VOL. XI.

WILLIAM WHITE & COMPANY, Publishers and Proprietors.

BOSTON, SATURDAY, SEPTEMBER 6, 1862.

NO. 24

# Titerary Department.

## MARYAM IN THE DESERT.

AN ARABIAN TRADITION.

TRANSLATED PROM THE GERMAN OF ESCHORER, FOR THE BANKER OF LIGHT.

BY CORA WILBURN.

#### Introduction.

It is well known with what intense enjoyment the Arabs listen to the stories and legends of the past, when resting from the fatigue and oppressive sultri ness of the day, they encamp amid the desert's stillsees for the night; and each one in his turn becomes the narrator of the beautiful and romantic, It was thus, without doubt, that originated and obtained its wide circulation, the pathetic story of Job; that not until the century in which Solomon flourished was put upon record, and thus transmitted to our times by the hand of some thinker, who deemed its sublime simplicity might inculcate a lesson of use and beauty to mankind. Thus, too, may have originated those pleasant tales, part of whose characteristic tone has been handed to posterity in the weird and startling revelations of the Arabian Nights. Whoever would dwell for years among that people, master their language, and pay attention to the wonderful and poetic legends they possess, would be enabled to give to the world a fund of new and beautiful, and teaching discoveries, that would benefit and elevate as well as entertain.

, The legends of a nation, as well as their songs and customary dances, are always a reflection of the soul-condition of that nation; they are important aids to the history and moral statue of all combinations of people, great or small. One of the most touching and auggestive of the legends of the prement Arabs, was brought to Europe by the Count Farbin, who, in 1817, and 1818, visited the Orient He heard it one evening smid a circle of natives with whom he was journeying through the desert from El Arisch to Damietta. Leattracted his attention by the homage of slient and deep emotion which it elicited from the listeners.

It is not improbable, that these traditions of the desert, so oft repeated, were almost verbally transmitted through the lapse of years; as were once the Homeric songs, and the sorrow-laden poetry of Ossian. From other travelers, we have heard that the narrative we are about to give is known to numbers of the wandering Arabs, who have committed it to memory, and who love to repeat it whenever the occasion is presented; when it is always listened to with heartfelt appreciation.

to every tradition thus preserved; only the imagination of the narrator permits the indulgence of vivid coloring, and the adornment that is natural to his 

#### CHAPTER I. The Wounded Prisoner.

tween the Motsaliam, or Chief of Jerusalem, and the pressive countenance; her words of consolation in-Arabs of the Desert, it came to pass that a young spired him with freshened hope; for the pain of his pear the vale of Bekas. The youthful chieftain was shame of servitude under which he labored. colabrated for his surpassing strength, and invinci- Gradually he recovered his strength, and his ble daring; his name was Ismail, and he was the grateful heart responded fully to the merciful care son of Ahmed, the son of Bahir. His father was of his benefactors. As soon as he could walk Mathe head of the tribe Wahydych, one of the most ryam led him beneath the shades of the towering dreaded of Barr et Cham, (or Syria) Ismail had sycamores, that surrounded the dwelling and the given ample proofs of his courage with the strong garden, and there she listened to his narrations of arm that had prostrated many a lion-king of the for the wars of his tribe; of the vengeance of the est at his feet. Wounded unto death, he was, with Wahydych against the traitorous Dschezzar; of his much difficulty, carried to Jerusalem, and there in relations and friends; and of the freedom and the court-yard of the palace of the Motsallam, he beauty of life in the desert. The evening time often was placed against one of its pillars. The pallor of found them deeply interested in these recitals, as death was on his sun-browned countenance; but its the song of the Mueszin and the call to prayer remanly beauty was not effaced, nor in aught dimin. sounded from the pinnacle of the great Mosque El ished its lofty dignity of expression; but his limbs Haram. upon him, said :

Desert."

his enemies refused to grant, was awarded by their shall turn to fleeting ashes, wherewith the wind of availoe; for, the Motsallam anticipated a heavy ran- Yamyn toys, or I will spread the bridal tent above som in return for the life of the only son of the thy head in the desert. My father and my mother Shork of the Wahydych; therefore he sent for the will tremble for joy at your approach; all of the interpreter of the Convent of the Holy Sepulchre, Wahydyche will kies the kem of Bou Temyin's , who was known as a man of great power in the robe, and the daughters of Kabyleh will strive with

healing art; and he spoke to him thus:

"Hearing and he spoke to him thus:

"And he spoke to him thus:

"Hearing and he spoke to him thus:

"Hearing and he spoke to him thus:

"I am a Christian; and can never become your heal mankind; and, because among this people you bride. Brerything in this life separates us, Ismail, are called an Averrobe, do I confide this prisoner to but death may be more compassionate, and may your keeping, if you feel that you can restore life award what life refuses." to his breast. Let the body be carried to his home. And do you swear to me to bring this man by the twentieth day of the month of Shewal; if you do not return him, and he eacapea your watchfulness, your blood shall atone for the treachery! But if In the meantime the Pashaw of Damasque had you restore him to life, behold one half, of the ran-heard of the great wealth of the Motsallam of Jergsomemoney shall be the reward of your skill." salem, and he envied him the possession thereof.

The interpreter, after bowing deeply examined He summoned him before the Divan, overwhelmed the woulds of the young Shelk; and said, as held, him with repronches, accused him of robbery; and ternately pressed his hand upon become, heary, and at his word of command, the head of the man beforebeid for as my lord commands. Send at his feet.

be will the and I will endeavor to heat him to a The new Motaliam was a lavorite of the Partie of the reading of the ranging o

The dying chief was conveyed to the house of the physician, whose name was Yuhanna Bbu Temym; and in whose Christian heart glowed brightly the divine flames of compassion. He lived near the gate of St. Stephen, in Jerusalem, close by the Path of Borrows; and his garden was built of the fragments of the wall surrounding the fish-pond, to whose precincts it extended.

Maryam, the leveliest of the daughters of Palestine, heard the repeated knockings at the door; when she heard the voice of her father, she unbarred and unbolted it : for, it was the custom of the Christians to keep their houses securely fastened. She was somewhat alarmed as she saw the people enter bearing the senseless form of the young chieftain Ismail.

"My daughter," spoke Ebu Temym, "I bring here a son of misfortune." The face of the beautiful Maryam was overcast

with grief and pity. "This is the most terrible of the Bedouins the son of Ahmed, the Sheik of the Wahydych !"

"What !" exclaimed the maiden : "This the son of Ahmed, who is so fearful to the Bethlemites, and he is yet so young? But, father, we will forgive him. Think of the Samaritan's mercy; heal him by the power of your art, my father."

"Hasten then;" responded Ebu Temym, "bring balsam of makkum, and bandages of linen."

She promptly obeyed, and ismail was placed upon the bed of his host. Maryam prepared the dressing, and, upon her knees before him, she supported his head moon her arm, and scanned anxiously the face of her father, to read there a signal of hope for the patient's recovery. Also, the last sigh came nigh unto the lips of the chief! With a throbbing heart, Maryam watched the immovable face; he was the first man she had observed so closely. With deep sorrow and tenderness, she gazed upon the veiled eyes, whose long, black lashes shadowed the pallid cheeks. A broad, deep wound had opened his breast; Ebu Temym believed it a mortal stroke; and Maryam shuddered convulsively, for she could not feel that the unfortunate one was a stranger. With one hand she held the preparation that was to staunch the blood that still was flowing over the unrolled turban, and the garments of the sufferer; the tears she could not restrain, nor wipe away, fell in a gentle shower upon the brow of the young pris-

Their benign influence seemed to break the lethagy that bound him in the death-sleep, the dying one opened wide his eyes, and gazed in bewilderment upon the lovely vision that hovered near him; he faintly whispered :

"Blessed be God and his holy Prophet! I am in Paradise!"

"Oh, blessed Virgin, mother of the true God!" oried Maryam, "He lives! sanctified be thy name! It is also certain that there is a foundation of fact Oh, aid and strengthen this poor unbeliever, that he may be restored to thee!".

#### CHAPTER II. the Becevery.

Bbu Temym and his daughter were uncemitting in their attentions, and never left the bedside of the son of Ahmed during his illness. By day and night During the long continued wars and divisions be- he could read the loving sympathy in Maryam's ex-Shalk was taken prisoner by stratagem of the Turke, wound was exceeded by the mental agony of the

werp stiffened and cold, and every one that looked ... "Maryam," said the Arab ohlef, " why is it that you cause me to forget my father and my tribe-sy. "Here dies the Terror of Syria, the Defender of the even the Prophet himself? In you dusky walls that exclude the view of beaven your eyen are the His blood yet flowed; and that which the pity of only stars that mine can follow. Either my bones

#### orani i arayar<u>in ba</u> CHAPTER IIL 19 CHAPTER The Personaling willing

his patron by a suitable present; therefore his ava-ricious eye fell upon the souvent of the Holy Sepulchre, and uron those of the Armenians and Greeks. Twenty of the wealthings dows fell beneath the blows cape, to the Bedouin guest, who awaited her with of his emissaries; Jernantum was filled with alarm the utmost anxiety. He ground his teeth in the ex-

of his emissaries; Jerasan was niced with a sarm the utmost anxiety. He ground his ceeth in the value of his anger, and breathed only vengeance as he beard of the death of Ebu Temym, and witnessed with a sacred path to the last Motsailam; nessed the agony of the bereaved and forlorn maidbut I have promised mathing to his follower. Fly, if your strength allows you, fly, and take advantage of the confusion now railing the city. Hasten tomorrow, at the setting of the sun, through the gate of Naby Dahud. Concest yourself in the caves of Father of the Convent. Issuf, one of the janizaries Hakeldama; the graves offer the securest and most holy places of refuge. Then direct your steps with care toward the descrit; and may God, who directed thee hither, guard and guide thee in thy flight. May he give thee length of days, together with those whose blood flows in thy welus."

Maryam turned aside with brimming eyes; the cup she held fell from her nerveless hand. But

Lamail responded thus to a daughter."

"Oh, my father, how color you request me to fly hence when danger threating those from whom my speak not of following me?" heart is never absent? Abd Allah, the cruel ruler, blood between us and the children of our children, bear." Abd-Allah will soon demand of you an account of the slave delivered to year keeping, and what will the mouth of truth reply to him? Let us fly to-gether; or if you will then to me fidelity, I will hasten to my father. He will approach from Pharan with the sons of his tribe; they are gentle as the gaselles, and powerful as the lion. I will bring with me a trained camel, that Maryam can guide Wabydych will walcome you with cries of joy. We will await your coming on the three last days of the month of Sephery I will keep watch upon the hills of Ebor Wacht until mine eves behold you,"

Maryam knelt before her father and clasped his

mees, as abe spoke with heartfelt earnestness : "This youth speaks not of himself but it is a revelation from heaven that is announced through his lips! Yesterday, as I offered up my supplications before the altar of the Blessed Virgin there came to my soul a foreboding of all he has uttered here. Let us escape from the first fury of these not delay our flight, I beseech you!"

Ebu Temym, deeply moved by the words of wis-All their preparations were speedily concluded, and him, numberless loved ones would weep and I would every necessary precaution agreed upon. Already be the cause of their tears, for I should have led him Ismail had uttered the wish of parting:

But they were interrupted in their plans, and and if it is sin, I alone am culpable.". compelled to await a more propitious time. The tumult increased in the streets of Jerusalem, until glare of a conflagration that consumed the Hos-Ebu Temym feared for the life of his guest if he pital of the Armenians, they fled through the aloepermitted him then to depart. He concealed him hedges that encircled the neighboring gardens, and beneath the vaults of the great waterfall, and then reached the foot of the wall that environed Jerureturned to Maryam with restored composure. But salem. They found fugitive Christians there, and the soldiers of the tyrant seized him, and accused they helped one another. In profound silence the by treacherous Greeks, he was conveyed to the pres- mutual aid was given, for the slightest sound would ence of the Motealiam. His daughter never again have discovered them to their expectant murderers. beheld him.

They took the little all that Ebu Temym possessed. Maryam in her grief and wild alarm flew to the Superior of the convent, to implore his inter- to fatigue, could not long keep pace with her comcession for her father, but the place was surrounded by a warlike band, who reviled and threatened the night soon glistened the tower of Bethany. Ismonks.

"My daughter," said the aged priest, "our Lord is trying our faith with great trials. Thou, above lum. The signal agreed upon was given but no anall, art one severely smitten. But turn with thy swer came; all was silent as death. In vain he anguish unto Him who in this sacred spot drained to the dregs the bitter cup of sorrow! Daughter of camel. The ninth hour was already past. Jesus Christ, wherefore callest thou on me? Thy earthly father is no more!"

The unhappy maiden knew not of her irreparable loss; she fell senseless to the earth. When she recovered, she found herself in the midst of Christian women, who were opposing the departure of Ma- and in the Desert, without help or subsistence, withryam, who also was ordered to appear before the Motsallam. For this stony-hearted man, having sands? And yet Love knows of no danger; to its heard of her exceeding grace and loveliness had de- angel heart of faith all things are possible. Ismail termined to send her to the Pashaw of Damasous. as an addition to the odalisques of his harem.

By humble entreaty and the offerings of presents. the plous monks succeeded in postponing the departure of the orphan Christian for, a few hours. They entertained the hope of rescuing her from the beloved. I will carry the light burden that you are. prevailing persecution by giving her into the keep- It is but two days travel, and when your strength the of the holy women of Bethlehem; but that same falls, you shall renew it from my heart." evening tidings came that Bethlehem was also in the power of the savage Metualis, And the rumor and he, inspired with the religious glow of a first spread that that very hour the convent of Jerusa and pure love, breathed only for her, and around lem and the church of the Holy Sepulchre were to be them was cast by unseen hands the white mantle of attached. Then each one thought alone of ladivid- unabilied innocence. They hastened on; eager to mal secape and safety; women, and obliding were take advantage of the coolness of the night that concealed in the subjerranean depths of the graves they might journey on more quickly. Vain hope !of kings and judges: The fearless Christian men Maryam's strength gave way. Her tender feet of their faith, and in the depths of Silesb. " his heart was torn with anguish; he took her in his." Shelk of Wahydych, ob my father i" cried, in the depths of Silesb. " Shelk of Wahydych, ob my father i" cried, in the case of Jeremish, and in the depths of Silesb. " Shelk of Wahydych, ob my father i" cried, in

tion ba postponed.

CHAPTER IV. The Becape.

Then Maryam returned hopeless of counsel or esthe utmost anxiety. He ground his teeth in the ex-

" If the All-merciful One has granted me strength until this moment," she said, weeping, " it is that I may implore you to fly. I have revealed all to the who served the monks, is won by them and paid to aid in your flight. He will conceal you in Bethany, where the Arabs of Siloam will provide him a camel. See, the night has come, hasten to the val-

ley of Jehoshaphat; there you will find your guide, who will expect you until the pinth hour. God bless your path, and guard your footsteps. Think sometimes of the unfortunate Ebu Temym and his

"You urge me to flight," said Ismail; "and you

"I cannot go with you, for I am a Christian, and persecutes as yet, only the wealthy of Jerusalem; may not become your bride. But if you love me, but when this new Motsalian has slaughtered the Ismail, you will flee this peril and save your life. camels, then will he also say hands upon the inno- May you live happy in the Desert. Maryam will cent lambs, and will flester the sheep. He will think find a refuge at the grave of her Saviour! Oh," of the conflict of Tiberias when he knows that Is- she continued, sobbing, "I know but of two evils mail, the son of Ahmed ha prisoner, and no ran- that I could not survive to deny my Lord, or to som will resoue my life from his grasp, for there is behold thee die; all else that God sends is light to

Ismail replied gloomily, as he again threw off his mantle, and cast aside his weapons: "Maryam, you can never have believed that I tremble for my life : you cannot have thought that the son of Ahmed is a coward! Wherefore do you try me thus? Why should I carry hence my life without that which is dearer to me than the breath of life itself? Ohwhat have I heard! You can live away from Iswithout difficulty; you must then meet us at the mail? I cannot away from thee; I remain. I entrance of the vale of Gaza. The children of the swear by the Prophet, no power on earth can separate us."

> "You remain!" cried Maryam, in an extremity of apprehension; "you remain to await your death I"

"I await it without fear."

"Son of misfortune, know you not that I could never outlive you?"

"I shall at least die first," said Ismail, with perfect calm. And this fearful calm decided the destiny of Maryam.

"My God!" she fervently exclaimed, and threw herself upon her knees. "What shall I do? Shall merciless men! The hand of God will disperse the I fiee the country that is moistened by a father's storm, and he will redeem his people! But let us blood? Shall I leave Ismail to die? What am I, poor orphan, that this should be done for me? If my father lived, I should be his to obey. Now I dom and the tears of the maiden, gave his consent, am alone upon the earth. To whom do I belong? For to destruction. Who cares for me on earth? There "Oh, that you may long for the sight of the tents are none to weep for Maryam. But he must liveof Ahmed, the son of Bahir, even as the weary wan. he may yet be happy. Save then your own life, isderer in the desert longs for the sight of the green mail, and take mine with thee. I follow to the Desert! Forgive me, oh, holy Mother of God! forgive,

> There was no time to be lost. Guided by the Ismail, who had never known what it was to fear, then felt its influence for the first time. They sped on with winged haste. But Maryam, unaccustomed panion; he bore her in his arms, and through the mail was rejoiced for the safety of Maryam, and her heart throbbed gladly in view of the friendly asvsearched around for the janizary and the promised

#### CHAPTER V. The Desert.

What was to be done? How continue their wan derings? How live for days in rugged hilly paths. out shelter or refreshment, on the hot and movable persuaded the weary Maryam to a continuance of their journey.

"I know of a well," he said, "on the way to the land inhabited by my tribe. There we shall find date trees, whose delicious fruit will revive you, my

With the simple trust of a child she believed him:

arms and carried her for many hours. But it was a slow progress over the sharp flint that they passed

The sun arose, and before them apread the bound. ess waste. It was a calm and endless sand ocean, crimsoned by the morning's beams. There was no shelter, not a tree or shrub, not a sound of life. But Ismail felt'the returning blies of hope, and his strength was anew restored; for the Desert was his home, the soil of his freedom.

"Take courage, oh Maryam!" he cried. "Be of good heart, for before the day ends, we shall reach the well Engaddi."

Encouraged by his cheerful words, Maryam continued her painful efforts to walk, and strove to conceal the pain and misery she endured. She eaned upon the arm that so lovingly sustained her. but the pallor of her face revealed her fainting state, and she came nigh falling to the ground. The Bedouin again took her in his arms, and carried her through the Desert path; he bore her thus the entire day beneath the burning sun. He, too, was yet feeble from his wounds, and he felt his atrength departing. In the distance he saw on the horizon the palms of Engaddi, and it appeared impossible to reach them before nightfall. But Maryam lay within his arms as one dving: consumed by thirst she could not articulate a word. The Arab felt his soul transfixed with grief; he hastened on with his precious burden, stopped breathlessly, and again sped on. Cold dows of perspiration bathed. his brow; drawing breath with difficulty, trembling and exhausted, he pressed the idolized one to his breast, and still sped forwards. The palms grew larger to the sight; they came nigher. Ismail would have flown toward them, but he could go no further, and he sank to the earth; both lay there long, unconscious, and immovable. He recovered first, and staggering on he reached the water, drew some in the hollow of his hand, and forgetful of his own thirst, he sprinkled the pale face and held it to the lips of Maryam. She slowly opened her eyes, and a faint smile dawned upon him; thinking only of him, she said :

"Without me you would not suffer so, and you would be nearer the land of your fathers."

That night and the following day they reposed by the well in the shadow of the palms. As darkness approached Ismail placed himself at Maryam's feet, and thus watched and guarded her from wild beasts. She spoke in her sleep, broken, incoherent words, and the Arab listened with surprise and alarm. The breath of night was mild; in the broad hearens gleamed the everlasting stars, as in the gardens of earth the flowers. From time to time there swept over the horizon a flash of light that illuminated with pale lustre the swaying palms. Those vivid gleams are those of passing angels, who go forth to meet the spirits of the Darkness, and who terrify

The juicy fruit of the date tree and the pure water of the well refreshed the hardy Bedouin, and restored to him the almost vanished strength. But the maiden of Jerusalem lay in the shadow like a broken lily. She recovered not from her exhaustion, as did he; but thoughtful ever of her friend, she would no longer delay there.

They left the repose of Engaddi, and wandered forth in the desert. Ismail carried the beautiful and uncomplaining sufferer as before; and he had provided dates and cooling draughts of water for the refreshment of both, therefore their journeying was not as painful as at first. They met with Arabian herdsmen, who gave them milk, and bread baked in the ashes. The oldest among them who knew the tribe Wahydych, became guide to the poor fagitives. They journeyed together to the vale of Harma; the herdsman aided them over the summit of Gabs, through the stream of Soehts, and through the solitudes of Hebron.

"My child," said he to Maryam, "trust in God; for it is He who has guided your footsteps to us-to the pasture-grounds of Edom. He has taken my daughter, the delight of my declining years! and, ooking at you, I remember her, and my grief awakens at the sight of your grief. Lean upon me, uponthe withered branch, thou tender rose!"

Maryam was so exhausted she could hardly move her delicate limbs; her eyes found no more tears to weep. As night again advanced, the keen eve of the Arab detected several horsemen in the distance. He concealed his companions behind on overhanging rock, and hastened to meet the riders.

#### CHAPTER VI. The Arrival.

"Ye men of the desert!" cried the Arab, "tell me, are you from the noble Kabyleh of Wabydych, the Queen of Bosor and Eblata?"

When the men heard those words, they descended from the hill with the speed of lightning, and re-"We are:" and they followed the old man to the

rock. And when Ismail recognized them, he was filled with joy, amd ran toward them, and commanded them to announce his coming to his father, and request him to send a camel.

"Arouse thee, oh my sister !" he said to Marram. the whole tribe expects thee. I will restore to thee a father."

Soon, and Maryam was lifted upon a young came, I gentle and donile as a kid; the Arabs and famail supported her. Yet she sank fainting back. a number of times before they reached the billy plains of Harma, where the old Shiek Ahmed, the

mail, " behold, this is the angel who has saved the life of your son. Let a new born camel be killed to do her honor, and offer her of your came and your salt,"

Then he related the sufferings of the Christian maiden, and the sears of compassion sparkled on the grey beard of the son of Bahir.

The youthful sisters of Ismail sought by every device of love to cheer the young girl; they led her to the tent by the well of Laban. The Arab maidens had much to tell of their sorrow and anxiety for Ismail. The mother clasped the lovely Christian in her arms, and said, tenderly :

"I will be thy mother, and thou shalt be to me a daughter."

And messengers were sent to Gaza to bring whatever could be grateful or healing for Maryam.

"We are, here in the desert, very ignorant and poor," said Ismail's mother, " but our hearts open wide at the call of friendship, as do the pomegranites of Ascalon to the sun rays, which ripen and make them sweet."

Maryam was deeply touched by all these demonstrations of affection and goodness; but she was not restored to health. She loved the young chief, but her fears of punishment in the future -- the plous prejudices that were then all powerful for a Christian maiden born at the foot of holy Golgotha—these tormented her incessantly. She seemed to hear the voice of her father. Fever and sleeplessness consumed the last life-drops in the flickering lamp. Ismail saw her slowly approaching the gates of death; and his sorrow drove him far back into the desert, where he mouned as does the young lion when stricken by the poisoned arrow of the hunter. His father always conducted him home, saying:

"God is great. As he has permitted the dove to seek shelter in my tent, he will guard and protect her there."

But one day Maryam's young head drooped on her breast, and the last sigh was breathed from the colorless lips. Her pure soul had returned to the Almighty Hand that fashioned it.

#### CHAPTER VII. ismail's Rest.

There was a sound of great mourning in the tents, and the women wept by day and by night; for the whole tribe of Wabydych had loved the fugitive dove as a sweet token of Heaven granted to the sons of the wilderness. And now that she had fled, even old Ahmed himself was overcome with sorrow. He ordered the funeral ceremonies; and beneath the palms was placed the broken casket in the deep sand, and the cross which the unfortunate maiden had loved so well was planted on her grave. All stood around the palms of the grave and

wept; but no tear moistened the eye of Ismail. His mouth was silent as his fixed glance was dry. Death, in taking his Maryam, had torn away all the rooted hopes and aspirations of his life, and he felt no link that further bound him to the world. He was withering as the blossoms of the rock, that, uptorn from the sustaining earth by the fury of the pitiless storm, were dying amid the surroundings that yielded them no nourishment of life. When the old Chieftain spoke to him of matters relating. to the tribe, or of the warlike achievements of their people, he heard it not and gave no answer in return. And when the Ags of Gaza persecuted the peace of the tribe, and the Wabydychs resolved to follow the counsel of their leader and retreat unto the Desert Mephanth, behind the Dead Sea; and when all was prepared for departure, Ismail stood, taking no part or interest in the proceedings, until sunset, by the grave of palms. As the sun's disk ank beneath the sand-verge of the desert, it appeared surrounded by a blood-red light; and the heavens, to the terror of the witnesses, wore a lurid yellow tinge. The birds fied toward the occident and the sea; the atmosphere became heavy and gloom laden; but the earth seemed to shine. The motionless palms bent downward their leaves toward the sand; the people sought for refuge in their tents. The cries of animals resounded through the distance; for the terror of the desert was upon them-the coming of the deadly simcom!

When Ismail beheld its approach from the palms he feared not, nor moved from the spot. He put his arms around the grave of Maryam, and kissed it tenderly; he scraped away the sand that covered her, away from her garments, from the veil that hid from eight those lovely features. He put aside the veil and gazed once more upon the beauty that even ruthless death had spared and honored. With the deep fervor of unspeakable grief he looked upon her. And she seemed to whisper "Come!" He kissed the pale, cold brow and sighed:

"I come, for God sends his angel to summon me." The wing of the unsparing fire-wind sped over the desert, and in black clouds arose the smothering sand; a red cloud came from the east; the lofty palms bowed with a crash, and there was a sulphuric horror in the breath of the simcom! Then came: great darkness amid the storm, and all sank down and hid their faces; but Ismail alone arose, and stretched forth his arms toward the angel who came with the tempest. He vanished from sight, and the angel lowered clouds of sand upon the bodies of the Bedouin and the Christian maid. That: gloud became a mighty sand hill of the desert; it is the grave of the pure and truly loving.

> Written for the Banner of Light. THE ROUTINE OF LIFE.

To-night at sunset, the last fall flowers were fresh and bright, and the grass green. A moment ago I went out to look at the moon and think of the unchangable. She surely is changeless, and so I would think of all things beautiful. But as I pass the little walk where my gay dahliss grow, the green leaves break from their stems, as my dress brushes them and fall at my feet. The stems which hold the regal blossoms are brittle as ice, and break as my hand caressingly moves them. To morrow, when the morning sun sparkles on the particles of frost which are gathering to hight on their beauty, they will have performed their mission and have died on The carth which mothered them.

What will they be hext ? Bemething new. Change is everywhere, even on that little territory over which we ourselves claim to have absolute control. We find it a syrant on soil where we thought no deurper could comers! With tainted fingers we find is tarnishing the pure dreams of childhood; smatchthe smile from article lips and teching them frowns. Drinking innocence from young eyes, and paying in tears. Toubling that the asure sky which bends over youth will be the bettle ground of the storm and the lightnings.

Ab, me it is not well to sigh, with our faces formed beevenward, ever the departure of innocence and tenorance; over the departure of a dream of heaven, which we innocently thought earth could realize. To cherish a loved hope for years, and then have it placked from its miche in the heart by the knowledge of our own imperfectness creeping in. How it burts to yield it up. How we oling to it and strive to make ourselves what we know we are not How we struggle to meet our dream of purity until we grow weak, and sink down, down, to the belief

that life and happiness is scarce worth the trying. There was a time when I thought I could at least live and inflict no grief on others, but that was a regulative organization must be based upon, and retime when I knew nothing of the capacity of my own heart. That was before I had learned that the coperatively fittined, productive of complete, natubeart is a lyre for life's gales to play on, and that ral, artistic harmony; the principle of Freedom or disturbing winds make harsh sounds, and they react on other hearts around us, and produce like jarrings. I try to walk the path of duty steadily, but the world jostles. I am one of the world. I ing from, each of these principles, and exhibited the feel that I totter. I fix my eyes on the right. I advantages collectively, as the basic essentials of glance at the sorrows of my neighbors, and its cause. I pharisalcally say I will do better. I will be less erring and happier. I try, but ah, I move with the other of these principles, and hence secured its adtide. I struggle and despair, as the dream of the vantages; while by reason of the want of full reangel I had hoped to be, goes; and I wake to find cognition of the opposite principle, the advantages myself a helpless creature, scarred with evils, and chained by intense passions.

And must it be ever so? Can I be no holier? Must my heart say to itself that the deep, deep ten- and their expression in practical institutions; and derness it so earnestly longs to give and receive, is an illusion which sapient mortals dream of, but which is not? A thought of childbood which paternity is always contradicting; a hope of youth which a few years will make a despair. Oh, I cannot give it up; another struggle, oh my soul! A faint hibit the application of these principles in the domain hope shimmers yet—it may be snowed. hope shimmers yet—it may be success.

> Written for the Banner of Light. THE BEAUTIFUL LAND.

BY E. CASE, JB. I hear them tell of the Beautiful Land, And I long, oh, I long to go, That its strange and beautiful mysteries My ravished soul may know. To bathe in its glorious sunlight. To breathe in its balmy air, To sweep through its realms of ether

Where the shining star-worlds are:

To stray in its flowery gardens. To drink from its crystal streams. To pluck the golden fruits that blush In the eternal summer beams : To behold those wondrous landscapes Where the freeborn spirits stray That I've seen in the dreams of midnight Where the starry pathways lay.

