men. But these moments of remorse were evanescent. Time came when he rejoiced that he was not the husband of the gentle being whose appeals he had so heartlessly disregarded. His fancies grew daily more enchained. Bess's anger had passed off under the compliments, coaxing, praise, depreciation and raillery of her brother, and the preference Arthur had so decidedly shown her. She was dazzlingly beautiful, and her social position equal to his own. His proud family had joyfully welcomed her to its bosom. Basking in her favor, not a feather of caste was ruffled, and he at length regarded his union with Aurora as a dream rapidly fading from remembrance. Even the offspring of that happy time he wholly ignored, imagining the story to have been a ruse to win him back.

[TO BE CONTINUED.]

ABOUT FRIOTION MATCHES.—The value of the friccoming generation, for they will know nothing of the Then matches made by hand were valuable and dew drops of an autumn morning, and almost as An English writer says that one firm, twenty-two hundred millions in a year. The average consumption in England is two hundred and fifty millions a day, or eight to each individual in the kingdom. It is as large of larger in the United States. There are two manufactories in Austria and Bohemia that turn out forty-five thousand mil-lions in a year. The friction match is therefore one of the institutions of modern times, and one that, having one known and employed, we could no more do without ... ' move on at the rapid rate we are doing, than we could live without air or water.

O, many a spirit walks the world unheeded. That, when its yell of sadness is laid down, Shall soar aloft with pinions unimpeded,

And wear its glory like a starry crown !

Written for the Banner of Light. LADY ALICE. A l'Opéra (Pierre de Medicis.)

BY J. MOLLIN M. SQUIME.

Though I my her but once, though the vision was fleeting.
And though I may never behold her again, Yet the memory which pictures with pleasure our

meeting Refuses to drop this one link from its chain.

It was strange that my soul in that scene of commotion, Surrounded by melody, tinsel and glare, Should have turned from the altar where all paid devotion.

Delighted to centre on one object there.

Phough around me the murmur of music was stealing. Unmindful I stood, of its soft witching power, solated from all while the currents of feeling Flowed forth unto her the bright Queen of the hour

She was heauteous and fair as the first light of morning Which glows ere the sun pours his full radiance o'er, And the grace of her beauty, so rich and adorning, Was that which once seen is forgotton no more.

But I bend not to splender the knee of submission-It dies in the calm as it raged in storm: But that beauty of soul which can know no transition, Commands my devotion unchanging and warm.

Like fruits of the South falling ripe from their stems, They were seized by the hand of the ghost Recollection, And laid in the casket of Memory's gems.

Ah! the mystery of feeling defies our expression, It lives like a sense from our being apart, And though reason may choke back its purposed confession.

The sentiment is not the less in the heart.

Unites and divides as our destinies will, But the thrill she called forth from its depths of emotion

Shall throb in my heart till its pulses are still.

Be it thus, be it thus, if so will Lady Alice ! .. This joy shall be mine wheresoever I rove, To have drank from her presence as from a rich chalice A draught richer far than the nectar of Jove. Paris, 1861,

## Original Essays.

INSPIRATION THE CHIEF TEACHER AND VIVIFIER OF MEN.

BY THE AUTHOR OF THE "HONEST MAN'S BOOK OF FINANCE AND POLITICS."

There has long been a tendency to deny the reality or the worth of all Inspiration that brought no grist to the dealers in that commodity, or that could not be made a profitable adjunct to priestoraft. But we might as well narrow down the universal princily, and looking furtively at Arthur, whose eyes were ple of Justice into an exclusive attribute of county courts and pettifoggers. Inspiration is as universal as love or life. Some have much more of it than others; but, as all who live have some degree of life. so all who possess ideas and thoughts are more or less inspired Confede men can persistently study the works or carrivate the society of great minds, without receiving something of their inspiration

The professional dogmatist may brand this as dogmatism; but I speak from experience, and believe that the experience of all devoted and truly catholic scholars confirms my own. So close is the relationship between inspiration and Genius, that some say the poet or man of spiritual insight and the prophet were, in ancient times, denoted by one and the same title or word.

Self-taught I sing; by heaven, and heaven alone.

[Homer, Ode 18, axii. Inspiration is a universally recognized necessity among all cultivators of the liberal arts. Even the mechanic is sometimes inspired; indeed, the metuous since I know what I am, I must say, come to chanic who makes excellence his first object while at work, and who is absorbed in efforts to embody his and, with a longing, lingering look at the author of ideal of perfection, raises himself above the sphere her misery, she disappeared so noiselessly that you of mercenary drudgery, becomes, as it were, an incould scarcely hear a single rustling of her dress, ventor or creator, and fills the work of his hands with fitness, grace and character, if not with life. Every trade has its inspired men; every well-ordered workshop its bards of handiwork, its effusions of genius or of soul.

Inspiration is the inbreathing of spiritual life and wisdom and goodness from one's spiritual superiors. Sometimes it is a direct interior influx: sometimes it accompanies the sensuous impressions that are made upon the external man by noble qualities or excellent works. The spirit of God, or some thing of it, is in every creation of God: the snirit of the finite author is also more or less in every finite author's productions; the absorption of such spirit or spiritual qualities is inspiration. When contemplating the qualities or the works of God with godly aspirations, I become, according to the strength and purity of my perceptions and aspirations, divinely inspired; and the same law governs in regard to the reception of inspirations from poets and thinkers and heroes, who are finite.

Aspiration, however, though it may suffice to kindle the fire, cannot sustain it alone. Works-good works-works of use, are indispensable to this end. Neither divinity nor genius can long pour its spirit into a stagnant soul; neither can the soul that is too lazy or too niggardly to give, long muster the kind of energy that is requisite for it to receive. Accordingly, all experience shows that the current tion or lucifer match will never be realized by the of Inspiration flows steadiest and most strongly difficulties of obtaining and preserving fire, previous toward the man who is most industrious and persis to their invention. So rapidly do we move on, that tent in the work of embodying and diffusing his inpersons that remember the tinder box are getting spirations, and that a man's capacity for comprehending and doing great works, increases according carefully preserved; now they are as abundant as to the number and excellence of the works he has achieved. All experience shows, that Inspiration cheap. An English writer says that one firm, schleved. All experience snows, that inspiration Messrs. Dixon, in London, constantly employ four was never designed to supplant Industry; that the hundred workmen in making matches, and make souls which have been buoyed highest by its power, have been most noted for the exactness of their observations and the intensity, or else the constancy of their application; and that all great or inspired works have cost their authors an amount of spiritual devotedness corresponding to the amount of spiritual aid or effluence they have received. For proof of this see the works and life-history of Michael Angelo, Tasso, Milton, Burns, and every other in-

spired worker whose life-history is known. It will be said by some who fancy themselves matter-of-fact men - men whose aspirations, like equash-vines, run along the ground; and cause them to forget or deny the existence of heaven and heav-

is a curse and a spare to those who take it for more the study of Psycho-Dynamics to that of Political than it le fust as religion is a curse and a susre to Romomy; both which sciences I studied, and tried those who worship a faire God. Bad is the case of to reduce to first principles, not by reading books. those who sdopt any man's inspirations as infalli- but by cautious personal observation and laborious ble, or who use the word-embalmed visions of priest thought. ly mummies as a substitute for living eyes. It is the office of inspiration to flash out and hint great enforced idleness, of depressing influences from the only reach those who meet it half way; can lift no heart that will not lift its eyes.

which Inspiration induces is imperfect, the things felt and seen are therefore unreal. Inspiration always brings us nearer to the truth of things, though it may always come short of its aim. The man who, in passing through a grove or in looking at a the one and of mechanical power in the other, is wider from the actual condition of things than is success, and, in one sense, a verity or truth of God. whenever it raises the soul, even for a moment. above the mire of selfishness, or imparts to it, though but in fancy, a single pulsation of spiritties no less real than are the multiplication table and the axioms of Euclid; the poet who presents the one is no less a minister of Truth than the mathematician who presents the other; and the poet may often do the most good of the two; for a man may just and cruel, while no one can truly read or imbibe the spirit of The Cotter's Saturday Night, without having an increased regard for the right, and a of his life.

Not only is Inspiration a faculty whose germ, a which all must open their eyes to, under penalties whose justice none can gainsay or clude. Every man must either open his soul to the influences of the true and noble, or surrender it to the tyranny and become the slave of Impudence or of Fashion. moral plane, and to enter into its freedom, must inevitably be borne onward and downward by the eddies of custom or the slave-compelling winds of Popular Opinion. To resist the inspirations of one's genuine superiors, is to resist the order of Nature, and so sacrifice one's natural freedom. Thus genuine Inspiration is synonymous with heavenly spontaniety, the loss of which makes man a slave, as the loss of reason makes him a madman.

We should be careful not to confound Inspiration with the vehemence that is induced by one-sided contemplation, by bribed advocacy, or by the excitation of the passions. In proportion as Inspiration is pure, it partakes of the impartiality of sunshine and the calmness of God. The poorer it is, the freer from all tendency to awaken pride, or Pharisaism. or hatred, in any human being. (See the Sermon on the Mount. See, also, Shakspere's Mercutio, Tam O'Shanter, and all the choicer productions of s.) True Inspiration offering of innocence to sympathy-is always born of loveliness and fitted to excite and strengthen human love. As vision comes from the unforced open ing of healthy eyes, so Inspiration comes from the mutual and spontaneous opening of truthful souls. It is coëxtensive with the prevalence of true fellow ship, vivifying infancy with its angel-visits, and carrying healing on its wings, so far as it can gain admission, even to the bosom of repentant guilt.

Doubtless the simplest and most general form of Inspiration is that which each man derives from his special guardian spirit; a relationship of which Socrates was externally conscious, which the Catholic Church fully recognizes, which is confirmed by modern clairvoyants, (see Dr. Werner's "Guardian Spirits.") and which every one can either strengthen or weaken by leading a good or an evil life. This seemingly constant relationship does not, in my opinion, prevent any of a man's spirit-relatives and well-wishers from imparting occasional breathings of life and love, according to circumstances, opportunities and needs. And when a man becomes strongly devoted to any noble purpose, or work of use to a whole nation or to mankind, (as was the case with Joan of Arc, with Washington, with Bongparte, &c.) then I suppose he may receive aids, im- the soul's goodness and power increases. pressions and inspirations from a national or patriotlo circle of spirits, or from a multitude of spiritual co-workers. This view is strongly forced upon my more than thirty years backward, which I deem it my interest and my duty to make public.

In 1829, having resigned the management of long period to the cause and cure of Artificial Poy- any way. erty. After many months' study, (which I never allowed to interfere with my bodily labor) I attempted to reduce my thoughts to writing. While thus engaged, late at night and alone, just as I had penned a great general truth, my mind suddenly received an influx of most pleasurable forces or emotions. which seemed to instantaneously double its ordinary vigor and volume, but without confusing it in the least; for I was cool enough to notice and remember that the thrill extended to the nerves under my toenails. The exalted state of life and thought which thus commenced, continued without much abatement for weeks, but never interfered with my strong habits of industry. I leisurely finished my essay, and sent it to a newspaper. The editor printed it, not only in the usual way, but in a pamphlet form. and it was widely circulated. The doctrines which it broached were as revolutionary as Truth itself, yet I heard of no attempt to refute them by argu- at once, and, as the pollen of a single tree may be ment. Meanwhile, I quietly minded my own business, worked hard, saved my wages, and wronged nate millions of germs, so may the powers of a great The two toleralt and the

I have since had some other of these "Spiritual vital intercourse still deeper and more sacred takes enly things—that Inspiration, as I define it, is all Torrents," as they are called by Madame Guyon; place between a mutually adapted human pair,

modulation, or something worse; and that its chief though mine, owing, perhaps, to the poculiar ston-possessors and victories are a set of innation, whom, incess of my seture, emitted curiosity and joy, rather men of some do well to avoid. Inspiration, I admit than religious, enthusiasm. I was thus led to add The last three years have been to me a season of

ideas, which Reason and Experience must analyze political and financial worlds, and of exalting in and demonstrate. Even the greatest prophets give fluences from the higher powers. I have embut glimpees of the truth, and are differently under ployed it in reviewing my previous reasonings stood by different minds, until fulfillment makes all and studies, and in preparing a summary thereelear. The unfulfilled portion of Daniel's prophesy of for the press, under the title of "The Honof the Course of Empire is still a mystery to our est Man's Book of Finance and Politics," which, statesmen; we merely know that a system of about with very limited facilities for publishing, I have lute Justice is soon to prevail on earth, but we know just published. Its excellencies, in my opinion, not how. His prophesy is merely an anchor to sus. are mainly the result of the spiritual influences tain our hopes, not a guide to direct our action. In- above adverted to, or of normal (not theological) spiration can only speak to the yearning soul; can inspiration. I think that many spirits who take an interest in the same truths that I do, and who desire their diffusion among men, have helped me to icart that will not lift its eyes.

It is irrational to assume, that because the insight see such truths by "spiritual impression," while like transfer induces is imperfect the things. I have helped them to put the same on paper. Such is the testimony of my own consciousness, and it has been repeatedly confirmed by the more doubtful testimony of unseen minds speaking through rapping and writing mediums. Once, while conversing with waterfall, sees only a certain amount of fire-wood in a spirit through the medium Redman, I chanced to remember a singular vivification of my musical poyers, and an irrepressible fondness for certain songs the poet who embodies a spirit of life in every tree. of Burns, which accompanied one of my "Spiritual and who hears utterances of the wisdom and glory Torrents," and wrote in pencil, " Was I ever visited of God in the roar of the torrent. Inspiration is a by R. B.?" Answer .- "Yes, he calls you his wee sma' self." Through another medium, I once asked. in writing. " if I had received a certain idea by impression from the Corporal?" And my response was signed with the name of "Napoleon." I give these ual life. Human fancies and sympathies are entil little incidents from a double motive; they serve to corroborate my theory, and I hope they may impress the reader with a proper idea of my consequence. I abstain from any further statement of my spir-

itual experiences, partly on account of the difficulty of describing them in words; partly because they be a devoted arithmetician without ceasing to be un- ought to be made to my intimates, rather than to strangers, who know not how much weight should be given to my testimony; and, also, because they would be incredible or unintelligible to persons who livelier sympathy for mankind at large, all the days have not known similar experiences, and superficous to persons who have. Suffice it to say, the result has been to make me feel that Inspiration is as least, is implanted in all men, but it is a blessing orderly a part of the system of Nature as is Respiwhich all must accept and acknowledge, a light ration, and to make spirit as real and familiar a thing as air. As we get our first ideas of Gravitation from exceptional manifestations of that powerfrom the occasional falling of petty objects to the earth, while the constant gravitation of all things of the false and base. To reject the inspirations of ponderable escapes unnoticed—so our first ideas of the former, is to invite the obsession of the latter, Inspiration are mainly derived from abnormal, instead of normal manifestations. But, to exclude He who refuses to elevate his aspirations to the the idea of Inspiration from the soul's free movements, and confine it to cases of trance, abnormal possession or mediumship, is like restricting our idea of a horseman's traveling, to those rare occasions when his beast becomes unmanageable and runs away with its rider. The soul of man inspires spirit, or meaning, continually, and from objects of every kind; its power of inspiration in-wisdom that it has acquired. The fly can crawl over the pages of Homer without catching any of the inspiration of Homer; the child of prejudice can dwell in the universe of God without inspiring much of its author's wisdom: while the wise ones of heaven can, no doubt, breathe in more soul and thought from Homer's Odyssey, than Homer had himself.

Our inspiration may always be more or less quickened, or opened, by simply opening the spirit's lungs in prayer, provided that it be done in love and modesty, with a desire that superior spirits should truly guide, or help us, and not a desire to sway, or govern God.

The most effectual kind of prayer is work; work being an application of the doer's own powers, and of the relevant powers of Nature to the accomplishment of the good desired, and thus a practical, though too often inconsiderate invocation of the Author of

It seems natural for the heart to invoke the Great Spirit-the Infinite-the Power of Powers-though such prayers, no doubt, are only answered through the agency of spirits who are subordinate to, and in harmony with, the Great Spirit.

In proportion as a man prays persistently with heart and hand, he seems to influence the world around him with his magnetism, and to stamp something of his own nature, or character, upon everything he possesses, including not only his family. but his domestic animals, and even upon his household goods and his fields.

Every Inspiration is followed by some form of Expiration; and Expiration, or the efflux of spiritual power, is very apt to produce, in weak and selfish mortals, an inflation of their self-conceit. This latter tendency grows less, however, in proportion as

We should beware of assuming that any man's Inspirations, however high their source may be, are infallible. Reason, equally with Inspiration, is mind by a singular personal experience, extending from God; yet we do not therefore assume infalliz bility for our reasonings. Perhaps the least fallible inspirations on earth are those few simple ones which animals receive for their direction; brutes country newspaper for the less engrossing tasks of seldom allowing their instincts to inflame their spirjourneywork, I was led to devote my thoughts for a itual pride, or self-conceit, or to intoxicate them in

> Although the term Inspiration may be applied in a general sense to all kinds of spiritual interchange, or commerce, including even the transmission of ideas by arbitrary signs, or language, it belongs more strictly to the highest kind of spiritual communion and transmission; which results, it seems to Me, from a direct interblending of harmonious spirits, or at least from a common pervasion of two or more spirits by the same noble love, and a common devotion of their life and strength to the accomplishment of the same noble use or good work. This I take to be the secret or rationals of that espirit du corps which always prevails among co-workers, causing claunishness among the base, and heavenly unison among the noble. I suppose that Inspiration is but a manifestation of the principle of impregnation or conception on the spiritual plane; a single male fish can feoundate thousands of eggs borne abroad on the wings of the wind and impregstaminate soul inspire passive multitudes; while a

when they form themselves into: a single life-circle, and enter into a common indivisible life.

every move, their intensity diminishing according to feast of blood: the square of the distance which they have trav- If you will go down into the swamp, and carefully al senses.

partly on account of their intrinsic value, and part- very beautiful, and seem to exhaust mechanical ly to explain and establish the actual character of skill and contrivance. the little book above referred to. They will be use- The instrument by which it inflicts its tortures fal as hints even to those who may deem them is the most delicate and finely finished imaginable. worthless as demonstrations. Their first harvest to me Small as this instrument is, as much less than a will be soon and ridicule from worldly wiseacres, but cambric needle than the latter is less than a sword. a verdict of approval from the truly wise; for such is It is composed of five separate lances, enclosed in a already the verdict of my own conscience, and God case, which guides and steadys them as they are speaks to all men through that channel in the same alternately thrust into the flesh. Their bite would voice that He speaks to me. I know how easy it is be nothing, were it not for the poison it introduces. to raise a laugh against ideas that are not in fash. It seems our blood is too thick to ascend its delicate ion, and can well anticipate the reception which my probocis, and has to be thinned with a poleon. poor claims to inspiration must receive; but as sore | The fecundity of the mosquito is astonishing. eyes do not harm the sun by excluding its beams, From five to seven generations during a summer. neither does truth suffer any damage from its reject and every generation can be safely estimated at tion by dishonesty and folly. I am conscious of pos- three hundred. The third generation would count sessing the two gifts of Reason and Inspiration; I over twenty-seven millions. regard them as equally natural and equally preclous; I find no antagonism between them: I have developed them cautiously and slowly by moderate exercise, and now place some of the fruits thereof within easy reach of all who may choose to become my guests. I do not obtrude myself. I am no candidate for public honors, but simply a witness to, or copier of, truths of great importance to all men. So far as I may have been helped to a perception of such truths by superior minds dwelling in a higher world, I occupy the position of a representative, and cannot honestly conceal or deny my dependence; neither am I blind to their dependence on me and such as me. In heaven, as on earth, happiness cannot long be stagnant without turning into pain. They who possess it must make it felt in order to feel it; they must impart or they cannot enjoy; and impartation is impossible without passive or asking souls to receive. Consequently, they are as much indebted to me for bringing my aspirations within their reach, as I am indebted to them for bringing their inspirations within my reach. And I suspect the master-minds of the spirit-world of a design to speedily extend this sort of commerce, until every man on earth shall be consciously inspired. They seem to have plotted the ruin of our present financial and political system, and to meditate the establishment of a new order of things, under which lying and cheating will soon go out of fashion; when purer aspirations will naturally ascend to heaven from human hearts, and holier inspirations will come down.

