

# BOSTON, SATURDAY, JUNE 13, 1863.

# { Five Cents. }

anywhere else; but I thought you really wanted to go

"Oh I I should like it ever so much. Do you really

... Well, I should n't wonder. I have observed for the

last fortnight, that your heart was very heavy with

the thoughts of separating from your friend, so last

week I wrote a letter to your mother, solemaly inform-

ing her that I considered it exceedingly essential that

you should accompany my ward to Woodville, there to

pursue a course of study that could never be acquired

unneccessry to recapitalate. The result was, that yes-

Ere he had finished speaking, I was weeping. The

"There, there, child; you know I always try to make

"Yes, you are the dearest, kindest uncle that ever

was; I fear I am ungrateful to be so pleased at the

idea. You will mim us very much, and I don't

"No, pet; it would be selfish in me to keep you,

for you need to be with girls of your own age. As for

I went from the room to examine them, followed by

CHAPTER V.

spected by teachers and scholars. Bome there were

who, not understanding her nature, called her cold

and baughty. She was only high and pure as Alpine

snows. I soon discovered that Laura had acquired

anything but an enviable reputation while at the

school, and for a time, both instructors and pupils

viewed me with distrust, which was exceedingly pain-

We were now at Mrs. Stillman's pursuing our

know but what I ought to stay with you."

torday I received a reply consenting to my request."

to school with Constance."

you happy when I can."

mean that I am to go with her ?"

### For the Banuer of Light. QUINNEBAUG LYBICS.

Titerary Department.

BY DR. HOBACH DRESSER. CANTO ILL

Old river, come, let's chat this once of places. Where I no'er fail somatime to ream-And whither tend my steps with quickened paces, Whene'er I reach my boyhood's home-Unknown in legend, song, or minstrel story; With neither Greek nor Roman fame, Yet it hath oharm of deeds, renown, and glory, Long since writ/on the scroll of Fame.

Away-afar-in deep sequestored valley, In gloomy woods beyond my ken, The wolf to shun old Pat's heroic rally," There made retreat within his den: Historia page records the bold adventure-Enrolls his name among the brave: Avaant, ye men of lies, bestow your censure Elsewhere apon some coward knave !

The school bouse, blest retreat, ycleved the Gary. Hast heard me speak about-or tell ? Well, there it was, from Fall to February, I learned to read and write and spell! ... Of spelling-book, with chip and paper cover, Whose page the Master made me plod, I never came to be so much a lover, As of the woods or greasy sod 1

The Eel-Rocks, joyous place of picnic pleasure, And tranquil Shad-Ground just above, I traversed oft in childhood's hours of leisure, And with their scenes fell deep in love: Methinks I see festooned on branch and bramble. The vine all full of clusters buog: While here and there thy slopes I seem to ramble, Where Behcols grow old seers once sung.

Bechsrmed and bound with spells are all the spaces Along thy peaceful winding ways: They summon forth for me familiar faces. That gladdened there in other days: The Whirlpool-Balmon Rook -if I were able. And tall o'er-bending Battonwoods. Should live in page of classic song or fable. The Boylia's shelves-Oberybdis' foods !

Kind father known to thes I should not wonder, Whose words were few and full of truth, Ofttimes hath told of one whose cot was youder, -He knew him well when in his youth-Who found thee, shallow river, once-the miser [ And oribbed thee thence within a pen; What pity that then wast no deeper-wiser-And so have flowed free now as then I

### I used to go to mill to thee, old river,

# Written for the Banner of Light. CONSTANCE IRETON: MY UNCLE'S WARD. IT MILS SABAR A. SOUTHWOATH, : :

CHAPTER IV. \*

There were many country mais in our vicinity, but none of them, in my eyes at least, were half as beantifal or picturesque as my uncle's. My poor pen can but illy depict its loveliness. The grounds were laid out with exquisite taste. Graceful elms shaded the entrances on the right and left, while the avenue in front was bordered with a thick hedge. The lawns, on either side as you entered from the street, were cov. ered with groves of young evergreeps. Then came ornamental trees, flowering plants, vine-wreathed arbors, and urns filled with gold fish. In the bollow an artificial lake gleamed in the sunshine, fringed by weeping willows. Here the swan moved in its pride and beauty.' Next, pale hued flowers lifted their delicate heads to scoreb and wither when the days grew longer; then the blushing carnations would spring from their ashes, only to be followed by the nurslings of autumn with their gorgeous tints and velvety robes. Now the avenue branched off, and encircled a mound. on which was a fountain that flung its jewels high in the air, sparkling and glittering, to return again to its bosom. East of the house was a grove of maples, from which the place derived its name, while sloping southward were terraces of magnificent fruit trees.

The manufon was very large. A great stone tower rose in front, fianked on either side by turrets, while wings jutied out right and left, ornamented by many gables and balconies. Boses and jessamine had twined around the columns of the verandah, and flong their garlands upon the roof. In the interior were strange winding passages, and long, reverberating corridors. The rooms were spacious and grand, with gilded cornice and frescoed ceiling, and furnished with Uriental magnificence. The wainscois were of quaintly carved oak, and the doors, of the same material, swung noise. lessly on their hinges. The carpets echoed no footfall.' The giories of the cumping chisel smiled from niche and alcove, while the inspirations of the old masters adorned the walls.

"Constance was delighted with everything about her... She never grew that of the wonderfat antonities and rare gems that my uncle exhibited for our amosement; and finding that he had such as appreciative listener, he would grow eloquent in expetiating upon his favorite hobby, until I, weary of straying among the catacombs of Egypt, the cedars of Lebanon, the sacred spots of Palestine, and the marvels of Persia and India, would steal from the room, only to return to find them still exploring smid the dust of centuries.

From the moment that Constance Ireton entered Maple Grove" her sway was absolute. It was astonishing what a fascination she exercised over the whole household. She seemed to me like a grand, noblesoul, over true to her highest conceptions of right, drifting onward, straight onward, over every impediment, to God.

with her arm thrown caressingly over the lone's neck. "Bare," said James, with open-montied wonder, ing me really so had ?" I've niver same the likes of that since I lift ould Ireland. . By my sowl, but she 's a braveyoung leddy, back to mother and Laurs, are you?" Miss May." "Send you back ! Who said anything about it?

I laughlogly nodded assent, and then re returned to Of course not, as long as you are contented to stay the bouse.

From that day " Lightning " was siveys at her service, and he ever moved as though he we proud of his barden.

What famous races we had. I think Constance never looked better than when mounted. She generally wore a green velvet habit, with he of the same. Many times I have seen people in the street pause and gaze at her, as she flew past them on her coal black steed, with her long plames waving behind her. Ob. those were happy days, and they sped ill too quickly. One afternoon, as I sat watching my mend plait her at a public school. I also employed other arguments ceautifal hair, she auddenly exclaimed

" May, do let those suburn tresses cutl."

"There, do n't go to making fan of ne," I rejolaed. surprise was so great that I was completely bewil-I'd let them, fast enough, if they would. But you must call things by their right name. The covering dered. He flang his arm around me, saying: which . Mother Nature' has so boastifully bestowed opon my head is decidedly and pomilitakably red, and no amount of coaxing will induce it to soften its flery hue."

" Excuse me," she said, laughing. " I really supposed that, like almost all possessors of blushing locks, you desired to translate the color into . auburn.' But, esting aside, I do believe that I might twine it into ringlets, it is so very wavy. Will you let me try ?" me, if . Maple Grove 'only reminds me of pleasures ... Oh yes; but I doubt whether you can do anything that are fied, I will console myself next month by

with it. Laura's hair curls Deaulifully; but the idea accompanying a party of friends to the White Mountains. By the way, that trunk in the hall contains of mine doing so seems almost prepasterous." things that your mother sent you for your journey."

"Well, we will see what it will do," she said, in her bright way. Then taking the pins out, she let the loose coil fall down my waist. She was soon buey Constance. upon it with water and brush, while T sat thinking that all her efforts would be wastod. Presently she drew me to the mirror. Could it be possible that that studies. I found that my friend was loved and re-

was my face, framed by the long, abluing curis ? "Why, it really does, do n't it ?" I cried, in astonshment.

She laughed, at my surprise, and then said: " May, you will not be angry with me, will you, if I

all you some disagreeable truths ?"

"Angry with you?" I repeated, reproachfully. Why, no indeed."

"Well, then, even if you were very beautiful, you 'd ful to my shrinking nature; but patience and a steady spoil it all by your unpardonable neglect of little things performance of my various duties soon overcame their that go to make up a pleasing whole. You are very prejudices. cereites, and you unverse plot op a dress since I have A few we

A few weeks passed a ---- and then in my heart I began as accuse Constance of crueity. When I would been here that was not soiled for tambied." . " But," I said, apologetically, "I thought I was so have clung to her with passionate devotion, she couvery homely that it did not make any difference how tinually repulsed me. my things inoked."

"May," she would say, "you must learn to rely "The very reason why you should be the more parupon yourself. We have plenty of clinging vines in ticolar. , I thought, perhaps, that you had imbibed the world, and though they are beautiful to look at. that mistaken idea. We admire neatness in every one, we sadden as we gaze upon them, for we know that and if our raiment is not clean and tastefully arranged. If they are rudely torn from their supports-and the I think that after a time our minds become debased, tempest and hurricane must come-they will die. Do and we loss our appreciation of the lovely, good and you endeavor to cultivate your own strength, so true." and the angels will assist you. Your affection for me "It never strack me in that light," I replied. "but is flattering; but clouds will arise between poor, weak I should judge that it might be so. I will be more mortals, therefore, it is not well for us to take too careful in fature. After that bitter pill, I do not think much comfort, nor place too much dependence in fading shall require any more medicine for that disease." | earthly things. If the whirlwind ever sweeps across "Pardon my speaking. I was prompted by the your path, you will thank me for what now seems unkindest of feelings. I show myself more traly your kindness."

"Why, what alls you, Blossom ? Is the idea of leav-[I dread going among strangers, and then Mrs. Mondon may consider my appearance as an intrasion." "Ob no I she mentioned particularly that if I had "Oh, Unclet you are not intending to send me

any friend whom I desired to bring with me, to extend a cordial invitation in her name, and she will deem the daughter of the weelthy Howard Appleton, as quite an acquisition. Have you any other objections te make, for I feel equal to answering the whole ?"

"Has she any children ?" I inquired, after a pause. "Yes, three: George, Adeline and Irene. The girls, believe, are very much the same stamp as your eister Laura. I don't know about the brother. Nothing very remarkable. I do n't suppose, any way."

"Ob dear, I do wish you would n't go," I rejoined, peevishiy. "I'm sure, I've no desire to set myself up for a target there. I have enough of that at bome."

She laughed lightly.

"I will tell you your one great trouble. When you go anywhere you have an idea that everybody is gas. ing at you, and remarking upon the plainness of your looks, when to tell the truth, perhaps you have not attracted the least attention. Now if you could banish that ides, and not consider yourself of quite so much consequences you would lose that painfully embarransed manner, and appear at much better advan-Lage."

"Have you any more compliments with which to inflate my vanity ?" I exclaimed, in a half-vexed tone. for I winced under her dissecting knife, the more because I knew that her remarks were true.

"I guess that will do for to-day," she replied, with smile. "I wanted you to go with me, because I think that society will do much for you in that respect. Still, if the idea is very repugnant. I will decline the inwitation. Bball I ?"

I hesitated a moment, and then responded:

"You always know best; therefore if the answer from home is favorable. I will leave it entirely to your judgment."

"Thank you. I will reilre now, so that you can faish your writing."

In a week a letter came from my uncle, enclosing one from my mother. The latter wrote:

"How very singular it is that Miss Ireton should scome so much attached to you, and yet dislike Lou. rs. Perhaps they are yet to become rival belies, and that may be the secret of their antipathy. The latter is to make her 'debut' on New Year's ove, and I flatter myself that a more beautiful face has nover gracod the drawing rooms of this city. I am delighted that Mrs. Mendon has done you the honor to invite you to her house. I do hope that you will pay particular attention to your manners, and improve in style at least during your visit. You may in time become gaits passable, although you will never possess the native legance and refinement of your sister.

By the way, that dear child has improved very much onder the care of Madame Lamotte. ] know you will scarcely believe it possible, when you recollect how perfect her manner was before, but it is so. The French are somehow the most elegant and graceful people in the world, and their taste is exquisite. I have got so that I can distinguish those young ladies that have 'finished' at 'Madamo's.' There is an indescribable polish about them, and a cortain air that cannot be acquired at any other institution."

With bags of harley, corn and rye, There wait-and walt-it sometimes seemed for ever. A boy but just about-so high !

I bring to mind the good old dusty miller. The toll he took-well, men did say (?) It always seemed he might have kept things stiller, The noise-I hear it now-to-day i

Pare stream, thou must have been at sometime taking Upon thy pebbly bed-a nap I. Or like old drowsy Samson not awaking-Asleep on some Delilah's lap 1 Else how could'st thou with giant strength and forces, Be made to grind within a mill-Submit to leave thine ancient rocky courses, And yield thine own to others' will?

I long to look on thes once more, dear river. To wander up and down thy dales, From toil-from weariness- myself deliver, And thread thy varied intervales: Too long the tale this time to tell the reason Why on thy verge I love to be-Spring, Sommer, Astama, Winter, every season, In boyhood's days breught peace to me!

Alas! alas! the gliding years whose traces Are seen on all things everywhere, Have borne away or wrinkled o'er the faces, That smiled their kindly welcomes there; Were I alone with thes this hour, dear river. Perchance I might not feel so sadi When I behold thy face what time seever, Thon hast strange power to make me glad !

WOMAN .- Woman, physically weaker than man, is superior to him spiritually. The Gauls attributed to her an additional sense-the divine sense. They were right: Nature has given women two painful heavenly gifts which distinguish them, and often raise them above human nature - compassion and enthusiasm. By comparation they devote themselves by onthesiasm they exalt themselves. What more does heroism require? They have more heart and more imagination than man. Enthusiasm springs from the imagination. and self-sacrifice from the heart; women are, therefore. more naturally herois than men. All nations have in their annals some of those miracles of patriotiam of which woman is the instrument in the band of God, .

he has not given the requisite attention to his business, strictly and steadily than these who would secure the a low whinny of delight. lasting rewards of eternity ?

"Tis never for their windom one loves the winest, or ride through the air on broomsticks." Detcon Henfor their wit that one loves the wittigst; 't is for be shaw would declare that you become do it with the black art." nevolence and virtue and bonest fondness, one loves 'Bhe langhed. "Anything may be conquered by san people, the other qualities make one proud of loving learness and kindness." them, too. - Mrs. Threis, "if at hout - and the second and a state of the second and a second and a second and a second at the second and a second at the se

I believe she could walk to the stake or the scaffold with the same lofty courage as the martyred women of old, and she could do more than this-offering hope, aspiration and love upon the altar of duty, with no admiring multitude to applaud. Like Scott's " Jeannie Deanes," she could never sacrifice truth for her dearest friend; but also like her, ahe could endure untold hardships, to plead for mercy. These things I

did not learn at once, only when out acquaintance had ripened into friendship. A day or two after her arrival, as we were all walk-

ing in the garden one morning, some equestrians passed. We gazed after them, commenting upon the grace with which they managed their steeds, when my uncle inquired, with his eyes upon the beaming face of his ward:

"Are you accustomed to the exercise?" "Oh, yes; from my earliest youth. There is no pleasure that I enjoy more." .

"Well, then. I guess we must show you some portions of our country by moonlight, to-night. May is a very good rider, and she has a pony devoted to her exclusive use, named 'Snowball.' I sometimes take Black Prince,' and occasionally ' Lightning.' . Yos shall have . Firefly,' or . Zepbyr,' just which you prefer:"

She smiled. " Thank you; you are very kind. Bat what romantic names you indulge in. Somehow, I think that I should fancy . Lightning,' if he is anything like what his name indicates. Do you object to any one's mounting him but yourself."

"No, certainly not; but the fact is, he is very fastidious, and absolutely refuses to allow any person to approach him but the groom and myself."

" Oh, that is capital !" she exclaimed, her cheeks glowing. "I must make his sequaintance. Will his roysi bighness deign to be introduced ?"

" I presume that he will be pleased to number you among his admirers," was the laughing response. " There he comes now. James is leading him this WAY. 21

He was truly a splendid animal, with a shining black coat, and long, flowing mane and tail. His neck was arched proudly, and he approached with delaty stop,

BE IN BARNEST .- If a wise man is convinced that The servant released his hold, while I withdrew at a safe distance. He walked up to ble master, who pathe enters upon the work of reform without delay. If ted him on the head, then Constance came gently forthe earnest student is conscious he is not making the ward. I saw a tremor run through his frame. Did he progress which he should make, and which it is in his know instinctively that he must yield ? She laid her power to make, he rouses himself to the necessary ex- hand upon his mane, speaking all the time in low, soft ertion without delay. Shall the mon of this world tones, while I looked on in terror. He turned his continue to be wiser in their generation than the obli- bright, intelligent eyes, and not the gaze of her dark dren' of light? Shall those who would secure the orbs. Then while we were watching breathlessly for transient rewards of earth, pursue their objects more the next set; he faid his head upon her shoulder with 

"Bravol" exclaimed my anole. ... I do believe that you are some compection of that race that are said to:

Bhe haver realized what a beautiful profinite the made,

"According to your theory." I replied; " persons friend in calling your attention to your faults than if I would become hard, cold and solfish. Number one glossed them over." being always the first thought and care."