I have three little children: One left earth long ago; That was the first of sorrow Young manhood learned to know. He comes as a starbeam glances Atwart the brow of night, Gleaming in glorious beauty. Then passing from mortal sight.

One passed when the prime of manhood -. Had strengthened the heart to bear : She was the breath of a flower On a gush of the spring-time air; She was a thing that sparkled A drop in the solar ray, Then, absorbed by morning sunbeams, Passed swiftly to heaven away.

One tarried a little longer. Till her ringlets fell in showers, re life's morning sunlight Fell fair as on summer flowers. Her eyes, were always laughing. And her pattering little feet Kept time to a voice whose prattle Was a strain of music sweet.

They are gone from the earth, and I miss them But I know they are somewhere there. Plucking the beautiful flowers To bind their shining hair ; Or hand in hand are walking The shores of the River of Life. Waiting to welcome me over When I cease from my earthly strife.

Oh, Death seems a cruel reaper, But there 's comfort left in this; · He seals the awful passport To a home of eternal bliss " And there are "holidays in heaven" For the little children dear,: On the sunny isles where the palm trees rise. Though we knew not of them here.

With a burning thought and a flery brain I watch the evening skies, And I know in the glow of the sunlight there The Land of Beauty lies. For the gates swing inward noiselessly. Touched by some unseen hand. And a gush from the inner glory shows Where lies the Beautiful Land.

Though faint may sometimes be the light That comes streaming from afar. It may be some wandering spirit ... Has left them only ajar, Or that the Eternal Father Is willing at times to show Some shade of his own bright glory To his children here below.

Oh, there are chords that vibrate In this instrument of clay. Touched by the unseen fingers Of spirits far away. Who sometimes come so near us We can feel their touch and kiss. And our souls are stirred within us, As a leaf with summer bliss.

Written at Camp Rienzi, Miss., Sunday, July 18, 1862. Man.—It is important to remember that the pres- live right lives, but we must have the necessary ent condition of things may be very different from the knowledge to show us just the way in which we should ultimate design. I have seen the rose when only the live in order to secure the highest material, mental thorn appeared. The careless traveler was would and spiritual prosperity and growth. The detire to there was a sweet flower, that loaded the passing right. Yet there is no remark so common among breeze with its precious odors. I love to think it is good people a . "If you want to do right you will so with man—that what is most beautiful in his nature is not, at present, discernible. It is not yet un- very ignorance which leads to such statements is folded to the view; or, to use the language of an Apos. | the worst sin in the world, and the most prolific of to the view; or, to use the suggest of the property of the view; or, to use the suggest of the view; or, to use the suggest of the view; or, to use the suggest of the view; or the view; or, the view of the view; or the view of the view; or the view of the view of the view; or the view of the v destined to unfold itself in a more genial clime. prompted by an earnest desire to do right, may be

# Original Essays.

PRINCIPLES OF ORGANIZATION. AND THEIR RELATION TO SPIRITUALISM.

> BY EDWARD B. FREELIND. NUMBER FIVE.

ANSW BELIGION.

In preceding articles upon the subject of Government, I have indicated that a perfect, harmonious, Individual Sovereighty, and the principle of Order or Natural Leadership; in other words, the principles of Divergent and Convergent Individuality.

I pointed out the advantages incident to, and flowments of the past, and those of the present, were based upon, and representative of, either one or the accompanying it were wanting.

Finally, I stated the fact of a new and important scientific discovery, by which it became possible to secure the right adjustment of these two principles, then gave a brief exposition of the nature of some of those institutions in the department of Government, and of the method of their operation.

Having thus gone over the ground of Organization as related to Temporal Affairs or Government, though in a very general manner, I shall now proceed to exembodiment of Religion. In order to do this understandingly, it will be necessary, in the first place, to define the nature and scopes of Religion as it is understood by the writer, and to note those points of difference which may exist at variance with the common use of that term.

The aim and endeavor of all Religious in the past

has been, and is now, to induce a right state of heart, and to bring the individual into loving sympathy with God and his fellow-men, according to the conception which these religions obtained of the Supreme Being, and of human duties. Leaving aside all other religions, and turning to the Christian as the type and superior of all, we see that the essential thing for which that religion aims, is for a "change of heart," in man, a turning away from selfishness, from materiality, from an undue absorp-tion in affairs, tephnically denominated worldly, and the culture of benevolence, self-sacrifice, spirituality, and the feeling of -wieve to God and love to man." To the inculcation of this idea of a heart change, the heroic, loving, divine Jesus gave his life, and the sublime words in which he taught self-abnegation, gentleness, devotion, love, and the elevation of the spiritual over the material, have come, with the emphasis of his blood, adown the ages, melting the hardest hearts, and commanding the highest enthusiasm of the race.

Looked at with reference to the end in view, the teachings of Jesus of Nazareth are perfectly adapted to their work, and the Christian religion, notwithstanding all the obstacles in its way, has accom-plished all that religion alone, how exalted seever its character, can achieve. As an indispensable element of progress, as the sanctifier of the heart, the elevation of man into a state of unselfish benevolence, the preparer of the way for a grander religion, founded upon this desire of right doing, it has been a blessed boon to himanity, and a savior of the race. That it does not possess all the essentials necessary to human salvation, that it was not a complete and rounded religion, and that it had ele-ments of positive weakness, I shall show in the course of these articles.

Religion belongs to the heart, as Science and Intallect do to the head. It is therefore allied to the affectional side of our nature, rather than to the intellectual. The essential element of the affection is its devotion, its faith. Hence Religion allies itself rather with the faith-giving, loving, devotional, aspirational faculties, than with the analytical, in-quiring, questioning, knowing faculties. Woman is naturally a more religious being than man; and man naturally a more intellectual being than woman. Hence woman stands related to religion, or the Church-element, as man does to the Scientific or Governmental. These two elements stand, in important respects, opposed to each other. Each has a value, peculiarly its own, not possessed by the other, and either element taken alone, is incomplete for practical purposes. Heretofore the antagonism between the two elements has not been harmonized, even in theory, but each has been the foe of the other: Religion has combatted and denied the truths of science. Science has scouted and sneered at the truths of Religion. Neither has understood the other; each has claimed to be the sole fountain of truth. Science, seeing truth through the intellect, denies the truth felt in the heart. Religion, feeling truth in the heart, denies the truth discovered through the methods of scientific analysis. Each seeing truth from different standpoints, insists upon its own point of view as the only true one. Each has been the upholder of truth, and each the propagator of falsehood. Of truth, by their positive affirmations; of error, by their denials of each other's truths. Science, reading the inspired word of God as written in the universe of law, affirms it as the only true inspirational word of God, and denounces as imposture, or superstition, the efection of any other standard of belief. Religion, feeling the inspired word in the heart, hearing it in the ear, seeing it in the written page, denounces as infi-del and Atheist all who deny its revelation, while itself is Infidel and Atheist to as clear and definite a

It is time that this antagonism cease; time that the Church recognize the nature of Intellectual Revelation; time that Science recognize the nature of the heart-revelation, time that man and woman, intellect, and heart cease to quarrel for the superior position, and come to recognize that each has certain advantages over the other; that each in its own position is the superior; that each without the other is imperfect and incomplete; and that only in their harmonious reconciliation and loving cooperation is there hope for the speedy regeneration and

salvation of the world. Yielding, therefore; to Christianity all its claims: recognising it as having power to completely sanctify, the heart, it is still inadequate, as a practical working religion, to the wants of the age. It is so necessarily from the fact that the sanctification of the heart is only half the work requisite to practical salvation. The other half is the information of the head. We must not only desire to be good, and to destined to unfold itself in a more gental clime. prompted by an earnest desire to do right, may be date plant must appearantly pass through the such highly detrimental to man, so long as the belief that seed to stages of praylous development before its mere goodness of heart is all that is requisite for the blossome in the sunlight, so the interior faculties of elevation of mankind, so long will the world remain the spirit must be progressively unfolded, mail the importance which is the world remain in that ignorance which is the world lay in the spirit must be progressively unfolded, mail the importance which is the world lay in the spirit must be progressively unfolded, mail the importance which is the world lay in the spirit must be progressively unfolded. By the second debasement, and the day of salvation be postponed.

paymoney, cusculed, protected, candled, himored, fed philips and all spheres of being, is the great scient the child into its come. The inhuman injustice of tige discovery of final truths in the direction of the trade and its laws, starwing the workers, and make injusted and the infinite; and the new ground of ing, rich the non-workers, cries about to the try, revelation; thus furnished, requires to be signalized and good man are eagerly longing and saling bey by the inauguration of a new religious movement; shall this injusty be righted? and the longing and desire give them no answer. All history, past and present, has but one affirmation: the worst foes of the scorptance it shall meet among men, as it is, the human race have been the blind bigots, who, caperly desirous of doing God service, and believing it is based.

The new these services all ordered to the scorptance in the first, by virtue of the principles upon which they did so, have scourged the earth through igno. physiology, caldled, protected, candled, humored, fed the child into its coffe. The inhuman, injustice of they did so, have scourged the earth through igno-rance. Baul in Palestine, Calvin at Geneva, the Puritans at Boston and at Salem, and every page of Life, is to be coetaneous with, and consequential bistory attest the errors of ignorant piety. Gailies upon, the ripening of all the religious, moral, ecienists, in the pulpit and in the powe, who, unable, by reason of their ignorance to appreciate the necessity in the sad error of supposing themselves in posses-sion of all that is needful for human salvation.

The condition of the Christian Church itself is powerful witness to the fact that religious devotion and right desires alone are inadequate to the task of the world's redemption from wretchedness, ignorance and misery. The decline of faith has been constant and accelerating during the last two hun-dred years, until in England and America, religion ture can eradicate.

its constitution. They will come hereafter. Religious Sects in the past have based themselves ipon some one or more fundamental articles of Faith. and have, with more or less rigidity, excluded from the pale of truth all who did not recognize their peculiar tenets. I have referred in former articles to the Philosophy of Integralism or Wholeness, an off-shoot of the Science of Universology, by which we discover that every religious body of the past has had for its basis a truth which is inherent and fundamental in every department of the universe, as well as in Religion. We come thus to the percep tion that the Religion which would include all truth or, in other words, which would lay its foundation broad enough for all truth to find place upon it, must include within itself all creeds now held by men, or possible to be held by them. A few extracts from the Constitution and Organic Basis, and the Articles of Faith of the New Catholic Church, whose Religious tenets will be set forth in these papers on Religion, will show the nature and scope of a new Universal Religion.

The New Catholic Church "is the integration of the earlier ages, and in those countries still which have least completely emerged from the doctrine of those early times, God was conceived of as embodied in every portion of nature, or more particularly in certain particular objects or forms; whence arose the Fetish and Idol. In worshiping these the conception of the divine Unity was lost. On the other hand, in the same early times other minds conceived ineffable perfection above all relations with the world and all concernment in its affairs. The conseparately represented in the theological sphere. Subsequently arose the conception of God as the em-bodiment of inexcrable, abstract law, the supreme Jehovah or God of the Jews. By the gracious teach Being; and with this change religion was carried up into the region of the affections, and claimed the

carts of its subjects. Within the body of the Christian Church of the past the same differences reappear and are repeated in the dogmas of conflicting sects. These differences arise partly out of the essential difficulty of compassing any adequate idea of God, who is essentially minds and of different nationalities and other masses of mind; and partly out of the undevelopment of the race hitherto, which has precluded the discovery and entertainment of so complex or compound an idea as that of the New Catholic Church, which is Integralism or the reconciliation of infinite The Pantheist finds God represented in every object of nature, and thus virtually re-affirms the doctrine of an infinite variety of Gods, or of embodied objects representative of God. The Atheist, searchng, through the intellect, to find God by the ana ytical process, arrives at zero land reports the result of his investigation as his contribution to the aggregate of truth; the Transcendentalist refines and elevates and attenuates his conception, until he returns to the Brahminical idea of the Absolute, also qual, for the finite mind, to annihilation or zero.

Finally arises the New Catholic Church, based on the scientific discovery of principles which sceept, and justify, and mediate between, and reconcile, not only all the conflicting sects of Christendom, but all the conflicting religions of the past and present, in the higher, and more spiritual, and wiser religious movements of the future.

The unity of the Faith of the Churchis not to be found in the truths apprehended and accepted by any single or individual mind, but in all the traths apprehended and accepted by an interest the new condition of the manuscript the Creeds of the Church are not one all truth and its practical application for the manuscript that many; different and even opposite Faiths combining. balancing, and harmonizing with each other such a Religion will lay fast held on the least the species of all the feeders of the species of the condition sal Creed of the Church-a creed which is therefore progressively developing in Time; but, in a special or interior sense, the Creed of the Church is the ag-gregate of the Truth, known or believed, in relation to the highest sphere of thought and feeling, and in relation to the out-working of the Divine Love and

Wisdom in beneficent action."

The desire to do right does not point the way; area time, of thrick insufficional and the strictly the church rards if the land are liked with the they scientific state of the edition of liftine Truth can be always and the strictly and the property of the land of the strictly scientific state of the edition of the land to all it could to bless the darbing and in its ignorance of the laws of health and the strictly science and Religion, between all conflicting should be added, protected, candied, humored, fed

before the inquisition, and the more modern bletory tific and, material influences which have in the past of declopy among English and American Protesticated to the development of man; together with tants, witness the same errors. Among the worst the discovery, in this age, of Universology, or the hindrances to human progress in our own day and Unity of the Sciences, or the Revelation of the Laws generation, are the ignorant and bigoted religion of Divine Order and Harmony in the Universe, as the type or model from which harmonic societies can be constituted; and, finally, with the awakening of for a loftier religion, and its adjunct, Science, remain the Spirit Spheres and the return of their inhabitants into an active interest and participation in mundane affairs. 🗸

nundane affairs.

Through the medium of University and its corresponding Philosophy of Integralism, aided by other pauses, a Universal Reconciliation is about to be effected between all possible Religions, Metaphysical. Political and Social Systems.

This grand Reconciliation will grow in a great measure out of the recognition of the fact which proper has little vitality outside of the Catholic the new Science and the new Philosophy substan-Church. Protestantism is indeed but a Religious tially demonstate; that, wherever any human misd Philosophy, a protest against Religion, and we look has clearly perceived a truth there, there is a truth; in vain among Protestant Churches for that spirit of and that, consequently, there is a higher and more reverence, devoutness, religious sensibility, and emo-complex truth in which all of these minor and aptionality, which the human heart in most instances parently contradictory aspects of truth units in a yearns for, and which no intellectual pabulum can central harmony with each other; or, in other words, upply, and the desire for which no intellectual cul- that wherever any mind sees or thinks it sees a truth there, there is a truth, in the same manner as We need then, a new Religion. A Religion found-when the eye perceives an object there, there is an ed upon Science, which shall fully satisfy all the de-object; saving, in both instances, the influence of mands of the head, and at the same time, feed the hallucination or diseased action of the internal and ever yearning and now unsatisfied cravings of the the external vision; that is to say that it is not the heart. I shall endeavor to state conscisely and clear. nature of the human mind to attach itself to absoly the nature of such a Religion, without attempt lute falsehood, and that when it appears to do so, it ing in this paper, to give the scientific grounds of is because a truth is concealed amidst the error, that bigotry itself is no other than the love of truth with a parrow, intellectual perception of its extent and relations, and the fear that any new truths pro-

posed may be denials of the old. Whenever, therefore, any considerable, number of persons, any large branch of the human family, for instance, has adopted and persisted in any dogma, or belief, there has been underlying such belief instinct of some great principle or truth, and that in this manner all truths have been germinally represented in an isolated or individual way in the

creeds and institutions of the past.

In the doctrine and polity of the new Catholic Church will be embedded substantially the Creeds and Institutions of all the churches of the past, freed from their crudities and puerilities merely, but essentially conserved; while they will be overlaid, illuminated and integrated into one grand composite system of truth, by the broader and higher philosophy of the present and the future." Such is a condensed statement of the Platform of

the new Church, representative of a new Religion. Its office," is to inspire goodness and wisdom, and a divinely spiritualized energy into individuals, and thereby into the race; to elevate man from a natural state of crudity, which, whether it be called sin and regarded as rebellion against God, or as ignorance and undevelopment, is that from which he needs to be rescued or saved. The Church must, therefore, possess goodness, and wisdom, and power in herself. and can only justify her existence in so far as she exhibits these attributes in a degree above that of natural or unregenerate men. It is, therefore, the of God as a Being of absolute Unity, elevated by his duty of the Church to preside, with her spiritual influences; over all human affairs, domestic, social, industrial, educational, political, and the like, and to tending principles of Variety and Unity were thus infuse into them that elevation of purpose, universality of scope, and unselfish devotion which pertain to the highest ideal of religion, and which are themselves derived from aspiration to the Infinite."

Such a Church embodies within itself the twin ings of Christ the attribute of love and the character requisites of a new social order—Science, which in-of a benign Father were assigned to the Supreme forms the Intellect and enables it to point out the methods of practical procedure; Religion, which infuses into the heart the love of the Divine and the Human, and causes it to yearn for the good of all, and to spend itself in practical efforts for human advancement. Such a Religion can take hold of the feelings and insure the devotion of practical men. So long as Religion taught the meauness of man, the impossibility of human happiness, and called incomprehensible, in his fullness, by the finite mind; attention away from earth to some indefinite and, partly out of the intrinsic individualities of different to many minds, imposssible future; so long men took but little interest in it or its teachings. Men demand, in our day, that practical advantage shall follow effort. Religion, in the past, has pointed to no such advantages. It has rather urged men to look away from earth, to forsake, to a great extent, worldly things. It has preached a method of life, Variety in Unity. The Trinitarian affirms God as perfectly adapted perhaps to a perfect state of scolethree persons, not however denying but equally af-try, but utterly impossible in our imperfect state. firming their essential Unity. The Unitarian insists Kindness, the law of Love, how beautiful severe ty, but utterly impossible in our imperfect state. exclusively on the conception of absolute Unity, among highly developed people, in impracticable in actual society, to the extent urged in the Gospel, and the practical common sense of mankind has always so considered it. "First pure, then peaceful," is practical wisdom. The Law of Love universalized, must be preceded by intellectual and moral develop-ment universalized. Meanwhile the problem is, how most speedily and efficaciously to attain this intellectual, moral, material and spiritual development.

In the past, Religion has never attempted to deal with this question. The welfare of man on earth was something which belonged not to her; and as Religion concerned not herself with the temporal interests of man, man has had but little care for religion in the burdens of temporalities. But the New Religion comes with a greed which must enthersize the world. It affirms the race to be in its infancy, the world to be its future home, heaven to be here upon earth, when, through the efforts of devoted men and women, using the methods pointed out by. Science, the earth becomes the garden of the race, any single or individual mind, but in all the and humanity the dwellers therein. True Belgion truths apprehended and accepted by all minds, the new Gospel affirms, is devotion to the discovery of

in the bosom of the greater truth—Infinite Variety in Unity. As in the constituency of the Church, so in its Faith, all truths derived from all sources—or the Universe of Truth, Observational, Scientific, Intuitional and Inspirational—constitute the Universe of the Church—a creed which is therefore. the hands of intelligent, spiritualized, earnest mes, possessing the instrumentalities of Boisnos, and inspired by the love of humanity, the work of social reconstruction will rapidly advance. Institutions, adequate to the wants of the world, based on frue principles, will speedily take the place of the meagre Wisdom in beneficent action."

While the New Religion integrates within itself conditions for a more rapid and healthful developthe religious faiths of the past, it also embraces the ment of manking. The abolition of poverty, will 
whole body of scientific discovery. Its Theology is quickly follow the introduction of associated indusindeed a Salance (Theology is provided as a scientific discovery.) whole body or scientific discovery. Its Theology is quickly follow the introduction of associated indefinded a Science. "Theology," says its articles of try and equitable systems of commercial achainst try and equitable systems of co generations, epochs and dispensations. And seconding years, ly, that it can only begin to be rationally and symmetrically constituted after the discovery of a great Unitary Roience, or the Principles of the Universe, as the basis spon which must results entitly selection.

The Principles of Universeless, embrancy the basis spon which must results entitly selection of side of the Theological fabric.

The Principles of Universeless, embrang the solution of the Theology, having been, by the dividence of the World render feasible, and to which the recently discovered, it is possible that now, for the

# WATCH AND PRAY.

This is a command, exhortation or requisition found in Scripture. The necessity of its perform-The reason for the demand is given, that We may the subject of prayer is often for more than daily not be led into tem; tation. By most of the raligious bread and sultable apparel. We are told by the community it is considered impracticable on account same high authority to seek first the kingdom of of the claims of material existence, and therefore is heaven, and all those things we need shall be added construed to have a limited eignification, a relative unto us. definition, in which is attempted to be conveyed the Idea that a large but not principal share of man's time should be appropriated to this duty. But if them. They place but little or no reliance upon the the expression means anything, it must mean precleely what it says. The possibility of compliance with it is evidenced daily in all our worldly transac. orous and st ong than their own, they are induced tions and the seeming difficulty to do so appears at times to commit errors that bring disgrace on only on the surface, and because the mind is not their friends, and ruin to themselves. directed toward it.

All nations have laws with which to govern indiwidual and national affairs, and the purpose of these joy and peace here without trouble or fear, and seare to cause both to do certain acts productive of cure in the unending future everlasting felicity. good, and to refrain from the commission of others productive of harm. These rules of conduct are en- THE WAR OF THE SPIRIT SHALL tirely based upon the ability of the people to direct

Now, it is well known and settled, that all the movements of the body are controlled by the powers of the mind, by whatever names they may be called. of gladness rest upon thy brow, for the earth shall Certain actions of body require certain combinations break forth in songs of joy, for thy redemption of powers, or cer.ain ranges of thought. To pro- draweth nigh. Gird on thy armor, draw thy sword, duce these, the mind is controlled at the will, pleas- go forth to battle; be valiant and bold, and the vicure, humor, or caprice of the individual, showing tory is yours. The hosts are marshaled for the Its capacity to "Watch" in worldly matters, and to fight, and vain are the powers that are against you, produce the exact fruits of such watchfulness in for fear has rendered them powerless to oppose you 3-46 300 3 100 B dourses of conduct.

"does "Watch" in the chances of life, it follows it towering mountain's height, and the telescope of has equal capacity to apply this watchfulness in wisdom will assist you as you look down upon the spiritual matters, as well within.

to put it in practice.

The child at school dislikes its task from the same cause. Its reflective faculties are not sufficiently deweloped to comprehend the utility or importance of cousness. The sword that thou shalt wield is the the soquisition. But as he masters the principles sword of the spirit of truth; fear not to use it one by one in the attempt; though oft discouraged whenever attacked by thy foes, for it shall hew its by the way, he gradually acquires confidence in his way through all opposition to triumph and victory. 'abilities and powers, and at last discovers the " yoke is easy, and the burden light."

Let watchfulness be the chief plan of life, and though the progress may be slow at first, by constant practice the habit will become familiar, and success will be achieved at last. But the command is, "to ont, thou wilt learn there is strength in the few and pray always," as well as to " watch."

As there appears to be some misapprehengion on the subject of prayer, it is well to define what it pit, and subsequently sold into bondage; apparently really is in this place. The general definition is, there was victory of the strong over the weak; they "asking for favors," and in religious worship being evil minded, planned and designed evil against it consists of adoration, confession, supplication and thanksgiving. Associated with these, it is considered necessary to set apart a portion of time for this duty, and to have suitable places dedicated to the object in which man can offer them, and in which it is supposed the Deity particularly dwells.

One-seventh of time is usually appropriated to this purpose in public worship, and probably a much shorter period is allotted to private. The places of worship are occasionally at such inconvenient dis- For high above and far beyond the narrow limits of Cances from the worshipers, and the obstructions in his creed-bound mind, stood the meek and lowly the way arising from daily cares, ill-health and Jesus, giving to all who would partake the bread of storms, tend to shorten this proposed period.

prayer are much interfered with, and fall much the life of Jesus of Nazareth, he supposed it would short of the requirement to " pray always."

that fit us to receive the advantages the Delty has evil intended, he only performed what God had forealready created for us, and which do press on every ordained should take place for the upbuilding and side of us for admission into the soul. The solicita- advancement of the gospel of Christ. The only diftion of favors or of exemption from the trials of ference was, the evil the priest intended, God delife, cannot and do not change any of the purposes of the Delty, for all that can be wished or hoped for So it is at the present time: those who, in their is already prepared, and waits the conditions in own estimation, stand preëminent above their fellow which it can enter the soul.

the Deity, but to change ourselves. The idea of course with mankind. Reason with them, tell them " praying always," would seem to indicate a neces- of its power to heal the sick, how the lame walk, sity of immuring one's self within a closser or and the blind receive their sight, and of those who Annotuary, away from the world, if the religious all their lifetime have been subject to bondage opinion of the world be true. The erection of such through fear of death, but are now singing peans places in various parts of the world confirm this. ides. But it is seen that but few of the general mass of mortality, and you will see the scornful derision of mankind can avail themselves of this arrange- of the self-righteous priest as he sneeringly replies. ment, and these are wholly dependent upon those "Delusion!" whose circumstances prevent the fulfillment of the

The claims of the body certainly require a share

Wherever we be in nature's wide domain, the duty is incumbent. From the theological creed and design for evil, God will overrule for good. practice it is impossible to comply with the demand. If it can be done as the expression implies, something overstep the bounds of prudence; they create a demust be wrong in the interpretation of it and method sire in the minds of many to hear, and see for of doing it.

ad Christ the Teacher has instructed us how it can different from what it was represented to be, there be done in the plainest manner; yet it is not known will be a desire to see more, and the more they see. why the creeds have omitted to receive so plain a the more they will want to see, and in the end will statement, a statement on which hangs all of man's become confirmed in the faith of spirit life, and its seefars and happiness here and in the future. He intercourse with mankind, to the estonishment of states the temple in which man should worship is those who created that desire. Thus the award of within; and that the kingdom of heaven is there. Ob the Spirit will out asunder the bonds of deception beive, from this, how many moments and years euc. and falsehood, and man, redeemed from darkness cossively glide away. In which the soul, bowed down and error, will rejoice in the new and glorious light with grief, is denied the comfort and consolation that that sheds its brightness around him as he journeys the practice, which this expression inculcates, af- on in life. With the mind illuminated with this light,

locality rather than a condition, and that man is works toward his fellow man. How pleasant it born to and must experience trouble as the sparks would be if all could see this light and walk therein. fly upward, what wonder is it that he tires of life? The dark paths of error and superstition would then What child of humanity would not be totally un-become the highway to peace and holiness. The fit for the ordinary duties of life, if his earthy pa-prison and the gallows would become the temple and rents were so rigid and exact as to deny the spon. the altar of a redeemed and happy people, whose lavors and happiness?

ways present, and into its portals one can enter a peace and quietude. Where now discord and conall times without let or hindrange.

But prayer, toos upt wholly complet in aspirations in utterances, and high conceptions of duty, but also in the application of these in all our transacto smooth it was any J. covert, said a good of abreat

To watch," guards us from temptation, and had habits, and to "pray," effectually prepares the soul for all its needed requirements. I say needed, for

All the fears of the world arise from the conception of the liability of poverty and want overtaking divine statement, and rest upon their own exertions. Finding in the combat of life other powers more vig-

But how cheering the thought and knowledge, that by watching and praying we can be certain of

# TRIUMPH.

Look up, thou that art cast down; let the smile in the great battle of truth.

Having shown the human mind is capable of, and Come up into the hill-top, yea, come up into the hosts that will oppose you as you march on to victory. The apparent impossibility of the requirement Throw not off thy armor, day nor night, for thou writes from the indisposition to make any attempt will need it always and ever; return not thy sword to ite scabbard, but keep it ever in thy right hand to slay thy foes. Fear not, if thou art clad in the helmet of salvation and the breastplate of right-The weapons that will be used against you are deception and lies, more to be feared by those who wiold them than by those against whom they are almed.

Judging the future by the standpoint of the presweakness in the many. When opposed by the brute force of his brethren, Joseph was thrown into the their brother; but in the end the victory was in favor of their victim. Joseph was the conqueror, his brethren the conquered. Their intended evil exalted Joseph, and he became the saviour of his father and his brethren in their time of need.

And when the self-righteous priest stood at the altar in his sacerdotal robes, to offer up an offering for sin, he was bearing in his bosom a hatred that death alone could remove from his envious mindlife. And as the followers of Jesus increased, so From this it is seen, that the stated times of also increased the envy of the priest, and by taking put a stop to, and eventually suppress, the spread But prayer really is an exertion of our powers of his doctrines. But instead of accomplishing the

men in the scale of righteousness are the most bit-Hence, the strict object of prayer is not to change ter against the truth of spirit-life, and its interof praise in view of a brighter life beyond the bounds

Ask of him if the followers of Jesus were deluded, and he will reply, "Oh, they lived in the days of miracles." Ask of him, if he had lived in the days of man's attention, and to attend properly to this of Jesus, what course he would have pursued differclaim is equally a religious duty as any other we ent from what the Priests, the Scribes and the Pharcan engage in. But it is contended that in the pur isees pursued at that time, and he will tell you that suit of sustenance for the body, it is practicable to he would have been a follower of Jesus. But I "pray" as well as "watch" one requires no tell you, nay; the woe denounced against them of greater exercise of power than the other. To do 40, Jerusalem, thou that killest the prophets and both, it is clear man must always be engaged at stonest them, how oft would I have gathered you home or abroad, at night or day, in earthly temples, together as a hen gathereth her chickens under her or in the temple not made with hands, eternal in wings, but ye would not; behold your house is left unto you desolate," would, have been pronounced against such at the present day. But what they

In their denunciations against Spiritualism, they themselves, and frequently, what they first see is so 'all the finer qualities of the heart will burst forth Taught from infancy to believe this heaven is a into action, and man become a living soul in good taneous gustings of the soul, and the enjoyment of offerings of thanksgivings would second to the throne of Jehovah. The chains that bound the pris-Assenting to the truth of Christ's statement, it is oner, and the halter that strangled the victim, would discovered that the ability to worship of pray all be transformed into sliken cords of love to bind ways is perfectly established. The Church is all the hearts of the children of men in the bonds of

confusion are stalking over the land in dread array, the peaceful monitions of guardian spirits, as they hover around, would quiet the upheavings of a discontented people, and peace reign throughout the land, and the songs of joy be heard from hill to hill, from shore to shore, as far as the race of man extends.