Were the powers of government confined exclusively upon the wise and honest instead of the narrow-minded and knavish; were wealth attainable by the practice of virtuous industry, and the weak and young relieved from the intoxicating, sensualizing influences of unearned riches; were "capital" or the means of industry placed within ready reach of every man, so that all healthy persons could prudently marry on reaching the marriagrable age, and so enter upon the elevating responsibilities of man-"the fashion" for all to lead a just and natural, instead of a dishonest and disorderly life, then would men's moral nature speedily begin to rise heavenward; the unitary life of the human family, like a fire, would warm and vivify each of its members: and we should feel the virtues and joys of the heavenly hosts in our souls, as plainly as our bodies sun. For as the sun and stars send forth their light without intermission into all worlds, which have only to withdraw their own clouds and fogs in order to receive it, so do the stars of the moral firmament the souls of the just and true, direct their influences to every child of earth; and men have only to bring themselves and their institutions into true orderhave only to purge away the clouds of error and the fors of knavery-in order to receive eternal truthrays and soul-pervading love-streams from the open hearts of heaven. The men who most seek purity of heart and life already feel the glow of the coming morning; and morning is the certain precursor of DAY, when the warmth and glory of heaven shall not only reach the mountain tops, but melt their snowy sides into rivers of joy, and cover every valley with peace and gladness.

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### THE MOSQUITO.

New York, June, 1862.

Divines tell us a great deal about design in immortality. It is on the mosquito question. Now that mosquitos have come, now that all over country and city they are the pest of existence, in many places intolerable, we cannot but thank the beneficence of Delty that he did not make them bigger, nor more numerous, nor all the year round.

Many a weary mother, tired out by the incessant complainings of haby, bit by these piping rascals, utters this prayer, and the red-blotched youngling would do so, could it command the necessary sential to the development of the plant, and no arbiwords. d 1663 10 ...

-To walk in the woods is impossible now. They courageous, than the lion, or tiger. No poetizing Both the affectional and intellectual nature must rethere. As suds take starch out of linen, so a mosquito-bite takes the poetry out of a poet.

The world has had many martyrs who smiled at all the pain their infernal tormentors could inflict, natural channels, can but stultify stint and consimply because no one ever thought of applying

What cares he if one is tired or sleepy? Not a bit, but settles down-you can scarce feel his deli-While the force-rays and light rays which em- cate touch. He has floated round your room, singanate from physical forms grow more diffused at ing like a seraph; he is silent, now; he is at his

ereed, the forces of the soul can bound over the ob. examine the surface of the water, you will discover Stacles of time and space, and know no loss, except occasionally a boat-shaped mass floating on the from causes purely spiritual or mortal. As the eagle water. Look at this closely, and you will find it can adapt and direct its sight to variant distances composed of parallel arranged little columns. These and objects, so can the soul adapt and direct its are mosquito eggs. There are enough to hatch two sympathies, projecting them from a surface either or three hundred insects. They burst the shell in a convex, plain, or concave; as it may wish to diffuse day or two, and appear as "wrigglers," Quite ouor intensify their action, and so producing innumer rious creatures these, with heads always "perpenable dissimilar results by the exercise of a single dicular downwards," and a bristle for a tail. They power. Hence the impossibility of fathoming or east their skin several times as they increase in measuring the inherent powers of the soul by means size, and after three or four moultings, assume the of a fixed standard, or through any other process form and manners of shrimps. At last they burst than the exercise of healthy, well-developed spiritu- their last shell, and arise—the miserable little fiends -whose sole aim of life is to torment larger and These general views of Inspiration are offered more important beings. All these processes are

### THE DEVELOPMENT THEORY.

According to the development theory, man is compounded of all the principles in Nature. The mineral, the vegetable and animal kingdoms have yielded up their elements in their most sublimated and refined forms upon the consecrated altar of human-

The earth, the air and the ocean, the mountains, the forests and the deserts, organized life from the animalcule to the monarch of the wood, all have wafted up their stores, and are contributors to the grand temple and its interior essences and adornments, which render the whole a miniature uni-

Man is a combination of principles and laws; hence his complete individualization is effected only through a harmony of these laws. He must analyze, comprehend, and understand these principles, and not only so, but act in harmony therewith, before he can stand out in the universe as a disintegrated portion thereof, or an individualized and harmonious being. All the kingdoms of Nature from which he derives his entity are but the combinations of laws and principles, which act upon each other in perfect harmony, resulting in a complete individualization.

In every department of the universe there is complete order and undeviating rule, and everything, from the highest to the lowest is in harmony with the laws that govern within, and that appertain to the universe without. There is no following after arbitrary standards to make up for defects, no attempting to improve upon Nature's rule for the production of higher ends than she herself contemplates.

The laws of attraction and repulsion, whether mechanical or chemical, are absolute and unyielding. Some ingredients will affinitize with each other when they come in contact; others will repel. No hood, as they attained to its holiest powers; were it arbitrary law, all things being equal, can prevent by the adoption of these simple reforms, rendered the mingling of two drops of water, nor compel the mingling of water and oil. The acid and alkali wil neutralize each other; and the bane and the antidote exist side by side throughout all Nature, in perfect equipoise.

The question now arises. Are these any less absolute in their ultimates, when combined in the kingdom of humanity? Are the elements of which man feel the rays of the more distant and less glorious is compounded governed any the less by immutable laws, than when in their more crude forms they existed in the kingdoms below him? If we are made up of the refined elements of Nature, do not the laws of our being correspond to the laws of Nature? Are not the principles of attraction and repulsion, of combination and decomposition, as essential to our well being, as the laws that governed these elements previous to their culmination in

> And is not that the highest wisdom which seeks to understand these laws, whether or not they be in accordance with human enactments, or established conventionalities? If man was but a perversion of all Nature, and totally depraved, as the creed presents him, then the enactments of the children of grace should be his only guide. But if he is an ultimate of all in Nature, which God pronounced good, then the laws of Nature alone must have their supreme demands.

A wide field is here opened, in which the philosopher might present numerous specifications of correspondence between the different laws in Nature. Creation; but lately, I have discovered a theme on and their counterpart in man. As regards his which several of them might write themselves into physical system, the laws of matter govern the same as in other departments. Organization and decomposition are the same—the circulating system is the same as that of the vegetable; and each faculty of his being has its correspondence in the animal, the vegetable, and the mineral kingdoms.

Say what we will of loyalty to law and the necessity of preserving the good opinion of the Grundy family, the yielding to the true demands of nature is the only means of growth. Light and heat are estrary substitution can supply their place. Light and heat correspond to the wisdom and love in the are beautiful, grandly arched, those old cathedral human. In order, then, to a development and trees; but would you think it, they teem with myr- growth in true life, the garden of the soul must be lads of creatures more blood thirsty, fearless and laid bare to the full blaze of the nocontide sun.

ceive their true sustenance.

Every effort to check and crush out their demands. or to divert them from their proper course into unit

die in the attempt to gain its native sunlight. Man's intellect asks for light from the immeasurable fountain of Wisdom; his affections, the warmth and heat of his being, feel at times no bounds but the infinite love : Mr. Fay, the Medium. and yet how many true and noble souls are enveloped in a dungeon of night, and struggling beneath the pall of darkness, hemmed in by walls that arbilight through the walls which the hands of their felow-equals have reared about them.

despair, for, in fact, the remedy of the evil would impossible to convince me. But this is not so. I not be worth the trouble, but when we reflect that we am anxious to be convinced, and the only fear I are immortal, and that we can only find satisfaction have is, that I shall be convinced of the utter faisity and happiness through an adjustment of ourselves and delusion of all physical manifestations by to the unbending laws of the soul's wants and needs, spirits, and even this would not give me the pain how can we dare, as true men and women, to resist and regret which I now feel, if I were convinced the demands of a true life by crushing back the up that the mediums were only deluded, and were not rising of the soul's purest and highest affection, and impostors. I visited Mr. Mansfield several times enter another state of being dwarfed and stinted to when he was here, and Mr. Foster once; but my a degree that will render painful even the collecting of our individuality?

These are days of progress, and we are placed here to develop physically and spiritually by a harmonization with God, and thereby be prepared for the next degree of life that awaits us. "Happy is the man who is capable of choosing wisely this day whom he will serve."

Watertown, Jefferson County, N. Y.

# A LOCAL SPIRIT-WORLD?

BY WILLIAM P. SHATTUCE, M. D.

The excellent article in the BANNER of July 12th, by Hudson Tuttle, respecting the magnitude of the Universe, afforded me much pleasure in its perusal. They are scientific truths with which I am familiar, exceedingly well expressed. The article which followed, upon Light and Substance, by David Trowbridge, was a report of scientific facts and hypotheses which must be appreciated by every thinking mind. These sprinklings of scientific gems must help give your readers a better conception of the greatness and goodness, the power and the wisdom of the controlling influence which governs the universe, and aid very much in inaugurating a better system of theology.

The article by Mr. Tattle called to my mind some curious astronomical conclusions, as presented by Prof. Nicol, in a lecture which he delivered in Manchester, England, a few years ago. He spoke with esting. He said, " what had hitherto been called the zodiacal light was only visible here in the form of a cone, but an American astronomer, who had gone to Japan and other favorable points to investitended across the heavens from horizon to horizon. and that he had, by observation during the night, seen about three-fourths of the circle. This American found that we had been only looking at the ring as we might do at a hoop held edgewise, thus making it assume a conical form. The theory previously held, that the zodiacal light proceeded from a nebulous ring around the sun, was thought to be premature, and that the appearance came from a great nebulous ring surrounding the earth. He explained, by means of a diagram, that we should see the rays from this ring reflected more strongly from our horizon than at its points higher up in the heavens. No ring around the sun could explain this appearance, but one around the earth would entirely. They were forced to the conclusion, also, that it was not one ring only, but several, perhaps. Its distance known: the mass of matter in it must be enormous. and, no doubt, it was fulfilling some important function in regard to the earth and solar system."

Prof. Nicol also stated that there was "a faint, slaty colored ring seen within the others, and this appeared to be gradually approaching the planet. It had approached at the rate of fifty miles a year: latterly at about eighty miles a year; and if it increased to one hundred miles a year, it would reach the planet itself in about one hundred and eighty years."

These conclusions of Prof. Nicol present to the mind a number of queries. If man has an immortal, primordial substance, which exists as an entity after the decomposition of the physical body, must not that entity exist as something, and consequently occupy space, have a locality, and, as a necessity have surroundings? Now, then, where is the location, and what the surroundings of the spirit-entity—home?

It is a well established scientific truth, that there goes forth from all substances an emanation which always partakes of the nature and character of the modification of matter from which it passes, and which constitutes about the matter an atmosphere which is individualised as well as the substance. May it not follow that there is continually emanating from this planet a subtle essence—spirit principle-which partakes of the characteristics of the various modifications of matter which make up the planet? Are these concentric rings, which Prof. Nicol treats upon as accompanying our planet as it rolls through spice, the atmospheric emanations? And again, are these "several rings" the different spheres in man's supernal home? And, finally, if the "glaty colored ring" does reach to the planet in one hundred and eighty years, will spirit presence and communings be as common and real to the physical senses as eating dinner? If so, then "roll swift around the wheels of time, and bring the welcome day" when both spheres of existence shall bland. I present these queries for the consideration of Spiritualists, being well aware there are thousands of facts in science which substantiate their philosophically religious views. The belief

Waterford, Me., Water Ours.

Answer Then. Bide patiently the endless ones tionings of your children. Do not roughly, crush the mosquitos. Had they done so, the smiling Gauto. In proportion as the nones plant has a slokly look; in proportion as the necessary light and heat are extended. Immurelt in a dark, cold celiar, and it withers of spirit-power. There was not a person there who careless question into a protound and carriest in possible, the careless question into a protound and carriest in possible, the careless question into a protound and carriest in possible, the careless question into a protound and carriest in possible, the careless question into a protound and carriest in possible, the careless question into a protound and carriest in possible, the careless question into a protound and carriest in possible, the careless question into a protound and carriest in possible, the careless question into a protound and carriest in possible, the careless question into a protound and carriest in the careless question into a protound and carriest in the careless question into a protound and carriest in the careless q

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## Correspondence.

I am about to give you, Mr. Editor, a communication, which I very much regret the necessity of doing, but I feel that it is my duty to the public, trary hands have reared to shut out the sunlight, and to the cause of truth and justice to do it. I only to dream of the outside world of love and light have been an anxious investigator and inquirer into to pine and perish in vain struggles after one ray of spiritual things for several years, but by some fatal. ity or other, I never could get any evidence sufficient to satisfy any real investigating mind. Many of If this were the end of life, well might humanity my friends, who are professed Spiritualists, say it is any vulgar fortune teller could not do or tell, could I get from either of them. And as to Mr. Foster, I have a very unfavorable opinion of him morally. But to what I have to say now. For the last three or four weeks there has been a

certain Mr. Fay in our city, giving manifestations which were pronounced wonderful. Of course, I naturally wished to see them, and being invited by two different parties to attend his circles at their private residences, I of course accepted them. Of DOES SCIENCE FAVOR THE IDEA OF the first one I have not much to say. It was at a very large house on Arch street, and there was a very large audience present-some fifty or sixty persons the most of them strangers to me, and under the circumstances I could make no personal investigation; but from the mode of operation and the manifestations produced, there was anything but a favorable impression left on my mind. I observed, also, that whenever a suggestion was made that would really have tested whether there was any truth in them or not, the friends of the medium would laugh it down and suppress it at once. There was nothing done which could not very readily have been done without the aid of spirits. How the medium tied himself, and how he untied himself, I do not know: but I know that he could easily have had an assistant without the audience being able to detect it. However, I am willing to admit that I do not know how it was done; but when it came to the performance which he called holding him, and one of the parties holding him being struck upon the head with a guitar, I do know how that was done, and it is of that which I wish to speak great confidence in support of the theory that this particularly about. I did not discover this trickearth has rings, similar to those of Saturn. His for trick it is-at this circle, but I very strongly views on this and kindred subjects were very inter-20th.) I was at the house of a friend who had engaged Mr. Fay to come there to give his wonderful manifestations. The circle consisted of twelve persons besides the proprietor of the house. He and gate the subject, found the cone opened out and ex- another were chosen the committee to conduct the operations of the evening-chosen by the medium himself. The same programme precisely as the previous evening was observed by the spirits; every spark of light was extinguished, not even the light from the entry through the key-hole was allowed. The first thing-that of the spirits tieing the mediumwas done in the darkness; lights struck; committee examined-all right. Lights extinguished, immediately musical instruments were thumbed, table upset, and instruments scattered over the floor; lights struck again, medium in his place, still tied-all right. Committee then untied him; knots in rope all legitimate knots, except one at the wrists, which was only a twist; one wrist had a knot in it, the other had not. The committee then tied the medium, put out the

light. After a very long time the spirits called was about one hundred thousand miles; its breadth for the light, audibly—sounded very like the cracked fifty-two thousand miles; its depth was not yet voice of "Meg Merriles." Medium had one hand loose, the other still tied. Medium said they did not always untie both; however, the committee said they would tie him again, and did so very thoroughly. Lights extinguished; spirits worked a long time. Called for light; medium still tied. Medium said spirits would not do it-it was more than they engaged to do-committee ought never to tie the medium but once. Committee untied medium. Then medium said four persons might hold him, and see what would be done, but they must only hold him two at a time, a lady and gentleman, same as at the previous circle. The mode was as follows: the lady at one end, the medium at the other, and the gentleman between them; the gentleman must then put one hand on the medium's head and the other on the lady's head; the medium and the lady would then clasp both their hands round the arm of the gentleman, which was on their head, and put their feet on each other; this completed the circle. Then the lights were put out, and in a short time the gentleman in the middle was struck upon the head with the guitar. This was seemingly a very fair operation, and the gentleman got up, under the belief that it was by spirit-power that he was struck. My friend, the proprietor of the house, then said'

he should like to have that test, and sat down to the table with a lady and the medium. The lights were put out, and in a minute or so we heard the guitar tapping him on the head, but immediately we heard a jerk and an unusual sound, and the gentleman calling for a light, which, upon being produced, disclosed the fact that the medium had raised the guitar himself, and that the gentleman had caught him by the wrist and was holding him, and the guitar was lying across their arms.

Of course this broke up the circle. The medium said it was not fair, and got ready and started off was done: You are required to bear very hard upon the medium's head with your hand: he clasps your arm with both his hands, and bears down with such weight that in a minute or so it paralysis your arm, so that he can remove one of his hands without your perceiving it. We all tried it after he was gone, and found it so.

Now, Mr. Editor, here was a whole circle of people entirely discouraged in their investigations by an impostor who is going about the country humbugging people wherever he can, at five dollars a night. These people were all honest, candid, earnest seekers rising spirit of free inquiry with an impatient word after truth, and this man had been engaged in order or frown, nor attempt, on the contrary, a long interesting reply to every casual question. Seek rath anirit-power. There was not a person there who

"The Church and Spiritualism." In the article bearing this caption, Emma Harlinge has said many good things for the cause of Spiritualism. In fact, I know of no one doing as much for the cause (except A. J. Davis.) or deserving as many thanks, and a more bountiful remuneration for her labors than she.

To write the good things which she has said, is to write her own praise on the broad soroll of heaven. Such a woman deserves to have a wreath of immortal benefits bound around her brow, as an ever living testimony of noble womanhood.

Notwithstanding the success of bigots, and the prejudice of misdirected minds, she is the essential missionary preaching Spiritualism in America, untiring, full of hope and compassion, with high aspirations, and bearing the clive branch of peace and good will to men. She goes from city to city, and from state to state-through cold and heat, a lonely woman-the missionary of the age, and the ambassador of spirits. Emma, verily you will have your

I approve most heartily of all she has said, both in its local and general application. There should go up a plea for the mediums that are continually heralding the new gospel from one end of the country to the other. Look for one moment at the specsole presented you. See young, innocent, unassuming and intelligent girls, married women, and men, lecturing all over the country for the common cause of the race, apparently without homes, friends or money, yet continually pleading, through disappointment, through hope, through sickness, through poverty, through life and to death, for the application of those golden truths handed down by angel hands to guide the erring children of earth.

Ah me, is it not too hard that humanity has such poor programme-that the laborers do not eat the fruit of their own hands-or why do not the mediums receive ample compensation for their toil? A plea in their behalf cannot be too strong. She has incidentally said the best thing of Davis's philosophy that I have ever seen in print, and it is all true. I believe it can be truthfully said, that there lives a man at this time—and it is lawful to call him a man—whose name is Andrew Jackson Davis, who is promulgating the most wonderful system of philosophy that the world ever saw; a system that shines far in advance of all preceding philosophies-like the magnificent crystal palace of the nineteenth century, embodying a more wonderful development of mechanical skill than all the temples and pyramids of antiquity.

I have examined with some care the little Sunday School Book, No. 1, and find it well arranged and neatly got up. It certainly is in advance of the old schools, and will no doubt meet with success.

Spiritualists have everything to encourage them to go on hopefully in the good work, yet "there is no excellence without great labor;" the hope of the race is only found in truthful living, and while all would aspire to be great, none should forget that to be true heroes and benefactors, is to act well their part. in whatever sphere they are. L. U. REAVIS. Beardstown, 'Ill.

### To R. P. Ambler:

DEAR BROTHER-1 was much surprised on reading a paragraph in the Banner, some time since, stating that you had turned again to your once discarded doctrine of Universalism; that you had suddenly turned your back upon the now great army of reformers, in whose ranks you have for the last ten years done such noble service, and with such apparent sincerity; and not only that, but you pronounce upon the principles that you so lately and ardently advocated, as a gigantic evil. Now I write you this. brother, because I think it your duty to enlighten the public a little on this point. The position you have occupied for the last ten years has had a powerful influence upon the minds of thousands; you have had the confidence of all, and none doubted vour sincerity.

was, and how, you discovered that you were teaching this gigantic evil? I have by me many of your writings and lectures. I also have a little volume called "The Spiritual Teacher," purporting to have been dictated by "spirits of the sixth circle," using you as their medium of communication. Moreover, these same spirits claimed to have exercised their guardianship over you from your in ancy up to the time of writing the above named book.