I placed my arm around her waist.

"I believe I could bear anything from you, Con-"Not so. You can then minister onto Humanity, and give sweet sympathy to those who are struggling tance. You did wound my self-love at first, but I perceived your motive, and I am glad that you are interthrough the valley of Despondency. I sall the ivy selfish that kills the tree it twines about. It is like ested enough in me to tell me wherein I am wrong."

"I am happy that you did not misunderstand me many human absorbents that ever cry. . give I give !" If I knew that you had no innate strength, I would I knew that I was treading upon dangerous ground; but I paid . the highest compliment to your common allow the tendrils of your love to fusion upon me; but sense' in saying what I did. : May, you will never be the feeling that would stir my heart would be comhandsome, or even pretty." she added in her straightpassion for your feebleness. Would that satisfy you? forward way, " but you will be interesting, and that, I think not. Then convert yourself into a magnet, to some people, is better than beauty. Now do n't and the bond will be stronger between us; then we ever put your hair up again in your former barbarous can live in each other's affection, and yet not die of starvation if one is taken away." fashion."

"Bat, Constance," I said, ruefally, "you can do My grief and indignation gradually subsided, and anything, but I do n't believe that I can make it carl." though | caviled at first at what I called her rigid ideas, "Oh, yes you can. The fact is, it is hard for it to but as I grew wiser, I blessed her for her kindness, and the fire on Friendship's sltar burned the brighter. io anything else."

My paole decided that it was a great improvement, and after that I did not blod it up again.

The weeks fiew by on gilded pinions, and now it withered leaves that covered her grave. Now I began only wanted two days of our friend's departure. It to anticipate the merry, happy days that we should was a rainy evening, and we sat listening to the spirit soon enjoy at " Maple Grove." of the storm, as it sobbed and mouned in the outer One morning, as I sat in my room writing an exer-

darkness. Guardian' and ward had been singing a clas, Constance came in with an open letter in her duct together, but now he came and seated himself by hand. "Well, what nows ?" I inquired, looking up. the table, while she still ran her fingers over the keys

of the plano. Suddenly she commenced "Lang Syne." Her voice was a superb contraito, and she always by my side; " only I would like to talk with you a fung hir whole soul into the music, thrilling her heat" little, if you can spare the time." ers with her wondrous power. At last she ceased, readiness to listen to whatever she desired to commu-

and turning slowly on her seat. exclaimed: "Dear me ! As I sit studying in my room a week

from now, I shall pause to think of the pleasant hours that we have spent together, and I shall sigh to think they are gone, never to return. May, I wish you Mendon. Forhaps you are not aware that my dear pawere going with me."

"Bo do I; but It 's no use wishing."

tion of his fushionable and aristocratic relatives-of "How is this "" said my uncle, turning to Con- falling in love with and marrying a poor seamstress. stance: .. is it possible that you are not content with As a natural consequence estrangement followed, but depriving me of your society, but must endeavor to since his death Mrs. Mondon has suddenly awoke to a induce my niece to accompany you? Buch an of knowledge of his many virtues, and also to the singufence ought to be visited with condign punishment." lar fact of the existence of his daughter, so she bas "Pray pardon me this time," she gaily replied, "and written desiring me to spend the comilig vacation at

'II never try to incite another imparrection."

" But you do not intend to accept ber invitation ?" "I do n't know about it. You seem to be rather of a daugerous person to have in the house. When you I exclaimed; dismayed at a thought of my beautiful air are gone, I expect all the servants will be giving castles vanishing into thin mist.

ber house."

warping,' from Mrs. Grey down to the errand boy. "Not unless you will consent to accompany me." But the most unkindest out of all is to think that May " Met why I should be entirely out of place there; and Lightning have descried me. You don't either of besides, I do not believe that I could obtain permisyou appear to pity me in the least. I guess I shall be sion to go."

" Oh, I have managed that. I have just dispatched obliged to wash my hands of both of you for one while."

I had been laughing at his comit tons until now. but the thought of going to my own home, as his and also requesting that you might be my companwords mened to imply, was anything but obsering, and ion." my face visibly lengthened.

Then followed, verbose instructions as to my conduct in entering or retiring from a room, and finally the affectionate epistle concluded in this style:

"Your father has given me a sum of money to enclose to you, but really as your wants are so few in that quiet village, and your Uncie Robert is so induigent, I have rotained half of it for Laura. Hor allow. ance is very small, considering the society that she ie in.

It is very late, and I must close. Child. you know not the sacrifice that I have made for your sake. You will scarcely credit it when I tell you that I have absented myself from the Opera-solely to write you this letteralthough there is a very celebrated attraction annonneed, and it will probably he the only opportunity that I shall ever have of hearing her. It is as my friends say, I am continually immolating myself upon the alter of maternal duty."

I paused and glanced at Constance. A smile was playing hide and seek about the corners of her mouth. but she said in a grave volce:

"I hope that you fully appreciate her devotion."

"I think I do," I replied, bitterly, for I was contrasting my letter with one that Edus Graham, a school-mate, had received that morning.

I was suddenly aroused by my companion from the and reverie into which I had fallen.

"Why, May, you are really neglecting Mr. Lindsay's note. I do n't doubt but what that would repay a perusal."

"Oh, yes, this will be the oasis in the desert." I replied, as I took it up.

Nor was I 'disappointed. It was written from the fountain of his own loving, bounteous heart. He regratted very much that we were not to return to 'Maple Grove," but hoped that he was not so ungallant as to hesitate an instant in waiving all claim to our society, in favor of the lady. He closed by reporting all the chit ohat of the place, saying that he supposed that was what girls were most interested in. Constance laughingly, exclaimed:

"He need not endeavor to excuse himself in that manner. It is very evident that he is a tegular old goealp.'

The Christman holidays arrived, and found us the gnests of Mrs. Mendon. To our delight and surprise, Uncle Robert appeared upon the scene of action the morning that we started, and escoried us hither, but be did not tarry, as he was journeying to the deathbed of a friend.

Our hostess was one of the world's most brilliant. satellites. Satisfied with her husband and children. and above all, with her "Fifth Avenue" mansion.

I could see that the mother and daughters stood a little in awe of their beautiful relative. She was allable and pleasant, but she held them from her with impenetrable reserve.

I was treated with kind condescension; but they were evidently as much amazed as my mother at Constance's preference. Once I overheard them commenting upon it, and they finally agreed that she used me for a foil. Not a very dattering idea, still it occasioned me considerable amusement.

George, a full fiedged, dandy, undertook to diver

a letter to Mr. Lindsay, stating my aunt's wish, and inquiring if he had say objection to my complying.

" Thank you; you are very kind," I replied; " but

nicata. " This note," she began, with the elightest perceptible curl of the lip. . is from my father's sister, Mrs. rent .committed the unpardonable sin-in the estima-

"Nothing very special," she replied, sitting down

I immediately laid down my pen, and signified my

Autumn, bereft of her golden harvests, died broken-

hearted, and the footsteps of Winter rustled the dried,

himself, and while away the maning bours, by a firta tion, and was astonianed, "pon bonor," at the paperte that he received.

Ilis sisters wers brilliant, showy girls. " They bad not yet "come out." in the fullest acceptation of the term, but were expecting to soon; therefore they were in a flutter of joyous anlisipation.

"I do n't see how you can endure being cooped up in a boarding school at your age." said Adeline to her consin, one day. "I think books and teachers are a horrid bore, to be dispensed with as soon as possible. I am sure I abould rebel, if mamma undertook to keep me baok."

"I have no desire to enter society at present," was the cool reply. "My father wished me to romain at spme neademy until after I was sevenisen; therefore if I disliked it over so much. I should still comply with his request, believing that he know what was best."

"Oh yes, I dare my that he did, yet I believe that you will rejoice when you are emancipated from all such thraidom. It seems so hard when anything is going on to think you cannot sttend: at least, I know it used to, to me,"

"I cannot sympathize with you in those feelings, for I am entirely destitute of experience in that respect. On the contrary, I believe I shall never know any happier hours than those slrendy passed."

Miss Meudon sbrugged her shoulders, but made no further remark, evidently considering her eloquence as wasted on the desert air.

The vacation passed in a continual round of amusement. Our evenings were fally occupied with the theatre and concerts, or receiving a select company at home. Every day we glided over the pure snow to the music of merry bells. Sometimes we left Adeline and Irene deep in the mysterics of an elegant toilet that was to be exhibited on the evening of their "debut." and betook ourselves to the picture galleries, reveling for hours in tumplinous waves of glory.

During the festive season, the Ice King beld bls court. throwing his ermine mantle, starred with jewels, over tree and shrab. He sent Jack Frost, his prime minister. forth, to extor: tribute from the people. The wealthy, as they promenaded the streets in their velvets and fors, or seated themselves before the glowing grate, defied bim, while the red hot coals in the furnace, as they blow their warm breath through every avenue of the mansion, lapphed him to scorp. Then smarting with roge and chagrin, down into dark alleys and basements be flew, wreaking his vengeance on Poverty's child, and driving Grime forth to his midnight work. Sometimes be found a conqueror here, for ever and anon Death came in kindness and love to irre the oppressed.

One lady that visited Mrs. Mendon sometimes, to solicit aid in behalf of charitable objects, we liked very much: and to the intense disgust of our hosteas and her daughters, Constance and myself accompanied her several times to the hovels of the poor.

Now the day drew near for our departure. We had onjoyed ourselves quite well. Btill, I was not sorry to find myself back in the praceful seclusion of Wood. ville.

### ORAPTER VI.

The weeks now glided by full of quiet happiness. At last there came one morning that seemed lit by the smile of Spring. Constance and I were in our room. She sat quietly, studying, while I was moving nervously about, occasionally looking from the window, humming a tune and talking to her. I was a passionate lover of Nature in all her varied moods, and now she supeared so sweet and winning, that I longed to throw off the restraints of the school-room, and become her willing, joyous subject, for one day at least.

"I should really like to know what your restless. ness portends." said my friend. looking op with a amile. "I fear that it will become infections, if you do not calm down goon."

"I only wish it would." I replied. "The fact is, I am extremely desirous of getting out into the sir. The sun is shining so invitingly, that I can acqueely resist. I do think that a short ramble would be decidedly beneficial. What is your opinion ?"

"I presume that it would; but unfortunately it would not learn our lessons for us, and recitation honrs are stubborn things."

bland by. "They are both safe," said Elorence, breaking the istoral elements, bo we not ylew it philosophi whissed by.

terrible allence.

When we reached the spot the little fellow was awaks, the wirm, pleasant Summer, grumbled and mounded and garing about in a bewildered manner. " Thank Heaven you were not killed I" I gried, as I

clasped my friend's hand. Bbe was deadly pale. Twice she camped to speak,

and then fell forward, fainting in my arms. We were so moch engaged with her that we did not notice that faith." the cars had stopped, and that the passengers were gathering around us.

" My Upd ) if it is n'i Constance !" exclaimed a volce by my side, and looking up, to my great surprise may be thed by some terrible test and fait ms, or else I met the startled gaza of my Uncle Robert. "She sour triapphant forever." to n't dead, May ?" he exclaimed in a tabe of agony.

I shook my head, and just then she opened her ayes. "Come, let us go," she whispered. " I have no de sire to create a scene. I was faolish to faint. I really thought I had more nerve." Then glancing up and observing her guardian, she oried: " Why. Mr. Lindeay, you seem to be exceedingly fond of surprising people. I am glad to see you, however."

He caught her hand convulsively, and then, with an attempt at playfulness, replied;

"Why, you rash girl! I shall be obliged to have you put in a straight jacket if you are intending to jeopardize your life in that way every chance that you can get But I do a't suppose you will do it again. One such exploit ought to suffice."

Bbe smiled sauchy, for she could not seem to realize that Death's wing had waved over her, while I said:

"You ought to understand her well enough to know that if another opportunity should present itself she would not hesitate to do the like again. But, Constance, this little boy seems utterly incapable of informing me where he lives, and he is crying as though his beart would break."

"Poor child ! We must go through the village. then, and inquire. It is time that we returned, I sop-Date."

Just then Florence came up with a young man whom she presented to us as her cousin; then torning to me she remarked:

"Wby, that is little Willie Brandon. Howard says that the engineer saw him upon the track, but too late to apply the brake. They say that it is a miracle that Constance was not killed. What a terrible terminatian it would have been to our walk."

At that instant a shrick was, heard, and looking up we saw a crowd of villagers opproaching. As they drew near, a woman, with a pale, baggard face and wild, disheveled hair, broke from the dutaining grasp of a couple of men, and rushed toward us, crying:

" They say a boy has been run over. Oh, it is n't my baby, my Willie I"

At the sound of her voice our little charge hashed bis sobs, and sprang forward, shouting: " Mother, bere 1 am I"

Catching the little fellow in her arms, she wept and laughed by turns.

" Miss Ireton." exclaimed Howard Porcy, " that mother's joy must fill your heart with delight. I think we all night envy you the consciousness that by your bravery her tears are changed to amiles." His listener looked annoyed.

"You commend me too much upon what you call my remarkable presence of mind. I only acted upon the impulse of the moment. If I had stopped for thought, I should have shrank. I fear that in extolling me you overlook the Power that really interposed." "Cousin Howard, that is just like her," said Flor-

enco. "She is always depreciating herself." " Come, May," exclaimed Constance, " we must return immediately. Mrs. Stillman will be very much yexed at our long absence," and she turned to go, but

again abe was detained. A bystauder had informed Mrs. Brandon of the terrible danger to which her son had been exposed, and

pointed out his preserver, and now she came forward, and, grasping her hand, cried: " licaven bless you, Miss, for saving my boy. He

tingen while beerer. Donstance, darted from us. It. altor soveral dars past I have felt as if the time and upon the ground, covering my new with my y is near for me to have through another experience."" hands: I could not behold her tragic destin. The train I You imagine that you hear the mutterings of the

ER OF LIGHT

cally, and may that the atmosphere requires parifying It was true. The brave, herois girl had caught the and dat the and will ablue again? We abould all infant and fallen back just as the iron home sped by. perset very nawise, if not wicked, who throba all becaus the Winter was to come. We mus fortify ourseles in expectation of the tempest, he let it not detract from our present enjoyment, kyowing that

whatewr comes is for a wise purpose."" "Ob Constance," 'J cried. "I with I had your

" Normine, but that which is equal to every emergrucy. 4at shines the more brightly over black waves of antichng. I hope that I have such a faith, but it

TO BE CONTINUED IN OUR NEXT.]

Written for the Basser of Light. EAST AND WEST.

### BT WILFBID WYLLBTS.

The ast sends greeting to the West. O'd every hill and plain: The West shall rule the trade on land, Andwe the rolling mata.

Right herrily,our ships shall ride, Out stillars shout with glee. To emop into the chests of trade The harvests of the ses.

Our commerce girds the globe around, With bonds of friendship true; Uniting, in glad brotherhood, The sid world and the new.

The western prairies wave with grain, The nountains bloom with vines. From bave 'Ublo's fruitful fields. To California's mines.

You 've mattle on a thousand bills, You 're absoptoids down the glen, Your haveats give the yellow corn To feed bur working men.

We've ships by thousands on the main, We've thills by every tide. With sturdy bearts to bear'our flag Uf progress far and wide.

We send you tools to till the soll, Clothes for each sturdy limb, And souls of faith to teach your sons God's gloriods labor bymn.

Your fields with fruitfal plenty teem. Your barry with barrents groant Then sond in food-your kine and corn-

We ask bat this slone. 'T is yours to dig the mountain down, To lay the tron track.

To bind the ginat steed of fire, And load his tireless back.

Across the far Sierra's height, Where wild the tempests roar, . We hear the call which echoes up Along the golden shore :

"Give as true men to till the soil, To dig the golden ore, Brave souls to sing the labor hymn Along this ragged shore."

We stretch our nation, oh West 1 to son: We shout our triumpu song; Catch up the note, and o'er the bills Bend its loud voice slong.

Go forth unto your work, oh West ! Go ! rule the mount and plain; Your songe shall glad the teeming land, And ours the rulling main.