Fear not, for the great battle is being fought, and the redemption of humanity from the thraldom of error draweth nigh. The year of jubilee will soon be proglatmed, and the ransomed will return with songs in their mouths, and everlasting joy in their hearts. The little child will become a man, and man become exalted above his earthly nature far above and beyond the temptations of earth; he will commune with beatified spirits, and their presence will protect him from error, and guide him upward as he journeys through life, secure from the many snares that obstruct his path. And when his pil. grimage on earth shall close, the disenthralled spirit will soar away in its worlal flight to brighter scenes of bliss beyond, there to join the celestial hosts of kindred spirits in their orisons of praise ever ascending to the throne of the Father of all spiritsmy God and your God.

Fear not, for the light that now shines upon your vision is but the germ of that light which has lain hidden for ages beyond the clouds of darkness, and bursting forth upon the world, resplendent in its glory, light ing up the dark corners, and penetrating the gloom of earth-life with its brilliant light; attended with seraphic fire to warm the cold hearts of man with love divine, pure from the fountain-head, the throne of God. And as this light shall guide you on the seraphic fire will burst forth in living flames to purify the gold of Nature in the crucible of Love, and man become cleansed from sinful dross, pure and holy by grace redeemed, in heaven saved, in truth, the son of God.

Fremont, N. H.

#### WHERE LIES THE TRUTH?

BY LORING MOODY.

I read with much interest and profit in your paper a few weeks since a number of extracts from various criticisms on Dr. Child's Book, "Whatever Is, is Right," and was impressed with the marked difference in temper and spirit of the friends and opponents of the doctrine or sentiment in question. Some of the opponents of the doctrine seem to be animated by a spirit of bitterness bordering upon malignity, and are violent in their denunciations of what appears to them a damnable heresy; one of them especially threatens the believers in that doctrine with a "hotter bell in the next world than they ever dreamed of in this." And the same temper in a greater or less; degree manifests itself in the writings of nearly all on that side; while the receivers of the doctrine manifest a spirit of tenderness, sympathy and love, for the whole human race—"saints" and "sinners" alike—more in accordance with the temper of Him who was-is-the friend of sinners," and who more fully under-

Why this difference? Plain enough to those who have eyes to see. Those who are in the immature states of affection, analogous to the sour and acrid states of unripe fruit, contemplating all subjects from their inward conditions, invest those subjects with the hues and colorings derived from the state of their own affections. And hence God and heaven are a great way off, and love, the highest attribute of one and the only life of the other, is contemned by them as lust, and they seem to regard it as their medial mission to hunt down, expose and condemn all sinners, but especially unpopular ones—this outward condemnation of sins and sinners arising from the inward condemnation in their own souls: while on the other hand those in whom the affections are developed toward a state of mature ripeness and mellow sweetness, find that God and heaven are very condition of celestial life, while hell recedes, fades and vanishes away, as the perturbed goblins of darkness must before the sunlight of spiritual truth; and sin, in all its manifestations, is only a temporary and educational incident, at the beginning and outset of human existence, which is endless and infinite in its reach and relations. I have no time to explain and illustrate this subject so fully as I might. And then it might not, after all, be very profitable; for men cannot comprehend truth until they have grown to it. ... Neither cast ye your pearls before swine."

Although Dr. Child has given it a fuller statement and a broader application, the doctrine in question is not new, it is as old as the Hebrew Scriptures, and grops out in the writings of several of the Prophets, of Paul, and the "Christian Fathera." Pope affirms it. Augustine, one of the Fathers of the Church, after deep interior experiences, fully embraced this faith, and calmly and sweetly resigned himself to the infinite wisdom and ove of Him who "madest all things good, and nothing whatsoever evil." The following extract from his Soliloquies, with the accompanying paraphrastic poem by Whittier, express the feelings of eminently religious minds living th widely different periods, on this interesting subject, and may tend to calm the fears and allay the apprehensions of those who see nothing but evil in the doctrine of "Whatever Is, is Right ":

MAnu I sought whence is evil: I set before the eye of my spirit the whole creation, whatsoever we see therein, sea, earth, air, stars, trees, mortal creatures—yea, whatsoever there is we do not see, angels and spiritual powers. Where is evil, and whence comes it, since God the Good hath created all things? Thy made he anything at all of evil, and not rather by his All mightiness cause it not to be? These thoughts I surned in my miverable heart overcharged with most gnawing cares. And admonished to return to myself, I entered even into my inmost soul, thou being my guide, and beheld even beyond my soul and mind the Light unchangeable ic He who knows the Truth knows what that Light is, and he that knows it, knows Eternity. Oh, Truth, who art Eter They are as much a legitimate production of the lity! Love, who art Truth! Eternity, who art Love! spheres as the spirit flower, plant and tree. We do And I beheld that thou madest all things good, and to thee is nothing whatecever evil.! From the angel to the worm, from the first motion to the last thou settest each in its place, and everything is good in there is a life-principle in the vegetable kingdom, settest each in its place, and everything is good in there is a life-principle in the vegetable kingdom, life kind. Woe is me i how high art thou in the and even the mineral, as well as the animal or hubighest, how deep in the deepest I and thou never man. Shall we infer, then, that the rock of aqueous departest from us, and we scarcely return to thee."

THE SHADOW AND THE LIGHT. The fourteen centuries fall away Between us and the Afric saint; And, at his side, we urge to-day The immemorial quest and old complaint;

No outward sign to us is given. No outward sign to us is given.

Most grow sea or earth comes no reply in him vivil.

Hushed as the warm Numidian heaven, it is in the validy questioned; bends our frozen sky that it. No victory comes of all our strife, From all we grasp, the meaning slips; The Sphyax sits at the gate of life. With the old question on her awful lips.

In paths unknown we hear the feet Of fear before, and guilt behind; We pluck the wayside fruit, and eat Ashes and dust beneath its golden rind.

From age to age descends unchecked-The sad bequest of sire to son:
The body's taint, the mind's defect— Through every web of life the dark threads run.

Oh, why and whither? - God knows all ! I only know that he is good, And that whatever may hefall Or here or there, must be the best that could.

Between the dreadful cherubim A Father's face I still discern, As Mores looked of old on him And saw his glory into goodness turn !

For he is mereiful as just; And so, by faith correcting sight,
I bow before his will, and trust,
Howe'er they seem, he doeth all things right;

And dare to hope that he will make The rugged smooth, the doubtful plain, His mercy never quite forsake, His healing visit every realm of pain; That suffering is not his revenge

Upon his creatures weak and frail Sent on a pathway new and strange, With feet that wander and with eyes that fail; That, o'er the crucible of pain.

Watches the tender eye of Love, The slow transmuting of the chain, Whose links are iron below to gold above i Ah, me I we doubt the shining skies Seen through our shadows of offence, And drown with our poor childish ories The cradle hymn of kindly Providence.

And still we love the evil cause. And of the just effect complain; We tread upon life's broken laws And murmur at our self-inflicted pain,

We turn us from the light, and find Our spectral shapes before us thrown. As they who leave the sun behind Walk in the shadows of themselves alone.

And scarce by will or strength of ours We set our faces to the day; Weak, wavering, blind, the Eternal Powers Alone can turn us from ourselves away.

Our weakness is the strength of sin, But love must needs be stronger far, Outreaching all and gathering in The erring spirit and the wandering star.

A voice grows with the growing years; Earth, hushing down her bitter cry, Looks upward from her graves, and hears: "The Resurrection and the Life am I!"

Oh, Love Divine! whose constant beam Shines on the eyes that will not see, And waits to bless us, while we dream Thou leavest us because we turn from thee

All souls that struggle and aspire, All hearts of prayer by thee are And, dim or clear, thy tongues of fire In dusky tribes and twilight centuries sit.

Nor bounds, nor clime, nor creed thou know'st, Wide as our need thy favors fall; The white wings of the Holy Ghost Stoop, seen or unseen, o'er the heads of all.

Oh, Beauty, old yet ever new;

Eternal Voice, and Inward Word,

The Logos of the Greek and Jew,

The old aphere music which the Samian heard i

Truth which the sage and prophet saw. Long sought without but found within, The Law of Love beyond all law, The Life o'erflooding mortal death and sin!

Shine on us with the light which glowed Upon the trance bound shepherd's way, Who saw the Darkness overflowed And drowned by tides of everlasting Day i † Shine, light of God !-make broad thy scope

To all who sin and suffer; more And better than we dare to hope, With heaven's compassion make our longings poor

o "Too late I loved thee, oh Beauty of ancient days, yet sper new! And lo! thou work within and I abroad searching for thee. Thou wort with me; but I was not with thee."

—August Solitoq., Book X.

t "And I saw that there was an Ocean of Darkness and Death; but an Infinite Ocean of Light and Love flowed over the Ocean of Darkness; and in that I saw the Infinite Love

### ANIMALS IN SPIRIT-LIFE.

I noticed an article in a past number of your paper relative to the existence of animals in spirit life, as to whether they were spirits of animals that once inhabited this plane of existence. Owing to my clairvoyant organization, I have often been privileged to behold the beauties of that beatified world, hence I positively know there are spirit animals in spirit-life, but deny their being the spirits of animals that once lived on earth. True, Mrs. Coffinbury claims to have seen the spirit of her favorite "cow." but was it in reality her spirit, or a psychological presentation? Mrs. C. is doubtless a psychological medium, controlled by immortalized psychologists, who gave her this presen-

Now, admitting that the spirits of animals pass to spirit life, retaining their individuality, what would be done with them? There are thousands of animals dying to one human being. Now, some con tend that the spirit world extends only about sixty miles outward from this earth. Then consider for a moment the enormous numbers of spiders and their procreative propensities. Each spider will produce over four hundred per month. Now, reflect upon the number in existence, and the myriads they would produce in one year; this multiplied by six thousand, (allowing the Mosaic account of creation correct,) and this multiplied by an eternity to come, what would you do with them all, saying nothing of toads, snakes, lizards, crocodiles, and millions of other kinds less useless in the animal kingdom? (useless, I mean, in spirit-life.) Hence. my opinion is, were you to boil them all down to a solid extract, they could not be contained in that amount of space.

But the question now arises, from whence come the spirit animals of the spirit spheres seen by clairvoyants and described by spirits? I reply they are a production of the spirit world, the same as our animais are of this. They exist by virtue of necessity. not think, for a moment, that the spirit of the tree goes into the other life as an individuality. But formation will exist in spirit-life the same as in this? Certainly not. Am'I now asked whence goes the spirit of the animal when decomposition takes place? Tell me what becomes of the life-principle of the nower the tree and rock, and I will tell you what becomes of that of the animal.

The vegetable and mineral kingdome, as well as the animal, are vant labratories or mighty processes of refinement through which physical and spiritual matter must pass in order to be prepared for the human. The animal is not perfect in organization, (though perfect on its plane,) but there is a higher plane of perfection, and in accordance with the laws of progression, all imperfect organisms must give way or pass on to a higher gradation of perfection. It will not do to predicate of the animal what we do of the conscious progressive and inspirational man. The animal has not the higher organs, of the human brain, therefore it must pass from the comparative plane to a higher; or, in other words, the keystone must be placed in the arch ere it is perfect. This keystone is the spiritual group of organs which pertain alone to the human kingdom: This may be termed the coronation, enabling the immortalized spirit to retain its individuality, and withstand the devastating tempests of a boundless eternity. Batile Creek, Mich.

### AUNT MYRA ON MARRIAGE.

BY WARREN CHASE.

Thank you, stranger, for your queries put to my article on "Marriage." I think we have had the mistaken policy of marrying opposite characters about long enough, to try a few of the harmonious sort. Marry two races, white and black for instance, and the offspring is a hybrid, and must go on to one or the other race finally, or perish; for hybrids do not propagate long. I think in less extreme cases, the same is true of hybrids.

It is not true that like dispositions in both parents are followed out in children. It has long been known that clergymen with very plous wives have the rudest and wildest children-nature seeking her own balance by poising the other way. Children often take the opposite extreme of both parents. How seldom the second or third generation retains the wealth that the joint efforts of husband and wife accumulated. The children of misers are usually spendthrifts.

The children of extremists, if mated on their own plane, as they should be, will fly across and back. lessening a little each time, till the true harmony is attained which is the best and only permanent condition for the race. Harmonious persons with good dispositions and uniform organizations have the best children.

Trying to improve the race by mating extremes, is a failure. We have too many cases of men of strong passions and sensual feelings seeking and marrying girls of the opposite extreme, and sending one after another to the grave, broken-hearted and broken. spirited, often leaving one or more feeble little sufferers to linger a few months behind, and then follow. Such men should marry on their own plane, and there would be little danger of the children being worse in that extreme.

All my observations go to prove that the most sensual parents have children on the other extremes, generally, as in religion. 'Tis the medium line that holds the balance in society, and some stop at it from each extreme.

But my letter which Aunt Myra referred to, was on harmonious marriages, and did not attempt to give the laws of offspring in it; yet, I am sure these will not be found to conflict with the true laws of marrying and being happy. I have seen enough of social life to be certain that in no sense can opposite characters and dispositions marry and be happy. I know there are many wild freaks of passion, and some of love, almost unaccountable; but these are only the exceptions. Desdemonas and Othellos may exist in real life, as well as in fiction, although most are in fiction. Whoseever bites at such bait will get caught. I have heard much of virtuous girls reforming rakes and libertines, but the cases I have known were failures; perhaps one in a hundred may succeed, and even that would be sufficient to tempt many girls to run the risk and perish, or become fugitive wives.

I cannot say much in a letter for the BANNER on this subject, for I am determined to keep mine short. and wish all writers would, so we could have more of them each week; but Aunt Myra will find my say more at length in my little book, the "Fugitive Wife," to which I could add much more testimony. I do think it is time our young friends were taught the laws of sexual harmony and happy unions, so we could escape so many unhappy marriages and partiags, and certainly our old system has been, and is, based on the very mistakes in theory that Aunt Myra mentions. The theory is wrong, and the results are disastrous, as we see daily.

As I write this, a fugitive wife, not a mile from me, is trying, by the aid of her parents, to protect her child from being stolen by her husband-its father. She has fled from his home in a Western State, to her paternal shelter, and he has followed, and prowls about to steal the child, and thus get her back to his "bed and board." They are said to be extremes. I never saw either, but no doubt it is like those I have seen. Oh, the misery and brutality of our system of marriage, yoking vice and innocence constantly, and both ignorant of their true harmony and the law of sexual happiness!

> Written for the Banner of Light. SPIRIT WHISPERS. BY W. A. ENGLISH.

O brother dear! we come to thee A joyous band of spirits free; We're watching o'er thee from above. And often whisper words of love. Brother I we come to you to night With buds and flowers all fair and bright; We would that you with us could see These emblems that we bring to thee!

Our brother, dear! we hope that you Will ever to your trust be true. And mind the light within that 's given To guide you onward unto Heaven !

Assist the needy, cheer the sad. And make earth's sorrowing children glad : Then, when you meet us all above. You'll see the bounteous fruits of Love.

COST OF THE CANONIZATION OF THE CHINESE MARwas ... The cost of eanonizing saints is enormous. It is lucky there are so few of them. The recent canonization of the forty Japanese martyrs at Rome. cost nearly \$2,000,000, \$70,000 of which was presented by the Franciscans, and \$30,000 by the Jesuits and Carmelites. The tapers used at the church were 85,000 in number, of the purest white wax each weighing three pounds, and alone cost \$25,000. On their being lit up, some of the tapestry took fire, and, but for the presence of mind of the man lighting up, the whole of it must have been burned.

This Paper is issued every Monday, for the week ending at date.

# Banner of Right.

BOSTON, SATURDAY, SEPTEMBER 6, 1862.

OFFICE, 158 WASHINGTON STREET. ROOM NO S. UP STAIRS. IRAAO B. RICH. CHARLES H. CROWELL. WILLIAM WHITE, LUTHER COLBY, PUBLISHERS AND PROPRIETORS.

FOR TERMS OF SUBSCRIPTION SEE EIGHTH PAGE.

Object and End of Governments.

We are supposed to exist, at least where thought and expression are free, for our own happiness and good. The single object we have in life is to better ourselves-materially first, and spiritually afterwards. In order to accomplish this soonest, we choose to put ourselves rather under self-restraint. than under the unqualified control of others. We gradually become -in the language of Paul -a " law unto ourselves"; and, as Emerson eays, if a man. thinks that a very easy-going statute to live by, let him set out to keep its provisions conscientiously but for one day.

It is not to be forgotten that we do not belong to the government; the government belongs to us. That is the creature; we are the creators. If it is not so, it is because we have forgotten ourselves by being untrue to ourselves, and have surrendered a power which belongs to us alone. Whenever that day comes, when men cringingly look up to ask what fate government is going to measure out to them, there is no longer any use in talking for freedom; we have become servile then, and sold out our first rights to the men who stood ready to trade upon them to their own personal advantage.

Each of us voluntarily in a free government, where the brondest liberty becomes the aim sought - calculates to so far surrender his absolute rights. for the sake of the rest, as to make what yet remains just as secure as possible. We give, that we may get again. We pledge our good offices to others, expecting to receive theirs in return. In one sense, the arrangement is voluntary, for it is based upon a mutual contract: I perform for you, that you may perform for me. And at this point of view it becomes highly interesting to consider: instead of each person's yielding a silent, and perhaps a sullen, submission to the government that is placed over him, it is made a sort of joint-stock affair, set agoing with its machinery for the ulterior advantage of those who combine to give it existence.

Many carelessly suppose that about all that we construct a form of government for is, to make it look imposing to outside nations, and give them an idea of our strength and importance. They appear to consider themselves entirely subordinate and secondary in the whole plan; as if they were the mere insects composing the splendid coral reef, or the mere stones or bricks that went to make up the noble wall. They have but a limited idea, or notion, of the ends of government, at best. It may be true enough that, as foreign governments have been constructed-obtaining power by simply usurping it, and everywhere trampling on the rights of the individual in order to build up and strengthen itselfthis notion of such persons is founded in fact. But this government of ours was the first example, in the history of the modern world, of a great people coming forward and voluntarily pledging themselves. in the form of a regularly established Constitution, to see that justice was mutually done all over the land. This is a government made by the people, for their own use and good; foreign governments are greater or less tyrannies, placed nolens volens upon the necks of "subjects," who, from time to time, revolt at their burdens and procure moderate alleviation by throes of passion and violence.

Which is the better? Does it not look plain enough that the popular form of government is, in the order of events, the flower and promise of all the rest? And if we suffer this to go down before the assaults of conspirators, who design to supplant it with despotic systems of their own, and mean anything but a rational enlargement of the liberties we already enjoy, where shall the waiting and watchful millions of the earth look to find another example of free government-so fair and so full of golden promise, offering of its bounties so lavishly to all the nations-to encourage them? We fear they will give over all further hope in utter despair.

## Still Fussing.

The creedists, through their sermons and journals, still stand out for their own party and side against all others. If one of their own number happens to be a little more liberal than the rest, straightway they alight upon him with warnings and threats, all in the spirit of the old inquisition-time. We observe that the Rector of the Church of the Covenant (Episcopal,) in Philadelphia, not long since gave public notice that he would celebrate the communion service in his church on a particular Sunday, at the same time inviting all communicants in good standing in evangelical churches, now closed for the summer vacation, to participate. An Episcopal paper thereupon takes the Rector in question to task for his conduct. It says it knew that his church, which was organized by the young Dudley Tyng, was the lowest of the "low church" class of Episcopal churches, but it was " not prepared for such an invitation as this" And it then proceeds to lay on the ecclesinatical lash as severely as it thinks the .case will warrant. Cannot our readers and friends see that the altered tone of public opinion, which will only regard this straight-laced proceeding with pity and contempt, is doing its silent work much more effectually and rapidly than if liberal men and women set out and organized churches and institutions expressly to combat these worn-out follies?

## Garibaldi.

In the general stir up of nations the world over, we watch the movements of so active a mind as that of Garibeldi with great eagerness, Just as Napo leon is thinking of fastening himself, with the aid of iron placed fleets and glgantic armies, upon our southwest, with the bace of having a hand in the separation of these States and the carablishment of a new empire southwardly, the old Italian hero looms up, and warns him to vacate Rome and let Italy have what naturally belongs to her. Victor Emmanuel, the king, orders Garibaldi to desist ; but the latter means war, and nothing sed war. There will be werk for Mapoleon in Europe, no doubt, before he finds a great deal to de here.

"The Lyceum Church."

We observe that the SPIRITUAL MAGAZINE of LOUdon, in its August number, publishes the Platform, pecially, to let them know what are the sentiments of the leading Spiritual publication in London relative to the first regularly formed Spiritual Church in America. We do not design to express opinions on but irresistible laws of sympathy and conscience, But we have nevertheless continually protested mediately after returning home: against any organization, in whatever name or interest established, imposing the subscription of lies, not in the force or influence of numbers, but in

subscribe to it. They are as follows;

" Many of the gentlemen at Boston who are best known as having devoted attention to the phenomena and philosophy of Spiritualism, have recently formed themselves into a society under the above denomination. They have, moreover, stated the objects of the society, and have framed their creed or articles of belief, the former of which we will give entire, whilst of the belief we can only find room for some extracts. We shall feel much interest in observing the results and development of this body, for it has become with us a somewhat settled idea that such organizations are themselves into a society under the above denominaus a somewhat settled idea that such organizations are not likely to succeed in any permanent form, however well they may answer for a time the immediate personal needs of those who form them. It appears to us that there is no occasion for the formation sect, either religious or otherwise, founded on the phenomena of Spiritualism, any more than a new sect was needed for receiving and nursing the phenomena of gravitation or of electricity. It may be convenient to meet together to discuss the phenomena and their results, and to record those which may be well estab. lished by observation, but this is a different thing to the establishment of a . Church of Spiritualists' which presupposes the discovery of some new and deep reli-gious mystery and mode of life, which is in fact a new religion. That this discovery has been made, is no doubt the leading spring of those who have founded this new church, but it is a position from which we of belief, we are unable to discover any sufficient

fround of novelty to justify the step.

It has indeed one excuse in its favor, which its probeen obtained by other means equally effic cious. and more logical than the founding of a new 'Church.'

of which the chief religious article is that 'religion is life.' This is no new discovery in Christendom, and has been insisted on in all ages of the world of which any record has come down to us. It appears to us that the spiritual inquiry has been prosecuted in America chiefly by those of a skeptical mind, who did not previously possess much acquaintance with or have any strong belief in revealed religion, and that having once opened their minds to the reception of the great facts of Spiritualism, they have been led into a state of mind, in which they have re discovered substantial many of the old soul truths of all religions, and have fancied that they were entirely new because they come in rather a new dress. These truths have not come quite in the ordinary Christian form, but the soul and substance of them are independent of all ow that they are new, or that a church must be founded to propagate them. In fact, we feel the greater in terest in the subject, not because it is new, but be cause it is so old, and because it is the connecting link blessing as a recompense for discharging our duty between the old Spiritualism of the Bible and the mirabetween the old Spiritualism of the Bible and the miracles: because it shows us that the soul is one in all ages, and that it has such divine capacities and unfoldings; because it shows not only a possibility of inspiration in the old days, but also in the new, and that it enables us to see man as a whole, and to weld together all the religions of the world as one in essence though spiritual laws has this tendency with us, and we would rather see it pursued in literature and in conversation. all connected. It is not an exclusive truth, and those who know most of it will be the least likely to found a Church upon it, which is only another name for a sect of small thinkers in an embryo form.

It is not because most of the present forms of relitrack, or to be limited by their ignorance or their pigotry, or to accept even their own statement of what heir Church teaches of truth. We have the right to judge for ourselves from the fountain head, and to find much more in their books than they themselves can see, and to read them by a brighter light, and a higher knowledge. In this way we have much agreement with both the objects and the articles of belief of this new society, though we do not admit the newness of heir discovery; and we like them all the more because they are old, and because their main truth can be

traced through the old books and the old times. belief will be found of interest to our readers, as a moderate statement of the results of the observation of well informed and truthful persons who have carefully given their experience of several years inquiry into the subject."

## Can You Do It?

When a person whom you have long believed to ove and respect you, loses his temper on account of ment, and answer with an unruffled temper and in alism-not contracted sectarianism. kind words? When fortune goes entirely wrong. If you can, then you may know that you are far on the road of progress and development, and that your happiness is secure.

Negligence of Government Officials. We saw the other day at the Isles of Shoals one of ernment, for the humane purpose of rescuing mariners and others who might peradventure get wrecked whatever. The corks originally on its sides are gone, the canvas coverings having become rotten in the ground, and somewhat rotten in consequence. Who is at fault in this matter? An available life boat should be placed there forthwith, instead of this it is placed there, ready for use at any moment.

Some people's hearts are shrunk in them like dried mutis; you can hear them rattle as they walk.

Continuing the War.

Inasmuch as views on all sides are continally publishing in the papers relative to the conduct and or Basis, of this newly formed church of Spiritual- continuance of this unhappy war, we should think ists in Boston, prefacing the same with remarks of we omitted an item of much more than the usual inits own. We give them, that the readers of the terest if we declined furnishing the readers of the Banner may be well apprised of all the opinions and Banner with the following remarks from Archbishop movements of Spiritualists, the world over; and es. Hughes, of New York, recently returned from Europe. What he says, he says in such excellent temper, pleading for peace even while he is nowise behind the first in point of patriotism, and manifesting so truly Christian a spirit in reference to the subject, one way or the other; our creed (if we the closing up of our intestine troubles as to make have any in particular) has always been, to insist a lasting impression on all who will listen, in the that each shall duly seek his own, obeying the secret present din of arms. The Archbishop delivered the address of which the following extract is a part, im-

"I do not know, wi at may happen in case this war should continue as it has been since I left this country. The papers have rendered the condition of the country faith, which is but mere cramping and mechanism, perfectly confosed. It is very difficult for one even upon any living soul; believing that true religion sequented with this country to comprehend how the land lies; and so it is with foreigners. Nor is it in

lies, not in the force or influence of numbers, but in the actual state of the individual soul.

The remarks of the editors of the Spiritual Maga sine will be found exceedingly interesting, and to be an issue, and it may be that God. for some design suggest the outlines of a philosophy, and a practice of His own, which future generations will appreciate, based upon it, with which no liberal and intelligent has permitted this calamity to accurge the country in order to bring from these results benefit to the mind can find fault, even if it canuot accept and human race. These are circumstances the results of which no man can fathom, they depend upon so man conditional circumstances. But there is one question that ought to be clear to every mind, and it is this -that if such a warfare should continue for years, it is recog-nized as the privilege of other nations, in the name of hu-

How long is this to go on? As it goes on it is affording a pretext for all the nations to combine against us; but even then, I say their interference should not be permitted, except in the way of benevolence; but if with the sword, we should unite in setting them at defiance. But I would say if they do interfere, and interfere successfully—if the country and the government are not sustained by every sacrifice that is necessary—then your United States will become a Poland. Then it will become divided into fragments; then the strife will hover on all the borders; every State will claim to be indedent, and render itself an easy prey to foreign powers. Oh! let not this be so. I know little of what has occurred since I left. I have had scarcely time to look at a paper since my return; but by all accounts much has been attempted, but not much realized toward terminating this unnatural war. Volunteers have been appealed to, and they have answered the appeal; but for my own part, if I had a voice in the councils of the nation, I would say, let volunteers continue and the draft be made. If three hundred thousand men be not sufficient, let three hundred thousand more b is desirable that they should by such means dissever themselves from many of the 'irregular opinions consumers, and the surface of the surface of the strength, shall be always on hand in any emergency.

This is not creelty; this is mercy; this is humanity—have been obtained by other means are surface. anything that will put an end to this draggling of hu-man blood across the whole surface of the country. Then every man, rich and poor, will have to take his share; and it ought not to be left to the government to plead with the people, to call upon them to come forward, and to ask if they will permit themselves to be drafted. No; but the people themselves should insist upon being drafted, and be allowed to bring this unnatural strife to a close. Other efforts will be made on the other side, and who can blame them, since they have cast their die on the issue. But, any way, this slow, lingering waste of human life should be cut short.

In the meanwhile it is onough for us to weep over

this calamity; it is enough for us to pray to God that it be brought to an end. It is enough for us to make authority, and the unity of the only government that we profess to acknowledge. But it is not necessary to hate our opponents, nor to be cruel in the battle; it is necessary to be brave, to be patriotic—to do that is what the country needs, and for this God will give us

## The Editor's Tunnel.

Sectarian editors in their review of books condemn what they would not have written, if they had written the books themselves, and applaud what they would have written. This they do because they have so as to extend its knowledge and its wisdom into all limited perception and narrow acceptance. So as so extend its knowledge and its wisdom into all forms of thought, that it may work amongst them and editor who condemns largely, is largely wanting—levate them to recognize the links by which they are and an editor who condemns not, is not wanting in a limited perception and narrow acceptance. So an larger perception of truth. Liberal editors, in their reviews, tell what a book is, without the spirit of condemnation. They can comprehend the reason why gious thought have overlaid and distorted the great other men are different from themselves, in thought truths of christianity, that we are to follow in their and expression. They have liberality to allow others other men are different from themselves, in thought the freedom of thought and expression, as well as themselves, without thinking it ungodly.

Sectarian editors, too, think that all they throw out to the public must be run through their little tunnel of thought and belief; that if a sentiment is published that is not their own, they must tell their renders that they are of a different opinion as if it were important, in all that is printed in their papers, that their readers should know whether it met their approval or disapproval.