Now, brother, how is this? Are all those writings and lectures evil? Are the principles taught in the volume evil? This volume is attested to by a number of witnesses, of which your own wife was one. Were the witnesses deceived? Were you deceived? Do you now denounce the teachings of this book? Do you believe that our departed friends come back to us at any time, or under any circumstances? Do you mean that it is a "gigantic evil" to all who believe in Spiritualism, or only to yourself? Dear brother, the truth will do us good at all

You once professed to be a clairvoyant. I read with rleasure your descriptions of much of the phenomena of Nature while in that state. Was it true, or was it false? Are you still a clairvoyant, or do von think there is no such faculty in humanity? or is it evil? It is not with the spirit of cavil or condemnation I ask these questions, but a sincere desire to know the truth, satisfied that, as you have unwittingly labored so long in the cause of evil, you will do something to give us a little light on your experience, and tell us why Universalism is now right and Spiritualism wrong.

Most fraternally yours, Lockport, 1862.

BEAUTIFUL EXTRACT .- Let then the aged woman very soon. My friend then explained how the thing be no longer the object of contempt. She is helpless as a child, but as a child she may be learning the last lesson from her Heavenly Father. Her feeble step is trembling on the brink of the grave; but her hopes may be firmly planted on the better shore, which lies beyond. Her eyes are dim with suffering and tears; but her spiritual vision may be contemplating the gradual unfolding of the gates of eternal rest. Beauty has faded from her form; but angels in the world of light may be weaving a wreath of glory for her brow. Her lip is silent, but may be only waiting to pour forth colestial strains of gratitude and praise. Lonely and fallen and ead, she sits among the living; but exalted, purified, and happy, she may arise from the dead. Then run if thou wilt from the aged woman in her loneliness. but remember she is not forsaken of her God !

> THE YEARS .- They do not go from us, but welgo from them, stepping from the old into the new, and always leaving behind us some baggage no longer serviceable on the march. Some keep our childhood. some our youth, and all have something of ours which they will give up for neither bribe nor prayer—the opinions cast away, the hopes that went with us no further, the cares that have had successors, J. Bonsarr and the follies outgrown to be reviewed by memory,

# Banner of Light.

BOSTON, SATURDAY, AUGUST 2, 1869.

OFFICE, 158 WASHINGTON STREET. ROOM NO S, UF STAIRS.

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

FOR TERMS OF SUBSCRIPTION SEE EIGHTH PAGE.

LUTHER COLEY, . . . . . . . . EDITOR.

#### Take Particular Notice.

Whenever the numbers on your wrapper correspond 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. XI. No. 19: if the figures on the wrapper read XI-19, then your time is up, and you are to govern yourself accordingly.

#### The Work for Spiritualists.

It is no mere play that now presents itself to the attention of all Spiritual-minded men. The times are changing very fast-are so changed already as to challenge the guesses of the coolest and shrewdest to say where they really are. What was wont to be done in the old time, is going to be of not much further use among the people. The old parties are gone; the pre cedents are taken away; the men who used to pilot us are either absent, or else confess that these are not the times that demand such services as they have it to give. Multitudes will be overtaken with panic. in spite of themselves; this will be owing to ignerance, want of self discipline, and faulty temperament. But there must be some few, whose minds have long been in course of training to read the laws of Nature in their present operations, and who will not suffer from confusion, or the least lack of faith, while offering their public interpretation. The wise men are going to be called for soon; the men who have been nursed in the calmness of solitude, who have been giving the fullest possible play to their spiritual perceptions, and teaching their sympathies how to reach forth and grasp objects widely remote.

Financial systems will suffer first. Then will come the woes of battle and sickness right upon the heels of the other. Passion will in due time exhaust itself; prostrating those who have indulged it, and relied on its always treatherous power. They who are worth the most in lands and moneys, will actually be the poorest; for, by reason of taxes and other responsibilities, the very grasshopper will be a burden. To be rich, will be to be poor. The new enoch is so very near to the door, that we shall soon witness for ourselves, and hardly think to confess ourselves astonished. Miracles are not to be wrought, for none are needed; but the relentless and logical order of events will bring about a state of things which men soberly engaged about their money-making would not have dreamed of a handful of years ago, and then thero will be awakened a new determination to take advantage of all they have to offer.

The world, or this portion of it, at least, is just about to reach an experience which will positively demand a new order of men to master and manage it. Are these men ready for their work! They cannot be summoned on a sudden from the mass of those whose thoughts have been steadily turned in another direction, and expected to perform a service altogether foreign to their education, their babits, their tastes, and their capacities. Certainly not. What then? It follows that the new men who are to come up must some where have been going through a course of preparation and training for what they are about to do. They may have been kept in entire ignorance of it themselves, and probably have been; but that makes no difference. Their minds have been lying open and receptive, all this while, since the fountains of the great deep commenced breaking up, years ago, and when the period of positive mental activity for them shall arrive, they will be astonished to find what an array of well-trained powers they have folded away in their working when the right inspiration seizes them and makes its resistless demands.

What are Spiritualists expecting for themselves? What are they waiting for? Is it their hope that they are merely going to have the privilege of shearing off a pretty good margin from God's bounty for their own personal gratification, and thus feel good because they are about to get what others have been possessing and enjoying all along? Is it their highest idea and aim to build up some sect, creed, party, or power, that shall only testify to the world without what a force they are able, after these years, to muster? Is it expected that Spiritualism ever came to the world of modern days with its promised blessings, to turn one class of men out of their places and put another class in, merely? Would any plan or end like that be worthy of the high thoughts that accompany spiritual experience? If we are to keep on grovelling, just asthe others have been content to grovel before us, making a mere scramble for spoils, and jostling and crowding for favored posts and places, what particular advantage is to be gained to the world by the mysterious influx of this new force into the hearts and minds of men in this present generation?

No-no-no; there is work enough to be done, and it must be done thoroughly and well. They who are awake to its necessity are the favored ones who will receive early calls to service. There will be others to come into the vineyard at the eleventh hour; but we who serve from early morning must be just as bearty in our welcome to them when they come. Is it of any importance at all, considered in and out of itself, that organizations of this sort and that name be established among Spiritualists, just to keep the thing agoing, and to challenge that outward respect from men which is paid to masses and numbers only? Clearly not. We are all to work for the sake of the scorid; not for our single selves at all; we shall receive benefit enough in the process of bestowing service, and, if we have faith and inhight, we shall see 11, too. We are every one to lose sight of himself and herself entirely; to learn modesty, first of all things; to think nothing of sacrifices, save to welcome them: to be patient, as well as brave and persistent; to seek to advance principles, ideas, truthe, and to care nothing for organizations and arrangements except so far as they are needed to help forward the propagation and establishment of the same in the popular mind.

Are you, sir, a banker-and a believer in and receiver of the great truths that pervade the universal laws-the spiritual laws, whose operations cannot be stayed or averted? Then, in the new time which is at hand, you will keep your place where you are, and exert all your inborn power, with the advantage gained by a long discipline of your faculties, for the practical spread and wider working of the spiritual laws in the field of finance. Currency is a most important matter to the welfare of the human family in the change that is coming, if we have financiers of skill, united with, or guided by spiritual insight, the new system is going to do all for the human family that could be wished. Are you a lawyer, and a Spir-· itualist? The advantage you have, then, is, that you have hold of the long arm of a lever by which you may i unseat injustice everywhere about you, and restore the rule of Right and Justice smong men. Are you's merchant? Ah, if off our merchants were but men of some profound and real spiritual experience mess who saw how they stood as mere agents between producers and consumers, and were not privileged to eat out the actual substance of both—what a different basis would not our social structure stand upon !

Financier, lawyer, merchant, author, artizan, agriculturist, politician, teacher, citizen-whoever and whatever you are, or wherever you may be placed, know of a certainty that your work is just where you are, and that there you can do the most for the race and for yourself. You may organize whenever your wisdom teaches you that organization and greater compactness will effect what unaided exertions will not achieve; but be sure not to mistake the means for the end, and to organize merely for the sake of complacently surveying your numbers and power. In the streets, in business places, in the shops, in the cars. at the hotels, in public assemblages, wherever there are men to be reached and measures relating to reconstruction and renovation to be discussed and set forth -there is the place of duty, there you are to labor and work, giving as you receive, and at no moment forbidding the stream of inspiration to flow uninterruptedly through your nature.

Men and brethren! whatever your hands may find to do in the new order of time, do it with all your might; but never with vanity in the heart, or for ambition, Selfish ends only interfere with divine ordinances, so far as the individual cherishing them is concerned; and he is then of necessity set aside as useless. The problem is only how to cooperate to the best advantage with superior powers and influences, which must have some sort of human agencies, or means, with which to work on human souls and human interests. Stand not in the way of the law; let that run on, silent and swift and blinding as beaven's lightnings. if it must—but set up no claim to a petty private advantage. If you are to work in bodies entirely, then so will it be made plain to you; but wait not, when it is already plain enough that so much is to be done. and you are individually capable of its performance. The old notions on which our social system has been based are to give place to sterling ideas; these ideas are to be soon adapted by shrewd men, because they will soonest see how events will make them most practical and proper, in finance, in statesmanship, in education, in marriage, in business of every kind. And all men who are spiritual minded, and continually recentive to the pure influences from heaven, can perform a service for the world now, which the centuries have been patiently waiting for.

### An Article to be Read.

We beg all our readers to turn to the calm, candid, and comprehensive statement made in an article we have extracted into the present number from the Monthly Religious Magazine, an Unitarian publication of this city, edited by Rev. Edmund H. Sears and Rev. Rufus Ellis. The title of the article is "Modern Spiritualism." It contains another proof-and they are These houses have not been so well patronized the offering all the time and in almost every way-of the fact that belief in Spiritual truths and Spiritual laws state of the country, we suppose. A vessel runs daily is continually increasing, that the faith is working silently and effectively in the churches, as well as outside them, that the factious and ignorant and ill-tempered opposition to the ordinary manifestations of spir its has practically died out in our midst, and that we are on the beginning of a new and grand epoch in the history of man, when the spirit-world is brought into immediate contact with the earth sphere, and results are to flow out of it such as living man never dreamed of in the body. The article embodying all this evidence, besides a mass of clear and convincing statements on the topic itself, deserves a very wide perusal. And we ask our readers, after perusing it themselves. to be thoughtful enough to hand it to others, who merely want the scales to fall from their eyes, that they may see like other men who see as in broad day. We commend, too, an Unitarian Magazine that is not afraid to publish so good an article.

### The Popular Feeling.

It is astonishing by what frail threads popular opin ion hangs. People are not overmuch inclined to make up minds for themselves, but either trust their feelings blindly or follow somebody who has more than the common share of emphasis or independence. The re- craft, but in a passage around its numerous green verses of the Potomac army under McClelian have put islands one misses the brisk little steamers, such as a damper upon everybody we meet. The common the Nantasket, the Nelly Baker, and others, which natures, and with what energy they are all carable of mind seems to be enshrouded in gloom. And yet it used to ply so many times a day, for the comfort and army is engaged is as sound and commanding to day wise outskirts. All these pretty little steamers have as it was yesterday. What is a reverse? What are been gobbled up, or down, by the greedy War Power, obstacles for? Manifestly, they are but challenges that seems to want almost everything now-a days, from thrown down to us, daring us to persevere and strive a noble soul to a pretty steamer, .....We miss the trail of long enough to surmount them, if we would have the their smokes, as we go up and down the bay, and lisvictory which is beyond. Looked at in that light, we ten vainly to hear the musical echoes of their distant see at once that this depression of the popular feeling bells. When will they come back to us again, to take argues anything but that indomitable fixedness of purpose which gathers up new energies from its very defeats, and compels even obstacles to turn around and cooperate in working out the high result desired. We need many such reverses to discipline us, and to compact our fibre, if we are such babies as to give over a noble cause because it has the bitter along with the sweet in its getting.

### Silver Change.

The most intense local excitement appears to exist on the subject of making silver change. Where it is him, from the least unto the greatest. We understand gone, and what it is gone for, and who is going to have that the arrangements preliminary to such a practical the use and benefit of it after it gets there—are all inquiries a good deal easier to put than answer. The and that the alair will come off on Wednesday evening. sudden scarcity of change seems almost unaccounts. July 30th. We need not urge all our town and ble. Of course, it is owing to the high price of gold, suburban readers and friends to contribute personally originally, the gold going abroad to pay the dues of in giving such emphatic success to this testimonial as our merchants and railway and other corporations in its real character merits and will receive. London. That brings silver up to a premium, and paper money depreciates correspondingly; for if silver nd gold are worth more than paper issues, it follows that the latter are fallen practically so much below pecially of imported goods, go up to match; and hence the greater the inflation of the paper currency, the higher the price of almost everything that can have a price affixed to it. Postage stamps, as soon as generfor none of this is shipped abroad, being so much beits hiding-place as soon as it ceases to be worth buy. If is a complete huddle as they can get. It is highly ing and selling by the brokers.

### Particular Notice.

Some of our subscribers still persist in renewing heir subscriptions at club rates, the papers to be sent in single seals to different post offices. If they will read our advertised rates, they will see that we state ex. anew military ardor among our citizens, and enlist plicitly that we shall charge two dollars per year for single scals. When a club of four or more goes to one Let there be no desponding voice at this time. All post-office, we charge one dollar and fifty cents per we need is energy in the right quarter to put our quota year. Those who do not comply with these terms will in the field rapidly. The different towns in the State receive the paper for nine months only, instead of one bave responded nobly. Old Massachusetts has always year. We are disposed to let the paper go at a very been in the van in every emergency, and she will small margin of profit; but not at a loss.

### Massachusetts Commanders.

We have just received from the publisher, B. B. Russell, 515 Washington street, an elegant lithograph of the Massachusetts Commanders, grouped together in a skillful manner-twenty-eight in number-all mounted. The likenesses of each are remarkably correct. Fverybody should have this fine picture.

A Sunday School at Lyceum Church. The subject of a Sunday School, for the benefit of they will be served with the whole heart and soul of, the children of Spiritualists, will be considered at Lyceum Hall, next Sunday, in the afternoon,

The Emancipation Scheme. President Lincoln, before the final adjournment of Congress, had an interview with the Border States representatives on the subject of compensated emancipation in their several States, with the special view of getting the expression of their sentiments on a topic in which he has himself betrayed so deep an interest. They did not, in the main, agree with the sentiments and propositions which he advanced; yet they promised to consider them, and, without endorsing, to suggest them for the consideration of their several constituencies. It is pretty evident that nothing practical will come of that scheme, at present; for the public mind in the localities chiefly interested is not, just now, in a condition to discuss a proposition which is so closely related to its largest interests, All will be wrought out in time; even this proposal of the President, perhaps, is one of the methods to be employed. A good many matters are to be cleared away, before we arrive at that stage. The Constitution - what it means-its real obligations-and how it shall be interpreted for the future-those questions are first to undergo a thorough discussion. Many new and glorious and liberal results are certainly to follow afterward.

#### A True View.

Rev. Mr. Bartol, of the West Church, of Boston. has recently delivered a discourse, in which occur many striking and enlarged thoughts on the subject of this melancholy war. He views it philosophically, and from a spiritual standpoint. At its close he breaks out- This nation of ours has of late been growing old very fast. May our juvenile vanities and precocious excesses drop from us, and sobriety, humility, temperance and justice, as the fit clothing and accompaniment of our boasted but yet so imperfect freedom, come instead! This must be the moral result. Such a drinking of the cup of the Lord's indignation, which is only his deeper and spiritual love, cannot be in vain! May it be for the healing of the whole land ! May the bitter drops which the North has tasted, and the dregs emptied on the lips of the South, be sanctified alike to both, and to the great West, that is with us in a common lot i"

#### Out in the Ocean.

A trip to the Isles of Shoals, in pleasant weather, is one of the most delightful excursions a pleasure-seeker could make at this season of the year. We have just tried it-and know. There are a cluster of seven islands in all, the chief of which is Gosport, where most of the fishermen reside. It belongs to New Hamnshire, and sends a representative to the General Court, so of course it is an incorporated town. Here we spent several days last week very agreeably at the Atlantic House, which is kept by Mr. L. B. Caswell. The Appledore House, another hotel on the island by that name, is a very commodious establishment. present season as formerly; owing to the distracted to these islands from Portsmouth for the accommoda tion of visitors.

#### Announcements.

The Spiritualists, during the vacation of their regular services, continue to hold Conference meetings every Sunday afternoon at the usual hour, in Lyceum Hall. The subject for consideration next Sunday is, Sunday Schools.

Mrs. M. S. Townsend will lecture in Charlestown next Sunday; N. Frank White in Quincy; Frank L. Wadsworth in Mariboro': Miss Laura E. A. DeForce in Chicopee : Mrs. Augusta A. Currier in Portland, Me.; Miss Emma Houston in Bucksport, Me.; Isaac P. Greenleaf in Glenburn, Me. ; W. K. Ripley in Stillwater, Me.; M. Taylor in Troy, Me.; Mrs. M. M. Wood in Putnam, Conn.; Mrs. M. B. Kenney in Somers. Conn.; Warren Chase in Stow. Vermont: Miss Emms Hardinge in Oswego, N. Y. : Mrs. Sophia L. Chappell in Binghampton, N. Y., and James G. Clark sings on

### A Still Harbor.

Boston harbor is not exactly deserted of sailing us on our coveted summer-day jaunts along the shores and in and out among the islands?

### A Worthy Plan.

The recent demise of Mr. H. W. Fenno, the popular treasurer of the Boston Theatre, and long known to all old theatre-goers in Boston as a genial man, has very properly suggested to the minds of the various members of theatrical corps at present in the city the plan of proposing to the public a benefit for his family, in token of the respect and esteem in which all alike held combination of dramatic talent have been completed.

### Horse-Running.

We had four days of real horse races, near Boston, last week; and everybody went, and his wife and daughter. These races were between Kentucky blood their nominal value. Prices of all sorts of goods, es- horses chiefly, which were brought here by parties interested in making good sport for the lookers-on and a little something in the pocket for themselves. The horses run—they do not go the square trot, as we have erally weed for change, may bring the silver out again; hereabouts. A race is by no means a trot. In the been accustomed to see the horse business performed low the standard value, and it must come forth from starting-place, and come up to the final scratch as nearformer, the horses are strung out from the stand and exciting; and although the track was what horse men call more or less, " heavy," the spectators enjoyed it just as much as they possibly could.

### The War Meetings

On the Common recently have served to stir up ments are going on steadily. This is as it should be. not be behind her sister States in aiding the General Government to vindicate the laws of the land.

### Spirit Portraits.

EDITOR BANNER OF LIGHT : My Dear Brother-In answer to inquiries of many of your readers who anxiously await the moving of the spirit, hoping thereby to obtain some glimmering outline of a near and dear loved angel, one who has long roamed the Summer Land of Souls, please bid them wait a little season, until my surroundings will harmonize with those fine conditions requisite for taking portraits by letter, when

Yours most sincerely, W. P. ANDERSON, Providence, B. I.

#### Written for the Banner of Light. NEVERMORE AND EVERMORE.

BY MISS A. W. SPRAGUE.

During my illness the past winter in Oswego, N. Y., the home of the friends where I was entertained was upon the banks of Lake Ontario, only the street intervning between their residence and the waters, and I used to lie and listen to the rushing of the wayes. tensest pain, I used to mingle the sound of the surges with my own agony, until I could hardly tell whether it was the wave, or me, that was thrown upon the One night, when much worse than usual, although I

my friends, and of being in my room surrounded by possible. every comfort, yet this fancy kept wandering through my tortured brain, and at last became almost a reality. It seemed as though I was lying out in the grounds, wrapped in the thinnest possible covering, with the sations that crept over me, mingled with a thousand nameless fancies. Only those who have wandered in a fever to the very brink of a loss of consciousness, and live to remember their vague, shadowy visions, can have any idea of their wild, fantastic agony.