WHAT ARE THE DOCTRINES OF CHRIST ? -----

Original Est

MR. EDITOR-Your correspondent, S. Y. Bradstredt, in your poper of May 16th, requests some Reformer or Christian to answer his question, "What are the Doctrines of Obrist ?!! an answer to which he has failed to receive through the columns of the "Rising Tide." He says. " Will not some one of them put their finger down on the place of passage wherein ' true Christianity ' is expressed ?" I agree with him when he save that " Pare Christianity bas reference to the teachings and example of Christ, as set forth in the New Testament." Pure Christianity and pure rell. gion are the same. I will put down my flager on the Epistie of James, 1; 37, and say, Here is an expression of "true Christianity," Mark it well. May it be written upon the inquirer's beart in indelible obarac. tere: " Pure religion and undefied before God and the Father, is this: to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." This is practical Christian religion.

The doctrines or principles of Christianity should be well (understood; as this is the true basis of practical religion. There is an internal, as well as an externa or literal sense, to the Scriptures; but the Internal sense is not perceived, except by the regenerate, or those who are in Christ, or have the kingdom of heav en within them, and the internal sense is the true dootrine of the Church.

The literal sense of the Scriptures is in the light of this world, and is the Word, and should be as a lamp to guide men, a light that shineth in a dark place until the day dawn and the day-star arise in their hearts, to initiate them into the internal sense.

In reference to the apparent contradiction between the peace principles incuicated in the Sermon on the Mount, and that passage in the 22d chapter of Luke. . He that bath no sword, let him sell his garment and buy one," I would remark that Christ and his Apos ties recognized the authority of the civil government. and inculcated submission to the laws in all cases in which conscience is not violated; hence, the injuno tion, " Bender unto Casar the things that are Cesar's," &o.; .. If a man will sue thee at the law, and take away thy coat, let him have thy cloak also;" and St. Paul says, in reference to the civil power. "He is the minister of God-a revenger to execute wrath upon him that doeth evil; wherefore, ye must needs be subject, not only for wrath, but also for con. science's sake." This is the general role; but we can conceive that a government may become so wicked. piratical, and unjust, as to enact laws and enforce them in direct contravention to God's laws; then the citi. gens or subjects are bound, by their supreme allegiance to God, to retuse obedience to such laws; then, if no. ceasary, in self-defence, or the defence of human rights, ... He that hath no sword, let him sell his gar ment and buy one." This is an extreme case. In s republican government we are bound to obey the laws in what is right, until the, unjust laws are repealed by the election of bonest men, at the only lawfal secalar tribunal-the ballot-box.

Bellarmine compared the secular power to the body. and the spiritual to the soul of man; attributing to the Church a dominion over the State, similar to that power subordinate to the spiritual, as the body is to the soul. " The kingdom of the earth," as St. Gregory declares, ", must remain subject to the kingdom of heaven." This is correct, when, the power of the Church is transferred from the Pope and Roman Cath which durps in the Church, which is the Elugdom of heaven in man, and which, as I have already said, can only be lawfully manifested in our republican government at the ballot-box.

. It is not from the Divine Providence that ware exist." says Swedenborg; " because they are united with murder, plunders, violence, crueities, and other enormous evils, which are diametrically against Christian charity; but still they cannot but be permitted." I think the same author go d authority for

1863.

Letter from Mrs. Gore.

Borros-When we left New England one year the Barmanue of dur plan of making our way as far "Divisit aid." It was our intention to report ourselves occessionally to our friends through the BANNES, and accordingly ment our record as far as Taunion Falls, New York. The article was rejected. consequently we have sluce remained allent; but matters of interest to the cause generally, crowd so fast of late, that I am prompted to make one more demand for a little apace in which we can tell our story, and answer the request of our friends, who often may to us, "Let us bear from you through the BANNER." I will pase over our winter's work to Michigan, and all maiters of interest connected with it, and begin with the cause as we find it in Wisconsin.

We reached Cooksville, Rook Co., our destigation, the last of February, and met the friends in a public meeting, the first Sabbath in March, and addressed an intellectual and appreciative audience of old friends. Coakaville is decidedly a progressive little village, and has able advocates of the New Gospel in M. J. Wood. bury, who is speaking occasionally in the towns around her home, and in J. Dow, whose health restricts his labors mainly to the vicinity of home, but who I hope will give the results of his deep metaphysical thought more fully to the world .hereafter, in his own chosen WSY.

We next addressed the friends in Union, in the radiments of the New Philosophy, and to good audiences.

We next visited Evanaville, by invitation of Prof. D Y. Kilgon, principal of the Seminary in that place, and formerly a Methodistolergyman, but recently converted to Spiritualism. By his liberality, the Hall of the sem. inary was opened for two lectures to very good audiences. Prof. Kilgon is a man who gives all for his truth-is self morifloing and devoted to whatever couse he, espooses. He is a man of power-a natural ruler over the minds and hearts of all who come within his reach. He establishes a kingdom in the hearts of the people wherever he speaks or makes his appeal. We hope the liberal portions of community in the adjoining States will give him extensive patronage in his school. for although he is fully appreciated as a man of talent, and a teacher of soperior ability, still the illiberal portion of community will, of course. withdraw their patronage to a great extent, in consequence of the avowal of his belief in spirit intercourse. From Evansville, we passed on over the prairies. speaking in the schoolhouses by the way, both Sabbaths and evenings, to crowded bouses, and th deeply caracat and inquiring minds, till we reached Attica, where we stopped one week, speaking two

Eshbaths and one evening, and gave public delinestions of character. Involving tests that were very mablefactory. In Albany, we addressed the people one Babbath

and one evening, and passed on and over the river to this "Jordan prairie," whose "sweet fields of living green" seem very like those Elysten ones we sing of: and here we are, revellag in the boauties, and sublimities, and resting in the hospitable home of Orville Bamp, whose door is ever open to angels and men who bring tidings from the Better Land.

But I must say a word more of this beautiful prairie which stretches away in the distance. Not ad im. which the soul exercises over the body; the secular mensity of fistness, as some prairies deem to be, but beautifully undolating and diversified by groves, slopes, copses, and an endless variety of britlingt flow. ers, respiendent in this, their morning glory. The birds. too, sing as they sing no where else, save is Eden groves; but I cannot say all I would like of this enbeating spot. as mine hostess is cominding me bf. at engagement we have to day in Clarence, and so we will leave is our word more of the living souls who dwell in this section. who are about to demonstrate their life and carnestness in a convocation soon to be called, and of which you will be duly apprized.

I am surprised to find that not more than one third of avowed Spiritualists take either the Banner or Berald. What can I do to extend their circulation more than to remind the friends that they are excellent papers, and are to be had for \$3 50 per year. What. ever I can, I shall be happy to do, if you cap make any anggestions as to the specific method of acting." Very truly yours, in bonds of the spirit, :

.. Ob bother ! that is just like a dash of cold water. My spirits are falling below zero. Farewell to my dreams. I must awake to the realities of French and Latin."

I had scarcely settled myrelf to my distasteful tasks, when a gratic rap opon the door startled me.

"Come in." said my companion. and the next in-stant the bright faces of Florence Percy and Edna Graham dawned upon us.

"To what are we indebted for the honor of this via-It ?" I gaily inquired, as I pointed them to seata.

"Well, this is troly a polite reception," ponted Florence. "I have a great mind to beat a retreat, and not laform you of the nature of our errand."

"You must n't mind May," said Constance, laughing; "she is, in a very ill humor, in consequence of her being confined within doors when it is such charming weather."

"Ob that's it," cried Edns, gleefully. "Well, we'll be very compassionate then, and cure her. So listen and rejolos. Mrs. Stillman has given Florence and I permission to walk, and she suggested that we should invite you two to accompany us."

"Ob, that is capital I" I exclaimed, springing up, and overthrowing my stand with all its paraphernalis. .. She is really the good fairy that has granted my wish, and I am sincerely obliged to you for being her messenger."

"But will she excase as from Philosophy?" inquired my more sedate room-mate.

" Of course." said Florence impatiently. " Come, leave those tiresoms books, and get ready."

We were soon folly equipped, when Constance exclaimed:

"Why, May, you are certainly not intending to leave things in that manner," pointing to the table that still lay where it had fallen.

"Why not? that, you understand, is the downfail of study when pleasure became conqueror. It will be time enough for it to resome its empire when we retara."

They all laughed. But Florence said:

"If Miss Legrange should happen to come in here while we are gone, she will not be apt to see the point of the joke, and then you may get a black mark." "I do p't know but what she would be full as ob-

true as that," i rejoined, as I placed the articles in their proper position. ........

... Which way shall we go ?" inquired Edds, when we were in the street.

Florence and 1 decided that we had no particular prefetence, but Constance replied:

"I think that if we go across the fields, out on to River road, that that will be as pleasant a route as any."

We all agreed to her proposition, and walked on. chatting gaily. Not a cloud dimmed the blue other. The ann flooded bill-top and valley with his golden light. Winter was certainly drowsing, but we knew that at any time he might aroure and binster and funie with rage. It must thereford be our purpose to enjoy this

brief respite from his symboly. We were all excessively annual at some quaint re-mark of Edna's, when we anddenly came upon the railroad track. At the same time, the shrick of the focomotive burnt apon our cars, and looking up, we beheld the huge monster rashing toward un. Another, sight caused an involutiony kry to break from our lips, for there upon the rait, calmin meeting, totally uncon- seemed, to be walking in siysian fields, and the next poloin of sadger, by a little child. As we stood instant washurled into an abyes of sgoby and woe, and

is the only hope or loy I have on earth. His father was killed by accident only a month ago, and now my darling Willio would have been taken but for you. Then there would have been nothing left for me. My gratitude and my prayers are all I can give you, but those you will always have," and she was about to move away, but my friend requested her to pause. A audden resolve lit her eye, and taking the child's cap pie to be correct. How few in their consure of others she exclaimed, raising her voice:

"Gentlemen, perhaps the loving Father has permitted this danger and cecape for a wise purpose. Shall we not take advantage of this opportunity to make up a purse for this poor widow and her son, thus strangely introduced to our notice ?"

A universal " ay ] ay !" rose like a obser from the crowd. She tarned, as if she would request my uncle to pass the bat, but he anticipated her wish, and said in a low voice:

... If you feel equal to It, you had better. You will appeal to their sympathies more forcibly than any one cls9.\*\*

She struggled for a moment with her feelings, and then, with heightened color, she glided among the group, and returning, placed the offering in the grateful mother's hand, who in her bewilderment and surprise was scarcely able to articulate her thanks.

The engineer now sounded the whistle to recall bis scattered flock, and shaking hands with uncle and Mr-Percy. we slowly wended our way back to school. Constance endeavored to extort a promise from us to say nothing about our adventure, but it was a neeless bigher course, why not exercise forbearance and comprecaution, as the news had preceded us. When we entered the yard we were greeted by a torrent of ones tions. From that day she became a heroine in the opinion of her fond mates. Courage and bravery have

wondrous charm in the eyes of school girls. Now the days and weeks flow swiftly by, and the dreaded time of examination draw near. My friend

graduated with the highest honors, bearing off the first | thankful for the temporary suslavement of a portion of prize, while Florence Percy took the second. Fifteen the African race, as a means of bringing them into pupils received diplomas, but I think that they almost envied those that were to roturn, even in the midst they are, and will be, immensurably advanced in the of their triumphs.

When Constance spoks the valedictory, there was not a dry eye in the room, and some even sobbed outright. Then came the farewells, always so painful, for the sad thought will introde that perhaps the dear is by whom the offence cometh !" miliar voices will never again sound like atmins of sweet music in our cars.

How raptuously we were received at " Maple Grove," and how delightful it accent to be at home America, the issues whereof shall flow out to other again after ten months' absence. What merry, joyons lives we led ! Once more we rode, walked and sailed. and spent long delicious days rambling through woods and fields. Again was Uncle Robert our devoted cavalier.

" How bright and pleasant the son shines opon us now." I said to Constance one morning. ... I almost his bighest perception of right, and rest satisfied that fear that clouds will soon gather in the sky."

... Are you referring to the material or the soletinal "T birow "Both-they are synobyms of each other. , We may

feast our eyes upon a beautiful, smiling valley, and then a few hours after behold the same scene trans. formed into a desert."

"Then you think that our happiness now may not be lasting 7"

### A SHORT SERMON. TAXT-OHABITY.

We are told Charity is long suffering, and is kind. covering a multitude of sins. The world, even many professed Spiritualists, do not recognise these precents in their actions, although they may admit the princitake into account the leading causes of the wrongs they reprobate. Far back in the ancestry of these delinquents may have been sown some of the evil seeds producing fruit in them; thus inheriting their

peculiar organizations, just fitted to absorb the vices amid which they are bred. Dare we say that in like circumstances we should have been untrue to born conditions and early teachings ?

Have we not, as it is, something to correct in our own characters, something over which we must svet watch, and pray not to be led into temptation, lest some lurking evil manifest liself in us? Then with our thoughts intent upon eradicating our own follies, we shall have no desire or leisure to inspect the charactor of others.

The most bitter and unbounded theme of censure and recrimination at the present time, seems in reldtion to the origin and prosecution of the frightfol war devastating our anhappy country. If, as we have reason to believe, it has originated in those long account. lating causes over preceding the upbeaval of nations, at certain stages of their growth, to start them on a miseration toward those used as instruments in its, accomplishment ?

A teacher of the present' day said, not long blace, speaking of the enslavement of the ancient Britons by the Romans, " We should be thankful for it, as it has made England all it is, and "America. In consequence, as her offspring." Un the same principle, why not be contact with more highly developed nations, whereby scale of being? \$ 4-1

We find, among other asyings of Christ, this pasmast need be that offences come; but wee to that inan

Blavery in itself being unjust and bringing wos to those who have sinned therein; must needs be one of the many causes bringing the present orisis upon. lands, until they in turn prevail through conflict to attala a bigher birth,

Now as it is difficult for weak, figite man to define! instiv the boundaries of right and wrong, why not leave off censoring this of that one of whatever party. or whatever sect, for acting up to what may be to each will comistakebly be meted out the reward of his doing. Let us, therefore, individually intensify our thought and purpose upon the purification of gar own scols, striving to do justly, and to walk blamelessly through our carth passage, leaving the opnare of others, if any there he, to him who meth came and, effect, who can look through all the ages, past and to some, golding the restlete spirit of man up through all forms of seeming evil to conditions in which he

"I fear so, for I can look back to the time when I may be accounted worthy to enter the sweet perials of peace, and welk henceforth with angula, all if yout that KATIE GRAY,

sense of the passage in Luke, xxii: 36-"He that hath a purse, let bits take it and likewise his scrip; and he that hath no sword, let him sell his garment and buy one." Purse and acrip signify the like which is signified by pieces of money, namely, the knowledge of truth and good from the Word. Sword, in the Binghamton, N. Y.

Word, signifies the troth of faith, combatting; sword on , the thigh, combat from love; sword in the hand, combat from power; and sword opt of the mouth, combat from doctrine. It is called " a sharp, two-edged sword," because it penetrates the heart and soul. Garment signifies the Word in the external senso or latter, which is a cover to the internal or spiritual sense; to principles contained in the letter of the Word, and progress to the internal sense, which is the sword of the spirit. ANY THE MAN SHALL A LOT R Evanwille, Ind.

manufactor allerer. WHAT IS MIND? -

"Is the mind of man indestructible? Does he live and indeed Bourish, while his earthly tabernacie houris fails to decay? In other words, to the powers of thought remain forever untarnished, while the physical frame that wrapts the individual man, is wrought apon by time, and change, thus becoming more and more impaired, uptil memory, ideality and concentration seem to have departed ?

position, dependent upon these ... independent or comes, shall shine out with redoubled lastre, untar U. S. G.

FORTONS TELLING .- A singular story has been ofr-culated in town recently; much, to the benefit of the sage: "We note the world, because of offences; for it. must need be that offences come; but we to that inan by whom the offence cometh !" a more nor less than the balf of a good woman's our pet. As the other half was almost useless without the remainder, the lady was greatly annoyed at the loss, and searched in vain for the missing portion. A gen-tieman, who; we understand, hossesses meameric paw-On another bill, on t er, chanced to call on the lady; he, observing her dilemma, put himself into: the trance condition, and informed her that the carpeting could be found in a projected Melbodist Seminary, on which had been erepetiled dwelling, between two bode; also that she must pended some \$50,000 or more, and the wing Anished take the part in her possession, go to the thief, and demand the missing portion. Accordingly she pro-coded to the house, and made known her mission, but was met with an emphasic denial of any such artibut was met with an emphasic denial of any such arti-cis being in the dwelling. A visit to the upper story, howeret, proved to the sate and earth them were dream are more things is beaven and earth them were dream of in her philosophy." and the carpet was dream from its hiding-pisce between the two beds indipart by the memerized gentionen. We should be included to pisce this year apa the same plane with the me feese travelations of so called fortune tellers, "wore it bart state trateworthy merons declined for the same view its from its trateworthy merons declined for the same view its feese the space of the solution of the same plane with the me feese travelations of so called fortune tellers, "wore its prospect, it will be a good place and property in the hot that trastworthy persons deciste it to be a fact .---Aringian Standard. A state of the set

Bouwynueb IN 17 .-- The greatest misiaks we make in our human relations is interteting 190; much with each other's freelow, "We see log ARS, to thisk gur way is the only way.