Liberal editors give every man a free hearing, without feeling that it is necessary to shape everything that they publish to the narrow limits of one man's belief; without thinking that it is necessary for an editor to first masticate all the food for thought he sends out to the world.

The BANNER OF LIGHT is the first paper that has a natural (or unnatural) infirmity, and speaks out published articles on all religious beliefs, without to you in a way that fairly shocks your self-esteem, thinking it necessary to first run them through an pride, and all the other qualities of character that editor's tunnel before they could be made wholesome you seem to hold on by, can you summon good sense food for its readers. Whether this course merits the and resolution to the resone at just the right mo- scorn or the approval of the people, it is true liber-

In this age of liberality in thought and sentiment, and what you plan seems the very result which you it is little consequence to the intelligent reader of a pannot reach-can you then bid your heart be pal newspaper to be obliged to peruse every week what tient, and calmly confess that what you have had the editor thinks of everything that his multitude of meted out to you is, after all, the very best that you correspondents say. It is fresh thoughts that the could have asked for? Can you be patient, when multitude want, more than the constrained dogmas things do hot go to suit you? -gentle under the of one man. And the editor that reaches out to sting of sharp words ?-hopeful in the clouds of ad- gather the fresh thoughts of any and all beliefs, is versity ?-calm when all around you are passionate? the editor that gives his readers the freshest paper.

## Humanity.

Well says the " New Republic"-" there is no authority but the present hour. It matters not how well these old forms of church, and state, and social Francis's Patent Life Boats, placed there by Goy life, served our fathers; the only question is, how well will they serve us?-how are they adapted to the wants and works of this hour?" Emerson inin a storm on these dangerous ledges. On examina- sists, in one of his golden essays, that we are to tion, we found it entirely useless for any purpose speak the things that seem good and true to us now. as if there never had been a past and would never be a future; and if to-morrow brings a change of from continual exposure to the weather. It lies in view and belief, then speak the truths that come the open air, bottom up, the stern and bow embedded with to-morrow just as stoutly. We are supers.itious, if we pay too much deference to the forms and faiths that have been, or stand in doubt and awe of those which yet may be. For, our life-what is rotten concern. And it should be taken care of after it? We do not live in yesterday, or in to-morrow; but in to-day alone. The Now is all we have or know, and all we ever shall; and all nature is focalising her influences and impressions steadily upon this single point.

Just as Wo See It.
Things have in them exactly what we see in them on that his awakened soul is set; a painter sees colors; a sculptor sees forms; a judicial mind is all the time hunting for those underlying elements instructive words of wisdom and truth. which go to make up judgment. The truth is capable of being expressed in various ways. Mr. Beecher has hit the mark in his way, thus: "One man sees in nature merchandise. The poet comes after him, and does not see a sixpenceworth in the whole Paris. of creation; but he sees wondrous cycles and circles of beauty. He sees meaning in beauty that the mere merchant-eye never sees. One man walks in the woods; and what does he see? 'My heavens!' he says, 'what knees for a ship! If I only had them in the Brooklyn Navy-Yard, I would not ask for more money than they would bring." He says, Whew! what magnificent planks that tree would make!' And what does another man that walks be hind him see? He uncovers his head, and says, 'God abides here.' And, beholding a noble and venerable tree, he says, Oh, what majesty and glory! Five hundred years sit enthroned in the top of that monarch of the forest.' And he feels himself all a tremble. He sees in the trees, not timber, and planks, and ship's knees, and what they will bring, but their higher relations. What a man sees, therefore, depends, not upon what is in the eye, but upon what is back of the eye-the feeling that he carries with him."

#### The Spiritual Free Meetings in Boston.

The Lyceum Church of Spiritualists in this city, after a vacation of eight weeks, will resume their regular meetings at Lyceum Hall on Sunday next. The services will commence at quarter to three o'clock in the afternoon, and seven and a half in the Foster's claims. We cannot refrain from expressing evening. Mr. H. B. STOREB, one of the ablest inspirational speakers in our ranks, will occupy the desk | the truth when they see it, although by so doing they on this occasion.

As the pecuniary liabilities of these free meetings have devolved upon a few individuals, it is of the utmost importance that the Spiritualists of Boston come forward and sustain them, by placing whatever sums they may think proper in the hands of the Committee for this purpose. We have no doubt they will respond at once, and thus insure a permanent continuance of these meetings free to the public. Something certainly should be done to lighten the burden now resting on the shoulders of the few noble souls who have carried them on since January last, at which time Dr. Gardner relinquished his individual control, after eight years of indefatigable efforts to sustain them, in order that the Committee of the present Society might have an opportunity to try the experiment of free meetings.

We are assured that speakers, both normal and abnormal, will be engaged from time to time to elucidate our glorious, heeven born philosophy, who are fully competent to entertain and instruct the audiences. The experiment, as far as attendance is concerned, is already a success, the large hall baying been filled to overflowing nearly every Sunday.

#### The Ovations to Generals Corcoran and Fremont.

The reception of General Corcoran by the Muni long be remembered among the promient incidents connected with the present rebellion. Many Irish societies were in the procession. The greatest enthusiasm was manifested at every point where he pass ed, showing conclusively the high respect our citizens entertain for the incorruptible Irish patriot.

The ovation to General Fremont was also of a purpose of seeing and hearing the General. The of the Temple. His patriotic speech was listened to fort our readers.

## No Show.

Speaking of recruiting, one of our daily exchanges says: " After all, the work that makes no show is upon it, accomplishes but little at the most. Constant effort does the job at last. Silent perseverance accomplishes the end in view. Patient man and coming back to him again after a time, to see what an amount of labor he has performed. We are made to believe that there is some secret magic in his patient operations.

## An Editorial Visit.

Bro. Plumb, of the Herald of Progress, recently paid Boston a flying visit, and that paper of August 23d'contains between two and three columns of his highly interesting "jottings." We thank him for his kindly notice of our establishment; but we regret exceedingly that we did not see him personally Had he been lucky enough to find our hotel, while wandering through our "crooked" thoroughfares, we should have endeavored to make his visit pleasanter, if possible, than it was. In speaking of the wealth of Boston, he says:

"One cannot fail to be strongly impressed with sense of the solid wealth of Boston. A visit to the business streets more recently built up, conveys an idea of solidity, permanence and strength, scarcely found in any portion of New York. Take one circle embracing Franklin street, and we believe Winthrop of, and we have a collection of massive, magnificent architectural piles, solid, capacious, and costly, un-surpassed, we date say, in magnitude and real evidence will probably remain in Boston a sufficient length of of wealth, by any similar area in any city of the time to enable all our citizens to have a po p at world.

The sensitive actor who could n't stay in the same room with a tea-nrn; on account of its histing, has New York before many days and then wouldn't just been killed by a burnt of applause.

Personal.

We are pleased to learn that our worthy colle--nothing more, less, or different. We find simply borer in the Spiritual ranks, Austen E. Simmons, of ourselves repeated in what we investigate, or look Woodstook, Vermont, has returned to the lecturing into. We could not have more if we sought for it. field, from which he has been absent nearly two A musician hears music all about him, for it is up- years, on account of home affairs. Bro. S. will be cordially welcomed by his numerous friends and others who are anxious to listen to his elequent and

> Rev. Edwin H. Chapin, of New York, who, with his family, arrived at Paris on the 14th ult. has gone to Wiesbaden, under the advice of Dr. Tronsseau, whom he consulted immediately on his arrival in

> Rev. J. C. Fletcher attended a meeting of the Society of National Industry, at Rio de Janeiro, Brazil, July 15th, and made a speech. He urged on the members the importance of extending the cultivation of wheat and cotton, as two of the great elements of national wealth and strength.

> Rev. A. L. Stone, pastor of the Park street Church. in this city, has volunteered his services as chaplain of the Cadet (45th) Regiment.

> Miss Charlotte Cushman, at last dates, was in London, in good health and spirits. She had just arrived from Rome. Miss Cushman is reported as intensely patriotic, and anxious for the success of the Union cause.

Mr. C. H. Foster, in Portland. The editor of the Portland Daily Advertiser, occuples over a column of his issue of Aug. 25th, with a graphic account of the wonderful manifestations of spirits through Mr. Foster. The editor's account of these Spiritual manifestations given at one sitting, with Mr. Foster, is enough to make stubborn scepticism falter and founder. The report seems to be without prejudice, and is fair, though the editor is professedly an anti-Spiritualist; and in it there is not a word to question the genuineness of Mr. our admiration for men who are bold enough to tell

may incur the censure of bigoted minds. Of the excellent and satisfactory character of Mr. Foster's mediumship we have no manner of question. We can only wish that every one who has any doubt of the now, to us, well settled fact of Spiritcommunion, could once witness what we and many thousand others have witnessed, that has been given through him-for to witness these manifestations, is to know the fact that spirits do communicate.

#### The Mob Spirit.

The men who encourage the mob spirit are worse than the mob itself. For they, at least, can control their passions; they know how to keep cool themselves, for they are deliberate enough in instigating others to deeds of violence. But an excited mob is thousand-headed wild beast; full of passion; frothing at its many mouths; removed from the reach of reason entirely; ready for a dash at whatever promises to yield it instant and coveted return : looking about with its thousand pairs of savage eyes for some further object on which to spend its fory. It is that unsafe, because undeveloped element which lies moping and mewing at the very bottom of society, and suddenly, becomes uncontrollable when by the displacement of superior influences and elements it is let up. Every reflecting man ought, therefore, to consider what he does, when, by cipal Authorities of Roxbury and Boston on Friday word or deed, he encourages the liberation of those of last week was on a magnificent scale, and will base human passions which must needs be kept under, or we have no liberty worth the name.

# Just as you will.

It is as you will have it. You may mope and go with a long countenance as much as you please: it is no more difficult to pull the wrinkles out of the heart and face together, and wear an expression of contentment and pleasure. We may put on o gratifying nature. Thousands upon thousands of ness just as easy as put it off. When we are in persons crowded Tremont Temple on Thursday evening, and all the avenues to the building, filling the Melonaon, and overflowing into the street, for the how long or short our face is, and we do not feel the inclination, either, to add to the grief which is then real. This matter of the spirits is as much habit as it Temple, inside, appeared one dense mass of human is anything else. It is common to find a solemn lookbeings, and in Tremont street a very large assem- ing face, whose owner could not tell why he wore such blage gathered to catch a glimpse of him. Before a mournful countenance as that, if he tried. Now he he arrived the Germania Band discoursed some of can put on a cheerful one, if he will; and he would astheir sweetest music, being located in the south gallery tonish himself to find what a change in his feelings would, by reaction, be wrought by the change in his with profound attention. We regret that our space face. Keep the spirits level and healthy, crucify the will not permit us to place his eloquent remarks be- blue-devils, exercise the will so as to keep it in vigorous condition, and you may enjoy life almost at your pleasure.

## All Nonsense.

What can be the use in being jealous? or even in being impatient and uncomfortable because your talthe main thing." It is so in all departments of life. ents, abilities, goodness, or what not, are not recog-Take a man who spends ever so much time in telling nized, appreciated, ventilated, and made a mountain what he is doing, and you have one who, depend of at once, by other people? Praise is sweet, but sincere appreciation is sweeter. The nobler the gifts. the more silently they operate. The man of geniusknows the strength he possesses well enough, but he plodding is the mysterious genius that digs away it, lest it may be overlooked, or forgotten. A gift of does not think it necessary to keep telling people of the mountain. There is nothing in the world that a spiritual kind is valuable chiefly, if not entirely, for can stand up against steady, constant, persevering the amount it produces; what its owner, or admirer. work. We may plan and scheme as much as we has to say about it is of no sort of consequence. Hence, please, if we do not fall to and determine to carry why are we all so full of fever if we are underrated, or out our plans with actual labor, kept up until they not rated at all? Let us live first for the sake of our are all completed, we fail utterly of our aims. It own development; we can afford to wait for others to is astonishing, on going away from an industrious find us out until we have first found out what we are and what we are good for ourselves.

## Vital Religion.

Rev. T. L. Cuyler, of New York city, speaks of the very low state of vital religion, and the almost atter absence of converting power, and adds : "Perhaps it is not too much to any that during the last year more souls have gone into eternity, and fewer have gone into the church of Christ, than in any year our country has yet seen." This does not look well. coming from one of the "pillars of the church." What is the cause of the absence of "converting power"?. Is it because there is a lack of faith in the churches of the present day that they fail to progress? We fear such is the fact. People who feel that they need vital religion, enter the ranks of Rolvitualism.

Stanley and Conant's Polemorams. This Polemorams, which has been seen by thousands of persons at the Tremont Temple, is universally regarded as the finest painting, on an enlarged mare, comprising blocks erected since the crash of soale, ever exhibited in Boston. Everybody should see it. The exhibition of these great War Paintings them. But do a't delay seeing them immediately on that account, as they might possibly slip away to some people be disappointed?

Announcements:

After the vacation during the hot months, in many

Rev. J. S. Loveland in Marblehead; Miss Lizzie Doten in Chicopee; Frank L. Wadsworth in Quincy: N Prank White in New Bedford; Mrs. M. B. Townsend in Lowell ; Miss Nellie J. Temple in Lee; Mrs. Fannie B . Felton in Stafford, Conn.; Miss Emma: Houston in Sutton, N. H.; Mrs. Augusta A. Ourrier in Bahgor, Me.; Charles A. Hayden in Buokfield; Mrs. A. P. Thompson in Windsor, Vt.; Warren Chase in Roches

Mrs. Macumber Wood, we learn, has been very sick of late, but is convalescent, and will receive calls to new "post-office currency," in advance of the public lecture, as usual. Her address is West Killingly, Ct. generally. Digby thinks it may be all right, but he Dr. Jas. Cooper, who is on a lecturing tour through Indiana and Ohio, will speak at the monthly meeting of the friends of Progress in Greenboro, Ind., Sept. 6th and 7th.

Dr. L. K. Coonley and wife are also laboring realously in the great West. They speak in Milwaukee, Wis.,

during the present month. Uriah Clark labors in Michigan and Indiana during September, and may be addressed till the 15th in care

of F. M. Shuey, Eikhart, Ind. John McQueen wishes us to notify the friends of Re form in the county of Hillsdale, Mich., that he is ready to answer calls to lecture in the trance state; he will also attend funerals, when desired. His address is Hillsdale, Mich.

Mrs. Beach, of Lawrence, McHenry county, Ill., a good trance speaker and test medium, we are informed, and S. Clark of Beaverton, Boon county, Ill., inspirational speaker, give tests when a subject is so- about trout, taken from a Maine fisherman and mysolected by the audience. They will hold meetings in Synist: the Locust Grove, Walworth, Wisconsin, Sept. 7th; in Poplar Grove, Boon county, Ill., Sept. 14th; at Mr. Yost's, in East Delavan, Walworth county, Wisconsin, Sept. 21st.

#### Correspondence in Brief.

M. A. Baldwin, writing from Gravesville, Calumet Co., Wis., under date of August 18th, says: " Enclosed give it up? Because it contains a large Bo(a) ster. is one dollar, for which please send the " BANNER" for six months to Mrs. C. Coffin, Chilton, Calumet Co., Wis. I would be glad to help you to a thousand names in these pinching times, were it possible to do so. Mrs. C. has formerly been a speaking medium to us; but her health is poor, and she has not them under any circumstances. been permitted to speak for some time. Volunteering goes bravely on. A company has been raised little epigram, which has been credited to a dozen here in one week, the quickest of any in our county. others: The 21st regiment was filled in a very short time, and about six hundred for another regiment in this

A correspondent writes : " Our meetings are prospering finely in Plymouth, Mass. A better spirit has not prevailed for years than now."

#### The Battle of Baton Rouge.

To my many friends who read the BANNER, and know one of my sons is in Gen. Butler's division of the army, and at Baton Rouge, the following brief letter may be interesting. WARREN CHARE.

BATON ROUGE, LA., Aug. 7, 1862. Honored Futher: I cannot write but few words now, but rumors that will reach you before this will make it interesting to you if I say I am well. We bad a great, and to us, a glorious fight here on the 5th. Our regiment, (Michigan 6th.) was badly out up, but they done more for the enemy than the enemy for us. I noted as field surgeon that day, and change wickedly observes that it is no uncommon often had bullets strike near me, and had two assis- thing for people's eyes to be opened by matrimony. tants fall wounded by my side, but escaped, all but exhaustion from the labor and excitement. The boat goes directly, and I am much burried getting the sick and wounded on board. Adleu. Your son, MILTON CHARR.

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

E. W. L., South Hartford, N. Y .- Your Essay has

been received and filed for publication.

make a note of it, that the unknown donor may er and wonderingly asked-"Is this hell?" know the money has been received by us. GEO. SMITH, RICHFIELD .- Your letter has been filed

Your departed brother is doubtless cognizant of your desire to hear from him, and will respond through the paper if it be possible for him to do so. We repeat again, what we have many times said, that we have no control whatever over these matters. They are under the exclusive management of the invisibles who direct the circles. A. CURTIE, M. D., CINCINNATI, OHIO.-The "Test

has been received, and will appear soon.

P. J. C., MUNFORDVILLE, Kr.-Such things as you speak of, when submitted to a clairvoyant, have health. There is no fun in knaves or knavery. Vilscarcely ever proved satisfactory.

## We have tried to.

Without meaning to boast at all, we nevertheless take a pleasure in assuring our friends and readers that the BANNER Office has done its full duty in the metter of this war. Out of seven men who have been connected with this office, as publishers and compositors, five have long since gone to the field, and are doing patriotic service. A sixth-Charles H Crowell, Esq. - is already in camp at Resdville, being a member of Jones's Battery, which has finally been accepted by the Government. Is n't this doing about as well as could be expected of a weekly paper?

PRESERVE THIS .- The following recipe for the cure of a bite of a mad dog is important to those who may be unlucky enough to be bitten by rabid canines this season or any other. We reprint it from the Toronto

Leader.: "Six ounces of rue, picked from the stalk and bruised; four ounces of mithridate, and four ounces of the scrapings of powter. Boil these ingredients over a slow fire in two quarts of strong ale, till one pint is consumed; then put in a bottle closely stopped, and give nine account to a manufacture of the strong ale. give nine spoonsful to a man or a woman, warm, seven successive meralings, fasting; ten or twelve for a horse or bullock, to be given cold, three or four for a sheep. hog, or dog. It must be given to them nine days after the bite. It has never been known to fall in man or

The people are fully aroused to the great contest in which they are engaged. Boston was excited during the whole of last week in various ways. By patriotic speeches; by regiments passing through it for the seat of war; by a small riot; by rumors from the battlefield of retreats and advances, of aucoesses and disasters; by rebel raids, and loss of vest amounts of publie property in consequence, etc. During the present week, no doubt, events will transpire of mighty im port, either for wesl or woe, to the mation

The Worcester Bpy understands; that the lower junction shop, near the Norwich Railroad, at Bouth Worozater, has been leased by the State, and Will be used as barracks for the new militis regiments. Workmen have been engaged in putting the building into exclaimed a fine country girl. "Our Ballie says the condition to be occupied, which will be done by the lafter could get a bus without paying the cents for time the men are ready to go into camp.

### ALL SORTS OF PARAGRAPHS.

" Little Wellie" is informed that the BANNER is cities and towns, the regular Spiritual meetings will recommence on Sunday next, September 7th,

H. B. Storer will lecture in Boston next Sunday; receive it "Uncle Sam" is at fault—not us. Will you have the kindness to send us a couple of your photograph likenesses?

The bountles to be paid by the Government to the new volunteers, already amount to \$7,400,000. The payments are made as rapidly as possible, the Treasury suspending all other payments for the time in order to expedite the work.

It is mooted that the manufacturing corporations throughout the country are to be supplied with the dan't see it in that light.

Those who desire a beautiful, elaborately executed portrait of "Boy Brittan," can be accommodated by ordering from us. For price see advertisement in another column.

For notices of new publications, see eighth page. The wife of the rebel General Stonewall Jackson, is

the daughter of the patriot divine, Rev. Dr. Junkin, of Philadelphia. Stonewall is a praying man, a professor of religion, and believes himself to be the Putnam of the Southern Confederacy. It is needless to add, that his attitude toward his country is a source of the deepest regret to his venerable father-in-law, Dr.

In Major Winthrop's "Life in the Open Air." published in the Atlantic Mouthly, there is this opinion

"Drefful notional critturs traout be." he said. "ol-Ins bitin' at whodger hant got. Orful contrairy criturs—jess like fimmls. Yer can cotch a fimml with a feather, ef she's ter be cotched; ef she haant ter be cotched, yer may scoop ther hul world dry an' yer haant got her. Jess so traout."

.. Why is the fourth page of the Evening Gazette like the Parker House kitchen ?" Digbg aake. D' ye

We spend the best part of our lives in making mistakes, and the remainder in reflecting how easily we might have avoided them. When the fact is that the mistakes may have been beneficial instead of the reverse, and that we possibly could not have avoided

Tom Moore is the author of the following gushing

"They say thine eyes, like sunny skies, The chief attraction form: I see no sunshine in those eyes, They take me all by storm."

A young lady in one of our "rural districts" was once escorted home from an evening party by a young man to whom she was not particularly partial. On taking his leave, he remarked: "I guess I'll come and see you agin next Sunday night!" "Well, Bill Smith," replied the lady, "you can come as a friend, but not as a 'feller.' '' Bill didn't go either way.

The New York Independent publishes a list, three columns in length, of the names of clergymen and clergymen's sons who are performing active service in the army as chaplains or officers. The list, says the Independent, grows long and grows glorious,

The Cincinnati papers relate an anecdote of a beautiful young lady who had become blind, but recovered her sight after marriage. Whereupon another ex-

The Indians in Minnesota, to the number of five thousand, have risen in rebellion against the Government, and murdered some fifty entire families, beside many other persons. If prompt measures are not taken, it is feared that all the tribes in the entire West will become hostile.

A little girl, with her mother, on her way to Hart. ford, stopped at the New Haven station, near evening. the darkness being intense; and seeing the conductor and brakemen hurrying around with their lanterns, We acknowledge the receipt of \$1.00 in aid of and the backmen lustily calling and beckoning at the Sister Cora Wilburn, from Tiverton, Mass. We same time for passengers, she looked up to her moth-

Why are our fashionable ladies like a certain class of the city employees? Because they may be seen by scores on a fair day sweeping the streets.

Bishop Horne had his dignity somewhat taken down when he took possession of the Episcopal palace at Norwich, in 1791. He turned round upon the steps and exclaimed: "Bless ns i bless us i what a multitude of people!" "Oh, my lord !" said a bystander, this is nothing to the crowd last Friday to see a man hanged i''

"Laugh and grow fat" is a very significant adage. Genuine laughter-we mean that which moves us as if we were a jelly-is a sign of moral and physical lains are sad dogs. If they smile, it is all simulation -a mechanical movement of the features merely. The soul, in its tragic cavern, shares not in the hypocritical transaction. Why, villany is a gloomy business throughout. It is depravity-nature inverted. The heart can't laugh when under the darkling spell of orime.

Nature's laws imperatively require labor, sufficient in amount each day to induce a degree of fatigue, in all young persons, until their full physical development is secured, if they would have health and good physical constitutions.—Dr. O. S. Leavit.

In a communication to the War Department, the Adjutant General of Illinois reports that 45,000 men have been enlisted-10,000 more than the quota of the State under both calls. Who will say hereafter that Illinois isn't one of the most patriotic States in the Union? There are more Spiritualists in this State than any other.

THE NEW POSTAGE STAMP .- The attention of those who have already commenced demanding a premium on the new postage stamp currency, is directed to section 195 of the Acts of Congress, passed March 3, 1855, which reads as follows:

"It shall not be lawful for any postmaster or other person to sell any postage stamp for any larger sum than that indicated upon the face; and any person who shall violate this provision shall be deemed guilty of a misdemeanor, and on conviction therefor, shall be fined in any sum not more than five hundred dollars."

EVENING THOUGHT.

What hast thou done that 's worth the doing? And what pursued that's worth pursuing? What sought, thou knowest thou shouldst shun? What done, thou shouldst have left undone?

A PREVENTIVE AGAINST MOTHS. -- A preventive against these aummer depredators on woolen clothel and also an agreeable perfome for all kinds of clothing, may be made of equal parts of cloves, nutmeg, mace and cinnamon, all ground and mixed thoroughly, and sprinkled over the garments when packed sway.

Henry Luther, a shoemaker of Boston, claims, to be lineal descendant of Martin Luther, the great German reformer. He has in his possession a family redord where his pedigree may be traced. And sor 33

" What stingy fellows they must be in New York;" 111."

#### Old-Fashioned Picnic.

The Spiritualists of Massachusetts and their friends are invited to attend a Picnic at the celebrated Dungeon Rock, or Pirates' Care, Lynn, on Tuesday, Sept. 2d, 1862. This will afford an excellent opportunity for the curious to examine this far-famed locality, and witness the progress that has been made toward exhuming the pirates' treasures, supposed to have been buried there by a great earthquake several centuries since. Mr. Hiram Marble has been engaged for the last ten years in endeavoring to work his way into the Cave. by blasting the solid rock, under the spirit direction, as he asserts, of the original occupants of the Cave. He anticipates that he is near the fruition of his hopes, and that a short season of labor will admit him to the cavern, and give to the world overwhelm: ing evidence of spirit-intercourse.

Good speakers will be in attendance. Also Bond's Quadrille Band for dancing. beand

As there are no conveniences on the grounds for furnishing large parties with refreshments, all those who can do so, are requested to carry their own pro visions. No intoxicating liquors allowed on the grounds for sale.

A Special Train of cars will leave the Eastern Rail road Depot, Causeway street, Boston, at 8.45 o'clock A. M., stopping at Prison Point and Somerville for passengers for Lynn Common; and Regular Trains will leave at 10.80 and 12.15 o'clock, for West Lynn, Fare to the above points, and return, 40 cents for adulta; children, 25 cents.

On the arrival of the Special Train at Lynn Common, a procession will be formed, headed by Bond's Cornet Band, and march to the Grove. Those wishing to ride, will be conveyed to the Grove for ten cents, each person, from both the Special and the Regular Trains.

Tickets for sale at the Eastern Railroad Depot Ticket Office. Purchasers of tickets must come prepared to make their own change.

N. B.—In case the weather should prove unfavora

ble, the Picuic will be postponed until Thursday, ble, the Pionic will.
Sept. 4th, at the same hour.
H. F. GARDNER, Hanager.

#### ADVERTISEMENTS.

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

TLECTIC and HOMEOPATHIC PHYSICIAN—No. 79
EAST FIFTHENTH STREET, NEW YORK. Magnetism and
Electricity need when indicated, and Clairvoyant examinations, either personal or by letter, made when desired. A
few patients can be accommodated with rooms and board,
and receive treatment from him or any physician whom they

and receive treatment from num or say pursuant which they may prefer.

N. B. Our Spiritualist friends who would prefer a private residence, where they may enjoy the social advantages of a common faith, to a public house, when they visit New York, may find their wishes gratified in this respect by calling as Sent. 6.

THE IMPIORTALITY OF THE SOUL RELIGIOUSLY AND PHILOSOPHICALLY CONSID-ERED, in a sories of lectures. By Rosser Cooper. Just published at the INVESTIGATOR OFFICE, 103 Court street. PRICE, 50 CENTS. 3t Bept. 6.

PSYCHOMETRICAL DELINEATIONS OF CHARACTER.

KNOW THYSELF.

In delineating Character we present the entire traits of the person, together with their peculiar fitness or adaptation

to various pursuits of life. N. B. Persons sending, with autograph for a delineation of character, shall, by request, receive a clairvoyant examination of disease, free. Terms, One Dollar. R. P. WILSON, Address,

Station D, New York City.

FAMILY DYE COLORS!

LIST OF COLORS. Black, Dark Brown, Balmon, Boarlet, Barkt,
Dark Drab,
Light Prab,
Fellow,
Light Yellow,
Orange,
Magenta,
Bolferino,
French Elue,
Royal Purple,
Violet, Dark Brown,
Snuff Brown,
Light Brown,
Dark Blue,
Dark Green,
Light Green,
Pink,
Purple,
Slate,
Orimton,

FAMILY DYE COLORS,

For dweing Silk, Woolen and Mixed Goods, Shawls, Scarfs, Dresses, Bibbons, Gloves, Bonnotz, Hats, Feathers, Kid Gloves, Oblidren's Clothing, and all kinds of Wearing Ap-parel, with perfect fast colors.

A SAVING OF SO PER CENT. These Dyes are mixed in the form of powders conceptrated, are thoroughly tested, and put up in neat jackages. For twenty-five cents you can color as many goods as would otherwise cost five times that sum. The process is a simple, and any one can use the Dyes with perfect success. Direc-

Manufactured by HOWE & STEVENS, 258 Broadway, Bos-For sale by Druggists and Dealers in every City and Town. Aug. 23.

GENERAL DECLARATION OF PRINCIPLES

#### OF THE SOCIETY OF THE LYCEUM CHURCH OF SPIRITUALISTS.

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

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

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

BPIRITUAL COMMUNICATIONS. DR. L. L. FARNSWORTH, Writing Medium for answering scaled lot ers, may be addressed 16 Beach

E. for answering.

Bircet, Boston.

Persons inclosing sealed letter. \$1, and \$ three-cent stamps, will receive a prompt toply. Office hours from \$ to \$ F. M. Aug. 25,

\$150. NEW 7-OCTAVE PIANOS in reserving bas for \$150; do., with moldings, \$160; do., with carred legs and iniald name-board, \$175, \$165, and \$900; do., with pearl keys, \$225, \$250, and \$300; new 61-8-octave, \$185. The above Planos are the greatest bargains in the city. Becond-hand Planos are the greatest bargains in the city. Becond-hand Planos at \$25, \$40, \$40, \$75, and \$100. New MELODE-ONS at extremely low prices. New and sceond-hand Planos and Melodeons to LET, at \$2 and upward per mouth; rent allowed if purchased; monthly payments received for the allowed if purchased monthly sayments received for the same Foreign sheet MUSIO at Foents per page. All kinds of Music merchandise at war prices. A planist in attendance to try new music. HORACE WATERS, Agent, No. 481 Broadway, New York.