A few days after I commenced my recitations, the following poem was given, embodying that peculiar state or phase of mind more nearly than words of mine can. Doubtless some who read it may recognize their own feelings, though given in the words of another:

O, that hour of darkest midnight, When the fever burned my brain, And its fiery, molten lava, Leaped and throbbed through every vein, While I vearned for health and strength That never could be mine again.

O, the dreary midnight darkness! O, the anguish of my soul! As I lay and listened, listened to the surges in their

roll.

As they beat, beat, beat upon the shore,

Sobbing, sighing, wailing, " Nevermore." O, that hour of midnight blackness, When all hope seemed ever fied, When my days and hours were numbered Numbered, reaching toward the dead: When I heard Death's heavy footstep, With its muffled, solemn tread, Pass, and enter at my threshold, Nearer come beside my bed: As if well he knew, rejoicing,
Al! my hopes in gloom had fled;
Had he heard my walls of sorrow?
Had he seen the tears I shed? That he came so iron-hearted. With his visage drear and dread.

Sitting closely at my bedside,
While my midnight vigils sped?
Did he listen to the echoes deep within my anguished Boul?

Did he hear the sleepless surges, while they never

ceased to roll?

Did he hear them beating, beating ever on the shore? Sighing, sobbing, wailing, moaning, "Never, never

Still my fever grew and deepened. Deepened with intensest pain.

Deepened with intensest pain.

Till my fancies wandered wildly.

Wandered with my wandering brain.

And I thought, no longer feverish

In the room where I had Iain.

I was lying cold and dreary

Out amid the storm and rain.

Far from friends who watched in kindness,

Far from each familiar strain,

That I never more should meet them,

Never hear their voice again.

Never hear their voice again. While the darkness gathered deeper, through each recess of my soul.

And I listened, listened, to the surges in

shore They were sobbing, sighing, wailing, .. Nevermore ah, nevermore.

Still I thought I lay in darkness. On the cold and silent sod. With the wild winds howling round me, All alone—not even God Watching o'er me in the midnight Where no foot had ever trod, With the rain still falling, falling, Falling like a chastening rod, And the trees forever bending
With a taunting, mocking nod,
In their scorn that I was living, Lying lonely on the clod. Cold and wet, and sad and dreary.

Far away from friends and God. While the phantoms round me flitted and the anguish filled my soul. Deeper, deeper, ever deeper, like the surges' awful They were mocking, mocking, mocking, as they bear

upon the shore, Taunting, scorning, howling, shricking, "Nevermore, ah, nevermore.'

was I mad? 'T was but a vision
Of the dark and rayless night;
But I thought, I 'm often thinking
When I sit in morning light,
That the spirit's midnight darkness,
All its hours of strange affright.
And what seems its greatest sorrow,
In the future shall be right;
Rising like a sudden railbow. Rising like a sudden rainbow On the soul's astonished sight.

Lifting all the past to beauty.

With a radiance strangely bright, Waking deep and true devotion And a mystic, wild delight, Giving trust in that Great Father, 

And its seeming wrong to right.

And I think when darkness shrouds me, like a spectre haunts my soul, And I listen, listen, listen to the surges as they roll,

That 't is but the beating, beating of this life upon its shore, Waiting, boping, ever trusting, with its watchword,

So I say, roll on thou surges, I can bear thy eerie tone, For I feel no more deserted, Nevermore alone, alone; For I know that God has claimed me, Claimed me ever as His own, And His glorious light above me, O, how brightly has it shone! Till the awful midnight darkness Like a bird of night has flown, And my spirit never utters Now a single wail or groan And to sough of hope and gladness Has been turned its every moan, And the angels watch around me,
And I sit no more alone; And the Father's glory crowns me-

He has claimed me as His own.

And a flood of glory brightens, brightens ever in my While I sit, I sit and listen, to the surges as they roll. As they're beating, beating, beating, eyer on life's mystic shore.
Rising, falling, surging, sweeping, with their anthem,

Plynouth, Vi., 1662. The above singularly prophetic production was

sent to us by its author several weeks previous to her that "Napoleon, the authorst, the powerful tyrant of death, but its publication was necessarily delayed on account of the press of ptory matter." It will be French people, he did not blame, for they, like them perused with interest by the numerous friends of the Italians, have themselves need of liberty; but, a decessed 1—ED. 1919 4 Web 1,100 and 1,

H. Melville Pay in Boston. At the private house of a gentleman of this city, on Thursday evening, July 24th, the unaccountable and peduliar manifestations of this medium were produced in the presence of about a dozen persons.

The room was made dark, and in about five minutes the hands of the medium were tightly tied upon his knees, the rope-about the size of a clothes line-being also drawn tightly around his wrists, and confined until their wild unrest seemed almost a part of my there with three or four hard knots; then fastened own. Night after night, when the storm has swept tightly around his knees, separately, and together; con. over the waters, dashing them against the rocks until fined again with hard knots, then around the rounds they mouned and shricked like my childish idea of lost of the chair, being there made fast by several wind. souls, or sighed and sobbed themselves to sleep after ings and hard knots, going around his wrists, knees. the fury of the storm had passed; when I lay burning and chair rounds many times, making, in all, over a with fever, my brain scorched and tortured with in. dozen hard knots. This tieing, it was claimed, was done by spirits. Mr. Fay said that spirit hands, which he felt distinctly, did the work. The gas was lit, and the tieing was examined by all present. It certainly aprocks and then sent back, only to return again with peared impossible that the tieing could have been the same wailing tone, to meet inevitably the same done by any other than the agency claimed, for all the hands of the spectators were joined together during the tieing: Mr. Fay sitting in a chair by himself was watched with the kindest care and affection, and alone, some six feet from any one; and for Mr. Fay to although I was perfectly conscious of the presence of have tied himself as he was tied, seemed to be im-

A sheet of white paper was placed under his feet, and a pencil mark made around each foot on the paper; so if they moved, the movement could be easily detected. The lights were again put out. Two bells cold rain falling heavily upon me, and the winds howl. which stood beyond the reach of the medium, were ing in every direction through the trees, while now and then rung violently in various parts of the room, as if then the great waves rolled over me, and then swept some long arm held them and rung them over the coldly back, as if in scorn at my sufferings. There heads of the spectators. A violin was also thrummed are no words to tell the strange painfulness of the sen. and rapped upon, seeming to be in the air-first in one part, then in another part of the room. A light was struck, and the violin was found in the further part of the room on the floor, the bells were under a chair. the medium was still tied exactly as he was before the lights were put out, and his feet were exactly on the marks made upon the white paper. The rope was now untied by the spectators, which occupied over five minutes of hard work, and the medium set free.

The lights were again put out, and the medium again tied as before, only with more knots, and, if possible, more securely. The gas was re-lighted, and the tieing examined. A silk vest was called for. A gentleman present took off his vest and laid it on the table. The lights were put out, and in about five seconds the medium screamed. "Light! light!" A light was instantly produced, and the medium's right arm was in the right arm-hole of the vest. How was this done? To all the company it was a "miracle," for the medium's hands were tied tightly together with many knots, and his hands were securely tastened to his knees, and his knees to the rounds of the chair. These knots, it appeared to every one present, must have been untied to have got the medium's arm into the arm-hole of the vest. But how could all these knots have been untied and tied again exactly the same as before, in the space of five seconds? Impossible! The vest was whole and perfect on his arm. How this was accomplished human philosophy cannot tell. The lights were again put out, and the vest taken off in as short a space of time as it was put on: While this was being done, the medium groaned as if in intense agony. The gas was again lit, and the vest examined, and found whole and perfect.

While the medium was being held by parties present, and the circle joining hands, the violin was taken by some invisible power and rapped a number of times upon the heads of different persons, and spirit-hands were distinctly felt by many.

The manifestations throughout the evening, only a few of which are here recorded, were unaccountable, and with all the effort made by the company to detect deception, there was no appearance of anything that could favor such a conclusion.

The medium is young, vigorous and intelligent. and gives, in our opinion, overwhelming evidence of being perfectly under the control of spirits. When asked why it was necessary to have darkness for these manifestations, he said: .. Darkness renders material infig. ence negative, while light has the opposite effect. The time will come when these things, and greater, shall be done in the light. These manifestations are produced through natural laws-laws that our present development do not yet understand. The occult laws of They were beating, beating beating ever on the rocky the spiritual heavens are hardly yet beginning to be ufolded to man's consciousness."

### Gone up Higher,

From Augusta, Me., July 17th, Mrs. EMMA A. Knight, wife of W. Arnold Knight, aged 32.

The departure of Mrs. Knight demands something more than a passing notice at our hands, since, while with us, she was the means of convincing hundreds of the truth of our glorious and inspiring faith, of raising the curtain that concealed from their minds a state of existence beyond the tomb, toward which they and theirs had gone and were going. Our readers cannot fail to remember, with pleasure.

a series of communications over the signature of .. E. A. K.. " which appeared in our columns a few years since. They were peculiar in their style, and brought the spirit life so vividly to our comprehension that they charmed us, while at the same time we recognized their truth. Very many date the dawning of their interest in spiritual things at the time of the publication of these articles. In addition to the communications that were given to the public, she had a large number which were circulated in private, and from which consolation was derived for those that mourned, and conviction for those who doubted.

The private walks of Mrs. Knight were replete with all those beauties which adorn human nature, and which, more than everything else, undermine and destroy the dogmas of the old creeds. Though a wasting disease was upon her for years, she murmured not at the circuitous and weary path through which she was led, but through all her hours of sunshine and of shadow exhibited a spirit of cheerfulness and resignation, having a smile and a kind word for all her

She died at thirty two. That number of years spent in the broad-cast bestowal of kind words, and of good deeds, do not pass without their great reward. And when, from the lofty mounts of spiritual life, our friend heard a voice, saying unto her. .. Come up higher." It was not with fear and trembling that she made ready to answer the call. She drew her friends to her side and told them she was going—going home going to that land whose "shining shores" she had so often pointed out to those around her.

The beautiful service of the Episcopal Church was read over her grave, and the voice of singing was the final tribute of her friends to her memory.

In her departure it would seem that we lose much! but could we see as God sees, it might appear that we do not lose, but gain. The beautiful truths which. while living on earth, she was the means of introducing to many minds, she now beholds with increased distinctness, and we cannot doubt but that the interest she manifested in a dissemination of a knowledge of, them is alike increased, and that she will henceforth be a messenger of love and truth to many waiting souls,

MGO calls our loved ones; but we lose not wholly will what he has given a strong of the concert in thought, in deed, as truly again to his heaven."

THE CLOUD IN EUROPE.—Garibaldi has been making an immense sensation. At Palermo he declared

To Bee Keepers.

Much time and money have been expended for many years to ascertain, by experiment, the best method of keeping bees; and various essays have been written upon the subject, from time to time, without producing any very aatlafactory results. But of late, K. P. Kidden, Practical Aplarian, of Burlington, Vt., has succeeded in producing a hive, which he thinks, as well as many others versed in such matters, superior to anything of the kind extant. It is called Kidder's Patent Movable Comb Bee Hive. He considers it superior to any other, from the fact that the spiarian can have removed from the interior part of the hive-or the queen can be picked out in a few moments, the honey in another column. removed and the comb exchanged, &c. The entrance to the hive is also supplied with a Regulator, wherein any size of entrance can be given from one fourth of an inch to four and a half inches; or it can be so arranged that the drones can all be destroyed as soon as

they hatch. THE BEE SPRINKLER is a device he has lately in. vented, which should be in use by every bee-keeper who allows natural swarming. It is well adapted to sprinkle a new swarm, whether they alight near the ground or high upon a tree. By having a handle or pole of the right length, the swarm can be reached at most any height, the operator standing upon the ground, as the following will show:



This process for hiving a swarm of bees from a tree, the operator standing upon the ground, without either cutting a limb or climbing the tree, is fully explained in directions for using the hives, &c. The process is very simple and quick. It is always advisable when a swarm is thrown off and fairly lit, to sprinkle them thoroughly with three or four quarts of cold water, which will partially chill them, thus preventing their flying; making them perfectly doclle, so they can be easily and quickly bived. This process will not injure the bees in the least, as their own animal heat will soon throw off all dampness. It is got up in a condensed form, so it can easily be packed inside a hive; or it can be filled with Books, Protectors, Fixtures for Hives, &c., and sent by express if desired. It is marbleised, making it weather-proof, and will last for

THE FUMICATION PIPE for bee-keepers, is an instrument Mr. Kidder has lately invented, which is said to be far superior to anything now in use, to render bees good-natured and manageable in a very brief time. and will not injure the bees in the least, as punk (rotten wood) or puffball can be used. [The annexed cut illustrates the method of fumigating the hive.]



A swarm of bees can thus be thoroughly fumigated in less than ten seconds in any box or hive, rendering them perfectly doclle. The hive can then be turned bottom side up, or surplus honey-boxes removed, or the bees even shook out of the hive and handled in the roughest manner, should it be necessary, and not one of them will use their stings. The pipe is well adapted to the use of the Apiary, or in taking honey from a tree in the woods. It is so arranged that it can be carried in the pocket the same as a pencil. and can be sent through the mails with safety. Any further information upon this useful subject can be had by addressing Mr. Kidder as above.

Grove Meeting of Spiritualists.

There will be a Grand Mass Grove Meeting of Spiritualists., at Island Grove, Abington, on Tuesday, July 29th, 1862, on which occasion the Spiritualists of Boston and vicinity invite all their friends to meet. them as above for the purpose of a Grand Social Union. Eminent Speakers are expected to take part in the exercises on this occasion. An excellent Band

will furnish the music for dancing. No refreshment stands or exhibitions of any kind allowed upon the grounds, except such as are furnished by the proprie. tors of the Grove, and of these there will be an abun. dant supply.

A special train of cars will leave the Old Colony Railroad Depot. Boston, for the Grove, at 8.45 and 11.80 A.M.; returning, leave the Grove for Boston and Way Stations at 4.30 P.M., or in season for the friends from Lowell, Waltham, Woburn, Balem, Marblehead, Lynn, Stations on the Worcester Railroad, Resdville. and the South Shore Railroad, and Stations between Boston and the above named places on the different Railroads connecting therewith, the same evening,

On the Old Colony Railroad, between Plymouth and Hauson, one half the usual fare, by the regular

On the Fall River Road, from all the Stations between Fail River and Middleboro', the friends will be conveyed to and from the Grove at one half the usual fare by the regular trains. The friends in New Bedford, Pairhaven, and Taunton, can make their own arrangements upon favorable terms, thus preventing contasion.

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

for sale at the Depot. And to using a selection Boston Friends from all the Way Stations between Boston and South Braintree, will take the regular train that leaves Boston at 8.80 o'clock, A. M. Just in advance of the Special train. Pares, from the Way Stations, to

for Adults, Children, half price, cells leich yet in.
The whole to be under the special direction of Da. H. F. GARDER. Los to 1 to sectionally of the

home in the evening.

ALL SORTS OF PARAGRAPHS.

In another column will be found the advertisement of Mr. Pay, the medium for physical manifestations, who will give public scapees in this city for a short time. He challenges the most rigid investigation. We published in our last number a communication from Bro. A. H. Davis, endorsing the genuineness of Mr. Fay's mediumship; and, in another part of our paper, we print a communication from a Philadelphia correspondent, taking an entirely different view of the manifestations purporting to be given through him. perfect control of the combs at all times. It can be Mr. F. will reply to the latter in our next issue. Also a communication from Dr. Child, in his favor, appears

A London (Eng.) paper, opposed to Spiritualism, says: "In the e days, statesmen, authors, journalists -men who claim to be the chief instructors of the people-and even clergymen, are among the disciples of the leading mediums."

Gunboats should be stationed in Boston harbor forthwith, of the most powerful armament, to operate speedily in case any emergency should arise needing their services in our waters. We are now in a perg fectly defenseless condition to repel the savance of an enemy by sea, whether foreign or domestic.

The people of Jamaica are in a wretched state from the want of food, the failure of trade having led to this privation. All kinds of domestic produce are sold at exorbitant prices, till at length the poorer classes are resorting to plunder for the means of live-

Gebolamo Garibaldi, a nephew of the liberator of Italy, arrived in this country a few days since, whither he has come to offer his services to the government. His sword was given him by his great uncle, with the remark that, if the cause of liberty requires, he will come himself. Women are fond of telling us that they hate hand-

men they talk thus. THE SUNDAY SCHOOL CLASS BOOK.—This little book is just what Spiritualists have needed. And every one should have it in his family, because it will aid in a proper enlightenment of the juvenile mind. It fixes no bounds of belief or creed, leaving the child free to accept or reject, as he sees proper. The spirit it exerts is Christ like.—The Rising Tide.

some men; but you may be sure that it is only to ugly

The English Parliamentary Report on Drunkenness says:-There are upward of 600,000 drunkards in Great Britain, 60,000 of whom die every year.

"Captain Silk! What a name for a soldier!" "The finest name in the world for a captain," said a lady, "for silk will never be worsted."

DANIEL WEBSTER ON THE INPLUENCE OF NEWSPA-PERS.—Daniel Webster once remarked:

"Small is the sum that is required to patronize a newspaper, and amply rewarded is its patron. I care not how humble and unpretending the gazette which he takes, it is next to impossible to fill a sheet with printed matter, without putting into itsomething that is worth the subscription price. Every parent whose son is away from home at school should supply him with a newspaper. I well remember what a marked difference there was between those of my schoolmates who had, and those who had not access to newspapers.

Other things being equal, the first were always superior to the last in debate, composition and general in-

The President's Order, appointing Gen. Halleck as General-in-Chief of the whole land forces of the United States, is dated July 11th—the next day after his return from his visit to the army of the Potomac.

The rebels, when they evacuated Nashville, says Prentice, left a large quantity of grape-shot behind them. The Federal troops are anxiously waiting for a chance to return it to them.

The Anniversary of British West India Emancipation will be celebrated in the usual manner at Island Grove, Abington, on Friday, August 1st, in Mass. Meeting, under the direction of the Managers of the Massachusetts Anti-Slavery Society.

Man has no authority over posterity in matters of personal right. All hereditary government is, in its nature, tyranny.— Thomas Puine.

Maine seems to be alive for the good cause. A large number of towns have raised their quots of volunteers. Whatsoever in all God's Universe is needed to promote any individual or aggregate well-being, is ever developed at the moment it is demanded.—Hinc.

Ex-President Martin Van Buren died at Lindelwold, his residence, in Kinderdook, N. Y., July 24th, in the 79th year of his age.

The Internal Tax is to go into practical operation on the first of September next. Assessors and collectors will be appointed before that date.

The Pennsylvania Bailroad Company have contributed \$50,000 to provide a bounty for volunteers in that

As the law stands touching the new levy of troops, the army may in the aggregate amount to within a fraction of a million of men.

The strategems of war to men of peace

Are all a mystery.

Not so the strategems by which rogues fleece
The Public Treasury and their wealth increase, But take—thank God i—an everlasting lease Of Shame in History:

The Atlantic Monthly truly says- Blavery is a continual conspiracy. Its life depends upon intrigue, aggression, adroit combinations with other forms of human selfishness."

An old sailor passing through a grave yard, saw on one of the tombatones, "I still live." It was too much for Jack, and, shifting his quid, he ejsculated-.. Well. I've heard say that there are cases in which a man may lie; but if I was dead I 'd own it."

If it is important for you to know whether a man will cheat you if he can, sound him as to his willingness to help you to cheat somebody else.

The young lady who took the gentleman's fancy has returned it with thanks, the same to

"Jeems, my lad, keep away from the gals. Ven you see one coming, dodge. Just such a critter as that young un' cleaning the door-step on tother side of the street; fooled yer dad, Jimmy, If it had n't been for her, you and yer dad might have been in California, hunting dimes, my son."