NANDY IL, GORE, 24

A pleasant visit of nearly two weeks in this active and enterprising little town, with my travels of more than twolve years, enables me to say it is one of the pleasantest and best built towns in the State, if not the best of its size. It contains about ten thousand inhabitants, lodged mostly in the parks at the junc] tion of the Chenango and Sosonehanna rivers, a few sell is to alienate, and to buy is to appropriate. I miles from the Penneylvania State line, and on the understand this to meen that we are to fease the first New York and Erie Railroad, at the junction with one from Syraouse, and also & canel conneoling via Syracase with Oswego, and about two hundred and iwentyfive miles from New York City, thus for enough from Gotham (or political Bediam) to have a truly patriotia population, and a good location for its enterprise. There is an town in the State more pleasantly and ro mentically situated, considered both together, and few in the nation.

This is the home of Daniel B Dickinson, and he wonder he stepped forth so nobly and patriotically to the delence of his country at the authreak of the rebellion: most of its inhabitants did the same as far as they could. He no doubt took some of the spirit of the place, as B. F. Butler did of Lowell, and each had some of his awa.

On one of the bills overloaking the whole town and much country stands what is up of the magnificent Is. briate Asylam. The front is up, and nearly finished outside, and is thus far the finest structure I ever saw. About one hundred men are at work on it and the bhek part, which is to be the main part of the ediles. It is designed to be one of the finest, if not the very fnost structures in the nation, when done, and is growded forward with all the matchless skill and en. ergy of the projector, Dr. Torner. It has about two hundred and fifty scree of land, abundance of soft way tor, and was selected as one of the bealthlest and pleas antest localities in the nation. Geneva, N. Y., offered the place, the State, and the nation, and I hope Its usofulness will equal its cost and the expectations of

On another hill, on the opposite side of the tawn. stands another fine, large edifics. being one wing of a and occupied; several years; but the whole was more gaged to the Blate for \$10,000, which they could and raise, because their wing of religion had run below pe prospect, it will be a good place and property in the Spieltaslists, who are bere, se alessbere, på De is press, and mill soon need such public fastingtes for teaching, healing, derelopieg, &a. Wanta is set b weil forgar friends who have means to new for the bes 

Do these last named organs belong strictly to

physical man, or are they part and parcel of the real mind? Do they act in unison with the physical comgans ?" Or are they component parts of the indestructible, immortal man, which, when dissolution nished by the ravages of time, added to, rather than diminished by the wisdom that experience alone gives ? Who can answer?

# JUNE 03, 1508.]

#### who wek through the intellecti and not through curl it. notif or marveloneness. Spiritualiam is fast becom ing a religious philosophy and philosophical religion. and when it is so, can be taught in schools, do. .; ALL WARREN CHARM June 1. 1868.

IN PROPERTY &

### Bural Jotilugs.

HE. EDITOR-Again I great you from the far off State of lows; this fime from the charming oity of Dubuque. Only the pea of a loftity inspired post, the penoil of a beauty-worshiping artist can render fustioe to the loveliness of the scenery around Dabuque. The high, verdent bloffs, the far extending fruitful fields. the wealth of forest and of garden, the pioturerque dwellings, the lavieb bloom and abundant gifts of Spring, with the calm, majestic river, heaven blue as the reflected skies, forms a varied picture that evokes the loveliest heart fancies of the Edens of this world, the Spirit Paradise of the land of endless Spring.

I am at the hospitable and beautiful home of S. T. Bradstreet and wife; removed from the turmoil and bastle of the oity streets, one mile from town. In the midst of Oak Grove, and surrounded by all the lavish beauties of Nature. Friend Bradstreet is favorably known to our BANNER readers by his contributions to that far-read journal. Such spots as this are truly the onses of life's desert. There is a freedom of expression, a keen. invigorating sense of hollest liberty. In the inspiration of the sir and scenery here, to be met with nowhere save on the mountain heights, by the solemn teaching sea. There is a native grandeur mingling with a aweet scronity in the aspect of this western Nature ? What a glorious fature lies open here to the enterprizing and aspiring cobin man I

The Spiritualists are not numerous in Dubuque, but they are of the fitting stamp to represent our faith; they are not on the wonder-seeking plane; and in their lives they give to our opponents the best evidences of the superiority of the religion, the purity of the moral code of Spiritualism. With best wishes and kind they are not on the wonder-seeking plane; and in their code of Spiritualism. With best wishes and kind greetings unto all, I am. Yours for truth. COBA WILBURN.

Dubuque, Inoa.

LETTER FROM N. FRANE WHITE .- We have re. has again entered the army in the service of his country. (this time as a staff officer.) dated "Head Quarters of 27th Regiment, Michigan Volunteers." giving and thence to Ubio, but owing to the crowded state of our columns we are obliged to omit all but the conoluding page:

I cannot close, however, without saying a word of him, and their hissing tongues have not been lille; the cause of which is the fact that, though a life-long dem ocrat, he is for a thorough closing up of this misera-ble afthir, and that too, by rooting up, without mercy the oruse. Yet, in spite of all this hissing, Colonel Fox lives, and grows daily in the estimation not only of his regiment, but of all trae, carnest men who have been brought into contact with him. No slave hunter can come into his camp, and take away fugitive bond-men with his welcome; neither will be, as I am sorry to say too many will, avade the strict letter of the sure to fall into the clutches of their oppressors. A friend to the oppressed, he is my friend, and wherever

I will close by saying to my friends, one and all, a word from you will always be acceptable to enliven the dult hours of a soldier's life. Address care of Col. D. M. Fox. 27th Regt. Mich. Vol., 3d Brig., 1st. Div.. 9th Army Corps. Cincinnati, Obio, and the letters will be torwarded. Trusting this bint will be sufficient, I subscribe myself, yours fraternally. N. FRANK WHITE.

LETTERS FROM THATCHWOOD COTTAGE .- No.

BT COURIN BENJA.

May 27th.—May I who ever thought of writing thy sweet name without first twining around it a wrath of violets and buttercups? How the universal heart of man blesses her—bright harbinger of an immortal dawn—coming forth from the icy caverns of winter to awn—coming forth from the icy caverns of winter to butter the anionimetan inducts from the trie drine what spirit of the infinite. Spiritism—as it must be properly called the anionimetan inducts from the for the operly called the anionimetan inducts from the trie drine what spirit of the infinite. Spiritism—as it must be properly called the selence of all life, and yet it is not so understood, it is our purpose first to define what Spiritism it; the define what it is understood to be; and, lastly, to define what, in the great conception of the world's mind, it shall be. preach resurrection to the children of earth, and send, ing out her mandates to unlook the beautiful halls of Nature, that shall transform the old earth again into n Edan, and mete the world a Day World and the state of an Edan, and mete the world a Day World and the state of an Edan and mete the world a Day World a an Eden, and make the world a Paradise ! How inspiring are thy infinences, then ever glorious Hay month | The loy chalus that looked the little there must be in that the some mutual process of unstream to the stone butments of the old bridge have yielded to her gentle power, and go singing down the yielded to her gentle power, and go singing down the various forms, and scientific explanations and terms; billsides; the south winds touch the tuneful strings to but in all sges. It is substantially the same. To the their serial harps, giving forth their responsive echoes, while beauty and utility join hands and dence togethor down the garden walks. All Nature seems lubilant over the new awakening, and ready to reveal all things, occurs in the heavens or the "earth. Modern philoso-if man will only learn her language. The little bed of phy calls everything "electricity" which it does not violets, growing under the fence-rails, would teach us mere truth than whole parce of particleal reading it. Spiritualiam, and everything which is more truth than whole pages of periodical reading, if we would only listen to her instructions, and give them an earnest thought. But their simple traths will never be lost to society: man will breathe them in. and through the scoret channels of inspiration, the little field flower shall be a messenger between earth and heaven-a spirit-link between God and man ! I am continually reminded of the impartiality of God all through the joyods, budding spring-time; because in his great distribution of gifts and bleasings, he don t forget the little shruhs and vines. by the wayside, and the old crooked apple-tree out, in the cowpasture, but fills its mossy arms as bountifully with leaves and flowers as he does the rich man's ten sere lot of oaks and maples. And so it is in the bigher manifestations of life. The rich lady, that idles away her precious time reciping on downy cushions of embroldered salin, admiring the pretty patterns of her new tapestry, is no more a special favorite of God than the old apple woman that sits under the elms on Boston Common, and sells her cakes and candy to the dirty little orphan boys. The rich lady is surrounded tion of the whole, or the unit, which forms the solu-by laxary and ease, and her mind is absorbed with the which belongs to the finite mind-they are but varielatest fashions, preferring a life of senseless frivolity to that of a more industrious, worthy and noble type. The old apple-woman-we know there are angel visitants in the leafy branches above her head, and who can tell what great truths she may be solving as she alts by her little work-bench, watching, the waving grass at her feet, through the long,:symmer, days? Reader, beside the neatly ewept garden walks the polsonous nettle often bides itself, and shoots out its barbed arrows at the passers by; while from the homely mud-pond the delicate lily braids her snowy polals, and opens her jewel-cup of celestial odors. In the darkness of midnight the country spider weaves his net of slivery spray among the rose branches, to carph the unwary files that come out to swim in the fragrant morning air. . If we blow our soap-bubbles in the shad ows; they are void of beauty; if we blow them in the epushice, they wear the bues of the rainbow; but we should remember, though they are pretty things to look at, they are bobbles still. .You will forgive my vagarles, LUTHER, and not misunderstand me. It is simply my way of saying that the Baviours of the nineteepth century may be wilk-

# BANNERO OF LIGHT.

10 Writion for the Bander of Light, VI . 1 ....... GUARDIAN ANGELS. K. BT J. M. FLETCHER.

To the weary, broken-bearted, Come the angels from above. Breathing hope and consolation,

In the fullness of their love. Winning something from the sorrow

That aurrounds us here with gloom; Adding something to the sanshine When we look beyond the tomb.

Blessed spirits, they were mortal Like opreelyee, and can discern How our feet are prone to wander.

How to sinfainess we turn: And with love that never ceases,

while these lower vales are trod, . All unconsolously they lead us

To the shining throne of God.

# The Lecture Room. Spiritualism----What Does It Mean?

A Lecture by Mrs. Corn L. V. Hatch, before the forcenm Seclety of Spiritualists, in Lycouin Hall, Boston, Sunday, May 24, 1863.

[Phonographically Reported for the BANNER or Lieur, by J. M. W. Yaanistoy.]

INVOCATION.

we praise thee for life and immortality; praise thee for every periost form, for all beings in nature, for the world, and the countless stars that fill all space; praise thee for that unseen presence which is thy life and being within and around us; for that palpable power LETTER PROM N. FRANK WEITH .- We have re, which guides us on, and marks out the track of the ceived a long letter from Bro. N. Frank White, who infinite soul; praise thee for the bounties of thy love and the all-pervading presence of thy wisdom; praise thes for comfort in alliclion, for every joy and every sorrow—for thy hand hath carved out the destiny of every soil, and we bless thee even in our grief. Oh. a detailed account of the various incidents which or curred on their journey from Detroit to Kentucky. With majesty and harmony, thou, who, within the human spirit endows the soul with thought and appl-ration toward immortal life-thou whose life in countless worlds fills up the heaven with melody and light; thou whose being, like a divine presence, stays us in every sorrow, and bears np, on the bosom of its hope, our noble Colonel, of whom you know something. A our fears and our depairs, receive the praises of thy man in every sense of the word, his whole soul is in this children 1. They come to these with many offerings cause, and all his energies are given to make of the 27th Bome with words of praise, that thy spirit hears not Regiment, not only good soldiers, but good men. His and does not understand. Some with songs of melody efforts, thus far, have been successful, and from a sadly and glad thankegiving, which ring out from many demoralized combination of two regiments, he has temples where thy children throng to worship these brought into the field a regiment that will do honor to their state and country. Copperheads are bitter against benedictions from thy hand, and these know thy living spirit. Some come with bearts overladen with grioi orrowing because they grope in darkness, and see not thy spirit, from whom Death has taken dearly-loved ones, and they know not and dream not of immortality. Oh, let the well be rent in twain 1 From out the darkness of the tomb, let a voice speak, that they may weep no more, and that their spirits may drink in the glad consciousness of immortal life; and from thy voice within the soul, let them know forever that the art God | Spirit of every spirit, and life of all file, let our utterances be of truth, for thy soul is living law, by turning those fugitives adrift, where they are truth | Let us praise thee by our thoughts, and let sure to fall into the clutches of their oppressors. A thy children worship these in deeds of kindness to their fellow beinge; and thus may we know that thy soul.

> The Subject of the discourse on this occasion, as announced last Bunday, is " Spiritualism- What does it Mean I'

> The world employs, at various times, terms which are no more comprehended than the word " Delty," which is applied to every form of gods that men wor ship. This is somewhat the case with Spiritualism. The world speaks of "Spiritualism," and its mean-ing may differ as essentially from the true signification of the word as the idol of the Hindeo or the Allah of he Mahommetan differs from the true divine opirit of

show. "The simple hot; that through these manifests, and asks God for aid. . Above her and around her seem whow, "The single mot: that through these manifestal manufactor of despest sorrow; yet in the midst of that covered that which the religious world has failed to darkass the hulus also have a voice, a silvery, melo-reveal to the human mind for nearly nineteen centa-ties. Is sufficient in the life cocount for the wonderful feels arms around her neck, hard, presed upon her or take away the darkness of the grave. There has been no returning voice, no welcoming sound, no lofty, high development, which has shown, that the grave is not the end of mag. and that, if a pung die, he shall live again. Spiritualism, in its modern actruth, but a more paipable manifestation of what is and applices, and condemned some to evertaining truth, but a more paipable manifestation of what is and happiness, and no human skill, nor dould's conditioned to be an old trath. It claims to be nothing conceive where the dividing line might be at least, higher than religion, nothing lottler than science, but it be greatest proportion of humanily were doomed to the amount of the truth of the bigher than religion, nothing lottier than science, but the greatest proportion of humanity were downed to the embodiment and reconciliation of the two. It forment-we have seen these, is all the agony and an menis no priests or orancies; it has for its high and lofty of immortality, and asking, ... Shall i be awed?" divinity no form, shape, or being, save endiess Truth. While the greater proportion, with this as a creed, it claims to have developed one fact, and that is, that have had no thought or bellef of immortality whatdivinity no form, shape, or being, eave endiese Truth. While the greater proportion, with this as a creed, It claims to have developed one fact, and that is, that have had no thought or belief of immortality what-human beings can hold converse with their departed ever, we have seen these, under the impulse of some nomen beings can hold converse with their departed (ever, we have seen these, under the imputeo of some friends: that the grave is not filled with terror, but wish light; that there is an immortal world, toward which all are tending—indeed. In which all mon live in the the conclosenes, that God's love is no-mard that that immortality is not far removed from the carth, but near where men walk, around and with for more to fulficial so that for highest heaven to low-them every day.

and trath; its prieste are the wisdom and reason of the buman mind; its oracle and sanctuary are whorever wisdom and truth can be found. It does not claim to live in this age alone, but to have lived in every age, and breathed inspiration into every noble and holy work, and into all gealus. It is believed to be as old as time; to have bed its origin with bamanity, and to belong to man. It seems to embody all inspiration. It dates back to the loftiest thoughts of ancient times, and three seems to hold communion even with the present. It accounts for all institution. miracles, making them. not miraculous, but simply It does not believe in anything supernatural, natural. for all its manifestations are in accordance with direct, positive principles. It does not claim anything su-perhuman, for it does all in that divine, perfect light of knowledge and wisdom which belongs to the bu-man spirit, whother embodied or disembodied. It does not claim to have bigher truth than other be liefs, because truth is always the same -never higher and nover lower, but always the same never legit the same thoughts which it reveals itself. Spiritual-ism, in its highest sense, does not mean any theory, any dogma, any creed, any fanaticism, any immorality, any dogma, any creed, any fanaticism, any immorality, any depravity; but it means simply, the communion of souls that have passed beyond earthly life with those that remein in mortal bodies. All that has combined to render this Book perfect and beautiful, is embodied in the theory of Spiritualism. Let us see. Religion is that element in the heman mind which demands an object of working. Bpiritonilarn is the demonstration that that object, in a definite form. is impossible. Religion is the desire or thought of the soul of an infinite being. Spiritualism demonstrates that the finite can never understand the inflatrates that the finite can never understand the infl. spired very inspired work. It seems to have existed nite, but must ever be aspiring toward that compre-bension; nover sitaining it, because eternity lasts for- ber; it has been given to Mahometans; it is with ever. Religion has been lost in creeds. Spiritualism it is Indians and the Chinese; it belongs to every na-claims that religion is in the soul, and not out of it. Religion aspires to immortality. The creeds of the-long have overthrown that immortality, and set up in its stead a sepulcher, in which men and women its Spiritualist, who believe in beaven and immortal-ment and the two more believe in beaven and immortal-ter and the stead a sepulcher. in its stead a sepulchre, in which men and women must walk to the grave. without any hope of a life beyond. Theology has presented to the hungry spirit. merely boues and hosks, forgetting the soul and life, atter, and bis religion is in life and in Nature. So Take away from the Boly Bible the part which speaks of spirit life, the part which embodies angel commu-nion, the part which seems to represent the immortal world, and you take all from the Bible which ren-true sume, is the life of this impiration; Christianliy, in its world, and you take all from the Bible which ren-true sume, is the life of this impiration; Christianliy, in its the the the inter is the life of the impiration; Christianliy, in its the the the inter is the life of the impiration; Christianliy, in its the the the inter is the life of the impiration; Christianliy, in its the the the inter is the life of the impiration; Christianliy, in its the the the inter is the life of the impiration; Christianliy, in its the the the inter is the life of the impiration; Christianliy, in its the the the inter is the life of the impiration; Christianliy, in its the the the inter is the life of the impiration; Christianliy, in its the the the inter is the life of the impiration; Christianliy, in its the the the inter is the life of the impiration; Christianliy, in its the the the inter is the life of the impiration; Christianliy, in its the the the inter is the life of the impiration; Christianliy, in its the the the inter is the life of the impiration; Christianli the impi ders it beautiful or lovely. In other words, take Spir-it teals and you take all from the Bible, and you have or relig. In the theological sense, is the busk and the shell nas ion. Take it away from the Bible, and you have or relig. Which are left behild, and into which the spirit nas o Christianity. Take it away from Christ, and you true, divine exerce, means communion with the spirit have no Saviour, for by the spirit of God and the spirit of God. a visitation of angel spirit to the powers that of angels, he performed all his works.