A SPLENDID STEEL ENGRAVING 01

s. B. BRITTAN, JR.,

A IDE to Capt. W. D. Porter, who was killed on board the U.S. Gunboat Essex, at the taking of Fort Henry, February 6, 1864, is ron sales at rais orrice. It will be sent by mail on the receips of the price and on

three-cent postage stamp.

The proceeds of the sale of this the Engraving are to go to sid in erecting a suitable monument over this youthul here's remains in Rosendale Cemetery.

July 18.

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

191 Nasenu St., New York, Goneral Agent for THE BANKER OF LIGHT, TOTAL THE WARE CONTROL OF LIGHT, TOTAL THE BANKER OF L ers in cheep Publications, and Periodicals, to his subsqual-led Spellities for packing and forwarding everything. In his line to all perts of the Union, with the utmost promptitude and dispatch. Orders solicited.

# Rew Books.

NOW READY.

## Sunday School Class-Book,

NO. ONE. THIS interesting little work is designated especially for the young of both soxes. Every Spiritualist should introduce it into his family, to sid in the proper enlightenment of the Juvenile minds around him.

The Book is handsomely gotten, up on fine, tinted paper, substantially bound, and contains fifty-four pages. Price-Single copies 25 cents, or five copies for \$1. It will be sent to any part of the Upited States on the receipt of th

price. The usual discount to the trade. Orders by mai solicited and promptly attended to. For sale at the office of the Banner of Light, Boston, Mass, WILLIAM WHITE & CO., Publishers.

June 14 JUST PUBLISHED.

First American Edition, from the English Stereetype Plates.

THE PRINCIPLES OF NATURE

HER

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

THE Publisher takes pleasure in announcing the appearance dof an edition of NATURE'S DIVINE REVELATIONS-the carliest and most comprehensive volume of the author-isaned in a style the work merits.

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

# ABC OF LIFE

BY'A. B. OHILD, M. D.

AUTHOR OF "WEATEVER IS, IS RIGHT," ETC.

AUTHOR OF "WEATEVER IS, IS MIGHT, MICH.

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

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

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

15 Dec. 21.

#### A PLEA FOR FARMING AND FARMING CORPORATIONS. BY A. B. CHILD, M. D.

THIS BOOK clearly shows the advantages of Farming over Trade, both morally and financially. It tells where the best place is for successful farming. It shows the practicability of Farming Corporation or Copartnerships. It gives some account of a Corporation now beginning in a new township adjoining Kidder, Mo., with suggestions to those who think favorably of such schemes. And, also, has reports from Henry D. Huston, who is now residing at Kidder, Mo., and is the sgent of the Corporation now beginning, and will act as agent for other corporations desiring to locate in that vicinity. n that vicinity.

The whole book is valuable for every one to read, for it is

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

Bent. rost-paid, from the Banner of Light Office, for 25 cts. April 28.

# I STILL LIVE.

A POEM FOR THE TIMES! BY MISS A. W. SPRAGUE.

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

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

### BULWER'S STRANGE STORY!

A VOLUME OF 386 PAGES, Elegantly Printed, and Illustrated with Steel Engravings,

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

This is one of the most entertaining works of its worldrenowned author, and will be read by Spiritualists and others

with great satisfaction. We will mail the work to any part of the United States or eccipt of the price and postage. Address

WILLIAM WHITE & CO., '158 Washington Street, Boston. TWELVE MESSAGES

#### FROM THE SPIRIT OF JOHN QUINCY ADAMS, THEOUGH JOSEPH D, STILES, MEDIUM,

JOSIAH BRIGHAM, OF QUINCY.

This volume is embellished with fac-simile ougravings of the handwriting of John Quincy Adams, Abigali Adams, George Washington, Alexander Hamilton, Richard Henry Lee, Stephen Hopkins, Thomas Jefferson, Samuel Adams, Layater, Malancthon, Columbus, Gromwell, Jackson, and others, written through the hand of the medium.

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

Address, BANNER OF LIGHT, BOSTON. SCRIPTURE ILLUSTRATED

#### BY Moral and Religious Stories, FOR LITTLE CHILDREN.

BY MRS. M. L. WILLIS. ONTENTS:—The Little Peacemaker. Child's Prayer.
The Desire to be Good. Little Mary. Harry Marshall.
Wishes. The Golden Ruie. Let me Rear the Gentle Volces.
Fillal Duty. Unfading Flowers. The Bream. Evening

Hymn.

For sale at the Banner of Light office, 188 Washington at,
Price 180. Postage 40. tf March 8.

ESSAYS ON VARIOUS SUBJECTS, ESSAYS ON VARIOUS SUBJECT OF TENDED to elucidate the Causes of the Changes conting upon all the Earth at the present time; and the Nature of the Calamities that are so rapidly approaching, &c., by Joshus, Cuvier, Franklin, Washington, Paine, &c., given through a lady, who wrote "Communications," and "Further Communications from the World of Spirits."

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

Further Communications from the World of Spirits,
on subjects highly important to the human family, by Jesh

on subjects highly important to the human family, by Jeek-us, Solomos and others, given through a lady. Price 50 cents—10 cents addition for postage, when sent by

Communications from the Spirit World, on God, the Departed, Sabbath Day, Death, Orime, Harmony, Mediums, Love, Marriage, etc., etc., given by Lorenzo Dow and oth-ers, through a jady. Price 25 cents, paper. The Rights of Man, by George Fox, given through a lady,

Price 6 cents.

The above works are for sale at the BANNER OF LIGHT Office, No. 158 Washington street, Boston, Mass.

Oct. 5 The PE-OFFERTI-Agents wanted in every county to sell the best ("wo-threaded) Sewing Machine every control to the public. Liberal salary, or commission allowed, with attention to the public threats sent, by addressing with strain, ISAAO HALE, JR. & CO., HEWEVETTORY, MASS, Aug 200.

# Aew Books.

THIRD EDITION-JUST ISSUED!

# ARCANA OF NATURE.

BY HUDSON TUTTLE.

CAREFULLY REVISED AND CORRECTED

# BY THE AUTHOR.

PART I. CHAPTER I. A General Eurrey of Matter.—
Chapter II. The Origin of the Worlda.—Chapter III.
The Theory of the Origin of the Worlda.—Chapter IV.
Hilstory of the Earth, from the Gaseous Coesn to
the Cambrian.—Part II. Chapter V. Life and Organization.—Chapter VI. Plan of Organic Beings.—Chapter VIII.
Influence of Conditions.—Ohapter VIIII. Dawn of Life.—
Chapter IX. The History of Life through the Silerian Formation.—Chapter X. The Old Red Bantatons Berica.—
Chapter IX. Oarboniferous or Goal Formation.—Chapter
XII. Permian and Trias Periods.—Chapter XIII. Object
XIII. Permian and Trias Periods.—Chapter XIII. Object
XIII. Wealden.—Chapter XVIV. The Createcous or Chalk
Period.—Chapter XV. The Tertiary.—Chapter XVI. A
Chapter or Inferences. Chapter XVII. Origin of Man.—
Part III Chapter XVIII. The Human Brain.—Chapter
XIX. Biructure 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 Phitosophical Standpoint. Chapter XXII. Refrospect of the
Theory of Development, as horein advanced; Conclusions;
Facts followed from their Source to their Legitimate Results.—Appendix. An Explanation of some of the Laws
of Nature, their Rifects, &c.
Published at this Office. Sent to any part of the United
States on receipt of One Dollar.

May 17.

States on receipt of One Dollar. English Works on Spiritualism,

THE NIGHT-SIDE OF NATURE: OF

GROSTS AND GROST-SEERS. By Catherine Crows. For sale at the Banner of Light Office. Price 80 cents. LIGHT IN THE VALLEY.

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

THE UNVEILING; OR. WHAT I THINK OF SPIRITUALISM. By Dr. P. B. Bandolph. Price, 250.

IT IS N'T ALL RIGHT; DEING a Rejoinder to Dr. Child's celebrated work, "What over is, is Right." By Oynthis nemple. Price loc.
The above named works have just been received and are for sale at the Banner of Light Office. If Mar. 8.

#### The Book of the Day! THE TEXT BOOK FOR EVERY INTELLIGENT AMERICAN!

THE NEW LITTLE WORK—a sort of Pocket Companion—just published with the title of the HONEST MAN'S BOOK

is certain to make a greater commotion in men's thoughts than Tom Paines's "Crisis," or "Common Senso" did in Here is a work, handy for every reflective man to take up and study, and calculated to maye the modern world. It analyzes the diseases and defects of society, proving that they grow out of the radical errors of our financial system and of

the entirely erroneous notions prevalent on the subject of

OF FINANCE AND POLITICS,"

the entirely erroneous notions prevalent on the subject of free government.

What corrupt men have hitherto kept back in relation to pure political science, this book brings to the light. It exposes the bribery, corruption, tyranny, and coarse ignorance of our boasted modern system, and shows how we may all at length emerge from it, a purer, freer, and better people. The stylo is in no sense rictorical; but the writer goes to his subject with a business directness that no prejudice can resist. He cares nothing for inflicting pain, if thereby the people seeking to know for themselves are really informed. In fine, this little book—which is the noble fruit of a noble mini—is destined to make a way for itself, and especially for the cause it reforeacts, that is permitted to but few publications of any age.

tions of any age.

For sale, price 50 cents, postage 10 cents, at the "Banner of Light" Office, 158 Washington street, Boston.

Aug. 16.

FIFTH EDITION.

EVERY ONE'S BOOK. JUST WHAT IS REEDED IN THESE TIMES!

### A New Book by Andrew Jackson Davis THE HARBINGER OF REALTH!

CONTAINING MEDICAL PRESCRIPTIONS FOR THE Human Body and Mind. BY ANDREW JACKSON DAVIS. How to repel discase, regain health, live as one ought treat disease of every concelvable kind, recuperate the energies, recruit the worn and exhausted system, go through the world with the least wear and tear and in the truest con-

ditions of harmony—this is what is distinctly taught in volume, both by prescriptions and principles. There are to be found more than 300 Prescriptions for more than 100 forms of

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

There are no cases of disease which its directions and rules do not reach. All climates, and all states of the climate come equally within its range. Those who have known the former volumes of the author. will be rejoiced to know that in the latest one MR. DAVIS

work of the largest value to the human family. It should be in the hands of every Man and Woman, for all are as much interested in its success as they are in their own Bealth and Happiness. Here is the PLAIR ROAD

REACHES THE WHOLE RACE, and is freely lending himself to a

A handsome 12mo., of 452 pages. Price only \$1. Single copies mailed free on receipt of price. For sale, at the Banner of Light Office, Boston, Mass. Nov. 23.

COMMON SENSE. THE most elequent appeal that ever went to a nation's heart. By that great Statesman and most shamefully wronged Patrict, Thomas Pairs. Let everybody read it. Price 10 cents. Mailed free of postage. Published by OALVIN BLANCHARD, No. 39 Aun Street, New York.

CONSUMPTION. HOW TO PREVENT IT, AND HOW TO CURE IT. By James C Jackson, M. D. This is one of the most instructive and valuable books that we have ever seen. The structive and valuable books that we have ever seen. Information presented in its pages, relative to that alarming disease, Contumption, as to what it is, and how to avoid it, and how to cure it, makes thehook in every sense valuable to those who consider life and health worth possessing. For sale at this office. Price, \$2,25, including postage.

## NEW ENGLAND CLAIRVOYANT INSTITUTE.

 ${f E}$  STABLISHED for affording individuals, the means of eccuring the benefits of clairvoyance, presents the following specialities:

24 1-2 Winter Street, Besten, Mass.

ang specialistes:

MEDICAL LETTER, comprising a synopsis of the disease,
prescription of remedies and treatment, \$1.00.

BEALED LETTERS to spirit-friends answered and returned
with their scale unbroken, \$1.00. PROPHETIC LETTER, comprising a summary of the leading ovents and characteristics of the life of the applicant, \$200.

PERSONAL DESCRIPTION OF SPIRIT FRIENDS, \$1.00. ALLEGORICAL VISION of individual conditions, \$1.00. PSYCHOMBTRICAL DELINEATION of character, \$1.00.

TEMPERAMENTAL OHART, prescribing an outline of the temperament of the applicant, and defining that of the person best adapted as a partner in conjugal or business.

relations, \$2.00.

On Requests for the above must be made in the hand-writing of the applicant.

CLAIRVOYANTS IN ATTENDANCE for those wishing to obtain personally communications from spirit-friends, or advice respecting health or other matters. Interviews of one hour, \$1.00. of one hour, \$1.00.

No guarantee of accurate responses can be made, further than the assurance that the best means will be employed to that end. Should no response be given by the clairroyant employed to enswer any letter sent to this establishment, the fee will be returned after a reasonable length

of time. Applications accompanied with the price and times STANDS, WILL RECEIVE ATTENTION, IP ADDRESS AS ABOVE, OR TO GROUP I, STANDED,

# Message Department.

Each message in this department of the Barren we claim was spoken by the spirit whose name it bears, through Has. J. H. Cowart, 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

evil.

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

Notice .- Our regular circles will, be resumed on Monday afternoon, September 1st.

#### MESSAGES TO BE PUBLISHED.

The communications announced under this heading: Thursday, July 24.—Invocation: Apostrophe to America!
Questions and Answers: Mary Elizabeth Bawyer to her son;
John S. Choste, 22d Reg., Co. A; Walter L. Chesawell to his
ather in Baltimore; Caleb McAllister of Mentgomery, Ala.

#### Invocation.

Spirit of Infinite Wisdom, we will love, adore and trut thee forever. Into the great balance of thine eternal being we will cast our every thought and desire, feeling assured that they will be returned to us with mighty lessons of prayer. Our Father, we will send up a new song of thanksgiving, not-withstanding there is darkness and death brooding around us, for we know that thou wilt disperse the darkness which hangs like a funeral pall over our nation, in thine own good time. Oh, Infinite Spirit, we know thou art all power, all goodness, all justice. We will not murmur, but will bless thee for all thou hast given us in the past, and for all thou art ready to give us in the future. Oh, Holy Spirit of the Universe, we declare our infinite trust July 21. in thee. Amen.

The Evils of Society a Necessity. " Are the evils with which society is cursed a ne-

This is the question proposed for this afternoon's

consideration. Surely they are a necessity to the producing cause, but it is our duty to pause and consider what that cause is. You have been told it is God; but we declare that God is the soul of harmony, and therefore cannot be the cause of anything that is not good and harmonious. Now, then, according to our belief, the so-called evils of society are a necessity to the producing cause, and although the legitimate and lawful children of that cause, yet they are not of God, and, therefore, ought not to exist.

It were impossible to enumerate the number of sins or evils floating upon the surface of society, and which are born of ignorance. Now, then, it is your duty to sweep away all of darkness-mental; physical, moral and religious—that dwells with you on the earth.

You have been told that all that exists with you is right-perfectly right. We beg leave to differ from you, for whatever is not born of God cannot be right; and these evils which float upon society and curse your every hour, are but the results of artificial life, engendered by your own inharmonious conditions. There is not a law among you which is not at variance with God. You fail to perceive this, because you have lived so long in the material world that your eyes are blinded to the ways of the true God. You continue to live at variance with God's laws not because it was foreordained that you should enter heaven through hell, but because of your blindness and ignorance.

The evils with which society is cursed, are they a necessity?

We would say in reply to this question: to God, never; to your ultimate good, never; to your exist-ing present, never. They come simply because your artificial and surface kind of life has engendered and fostered their growth among the children of earth. You have been living in the material instead of the spiritual world, and could not be expected to live loyal subjects to both God and Mammon. The evils of life-they are not of God, and whoever declares they are, does so through ignorance. God is a being of infinite goodness and purity, and the radiations from his divine spirit are in perfect harmony; they give you only peace, infinite

wisdom and happiness. Strive, then, to rid society of its evils; sweep them off the course of tinseled life, and commence with a reform at home-within your own beings. See to it that the lives you lead are free from all excesses; but if they are not, oh, in the name of God, seek only to bring about a reformation at home. In this way only you are to enter heaven and receive the reward of labors well performed while on earth.

Oh ye Spiritualists of modern times, do you know how much God expects of you as a class? Do you know, oh ye children of light, that the angels expect much of you? Oh, if you do, you will set an example to others less wise than yourselves, which shall be worthy their imitation. Oh, live such lives while here upon earth, that you may not be ashamed to enter the presence of your God in the world above.

Oh our questioner, who hath begged us to return from the land of shadows we would beseech you, in the name of Jesus-whose God you pretend to worship—to commence the work of self-purification at once, and do what you can toward washing out the stains, that your mantle may be acceptable unto Di-July 21. vinity.

## Questions and Answers.

Ques .- Is it a law of spirit-life that if our work is not all performed while in the body, we must return after death and finish that which was left undone on earth?

Ans.—It is, most certainly.
Q.—How shall this work be accomplished?

A .- Through a vast variety of ways and means Each individual has his or her own mission to fulfill. According to his or her own capacity this mission. is fulfilled. If you as an individual are capable of giving light to the down-trodden upon the planes of earth, assuredly you must exercise that power in obedience to God's will-and he permits no denial. it matters not whether you transgress through ignorauce, or a disinclination to perform your duty, the penalty will be the same.
Q.—May not that work be accomplished in spirit-

life?

A .- Most certainly it may. When we speak of the life after death, we do not mean to limit that life to any one place. Many work out their mission in the spirit-land, while others are obliged to return

to earth to accomplish the same purpose. Q-You say the evils of our earthly life are the result of our ignorance. How do you reconcile that

in an epidemic like cholera?

A.—If you were possessed of a knowledge of the elements, no epidemic would rule among you. You would have power over all the elements. There is no lim't to the soul of man. He may gather unto himself the soul of Jehovah. He is so conditioned as to become in the future only inferior to God in knowledge and wisdom. The time will come when you shall control the elements of evil and make them your servants. They now master and control you. If you are not possessed of a knowledge of these elements, then you have no control over them ; but were you possessed of that knowledge, you might control them, instead of their settling upon you and making you their slaves. A Franklin, years ago, made the subtle element—lightning—his servant; and there is no element in existence but what may be turned to your good. Again we say, all the evils that are known to man and many are not known to man even in the present age-are not children of God,

but of ignorance, and come only from inharmony.
When that is done away evil will disappear.
Q Would the spirits who frequent this room aid others in coming here? our ability and a financial

Charles Gordon,

I don't want to find fault with Uncle Sam nor anybody else, but it 's hard to feel satisfied when you see you might have been saved and been of more service to your country and your friends.

I was wounded and taken to Richmond a prisoner. If I had been properly attended to by the surgeon l should not have lost my life; but I can tell you of Ah, gentle preacher, is it so, in truth? thousands who have been sacrificed in the same way. Think'st thou those suffering, conquering ones, from and it's a most damnable oversight upon the part of Government. [There are ladies here.] I know. I beg your pardon. It's only telling the truth in little too strong language. I'm not the only one who can testify to this-I'm not the only one who believes in the inefficiency of our Government surgeons. How was it with General McCall? I saw him in Richmond. He was taken prisoner simply through the surgeons' neglect, and so it was with thousands of our best men. They die upon the field for want of proper care and medical treatment. Instead of sending the best surgeon, to war, Government pro- Strength to strive almost alone 'gainst sin vides for the poor soldiers a corps of insignificant, untalented boys, who do n't know how to take care of the sick and wounded any more than I do, nor one-half as well, for I 'il be bleat if I do n't believe I could do better than many of them who profess to have studied medicine, to say nothing of surgery. I tell you it 's the greatest mistake the Government ever made in allowing men to be sacrificed through the inexperience and neglect of army surgeons. care about the salvation of the Union, but I'm very It was, evil with good to overcome; but to those certain it wont be accomplished if things are allowed to go on in this looss way.

I belonged to the 22d Massachusetts Regiment of

Volunteers, and was a member of Company A. My name was Charles Gordon. You may question the truth of my assertions; but the testimony of others will sooner or later prove that what I have said Love. were well night crushed by its surroundings; here to-day is correct. [Howold were you when you Until its sweet affections, ever longing to spring forth. died?] Twenty-three years. I don't expect to be Gladdening and helpful toward its fellow-sufferers, promoted by my story, but I do hope that by my Forced back within the secret chambers of my soul, coming I shall at least open the eyes of people to an Aspired, and drew life alone, from Life's true source evil which has been in existence ever since the war Above—and felt indeed that " Heaven's kingdom is commenced.

Instead of sending surgeons to war that don't know anything, send men who have had experience, and that do n't go flying about the battle-field as if they did n't know which way to turn, or what to put It His crucifixion compassed. So, too, those do n't know their place at all; and even in the hos-pitals they do n't know their duty, and if they do, Were sealed with martyrdom. Not that they sowed do n't do it, on account of the lack of numbers. In vain those seeds of heliest life, which blood has ever What's three surgeons where five or six hundred Nonrished in earth's deep soil of selfishness, for are frantic with their wounds, and calling for help? Yet they shall spring stronger and strike deeper than or even three times three surgeons? [In what bat-tle were you wounded?] Before Richmond. I suppose you call it White Oak Swamp. What can you do toward remedying this evil? I can print your remarks upon the subject in the BANNER OF LIGHT. Well, I wish I had lived to have been of more use to In that felt Presence where is Love forevermore. my country, and I might if I had been properly attended to by the surgeons. I can tell old Abe that unless he reforms matters in this respect he'll never gain the day. You've lost the services of sustained himself, and would not have been taken his wounds was n't dressed at all, nor was mine. [Is can be conveyed within the limits of a short letter. General McCall dead?] No, but he might as well be, for he's about the same as dead to you.

I knew nothing about this coming back while I was wounded in the arm. [How long did you live after receiving your wound?] Three days I lived think. There was no need of my dying at all, any more than there was of you who are sitting in that chair. I tell the truth; and it 's so with thousands. if you do n't care for it yourselves, for God trusts a BANNER." good deal to you. All day to you! July 21.

### Daniel Williams.

I can testify to the truth of his statement, though thousands who get no care, and die, positively, from the want of medical attention.

I have only been here a week. I'm from the 25th Massachusetis Regiment, Company G. I died of what is called camp fever and inflammation of the bowels, in Washington. I'm not so well able they also believe the immortality of the soul capa. Gordon.] I do n't know why. [You were probably laws, which will, ere long, be made plain to all. In

They tell us we can progress continually—as long as eternity lasts.

ing?] Yes; none near. [Would you like to speak mathematics. with them?] Yes, if they're not afraid to. [Will The "Progressive Friends" have recently taken what I should understand by their saying that I might return to earth under favorable conditions, and was told that it meant simply, if I could. My down-hearted at all, I want you to understand. I'm not unhappy. I don't want to leave that impression. I only feel as I did when'I died. [The following words were written out on paper, by the spirit, municate with their loved and lost ones. who was doubtless too weak for further speech.] "Was wounded at the siege of Roanoke. Fever ensued in consequence."

## Sophia Dhalton.

I come to tell William Heineman, of Baltimore, that his son is dead. I myself have been a spirit only three weeks. I find it difficult to control with sufficient power, but I wish to give him this intelligence, that he may cease to expect and begin to be- miles, to Mr. M., who was entirely ignorant of the spirit may return. William Heineman is my uncle. I am his niece, Sophia Dhalton. [Was your cousin in the Confederate or Federal army?] He no allusion was made in the letter, and which all was on the Federal side, but was taken prisoner, and instead of being in good health as his father word:

has been informed, he is dead, and will return to him

M. There Willis Where are your and what are

no more in body.
Tis probable that he will receive information from a material source soon, how soon, I cannot tell.
Would you like to have us publish your communicaion in advance of others of this date?] We are old that he who supervises this circle will attend to

all messages having need to be published before their turn. [Vory well.] I had some knowledge of this glorious philosophy fore death, and sent word to my Atheistic uncle that if I found this grand philosophy to be true, would return and give him unmistakable evidence of its truth, and have tried to do so. I died in Baltimore, Maryland, three weeks ago, of consumption, and was twenty-one years old. I will here give a few lines that I wrote in a short letter to him a few

weeks before my death : "Dear Uncle-If the beautiful garden of the spiritland is not a myth, but a reality, I will return after I've crossed the river, and bear you evidence of its

tangibility." Farewell, sir.

An elderly lady who was handling a pair of artificial plates in a dental office, and admiring the fluency with which the dentist described them, asked bim:

"Can a body eat with these things?"
"By dear madam, mastication can be performed "Yes, I know, but can a body eat with them?"

was decently well cared for, yet I know there are spiritual truths presented for consideration. Many to talk as be was. [Referring to the spirit of Charles | ble of demonstration by natural and philosophic Well, say I'm comfortably well off, and kappy as I expected to be, and will do all I can to make my much interest to the result of those deep studies friends happy, both on earth and in the world above. and investigations, which some have already en ered upon with so much zeal, and which I believe will yet I resided in Boston. [Have you a father and prove the problem of immortality as capable of solu. mother living?] No. [Have you any relatives liv- tion by direct scientific rule, as any problem in

you mention any particular person or persons with a hall—the first time that they have made any effort whom you desire to speak? Well, I can't—there's no one more than another. I'd like to get a little toward the regular holding of public meetings. So better off in the first place. I do not know why I'm far they have been well attended, and exceedingly here to-day: I can't tell. I seemed impelled to harmonious, and the interest seems to be rather on come here. When I saw what was going on, I asked the increase than otherwise. Col. L. W. Ransom is

name is Daniel Williams. I was thirty-two years old diums, but the recent arrival of Mr. J. V. Mansfield at the time of my death. Well, good by? [Come again.] (who, perhaps, has no superior in this line,) has I'll try to, but I hope I'll feel better. I'm not applied this want and the easer goods which supplied this want, and the eager crowds which throng around him, and the packages of letters up. on his table, show how anxious people are to com-

this medium, and, as it has been a source of much consolation to the bereaved mother, as well as gratification to myself, I take the liberty of transcribing it for your columns, hoping that it may also re-

The following letter was sent by the mother in a sealed package, a distance of about two hundred lieve there is a home beyond the tomb, from which the facts of the case. And the "Test" consists in the mention of names, places, and facts, to which

> you doing? Tell your mother, my dear son, where she can find you, and what place; how far from home? Your affectionate mother, MARGARET M. BOOTH.

Precious darling, darling mother, can it be you have thought to call me, your dear Willie, to you, from his spirit-home? O mother, how has your heart ached since that fatal Thursday at Durgan

Dear mother, I thought of you as I was in the water, and made a desperate struggle, knowing it would near take your life if I was drowned; and, though I came so near the shore, my mouth filled with water; I could not breathe; my strength

Soon I was a spirit, and the first I saw war a crowd, seeming to gather about some one who appeared to have fainted. I looked, and who should realized his spirit change. But soon I heard him say, "Willie, is it you? Where are we? Where is my dear father and mother?" He was told to be

"Willie," says he again, "where are we?" To this I answered, in heaven, I hope. Well, my dear ones, I have much to tell you by

and by-but at this time my control is limited. A.—Most certainly they would. Any and all who with them with a facility scarcely excelled by Na.—I am assisted by my guide, who has charge over seek admittance and aid, are aided to the utmost of ture herself," responded the dentist. pass. Could you see it in its fragments, you would

Written for the Banner of Light. LIFE'S STRUGGLES.

BY ESTHER MARLOWE.

When thou art prepared for Heaven, Thou shalt find thy Heaven bore." Earth redeemed, in that bright home-invisible-(Yet from whence light on us is now down abining, As those mysterious cartains slowly unfold-And the deep, dusky haze of our earth's : Atmosphere is interpenetrated by those shining beams, Think'st thou they thus would answer thee? Methinks the soft, sweet voice of one, who bravely. Like a God-child, bore her cross below, whisners " No, oh no !" The dear love of Heaven with its Pure faith entered within my soul and gave me And sorrow, and nerved me to endure eten To the parting hour-yet felt I to have conquered Heaven there-and grieved to leave the paradise So gained? Oh, no! 'T was ever combat, struggle-As peace divine within me flowed, so ever were The selfish strivings around me felt to be More dark and dreadful; the love within longed 1 To flow out, assuring others how divine a thing I spoke, my words seemed idle dreams-for Power was might, and might was force, brute force. Or a strong will-and custom the acknowledged law-Above-and felt indeed that " Heaven's kingdom is Within you." Bo He from whose pure lips Came forth those gentle words, Heaven within Him; And as He spoke He stirred the Hell without, 'till their hands on first. They're perfectly crazy, and Hopeful, striving ones who first received his teachings,

LETTER FROM CALIFORNIA.

That noxious Upas tree—and so its leaves shall be

And found it-in that pure realm alone where

"The healing of the nations." They conquered Heaven

.. We see as we are seen, and know as we are known,

EDITOR BANNER OF LIGHT-Dear Sir: Thinking many of your best men in this way. Now, McCall that some of your readers may perhaps feel some inwas slightly wounded; I know that myself. If the terest in knowing how the cause of truth progresses surgeon had properly cared for him, he could have in this far off land, California, I have concluded to prisoner by the rebels. He was n't cared for at all; give you such idea of matters and things here, as

I need not say to you that the "BANNER" is bighly prized in this section of the country; the number I knew nothing about this coming back while on earth, and its mighty new to me. [Were of copies required has probably notified you of this you from Salem?] No; from Boston. [How long have you been dead?] Since the fifth day of July. with which we watch for its arrival; how darefully

I frequently hear remarks like this: "If I could Well, good by; God speed your cause; but He wont afford to have but one paper, that one should be the

The interest in Spiritualism in this place seems to be rather increasing than otherwise. By this I mean not so much in physical manifestations, as in the of our best minds are investigating earnestly, but quietly, these sacred truths; and some who have been unbelievers in the immortality of the soul, now de-

president of the society.