Region of life and light ! Land of the good, whose earthly tolls are o'er ? Nor frost nor heat may blight The vernal beauty, fertile shore,

Yielding thy blessed fruits for evermore. "Pat," sald a builder to an Irishman engaged in

carrying slate to the top of a four-story building, have you any houses in Ireland as tall as this one? 'Yes, McMither's cabin." How many rooms has it?" There was the steing-room, the clapeing room, the kitchen room; and the pig-pen-four rooms; That 's a story," said the builder, " .- Yes, four stor" ries," said Pat. . . sored wan you could be pare

the Special train. Party state to the Special train.

A Shall Town—A place where there are many the Grove and return, will be all follows: From Harrison Square, 55 cents; Nepouset, 50 cents; Quinoy, 15 cents; South Braintees, 35 cents; Victor Hugo's latest, and we think, the best definition of a small town. tion of a small town , and brief the a shift of

The editor of the Louisville Journal ought to be The right man in the right place—a hashand at less the fire of the in your bosons set in a blaze the cot. ton in the evening.

Here is a crinoline story reported by an African traveler: "A wealthy Arab, residing near the frontiers of Morocco, lately paid his first visit to Algiers, and was present at a ball. On his return home, he said to his wives: What strange creatures these French women are! Would you believe it? they absolutely carry an open umbrella under their petticoata ! Such was the idea formed of crincline by this son of Ma-

Letters received from Bome . at that the bishops who have reached that city have handed over to the troduce it into his family, to aid in the proper onlightenment Pope a sum of five hundred thousand Roman crowns. collected as Peter's pence.

A precocious youth being asked in his geography class what they raised in South Carolina, replied: They used to raise niggers and cotton, but now they are raising the devil."

Mr. Singer, the manufacturer of sewing machines, has left this country, with the intention of spending the remainder of his days in the Holy Land.

THE LAW CONCERNING POSTAGE STAMPS .- There appears to be a very general misapprehension with re-gard to the act authorizing payment in stamps and to prohibit the circulation of notes of less denomination than one dollar, which was approved July 17 last. Under the provisions of this set the Secretary of the Treasury, and not the Potmaster General, is directed to furnish postage stamps, to the Assistant Treasurers and such designated depositories of the United States as the former may select, to be exchanged by them on application for United States notes, and from and after the first day of August such stamps shall be received in payment of all dues to the United States less than five dollars, and shall be received in exchange for United States notes in sums not less than five dollars are distincted states notes in sums not less than five dollars callest and most comprehensive volume of the author—isto any Assistant Treasurer or designated depository se-lected as aforesaid. Hence this law does not make postage stamps a legal tender, nor does it require postmasters to receive them in exchange for United States

It is expected that the Secretary will furnish post-It is expected that the Secretary will furnish postage stamps to be used as a circulating medium under
the law in such form that they cannot be attached to
letters or other mailable matter. Such stamps will be
exchanged by postmasters for the regular postage
stamps, besides being redeemable in Treasury notes by
Assistant Treasurers and such designated depositaries
as the Secretary of the Treasury may select.

No postage stamps can be exchanged at Post Offices
or redeemed by the Treasury Denartment unless for.

AUXHOR OF "WHATEVER IS IS RIGHT." BY

or redeemed by the Treasury Department unless furnished through the agencies of that department. Post age stamps now sold by postmasters are not exchanges able or redeemable by them, and if such stamps are gummed to pasteboard or other paper, which solis or renders them unfit to be used in the prepayment of postage, they will be rejected for postage, because when so solied they cannot be distinguished from stamps which have already been used for postage.

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

Died, in Salisbury, Mass., July 21st, of consump tion, Mr. Weld Flanders, aged 55 years 5 months.

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.

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Aug S. 1wº H. MELVILLE FAY.

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Aug. 2. OR TO Aug. T.

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August 2.

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offered to the public. Liberamalary, or commission allowed, with expenses. Circular sent, by addressing, with samp, IBAAO BALE, JR. & OC. Newboarpoer, Mass. Aug 8 ct.

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The undersigned has rented for the season, the place known as ELEWOOD, at Irrington, N. Jr., fourteen miles from New York. Communication with the city frequent and at little expense. The situation is retired, extremely healthful, and every way attractive. The house is large and siry the grounds (some ten scress in all) are oblefy in lawas, or chards, gardens, &c.; the walks and carriage ways are fine and the lawns beautifully shaded. The place affords all the choice frities of this institude, together with fresh vegetables, milk, eggs, &c. in abundance.

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July 19.

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

A NEW BOOK.

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

CATHOLICISM UNMARKED.

BY A CATHOLIC PRIEST.

BOOKSELLERS' AND NEWS-VENDERS' AGENCY. Sinclair Tousey,

A TIDE to Capt. W. D. Porter, who was killed on board the A U. S. Gunboat Easts, at the taking of Fort Henry, February 8, 1868, is ross sales at raise organization of the price and one The Banner of Light, will be sent by mail on the receipt of the price and one in these Publications, and Periodicals, to his unequality receipts against the second of the price and one in the price and price and forwarding and forwa

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Period.—Chapter XV. The Terdary.—Chapter XVI. A
Chapter of Inferences, Chapter XVII. Origin of Man.—
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XIX. Structure and Functions of the Brain and Nervous
System, Studied with reference to the Origin of Thought.—
Chapter XX. The Source of Thought Studied from a Philosophical Standpoint. Chapter XXI. Retrospect of the
Theory of Development, as horein advanced; Conclusion;
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## 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. Cowarr, while in a condition called the Trance.
They are not published on account of literary merit, but as
tests of spirit communion to those friends who may recognize

thom.

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

avil.

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

Our Circles.—The circles at which these communica-tions are given, are held at the Banner of Light Office, No. 158 Washington Street, Room No. 3. (up stairs,) every Monday. Tursday and Thursday afternoon, and are free to the public. The doors are closed precisely at three o'clock, and none are admitted after that time.

### MESSAGES TO BE PUBLISHED.

The communications given by the following named spirits will be published in regular course:

will be published in regular course:

Monday, July 7.—Questions and Answers; George Bailey of Boston; Hyrriet M'Grath, of New York; Patrick Duffey, of Co. D. 5th N. Y. Regiment, to his wife.

Tuesday, July 8.—Invocation: Questions and Answers; Nancy T. Brown, mother of Gov. Brown of Georgia; Louis Ekstatt to Carl Somers of Now Orloans; Walter S. Jameston, Richmond, Va, to his father Robert Jameston; Roxanna Bruce.

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 parent; in Buffaic, N. Y.; Barah Lathrop to her son in Providence, R. I.

to his parents in Buffalo, N. 1.; caram Lathrop to her son in Providence, R. I.

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

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

guata Brown, of South Boston, to her parents in Newton, Mass.

Thursday, July 17.—Invocation; Questions and Answers; Thomas Hunt, of Dublin, Indiana; Charles W. Harris, of Lexington, Kentucky; Anneste Phillips Hurdeto her mother in Montreal, Canada; John Williams of the ship Alhambra, to his wife Charlotte in Liverpool, England; Samuel Mather, of Hamburg, Conn., shot in Florida.

Monday, July 21.—Invocation; Questions and Answers; Charles Gordon, of the 23td Mass. Regiment, Company A; Bopbia Dhalton, of Baltimore, Md., to her uncle, William Heineman, of Baltimore.

#### Invocation.

Oh, thou who hath taught us to pray, and who ath commanded that every wave of human life should bear upon its crest a prayer to thee, in obedience to that time-old command, we would this day send forth our petitions and prayers unto thee, oh Lord our God. And, oh Father, as thou hast taught us how to pray, we know that whatever offering thy children upon earth may see fit to place upor thine altar, in the shape of prayer and praise will be truly acceptable unto thee. Oh, our God, we have but to look at Nature and her creations to see that all things pray. The flowers, oh God, do they not send unto thee, their Creator, a perpetual prayer? Oh Lord, as the minor things of life do pray and receive an answer to their prayers, how much more certain ought man-the noblest of all created works -be of receiving an niswer to his prayers. Most Holy Sovereign of the Universe, we ask for no blessing at this time which thou in thy Divine Wisdom may not deem essential to our present well-being and future happiness. We ask thee to remove no clouds from our pathway, for well we know that the cloud is ofttimes but a sunbeam in diguise. Almighty God, we would plead to thee this hour, in behalf of the mourning ones of earth; they whose souls are shrouded in darkness and sorrow. Oh, let them feel that thou art ever with them, in the night of their affliction, as well as in the broad daylight of their happiness. Our Father, receive this hour the prayers of the American Nation. Oh Lord, even this hour seems to be fraught with darkness and death. And, oh God, what shall the next hour bring us? Darkness—midnight darkness? But we know that thy mighty arm will fold the stricken and afflicted ones of earth to thy parental bosom in love, until time shall have mitigated the sharpness of their grief. Alm ghty God, receive our thanks, and the thanks of all thy children, which ascend un to thee, the great I Au, at this hour. Amen.

#### Ancient and Modern Inspiration. If the friends present have any questions to pro-

pose we are now ready to listen to them. [No reponse upon the part of the audience ]

If there are none, we will speak briefly upon one

"Is there not an essential difference between the inspiration of Ancient and Modern times?"

ANS .- To us there is no difference in essence. The essence or primaries of all forms are alike : all conditions of time are alike. The difference exists only in the outward manifestation, or in the capacity or degree of outward unfolding. So, then, the difference is only in the outward manifestation, and not in the essence. And the forms and organizations of Ancient and Modern times are different; but the inspiration of to-day is the inspiration of centuries ago. The voice of God is the voice of God forever and ever, and no condition of time can change it. It is true that certain conditions of time may pear to affect a change in the nature of inspiration. but, believe us, it will be only the semblance of change, and not the reality itself.

We perceive that our questioner, in common with the multitude, is possessed of erroneous ideas or impressions with regard to inspiration. Instead of believing that God inspires all his children, in a greater or less degree, he believes that the Good Father inspires people just at his own pleasure, and that during certain seasons of the year he showers down upon individuals his Divine inspiration. Oh, what a mistake! What a libel upon Delty! What is inspiration? Why, to us it is simply a rousing, or awaking up as it were of the latent faculties of the human soul. It is not a thing belonging to one more than to another, for God is an impartial God, and bestows his gifts upon all his children according to their individual necessities and requirements.

You are oft-times told that your mediums are possessed of spiritual gifts that are far beyond their own capacities for receiving knowledge. That cannot be so, for God never lies, and no persons are endowed with spiritual gifts, that are not also endowed with corresponding intellectual faculties. It is true that these faculties are in many cases undiscernible to human observation, but they are, nevertheless, in existence, though they remain latent for years, else the spirit could never act upon them. The spirit it-self might never be able to use them if left entirely to its own resources for development, but when once roused into action by some foreign power, the intellectual faculties will soon rise to the spirit's stan-

dard of wisdom and knowledge.

Oh, our questioner, we would point you to Creation-as she has founded all the orders of life-for proof of the correctness of our theory. Look at the mineral, vegetable, animal, physical, and intellectual kingdoms, and see if you do not find inspiration stamped upon all of God's works however humble. It comes not alone at this hour, as it did with Jesus of Nazareth, but shall be with us to-morrow as to day, a rich inheritance, to which all of God's children may justly lay claim to a something which shall be found in the future wherever life is found. The forms and capacities for outward manifestation may differ, but the inspiration, or the Word of God, July 1. is forever and forever the same.

### Rachel T. Collins.

I see it is harder to speak than I thought it would be. It seems like struggling against death. Oh, if our friends could know how hard we try to overcome

all that opposes us, they would be more ready and willing and glad to see us.

I've only been apart from my own body a little more than two months. This is my first trial, My story is a sed one in some respects, but if I can gain strength here, I must give it, or my coming will be of no avail. My name was Rachel T. Colling. 1

eriete fenall ont it.

was born in Montpelier, Vermont, and died in Portsmouth, Virginia, where I had lived nearly fifteen

When this cruel rebellion broke out, my husband -and cares I was unused to-together with the misery of not knowing what had become of my husband, and what would become of me and my children in the future.

and died, leaving my children to the care of those never find a place in the heart.

in these things. I have also a sister who has some faith in these modern manifestations. I would ask her to care for my children all she can, for I am not satisfied with the treatment they are now receiving. But I ask this much of my husband's oldest brother -that he will lay aside all party-feeling, and remember that it is his brother who suffers such unkindness from him, and that the same God sustains them both. I would ask him to do what he is able to to relieve that brother, that he may go and attend to the wants of his children, who are now deprived of a mother's care and affection. That brother is a phy sloian. He ought to understand the physiology of the human soul as well as that of the body. If he those of earth, he will be able to administer to the wants of the spirit as well as the body.

His name is Alexander Collins, and he resides in Portsmouth, Va. Oh, that I had strength equal to paused to consider even the first point of this great my desires! Oh, that I had power to move his heart | subject. o pity for his brother's sake! My anxiety for those I love has brought me here among strangers to-day, powers; in your supreme power to rule; your ca-and the kind care of dear friends in spirit—among pacity to care for your own interest, you will say. whom I may mention his own dear mother-has I so much need. For the sake of her memory, I ask that he do by my children and his brother as he would have others do unto him.

To my husband I have but a few words to sav. him. "Be patient, be persevering, be hopeful, trust in God, and he will take care of you." July 1. in God, and he will take care of you."

### John T. Forsyth.

Be so kind as to say, through your columns, that John T. Forsyth, of the New Orleans Delta Office, speaks here to-day; and that he will redeem the promise made to friends in that city soon. My age was twenty-nine years. I am unable to speak furspirit-world. July 1.

### Theodore Eames.

I find myself so completely surrounded by anxious individuals, who have recently become separated from their bodies, that I hardly know whether it is right for me to occupy the few minutes granted me for conversation with friends while so many others

about me are impatient to come. I have been in extreme anxiety with regard to some members of my family and connections, who have taken an active part in this present civil war, and I feel that whatever I may do in coming here to day will be for the good of humanity generally, as well as for my own particular friends. I see in their minds somewhat of wavering; they feel that their Southern brethren have been wronged, and they have some doubts as to whether it is right for them to go to war against them.

I believe it is right to preserve order at all haxards, and at all times. Order is the one thing necessary in all forms of governments, and, unless it is preserved, you are nothing more than a pack of savages. I think your Southern brethren have had liberty, too much liberty. You have accorded to them that which they would not have accorded to you namely, slavery. And now that they have seen fit to take up arms against the Government which has so long granted them innumerable privileges, I believe it is right that order should be again recetablished, even though it be at the expense of human life. Bolster up their pet institution as long as you will, and you'll find that, sooner or later, God will pull out the props. I am somewhat more zealous in dis matter than I we we are all creatures of change, and it might be expected that after living some fifteen, near sixteen years in spirit-life, as I have, that there would be some change in my feelings and views.

It has been asked among my kindred, why I could not return, if others could, and use my influence for the good of others? I may be able to throw but one mite into the scale, but if I throw that with a good will and faith in God, it will accomplish as much good as if I had thrown in a mountain. The scale will turn sometimes with the smallest mote, if thrown in with a good intention and a strong degree of intellectual force.

I should be glad to open communication with my family and friends privately, but if I cannot do that I 'li endeavor, as best I can, to open communication with them through public channels. I am Theodore Eames, of Brooklyn, N. Y. July 1.

### John Nelson Merrill.

I have been away most a year, and there's no body here that I know. My name is Johnny Merrill, and I was nine years old when I died. My whole name was John Nelson Merrill. [Where did you die?] Here. [In Boston?] No; I lived in Hartford, Conn. I want to see and talk with my mother; if I don't, she'll cry all day Fourth of July because I died that day. [Were you killed by an accident?] No. I was sick. [Can you tell the street and number of the house in which your mother lives?] I don't know. [Have you any brothers and eisters living?] Yes; Lewis and Sarah. [Is your father living?] Yes, and his name is like mine. My mother's name is Sarah, and my grandmother is there, too. She's mother's mother.

I wanted to get here before the Fourth of July, because I don't want her to ory all day. My grand. father said he hoped I'd be able to come in season but I aint. [Is he with you to-day?] He's in the outside circle. He came with me here. I can ask him what kind of sickness I had. [No matter about] it.] Do you send boys' letters, as well as other folks'? [Yes.] Well, I should like to have my mother not cry all Fourth of July, and I should like to go home, and I should like to have chances all the time to go when I like to. [Do n't you know of some medium in Hartford that would let you talk to your mother through her?] I know Mrs. Mettler; every-

body knows her. My grandfather can't give the street and number of the house my mother lives in. He went away before we lived there, a long time, when my mother was small [What does your father do?] He's a mechanic, mother said. [What kind of a mechanic?] I don't know what kind; he does something on brass. He's gone away now, and he was when I

these clothes on. [Never mind them; we can't any so in the end.] Very well, then you expect all the of us see you.] I see me, and I'll feel different if you'll give me some other diothes. [Where are the clothes you wore before you died.] I've got them at home. I don't want them only here. I've never you expect what you wont realize this year, or wanted them before since I've been away. [Would another, either. You rob us of our bodies, and we want the property of the speedy termination of this present war. I think you expect what you wont realize this year, or wanted them before since I've been away. [Would another, either. You rob us of our bodies, and we you like to have your mother take them to the me-dium's room, that you may see them?] I do n't spect, but for the furtherance of your plans upon want to see them; I want to have them on; I do n't earth, we are allowed the use of other bodies to re-

[After the circle, some spirit wrote upon paper that we will come into your way of thinking; say so. these words: "The child's mother is at present in Pennsylvania."]

July Language muon in dying. And then you'expect that we will come into your way of thinking; say so. Believe as you do—a timeo-ld expectation of yours. By the remarks of the gentleman who preceded ma, I learned that today is the day before independent.

. Invocation.

Our Father, we would soar above thy creations, and view thee, our Creator. Oh, thou Supreme Ruler of the Universe, this hour through prayer thine unwisely avowed his Union sentiments, for which earthly children would fain draw near unto thee, he was persecuted, and afterward pressed into the and hold divine communion with thee. Oh. Divine and hold divine communion with thee. Oh, Divine rebel service, and I was left with my three children Father and Mother, it hath pleased thee to chasten thy child, the American people, at this time, and as it bath pleased thee to afflict her sorely for the evil which has sprang up like poisonous weeds in the very centre of her being, so, oh Lord, wilt thou in tution, until I at last fell a victim to typhoid fever, her shoulders. May she feel, oh Father, that thou and died, leaving my children to the care of these hast sent civil war upon her for some wise purpose, who, God knows, are unfit to take care of them. I and when she shall feel this great truth, will she had heard that my husband was killed, but since not bow down and kiss the chastening rod, thanking my death, I know it's not so; but he is now a prist thee in the future for all the suffering which thou oner, being unable to fight in consequence of slok-didat visit upon her? Our Father, there are sighs ness and wounds. He's not allowed his liberty, be-and groans this hour ascending unto thee; there cause he's too honest to his own soul to take the are groans going up to thee from wounded spirits oath, which might only tremble upon the lips, but and broken hearts, that, like Rachel of old, refuse to be comforted. Oh, our Father, we feel that thou I had some knowledge of this method of return- wilt care for them; that thou wilt pour the oil of ing before I died. My husband believes somewhat thy divine consolation upon their bruised and bleeding hearts, and he to the orphaned ones of earth Father, Mother, Sister and Brother. For this, oh our Father, we thank thee, as also for that spiritual light that is making sad hearts to bow in acknowledgment to thy love. For this glorious messenger of the nineteenth century we thank thee, and for all that is in store for us in the future we thank thee, oh Lord, our God. Amen. July 8.