Bpiritualian claims to reconcile science with re-ligion. It is that which combines the two together. som aud expression. There is nothing unnatural in Spiritualism. Ever God works through natural laws, faith, it is generally known that Christianity and and never, notwithstanding human supplication, or human prayers, was known to deviate from a nat-ifestations, as hatious and ages require them to diffenum nover, notwithstanding human supplication, or human prayers, was known to deviate from a nat-itestations, as nations and ages require them to differ. usal law to suit the captes or purpose of any individ-it also seems to them that inspiration. In this direc-nation have made different gods and worshiped them. there never has been known a time when any of the laws of the world have been changed to suit the pur-pose of human creeds. On the contrary, Nature's law is always perfect, and effects always follow causes, in

is always perfect, and effects always follow causes, in regular course, without reférence to human concep-tion or human folly. Spiritualism claims this; that between materialism and religion there was an impassable guif, but that between religion and materialism, there is now no such guif, because it has spanned the wide chasm, and revealed the key-stone in the archway of creation. How? By shoring that life, in all its departments, is distinctly the result of causo. It is but the effect of which the cause life beyond human comprehension; ments of this same ineplication; there have never depart. it is clear, and full, and perfect. Materialism has intended for its revealment. There have never been so separated from religion 'as to ignore God, ignore the existence of mind, ignore spirit, and yet there never has lived, train, an Athelst. Do not be astolished! Honest men have claimed to be so, but not bern ecemingly like a comet, bursting forth upon we have never known that claim to be fully realized. human sight, and then at last revolving in a regular Men of acience have claimed to discover in the world or in the universe, no evidence of a divine mind; and yet, men of science have involuntarily worshiped at the abrine of an infinite being, or spirit, or power, and believed in his existence. Spiritualism does this: it reveals to the materialist, who has groped his way for years through a multitude of facts and fandes. that there is underlying all these facts an evidence of mind; that that evidence is visible in Nature, and that if mind exists in Nature. in other departments, It must exist in man; that if mind exists in man, as a separate and distinctive principle. It cannot die, for Nature, in its legitimate principles, does not perish. We have seen the gray balled man, with the marks of years upon his forehead, and his halr grown white with many winters, just trembling upon the verge of the tomb-all his hopes have passed away-his chil-dren, his wife, his friends, gone to that bourgo where It is said no traveler can return-who, with storn. clear eye, and firmness of voice, has said. "I, too. must fall, as the tree falls, and never live." -we bave seen him startled from his reverie of material life; and at the sound of a little rap. or of some voice of wel at the sound of a fittle lap. of some voice of were come from an invisible being, which said, "Father I I am not dead, but living." We have seen his eyes fill with tears, his face relax, his brow grow radiant with the thought, and his bands clasp in thankfulness that immortality was-revealed to "his vision. We have seen the stern, cold Atheist bending above the form of an only child, a levely daughter-bla hepe, his pride bis life; her thoughts, her feelings, her affections, her budding intellect., all that was beautiful in her had faded, and there, clad in the white robes of the tomb sho was prepared for the grave; we have seen him bending above that form. and while his lips end, "Bho is dead-this, this is the end of life!" in his soul, and in his beart of hearts, and axido from his soul, and in its beart of nearts, and axia from the material mind, there has been a pulsation of life, and a whisper in his car, "This is not death, but life;" and the Atheist, above the form of his icy-cold daugh-ter, has dreamed of immoriality, and classed his hands in prayer. We have seen mon who, when out of dences more add immoriality are provenues of danger, were cold. immovable, having no reverence for, nor thought of Deity, when tossed upon the occan, with nothing bot a frail plank between them and eter-nity, turn their eyes to supplication toward Heaven, and say, "God. Father, Spirit of Life, save us !" We say, there are no Atheists, and this cannot be successfully disputed, for those who claim to argue this belief, through their intellects, contradict it in their souls, and in their every thought. But Spirit-usilem claims-and there are many living evidences of the truth of this claim-to have revealed to many so revealed to many skeptics a true inspiration; to have bero made Spiritualism seem as low, perhaps, as their exemplified to those who believed in no God, a true own groveling desires and unballowed propensities and living spirit, whose name we may call God, but could make it. Thus Spiritualism has become, in the whose being we never can comprehend. Tonder is a mother, who perhaps has buried a lovely oblid. Bbc folded its little hands for the tomb, pressed for the last time her kies upon lips and brow, and fait that the time her kiss upon lips and brow, and felt that the light of her tils had gone out in darkness; that for her there was no comfort nor happiness more; that her child was gonet and when at last it was conceated from her in the tomb, and flowers were strewn above the new-made grave, in mockery of her woe, and the out knowing what it meant; there has been too much the new made grave, in mockery of her woe, and she furned. in . despair to her religion, and asked, 'what hope is here f'' the main of God has told her that coverify her ohild may be awvid. Poesifyr There is a sindow of doubt so strong in that mother's heart, that it makes her whole being alve with in tensest agony. Poesifyr 10, that the doubt might be removed 4. And the mother, is than it and the avent from the and from religious reformation to secure, floot upon the Grarch, the pessify her being alve with in-tensest agony. Poesifyr 10, that the doubt might tensest agony. She turns aside in the stillness of ner agony. There is a sind to secure, floot upon the Grarch, the pessify her being alve with in-the still agony of the point of the word; and those who have hed and pessify her being all areas from the Grarch, the pessifyr has been about in a side in the stillness of ner agony. She turns aside in the stillness of ner agony. have called it Bpiritualism. These who have had any

gion, bat made stoles and cold, who have thought that beyond this earth was a (jod of anger, who judged between the good and the evil, between the upright and the unjust, and condemned some to everiasting could not shine into it; and these have grown happy through bells in Spiritualism. Spiritualism claims to remove the terror of the grave.

good, so shall they be consciously happy; but that there is no punishment, as such, and no reward, as such, for goodness or for evil, beyond that punishment and that reward which ite within the human soul. They believe that if the kingdom of heaven is within the spirit, so is the kingdom of hell and of unhapplaces there also, and that when hell is removed from within, heaven will enter; and there is all the pusishment and all the judgment of the immortal world. They believe that men shall safer for their ignorance and misdoing, but shall be happy if they do good; that the greatest and bighest thought should be to administer to the happi ness of others, and that must be by doing no man or woman wrong or injustice; that it is right to do that which will make haman beings happy, and wrong to do that which will tend to their unhappiness. This is the bogloning and the end of religion and Spiritualium. Spiritualium believes also, or claims to do so-and those who believe it really seem to understand this meaning-that there is in eternity no reat. In other words, that the soul nover sleeps or tires, but goes on and on, through the various advancements of the spirit, in endices, sterual progress; that spirit is but the man-liestation of the soul, which is like (3od, and therefore perfect, but sometimes it beams darkly through the form that encares it, and then it seems to be svil. Spiritualism ciaims to have lived in every age, and in-spired every inspired work. It seems to have existed ity and its spiritual life; for the poor Indian hears the voice of the Great Spirit, and thinks of the glad hereexisit within every human being; in its theological sense, it means simply a visitation of divine powers to the churches; and even there, it has almost entirely a touch that seems like Nature, is as much inspired as he who wrote Revelations, or as Christ, when upon

avarite habby which they desired to bring out before the world and rise it for the beardt of humanity, (an they very philashtropically affined, have cailed it Spiritualism. Thuse who have denired to territor it andition of every one except themselves, have called a Hydritualism. Thuse who have wished to exemplify caldition of every one occups whiched to exemplify it Bylistonium. Thuse who have wished to exemplify that the world, is all fix various departments, mor-ally, religiously and socially, was wrong, and that they, the individuals, were nominated by the high an-golic powers to set it right, have called it Spisitualism. These who are muta in avarbody's eyes, bet no Those who see mutes in averybody's eyes, but no beam in their own, have called is Spiritualism. These beam in their own, have called is Spiritanian. These who have seen in story household sourd cheord which it was necessary to remove, (and how they have re-moved it you are too well aware,) have called it Spirit-unlism. These who have desired to lear down avary officient, every anactusity of human fore and devision, have called it opirituation. These who have pryced into the private states of individuals, and dangged their finesefections holding the unbits have called it their imperieution buffie the public, have called it their impercettem buffie the public, have called it Bpiritualism. These who have presented late flow ernment, and found that there is a higher law or pewer by which hausan beings can be governed, have called it Bpiritualism. But, indeed, there have been only the floating scum upon the surface of the great waters, which, when shaken by the windu, can be purified of the whole. he whole.

Bolieve not that to be Spiritualiem which, in word, or thought, or manifestation, diffors from the boliest and fulfient thoughts of the mind. Believe not angel or man, human being or archangel, who would diffuse, or cause to be diffused, a thought which is not in no. Cordauce with the infelest thoughts of the angels. He. lieve no inspired speaker, no teacher, no medium, no spirit, that would say. " Do this!" which is your own heart you know to be wrong, and which the whole world has sense enough left to know is wrong. Botleve no Bpiritualiam which knocks at the door of every house, and awk admittance in every form, clothing (tself in the garb of an anget of light, that it may in turn destroy, for it course as a blighting pentlience, and its name is not Bpiritumism, but bests, Belleve not those who, in the name of the angels, dare to profane the holicat thoughts of the human mind, or descrete the annetuary of home, of lave, of affecdescrate the annothery of nome, of seve, of unco-tion; for these, too, would rend and design the garancets which they wear. Believe not those who in the name of high and lofty spirits pronounce all men vue, while they themselves follow any path except that of viring. Believe not that Spiritualien which calls Christianily have he cause the ups is but the vole, will use they are absorved to low any path except that of virtue. Believe not that Spiritualien which calls Christianly have, because the use is but the proof of the other. If Christianity fails, Spiritualian goes; if Spiritualism indie, Christianity dies the same death. All religion is founded upon the same predi-cate. Spiritualism in but another evidence, which, if from helium out is the other if not tone kills with the cate. Spiritualism in but another evidence, which, if true, brings out the light; if not true, kills all other forms of worship, and all the bighest and biftest in-apirations. Jis name has been perverted, and its power le not known; and the world may think (and justly, too) thet those who beliers in Spiritualism do not live up to the light which they profess. All men can preach better than they can practice, because as man prac-tices faily what he tries to implies others to practice. Aspiration, and the possibility of stiminsets, are very different things. Those who dream the luftlest dreams cannot always fulfill them in daily life. Men are overywhere alike. Every dary you can exemptify are overywhere alike. Every day you can exemplify at whatever one will do, all oright, under the annu-circonistances, be induced to do. Therefore, the tunns and Spiritualisto should not be the over to cant Again: Whatevor there may be in connection with

to all conceptions of right, of morality, and of bolinces, there is, in true Spiritualism, authing but purity and life justif. All that is sacred in the busing next is fed by it. All the birning for immerality is quenched in the waters of life that four to in the impirations. All that is fofty in dreams of home or dear ones that have passed usay, is more than realized by the messages of love and hope and insuortality that come from it. Therefore, though evil men and ignorcome trom it. I meretore, though orth mate and minds aut mea, though minds that are persented and minds that have no distinctive use nor adaptation is succesy. scom, in their various departments, to dong it down to lowest parposes, remember that the trath can pever be injured; that that which toright and just and pure cannot be crushed; while that which is unbuly still die of teelf. Spirituation is sale, roligion is sale, because it is perfect, and not capable of being hart, or infared of marred by human touch. Men may seem to detace the form, but they cannot injure the spirit. Therefore, form, one they cannot injure the upist. Therefore, live or, in the hope and trust of its iousiation and im-mortality. It conveys to the soul a seare of confort and pence. It tenches of the life that is to come, and of all duty. It produces an implemitor that is folder than the highest wang that seen can be be, and it siters its voice of thenkeyiving in tones of harmony that vi-brate from the turbible world.

Bulifunian le that which elevates mcb. which pur-ifies the soul, which brings you mearer to the one God, which makes you to feel that there whom you have loved and lost are near to you; that your bleads are not dead, but around you, guiding your overy footnep, and leading you, invisibily, from the paths of harm. Surely, there is in this no evil; for who would not feel buller with the consciousness that a mother's were beading upon blue, that her roles was in his cars, that her presence was, consciously or unconsciously to bins, golding bis overy tooldep? No. 11 in not Spiritualiam, but its perversion, thus instead on the bad. It is not Spirituations, but its opposite, that presents liself to the world in a form that is republico. it is not the ministerings of the angels, but the lock of their ministrations, that causes so much familieum, to much impurity. Covol the bighest thoughts of angel impiration. Believe that which is true, and just, and puse, from whatever source it may come; but reject that, noder whitever name it may appear, which sceme to possess, in form, or whape, or sparst, the elements of diversed and corruption. Angels seek, by their intipitations. and corruption. Angels seek, by their subsidiations, to make the world purer and better. When they fall to do this, the fault is not with them, but with the form in which men receive and pervert their touton, liceive, then, Spiritualism as it is, and as it should e, in the light of a new visitation, in the spirit of cienco and religion. In the appiration of the soul, and runt more to that consciousness of right and wrong. to that reason which is given to every well, to the power of discordiment within, thus to all interances or jumpiralism, huwencer perfect they must be that con-itend against remon, and would dethrone the human judgmens. There are but ignis fami, that lead men on to desolution and ruin. Let the mind be forrect, and the spirit will be right, surely. Spiritualism. In its high sense, is perpetual, constant life; is the angel of buineminepiration, the genius of bunan progress, the motor power of human auvancement. It has turned the wheels of government, and overthrown empiren; it has aprooted the foundation of monarchice, and cotabilehed human liberty; it has entered the minds of rolers, and by a elugic breath bas controlled the thought of a mation. It has breathed its implea-tion upon the solid rock, and its has become as the liv-ing forms; it has opened a bighway to the ones within the earth, and they in turn have assumed the shapes of the sector, and they in the out of the sector of the sector burnen life and hemone willity; it has, by its sublic agency, walked every avenue of life, catered every sauctuary, and there, with its sitent breath and voice-less power, dollowing bad momerchs, and set up the foundations of truth. It comes quietly, and mut in a baisterous manner, to every spirit, and it has, for its angle and prices, the voice of the living sont within man. It weeks not by loud sounding tongue to cause its presence to be known; bat quictly, in the houseby the freuide, in the ranotnary, and in the hanoid, by the previde, in the canculary, and in the bo-man bears, is breather its lessons of love, and they are imperseptibly received. It guides, guards and pro-tests the human soul, like a halo of light, impercepti-hid, yet paipable. It has a radiance from the sum of love and treth, and its name is immerially; it breathes upon the soul its glad song of rejoicing, and nen grow strong as they march up the hill of time, with bleeding jees and wearled limbs, because they beulth. lieve that the shore of immortality prescute to those a giorious promige, and flowers of all a subget are trewa slong their way. Such to Spiritualiam in reality, and such it seems to o. Accout that which is real, and reject that which a faise. Use your judgment-it is given of God; your enson-it is the only criterion of the human seul; and finally, let the inspiration of the soul to perfect and pure, and Upiritualiam shall be no more a name for nookery, but shall mean what it is-Tux Bernwon OF LAVE.