We have sometimes felt the need of good test me-

I recently saw a "Test," which was given through kindle the light of hope in other corrowing hearts.

My Dear Willie! Where are you, and what are

# [COMMUNICATION.]

Crowing !

gave out, and down il sank:

it be but Henry, my dear playmate. He had not yet quiet, and soon the growd would tell him all.

forever forget my former boyish looks. I followed the parties that went down the river, but I/could not distinguish one from the other.

Mother you sak me what I am doing Well, mother, I am not doing much. I am being taught the way of spirit life, and so is Henry. By and by we will both come and tell you and Henry's dear anxious ones of our beautiful home.

Henry is not here now; was he, he would send word to his dear ones.

Mother, did you not see me in a vision?-you called it a dream. Excuse me now; come for me

Mother, we shall meet again-love to dear father. Your son, Win To my mother, Margaret M. Booth. WILLIE BOOTH.

I have, my dear sir, written a longer letter than I at first designed to. Should you see fit to publish it, I will construe it into a willingness to hear from me sgain, and will write you at some future time, when I have something of interest to communicate. Till then I remain very truly yours, ... HERMIOSO. San Francisco, June 20, 1862.

VISIONS OF THE WAR. A soldier belonging to the Massachusetts Sixth

Regiment writes to us as follows: I had a distinct vision of the Baltimore riot six months before it took place. In October, 1860, I was traveling among the mountains of Virginia on business. I retired one night greatly depressed, on to my father and mother." She had been the leader account of the probable secession of the Southern of the choir, and well did she fill that place, when-States and its effect upon my country and my business. In my sleep an attendant came to me and said: "You would know the future. Come with city. We were rushing to arms; a large mob had collected; among a small band of soldiers I saw myself, armed and equipped; men were shot at my

side; dead, wounded and bleeding men lay upon the street; the soldiers charged upon the mob and dispersed them, and I saw myself safely through the rington, and also her mother, had gone, some years city. "Where is this?" said I to my attendant. I since, to the flower-decked shores of the Better Land. was answered, "Baltimore." I awoke, and thought it a remarkable dream. April 19th, 1861, it was fulfilled in all its details.

This was the beginning. I have also seen the end. and it is near. Some months since, my attendant again appeared. We visited a large army encamped before a large city. They were fighting on all sides. but the management seemed to me to be bad. I dosired cannon to be planted at different points. I found fault with the generals. In the meantime a his amiable wife act the part of the friends of huterrific thunder storm was raging. I sought shelter beneath an oak. Says my attendant, " Be patient-God will arrange this; even now his hosts are marching." I looked again, and from the North came division after division, marching in quick succession from another point directly into the city. Their blows fell in quick succession; I could hear them distinctly. I looked on, wondering at all this. Presently from the other side of the city came men on horseback, men on crutches, men with one arm

North. Says my attendant: "It is over."
We then started for the North. I looked back, and all was desolate; but as we proceeded North we came to a large fortress. Beautiful fields surrounded it. Over it floated in proud glory the stars and had taken its flight, the scene was both beautiful stripes. I never saw the flag look so beautiful: its and affecting, causing tears to course down the stars glittered like diamonds. We entered; in an cheeks of many. I would that I might stop here, upper room I saw the wounded and bleeding patriots but cannot and be a faithful chronicler of facts as cared for; in a lower room all were engaged in various departments of industry. Says my attendant: "God emiles upon the industrious; industry is necessary to the development of mind and the happiness of

gone, one leg gone, &c., and they proceeded leisurely

I awoke, and I believe it was not all a dream. The city I saw was Richmond; the battle McClellan's battles; the divisions the reinforcements being sent him; the end the fall of Richmond; the impregnable fortress the principles of the North; the flag our glorious Banner, after the war; the desolation, the condition of the South.

I believe I have become what is termed an impressive medium. I am known to but few Spiritualists, but my visions of national events, as well as personal, prove singularly truthful. I have had several important ones, in which, having a part to act myself, I do not disclose them; but they will be left on record, and when the stars and stripes march onward toward the North Star, carrying Freedom, Liberty and Progression with them, the world shall have the record, and Spiritualists will find it valuable. Not desiring to let my light remain under a bushel, you may publish this if you like; but desiring to avoid notoriety, I withhold my name; you can have my name, however, and those of witnesses confirming my statements, if you wish them.

## BABY ROSE.

See the night is drawing on,
Evening's purple car
Slowly driveth up the East,
Lo I the sunset star I
Twilight sings her luliaby;
Daylight's curtains close;
Twilight athers on the face Twilight gathers on thy face. Little Baby Rose.

All the little playful wiles Half imprisoned lie.
Playing be peep round the mouth,
In the half-closed eye.
Bring the lights, stir up the fire;
While it cheerful glows,
We must dress thee for thy bed, Little Baby Rose i

See the little outspread hands, The tiny dimpled feet,
Fashioned by Aimighty skill,
Perfect and complete.
Ah! the warm, the living form! Here all art must close : Man could never fashion thee, Little Baby Rose !

Ah I what art thou gazing at With those open eyes?
Art then reading in the flames
Of 4ffe's mysteries? Solemn problems, flickering joys, Wavering into wees?
Time enough for thoughts like these,
Little Baby Rose.

Time enough; yet this we know, Thine the common lot
To joy and suffer—earth hath none Sorrow findeth not; He who ruleth earth and Heaven, All thy pathway knows : He must mark it out for thee, Little Baby Rose.

Lullaby, sweet lullaby-He who never sleeps Guards the children of His love Lullaby, sweet lullaby-Soft the eyelids close: God be with thee-bless my child-Little Baby Rose !

The Montreal Gazette states that the provincial government are now engaged in organizing an active volunteer militia force of 30,000 men, to be paid, armed,

population of 3.062,294. This includes all the natives Bpiritualists in particular, in whatever part of the who are in the military, navy, and merchant service, and the increase in the years has been only six per sincere wish of this Association that she may be, and the increase in the years has been only six per sincere wish of this Association that she may be, cent. Sugar tori land

If we lack the sagacity to discriminate nicely between our acquaintances and our friends, misfortunes will readily do it for use well a smile tracks to d'W

What is more likely to become a woman than any description of dress? A little girl.

## Correspondence

Notes by the Way.

Thinking a few notes by the wayside might be acceptable to the numerous readers of the BANKER, I note a few facts as they have lately transpired in my life experiences.

This is the county town of Lake County, Indiana It numbers but few progressive minds; but they are of the right stamp-earnest, active laborers in the great field of human needs. They have long bat. tled for the right, and will continue to do so, regard. less of what Mother Grandy may think or say; and gradually but surely will they see reward from their co-labors with the watching angels.

The great mass of the people here are surrounded by a wall of bigotry and ignorance of genuine Christianity, more impervious to the light of inspiration or revelation than the famed walls of Jericho, that tumbled down after the rams' horns had been blown seven times around about the city.

Last Sabbath we were called upon to address the people here, on the occasion of the translation (s short time since) to the spirit-land, of a young and promising sister of about sixteen summers, whose last connected utterances were, "I am going home ever the Friends of Progress held their meetings. And when her services were not needed there, she I went with him to the streets of a large had been in the habit of playing the melodeon, and aiding, with her angel voice, the Methodists in their worship, and also in taking charge of a class in their Sabbath school. She was, from her ability and loyeliness, a general favorite. Her father, Dr. Far-

> On the occasion of her mother's second birth, Brother J. H. Luther—whose wife is her sister—by special request of the mother adopted and received her into his own family, giving her the same advantages of educational unfoldment as his own children-she being about twelve years of age at the time. And in all respects toward her, did he and manity—the true Christians.

> It not being convenient at the time of Adelia's departure to the home of her spirit parents, to get a speaker of their faith, the funeral was postponed until last Sabbath. But at the time of the burial. Brother Luther-that they should , not be esteemed as bigots-courteously extended to the Methodist minister here the privilege, "if he felt it a privilege," to make a prayer, and requested their choir to sing some appropriate bymns. As friends passed around the corpse, dropping flowers on the mortal casket, from which the beautiful immortal spirit they transpired.

> Brother Luther, who is auditor of Lake Co., said to these Methodists, (I will not say Christians,) if they could consistently with their profession, grant the use of their house of worship for the funeral, and if their choir would sing for the operation, it would be received as an act of courtesy and good feeling toward them as citizens.

> One would have supposed, after having had the services of the departed, and when in the form had expressed much regard for her, that they would, for her memory's sake, if not for that of her very respect.

able relatives, granted their house, &c. But no. "Our house belongs to our God, and you Spiritualists cannot enter therein. We are a Methodist choir, and sing the praises of the Methodist God. We cannot sing for the Spiritualists."

But thanks to a few noble minds that stood outside of their creed-bound ranks, who volunteered to aid in singing, we were well supplied for the occasion. And the Court House furnished a comfortable place, which was well filled, notwithstanding it was a rainy morning, which prevented friends coming Fraternally thine, from a distance.

ABRAM SMITH. Crown Point, Ind., 1862.

Letter from London, Canada West.

To the Editor of the Banner of Light-In your publication of the 21st ultimo, you gratified the friends of progress with a notice of the position of Spiritualism in this once obscure locality. By the demonstrations lately exhibited by the presence first of Mrs. S. M. Thompson, of Toledo, then by A. B. Whiting, Mr. Slade, and lastly Mr. Fay, the Orthodox theory of the condition of the spirit-world is put fairly upon the defensive, and a hopeless defence it is. At frequent private circles, intelligences of a high order do often communicate, by brief lectures, admonitions, and answering of questions.

At a circle held on Sunday evening, the 29th of June, the phenomenon of a spirit giving its name, Martha Smith, of Water street, Rochester, N. Y.," announced its presence, and said, through the speaking medium: "I left my body this evening, upon a sofa while reading a book, and was conducted here by a spirit to show the fact that, under suitable conditions, spirits may temporarily quit their bodies, and after manifestations in distant places, resume their bodies again." This would seem to explain the case of Paul, as modestly presented by him II Cor. chap. xii, v. 2. The conducting spirit said that such transjent visitors from the earth-life are distinctly known by spirits by some expressive peonliarity. कार व असि ज्यामहरू एको

Will some Spiritualist in Rochester take the trouble and find out whether such a person as Martha Smith resides in Water street, Rochester, and whether reading or slumbering on a sofa on Sun

day evening, the 20th of Julie leat?

Being Secretary of the Spiritualists' Harmonial Association, of London, Qanada West, I am lastructed by the Association to send you for publication in the Bangua, the following resolution: Resolved, That the thanks of the Harmonial Asso-

clation, of London Canada West, are due to Mrs. Sarah M. Thompson of Toledo, for her various and arduous labors in behalf of the cause of Spiritualism in our city; and that we hereby tender to her the and clothed by the local authorities; also that it is their intention, when this is completed to endeavor to organize another force of \$0,000 volunteers, to be armed and clothed only—John Bull to pay the mention.

Scotland, according to her last census, contains a population of \$,062,294. This includes all the natives ere long, again permitted to visit us, and reach us

ere long, again permitted to visit us, and reach us more of that peautiful philosophy of which she has just given us such a delighted foretastes.

It is already to the warrant person. Provide the state of the stat dwa the men are trade to Bo tale want

LIST OF LECTURERS.

Parties noticed under this head are requested to call as tention to the BARWER. Lecturers will be chreful to give de notice of any change of their arrangements, in order that our list may be kept as correct as possible.

vanuour list may be kept as correct as possible.

Dr. James Cooper will speak at the Monthly Meeting of Friends of Progress, at Greensboro', Indiana, on Bathrday and Sunday, September 6 and 7; at Cadis. Monday and Tuesday, 8 and 9; at Mechanichurg, Wadnesday and Thursday, 10 and 11; at Anderson, 12; Chesterdeld, Satorday and Sunday, 18 and 12; Morristown, 15 and 16; at Fors Recovery, Mercer county, Uhio, on Saturday and Sunday, Sept. 57, and 28. He will take subscriptions for the Banner, and have books for sale.

L. K. COUNLEY, trance speaker, will lecture the Sundays during September in Milwaukee, Wia; Elahart.Ind. Gct. Toledo, Ohio, four first Sundays in Nov.; Clyde, Ohio, last Sunday in Nov.; Cleveland, O., in Dec. Mrs. S. A. Coonley will give Recitations. Both are clairvoyants. Will speak wask evenings in vicinity of Sunday appointments. Address accordingly.

accordingly.

N. FRANK WHITE will speak in New Bedford, Sept. 7 and 147 in Tauaton, Sept. 21 and 25; Stafford, Conn., Oct. 5 and 15; Semers, Ct. Oct. 19 and 26; Springfield, Mass., the five Sundays of Nov.; in Marblehead, Dec. 7 and 14; Putnam, Conn., through Neb.; Philadelphia in March.

WARREN CHARRESPORKS in Bethel, Vt. Sept. 3 and 4; in Rochester, Sopt. 5 and 7; in Lowell, Ms. four Sundays in October; in Quincy, first four Sundays in Nov. in Taunton, four Sundays in Dec. He will receive subscriptions for the Ban-

Mr. and Mas. 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 chirvoyant examinations of and prescriptions for the sick. Address, Elmira, N. Y., care of Wm. B. Hatch, or Conneaut, Ohio, care of Asa Hickox.

MISS ENNA HARDINGE Will lecture in Boston October 12; in Philadelphia during November. Address, care la-Marsh, 14 Bromfield street, Boston, Mass. Letters will be forwarded.

Miss Lizzie Doren will lecture in Chicopes, Sept. 7 and 14; in Lowell, Sept. 21 and 28; in Springfield through Oct.; in Marblehead, Nov. 2, 9 and 16; in Boston, Nov. 23 and 30; in Philadelphia through Dec Address, care of Banner 9

H. B. STORER, inspirational speaker, will lecture in Boston-Sept. 7 and 14; Marblehead, Sept. 21 and 28; in Plymouth, Oct. 5 and 13. His service may be secured for other Sundays in this vicinity, by addressing him at 75 Beach street,

F. L. Wadsworth will lecture in Quincy, four Sundays in Sept.; in Chicopee, during October; in Boston, Nov. 2 and 9; in Taunton, Nov. 16, 23 and 30. Address accordingly. He will answer calls to lecture in the east. MES, SARAH HELEH MATHEWS, Of Lowell, Mass., will re-ceive calls to lecture in towns in the Western part of New Hampshire, or Southern and Central Vermont, Address East

Westmoreland, N. H. For lectures by MES. CORA L. V. HATOR, along the line of Southern Michigan, Lake shore, New York Central and Boston and Worcester Rallroads, address E. T. Scott, at Lake Mills, Wisconsin, during the month of August.

S. PHELPS LELAND. Friends desiring loctures on Geology or General Reform, in the West, should write soon, as en-gagements are being made for the winter. Address, Cleve-land. O.

MRS. FARRIE BURBANK FELTON may be addressed at Worcester, Mass., care of James Dudley, for the present She will desired. speak in Stafford, Conn., Sept. 7 and 14; in Somers, Conn., Sept. 21 and 28.

Mas. Augusta A. Currier will speak in Bangor, Me., Sept. 7, 14 and 21. Address box 815, Lowell, Mass. Mrs. M. S. Townsund will speak in Lowell, Sept. 7 and 14; Boston: Sept. 21 and 28; Taunton, Oct. 5 and 12; West Randolph, Oct. 19 and 26.

Miss Emma Houston will speak in Sutton, N. H., Sept. 7 and 14; in New Bedford, Mass., Sept. 31 and 28. Address, East Stoughton, Mass.

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

MISS NELLYE J. TEMPLE will speak in Lee, Mass., the first and second Bundays in Bopt; in Ashfield the last and first Bundays of Sept. and Oot. Will answer calls to lecture in the vicinity on week days. on week days.

Mrs. M. M. Wood (formerly Mrs. Macumber,) will lecture in Lowell, in November, Address, West Killingly, Conn. Mas. S. E. Warmer will answer calls to lecture abroad two Bundays in each month. Is engaged the remainder of the time in Berlin and Omro. Postoffice address, box 14, Berlin,

MES.M. B. KENNEY will speak in Putnam, the three first Sundays of Oct. Address, Lawrence, Mass.

MES. A. P. THOMPSON will speak in Winsor, Vt., Sept. 7. WM. F. WHITMAN, trance speaker, and healing medium, M. A. HUNTER, M. D., will receive calls to lecture. Ad

dress, box 2001. Rochester, N. Y. E. WHIPPLE'S address for the Summer and Fall, is Vandalla.

DE. H. F. GARDER. Pavilion, 55 Tremont street, Boston-DE. E. L. LYON, care of Banner of Light, Boston, Mass-Mrs. Frances T. Young, trunce speaker, 56 Myrtle street.

MES, FRANCES T. YOUNG, TURIOG SPERKET, SO MYTHE STREET,
MISS ANNA RYDER, BOSTON, MASS., CATE BARRET OF LIGHT.
MISS LIZZIE M. A. CARLEY, CATE Dr. A. B. Child, Boston.
L. JUDD PARDER, BOSTON, CATE Of Bela Marsh.
CHARLES H. OROWELL, BOSTON, MASS.
MES, MARY A. RICKES, Chelson, Mass.
MES, MARY A. RICKES, Chelson, Mass.
MES, SARAH A. BYRNES, 55 WINTERST., E. Cambridge, Mass. W. ELLERY COFELAND, ROXDUTY, Mass CHAS. T. IRISH TAURION, Mass., care of Staples & Phillips. MRS. JENNIE S. RUDD, TAURION, MASS. REV. STRINER FELLOWS, Fall River, Mass.

MES. ABER H. LOWE, ESSEE, MESS.
MES. J. PUPPER, HARSON, Plymouth Co., MASS.
MES: BERTHA B. OHASE, West Harwich, Mass.
MES. M. E. B. SAWYER, Baldwinville, Mass.

Mas. M. B. B. Sawyer, Baldwinville, Mass.
Mas. J. B. Farmsworth, Fitchburg, Mass.
Frenerick Robinson, Marbiebead, Mass.
Miss L. A. Belgere, inspirational speaker, Worcester, Ms.
Miss L. B. Rickerson, Worcester, Mass.
Challes P. Rickers, Worcester Mass.
Miss Lizzie Kellogo, Westfield, Mass.
F. G. Gurney, Duxbury, Mass.
J. J. Looke, Greenwood, Mass.
Miss. E. O. Clark, Lawrence, Mass.
E. T. Lawr, Lawrence, Mass.

A. C. Robinson, Fall Biver, Mass.

N. S. GREENLEAP, Lowell, Mass.

he

th¢

rst

F. T. LANK, Lawrence, Mass. Mrs. L. J. AMSDER, Barre. Mass. A. H. Dayis, Natick, Mass. Mus. E. A. Bluss, (late Mrs. Ostrander,) Epringfield, Mass DANIEL W. SHELL, No. 6 Prince st., Providence, B. 1. ANNIE L. CHAMBERLAIN, Musical medium, Richmond, M. ALONEO R. HALL, East New Sharon, Me.

Ray, M. Taylor, Stockton, Me.

Mas, Clipton Hutchinson, Milford, N. H. MRS. J. B. SMITH, Manchester, N. H. FRANK CHASE, South Sutton, N. H. GEO. S. NELSON, Concord, N. H. BERJ. F. RICHARDSON, the Blind Pilgrim, Bandusky, Vt.

Mas. J. J. CLARK, care Wm. E. Andruss, West Killingly, Ct. Mas. Anna M. Mindlerence, Box 428, Bridgeport, Conn. Mas. Halkin E. Monsll, Hartford, Conn. MRS. ELIZA D. SIMONS, Bristol, Conn.

MRE. J. A. BANES, Newtown, Conn.
MRE. J. A. BANES, Newtown, Conn.
MRE. AMANDA M. BPERGE. Address, New York City.
MRE. G. A. FITCH, NO. 395 Fourth street, New York City.
MRE. M. L. VAM HAUGHTON, 806 1-2 Mott st., N. Y. City.
MRE. BERSAN M. JOHNSON, NO. 238 Green street, N. Y.
MRE. J. E. PRION, Watertown, Jefferson County, N. Y.
ALEX'S G. DOMMELLY, Bonnestaburg, Schuyler Co., N. Y.
WR. BAILEY. POTTER, M. D., Medina, N. Y., Care C. B., Hoag
H. DLAY, BURGH, BMIRIC MIRIS, Chautaque Co., N. Y.
MRE. S. L. CHAPPELL, Hastings, Oswego Co., N. Y.
MRE. LOVIMA HEATH, Lockport, N. Y.
MRE. LOVIMA HEATH, LOCKPORT, N. Y.
MRE. J. D. BANYER, DOXERCE, N. Y.
J. W. H. TOOREY, PANN TAN, N. Y.
JARNO D. GAOB, ORSIGA, N. Y.
MRE. M. J. WILLCOMSON, HEMMONTON, N. J. CARE ALC. Billes. MRS. J. A. BANKS, Newtown, Conn.

Mrs. M. J. Wilcoxson, Hammonton, N. J. care A.O. Bules. MISS FLAVILLA E. WASHBURN, Windham, Bradford Co., Pa. Mas. Olana B. F. Darrica, Windham, Bradford Co., Fa Mas. Olana B. F. Darrica, Westfield, Medina Co., Ohio. Charles Johnson, Rufal, Cistmont Co., Ohio. Dr. James Coopen, Bellefontsine, Ohio. A. B. Franch, Clyde, Saddwist Oo., Ohio. Mrs. Mary A. Thomas, Ciscinnati, Ohio. Mrs. Barah M. Thomason, Tolede, Ohio. Lovell Beren, North Bidgeville, Ohio. William Derton, Palitsville, Ohio.

MES. H. F. M. BROWN, WRUKEGENITH, 1933 (2), MES. A. F. PATTERSON, Springfield, III, MES BELLE BOODGALK, Rockford, III, MES BELLE BOODGALK, Rockford, III, MES. C.O. PULSIFER, Unelds, III.

Mas. L. BROTHERTON, trance speaker, Poutike Oile, Mich J. Bouthard Poetic Inspirational Medium, Pontice Mich Rev. G. Oats, Jr., Florida, Hillsdale Co., Mich.

Haw, M. Oake, Jr.; Florida, Hilliadae Co.; Michallian Mar. D. Chambus, Lindon, Genesee Co.; Michallian Mrs. M. J. Kutz, Qannon, Kent County, Michallian Mrs. Askan and Nallis Shrift, Three Rivers, Michallian Br. C. Cawalle, Orngeyille, Barry Co.; Michalle, R. C. Cawalle, Orngeyille, Barry Co.; Michalle, R. J. Gi First, Genges, Allegan Co.; Michalle, Markat A. Walkied, Shishing, Mich.

A. B. Whitire, Albion, Mich.

MRS. J. B. SPREEZER, Hebron, Porter county, Ind. Mrs. France: Lord Boyd, Fon du Leo, Wis.
Mrs. F. Wreslook, Medical Clairyoyan, Waukesha, Wis.
R. B. Wreslook, Medical Clairyoyan, Waukesha, Wis.
R. B. Wreslook, Waulesha, Wisconsin,
Dr. P. Wyman Wright, Brodhead, Grepp Co., Wis. RANGOD MILES, Salem Olmsted County, Minnesota, A. W. Curriss, Marion, Olmsted Co., Minnesota, Dr. Jone Mannaw, Wyoming, Chicago Co., Minn. A. P. Bownam, Richmond, Washington, Co., Iowa. Bay, H. S. Manner, Iowa City, Iowa. ANDREW HARTMAN, North San Juan, Nevada Co., Cal

Mediums in Boston.

THE BOSTON HOME OF HEALTH

No. 7 Davis Street, Boston.

DR. MAIN'S HEALTH INSTITUTE.

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

Dr. Main's office hours are from 9 A. M. to 5 P. M. Patients will be attended at their homes as heretofore.

Those who desire examinations will please enclose \$1,00 a lock of hair, a return postage stamp, and the address plainly written, and state sex and sgc. Medicines carefully packed and sent by Express.

A liberal discount made to the trade. Remember! Dr. Charles Mais, No. 7 Davis street, Boston, Mass. tf :

DEVELOPING BATTERY.—Strength to the nervous system will be found in this. It cools and gives strength to the brain, and puts a healthy action into the whole system. Those in the negative condition, will find attempth from this power. It is a day battery; the power runs on ropes. Use of the battery, 25 cents: full operation with batteries, \$1.00. DR. WM. B. WHITE.

No. A. Jefferson Place from South Request attent. Reston. rith batteries, \$1.00. DR. WM. B. WHILE.
No. 4 Jefferson Place, from South Bennett street, Boston.
8mos. 9

CAMUEL GROVER, Trance, Speaking and Healing Medium, has removed to No. 21 Bennett street, corner of Harrison Avenue, Boston. Hours from 9 to 12, and from 1 to 6 p. m., Bundays excepted.

Medicines propared by him,
B. Grover will also visit the Blok at their homes, if requested, and attend funerals. Residence, No. 3 Emergon street, 8 Somervillo.

Smo July 12.

A. TUCKER, CLAIRVOYANT PHYSICIAN, of Foxboro, Masa, will be at his Office 75 Beach street, BUSTON, on Wednesday of each week, from 2 to 6 r. m. At TAUNTON on Thursday, at 18 Porter atreet, from 1 to 5 and 7 to 9 r. m. At PROVIDENCE, on Friday, at 85 Carpenter street, from 2 to 6 o'clock r. M. Private examinations if desired.

MRS. B. COLLINS, Clairvoyant Physician and great Healing Medium, wholly controlled by forty celebrated spirit Physicians. Patients at a distance can be examined by inclosing a lock of hair. No. 8 East Castle street, second door from Washington street. Terms—Examinations, prescription and Healing Power, \$1. MBS. S. J. YOUNG,

CLAIRVOYANT AND INSPIRATIONAL READER—Office 583 Washington street. Hours from 9 o'clock, A. M.,
to 4 P. M. Circles, Tuesday and Thursday, commencing at
2 1-2 o'clock, and Wednesdays at 8 o'clock P. M. 8m Aug 9 DR. WM. B. WHITE, Sympathetic Physician, by Laying on of the Hands, No. 4 Jefferson place, (from South Benneti street.) Boston. Examination or operation, \$1,00 SOMEPHINO NEW.—Plauetary and Harmonizing Batteries, for all Nervous Diseases.

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

Smo
July 12.

IMPORTANT ANNOUNCEMENT.

SPIRITUAL ASTROLOGY!

PROFESSOE DEEYOU, the colebrated Electic Physician and Spiritual Astrologer, whose advertisements appeared in the Banner two years ago, and whose Life Oharts and Revelations gave such universal satisfaction to the eleven hundred readers of the Banner who patronized him, has returned to his old residence in Ballimore, Md., where he continues to write out Ohart of Future Destiny in regard to Walth, Health, Love, and Marriage; Absent Friends, Law Suits, Buisness, etc. CHARLES A. HAYDEN will speak in a subject to his on the control of Putture Assert Friends, Law Explor, Oct. 10. Address as above or Livermore Falls, Me.

J. S. Loveland, will speak in Matblebead, Bopt. 7 and 14; in Boston, Dec. 7 and 14. Address, for the present, care of Bela Marsh, 14 Bromfield street, Boston.

Mas. C. M. Brows will spend the Summer and Autumn in Iowa and Minnesota. Address, till further notice, Independant of the control of the contr

CLAIRVOYANT AND MAGNETIC PHYSICIAN.—Pains and Distress described and leading results.

and Distress described and locality pointed out with-out any knowledge derived from the patient, and all our-able cases relieved without medicines Office corner of Con-gress and Chestnut streets, Portland, Me. 4w Aug. 23.

MRS. D. S. CURTIS,

CLAIRVOYANT AND MAGNETIC PHYSCIAN. Absent persons camined by the sid of a Lock of Hair. Especial attention to Females and Children. No. 114 Ninth street, between L and M, Sacramento, Callornia.

A MAN OF A THOUSAND."-DR. H. JAMES A discovered, while in the East Indies, a certain ours for Consumption, Asthma, Bronchitis, Coughs, Colds, and Gener alDebility. The remedy was discovered by him when his only child a daughter, was given up to die. His child was cured, and is now alive and well. Desirous of benefiting his fellow mortals, he will send to those who wish it the recipe, contained. mortals, he will send to those who wish it the recipe, contain-ing full directions for making, and successfully using, this remedy, free, on receipt of their names, with two stamps to pay expenses. There is not a single symptom of Consumption that it does not at once take hold of and dissipate. Nightawests, poevishness, irritation of the nerves, failure of memory, diffi-outle expectoration, sharp pains in the lungs, sore throat, chilly sensations, nausea at the stomach, inaction of the bowels, wasting away of the muscles. Address ORADDOCK & CO.

ly 225 North Second st., Phile elphis, Pa.

A NEW BOOK.

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

AN EYE-OPENER; OR, CATHOLICISM UNMASKED.

BY A CATHOLIC PRIEST.

Containing—"Doubts of Infidels." embodying thirty im-orient Questions to the Clergy; also, forty Close Questions o the Doctors of Divinity, by Zgra; a curious and interest-

to the Doctors of Divinity, by Zera; a curious and interesting work; entitled, Le Baux, and much other matter, both amusing and instructive.

This book will cause a greater excitement than anythin of the kind ever printed in the English language.

When the "Eye Opener" first appeared, its effects were so unprecedentedly electrical and accounding, that the Clergy, in consultation, proposed buying the copyright and first edition for the purpose of suppressing this extraordinary production. The work was finally submitted to the Rev. Mr. West, for his opinion, who returned for answer, that the flook submitted for his examination, threatened, it was true, the demolition of all creeds, nevertheless, in his opinion, nothing would be gained by its suppression. Said he, let truth and error-grapple.

would be represented by the hands of all who desire to think for themselves.