#### Soliloguy upon the approaching Fourth of July.

My friends, you are about to celebrate the anniversary of your national independence. Did you will but hold communion with higher ones than ever pause and consider that you are by no means independent, either in thought or action? that you are inseparably bound to every human being that ever did or will exist? Very few, we fear, have

Independent! Independent of what? Of foreign But are you independent in this? I think not, nor failed to give me that soul-quiet and comfort which do I believe you ever will be. Tis in vain for you to set up any rule of independence, or boast of independence in any shape or form. It is the order of Nature to be dependent. Each atom is dependent upon every other atom for its own particular supand I can scarce hope that even those will reach port and existence. Do you suppose that you the crowning gem of creation, are less dependent than the minor works of God's hand? That you stand apart and are independent of each other as fellow-creatures? Surely man is no exception to God's rule in this respect.

Why do you sigh when you gaze upon the sick and wounded that are daily being brought into your city, and regret the condition of your country? Why? Because you are bound to them one and all, ther, having had only a few hours' experience in the by the cord of sympathy; because you feel their agony and must ever be a sharer in their sorrows. as well as in their pleasures.

In a few hours your ears will be greeted by sounds of rejoicing everywhere about you. But shall there not be sorrow mingling with this mirth and revelry? God knows there will be, and while one shall drink of the cup of sorrow, all must more or less feel the effects of the heart-sickening potion; for the great chain of human sympathy binds you all together, runs through you all, and sustains you all, even in your hours of misery and grief. Independent! Why you might as well declare yourself independent of God, as to declare yourself religiously, physically, socially, spiritually independent of each other; but in all there senses you are inseparably bound together, and in consideration of this fact are bound to maintain together the laws which God has framed

for your support and government. Christ said unto his disciples, "A new command. ment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have loved one another." And in the observance of this commandment lies all your hopes of future happiness and peace. Weglect this, and you neglect The desolate picture the present hour presents us, does not inform us that you have lived in harmony with yourselves, for, believe us, had you have been even at rest with yourselves, civil war would

not have been your guest to-day.

Oh, when to-morrow shall be ushered in, and the future shall be with you as the present, oh pause, and reflect, that you are each and all dependent upon one another, by the unchanging law of Jehovah. Then seek to establish harmony first within your own souls, that you may be the better prepared to extend the sphere of your labors in that respect to mankind generally. Seek to do good to all; not only in act, but in thought, and strive to tear out every tare that may have sprung up in the garden of your hearts, and if you do this, you will have accomplished much toward restoring peace and harmony among you as a nation. And this glorious truth, this spiritual light, sent to you by God from above, shall be the guiding star of your common destiny as a people hereafter. Oh, remember that your God is the God of your enemy also. Fight against it as long as you can, this truth will, sooner or later, manifest itself to you. Oh, worship God in the beauty of holiness, as natural and dependent beings, and you will hardly go to war with your

neighbors. May God in his infinite mercy bless you all, and may he send ministering angels from heaven to guide aright your erring footsteps. And when you shall hear the sounds of rejoicing on the morrow, oh feel that you've each and every one something to do before you shall have gained a victory over your besetting sin.

### Do Infants Suffer in the Change called Death?

We now solicit the reception of questions from the friends present. Friends in mortal need not fear to hold council with us. We shall not harm them, for we could not if we would, and would not

Ques.-Do infants suffer in the change called

Ans.—In some cases they do not. We believe in the majority of cases they do not. Prior to the change called death, the brain of the infant becomes paralysed, or the spirit loses control of that part of the human mechanism known as the seat of thought, some hours before death. The physical form, we would add, sometimes gives evidence of what seems to be great suffering, but you are not always to judge from these external evidences, as they are sometimes muscular contractions, while the spirit or the brain, takes no part in them whatever.

### Gen. Ben McCulloch.

How goes the battle, sir stranger? [In what way do you mean?] Does victory lean upon the Federal or Confederate side? [Rather on the Confederate side at present.] Thank God for that! You expect to be victorious in the end, I suppose? You expect to subjugate the South? You expect to keep your foot still longer upon Southern soil ? [You died, fighting. He is n't dead. do us injustice, I think, in talking so.] Well, you I'm afraid to talk here. I do n't like to with expect to be victorious, do n't you? [We hope to be

feel right in this way. Shall I go? When you don't change much in dying. And then you arpect

denoe. A very saucy, independent set of beings you Yankees are, if you we'not quite as much craft and ingenuity as your Southern brethren have in these war matters. You have n't been to war, you say. Well, you live in newspaperdom, do n't you? Certainly.] Very well, you ought to be well posted, as you Yankees say, in war news. [I have a general dea of the whole thing.] I understand it. You Yankees can suit yourselves to conditions. If I were a Federalist, you'd talk with me very graciously: but as I'm not, you choose to answer only such questions concerning the present civil war as may suit your own pleasure. [Remember that we are all finite beings.] One would think from the assertions you have made, that you were infinite. One would suppose that your chosen Chief Magistrate was endowed with superior wisdom in all earthly affairs; but one thing is certain, which is, that he has n't measured time and men correctly during this

But my object in coming here, to-day, was not to discuss the merits or demerits of war. I came simply to redeem a promise made to friends before death, which was, that I would return, if it were possible for me to do so after death, and that I would to all in my power to aid the cause I espoused during

war. That 's my opinion.

By the way, I was no Spiritualist while on earth and in that respect I'm changed, for I am now a be-llever in Spiritualism; but in all others I'm just the same. You'll please give that information to my friends.

The guides, friends or superintendents sent by God to conduct us to this place, have given me per-mission to speak my mind upon any subject, pro vided I give what I believe to be truth. Now, I do n't believe there is any justice in this war in which we of the South have been compeled to bear our part. You of the North have forced us to go to war with you. You have pressed us until no alternative was left us but to fight. You have monopolized the whole commercial world, have enriched yourself at our expense in every possible way, and have taken every resource from your Southern enemies, but one. Everything which could lessen our gain and increase your interest has been done by you of the North without fear or hesitation. Oh. a grasping set, you Yankees are! I knew it while I was here on earth, and I still believe it.

I am in no condition to meet privately and commune with friends at present, and in conclusion l have only to say that I am in no way changed since I left earth, except in two things; one is, I 've lost my body-which I exceedingly regret-and the other is, I am now a firm believer in Spiritualism. Well, who are you, stranger? My name is White.] And I am McCulloch. Do you know me? Conly by reputation. Remember that the same Father is over us both, and that I welcome you here, to day, as a friend, and not as an enemy.] You do provided I stand upon your political platform. [No you mistake my character.] I do not need your selves to aid, assist, encourage and strengthen each sympathy, nevertheless I thank you for it. I do not other in the pursuit of happiness. need any aid from you since I am no longer an inhabitant of the earth.

Judge Ladd here asked: "Are you aware that you are indebted to the lady, whose organism you members out of hell and misery into heaven and now use, for this communication ?"]

I am, but am, nevertheless, your enemy, as on earth. [Life should close all such accounts, as I take it.] I am aware that I am under many obligations, while here, for the use of the body I now occupy, but when I am apart from mortality, I'm not a recipient of your sympathy and aid. [I think] you are, sir.] Well, so far as physical aid is concerned, I've not much to be grateful for. [Never theless, I think each one here present has it in their power to help you overcome the ill feeling which you as a spirit still oherish toward us Northerners.] Very well, then, friend, if you can aid me in any way, as you say you can, I shall of course thank not feel in sympathy with any class of persons who have done their best to injure us Southerners as a people. [Do you not believe in exceptions?] Oh yes, I recognize exceptions, but it would seem, from all accounts, that you Yankee gentlemen do not.

Well, friend or enemy, whatever you may be I would suggest, in consideration of your belief, that you cease to think of me as an enemy, although as an individual I make no attempt to conceal my feelings toward you. I came out in open hostility to you while here upon earth; I do so now, and I accord

Allow me to thank you for what you are doing for me, (referring to the chairman,) and you also, sir, (addressing himself to the Judge,) for your sugges-

### Olive Spencer.

a few thoughts to my mother. There were but two reputation and good character, (and there are many of us children—my brother and myself. I was four such.) are especially invited to join my Church and teen years old, and my brother was eighteen-in his nineteenth year. I have been away from my mother since May, 1859. My mother is in great distress of been away over a year. He has been home twice. but now she no longer hears from him, and knows be supported entirely by voluntary contributions. not where he is; and last night she prayed God, if there was a God, that he might reveal himself unto Meetings will be held as often as we can get speakher, for she felt as if she was bereft of all, and de ers, and people to pay and hear them. It will be serted of God. God heard her prayer, I believe, and I've been permitted to come here to-day.

I cannot be happy while my mother is in so much distress of mind. She thinks of me as happy sometimes, and thanks God that I am away from earth be happy while she is in so much sorrow. I'm to believe in a life to come, but expected to seek evisometimes so near her I can touch her, and do, but dence of it. she does n't realize it.
I was born in Elmira, New York. I died in Har-

B. Spencer. My name is Olive. [Do you know of her sex, that it is she, she far more than he, and where your mother now is 7] Yes, she's in Prince-she, too, in spite of him, who has kept Christendom ton, New Jersey. I would give her good news, but from lapsing into barbarism-kept mercy and truth she will receive it from another source before she from being utterly overborne by those two greedy could possibly hope to learn such intelligence from monsters, money and war. Let him be grateful for my letter. She will see my brother again.

to heaven only by long suffering. I suppose he de-sires to come very much, but feels he's unworthy to. He poisoned himself. I was then too young to re-alize it, although I remember the circumstance, but I have learned all the particulars since I came here.

happy, too. He is very unhappy, but he hopes to the mind and inflame the soul in secret. to find him, either. Please tell her so for me.

As soon as I can, I shall try to find some other way to speak to her. [I think she'll give you an opportunity to do so after receiving your letter.] I have the connected of the mother, lays down her jewelry, her wantlies, her comfort.

Above all, let not man practice on woman perpetations the connected of the mother are many reasons. why she cannot do as she would like to. thanking God. July, 8.

### William Madigan.

am content. I hope soon to be able to make a lengthy report from my new home. I cannot to day man jests upon her honor in convivial companies,

### Written for the Banner of Might. WINNING HER PLEDGE.

I, half unthinking, kissed away a tear, Which, like a jewel, glittered on her cheek, And bent my lips to breathe a word of cheer, And kissed her sgain, but she did not speak ; I grew more bold, and on her coral lips I placed one, warm and longer than the rest; That time I felt her rosy finger tips

A little closer on my own hand pressed, And then the feelings of her heart I guessed, And drew her willing head upon my breast.

Gazelle, if you will love me, by you stars Which burn forever on the brow of night, I pledge a love, which, while their silver cars Wheel on, will never turn from you its light.

Love you? I will! Then life will be a draught Richer than Cleopatra's at her feast For Antony, with holier motives quaffed, Not striving to be greatest, but the least." Then warm and trustingly she laid her hand Full in my own, and freer fell her head Upon my bosom. .. Love and truth shall stand The guardians of my soul wherever I tread."

#### My Church.

As the organization of churches is the order of the day, I desire to place mine with my creed and articles of faith before the readers of the BANNER.

My Church shall be known as the Church of Humanity. Anybody may join it at pleasure, and leave it at pleasure. The door/shall be always open, and everybody invited to join without regard to belief or past character; belief being involuntary, it would be absurd to make it a qualification of membership in a church that is not partial or exclusive, but one into which all are cordially invited. It being extremely difficult to sort truth from error, and there being no standard of truth, error will be tolerated in my Church, and truth left free to combat it and expel it.

As the object of my Church will be to make its members better, and as the worst need most improvement, therefore no person will be rejected or expelled for bad conduct, and all bad persons invited especially to join it. Our faith rests in God, (such God as each may believe in,) and human nature and the everlasting changes of nature's laws to work out a better condition for each of us, and we pledge ourother in the pursuit of happiness.

As my Church is intended to reach from the lowest hell to the highest heaven, and to draw all its harmony, therefore I acknowledge every one a member who is willing to be accounted such.

For the support of my Church, every one is expected to contribute voluntarily what he or she can to support all or any efforts to educate, enlighten. purify, and elevate each and all, that happiness may be thereby increased.

All members of our church will be considered respectable, and it will be the business of the officers to check gossip, slander and backbiting in the church; but those who consider themselves too good or pure to join our church will be considered by us you for doing so. You will understand that I can- disrespectable, and allowed to gossip and slander and backbite as much as they please, unnoticed by

> As reputation is made or destroyed for a person, not by him or her, therefore no value will be placed on reputation, either good or bad, in the church; but the outsiders may have it to bandy about at pleasure.

As character is made by a person, and not for him or her, therefore we will defend and assist every effort of each member to improve his or her character, and encourage every effort at progress and reform, but discard no weak brother or sister who is tions. I shall think of them, at least. Good day, not strong enough to overcome at ence inherited, organic, or educational tendencies to a bad character, but will treat such as diseased persons, and seek and apply the proper remedies as fast as we If you please, I would like to speak with or send can, to each erring brother or sister. Those of bad such,) are especially invited to join my Church, and become teachers and leaders.

My Church will be located in every place where mind now, because she's left alone. My brother has there are any members, and where there is a free hall, or church, or grove for us to meet in, and will expected of each member that he or she will always seek happiness for each other member and his or her own, and that each will try to grow better and wiser as life wears away, and prepare in this life and its cares, but I want to tell her that I never can for a life to come, but no member will be required

Man's Dury to Women.-Let, him learn to be rieburg, Pennsylvania. My brother's name is Lucius grateful to woman for this undoubted sohievement my letter. She will see my brother again.

I have met my father twice only. He came here by sulcide. Once he told me he should find the key each noble deed and inspired with each patrictic

My mother believes that my father is forever shut ed, is only a symbol of the way that woman's better out from heaven because he committed suicide. My instinct always outwits the tyrannical diplomacy of father is just as sure of heaven sometime as any of man. Let him cheerfully remember that though the us. I've been told here that it's only a question of time with us all. They can't be in heaven and unit, it is the nerve and sensibility of the other that arm find heaven sconer or later. But they say he will, discovered America, but a woman equipped the voyand I know he will, I ve no doubt of it; and she age." So everywhere: man executes the performwill see my father, as well as me, when she comes ance, but women trains the man. Every effectual to the spirit world, and she wont have to go to hell person, leaving fits mark on the world, is but another Columbus, for whose farnishing some Isabella, in

why she cannot do as she would like to. Tell her tion and acting contempt. Let them not exhaust their kindness addriling her person, and ask in rewhen I stand by her side again, I hope I il hear her turn the humiliation of her soul. Let them not thanking God. assent to her every high opinion as if she were not strong enough to maintain it against opposition, nor yet manufacture opinion of her, and force it on her lips: by dictation. Let them not crucify her mo-Say to my friends that I died without fear, and tives, non ridicule her fraility, nor crush her indi-Benediction. The solution of their solutions of rightsources may be burning in their solution. The solution of their solutions of rightsources may be burning in their solution. The solutions of rightsources may be burning in their solution. The solutions of rightsources may be burning in their solutions of rightsources may be burning in their solutions. The solutions of rightsources may be burning in their solutions of rightsources may be burning in their solutions. The solutions of rightsources may be burning in their solutions of rightsources may be burning in their solutions. The solutions of rightsources may be burning in their solutions of rightsources may be burning in their solutions. The solutions of the solutions of the solutions of the solutions of the solutions. The solutions of the solutions. The solutions of the so

#### THREE STEPS. BY S, M. CARRICHARL.

Pale and solemn stars were gazing Through the ebon bars of night.

And the midnight hour was standing. Wrapped in sables gemmed with light, And a form of light and shadow Waited in a tempted heart, Pleading, when the one had triumphed. Then the other must depart. He has all, and thou heat nothing." That was all the tempted said :
But the boy's fair forehead darkened,
And the bright-winged pleader fiel.
Bobes of sunlight draped the morrow,
Nature woke and smiled the same.
But the boy had pledged to sorrow,
In his earlier taste of shame.

Pale and solemn stars were gazing.
Night winds hymned a requiem low.
And an aged man was resting.
Pillowed on his locks of show.
Very soft and deep his alumbers;
Very noiseless, too, the tread
Of the form that flung a shadow O'er the moonlight near his bed, And a sin-dark face looks sternly On the calm-browed sleeper there : Though his lip e'en now is smiling, Hallowed by its latest prayer. Oh! a blade is in his bosom.
And the hand upon its hilt.
Dark with many crimes, is crimsoned
With its latest dye of guilt!

Pale and solemn stars were gazing. And the hushed night-shadows wept Softly where the guilty started, Or the pure and gentle slept. On the home hearth of the happy, On the dwelling-place of shame, On the shaded home of sorrow, Nature calmly looked the same; Calmly—although madness shouted Round the alter reared to death-Where the drunkard pledges poison
Till it scorches up his breath;
Calmly, though the shame-bound brother
On his fellow's bosom trod. And the erring stepped, unbidden, To the judgment-seat of God i

### Things in Racine, Wisconsin.

Thinking a few items from the above named thriving little city would be interesting to many of your readers, Mr. Editor, I make an attempt to give a brief history of spiritual doings in general.

Bacine cannot be called a popular spiritual city. In fact, bold and outspoken followers of the "New Dispensation" are few and far between in our Gotham; but I think there are enough believers to save it from the fate of Sodom. There are twenty-one churches, and a population of eight thousand inhabitants in this city, which makes it the second city in importance in Wisconsin.

We have been visited within the last three months by those able spiritual workers-Mrs. C. M. Stowe, Mrs. Frances Lord Bond, and the Davenport boys. Mrs. Stowe gave two lectures in the Universalist church, to appreciative assemblages. Mrs. Bond Mrs. M. M. Wood (formerly Mrs. Mucumber.) will lecture favored us with four lectures in Titus's Hall, to fair in Putnam, Conn., during August; Lowell, in November. church, to appreciative assemblages. Mrs. Bond audiences. Her discourses were able, energetic, and truthful. She is a plain, sociable, and intelligent lady, and ranks among our best lecturers. We had the pleasure of a personal acquaintance with Mrs Bond, and must say, her conversation showed her to be possessed of strong perceptive faculties, with an eye single to the advancement of truth.

The celebrated Davenport boys gave two exhibitions of their wonderful mediumistic powers. The manifestations given through them were the most astonishing and convincing we ever had an opportunity of witnessing before. The mediums took their seats in a plain box or closet, and any one present of their hands, feet, and body down was allowed to tie their hands, feet, and body down was allowed to tie their hands, feet, and body down firmly to their seats with strong ropes. The doors of the box were then closed, and immediately beautiful tunes were played on the different musical instruments placed in the box. The attending spirits also . M. A. HURTER will receive calls to lecture on Reform subtied and untied the mediums, showed, spirit hands, &c. The plain board box was very closely examined, as were also the mediums and musical instruments: but the foolish examiners became convinced that there was no trickery used by the mediums. The audience was made up of many of our most prominent citizens, among whom was the ex Mayor of this city. He took an active part in the proceed ings, and earnestly investigated the marvelous manifestations. He was very skeptical at first, but like many of the "wise ment" present, went away with more light in his "upper story." But the "last scene of all that ends this strange eventful history," was in the fact that the Mayor was allowed to enter the box and sit between the two strongly-tied mediums, in order to more fully prove the absence of deception on the part of the mediums. The doors of the box were closed, and music began as before, and spirit hands slicked down the astonished Mayor's long beard, patted his head, touched various parts of his person, &c., when io I the doors flew open and he was found sitting in mute astonishment with the banjo evenly balanced on his cranium We must confess he looked a little the "worse for wear," and it was sometime ere he could give utterance to his experience. He publicly declared that there was no deception used, and that some strange

There are several private circles held weekly in this city, at which many wonderful spiritual mani. festations are received. We have some very good mediums, who are zealously laboring for the great truths of the glorious light which will eventually shine for all. Our circles are occasionally visited by unbelievers, who, in many instances, depart much shaken in their old orthodox, non-progressive beliefs. Our field is large, and our cause founded on truth, and we look forward with delight when the spirit shall unbar the prison door, and take its flight to a happier state of existence.

and supernatural agency attended those manifesta-

Racine, July 8, 1862. G. G. MEAD.