called God, and that which is the receptede of spirit, the human form, must be united by some tie, and derstanding. In former times, this has been called in-spiration; in later years, it has been known under superficial comprehension, it presents the same appear-acco as electricity does to the superficial philosopher. We hear men speaking of "electricity." We hear it used to account for every singular phenomenon that extraneous, which is in its degree fanatical, which is superficial, which floats upon the surface of society, is called "Spiritualism." There are minds in every age and all societies, that, like the soum arising from a stagonnt pool, seem always to give to the atmosphere the exhalations of their impurity. These minds are floating constantly upon the surface of every new and populat fam which chances to appear; and these mind divided into various classes, always form the bugbe tam which chances to appear; and these minds against which society must of necessity be fighting Then there are other minds, that, like noxious plants poleonous woods, or serpents, or insects, seem especial ly created to absorb polsonous vapors, and las ly created to absorb poleonous wappens, and issue them forth upon acciety. These minds attach themselves to every floating idea, to every lefty dream, and, if pos-sible, bring it to the same level with their own con-ceptions. But this is not true with the loftlest conceptions. But this is not true with the fortest con-ception of Spiritualism. In its proper signification, it implies simply the science of life and the science of mind—the power of understanding the relations of the finite to the infinite. All intermediate, stages are but portions of this great whole; all other comprehensions are outside of this, which is a circle comprising infipity; all other powers are but subdivisions. As in mathematics, the various subdivisions are but porties or subdivisions of the great general whole. But there is something which in every age and among all people, distinct from science, distinct from Materialn, and separate from human governments. forms the basis of what we shall by and by call " Spiritualiam." For the present. It cults our purpose to define this as a peculiar theory of a certain class of modern believers. bey understand their faith, and believe rho think t they have evidence of the truth and foundation of their predicate. About lifteen or sixteen years ago. in a small town

A doct allows of size of years ago. In a subit own in the State of New York, appeared the first modern manifestations of so called "Spiritualism"-appear-jug in a humble form, those who seemed to pro-duce the manifestations being simple persons, and even young in years. This was the beginning of modern Bpiritualism. It came in the form of a simple rap, and the manifestations came to be known as "the Rochester knockings." . Sixteen years have produced, from that rap, in this country and land, probably three or four mittions of believers. This rap, at first seeminly mysterious, afterwards interpreted to mean, "We are not dead! we are your spirit friends, and can hold communion with you' has vibrated from that small town to the remotest parts of the civilized world. Wherever it has gone, it has seemed to convey the same message and to be interpreted in the same man-ner. Its simple wighting alon is, that beyond the graves  made them dull and prosaic by their application of them. There never was a new idea in deience that was human sight, and then at last revolving in a regular orbit, adapted to human requirements and purpores. Men who conceive inventions are not the ones to adapt them to practical use, or to receive the benefit of the they seem to be juspired with the idea, and leave it to other men to mold it into a shape that shall meet ha-man purposes and needs. All who have been Spirits alists that is, those who have had impiration have. been, in their lime and age, perscuted, have been called fanatics and impostora; because there is always an antagoniam between death and life, between th form that has grown cold and the spirit that is just springing into existence. There is no affinity bet night and morning; the night disannears, or shrinks bright, full countenance, illumines, the earth and the beavens. So there is never any offinity, never any barmony, between those worn out theological, politi al or scientific theories, and those which are new and fresh as inspiration. It must be so-it cannot be otherwise; for one is the renewal of life, the other is its wane and departure. Both are essential, but one must, in time, give place to the other. Bpiritualism claims to embody in itself all which the

mind has attained, or may attain. In its manifestafions, Spiritualism bas been, perhaps, very different-from two causes. One is, that human aspirations are always superior to human attainments; and the other is, that human beings are divided into two distinct lasses-those who live in the past, and whose cafeguarda depend upon society, organization and govern-ment, and those who live without organization. with out society, and without government, and, like vari-ous excrescences upon the surface of the earth, seem the lie to the general harmony of creation. to give These exceptions only prove the rule, however, ill now theories, and especially like all theories which have in them something of good and the highest good. Spiritualism has been perverted to the lowest uses, because it chanced to light upon this floating, drifting olass of minds, who have no religion, no theory, no belief, no politica, no morality, and no profession in general, but who, with every new ebade of popular lief, seem to desire to fasten themselves upon it, to Spiritual. suit their own poculiar purposes and ends. sts do not deny this; many of them are too well aware of it; and many of them, perhaps, are proud of it; but, in any event. Spiritualism has suffered more from

its friends than from its onemies; more from those who profess to believe in it, than from those who bliterly without its spirit, than from those who wear its germents. really disbellere in it-for there have been those who have dragged down the pure garmeols of augels to serve His Malesty and their own purposes in-who for the time being, submit to this. It is a matter of course. We are not surprised at ht; you should not bo, because the cause is very evident. There has been too much of professing to believe in Spiritabilism, with-

THE BEIN & DEBATHING ORGAN.-Bome animals breathe more through the skin than they de through the longs; and in some animals the whole process of soration of the blood is performed through the skin. In the buman being the skin is, to a large extent, a no two numeri noing the snin is, to a large extent, a breathing organ. Fatal disease of the lungs is stich caused by an obstructed abla. In one of the ceremo-alsi proceedons at Rame, attendant on the installation of a new Pope, a child, having the whole surface of the body gills, was paraded. The consequence was the death of the child. This melancholy fast was even death of the child. detter than a long lecture, to convince people of the importance of "teching the peres open," of which there are more than three thousand on every aquate Inch of surface.

Henr women think of adibing but dram. To them the horizon is but the blue origuine of orestien.

A ...

## Written for the Banver of Light. WHAT HAS SPIRITUALISM DONE? MUMBER TWO.

The trials and disappointments that we must with in our journey through life are. At important in their influences as mady of the more sgreeshis and pleasant scenes. It is in times of trial and andering that we cast of some of the outer garmants which blad as down to this world, and thus become more spiritual.

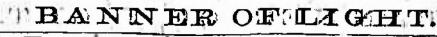
In a recent communication in reference to the introduction of modern Spiritualiam, my friend remarked that there was considerable discussion among intelligent spirits as to the propriety of doing it at this time. It was well known that at various periods there had been efforts made to introduce the manifestations, and most of the phenomens had been more or less sommon, but in every instance difficulties had arisen, and much soffering had resulted to those who had been developed as mediums because they were ignorant of the laws and principles that were at work in it. and the world was still more ignorant. It was wisely remarked in this debate that the difficulties which arose were entirely attributable to the meeting of discordant elaments from both spheres. If the harmonious and well regulated influences from our sphere can be brought to not upon the discordant elements of earth life, though there may be some conflict, the result will be beneficial. On the other hand, if the discordant elements of this sphere are brought into rapport with these of earth life that are barmonious, but little and temperary inconvenience will result to the latter, while the former will be much benefited. But when the discordant elements of both sides meet, it often causes much suffering, and in the present ignorance in regard to such things, but little can be done to remove the evil. It was, however, decided to make the experiment, and the anccess which has attended it has thus far overbalanced any evils that have resulted from if.

Let me give your readers an illustration of what Bolritualiam has done in one case, and it will prove the old saying, that truth is often more wonderful than Setion.

In the year 1834 a young gentleman left his wife, and a daughter about three months old, and went to Eugland. When this obiid arrived at the age of three years, her mother died, and information was sent to the father that his wife and child were both deceased. He remained in Europe several years, and then returned and settled in the interior of this State. The daughter grew up entirely ignorant of her father. At the age of fourteen the daughter was in a trance, and naw her molher, and she told her that she had a father living, but she could not find him yet. At the age of seventeen she married, and at the age of twenty-six she had a sovers stlack of liness, and was then derel. oped as a mediam, and her mother appeared to her, and told her where her father was living, and urged her to visit the place and see him. She did so, and on calling at his house, she asked him whether he knew that he had a daughter living. He replied, " No." Bhe asked him if he did not leave a little girl at a certain place in 1634. "Yes." he said, and at once recognized her from the resemblance to her mother.

The part of my story that is to come is not so pleas. ant. This lady was very rapidly developed as a medium, gave wonderful tests and was engaged at it much of the lime. Some injudicions friends advised ber to hold a public circle-quite a large number as sembled. She was entranced, and; gave very satisfao. tory communications; but when ten o'clock came, and the company left, she was in a sad condition. With a wild and vacant stars, she answered only in monosyllables some of the questions put to her, and for nine days was continually repeating some numeaning word, or septence day and night. Several physicians who saw her thought it would be necessary to place her in an asylum for the insane, but patience and kindness on the part of her friends enabled her to some from under the influence, and now with the dearly purchased experience of great suffering, she has learned that mined influences will often bring discordant feelings to inclines, especially in the early stages of their development, and there are few persons who are not made to suffer at times from these conditions. It is very consoling to find that many physicians in th out day have become so far familiar with phenomena of trance and other forms of mediumship, that these pour victims are not always compelled to suffer the additional torture of barbarous medical treatment. I called on a medium a short time since with a gentieman. She said: "I can never sit with more than one person at a time. I cannot bear the cross infuences of two persons." I saw the philosophy of it, and withdrew. In all ages of the world, mediums have anfiored both from their own ignorance, and that of these around them, of the conditions that were proper and favorable for them. But it is gratifying to know that we are rapidly acquiring more knowledge of these conditions, and as there are complied with, not only will mediums be more comfortable and happy, but much" higher and better communications will be received.

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"I cannot believe that civilization in its journey with the sun will stok into endless night to gratify the ambition of the leaders of this revolt, who seek to Wade through slaughter to a through

And shut the gates of mercy on mankind '; but I have a lar other and far brighter vision before try gaze. It may be but a vision, but 1 still chorish it. I see one was Donfoderation strotching from the frozen borth in one un-broken jing to the give wing south and from the wild billows broken line to the glowing gould, and from the wind bildwe of the Atlaptic westward to the calmer waters of the Pacific; and I see one people, and one law, and one language, and one faith, and, over all their wait Couldent, the home of freedom and refuge for the oppressed of every race and of every elime "-Extract from John Bright's Speech on American Affairs, delivered at Birmingham, England,

### To Such as Understand.

There are some of our friends who seek to criticize he temper of the BANNER, holding that it is not radical and roaring enough for the times in all respectameaning merely for the times when they roar and are recklessly radical. Because tempests blow, may we not speak of them as if something else must be going on in the world beside hurricanes and simoons? We are perfectly willing that our friends should offer criticiam-we are very glad to have them; but they may discover to due time that they have taken their view when the pendolom had swang to the one extreme of its are, and that others have done the same when it had reached just the opposite extreme of the same aro; whereas, in order to understand anything like what is peant by all this oscillation to and fro, the true point of vision is where the pendulum would hang, if it were t rest.

It is not becoming, either in an individual or a joural, to be always explaining itself. It is a clear waste of time and power. If a deed or a course of conduct has any sort of significancy or infinence, it will beat tell of it for liself. Explanations are like blisters and ponitioes, calculated to draw to the surface what might not be visible otherwise. Apologies are marely confessions of ignorance and wrong motives. The tras course for a paper or a man to pursue, is to let character publish liself, and not to spend time and enrgy in doing the publishing for it.

Our radicalism sims to be conservative-our consersatism to be radical. Each is the natural haif and win of the other. A man all radical, is like the little pith witches, shod with lead, which boys play with; place him on the light end, and he is all the while browing somersaults. The conservative is the same witch, set up on the leaden end-he never moves at all. Radicalism simply means-going to the root of thiogs. We sim to do that, in respect of all matters, religious and social. Conservatism, however, looks around to see how the knowledge thus acquired by radicalism. may be best brought to bear on men and things as they are. That is just the difference between them. We could no more live on the former than we could sup off of chain lightning; nor could we exist healthily and happily with nothing but the latter, any better than we could breathe freely under water. When our conservative friends would have us less radical, they simply confess that their own forces are becoming clogged, and nood a new opening and relief. when our radical friends would have us less conservative, they admit that they are living on their nerves aren while they. progress.

This view, or principle of forming jadgments, is not a weak vaciliation - a perpetual indecision, and an a weak vaciliation - a perpetual indecision, and an unwillingness to make up one's mind. It is rather we the votaries of temperance only in the one direcan open and proper refusal to say that in this infant tion, or the earnest disciples of wisdom in all things? school of life, what one man apprehends and perceives Shall we fashion our lives by some one-sided standard, contains all the truth, and what another apprehends and perceives contains nothing but error. We do not beliave God has so arranged and adjusted affairs, either in this sphere or in any other. If we can look at ourselves just as we are beginners in the vast field of apiritnal learning, children at their alphabat, observars and comparers, pleased with our quick judgments to-day, and as ready to throw them away to morrowwe should get a much truer idea of what is meant by the two opposing forces of radicalism and conservatism. They are but centripetal and contributel, act. merous, important, and interesting, nothing short of ing and reacting on one another. Take away one. and we fly off in a wild tangent; or the other, and we the reader an accurate estimate of the volume. shrink to the dimensions of a thought which has no inherent power of propulsion. We hold it to be a vanity not capable of being defanded, for any one, because he has got a little more with the phenomena, but with the practical details light than he had, either to claim that he is himself the san, or that everybody who will not admit it troversy on abstract theories, or dogman. It meets the must be blind. Such notious have nothing to do great demand for something like a text book or referwith the discovery of truth-they merely betray the ence book for believers and unbelievers, and affords a weak and dependent condition of our common nature, reliable compand of the must important issues iden. We are never disposed to find fault with them, nor tified with the gospel of progress. Spiritualists will even to criticise them harshly; for we know that they find it just the book needed, not only by themselves. are ordinary manifestations of the progress which those | but by their skeptical and inquiring friends and neighwho hold them are making toward higher and still bors; for it faralshes them with means to meet all the higher ground. It is a fact in human experience, that doubts; objections, theories, prejudices, misrepsentathe more illuminated and wise an individual becomes, tions and slanders addaced against Spiritualism. the more homble he grows in view of the infinity

by him, at a triffing expense, into a beautiful sliky staple, which is capable of clothing us all as comfortably as we could wish. The enterprising man of New York are becoming interested in this most important matter, and it is said that a movement will soon be made that will compel King Cotton to abdicate altogether. Anything to make cloth chesp and plentiful. and break down inhoman monopolies of woold be artstourate. The slave will certainly be free, when he beased to command a thousand and fifteen bundred dollars for the plantation.

## Temperance.

We know not why it is, but homen nature has such a tendency to partial views. to one-sided appropriations of a principle. Hobby-riding is a favorite pastime of the ege. Now we reverence temperance as one of the loftlest virtues, but we would have a general application of its ores, in place of the fervent, allabsorbing homage rendered unto a portion of its requirements; we would behold the calm and sevene judgment yielding of its appetites to the supreme rule of temperance. Many abetain from intoxicating bererages, who gorge themselves to repletion with food no less injurions; other stimulating drinks are substiinted for alcoholic and mait temptations. Coffee is made so strong as to inebriate with a flow of brilliant nonsense, that too often passes carrent for wit and eloquence. Who has not witnessed the loosening of tongues, the sharp shirmishing, the adroit introdustion of scandal the eager avidity of gossip that followed upon a copieus supply of the erdmatie "cop that cheers ?" It seems to bring out all the little hidden envies and mailces, and petty jealousies, the concealed camities and hoarded spites that agitate the female bosom.

Tea is the great revelator of secrets: the inspirer of sudden confidences biten rued as soon as made. It gives a factitious swength, and imparts a flickering energy. Surely these are the properties of those stronger potions against whose misrale the temperance banner is upraised. Then what intemperance there is in enting I What stores of indigestible, anwholesome food the stomach is compelled to receive at the mandate of a vitiated taste. We awallow grease and melted butter, as if the inner machinery stood in need of a constant olling; we concoct messes that would astonish and disgust a savage; and bring together impossible combinations, as in our mince ples, to prove the inventive family, and the ostrich powers of the homan stomach.

Persons who would shrink in holy herror from a proffered glass of home-made current wine or older. cram themsalves, without one twinge of conscience, with the richest cake, the greatest abundance and varicty of candles. Kan, as well as women love to lanch, and campel that poor protesting stomsch to do double and triple duty. Night, and not light suppers at twelve P.M., are not at all discarded by temperance people; the cake basket, Ice cream, and candy refreshments. are yet in wogue at evening visits. Children are still soothed when fretful by an extra sugar-plam; and the III humor attendant upon outraged nature's physical laws is quieted, not by gentle words and needed diet, but by another slice of pound cake, and an additional sancer of preserves. It is a wonder that more children do not die annually from over feeding. or poisoning with green pickles; that no more ple thoric men depart with apoplexy, and call it by its light Dame-gluttony.