Price, 40 cents, postpaid. For sale at the Barger of Licer Office, No. 188 Washington st., Boston. If Sept. 14. A BOOK FOR THE TIMES, AND FOR

ALL TIME!

THE HONEST MAN'S BOOK OF FINANCE AND POLITICS CONTAINE

L distinct view of the essential certainties of Political Science, leaving all secondary and doubtful questions in the buckground.

Trace in the background.

It exposes the chief causes of Modern Trade Revulsions, and of all our Bocial and Financial Evils; showing how Trade may be redeemed from all Risks and Uncertainties, and how the Industrial classes may be justly and surely raised to permanent Pecuniary Independence.

The author writes from forty years' experience in various departments of the business world. He studies accuracy at all times; is clear and concise, and bold where boldness is requisite.

requisite.

7 can't by Wm. Whith & Co., 158 Washington street, Boston; Bindlath Tousst, 121 Nasanu street, and Henny Dexten, 118 Nasanu street, New York, and Newspaper Dealers generally. Price 80 cents, Postage 10 cts. Aug. 28.

TO THE PUBLIC.

TO THE PUBLIC.

IVERY one knows the importance of procuring fresh, I genuine and unadulterated Meditides for the sick. After studying medicine for nearly twenty years, and dispensing and prescribing it for ten years, the subscriber may say, without egothem, that his Medicines, of which he has a very variety used in the Botanic and Edectife systems of practice, may be relied on as the very best to be procised in the country. His extensive experience and practice have snabled him to compound remiedles for Scritchla Humbr. Lung. Liver, Kidney, Urriary, and other diseases incident to the call-mate, which are theurpassed. OCTAVIUS KING.

ECLEOTIC AND BOTANIC DRUGGIST.

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

No. 654 Washington Street, Bo

New Books.

JUST PUBLISHED. AN EXTRAORDINARY AND THRILLING WORK

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

BY P. B. RANDOLPH.

SYNOPSIA

Adving woman makes a promise that, if possible, she will come back after death, and reveal the mysteries of the land beyond the grave. She keeps her promise. The second part of the work relates the experiences of a man, who for a time, was completely disentingled of his body. An interesting phenomenum Two souls in one body. The dad people live, and wherei The Blending! How a living person thinks a dead one's thoughts." Invisible belongs with human characteristics, who never lived on earth! The mysterious prophery of a disembodied soul. What the dead lady discovered in regard to sound, soul, and spirit, after death. A curi-ous thing regarding light and darknoss. Be discerns two phantoms from behind a mystic voil. Difficulty of going between the three worlds! Boda's existent from all past time. Trot, the Pursuits of Happiness Nature Nature Rules. What Appears to be Evil is not Evil. A Spiritual Communication. Caures of what we call Evil. Evil docated the spiritual death of the spiritual three relationships in the spiritual terminal past time. The Boul's progress. Intuition. Religion to the docate in the postage of which is included in the price set against the work, with the postage of which is included in the price set against the work, with the postage of which is included in the price set against the witure, what the postage of which is included in the price set against the water, water with the postage of which is included in the price set against the water, water with the postage of which is included in the price set against them. Address.

\*\*BANNER OF LIGHT.\*\*

\*\*BANNER OF LIGHT.\*\*

\*\*DANNER OF LIGHT.\*\*

\*\*DANNER OF LIGHT.\*\*

\*\*DANNER OF LIGHT.\*\*

\*\*DANNER OF LIGHT.\*\*

\* coor; a terripic alternative; "I must wait this noise decays!" Another grand discovery—a universe within a room. The Vastitude! An important discovery—hills, lakes, valleys and rivers in the soul. Death, life! Something nobler than intellect. Difference between the spirit land and the soul. world. Her strange sense joys. Something worth knowing by all who expect to did. The dead lady's organs, "her hands are blue and wrinkled, her theeks are pale and hag-gard." She fulls into a singular state. Her passes from reach. She falls into a singular state. Her passage from the spirit-land to the soul-world! Finds herself in a new realm—a minucle. The law of images? How the future is read. What material a disembodied soul's clothing is made of! Where the dead lady was—a new universe. What affirmals really are. Concerning the origin of the human soul. Its pre existence. Why beaats are, and are not, at the same time, importal. time, immortal.

time, immortal.

THE Brory of A Soul Before is occuried the Human Form! Where it originated; how it started out upon its journey. The Bath of Fire. The Burial—the rock—the carthquake. The chain from moss to man! Why gorlliss and apper resemble men; why the latter are immortal and the former not! The Transmigration of Souls. The Boul-Republic. A mystery. Heaven and hell—their nature. The dead lady describes her dress and her person. The meaning of the word love. Do phantoms grow? A singular law gorerning the dead! The harlot in the Phantorama! What befails those who never become wives and mothers The decadril sentence—"To be alone!" The child and its mother—and what befails many a dead father! a thing well wurth a tudying. Why spiritus! mediums sie lonely and unhappy! Something that is neither mind, matter, nor spirit. The material whereof thoughts are made! How a woman can all ways tell whether she is loved truly or not, whether the terial whereof thoughts are made! How a woman can al ways tell whether she is loved truly or not, whether the lover be dead or alive. Organization and destiny. Valuable—especially to sensatives! How they become mediums—are beact by people of the midregions of space—and what comes of it. The consequences of making compacts with the unholy dead! Mediums and their friends. Etherial asps, toads, serpents. Why mediums blow hot and cold in the same breath. Comparative value of diverse methods of dealing with the dead. Will the loving living ever meet the loved dead? Yes! no! why? the answer. Why children of the same parents are not always brother and sister. A mystery and its solution. How the loving dead can elevate the loved living. Man and the locherg. How hell loses its inhabitants—and whither they go! A thornless route to the Soul-Worlds. The philosophers on the corner. The picture and the voice—what it said! What is uside of every true and flower. How deformed people look when fairly dead. nantants—and whither they go! A thornless route to the Soul-Worlds. The philosophers on the corner. The picture and the voice—what it said! What is inside of every true and flower. How deformed people look when fairly dead. Snooting a soul. The arch-way to the Soul world—she passes through it—a fete in heaven. Cottages, palaces, graves, flowers, birds and animals in the Soul-world—musical trees! She discourses about "eternal affinities," and dissects that doctrine. Marriage here and there! Why love is often here—a one-sided affair! Her own love and lover—the meeting of the spheres—and the strange thrills that danced through her being. She crosses the threshold of a third universe! Carlous analogies. A man creates a world! A beautiful law—a mystery, and its explanation—a sublime view, and a new one, of Diety; and His attributes. She declares that "the material universe, with all its countiess starry systems, is, after all, but a little island, which, like an egg-shell on a lake, floats upon the crest of a single wavelet of this infinite sea of Spirit. Soul weaving! The loom and the fabric Spiritual locomotives, and how they are built. Society in the Star-land. Mahomet—how each Islamite is blessed with seventy-thousand wives, and where the ladies come from—very curious, and true! Sex, and its uses on earth, a curious revelation. "Up amongst the dead folks." How a man on earth may really be a woman there, and vice versa. Singular divorces in the soul-world. A penny's worth of wit—a dollar's worth of common sense! A sare test by which any woman can tell whether what is offered her be love or its counterfeit. How those who fancy there is no hell hereafter, will find themselves mistaken—something hotter than fire and brimstone! She desires to look into Gehenna—and her wish is gratified! She gazes into the Gulf of Harrors. The crown of snakes! Lakes of burning fire, and hundreds of souls therein. The constituents of the flames! Atheists, drunkardd, gamblers. Do souls exist eternally, or are they finally absorbed into mortal? The answer! A woman may bear a human body without a soul! How? The conditions essential to immorwithout a soul: How? The conductors essentiate temportality. What becomes of a wasted soul germs? Are abortions immortal? Answer—"Bome!" when, which? How are we to tell when? The reply. Why some disembodied souls are compelled to dwell near earth! Bometimes a child so born with two heads, or two bodies—are there two souls also? The answer. Can a virgin bear a child? Yes! Explana-The answer. Can avergin bear a child? 1681 Explanation! Are children born—do the sexes cohabit in the soul
worlds? The answer. Extraordinary statement concerning
the results of spiritual intercourse. The hierarchy of the
skies—the ascending orders of disembodied beings, and their
rank and names. The dead lady declares space to be bounded, and tells what the Nebulæis! Man's final destiny.
The omniscient faculty of man. Two hours in the Soulworld. Climbing up the sky!

world. Climbing up the sky ! PART BECOMD.

The thrilling experience of a soul disenthralled for a time from the trammels of the body. There can be not the shadow of a doubt but that the one hundred and twenty pages comprising the conclusion of this book contains more information on the subject of the soul—its looks, nature, habits, moods, powers, phases, capacities, location, origin, destiny and characteristics—than any work ever before issued from and engracteristics—that any work ever before issued from the press of this or any other country. State of the dead— their powers and methods of return. The dream state, spirit-ual state, and "Hashish" state compared. How a person feels when dying! The disenthraliment! Invisible men. The exact seat of the human soul.

The Winged Globe. Pre-Existence of the Human Soul! The difference between spirit, soul and matter. How a man's spirit looks—its color! Description of an actual, veritable human soul! Its size. The process of thinking described. The lone student. The silent language. The man meets, and is instructed by a dead Egyptian. Where the mucics, and is instructed by a dead Egyptian. Where the soul goes, and what it does when a person is asleep, both sound and when dreaming. Souls get tired—their curious way of resting. The soul will one day have no body at all—will be bodiless. The "under-Godi" Difference between males and men, females and women! He ascends—the two souls get caught in a thunder storm! Do spirits get wet? Are they affected by wind, rain, fire, cold, water? The quest; A restor's Grocked Stick; The Pastor a Man of Prayer; The Pastor as sound Theologian and Diligent Student; The Pastor's The Pastor a Revival Preacher; Visit of a Connecticut Pastor; A Destitute Parish, will be described by wind, rain, fire, cold, water? The quest; A most little Parish Debt; Squire Davidson a Delegate to a Council; An Incident at an Association: An Evening in Boton; A Brother's Trouble; Another Phase of Pastoral Life; An Unreasonable Pastoral Tax; The Pastor's Wie; Visit of Mr. and Wrs. Bancort; The Request; A Model Parish; The Letter; The Egyptian puts a tramehodous question which he attempts to answer. Nature, The Rosterucians. Per sonality of Deity. He is still creating worlds; and of what these worlds are made. He hears a wondrous music voice in the sir. The extraordinary things it spoke. A glorious sentence as ever was written. He sees the speaker—a mag nificent woman, and wooders if her histand does not come to deep grief on her account. Jealousy—the lady take about love. A masterly analysis of the constituents of Bearty love. A masterly analysis of the constituents of Bearty love. A masterly analysis of the constituents of Bearty love. A masterly analysis of the constituents of Bearty love. A masterly analysis of the constituents of Bearty love. A masterly analysis of the constituents of Bearty love. A masterly analysis of the constituents of Bearty love. A masterly analysis of the constituents of Bearty love. A masterly analysis of the constituents of Bearty love. A masterly analysis of the constituents of Bearty love. A masterly analysis of to deep grief on her account. Jealousy—the lady talks about love. A masterly analysis of the constituents of Heaven, and of the human soul. A splendid definition I The freed soul fears he shall fall down and be dashed to nonentity. "All things lighter than air must ascend." A spirit is lighter than air, how therefore can it descend through air, which is the productions than the light A series of year frequent questions can

"All things lighter than air must ascend." A spirit is lighter than air, how therefore can it descend through air, which is denser than itself? A series of very frequent questions concerning the "physique" of the soul are answered! What a human spiritual body is made of. Can a fiame be seaked in water? The magnetic sun and electric moon, in the human body—very singular—something for the 'philosophers. A soul passes through a cold three thousand degrees below, zero, without being affected! Its fire proof nature! Why Bhadrach, Meshach, and Abednego did not get burned up! Definition of a Monad? How the soul gets into the body, prior o birth. The process described. Size, color, and shape of a coll germ! Ghoste—real ghosts—graveyard onbe! Their nature. How to catch the spiritual body of a plant or flower. A startling ascertion—the oak, acorn and man! Dreams and dreaming. Visions. Where the soul goes, and what it does when we sleep! If dogs dream—have they therefore souls! Reply. Do souls est and drink? The answer. The disenting. How long it takes a soul to go from one state to the other—and the number of there at a sist. Children begotten and born in the spirit-world—their nature. Man., like God, bad no beginning. The soul's form. Do dead hishibs have spiritual bodies? Reply, How and when every man's soul leaves the body without his knowing it. How a man can be been in two places at the same time. Are there demons? Answer-two kinds. Explanation. The Commine Byirt!

"Answer-two kinds. Explanation. The Commine Byirt!"

"The cheking!

**PUBLICATIONS** 

-FOR SALE AT THE-

BANNER OF LIGHT OFFICE.

THE PROPRIETORS OF THE DANNER OF LIGHT ofter for sale the following list of Wonne at the prices ses against them. We take this opportunity to put these worse before our patrons, most of them at reduced prices, in consequence of the scarcity of money, and it is our intention to place, as far as in our power, reading matter in the hands of our friends as cheap as we possibly can, in justice to ourselves, Our friends desiring any of these publications sent by mail, will forward us the amount set against the work, with

Communication. Causes of what we call Evil. A Spiritual Communication. Causes of what we call Evil. Evil doc. not exist. Unhappiness is Necessary. Harmony and Inharmony. The Boul's Progress. Intuition. Religion What is it? Spiritualism. The Boul is Real. Saif Right-cousness. Self Excellence. Vision of Mrs. Adams. Human Distinctions. Extremes are Balanced by Extremes. The Ties of Sympathy. All Men are Immortal. There are no Evil Spirits. Harmony of Soul that the All Right Doctrine Produces. Obeession. The Views of this book are in perfect Harmony with the Precepts and Sayings of Christ. What Effect will the Doctrines of this book have upon men? A Long Chapter of the Opinions of the following named Persons, with Bemarks: Justin Lillier, R. S. W.; Y. C. Biskley, M. D.; E. Annie Kingabury; Maggie; Correspondent of Spirit Guardian; A. P. McCombs; Warren Chase; Mrs. J. S. Adams; Charlotte H. Bowen; Miss Yan nie M.; Miss Lizzle Dotten; J. C. W.; A. J. Davie; Miss Emma Hardinge; Lita H. Barnby; Mr. Cushman; Mr. Wetherbee; Mr W. H. Chancy; M. J. V.; L. O. Howe; P. B. Randolph Mr. Wilson, and many others.

Twenty Discourses, on Religion, Morals, Philosophy and

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

COMPRETE:—Discourse 1. Why is man ashamed to acknowledge his Alliance to the Angel-World? 2. Is God the God of Sectarianism, or is he the God of Humanity? the God of Sectarianism, or is no the God of Humanity?

3. The Sources of Human Knowledge. 4. The Beauty of Life, and the Life of Beauty. 5. "Come, now, let us reson together," saith the Lord." 6. Modern Spiritualism. 7. Are the Principles of Phrenology true? 8. Light. 9. Jesus of Nazareth. 10. God alone is Good. 11. The Sacrificial Rite. 12. The Love of the Beautiful. 18. The Gyroscope. 14. The Moral and Religious Nature of Man. 15. Spiritual Communications. 16. On Christmas. 17. Croscope. 14. The Propayity. 19. The Religion of Life. ation, 18, Total Depravity, 19, The Religion of Life, 20, The Life of Religion. Answers to Meta, hysical ques-

tions. The Spheres.

The Wildfire Club. By Emma Hardinge. Price, \$1.
CONTENTS:—The Princesa.—The Monomania.c, or the Spirit
Bride.—The Haunted Grange, or The Last Tenant.—Life.—
Margaret Infelix, or a Narrative concerning a Haunted
Man.—The Improvisatore, or Torn Leaves from Life History—The Witch o' Lowenthal.—The Phantom Mother, or
The Borry of a Recluss.—Haunted Houses. No. 1: The
Picture Spectres. No. 2: The Sanford Ghost.—Christmas
Stories. No. 1: The Stranger Grest. No. 2: Faith; or,
Mary Macdunald.—The Wildfire Club: A Tale founded on
Fact.—Note.

The Healing of the Nations.—Given through Charles Linton. With an introduction and Appendix by Gov. Tal-madge. 550 pp. Price \$1.50. Postage, 28 cents. Psalms of Life; a compliation of Psalma, Hymna, Chauta, Anthems, &c., embodying the Spiritual, Reformatory and Progressive sentiments of the piesent age. By John S. Adama. Price, 75 cents. Postage 10 cents.

My Experience: Footprints of a Presbyterian to spiritualism By Francis H. Smith of Battimore. 50 cts.

The Conflict of Ages. Ended—a Succedaneum to Beecher's "Conflict of Ages." By Henry Weller. Price 25 cents, Postage 10 cents. Bohemia under Austrian Despotism. An Autobiogra-phy by A. M. Dignowity, M. D., of Ban Antonio, Texas, 25c. Postage 10 cents.

PAMPHLETS.

Whatever Is, Is Right" Vindicated. By A. P. M'Combs A Pamphlet of twenty-tour pages, containing clear and lucid arguments in support of the All Richard cotrine, and a perfect overthrow of the claims in opposition to this doctrine as set forth by Cynthia Temple, in a pamphlof entitled, "Ir Is at All Richard." Price, 10 cents.

The Great Conflict; Or, Cause and Onre of Secsision.

By Leo Miller, Esq. delivered at Pratt's Hall, Providence,
R. I., on the evening of Sunday, Dec. 8, 1861, and repeated
by universal request, at the same place, on Tuesday evening of the following week. Single copies 12 cents; ten
copies \$1, mailed free.

Great Discussion of Modern Spiritualism between Prof. J. Bian'ey Grimes and Leo Miller, Esq., at the Melodeon, Boston, in March, 1880. Pamblet, 170 pp. Price \$10 per hundred; single copies 15 cents. Postage 8 cts. Discussion of Spiritualism and Immortality, in May, 1800, at the Melonson, Boston, between Elder Miles Grant and Rev. J. S Loveland. Price, wholesale, \$6 per hundred, single copies, 10 cents.

Who is God? A Yew Thoughts on Nature and Nature's God, and Man's Relations thereto. By A. P. McCombs, Single copies sent by mail, 10 cents.

A Guide of Wisdom and Knowledge to the Spirit-World. Just published by Almond J. Packard. For sale, wholesale and retail, at this coffie. Single copies, 25 cents. A Record of Modern Miracles. By S. B. Brittan, Price, wholesale, \$4 per hundred, single copies 6 cents. A Lecture on Secession, by Gen. Andrew Jackson, delivered at Dodworth's Hall, on the evening of Sunday, Jan. 19, 1861. Mrs. Cora L. V. Hatch, medium. Price, 10 cts.

Two Lectures on the Present Crisis, by Theodore Parker and Henry Clay, delivered at Dodworth's Hall, Bunday, Dec. 16, 1830. Mrs. Cora L. V. Hatch, medium. Price, loc. A Discourse on Faith, Hope and Love, by Cora L. V. Hatch, medium. Price, 10c. A Discourse on the Immutable Decrees of God, by Oora L. V. Hauch, medium, Price, loc.

"A VOICE FROM THE PARSONAGE,

LIFE IN THE MINISTRY." THIS volume, published under the patronago of Dr. Edward A. Park, of Andover, is interesting as a work of fection, exhibiting the trials and experiences of one who felt called upon to take up his cross and follow Christ. It is a

Ex-Pastor.

Price, cloth, 50 cents; full gilt, 75c. Pestage free.

Address, Banner of Light, Boston Mass,

tf

Teb. 22.

AUGUSES, DARREE OF LIGHT, Boston Mass, tf

I OVE AND MOOK LOVE; OR, HOW TO MARRY TO CONJUGAL SATISFACTION.

This is the name of what the Boston Investigator calls "a
very handsome little work," and of which the Boston Cultivator says, "a more unique, racy and practical estay has not
often been written." Its leading topics are:—
1. Vulgar Conceits of Love.
2. What the Poets say of Love.
3. What the Poets say of Love.
4. Characteristics of Mock
4. Characteristics of Mock
5. Rationale of Troe Love.
5. Rationale of Troe Love.
6. Rationale of Troe Love.
7. Perils of Courteblp.
8. When and Whom to Marry.
9. Guide to Conjugal larmony.
10. Wedding Without Woolng.
10. Wedding Without Woolng.
10. Wedding Without Woolng.
11. Wedland Woolng.
12. George Stearns,
West Acton, Mass.
13. May 5.

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

and born in the spirit-world—Their nature. Man, like God, bad no beginning. The soul's form. Do dead infinite have spiritual bodies? Reply, How and when every man's soul leaves his body without his knowing it. How a man can be been in two places at the same time. Are there domone? Answer-two kinds. Explanation. The "Commine Spirit."—a fearful truth—and its statement. Common Sense, versus Tuble Opinion. Adultery. Murder. Conscience, Remerse. The book contains directions, brief, clear and explicit, by means of which any person who chooses, and explicit, by means of which any person who chooses, and explicit, by means of which any person who chooses, and explicit, by means of which any person who chooses, may divelop positive clairpoguage?

The above work may be had at the office of the Barrens of Liener, 188 Washington street, by wholesale and setal.

Single copies 75 cents. The qual discount will, be made to the price named above.

March 8.

March 8.

# Rew York Advertisements.

The Early Physical Degeneracy of AMERICAN PEOPLE.

AMERICAN PEOPLES.

And the Early Melanchaly Decline of Childhood & Youth.

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

This is a most thrilling book, and is the result of thirty years' experience of the author in more than ten thousand cases of this class of direful maladies. It has been written from conscientious and philanthropic motives, and appeals most pathetically to Parents, Guardians and to Youth, for it dotalls timely aid to restore the already shattered bark, and a rudder to clear the shoals and rocks for childhood. Bend face and get this Book!

Each case is scientifically determined, and the true plan of treatment adopted from analysis of the secretions of, the Kiden was from the blood, and from printed interrogatories, furnished each applicant. The Institution makes use of a powerful Microccope, and Philosophical Apparatus Patients applying for interrogatories or advice, must inclose return stamps, to meet attention. The attending Physician will be found at the Institution for consultation, from 9 A. E. to 9 P. E., of cach day. Sun day in the forencon.

Address, Physician to the Troy Lung and Pygenic Institute, and Physician for Diseases of the Heart, Throat and Lungs.

96 Fith-st., Troy, N. F. And the Barly Melanchaly Decline of Childhood & Youth.

TO FEMALES.... MRS. DOCTRESS STONE, TO FEMALES...MRS. DOCTRESS STONE,

The Matron of the Institution, who is thoroughly read and
posted in the intricate nature of the many afflictive and
prostrating maladies of more modern origin, will devate
exclusive attention to the treatment of this class of diseases
peculiar to her sex. Among the many diseases daily met
with, and which she treats with unbeard of success, are
chronic inflammation, ulceration and prolapsus of the womb.

The Medicated Ascending Douche: a most important ourative, for arousing the nervous forces. Price, \$6. Females
can consult Mrs. Doctress Bone, confidentially, by inter or
personally. Address MRS. N. O STONE, M. D.

Fol. 8. 1y Matron to the institution, Troy, N. Y.

THE HERALD OF PROGRESS.

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

THE HERALD OF PROGRESS: QUESTIONS AND ANSWERS, MEDICAL WHISPERS

AND PRESCRIPTIONS

BY THE EDITOR. VOICES FROM THE PEOPLE. TEACHINGS OF NATURE.

DOINGS OF THE "MORAL POLICE," SPIRITS MYSTERIES, TIDINGS FROM THE INNER LIFE, PULPIT AND ROSTRUM,

BROTHERHOOD,

CHILDHOOD, LAWS AND SYSTEMS. Also, choice Poetry and attractive Miscellany, embracing ranslations from the French and German; faithful histori-

rovements in science and art, news, &c. &c. The Hierald of Progress is is published every BAT-URDAY, on a follo of eight pages, for Two Dollars per aunum, or One Dollar for six mouths, psyable in advance. To Hubs, Three copies to the same post office, \$5; Ten Copies,

cal portraitures, life sketches of notable persons, late im-

\$16: Twenty copies, \$80. We shall be glad to receive the names of all persons who would be likely to subscribe.

Bpecimen Copies sent free. Address A. J. DAVIS & CO., 274 Canal street, N. Y. A full assortment of PROGRESSIVE BOOKS kept con-

tautly on hand. AGENT FOR BOSTOR,

BELA MARSH, 14 Bromfield street. DR. AND MRS. SPENCE MAY be consulted at No. 52 Bown Strager. New York.

Mas. Sprace, in her capacity as medium, will prescribe
and manipulate for physical, mental and moral diseases,
acute and chronic.

A few patients can also be accommodated with rooms and board.
Letters of inquiry may be addressed to either DR, PAYTON BPENCE, or MRS. AMANDA M, SPENCE, No. 52 Bond St., New York City.

tf. May 17.

Prospectus of the New Republic.

A Tailine so momentous as the present, there is an imperative 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 aublime, prayerful, determined, brotherly effort to save our subline, prayeful, determined, brotherly effort to save our beloved country from the terrible ruin that more than threatens to swallow up our libertles, prespectly, peace. How to conquer the rebels, is not all of the great problem that must be settled before there is any certainty that we, as a Nation, have anything in the future to hope for.

The New Republic has two leading and distinctive objects:

First, by humble and molest, but carnest and thorough effort, to promote, to the fullest extent of its ability, that fratternity of feeling among all parties and classes of society, on which our artivation so vitally depends. Second, to discuss, in a free, untrammeled manner, but in no partizan, dogmaical or dictatorial spirit, all of those fundamental and practical conditions and underlying of Government and toward cal questions and principles of Government and human-rights which the adjustment of our National politics will in-

The aim of the New Republic will be to combine an earnest and energetic radicalism with a wise conservatism. It will advocate all rational reforms, and seek to promote a greater unity of feeling, and concert of action, and compre-hensiveness of view, among all classes of reformers. It will take sides with no party, and will never be involved in personal or party quartets, of any kind, or in any degree. So far as it acknowledges and follows leadership, Jeans Christ will be its stendard in morals, and Thomas Jofferson in politics. It will advocate a reconstruction in our Government so far as to allow of a settlement of the Slavery question in such a manufacture of the Slavery question in such as manner as not to involve the sacrifice of justice, freedom, human rights, a sound policy and the Nation's safety, on the one hand, or unconstitutional and despotio methods on the other. It will advocate a radical revolution in politics and governmental administration, so far as there has been a de-parture 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 demons, rate 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 suggest-ive ideas on the subject of schools, internal improvements, post office regulations, &c. It will also give the thoughts of the ablest writers on Anthropological and Physiological sel-ence. overnmental administration, so far as there has been a de-

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

Published weekly, at the rate of one dollar a year for any length of time. Address, NEW REPUBLIC, July 5. 8m Clevaland, O.

A GENERAL PROSPECTUS OF THE

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

Therefore we propose to continue the Bostom investicator, and 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. Belleying supersition to be the bane of human improvement—the moral leprosy of mankind—our most especial older shall be, as it hitherto has been, to counteract its pernicious indusence, and to expose, by eyery means in our power, the mischleyous practice of that numerous class of pretenders who are perpetually directing the attention of their oredulous followers to Thimos Below, and attempting to reconcile them to misery and degradation in this world, by promising them happiness and honor in another.

Anti-religious, then, and anti-derical, in connection with universal mental freedom, are the distinguishing characteristics of the investment of means of mental cultivation we shall enrich our columns with whaterer we may down conductive thereto. We shall therefore present to our readers whatever we may find valuable in literature, art, or science. As we pretond not to smuse the idle, or soothe the ignorant, we shall have no pretty tales of mystery, to exolic the imagination at the expense of the understanding; we shall, nevertheless, as much as possible, associate amusement with utility. In a word, we shall other best we know how to render our paper deserving of the patronage we solicit, and worthy of the cause we advocate.

To the friends who have hitherto stood by us, 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 support us in one uncompromising hostility to religious impostors, which we consider the masier-vice of the age.

Tanne—Two dollars per annum for a single copy—three dollars for two copies to one address. All letters about be

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

THERE'S A SOUND THAT I LOVE. There's a sound that I love, all others above, Whose music shall never decline : Much drearer to me than the pearls of the sea, Or the gold that enriches the mine-And purer by far, than the beam of a star, That to Love's fair bower ever stole. Is the voice from the heart as the fond lips part, In a tone that responds to the soul.

'T is the sound that I love all others above. Whose music shall never decline-And dearer to me than the pearls of the sea, Or the gem that lies deep in the mine: More welcome by far that the bright golden star That gleams from her throne in the West-Than the crystalline star whose dawning afar, Illumined the Isles of the Blest. -[Eliza A. Pitteinger.

The happiness of life is made up of minute fractions; the little, soon forgotton charities of a kiss or a smile, a kind look, a heartfelt compliment, and the countless infinitesimals of pleasurable thoughts and genial feeling .- [ Coleridge.

LORD GOD DELIVER US. From the ingrained fashion Of this earthly nature That mars thy creature-From grief, that is but passion; From mirth, that is but feigning; From tears, that bring no healing; From wild and weak complaining: Thine old strength revealing. Save, oh, save !

From doubt where all is double ; Where wise men are not strong: Where comfort turns to trouble; Where just men suffer wrong : Where sorrow treads on joy : Where sweet things soonest cloy : Where faiths are built on dust; Where love is half distrust. Rungry, and barren, sharp as the sea : Oh, set us free !- [ Mauhen Arnold.

Many men mistake the love for the practice of virtue, and are not so much good men as they are the friends of goodness.