STRETCH.IT A LITTLE .- A little girl and her brothor were on their way to the grocer's, the other morning. The roofs of the houses, and the grass on the comm:n, were white with frost, and the wind was very sharp. They were both poorly dressed, but the little girl had a sort of a coat over her, which she seemed to have outgrown. As they walked brickly along, she drew her little companion close up to her saving:

Come under my coat, Jonny." "It is n't big enough for both," he replied. "I guess I can stretch it a little," she said, and they were soon as close together and as warm as two

birds in the same nest. How many shivering bodies, and heavy hearts, and weeping eyes, there are in the world, just because people do not stretch their comforts a little beyond themselves!— Child's World.

A BRAUTIFUL IDEA.—The Knickerbocker, among its "Children's Stories," has the following: . When my grandmother, (long since in Heaven,) was about three years of age, she was taken to the funeral of a deceased playmate. The little corpus was lying in its coffin, around which flowers were strewn; and she being lifted up, kissed its cold cheek and wate. pered, 'Please give my love to God!'"

LIST OF LECTURERS. Parties noticed under this head are requested to call attention to the BANNEL Lecturers will be careful to give us notice of any change of their arrangements, in order that our list may be kept as correct as possible.

T. K. COOKLEY, trance speaker, will lecture the Sundays through the month of August in Central Wisconsin; Sundays during Sept. in Milwankee, Wis.; Eikhart, Ind. Oct. Tolsdo, Uhlo, four first Sundays in Nov.; Clyde, Ohio, last Bunday in Nov.; Cleveland, O., in Doc. Mrs. S. A. Coonley will give Becitations. Both are clairvoyants. Will speak work evenings in vicinity of Sunday appointments. Address accordingly.

WARREN CHASE speaks in Stow. Vt., August 3; 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 Banner of Light.

Mr. and Mrs. H. M. MILLER will answer calls to lecture on the Principles 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. T., care of Wm. B. Hatch, or Conneaut, Ohio, care of Ass Hickox.

Miss Emma Hardinds will lecture in Oswego during August, (address care of J. L. Pool, Oswego, N. Y.;) in Bos-ton, October 5 und 12; in Philadelphis during November, Address, care of Bela Marsh, 14 Bromfield street, Boston, Mass. Letters will be forwarded.

Miss Lizzin Doran will lecture in Portland, August 24 and 31; in Ohicopee, Sept. 7 and 14; in Lowell, Sept. 21 and 28; in Springdeld through Oct.; in Marbiehead, Nov. 2, 9 and 16; in Soston, Nov. 23 and 30; in Philadelphia through Dec. Address, care of Banner of Light.

H. B. Broaze, inspirational speaker, will lecture in Boston, Sept. 7 and 14; Marblehead, Sept. 21 and 28. His service may be secured for other Bundays in this vicinity, by addressing him at 75 Beach atreet, Boston. Not engaged for July or Angust.

July or August;

B. L. Wadsworff will lecture in Marlboro, August 3, 10 and 17; in Plymouth, August 23 and 30; Quincy, four Sunday, in Sept.; in Chicopes, during October; in Botton, Nov. 2 and 9; in Taunton, Nov. 10, 23 and 30. Address accordingly. He will answer calls to lecture in the east.

N. FRANK WHITE can be addressed for the present at Boy,

N. FRANK WHITE CAN be addressed for the present at Bey, mour, Conn. Will speak in Quincy, through August, New Bedford, Sept. 7 and 14; Taunton, Sept. 21 and 28; Stafford, Conn., Oct. 5 and 13; Somers, Ct. Oct. 10 and 26; Springfield, Mass., the five Sundays of Nov.

For lectures by Mrs. Cora L. V. Haton, along the line of Southern Michigan, Lake shore, New York Central and Beston and Worcester Railroads, address E. T. scott, at Lake Mills, Wisconsin, during the month of August.

MRS. AUGUSTA: A. CURRIER will speak in Portland, Me., August 3 and 10; Bucksport, August 17; Bradley, August 24 and 51; Bangor, Sept. 7, 14 and 21. Address box 815, Lowell. B. PHELFS LELAND. 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.

MRS. FANNIE BUREAUK FELTON may be addressed at Worcester, Mass., care of James Dudier, during August. She will speak in Stafford, Conn., Sept. 7 and 14; in Somers, Conn., Sept. 21 and 28.

MRS. M.S. TOWNSEND will speak in Charlestown, during August; Lowell, Sept. 7 and 14; Boston, Sept. 21 and 28; Taunton, Oct. 5 and 18; West Bandelph, Oct. 19 and 26. Miss Emma Housron will speak in Bucksport, August 8 and 10; in Button, N. H., Aug. 24, 31, and Bopt, 7 and 14; in New Bedford, Mass., Sept. 21 and 28. Address, East Stough-

BAMUEL D. Pace, trance 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 spesk in Pultneyville, N. Y., every other Bunday during the present Summer. Persons in Central and Sunday during the present Summer. Persons in Central and Western New York, desiring his services, will address him

Miss L. E. A. DeFogue will remain in the West till Sept., when she returns to New England. The friends in Iowa and Northern Illinois, will please address her immediately at St. Louis, Mo., care of box 2307.

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

J. S. LOYELAND, will speak in Marblehead, Sept. 7 and 14; in Boston, Dec. 7 and 14. Address, for the present, care of Bela March, 14 Bromfield street, Boston.

CHARLES A. HAYDER Will speak in the vicinity of Rockland and Thomaston, Maino, during July, and in during Aug. Address as above, or Livermore, Falls, Mo.

MRS. M. B. KRHHRY will speak in Bomers, Conn., Aug. S. in Putnem, the three first Buudays of Oct. Address, Law

W. K. BirLEY will lecture in Stillwater, Me., August 8; in

ISAAC P. GREENLEAF Will speak in Glenburn, Aug. 8; in Swanville, Aug. 10. Address as above or Bangor, Me.

Mrs. C. M. Stown will spend the Summer and Autumn in lows and Minnesota. Address, till further notice, Indepen-dence, Iowa, care of "Rising Tide." ects. Address. Rochester, N. Y.

Wm. F. WHITMAN, trance speaker, and healing medium E. WHIPPLE's address for the Summer and Fall, is Vandalia

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Sm. July 12.

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April 19.

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Feb. 22.

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Feb. 92.

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5. Rationals of Tree Lots.

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May 8.

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Letters of inquiry may be addressed to either DR. PAYTON 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-The perative demand for the exercise of all the wisdom, 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 liberties, prosperity, scace. How to conquer the rebels, is not all of the great problem that must

be settled before there is any certainty the we, as a Nation, have anything in the future to hope for.

The New Representations two leading and distinctive officers:
First, by humble and modest, but carriest and thorough effort, to promote, to the fullest extent of its ability, that fractions it follows the surface of future of the surface of the su ternity of feeling among all parties and classes of society, on which our salvation so vitally depends. Second, to discuss, in a free, untrammeled manner, but in no partizan, dogmatcal or dictatorial spirit, all of those fundamental and practi-cal questions and principles of Government and human rights which the adjustment of our Kational politics will in-

olve.

The aim of the New Repuelic will be to combine an earn-The alm of the New Repuestic will be to combine an earnest and energotic naticalism with a wise conservatism. It will advocate all rational reforms, and seek to promote a greater unity of feeling, and concert of action, and comprehensiveness 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 Jetherson in politics. 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 settloment of the Blavery question in such a manner as not to involve the sacrifice of justice, ficedom, human rights, a sound policy and the Nation's safets, 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 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, internal improvements, post office regulations, &c. It will also give the thoughts of ost office regulations, &c. It will also give the thoughts of no ablest writers on Anthropological and Physiological sci-

ence.

It will not aim to be a news paper, but will note and com-ment 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, July 5. Sm NEW REPUBLIC, . Cleveland, O, A GENERAL PROSPECTUS OF THE BOSTON INVESTIGATOR.

VOLUME IXXII.

THE cause of Universal Mental Liberty, which seeks to establish the claims and teachings of Naturo and Reason, and to overthrow those of superstition, bigotry, and priesteraft, still needs the support of a free and independent press.

erefore we propose to continue the Boston investigator, shall commence its Twenty-Second Volume on the 7th 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. Belleving supersistion to be the bane of human improvement—the moral leprosy of mankind—our most especial objects shall be.

1. hitherto has been, to counteractits pernicious influence,

acceptable to all and subservient to national county.

Ing superatition to be the bane of human improvement—the
moral leprosy of mankind—our most especial object shall be,
as it hitherto has been, to counteractits permiclous influence,
and to expose, by every means in dur power, the mischlerous practice of that numerous class of pretenders who are
perpetually directing the attention of their credious followperiously directing the attention of the medical property
them happiness and honor in another.

Anti-religious, then, and anti-derical, in connection with
anti-religious, then, and anti-derical, in connection with
universal mental freedom, are the distinguishing characteristics of the investorate. But as our aim is the promotion
of human happiness by means of mental cultivation we shall
enrich our columns with whatever we may deem conductive
thereto. We shall therefore present to our readers whatever
we may find valuable in literature, art, or science. As we
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our paper deserving of the patronage we solicit, and worthy
our paper deserving of the patronage we solicit, and who
have kindly tendered their further assistance, we return our
most grateful acknowledgments; and we call upon every
one of congenial thought and feeling to countenance and
outproff to in

## Bearls.

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

SUMMER BEAUTIES,

This is the time of shadow and of flowers. When roads gleam white for many a winding mile, When gentle breezes fan the lazy hours. And balmy rest repays the time of toll-When purple hues and shifting beams beguile

The tedious sameness of the heath-grown moor-When the old grandsire sees with placid smile The sun-burnt children frolic round his door. And trellised roses deck the cottage of the poor. The time of pleasant evenings, when the moon

Rises accompanied by a single star. And rivals e'en the brilliant summer noon, In the clear radiance which she pours afar-No stormy winds her hour of peace to mar, Or stir the fleecy clouds that melt away

Beneath the wheels of her illumined car; While many a river trembles in her ray, And silver gleam the sands round many an ocean bay. [Mrs. Norton. The deepest radicalism is the best conservatism.

The one is the probe which tears out the germ of the

disease, and the other is the courtplaster which covers it up .- [ Chapin.

PORTRAIT OF A SLAVONIAN BEAUTY. Mould thee of brightest dreams an airy creature. The loveliest soul in loveliest body drest; Bid beauty overflow from every feature-Bid mind uplift them from earth narrowness Let the eye flash from heaven-and love Mingle the tenderness of earthly care : And the tall forehead tower erect above Those smiling lips that breathe such odors fair ; Bind living garlands round the snowy brow, With flowers from every stem and every sphere-Flowers gay and various as the Iris-bow. And let that form pour music on the ear, And sweet Blavonic song-thou hast arrayed In ahadowy dreams a true Slavonian maid.

Happiness consists in a virtuous and honest life, in being content with a competency of outward things, and in using them temperately.

#### ENTRANCED.

Gazing, they ceased love's sweet follies. While. like smoke of cannon volleys, While flame-tinted vapors rolled Level with the sea, while landwards Scattered clouds, like wine-warped standards, Streamed in crimson edged with gold.

With that pageant grand before them. And a young moon rising o'er them, In a vapory sky of June. Stood they with their bands enfolding; Now a charmed silence holding. Sweeter than the sweetest tune.

Desire is a tree in leaf; hope is a tree in flower; enjoyment is a tree in fruit.

#### SIMPLE THINGS.

The mighty things of earth are simple things, For they all put on God's likeness; He Himself is simple, because he is all-wise, And never clothes Himself in tawdry ornament, Nor makes a great parade. His mightiest efforts are the stillest, and the Voice That speaks life into being is as soft and quiet As are the breathings of a sleeping babe.

Eternity is a day without yesterday or to-morrowa day without end.

From the Monthly Religious Magazine.

MODERN SPIRITUALISM.

"The hour cometh, and now is, when the true worshiper shall worship the Father in spirit and in truth." It matters not whether we adopt the theory that this globe has, from its infancy to its present state, progressed out of chaos by separate acts of creation, under the flat of the Almighty; or whether we believe that the process of growth has been one of development out of the life principles so impressed upon the new world of the life principles so impressed upon the new world at its birth, that time could not go on without their unfolding, gradually, according to a law. The great fact is admitted by all, independently of these theories of growth, that there have been what are conveniently called creative epochs in this world's history, which are distinctly marked as divisions of time, though their precise beginning or ending has eluded the re-search of the best of our science. There was a time, see know, when this earth, now so beautifully clothed with regetation, was bare of all growing things. So there must have been, and was, a time when this vegetation began to creep over the earth's surface. There was a time when there was no animal life sus tained by breathing the earth's atmosphere, and there was a time when animal life had its beginning. There was a time, too, when man was not, and a time when was a time, too, when man was not, and a time who he began to people the earth. These epochs have come gradually, not only in reference to the whole process of the earth's development, but, judging from all we can learn by scientific investigation, and from all analogy, each epoch has, in itself, been the subject of a gradual introduction and growth, and a gradual decay and disappearance as it has given way to its succeeding epoch; or rather seems to have been the foundation on which the epoch succeeding has been built up. Each new epoch has sprung into being, not

These epochs have proceeded in regular series, and the last so-called act of creation was the coming of man. Of man's beginning we know nothing. Far back in the East we discern glimmerings of light upon the questions when and how the human race begun its career upon earth; but they are merest glimmerings, and convey to us nothing more than the beautifully simple record of the Bible, that God created man in his own image, and he called their name Adam.

Through what viciasitudes of life, what changes and varieties of condition, what growth and refinement physical and spiritual, this race of beings has been brought to its present development, cannot be stated in any brief compendium. That this world is, how ever, progressing as heretofore, to some higher condi-tion, and that the beings who are ultimately to in-habit it will rank higher in the scale than its present occupants, is inevitably inferred from all analogy, and is received by all Christians at least, if not by all civilized people, as an event which awaits only the sure fulfillment of prophecy.

No wise man will dare to say that, even in his life-

complete and full grown, but from germinal begin-nings that have found their life and sustenance in the

ashes of the past; each successive epoch furnishing in

its ashes material for a higher growth in the scale of

time, there may not be developments promising things yet to be, which were never dreamed of in his philosophy. We know not when to look for the signs of the pny. We know not when to look for the signs of the coming great change, though we perhaps do know through the Christian dispensation what the signs shall be, when the great change approaches. That it will be gradual, we argue from analogy, that it will come silently, without proclamation, "like a thief in the night," we believe from revelation.

It is but a few years since the American public were surprised and amused with the tidings of what was

It is but a few years since the American public were surprised and amused with the tidings of what was first known as the "Rochester Knockings." By most persons the story was entirely disbelieved, and deemed unworthy of a second thought, much less a sober consideration. From that little beginning what a strange progress and development the thing called Spiritualism, be it true or false, has attained ! Subjected to ridicule the most sarcastic that could be invented; to examinations and tests of as various kinds as there are variety of concette in the human brain; explained, over and over again, by as many different theories as learned minds to examine—theories frequently milita ting against each other, so that the defender of the cause can often find his best arguments in the mouths

ment and criticism which seeks to elucidate all matters that may interest the public. It is, however, with no wish to write a readable article that we have undertaken to present our views upon Spiritualism, but from an earnest desire to help others to know something of a mighty cause, through the highways and byways of which we have been laboring in the search after truth. Like all ploneers, we have had our experience, which ought to be of value to those who may desire to know the truth like ourselves; and if we can point out any of the dangers, the rocks on which some poor mortal's bark might otherwise be wrecked, we shall feel that we have done some good, whilst we do humbly trust that, as we seek God's the educated mind. It is true that very little has been blessing on our work, there may be other more posiblessing on our work, there may be other more post-tive fruits of our labor. Perhaps what we have to write might be called the "Confessions of a Medium." tions, and it is for the reason, now beginning to be

sharpest, the veriest juggler whom nobody would deceive and whom nobody could find out. This man, the present Emperor of the French, with wit and capacity to detect fraud equalled by few, and with position and power to punish it when detected, without appeal, did not, could not, find the key to Mr. Hume's wonder-workings, except in the explanation which the genius finds new ideas crowding into his brain, it can be said that he may be them. woncer-workings, except in the explanation which the phenomena have ever claimed for themselves. Before his departure, we had many opportunities of meeting scholar's study is to bring the mind into condition to Mr. Hume in private circles and family gatherings, which offered every chance for testing the reality of the phenomena, so that we became fully convinced that they were no ocular delusion, no mistake of our the poet begins his labor with an invocation to the express and replace might be whet they were red to the poet begins his labor with an invocation to the express and replace might be whet they purported to be, the works of spirit power. It is enough here to spirit into a condition to receive the poets that is say of them, that they combined a variety of physical manifestations, mind-readings, and what purported to be spirit communications, which is not often found in spirit, or he cannot think (receive thoughts) effectiveany one medium. He left us wondering; and we looked round for other proofs, other mediums, other

Having advanced so far as to believe in the actuality

as in all other things. Satisfied so far. still we found ourselves continually perplexed, sometimes beyond endurance, by the absurcities, the contradictions, the follies, nay, the wick ments used, or purporting to be used, wholly by other edness, that broke out upon the community under the guire for purposes of manifestation and communicaguise of Spiritism. With what gratitude did we re ceive the book published in 1855, by Rev. A. Mahan, ship, from this entire absence of the medium's self, President of Cleveland University, entitled, "Modern to the complete inspiration, where the medium's con-Mysteries Explained and Exposed." Weary and worn with our labors, ready to sink in the turmoil of doubts are medium in this latter case as much as in the formthat surrounded us, we welcomed that explanation, er; the difference being that, in the latter case, the incomplete though we knew it to be, as sufficient to furnish a retreat wherein we might at least have some to inspiration which is given to the most new forms a ferret large which is the former case, another spirit controls of gained our willing concession to his theory of of thoughts, to which it has been receptive, and now 'codilic force.' It was sheer fatigue that enabled us to find any rest in this poor shelter; but it sufficed to give to the world the most new things, and the highest rest. He did not pretend to deny the facts of the manifestations, which we knew could not be denied, and to find any rest in this poor shelter; but it sufficed to give us a moment's respite, only to renew the inquiry with increased earnestness, determined, with our own with increased earnestness, determined, with our own ingrest state of development. Of course those forms good will, and in God's own time, to find the truth of meliumship which only afford tests of spirit presence which we felt assured must be waiting to rejoice those who would strive after it. "Knock, and it shall be opened unto you," "Seek, and ye shall find," were stiffly the preliminary inquiries of those who begin blessed words of enqouragement, which seemed to by being either curious or anxious to know whether bring us a new strength. Seeking the truth only for the world of spirits is really so near this earth as it the truth's sake, we trusted that God would guide us, professes to be. But these tests are given quite indeand guard us, through all our deviations from the true pendently of any consideration of the medium's own path. We prayed to him, that, if there were truth in development. Indeed, the most remarkable tests these things, we too might know in our own experisence the mysteries of mediumship. We asked that physically and spiritually. These tests are given due to mentione the mysteries of mediumship. We asked that physically and spiritually. These tests are given in a great variety of form. A very striking form is in the ternal or internal sense, the actual presence of the appearance of the names of departed ones, in letters spirit world about us. At last the answer began to of red on the arm; a phenomenon which has astounded some. We become sensible of slight touches rupen the ome. We became sensible of slight touches upon the bead, as though a hand were gently passed over it.
We had not expected this manifestation, and at first doubted it, but frequent recurrence of the sensation, often under circumstances that caused us much surrise, proved that it was not the work of our imagina tion, but a real touch from some body or thing, some power or spirit, that thus informed us of its presence, and was perhaps communicating some mysterious in

It is unnecessary to describe the stages of develop ment through which we have passed. Suffice it to say, that, though yet far short of the goal, if indeed there be any limit, we have been carried, sometimes quite true appeal to the Ureat Father of all spirits. Espe-cially have we been saved from too rapid development, which has so often led men to commit follies that have brought ridicale, and sometimes disgrace, on the very cause they had most at heart. In this, as in all other subjects that may interest and occupy the human mind, too much or too sudden knowledge topples the reason and opens the way for folly to enter in. We have often thanked God in gratitude for the reply made through a medium to our earnest prayer for development: You shall have, the truth as fast as you can bear it; for if it should come as fast as it could be

can bear it; for it it should come as last as it could be given, it would craze your brain."