But the province of temperance stops not here. Are we moderate in our speech and bearing toward those whom nuequal fortune has made our dependents? Are we temperate in bur use of language toward the erring, the fallen, the scorned outcasts of a hitter world? Are we as gentle and obliging at home as we seem abroad? Do we obey the Divine injunctions of Justice with regard to our bodies, these temples of the indwelling soul? Are we temperate in our use of sleep, of labor, of recreation, of study? Or do we deprive the poor jaded frame of its needful rest? the brain of its required repose? Do we harry and sitagether too much, and should stop and try to line drive reaklessly on in the class for property, forget. ting the daties we owe to ourselves, of quiet, relaxs. tion and home comfort? Do we venerale these bodies or mold it day by day to the glorious shape of har. mony, the image of a kingly spirit? Then let us be temperate in all things.

Prof. William Deston in Lyceum Hall. This distinguished lecturer on Goology, and Spirita. alism occupied the pistform of the Lycenm Bociety of what the ladies of Philadelphia have been deing the Spiritualists, in this city, on Sondey. May Slat, and the tens of theusands of brave troops who have prese gave two addresses, which, for their style of diction, and value as lessons of instruction, are rarely surpassed. Fraf. Lienton is well known throughout this their bountiful board of collistion, we should not days country and the Provinces, and also in Europe, as a undertake to tell. Not a regiment but carries away practical deologist and lecturer on that science, but with them a most grateful recollection of the generode we hardly think our Spiritualist friends are aware favor there done them at the instigation of the Phili what an able and earnest advocate he is of our beautiful philosophy. The rankest skeptics can hardly keep feel that they have special reasons to thank there the shells from his eloquent and trath-telling battery from penetrating the thick easing of materialism and both on going South and recently returning. They bigotry which surround their souls, and letting in rays could not have been better used at home. One of of light which will ultimately illumine the whole in their number was wounded and sick, on the return ner temple :- and the firm believer, who has rested his hope and faith apon the sotual knowledge of what he with just as much tenderness as if he had reached his believes, finds soul-obsering consolstion and encouragement in the sound remoning and philosophical argument of the Professor, deduced from Nature, science done them all. A good and kind deed at the right and actual knowledge.

Without strempting to give a report of the lectures, we will content purselyes, in the crowded state of our columns, with an alloalon to some of the leading points of one of his discourses.

His theme in' the afternoon was Progress. He commonced his illustrations of the progress of Nature with the tidlest thing that floats in the sir, to the scorn in politics has taken courage of lats, seeing what has that is trud into the carth, and finally becomes the been done so successfully in Tialy and Prussia, and mightlest, king of the forest. He then traced the what is attempted in Poland, and the probability is growth of the child, through its progressive develop- that the election which was to acour on the last of ment to manhood, till he became a philosopher, and master of all the arts and sciences, a constant discovefer of new and unexplored fields where fresh stores of knowledge are stanged, till he becomes master of every thing, animate and insuimate, and subduce them to his will. Before the march of civilized man, forests fall and give place to verdant fields, teeming with all the luxuries the daintiest could desire; the rough, unshapen mass of granite rock is converted into the most beautiful dwellings; the giant cake are made to float In the Polish troubles he is committed to the cause upon every sea; he delves into the carth, and brings, of that brave people beyond recovery, while England forth the rich minerals and ores, and converts them to has adroitly managed to keep out of the case. Ausaseful purposes; the elements are subjected to his con- tris has withdrawn from the proposed silicace, and trol and use, thus proving that man is the noblest and Prussis, will undoubtedly side with Russis. Nepograndest specimen of the creation of Delty, and that, leon's star is in a mist. as he has ever progressed, so will he continue to progress through the never-ending ages of eternity, be coming more perfect, more pure, more Godlike.. Progression is the law of Nature.

The speaker went back to the time when this earth was but a sea of rolling, seetbing lava, and following It up through the cooling process and the formation of the arnat, till it was a wilderness of rock, with no living thing upon its surface. Then the atmosphere began to molaten it with rains, until it covered more than half its surface. Through all these millions o years no living thing existed. After ages more had passed, animal life is seen, and ages more, fishes began to swim the waters, and so on, he traced the process of earth's creation, till the grass and plants began to grow upon the face of the earth, and the reptiles to float upon the water and crawl upon the land, till he came to the age of vegetation; and thousands of years back of Adam and Eve he finds the first specimen of man-and a poor specimen be was, too-for it took time to make the intelligent, thinking man, as we find him to-day. This ides of going back of Adam to find the first man, he said, might shatter some of our early notions and teachings as to the first formation of man. But the recent archeological discoveries made in Switzerland, in Germany, in Great Britain, and in our own country, prove the fact that man did exist prior to the biblical Adam's time, and show that where history ends archmology begins. It also proves that the iron age existed back of the age of history, and the age of conner back of the age of stone, where geology takes np man.

He shew conclusively that everything was gradually upfolding and developing, and that instead of going backward, as some have asserted, the world was continually progressing.

He traced op the religious element in man's nature. from the time when he womhiped beetles and reptiles. to the Christian ers. Judesism had had its day, and hen gave place to something better

# [JONE 13] 1868.

Through Rhiladelphist hala ". All our readers have; of course, long she head at through that besutiful dity since the war began. The numbers they have caused 'to be fed and refreshed at delphia feir ones. The lith Massachusetts Battery friends of that city, who treated them so cordially and he was nursed and cared for by the Philadelphians own welcome door. None of the members of the Bat. tory will soon forget the most timely services there time is twice precious. We hope they will live to feel as if an opportunity had been offered them to return the favors done them, principal and interest.

### French Politics.

We may expect to hear interesting intelligence from France by the next arrival. The Democratic element May and the first of June, will return to Parliament new members enough of the liberal and anti-imperiat persuasion to muster an opposition of some twenty members to the Government. It is a corlous tangle Napoleon is in to-day. Ceding the right 'of free eleotions, nominally at least, to the people, he finds himself threatened with the curtailment of his power. Entering on the new conquest of Mexico with England and Susin, both have left him in the lurch.

### Necdless Denial.

The daily journals of last week contained a telagraphic denial of the story which was circulated in the Gazette, and one or two other papers, concerning a spiritual circle at the President's house at Washington. It was stated by us at the time to be a very quistionable story, and we did not place any confidence in it ourselves, or sek others to. This attempting to rid. loole spiritual circles in the way that was done, and after wards being obliged to deny that such circles wern ever held at the Presidential Mansion, shows conclusively what canards mendacious politicians resort to in order to effect their seifish purposes. Now that the President is formally cleared of anapioion of having had anything to do with such a sham affair as described, we hope he will go and sit with a medium in down. right earnest, and receive all the benefit it will be cortain to offer him.

### Announcements.

Mr. A. E. Newton will speak in Lycenn Hell, in this city, on Sanday, June 14th. afternoon and evening. His subject in the afternoon will be " The work before us," and in the evening, " The Church of the Future." Miss Emms Hardinge lectores in Portland during

this month. She is meeting with great success there, we are informed. J. H. W. Toohey will lecture at Chicopee next Sun-

day. And he wishes to say to those who have written bim from Central New York about getting up Spiritual Conventions during June and July, that sugagements and personal matters East will prevent him from at tending to or joining such meetings at present.

The author of the .. Plata Guide to Spirituallam." Uriah Clark, now released from the labor of bringing out his book, is prepared to resume his lectures, and will remain in New England awhile. Those w

Your for true progress. HENRY T. CUILD. M. D.

694 Rose street, Philadelphia, May, 1869.

### Sententious.

A sound body and a quist mind does not indicate a rapid development of soul, for as the soul grows the body breaks and fails, and the philosophy of the mind becomes distracted and broken.

When pain, disease and death orowd heavily upon ns, our love for this world seems almost lost.

Only that part of God which pertains to the wellbeing of the material world is yet virtually acknowledged to be good, so all has been called ovil and antagonistic to God that periains to physical dissolution. All that is called evil, as well as all that is called good, must exist in God, if God be infinite.

Faith in the goodness of God must recognize all evil as a means of use, created for a wise end.

Health and disease are subordinate to real life. Physical life is but a breath of real life.

The ends of life do not begin or terminate in matter. Disease and death, and all that is called avil, are only properties of matter, and have no influence upon A. B. C. Hfe.

### President Lincoln to the English.

The Emancipation Society of England having for warded an address to the President, on the character of the struggle in which our country is at present engaged. the latter has directed the Secretary of State to reply on his behalf, which he has well done in the following language:

" Circumstances which peither this Government nor that of Great Britain created or could control have rendered it unavoidable that the causes, character, tendency and objects of the insurrection should be dis-cutied in that country with scarcely less freedom and partitatness than in our own. The results of that dis-cussion, if it shall continue to be conducted in a just and impartial spirit, may be taken as foreshadowing in some degree the ultimate judgment of mankind. It is, some degree ine nitimate indimension in marking in therefore, with sincere satisfaction that the President learns from the proceedings now under consideration that a large, respectable and intelligent portion of the British people have on unprompted investigation ar-rived at the conclusion that the existing rebellion vioriven at the conclusion that the externer recentled via-lates the principles of political justice, and that they protest squart is as a wrong to the human race, because it seeks to dispines a government which is based on the rights of man, to make room for the establishment of another which is to rest upon haman bondage as its dorner stone."

Never coulds in a yoppg man; new palls limb. , shat closely.

### What the War Does.

which is yet to be known.

We said, some time since, that the war was not wholly evil, and cited several important inventionsaspecially such as enabled us to get around the present carely and high cost of cotton-to prove it. Paper became high, and a man-Mr. L. W. Wright-comes forward with a new process for making it as cheap as formarly, out of common straw; the secret being simply in taking the silics, or sand property, out of the stems of the straw, and inaving only the purely vegetable and fibrons matter for the pulp for paper. The same gentleman has come ont now with a startling invention, something that is to make cotton cloth just as plentiful and cheap-if not oven more so-than it was before. From flax? we are asked. Not at all. From a plant that grows out of the ground, however, just as cotton and homp do. Reader, what do you guess it is? No thing but the common Mexican and Bouth American

Contuse a plant that grows and will grow everywhere, as plentifully as sweet forn and mullein and sumas in our own pastures. The papers speak of this latest matter as the most

wonderful yet. The cactus plant grows six or eight feet high, and produces great leathery leaves, from which the fibre, or fibrilla, is procured-three leaves giving a pound-which works with the same facility as

cotton into cloth. It has been bitherto used for making ropes, but the thought of converting it into good cloth never before entered the inventive brain of man antil this present searcher into Nature's secrets discov.

ared the hidden obsrm for doing it. The cost of produoing the desired fibre from the leaf of this plant is but a trifle above the simple cost of freight. Mr. Wright has put in operation a machine for producing

the fibre from the leaf with astonishingly little trouble. the bard soft too

### Plain Guide to Spiritualism, now Bendy.

The Plain Guide to Spiritualism is just out, and our patrons are being served at a/rate promising an unprecedented popularity for the book. Its contents are so varied, extensive, and attractive, its topics so nua careful and thorough nerusal onn do it justice or give

We have many valuable works on different branches of Spiritualiam, and Spiritualism in general, but this book is a summing up of the whole, dealing not only and principles involved, yet without any useless con-

The anthor claims no authority to crect standards, yet he has succeeded in presenting a digest exceedingly fair and impartial, and the work cannot fail in producing harmony among those entertaining the most diverse continents. Though it is called a Plain Guide, its tone is drep, carnest and inspiring, and its style chaste, elevated and elequent, frequently rising into the sublime, with numerous passages stirring the deepest thoughts and emotions. Spiritual laborers, whether in public, or private, lecturers, reformers and mediums, will regard this volume an invaluable friend and sid.

The harmony between ansient and modern Spirit usilem is presented with an overwheiming array of ev. idences and illustrations, and the phenymeus are stated in a manner to challenge akepticism. Such an army of facts as we find marshaled in the second chapter, was nover before crowded within a compass so compact.

The book however is not one of facts or theories alone, but deals with the most momentous questions touching the Spiritual belief-eclesce, philosophy, religion, reform, theology, the church, state, society, lecturers, mediams. circles, conferences, Baaday-schools, organizations, ordinances, the true life; and in the name of

celestial communion, it makes deep and earnest appeals which cannot fail to move the hearts and improve the lives of all appreciative readers, affording encoursements, hopes and controlations adapted to every condition of human need.

Reader, if you want the book which we believe will interest and benefit you and your friends most, send for the Plain Guide to Suiritualiam.

Ap Index at the end of the book will aid the reader, in readily turning to any subject desired. Published and for sale by William White & Co. 159 Washington street, Boston.

Warren Chase will' attend the Convention at Look. Never tell your secrets to the sged; old doors saldon and douting that half what the mischines in use have port, M. Y., on the 15th that, and goes from there is 

mething more in harmony with the progressed mind of the ago. his efficient services, will address him immediately at Christianity has its day, but will have to give place the BANNER office. for something still better. It must give way for the

growing demands of Nature and the advanced minds of the day.

In his remarks upon the religious element of the world be, made some very happy and brilliant points. and closed with a most elegeent and touching allusion to his spiritual bellef, the immortality of the soul. and positive knowledge of the existence of spirits and their ability to return and communicate with their earth friends.

His evening lecture was of a general and practical nature, and cannot help instructing and improving every one who listened to it.

There was a general deales expressed by the audience to hear Mr. Denton again, if his services can be obtained.

### Horse Cars .... A Suggestion.

Bince the plan of building horse milroads in every come into vogne, it anght, because it well might, very soon be the custom for working men of every calling and profession, even in the smaller towns and nilles to build their bonses away from the crowd and noise and each secure a home in the sweet and open country. All the advantages of associated living could then be just as well secured as they now are in the cities. while the familles of such persons would speedily reap the benefit in an improved tone of health and spirits. We hope that horse railroad companies will soon be organized in every considerable town and city of the country, radiating outwardly wherever lie desirable building sites for such as choose more instead of less room. Of course such made would have to connect town with town, in order to become remonerative; but in doing this, they would furnish men of the most modest means a chahce to purchase and ... own a rural home, where he could find the real rest and refreshment which his mind and body desire." There is not a town or city of any size in the land but could act on the aggestion, the loss of taxes being considered, tao.

## The Trance.

A writer in the " Commonwealth " newspaper is go ing over the worn-out old grounds again in his fancied explanation of the trance condition of mediums. The most he proves, in his articles, is; that he has such a prejudice against the topic that he will not candidly investigate it. Better critics than he have found out that shase, or pretended disgust, did not reach the merils of the case, and have wisely concluded to leave off that part of their argument. We cordially invite the Common wealth writer to come into onr regular the Book as an interesting story; and I and that the book as an interesting story; and I and that circles, on the effernance when they are held, and see for himself--what he confesses very clearly he has never seen yet. It would open his spiritual vision to witness the ordinary manifestations of spirits through our medium, and he would find bis heart softened and improved by what he beard. His disgust would give place to very different feelings, and his articles against Spiritualism would undergo a change that would 'a tonlih even bimself. 1 4: - is to with.

"Is there Necessity for Suffering ?" This subject was treated upon at our sires meetily. Attention in called to the Chicago Talmary at by a spirit, with much ability. The spider will find a . Attention in called to the Chicago Talmary at report on our sixth page.

### Organisations.

Spiritualists talk of organizations similar to the creeds, in various parts of the country. It is a mistaken idea. The Spiritual Philosophy must not be oramped by organization. It is a universal religion. with solence for its corner-stone, and its platform is illimitable. We invite all, no matter what their proclivitles may have been, or are, to come and drink at the living fountain of eternal trath, without let or hindrance. When they have once partaken, we have no fears that they will recent, if they join our ranks with no selfish purpose in view.

Plenie at Abington Grove.

In consequence of our suggestion recently, and at the solicitation of many Spiritualists of Boston and violality, Dr. H. F. Gardner has consented to get up a Grand Picnic Excursion to Ablagton Grave-one of town street, and slopg svery subarban roadside has the most lovely rural spots in New England. It will probably come off on the 24th Inst., weather permitting. Fail particulars in our next lasse,

### The Future of America.

A discourse by Theodore Parker (through the instramentality of Mrs. Cora L. V. Hatch.) delivered at Lyceum Hall, Boston, on Sanday, May 10th, 1869; will be mailed by us on the receipt of five cents. This discourse was phonographically reported, and occapies over five columns of the BANNER. Those who beard the lecture, pronounce it characterístic of Mr. Parker. and very appropriate for the present time.

Itome's Book

Is selling rapidly. The friends of the BANNED who have not already ordered this interesting work, should send direct to us, instead of purchasing elsewhere.