PREEDOM VIGILANT.

Twine round thee threads of steel, like thread on thread That grow to fetters, or bind down thy arms With chains concealed in chaplets. O, not yet Mayst thou unbrace thy corselet, nor lay by Thy sword : nor yet, O Freedom, close thy lids In slumber; for thine enemy never sleeps, And thou must watch and combat till the day Of the new earth and heaven .- [Bryant.

Death, to a good man, is the coming of the heart to its blossoming-time. Do we call it dying when the bud bursts into flower?

Written for the Banner of Light.

#### SPIRITUAL EXPERIENCES IN PRI-VATE LIFE.

The New Testament of the spiritual world, bringing life and immortality to light, is a revelation adapted to meet the actual needs of those to whom it is given. Its methods are adapted to reach and affect all classes of humanity, the wise and the ignorant, the learned and the unlearned, the virtuous of public ministration, and bids them go forth into all the world, preaching the Gospel to every creature -it also visits the fireside, and establishes a family altar in the sanctuary of home, where the flames of love burn brightly evermore, and around which the embodied and disembodied gather to mingle their aspirations, and to feel the presence of the Comforter. It consecrates the closet of individual retirement, and brings the solitary into sweet communion with invisible friends. Its sacred places are wherever man can be served, and its holy seasons whenever man's attention can be gained. Its ministers are the adapted instrumentalities through which its truths can be communicated. Its law is the law of love.

The witnesses of this testament of the new dispensation are found both in high places and in low, in public and in private stations. But chiefly, we think, are its most beautiful testimonies found in the social relations of life-in the private experiences of individuals-in the homes of the people. The most convincing tests of spirit identity, and the most beautiful messages of affection are seldom pub lished to the world; but when you visit the people at their homes, and listen to the narratives of what has been experienced there, you realize, as never before, why it is that Spiritualists are numbered by millions, and what the foundation is upon which their faith is based. Books and lectures have done comparatively little to establish this conviction of spiritual intercourse in the minds of the people; but private tests, in home circles, through mediums spontaneously developed, have accomplished the work. Spiritualists are not generally a credulous. wonder-seeking people; the great majority of them have not gone out into the wilderness to see " a reed shaken by the wind," but the wind that "bloweth where it listeth," has breathed upon them where it found them, and they have been "born of the spirit." They did not go after the manifestations. but the manifestations came to them. Neither have the people been forward to "resh into print" with the marvels which they have witnessed. Indeed, I have felt sometimes as though there was too much remisshess in making known the important test facts which are constantly transpiring in private life. During the past ten years, I have communicated many facts that have come to my own knowledge, and have incited others to communicate their experiences, and I am still of the opinion that well authenticated facts would be as useful, and more interesting to the readers of our spiritual journals, than much of the matter which now finds a place.

At my request, Mrs. Eunice S. Chapin, the kind, motherly nurse, whose healing hand and soothing presence has assisted in the restoration of "many of them that were sick" at New Bedford and elsewhere has given a chapter of her experience in spiritual things, as follows:

MRS. CHAPIN'S STORY. It is facts that you wish, dear brother. Well, here they are. I never sought for tests, but dill-

gently sought for the truth, and it has gradually dawned upon my mind. In the year 1852, when residing at Nantucket, the presence of angels was first realized by myself and several friends. We met for THE HOMEST MAN'S BOOK OF FINANCE AND POLLthe purpose of investigating, in an upper chamber, like the disciples of olden times. We formed a cirole around my mother's heavy cherry table, not dreaming that there was such an article as a medium on the island, much less in our room. Much to our surprise, one of the circle proved to be a test medium, and on our asking if there was a spirit present, responses were made by raps upon the answer came very quickly: "Always around thee, Phebe-Love and Bally Mitchell."

My mother was overwhelmed with astonishment. She said to us, " Children, now I will tell you what never told before to any one but my mother. When was about sixteen years of age I had two friends, Sally and Love Mitchell, who were like sisters to me. We three, were inseparable. In conversation upon the subject of ghosts and goblins one day, we agreed as we termed it, to the others. Well, time passed week were both laid away in the grave. My grief knew no bounds, but I never thought of the contract we had made. Some months afterward I retired one and groups his several essays about each; the first night quite early. I was not thinking just then of tion was called by the appearance of three forms. She tried to soothe and quiet me, and bade me not sir, or good madam. You do care about these matto say anything about it, as the family might hear ters; or, if you do not, you will very soon be of it, and folks would think me crazy. So I did as obliged to care, for rapidly hurrying events are she desired me, but I have recalled it thousands of bringing about a social and political condition that times, and have oft-times felt their presence, though | will make it absolutely incumbent on you to know although forty years have elapsed. Oh, that I could to do it. Oh, if the people only understood the anathave known that my loved friends were so near! What a light of love would have cheered me on my journey." We listened, and we felt joy and peace in believing. Here was the birthplace of Spiritualism in Nantucket. We had frequent sittings, and our little company of five held sweet converse with our spirit-friends. We lived years in a few short months. My mother's mind especially, seemed to be detached from earth, and she often expressed a desire to realize the joy of meeting with the loved ones who had passed on to a higher life.

In the month of August, 1861, the spirits communicated to several members of the family that our dear mother was about done with the earth-life, and that she would soon be called to labor in a higher sphere. Her age was but sixty-two, and to all appearance she was enjoying good health. She rethat all this ingenuity and invention of modern quested us to put the communication by, and say times, which keeps the world awake with sheer nothing about it, as it might frighten some, although wonder and admiration, is but the fruit of this continit did not alarm her. "The spirits know," said she, that I have not lived so many years, and just found out that I must pass through the change called death." Her health continued good until the following March, when she was suddenly attacked with bilious congestion. On my arrival a few hours

after her attack, she said: "Do just what you think best, but I am going home to meet those dear friends. Now, do sing, fact, to practical bondage. When conditions will permit, I will tell you who I nal shall be four raps, and you must sing."

I asked what I should sing. She said:

a favorite hymn with her, sung to the tune called "Winter." "Go to the Camp-meeting, and tell them every family into which the BANNER goes should that I go, happy, to see Brother Lindsey, (a favorite have a copy of this "Honest Man's Book," to go preacher, who had passed to the spirit-world;) for along with it. Such grasping and pregnant genersee him now."

Her sickness was from Saturday evening to Wednesday, when just as the sun was sinking behind which cunning men have determined the mass of the hills, her spirit passed from its earthy tenement. and took upon itself a more glorious form.

About three months after her transition, I was sitting with our friend, the medium before alluded man dees not see clearly what all this shaking and to, when we were startled by raps. Thinking some one was at the door, I opened it, but saw no one sibly result in, nor why these troubles should be there. We then took our seats at the table. I re- visited upon us when we were going along so pleasmarked, I should like to know who rapped; let me call the alrhabet and see. It was spelled out:

not ' Winter,' but 'Spring.'"

With joy we recognized my mother. The tunes were her favorites, and I used to sing them to her times. often. To "Spring," I sang the words:

"Hark, how the feathered warblers sing," In the tune called "Winter," I then sang: "This languishing head is at rest, Its aching and thinking are o'er;"

She spelled out:

" It is wrong." I then said:

odv."

"What, Mr. Wesley wrong?" She spelled:

"You are both wrong; the words you sung were

spirit-friends, giving names that the medium knew tems and theories. nothing of, thus fulfilling the promise she had made me. · She is what I consider a test spirit.

othere, but they would lengthen this article unduly, inent men, and doing it, too, in a style and with the and therefore are not appended. To Mrs. Chapin's support of facts that actually wake up one's ideas to interior perceptions, her mother's presence with her the subject which he would rather defer for a little. is as real as before she entered the spirit-world.

Charcoal dust proves to be even a greater disinfectant and preservative than had been supposed. Rev. Dr. Osgood has exhibited to the editors of the Spring. field (Mass.) Republican a cutlet taken from a ham which had been kept eight years completely imbedded in that preparation, and which seemed as sweet as it had been cured only a single reason.

A newspaper writer contends that a man ought to show as much courtesy to his own wife as to his neighbor's. That's what superficial people think. Are not a man and his wife one? and wouldn't it be tinctly that we have done both. The case is argued absurd to have a man forever bowing and scraping to with a great deal of skill, and the water has his

A distinguished physician of Paris, Dr. Robert De Lambelle, announces that a shock of electricity given a patient dying from the effects of chloreform, luming should be glad to be told of our own weaknesses of distely counteracts its influence and restores the suf-

3.1. (Buch.)

# Publications.

TICS, showing the cause and cure of Artificial Poverty and Dearth of Employment, and Duliness of Trade. In two Parts. New York : Printed for the Author.

We have had this remarkable little book-that costs but half a dollar, but contains truths that cannot be measured for their value by millions of dollars-sometime in hand, and its advertisements have been standing several weeks in the columns of table. We asked many questions, and among them the BANNER. It would have been noticed before, but if any spirit would communicate with mother. The for our being at a loss to know where to begin upon it, or what to say of it so as to convey to the readers something more than a fragmentary view of its character and value.

It is written by a man who has made the Corrency and Government his life-time study; and a more rapid, yet philosophic generalizer of truths, half-truths, flotions, sophistries, and shams, it has not been our pleasure to read in a long time. 'Paine touched the question of a revolt of thirteen Colonies that whichever of the party died first should appear, alone in his political writings; this author discusses the question that relates to the very life of a on, and with it came sickness that prostrated my nation long since deemed independent, but suddenly two friends, and both fell victims, and in one short finding itself decayed and crippled, though quite unwilling to acknowledge its weakness.

He divides his little work into two general parts, part is devoted to the consideration of Paper Money my friends, but feeling quiet and passive, my atten- and Speculation, Usury and Increase; the second part contains a discussion of the Theory of a Perfect Distinctly I could see, but did not recognize them, Currency and a Perfect Government. Now many when I heard a voice saying - Phebe, I am Sally; persons would say at the outset, on reading thus this is Love, and this is cousin John Ballen. We far in our remarks-"Oh, all this doesn't concern have come according to contract.' I understood it. me at all. What do I know or care, either, about I remembered the contract. I felt frightened, and currency, paper money, usury, and those abstruse called to my mother, telling her what had transpired. and complicated matters?" But not so fast, good I did not understand it. But now I see the whole, what is best for you to do, and how it is best for you omy of their present social and political and industrial system! How soon they would bring about their own permanent relief. They are kept where they are, chiefly by their own ignorance; and they are ignorant simply because they are unwilling to learn. Will they learn their lessons when the sting of poverty is thrust in between the joints, and the gaunt wolf is at their doors?

In this little volume, if perused with care and thoughtfulness-and it should be studied, rather than read-any man or woman of ordinary intelligence can see how it is the world has been whirling along on such a road of apparent prosperity, and why it is certain that the end of all these appearsnoes and the coming of the solid realities is at hand. He will be astonished to find-as he willnous struggle of Labor with Capital, and a token of suffering quite as much as it is a proof of any triumph over the forces of nature. He will be startled to reflect as he will be forced to-how short a course this system of taking usury has had to run, and how certainly its effect has been to so heap up eapital in few hands, that it now threatens speed. ily to reduce people and governments-all things, in

The religious observations interspersed through meet with when I enter the spirit-yorld. My sig- the last half of the book, and those deductions especially which are comprised in the author's clear and skillful treatment of the question of Govern. "This languishing head is at rest," which was ment, will be welcome above all things to every liberal mind. For that reason, we sincerely think that alizations are like electric shocks to the mind that has been content to plod along in the mean ruts people should travel in. We promise our readers to quote hereafter from this portion of the book liberally; it is the sum of the whole matter. If any toppling and crumbling means, nor what it can posantly and " making money" as fast as reasonable men could desire—that being considered to be about "E., I should think you would know. Now sing, the "chief end of man"—he can have the scales completely removed from his eyes by giving this volume a thoughtful perusal, once, twice, even many

We do not expect that such a book is going to make a sensation in the reading world, especially at this particular time, like a novel describing life such as never was nor ever will be; but we feel very sure that it is going to take strong hold of the great minds, the penetrating minds, first-and its course and influence afterwards will be plain. We do not hesitate, on perusal, to pronounce it the book of the day; for these very times, nay, for all times. It tells plain truths, and spares nothing. There is no passion or heat in it, even when opposing existing composed by Mr. Whitefield, instead of Wesley. The practices with the greatest energy of its rejentless. entiment is wrong. Spirits continue to think, and logic; it is not catchpenny, or superficial, or partiare more capable of thinking when freed from the | xan; it comes as the "still small voice" in this day of revolutions, and holds up the lamp by which we She gave us an account of her first meeting with her may see our way out of this wast labyrinth of sys-

It is formule at this office. Retail price fifty cents.

A strange pamphlet has just made its appearance, Mrs. Chapin also added to her narrative some entitled "Fremont and McClellau," instituting a satisfactory tests given through Dr. Parnsworth and question of military ability between these two prom-It may be not time to open a discussion of this sort; yet, as here worship has gone so far already, perhaps this pamphlet is exactly the thing to cure the ail. As our citizens have so recently seen and heard Fremont, they no doubt have a more definite impression respecting his general ability; and to read what this writer says may be the means either of strengthening or weakening their impressions.

Have we underrated Fremont and have we overrated McClellan? This pamphlet, written by Van facts all ready at his hand to turn them as rapidly as he chooses. It is at least worth reading, even by should be glad to be told of our own weaknesses of judgment, let the aim of the teller be what it may.

M .

derful things. How he proceeds to argue his case we have not room to repeat; but he shows power, skill, and the energy of a determined debater. As with them. Says Section XII of the "Statement of Principles and Aims," "As we include every thought, word, or work, that can improve the race of substitutions.

each is likely to be placed in the popular estimation.

This pamphlet originally appeared in the Yonkers'
New York Clarion, and formed the third of a series
of "Crisis Papera"—to be furnished by some of the
leading writers and statesmen of the time. The
Clarion is a paper fully alive to the wants of the

Clarion is a paper fully alive to the wants of the

HARPERS' MONTHLY for September has been received by A. Williams & Co. It contains fine articles; one on Iron Clad Vessels, illustrated, and very timely; one entitled "In the Buffalo Country," whose letter-press and illustrations are of a very fine quality; a paper on Benjamin Silliman, the Professor of Chemistry in Yale College; Miss Mu- tarian bondage, &c. loch's "Mistress and Maid;" Thackeray's "Phillip;" Trollope's "Orley Farm;" the continuation of story by the author of "Adam Bede;" besides the usual amount of interesting and valuable matter, in the Elitorial Department, including "Chair" and "Drawer." We recommend the first article of this number to universal perusal; for everybody will now want to know how iron-clad ships can be prepared for actual service, and by what particular magic they are "got up." Harper is not a whit the less valuable in consequence of the war; indeed, we rather believe he is stronger, more popular, and more necessary, than ever.

We have received from the AGRICULTURAL DEPART-MENT of the Patent Office, the last year's Report. printed at the Government Printing Office, in the form of a stout quarto volume, for all which we are indebted to Richard McCormick, acting Commissioner of the Agricultural Department of the United States. There are many most valuable contributions within its pages, from the pens of some of our most advanced agriculturalists. It forms a library of interesting and reliable information on the various subects on which it treats, and will challenge very general information. Among the contributions are articles on Pear Orchards, Strawberries, Cattle, Sheep and Wool, Manures, Dairy Farming, Poultry, and other kindred topics to which we can only make allusion. The Paper on the History, Industry, and Commerce of Flax, is well worth a study; it ex hausts an always interesting and important topic.

REMARKABLE LAKES IN PORTUGAL. On the top of a ridge of mountains in Portugal, called Estralla, are two lakes of great extent and depth, especially one of them, which is said to be unfathomable. What is chiefly remarkable in them is, that they are calm when the sea is so, and rough when it is stormy. It is, therefore, probable that they have a subterranean communication with the ocean; and this seems to be confirmed by the pieces of ships they throw up, though almost forty miles from sea. There is another extraordinary lake in that country, which, before a storm, is said to make a frightful, rumbling noise, that may be heard a distance of several miles. And we are also told of a pool or fountain, called Ferveniss, about twenty-four miles from Combra, that absorbs not only wood, but the lightest bodies thrown into it, such as cork, straw, feathers, &c., which sink to the bottom and are never seen more. To these we may add a remarkable spring near Estremes, which petrifies wood, or rather encrusts it with a case of atone; but the most remarkable circumstance is, that in summer it throws up water enough to turn several mills, and in winter is perfectly dry.

## Obituary Notices.

Still another from the circle of my personal friends has given his life for his country. CHARLES PAINE, a native and citizen of Hardwick. Vt., soldier in Company 1). Vermont, 6th Regs. Infantry, after spending nearly a year in the army under McClellan, and being in one of the hardest and most severe engagements near Richmond, was at last overcome by exhaustion, and seized by fever, which terminated his life Aug. 8th, on board a transport, while being moved from the hos pital at Harrison's Landing to Philadelphia. His body was left and buried at Fortress Monroe; and I said such words of consolation as I could to the friends and relatives at the Town Hall in Hardwick, Aug. on board a transport, while being moved from the hos 20th, in which I could assure them he was gone to a One copy, one year, better world, where battles and fever would disturb no " " six months, more the peaceful progress of the soul. Charles had lived 21 years here and been a good boy, esteemed and beloved by all who knew him, and is deeply lamented by his relatives here, among whom was a mother and several sisters who depended on him for "love, guidance and relief." But we all have the consciousness of knowing he did his whole duty to friends and country, and we know that "Blessed are the dead that die" in such a cause.

try, and we know that "Bleased are the dead that die" in such a cause.

Nouth Hirdwick, Vs., Aug. 20, 1862.

Passed to a higher life, August 19th, Capt. Adam Woodside, of Brunawick, Me., aged 40 years.

He was a firm practical believer in the spiritual faith. His life on earth was pure and upright; his passage to spirit life peaceful and happy. Aithough for many months he has been wasting away and at times his physical sufferings have been severe, his spirit was cheerful to the last. He was a kind husband, a dear brother, and a true friend, yet I trust they look beyond the grave for him now. Weep not, dear sister, for thy loved one, he is not lost but gone

Therewill be no deviation from the above terms. In Moneys éent at our risk; but where drafts on Bottom can be procured; we prefer to have them sent, to avoid loss. No Western Bank Notes, excepting those of these Bank of Ohio, Biste Bank of Low, and Btate Bank of Indian, are current here, hence our Western subscriber and others who have occasion to remit us funds, are current here. Postage stamps—ofea and three spirit was cheerful to the last. He was a kind husband, a dear brother, and a true friend, yet I trust they look beyond the grave for him now. Weep not, dear sister, for thy loved one, he is not lost but gone before. Our Eather doeth all things well; may you feel his gentle presence about you to guide and cheer you on your way through life, and when your work on earth is done, he will be first to greet you in his bright celestial home, never more to part. May my last hours be like his.

Brunswick, Mc., August 23, 1862.

Miss Lucy F. Burnham, aged 18 years and 7 months, passed to spirit-life on the 10th of July, after the long and lingering sickness of lourteen months, nine of which she was confined to her bed. She was highly loved and esteemed by a large circle of friends, and during the whole of her sickness was never known to utter a complaint. After many times getting a little better, she said, "I shall not get well, it is the flattering course of consumption, and I must go to ioin my father and stater in our spirit home. But well. oin my father and sister in our spirit home, but will often be with you all, as those dear friends are with She was a firm believer in the glorious faith of Spiritualism, and spoke of the change with perfect frust in the knowledge of communing with those left Essex, August 21, 1862.

Died, in Nevada City, California, June 27th 1862, IOBACE B. MATTESON, aged 40 years.

Convention in Vermont. The Vermont Annual Convention of Spiritualists is to be holden at Rockingham Centre, Vermont, on the 5th, 6th and 7th of September next. A town hall can be had that will seat one thousand persons or more. All speakers that can make it convenient are invited to be present; also our friends, one and all, are expected to meet each other there and enjoy a

Convention of Spiritualists, Ashtabula County Yearly Convention of Spiritualists will be held at Monroe Centre, Ohio, on the 6th and 7th of September next. S. J. Finney and Cora Li V. Hatch are expected. Other speakers are pordially invited to attend. Friends who may come from a distance will be kindly welcomed and hospitably, entertained. Come one, some all., A good time is expected. By order of committee: E. D. Warraous.

R. D. WATEOUS.

heavenly feast with the angel-world.

Bridgewater, July 24, 1862.

By order of committee: edge vite i

191 Station of a 1916 of

We will not take sides, in a matter of this nort. First Quarterly Moeting of the "Accolastes

But we like to know, as loving fair play, what can be said on both sides. The writer insists that McClellean has done nothing yet, and hadvery-thing to do with; while Frement has had nothing of consequence to do with, yet has accomplished wonderful things. How he proceeds to argue his case

The "Association of Spiritualist Teachers," will be added their first Quarterly Meeting at Marsh's Hall, I Bromfield street, Boston, Mass. commencing on Tuesconsequence to do with, yet has accomplished wonderful things. How he proceeds to argue his case

The members of the "Association of Spiritualist Teachers," will be described their first Quarterly Meeting of the "Association of Spiritualist Teachers," will be described their first Quarterly Meeting of the "Association of Spiritualist Teachers," will be described their first Quarterly Meeting of the "Association of Spiritualist Teachers," will be described the spiritualist Teachers, "

The "Association of Spiritualist Teachers," will be described to the spiritualist Teachers, "

The "Association of Spiritualist Teachers," will be described to the spiritualist Teachers, "

The "Association of Spiritualist Teachers," will be described to the spiritualist Teachers, "

The "Association of Spiritualist Teachers," will be described to the spiritualist Teachers, "

The "Association of Spiritualist Teachers," will be described to the spiritualist Teachers, "

The "Association of Spiritualist Teachers," will be described to the spiritualist Teachers, "

The "Association of Spiritualist Teachers," will be described to the spiritualist Teachers, "

The "Association of Spiritualist Teachers," will be described to the spiritualist Teachers, "

The "Association of Spiritualist Teachers," will be described to the spiritualist Teachers, "

The "Association of Spiritualist Teachers," will be described to the spiritualist Teachers, "

The "Association of Spiritualist Teachers," will be described to the spiritualist Teachers, "

The "Association of Spiritualist Teachers," will be described

between these two men, of whom so much has been said, we should really be glad to see at last where its happiness, in the word Spiritualism, we seek the each is likely to be placed in the popular estimation.

P. B. Lecturers visiting Boston to attend the meetings of the Association, will find pleasant rooms and board at Hattie S. Denham's, 75 Beach street.

Public Meeting.

Ms. Editos—We are to have a Sianers' Progressive Grove or Hall Meeting here the first Friday, Saturday and Sunday in September. Everybody is invited to attend, especially all those who are in political or sec. J. M. REYNOLDS. Beloit, Wie., June 26, 1862,

#### NOTICES OF MEETINGS.

LYCHUM HALL, TREMORT STREET, (opposite head of School street.)—Meetings are held every Sunday at 2:45 and 7:1-2 r. m. The regular course of lectures will recommence on Sunday, Sept. 7th. Admission Free. Lecturers engaged:—H. B. Store, Sept. 7 and 14; Mrs. M. S. Townsend, Sept. 21 and 26; Miss Emma Hardinge, Oct. 6 and 12; Miss Emma Houston, Oct. 19 and 26; F. L. Wadaworth, Nov. 2 and 9; Miss Lixxle Doten, Nov. 25 and 30; J. S. Loveland, Dec. 7 and 14; Mrs. Fannis Davis Smith, Dec. 21 and 28.

Onartherows.—Sunday meetings are held at Central Hall at Sand 7 o'clock, afternoon and evening.

MARLANKAD.—Meetings are held in Bassett's new Han.
Speakers engaged:—J. S. Loveland, Sept. 7 and 14; H. S.
Storer, Sept. 21 and 28; Miss Emma Hardinge, Oct. 19 and
S6; Miss Lizzie D. ten, three Sundays in November, N. Frank
White, Dec. 7 and 14.

TAUNTON.-Meetings are held in the Town Hall, every Sabbath afternoon and evening. The following speakers are engaged:—N. Frank White, Sept. 21 and 28; Mrs. M. B. Townsend, Oct. 5 and 12; F. L. Wadsworth, Nov. 18, 23 and 80; Hon. Warren Chase, in December.

LOWELL.—The Spiritualists of this city hold regular meetings on Sundays, forencon and afternoon, in Wells's Hail, Speakers engaged:—Mrs. M. S. Townsond, Sept. 7 and 18; Miss Luxie Doten, Sept 21 and 28; Hon. Warren Chase, durance Cottage.

OHICOPER, MASS.—Music Hall has been hired by the Spirit-calists. Meetings will be held Bundays, afternoon and eve-ning. Speakers engaged:—Miss Lizzie Doten, Sept. 7 and 14; F. L. Wadsworth, during October.

Naw Ransona, during Occober.

Naw Ransona,—Music Hall has been hired by the Spiritualists. Conference Meetings held Sunday mornings, and speaking by mediums, afternoon and evening. Speakers engaged. N. Frank White, Sept. 7 and 14; Miss Emma Hous-PORTLAND, Mr. - The Spiritualists of this city hold regular

meetings every Sunday in Sons of Temperance Halloon Con-gress, between Oak and Green streets. Conference in the forencen. Lectures afternoon and evening, at \$1.4 and 7

#### THE BANNER OF LIGHT, The oldest and largest Spiritaglistic Journal

in the World, IS PUBLISHED WERKLY AT BOSTON, MASS, BY

WILLIAM WHITE, LOTHER COLEY, IBAAG B. RICH, CHARLES H. CROWNIL, LUTHER COLEY, EDITOR.

THIS JOURNAL PUBLISHES Original Novelettes from the best pens in the country. Original Essays upon Philosophical, Beligious and Scien-

Reports of Spiritual Lectures from Trance and Normal Speakers. Spirit Messages, given through Mrs. J. H. Conarz, from educated and uneducated Spirits, proving their identity to relatives and friends.

Choice and Original Poetry, Miscellany, Wit, &c.
All of which features render the Banna a popular Family paper, and at the same time the harbinger of a glorious Scientific Religion.

CONTRIBUTORS.

tific subjects.

PROFESSOR S. B. BRITTAN, of New York City. Horace Dersez, LL.D. of New York. HOM. WARREN CHARM, of Battle Creek, Mich.
HULSON TUTTLE, ESQ., of Berlin Heights, Uhio.
GROSON STRARES, ESQ., of West Acton, Mars.
A. B. CHILD, M. D., of Boston.
REV. FRED. L. H. WILLIS, of Coldwater, Mich.
PROF. PAYTON STRINGS, M. D., of New York City.
URIAH CLARK, of Auburg, N. Y.
W. W. H. MCCURDY, of Ohlo.
MISS ERMA HARDINGS, of Boston.
MISS CORA WILSURN, of Philadelphia, Pa.
MRS. A. M. SPRINGS, of New York City.
MISS BELLE BURN, Norristown, Pa.
MRS. ERMA TUTTLE, of Berlin Heights, Offic,
And many other writers of note. ON. WARREN CHASE OF

## Terms of Subscription:

Two copies, one year, BIX Months. Four or more copies, one year, in one package, percopy, 1 50 four or more copies, six months, in one package, " 75 EXPLANATION.—Four or more copies, sent to one restrict and parties, constitute a club, for which each subscriber will be charged \$1.50 per year. When a less number than four copies are sent, we shall charge \$2.00 per year for each

the expiration of the time paid for.

Subscribers in Canada, or other foreign countries, will Buberibers in Canada, or other foreign countries, will add to the torms of subscription 52 cents per year, for pre-pay ment of American postage.

Subscribers wishing the direction of their paper chaired from one town to another, must always give the hast of the Town, County and State to which it has been sent.

Specimen Copies sent free.

Any arrangements inserted on the most favorable terms.

ANY MAXIMUM REPORTED THE MORE TRANSPORTED TO THE ANY WAY CONNECTED WITH THE EDITOR. Letters to the Editor not intended for publication should be marked "private" on the entire. All Business Letters must be addressed " BANNER OF LIGHT, BOSTON, MASS."

William White & Co. HOLESALE AGENTS FOR THE BANNER SHIP

JOHN J. DYNE & CO., 55 School street, Schlen,
A. Williams & Co., 100 Washington at John Federal & Co., 9 Cours st.,
Sinclain Tourne, 121 Nassau street, New York City
John R. Walen, Madison street, Chicago, Ill.

STANDARD WORKS. THE following Standard Works have been added to our already extensive assortment of Books, and will be cent by mail to any part of the United States, at the prices sinexed, all orders must be addressed "Banner of Light, Botton, Mass."

Mass.

Latters on the Law of Man's Nature and Development. By Heart George Atkinson, F. G. S., and Barriet Martinean. Frice cloth, \$1. Postage 15c.

A Few Days in Athens: Or, An Abstract of the Sylver-con and dictor Pulcosphy, being the Translation of a Frence Manuscript discovered in Harculaneum. By Frances Wright, author, of "lews of Society and Manuers in America." Price, cloth, 50c. Postage 8c. The "Electrical Theory" of the Universe; Or, The Elements of Physical and Moral Philosophy, By T. S. Mackintosh. Price, cloth, \$1.; Postage 150.

Hume's Rassys and Treatises on Various Subjects. By David Hume, Req. With a brief sketch of the Author's Life and Writings. To which are added, Dialogues con-cerning Natural Religion, Price; cloth, St. Postage 17c. The System of Hatting; Or, Laws of the Moral and Physical World. By Barne D'Holbake, Suther of "Good Senie." etc. A new and improved addition), with notes by Diderot. Two volumes in one. Office, stoth, \$1,35; Postage Sec. Feb. 15.2002, 1992/2 and Park Systems Systems. Mr. 2563 L.

NO. 15 TREMORY STREET, BORTON, MASS. ilinan Koobbinary, kesiin hidik. L. B., Kinzang, Albing, Mek.