We have spoken of passing through certain stages of development imperfectly. By this we learned that, whilst such forms of mediumship have their use, paricularly for the purpose of introducing Spiritualism to the world's notice, they are not the highest forms.

di those who think to condemn; the most educated classes of the community, with old Harvard at their head, arrayed in opposition; the Church issuing its anathemas against is with a bitterness that, had it been unatined by public opinion, would have brought the early votaries of Spiritualism to a flory stake; little understood, often entirely misunderstood, used and abused in 'every conceivable way, still the glaring fact remains, that no cause, moral or intellectual, civil or religious, physical or spiritual, ever made such progress in securing the attention and the more or lease enlightened faith of men, than this same cause of Spiritualism. Its active opponents seem to have pretty much given up their fruitless attempts to stop it, and to have sunk back from their labors, seeking consolation in the thought, that if it contained no truth, it could not prevail; they have left it, where indeed they found it, in God's hands, to manage according to his our observation goes, that the community is divided upon this subject into two large classes; namely, those who believe in Spiritualism, in the broad acceptation of the term, and those who do not believe it, but think there must, or may be, something in it. The number of those who utterly reject all its facts and phenomens as trickery, is too small to be named as a class.

Such a subject demands an occasional notice from the pen of journalists, in the ordinary course of comment and criticism which seeks to clindidate all maiters that may interest the public. It is, however, with no wish to write a readable article that we have undertaken to present our views upon Spiritualism, but from an earnest desire to help others to know something of a mighty cause, through the highways and byways of which we have been laboring in the such as the such and provided and the such and provided and the such and provided and provid

write might be called the "Confessions of a Medium." it ions, and it is for the reason, now beginning to be not confessions of our own sins, though God knows we have fallen into errors enough, but confessions of the wonder-workings of an all wiss Father, who rules the wonder-workings of an all wiss Father, who rules the spirits out of the form shall assume all the respontence, that has awakened our spirit to new life, and leads it to pray daily that it may be so privileged of God as to do its humble part in bringing his kingdom upon the earth, in seeing to it that his will be done here, even as it is done in heaven. We write what we do know, not what we have heard others tell of. We would be humble as a little child, seeking the truth, munications. The cause of Spiritualism has seemed to suffer, as the unbelievers have had opportunity to would be humble as a little child, seeking the truth, with God's blessing on our prayers.

It is about ten years, a little more, since our acquaintance with Spiritualism began through David Hume, of whose medium qualities most persons have heard something. The subject was new then, and people would not believe their senses. Upon his departure for Europe, he was playfully called "Hum-bug." that he can receive impressions direct, that he can but those who win may laugh; his powers, whatever they were, opened the way for him to the inner chambers of the man who, of all men of this day and generation, has ranked, and still ranks, the shrewdest, God within us; whilst the reason must sit in external pro-

ly. A genius, then, and there are as many kinds of genius as subjects to occupy the human mind, is the medium through whom the ideas floating in the spiritworld, existing in the spirit-life, are given external of the phenomena, doubt not, reader, we soon found expression, so as to be more or less comprehended by ourselves in a very sea of perplexities, and that we the minds of others. The man of genius gives expreswere often tempted to give up our inquiry in despair. sion to the thoughts which are given to him, and com-But remembering that we were pioneers, we determite them to paper. They are printed in a book. This mined to brave all hazards, to meet all difficulties, for book in turn becomes the medium for the transmission mined to brave all hazards, to meet all difficulties, for the sake of truth. Our first great trouble was, that we found we had ever attached to the word "Spiritualism" a sense of something high and holy; whilst we found netter in the mediums nor in the phenomena any special characteristic that mirked the high or the holy; for they partook of all degrees, from the highest of Heaven's blessed truths to the lowest of Hell's horrors. The wrong term had been used. It should have been Spiritism, or Demonism, in the original sense of demon. And this was, after all, the most natural; for if the good spirits could come to bless us, why from the central fount of eternal knowledge and truth, could not the had ones come to playe us? or if the iteration for the ordinary reading minds, which in the ideas, to the ordinary reading minds, which in the meaning. The man of genius gets the ideas by inspiration from the world of spirits, the ordinary man of the ideas, or the words read are, hieroglyphics without meaning. The man of genius gets the ideas, or the words read are, hieroglyphics without meaning. The man of spirits, the ordinary man of the ideas, or the words read are, hieroglyphics without meaning. The man of spirits the ordinary man of the ideas, or the words read are, hieroglyphics without meaning. The man of spirits the ordinary man of the ideas, or the words read are, hieroglyphics without meaning. The man of spirits the ordinary man of the ideas, or the words read are, hieroglyphics without meaning. The man of spirits the ordinary man of the ideas, or the words read are, hieroglyphics without meaning. The man of spirits the ordinary man of the ideas, or the words read are, hieroglyphics without meaning. The man of spirits in the ideas, or the words read are, hieroglyphics without meaning. The man of spirits in the ideas, or the words read are, hieroglyphics without meaning. The way of spirits in the read are. demon. And this was, after all, the most natural, for if the good spirits could come to bless us, why from the central fount of eternal knowledge and truth, could not the bad ones come to plague us? or if the through the various conditions of spirits in the spirit-low could come, why not the high? God works by world, who progress and rise from one to another of those "many mansions," each nearer to the source of direct inspiration.

Now spirit mediums, as commonly recognized, are supposed, by outside observers, to be the mere instrumedium's own spirit uses its own organism to express the inspiration which is given to it more or less direct truths, whose individuality is never lost, and is in the highest state of development. Of course those forms of me liumship which only afford tests of spirit presence, resulting in the identification of friends who have passed on, are desirable, if not indispensable, to satisfy the preliminary inquiries of those who begin by being either curious or anytons to know whether many hundreds of persons, as shown in two mediums recently in Boston. This class of mediums has been, and still is, essential to the introduction of Spiritualism to man's notice and comprehension-it began with table-tipping and rapping, the first rude alphabet of communication—it will disappear when it has done its work. Already many mediums who have been used only for tests are losing their powers, or falling off in

Let it not be supposed, however, that the tendence of Spiritualism is solely to intellectual development and manifestation. In accordance with the spirit of this age, it has found its introduction to the world's notice, in a great degree, through the intellectual feetiles. imperfectly, into enough phases of mediumship to give intellectual faculties and purely intellectual ob-us an understanding of all these things from our own experience. Each day as we have advanced, the important way to a people like the American nation, which xperience. Each day as we have advanced, the im-portance of prayer has been urged upon us, and we had become so eager in the pursuit of material pro-pare felt its power wonderfully in guiding our search perity through intellectual development, that the nanave felt its power wonderfully in guiding our search for truth, and saving us from the errors committed by others who have not known the wonder working of a true appeal to the Ureat Father of all spirits. Expensially have we been saved from too rapid development, but the baginning of a mighty struggle for dominion between the powers of good and the powers of evil, that is yet to sweep over the face of the whole globe. This consideration leads us to the the whole globe. This consideration leads us to the higher, or what in common acceptation would be deemed the more spiritual development of Spiritualism, which is now gradually unfolding to the wonder and delight of all its truest advocates.

Whilst it is admitted that an equal development of heart and head are necessary to make the perfect man, we believe that the heart must be first cultivated, or we believe that the heart must be first cultivated, or the head cannot receive true wisdom. Without an un-derstanding of the heart, the knowledge of the head is full of errors that lead the spirit to its ruin. This is no new proposition; the philosophy of it is simple. True heart development brings that peace of mind which fits it, the mind, for the highest intellectual conceptions, makes it receptive to the highest truths. Yet the nations who boast of their Obristian civiliza-tion have ignored it, and set up intellectual idols that have received their souls devotion for aix days in to the world's notice, they are not the highest forms. We believe that the highest form of medium is is that where the individuality of the medium is the most developed and the most active, so that the medium's self, being a spirit in the body, may draw didneys self, being a spirit in the body, may draw didneys self, being a spirit in the body, may draw didneys self, being a spirit in the body, may draw didneys self, being a spirit in the body, may draw didneys self, being a spirit in the body, may draw didneys self, being a spirit in the body, may draw didneys self, being a spirit in the body, may draw didneys self, being a spirit in the body, may draw didneys self, being a spirit in the body, may draw didneys the interest of the middle sacred observance of the medium steller would be sacred observance of the method been the intellectual and material progress of the mations, and particularly of this people, according to their spiritual deserving and capacity. In other words, the highest medium ship is what has been heretofore vaguely known as impiration, and not retrograded, in the same degree? Witness the practical results; see the utter selfishness of the tradbroadest sense, in every kind of knowledge to which bonselines called genue. We mean juspiration in 11st practical results; see the utier semanness of the tradi-broadest sense, in every kind of knowledge to which ing, commercial classes. With few exceptions every the human mind has been permitted to give expres-sion. Religious inspiration, in its various phases; the inspiration of the fine aris, music, poetry, paint get shead of him. Alas for such Christian followers i

we that the Founder of their religion would hardly threws off the clock of religious observances under recognize his disciples among them. But this is no place for a homily upon the ains of this nation. We should shrink from such a task under any conditions; to outslogue them only would be a fearful undertaking, for their name is legion.

The feeling that true Spiritualism should have something, if not everything, to do with the understanding feasons of the religion taught by Jesus, have been so of the heart; and the fact that it has thus far, to the view of external observers, seemed to have so little to do with it, has been one great cause of the severest opposition it has experienced. For reasons which it would take too much space here to state, it appears to us to have been necessary, in the present condition of the world's development, that the near approach and communion of the spirit-world should be brought to the knowledge of mankind in the way it has been. Believing, as the Christian world professes to believe, in the second coming of Jesus, how many are there who would be able to recognize him now in our streets in the 'humble garb of the Nazarene? The difficulties are immense in the introduction of any really new phase in the world's development, arising out of the conditions of head and heart, into which such new decidence of their they had general mediations; to out a their such and in a such and in a their spiritual condition.

Angels are about us, the spirit-world has, in this nineteenth century, been brought to an extent and in a sit would seem, by an entirely new law; for these things have been before; but to an extent and in a new dispensation will unfold is not the professes to believe, in the 'humble garb of the Nazarene? The difficulties are immense in the introduction of any really new decidence of the professes to believe, in the 'humble garb of the Nazarene? The difficulties are immense in the introduction of any really new decidence of the professes to believe, in the 'humble garb of th

the course of Spiritualism to its present unfolding, itself but the germ of what is yet to be.

We have spoken of our own continuous and unsatisfactory search after true spiritual mediumship, in the first years of our inquiry. We did not feel that we had arrived at the beginning of the truth, until, some two years ago, we made the acquaintance of a medium who had been developed as such after an anxious study of the Bible. This was a young person, born of true New England parentage, in one of the beat of New England parentage, in one of the beat of New England homes, of large, healthful physique, with fine intellectual powers, a broad head and large understanding, who had been drawn into the cause against external convictions, as well as the wishes of family and friends, but who could find happiness in no other direction, and alone, before God, trusting the inmost dictates of the still small voice, after many atmosphere.

as an instrument of great good to the world. What that good was, we did not at first understand; we had yet to learn it. The communications were addressed sholly to our physical and spiritual condition, and the work of regeneration that was to be done amongst the people. They were not given in tedlous homilies, the people. They were not given in tectous nomines, but came in quiet, natural suggestions, warnings, and advice, accompanied at times with a manipulation of the head, which had a strange soothing, yet invigorating power, easily and early recognized.

It was indeed a healing power, and imparted a pure vitality, which by a mysterious process gradually reached the spirit within, and we felt that the old heather maxim of tecomorphisms.

neathen maxim of "sound mind in a sound body," and a spiritual meaning beyond its ordinary accepta tion. By slow degrees we began to perceive the refined influence that seemed to rain down upon our neads as we sat in slient waiting. Not knowing what to expect, the light of Heaven gradually illumined our beart, and we were ready to acknowledge that we could perceive a spiritual influx, as we sat for development, which seemed to give us, or itself to be, the true riches of which the Scriptures teach, for it brought with it, in very truth that peace which passible to the structure of the service of the serv seth all understanding. This is no idle fancy of our own, no mere play of the imagination; others have known it as well as we; it is difficult to describe or

explain, but when realized by experience brings with it a sense of reality such as nothing else seems to give. It seems almost the only reality of life.

At intervals the spirits, through this medium would reason with us, as Paul, of righteousness; but whenever we asked for tests, such as are given through other mediums that reflect for the reason that it We did not, we could not, accept the full meaning of this at once. Tempted in our progress to pursue comparatively idle inquiries, our prayers, and the kind words of the medium, saved us from dallying by the way-side. Purely intellectual investigation seemed to be for a time forbidden. Our business was with the heart alone. To purify that, to become as a little child, to sit at the feet of Jesus, and receive from his hands something of the Chriss. other mediums, they refused, for the reason that it would be a waste of powers which were dedicated to child, to sit at the feet of Jesus, and receive from his hands something of the Christ-epirit with which he was filled, this was our work, this the present object of life. It was (and is) a realization of the patriarch's dream, in which the angels. God's messengers, are eternally ascending and descending, bearing up to the throne the petitions of his creatures, and bringing back the responses of his mightly love—responses which teach he to throw away selfishness interly to live and teach us to throw away selfishness utterly; to live and labor for others; to dispense widely unto all; to give freely, as we have freely received, these treasures of God's love; to so explain these things, and illustrate them in our lives, that they shall show forth his goodness and glory.

ons could not be learned till we had give up our conceit of knowledge obtained through purely intellectual culture; and now, humbled as a child be fore God, but a man amongst men, we feel ready to begin a good work, rejoicing that we find the yoke so

easy, the burden so light. If we are asked, how can these things be known to all, we say to all, high and low, rich and poor, learned and unlettered, gather yourselves in small circles, two or three together, cheerfully, but soberly, revertwo or three together, cheerfully, but soperly, level, two or three together, cheerfully, but soperly, in the name of Jesus, (pray for the light you meed, and it shall be given to you. Let as nearly as possible the same persons meet at each successive Three copies six months, in one package, per copy, 175 gathering; let the surroundings be fit for such com. Your or more copies, one year, in one package, per copy, 180 gathering; let the surroundings be fit for such com.

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But be assured, that to follow these things with triffing curiosity, is to expose one's self to the penalties of sacrilege. By laws to which we have referred, you bring to the inquiry too careless a heart, or a head too vain of its understanding. Do not, however, think that you seen a subscriber head to the Enrora. Letters to the Editor not insended for publication should be marked "private" on the sovelop.

bring to the inquiry too careless a heart, or a head too vain of its understanding. Do not, however, think that you can turn away and neglect these things for one notive or another with impunity. Your likes or dislikes cannot change the orderings of Providence. If the near approach of the spirit would be a fact, then it remains a fact, whether you like it or not. On the other hand, if it be true that these influences for good or for avil are around about and so near you. the other hand, if it be true that these influences for good or for evil are around about and so near you, it behooves you to understand their powers and mode of action, lest in your wilful ignorance, you suffer approaches to which you would not knowingly be subject. In familiar phrase, if you wish to know what company you keep, ever influencing your feelings, your actions, sometimes much more than the friends and companions seen by your body's eve. look closely into your heart, for as that is, so ever look closely into your heart, for as that is, so

many more have been relieved of the most depressing fears of the everlasting retribution, the relentless eterlears of the evertaining retrioution, the reientiess ever-nity of punishment, by learning that progress is the law of God's universe in the spirit-world, as in the earth-life; and the blessed consolation of a divine hope has given them new courage to try to attain a higher. has given them new courage to try to attain a higher, better, holler condition, according to their capacity, and not according to the dogmas of their theology. But attill more good has been wrought out of Spiritualism, as God ever brings good out of evil. Good has come out of the very wrongs committed under the name of Spiritualism, by ahowing the sad inefficiency of the Christian Church of this day. We say it not in unkindness, but in sadness; we say it not of any particular denomination or sects: it is true of all, as out of all have come those unlimpty viotims of their own weakness, who have, in the name of Spiritualism,

we fear the Founder of their religion would hardly thrown off the cloak of religious observances under recognize his disciples among them. But this is no which they had concealed the rottenness of their place for a homily upon the ains of this nation. We hearts from the world's knowledge, if not from their should shrink from such a task under any conditions; own, and, availing of the assumed authority of false to catalogue them only would be a fearful undertakto catalogue them only would be a fearful undertakto talogue them only would be a fearful undertaktheir little faith. Yet a world in the conditions confessed

In the humble garb of the Nazarene? The dimoulties Exactly what this new dispensation will unfold is not are immense in the introduction of any really new phase in the world's development, arising out of the conditions of head and heart, into which such new development must gradually work its way. We are also now to see the wisdom that directed events, when the infant Jeaus was laid in a manger, he "the Prince of Peace," "the Saviour of the world." As time goes on, the wisdom will be recognized which has directed the course of Spiritualism to its present unfolding, it ever before; whilst the near presence of the spirit.

piness in no other direction, and alone, before God, trusting the inmost dictates of the still small voice, after many struggles, much wrestling with the spirit, had determined to go forward with the work, whatever it might be, so long as it did not militate with the highest sense of right and duty.

This person, called a healing and developing medium, was not under the control of those who purported to be our relatives, or particular friends in the spiritworld, but was wholly influenced by a few choice spirits, who announced, through their unconscious trance possession, that their medium had been selected as an instrument of great good to the world. What

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.

J. M. REYNOLDS. Beloit, Wie., June 28, 1862.

Greve Meeting. There will be a Grove Meeting in Leighton. Allegan County, Michigan, on Saturday and Sunday, August 2d, and 3d.

MRS. M. J. Kutz, of Saphamsville, Michigan; S. Phelps Leland, and Carrie Wrees Leland, of Cleveland, Ohio, are engaged as speakers. A good time is anticipated.

#### NOTICES OF MEETINGS.

LYCRUM HALL, TREMOST STREET, (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. 21 and 26; Miss Emma Hardinge, Oct. 5 and 12; Miss Emma Houston, Oct. 19 and 26; F. L. Wadsworth, Nov. 2 and 9; Miss Lizzie Doten, Nov. 23 and 30; J. S. Loveland, Dec. 7 and 14; Mrs. Fannie Davis Smith, Dec. 21 and 26. CHARLESTOWN.—Bunday meetings are held at Central Hall

at 3 and 7 o'clock, afternoon and evening. Speaker engaged:—Mrs. M. S. Townsend, during August.

MARRIAGEAD.-Meetings are held in Bassett's new Hall. Speakers engaged:—J. S. Loveland, Sept. 7 and 14; H. B. Storer, Sept. 21 and 28; Miss Emma Hardinge, Oct. 19 and 26; Elsa Lizzie Doten, three Sundays in Nov.

TAURTON,—Meetings are held in the Town Hall, every Sabbath afternoon and evening. The following speakers are engaged:—N. Frank White, Sept. 21 and 26; Mrs. M. B. Townsend, Oct. 5 and 18; Hon. Warpen Chase, in December.

PORTLAND, M. —The Spiritualists of this city hold regular meetings every Sunday in Sons of Temperance Hall, on Ochgress, between Oak and Green streets. Conference in the forencon. Lectures afternoon and evening, at 21-4 and 7 o'clock. Speaker engaged:—Mrs. A. A. Currier, August 8 and 10.

### THE BANNER OF LIGHT,

in the World.

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than the friends and companions seen by your body's eye, look closely into your heart, for as that is, so shall your unseen companions be. You cannot escape it. Understand yourself rightly, make yourself what you know you ought to be, and you will learn to thank God for the sweet angel-influences that guide and guard you through every hour of your life.

Let not Spiritualism be rejected by outside observers, because they cannot see any good yet accomplished by it. Misunderstood as it has been, much slient good has been done that is not proclaimed aloud to the world. By it many doubting minds have been established in a faith in the future life of the spirit; whilst many more have been relieved of the most depressing closely and unsquested spirits, proving their identity to educated and sneducated spirits, proving their identity to

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