Notice. We are requested to state that Dr. J. B. Newics will close his engagements in this city on Balarday. 18th fast.

The Life of President Lincoln, published by Welker, Wise & Oo., Boston, and entitled, The Pioneer Bost and How he became President, bas reached its Mind Thousand in the short fime' it has been published. Below we give a copy of a letter, received by the atthor from the son of the President, who is now in Hatvard University:

OAMBAIDOR, April 17, 1865

BrintryALIAN-WHAY DOM IT MEAN ?- WE HIM on the third page of this week's Bannet, Mr. Cen L. V. Hatch's fine leature on the above theme livered in this city on the last Sabbath of her team engement. the rich P? Bealing Institute, savertised in another coloring

# BANNER! OF LIGHT!

# FJUNE 18, 1868) Moisture in the Alron to .....

A writer in the Atlantic Monthly talks with great sense on the matter of keeping the air we breathe in do have a hard time of it when we are slok, do n't we ?" our bested rooms as moist as possible; and puts in a What in the world is the feminice driving at ? Is she saving word for stoves, in that they permit us to evap. erste water in our spartments and thus save our lungs. our skin, nose, eyes, throat and lange from undue dry. full of venom on some poor brother or sister whose ness: It is found necessary, in our cloth manufacto rise to maintain a moist atmosphere in order to succeasful spinning. Managers of such factories say that cought and throat difficulties are comparatively rare in the spinning department. The writer illustrates his idea further in this way: We must all have observed good we can to suffering humanity. that, while the sir of a hot kitchen is comfortable, air. Your country aunt, who has lived over her cook. that hot, stifling sir." And yet the thermometer may Government." have indicated that the kitchen was ten degrees warmor than the parlor: the dry heat of the parlor produced headache, irritability, and perhaps a sense of stricture in the chest.

### Correspondence in Brief.

DEAR FRIENDS-I wish to inform you that the bleased leachings of the BANNEE are truly consoling to the mourner's neart. Oh, that every mother in our land could be bleat by its teaching is my prayer at this Iand could be intervow in our nation. The Message time of great sorrow in our nation. The Message Monartment is the first I read, although I never have received any communications from my dear friends in the spirit land; yet I am happy to see that friends in the apirit land; yet I am happy to see that others do, and live in hope that i shall soon. I here-in send you the money to pay for the BANNES six months. I am poor, yet the advance in the price I chearfully pay. As long as I can raise the money to pay for the BANNES, I never shall be without it. I would glady help you in the Message Department, but cannot now.

Mr. Daniel Currier, of Columbus, Penn., on renew. ing his subscription, says;

"Having taken the BANNER ever since its com-mencement. I cannot suppress my desire for its contin-uance, and I accordingly enclose \$1.25 for it another aly months."

The gontleman informs us that he is 79 years of age. and his wife 821 If you cannot afford to pay for it another term, you shall have it gratuitously. Some kind angel, we have no doubt, will make up the loss to us.

John Southard writes from Pontian, Mich., ander date of May 17th, as follows:

"Spiritualism is now prospering here. Yesterday, Mrs. Emms Brigham, (now Martin.) gave two disars. Emma Brigham, (now Martin.) gave two dis-courses in the Court House to a large audience, with good estisfaction. She is controlled by a company of Scotch lyric spirits, such as Borns and others, all in postic effusions. She speaks sgain the last Sunday in Mar.

### To Correspondents.

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

H. J. W., MANCHESTER, N. H .-- We respectfully decline publishing the enlogy.

E. C., EAST HAMBURG, N. Y .--- We wish we could feel it to be proper to print the message you send us; but we cannot. ' It will do for private reading, not for the public eye. We thank you sincerely for your kind words in behalf of the BANNER.

W. S., ALLEGHANY, PA .- Will print them, if in our opinion they powers interest to the general reader. Cannot judge until we see the MES.

# ALL SORTS OF PARAGRAPHS.

We received a sealed letter the other day from an unknown source, enclosed in an envelope to us, which we forwarded to the medium for answer. In due time It was returned with an answer, and in precisely the same condition it left us. To the surprise of several skeptics, to whom we show it, there was an address. upon the envelope (the name of a lady, given in fall).

Here is what a maiden lady-or. a lady of a "certala" age-writes us:-" We, old maids and beobelors sick of "single blemedness !" Sick, forsooth !----are seldom sick-only become a little fatigued-occa. By adding artificial molsture, he says we net only save aionally looking over abookingly written letters, and our forniture from drying and shrinking, but protect lengthy communications; and billous episties, chook shortoomings have stirred up the ire of those who consider themselves "on a higher plane." These things are enough to make any one sick. But then we feel that all our earthly troubles will be compensated for in our future life, and so we plod ou, doing all the

EMANOITATION IN LOUISIANA .- Brigadier General that of a parlor at the same heat, from an airtight Shepley. Military Governor of Louisiana, has, by procstore, is almost suffocating. The kitchen has a hot lamation dated 12th ult., declared inoperative the ast store but the steam of its boiling kettles moistens the of the Legislature of that State, approved March 6. 1857, and entitled, "An act to prohibit emancipation of ing stove for years without serions inconvenience; af. slaves," as " never having been adopted or sauctioned ter spending an afternoon in your parlor, heated by a by the military authorities, and as being inconsistent store or furnace, returns home, "glad to get out of with the principles which control the policy of the

> SONNET OF THE SIDEWALK. I saw in Winter street the other day

A man with ten balloons upon a string, That struggied to get free in furious way. As though each were a soutient, living thing. In vain be strove to bold them in control, For output the structure the further that

For quicker than my pen the fact can write, They lifted him from earth, and then the whole Vanished, as quick as winking out of sight i The last I saw of that unbegan man.

The last I saw of that unhappy man, He still held in his gripe the ten balloons;

Before the wind he like a racer run. And ghostlily he disappeared effecons I

And gBostily in unappeared of a set al I only, witpessed this serial caper. And haste to print it in your truthfol paper.

A reason assigned by physiologists why people should get married, is, because those who marry live longer than those who do not. Digby says that is the reason why he do n't get "spliced."

'Let us who strive to save the body from want, also lend our aid to so plame the wings of the spirit that it may be enabled to soar heavenward.

People took it for granted that Grant had taken Vicksburg, some time ago, after reading the various telegrams; but he 'll find it. a fiord siege for him to take it. Hope he will succeed. Much bloody work bas been done there already-and much more probably will be ere that stronghold is reduced.

ONLY ONE O'CLOCK .- Mr. Toot coming home late one night from "meeting," was met at the door by bis wife. . Pretty time of night, Mr. Toot, for you to come home-pretty time, three o'clock in the morning; you, a respectable man in the community, and the father of a family !" "Tis n't three-it's only one; I heard it strike; council always sits till one o'clock." "My soul! Mr. Toot; you're drunk-as true as I'm alive, you're drunk. It's three in the morning." "I say Mrs. Toot, it's one. I heard it strike one as I came round the corner, two or three times !"

Englishmen, at English ports, have furnished twenty-nine steamers to the rebels-many of them new and fast vessels - for the express purpose of breaking the blockade. Twenty of the number are still pursuing their trade. Retributive Justice will surely overtake them, if our steamers can't.

NEW POSTAGE STAMP .-- A new two-cent stamp has been prepared for local or drop letters, having a portrait of Gen. Jackson for the design. The new rate of postage for such letters rendered a new stamp necossary. Stamped envelopes of the same rate, for circulars, sie to be provided. The new rate goes into effect July 1, 1865.

The new steamer Katahdin has been put on the outside route, from Bangor to Boston.

Our blockading fleet have been doing a lively business lately in capturing blockade runners. Ten or a dozen of the outlaws' craft have been taken quite recently.

> BUMAN PROGRESS. No brighter shines the scarlet Of Heaven's refulgent bow,

### Three Days' Meetings.

A three days' meeting will be holden at Sturds. Mich., Friday, Saturday and Sunday, the 19th, 20th and 21st days of June, of the Friends of Human Pro-greas and True Freedom. 'All men and women, of whataver sect or party, are invited to attend, and spend the time in the discussion of different sobjects of reform. religious liberty, spiritual growth and human freedom. In a full, and and and durant freedom, in a fair, orderly and candid manuer, and thus help to a bigher and better life. Henry C. Wright, of Boston; G. B. Stebbins, of Re-

chester; Mrs. M. J. Kuig, of Kest Co., Mich., and many other able speakers will be present and address the meeting. On Saturday, the 20th, the day will be deroted to

the great subject of the Rebelliou, the Emacipation Question, and the best means for pesce, union, iaw and liberty.

Anniversary at Middle Granville, N. Y. The Spiritualists of Middle Granville and vicinity, will bold their next anniversary at their Free Hall on the 12th, 18th and 14th of Jane next. Beveral speak-ers are engaged for the occasion, shong whom are Mrs S. A. Horitan, Mrs. Amanda H. Spence, Hrs. Laura De Force Gordon. Miss Emma Hardinge in also expected. The friends from abread are cordially in-vited Trains arrive from Batland at 6 A.X. and 4 P.X. From Troy, 10 A.M. and 7 1-2 P.M.

MRS. ELISA BLOESON, G. W. BAEBS. O. H. BULL, Middle Gransille, N. Y., May 28, 1368. [The above came to hand too late for insertion in our last issue. - ED. ]

the pros and cons ; theoretical, practical, searching, frank, Spiritual Grove Meeting. The Friends of Progress and Reform will hold a two days' meeting in Northern Illingiain the town of into the bands of all; obsate, eloquent and attractive style, Ftora, Boone County, four miles south of Belvidere, on distinct in the presentation of principles and pointed in their From, Boone County, four mines south of Belvidere, on Saturday and Sunday, June 27th ang 28th, in Bobin-son's Grove. Arrangements will behaved to accomo-date all who may attend from a d cance. It is ex-pected that a large number of speakers will be present; among them we will mention the names of Mrs. N. Wiltsie, Mrs. S. Ames, Miss: Belle Scougall and Dr. Morrison, and we invite all speakers to attend the con-vention. The invitation is general to all, and the platform will be free. application, and overwhelming with arguments and facts to plocs, visiting all the Northern, Bastern, Middle and Barder years. It is the first and only book going over the whole Per order of the committee. HIRAN BIDWELL,

Grove Meetings.

Grove Meetings will be holden at the town of Eaton Rapids. Micb., in the vicinity of Messes. Whitcomb, Hammond and Onderdonk, on Saturday and Sunday, June 20th and 21st, commencing on Sainrday, at hail. the press and the pulpit. Chapter 2 -- Variety of phenom-

hast ten A. M. Also, at Grand Ledge, Eaton County, Mich., Satur day and Sunday, June 27th and 28th. Call upon Messrs. Brown and Norton, located ten miles west of Messrs. Brown and Norton, located ten miles west of Extended Lansing. Speakers are invited to attend. Friends are to be provided for free of cost. ELIJAE WOODWORTH.

Meeting of Progressive Friends. The Annual Meeting of Progressive Friends will be holden in Lockport, N. Y., on the Cousty Fair Grounds, on Friday, Saturday and Sunday, June 12th, 13th and 14th. A general invitation is extended to all friends meet there in the yearly greeting. Good speakers

Annual Grove Meeting.

will be in attendance.

The Annual Grove Meeting of Spiritualists at New London, Obio, takes place July 10th, 11th and 12th. Warren Chase, and other speakers, will be there. Good time to subscribe for the BANNER to him,

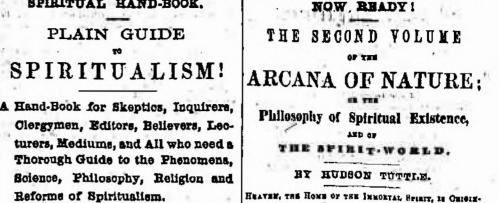
### Passed to Spirit Life.

Again the silvery chimes of welcome have been

soul beauty for mortal eyes to behold, we give theo back to the heavenly hosts pure as when the Crea tor first scaled thy brow with divinity. How we yearn for thine earthly presence none can tell but thuse from whose hearthstones the danoing sumphise of love from whose heart has endured the merry music of pattering feet, has been forever banished. And yet, oh mother, whose heart has endured this, my agony, our aweet darlings are not gone, save from the range of mortal vision: with changeless love they linger to caress and guide us through the pearly gates to endless day.

From West Randolph, Mass., of paralysis, Mr. Alba W. Gould, aged 58 years, late of California. Although Mr. Gould did not profess a recognition of immortal life, yet his generous nature prompted him to aid in the cause of Progression. The closing services attendant upon his earthly remains were performed through the undersigned, at the house of his brother-in-law. Mr. Edward Willin, in West Randolph, Thurs-

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as well as the claims of the people; a plain guide, embracing

free, feariess; offentive to none but the persistently blind and infatuated, liberal and charitable to all; safe to be put

proof of Spiritualism. The author has had a large expe-

rience in the ministry, and in the editorial and spiritual leeturing field, having been smong the earliest ploneer cham-

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umabin, and onjoy celestial communion free to all. Chapter

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ors and speakers. Chapter 8 .- Organizations, ordinances,

forms, ste.; how to advance the cause, form meetings, confer-

ences. Hunday-schools, elo.; lecturers and mediums; coun-

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Spiritualists; the great crisis; wars, revolutions, alarming

yet hopeful signe; various practical bints and cautione;

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Chapter 10. Spiritual Elements. Infaite Progress of the

Chapter 10. Epirital Elements. Infinite Progress of the Elements: Soll of Gradite Mountains, l'olash as applied to: Phosphorus applied to: Infinite variety of Matter; Line of Demarasion between the impouderable Agents and Bylritual Elements; Philosophy of transit Attractions; Spiritual Elements; Philosophy of transit Attractions; Spiritual Elements; Infinite and Functions. Obapter 11. Animal Magnesisten; (Zos hism.) He Philoso phy, Laws, Application and Helation to Spiritualism; Sym-pathy; Elustrations of; Animals can influence Maninsis; Man can influence Man; A common Cause for these Phe-nomens: Exploded Objections; Percenticity of the Armais; Animal Magnetism; Proofs; Impressibility of the Armais; Caychameety; Lis Laws; Doctrino of Spiners; Zoshim; Eddy and Mind mould each other; Pay-hometry; Lis Belations to Animal Magnetism; Estimate of the Num-Its Relations to Animal Magnetism . Kellingte of Its Delations to Animai Magnetism: Settinate of the Num-ber of Susceptible Porcessions; How known; Choice of Testa; Application to the Relences. Chaptor 13. Animai Magnetism, its Philosophy, Laws, Application, and Belation to Buiriumitsm. Clairroganco the Harvinger of the next State; Incomprehensibility of Mind; Mind can become Independent of the Body; Its Fix States: Mind one become Independent of the Body; Lie Min Batter: 1. Activity and Bopose: 3. Impressible Blater: 5. Negn tto; 5. Clairvoyant; 6. Super-clairvoyant; 6. Ucath. or I.de-don-Bgirliunt; Description and Hussration of these Stares; Replanation of Impressibility: One Mind and sectrol anoth-or; Philosophy of such Control; Hustration; Spiril Inter-course through Impressibility; Its Difficulties; Low Spirita, (Bvil 9) Their Ushitation; Influence; Physical Manifesta-tions, how produced; Sy what Class of Spirits: Spectral Ap-paritions, how produced; One Law holds good to the entire Domains of Maguetism and Spiritualism; Proofs and Hus-Irations. Chapter 13. Philosophy of Change and Death. Wundors Chapter 13. Full toppy of Unappe and Deall. Wundors of Change: An Arab an Abbie; Cycle of Organic Forms; Cause of Change in the Universe. Chapter 13. Philosophy of Ohange and Deall: concluded. A Claircogrant Revelation: A Death-bed Recue; (Furing of Spirit and Body; Spiritual Experience; What they say of the Middle Passage: Revelation of an Athelat; Of a Spirituality; Robert Uwer; The Arcans of Death disclosed. Obapter 15. Spirit, its Origin, Paculics, and Power. Digits and nowy, opritual experience; Wist lucy sol of the Middle Passage: Revelation of an Athela; Of a Byleitualis; Robort U. Brints, the Arcana of Death disclosed.
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ground.

with the town, county and State. We mailed it as directed, and have not the slightest doubt but that it has reached its true destination.

There will be a Grand Picnic at Dupgeon Rock, Lynn, on the 17th inst. The notice was received too late for this week's issue; but full particulars will be given in our next.

That ... Readable Sketch," friend Herald of Progress, which you copied into your last issue, is unquestions. bly a bogue affair. We intimated as much in regard to It in a previous issue. No such seance took place at the "White House."

The Boston Post, with its neual disregard of truth. calls Robert Dale Owen a "free lover," The writer of the Post's slorring paragraph, if all accounts are

The siege of Vicksburg remained in state quo, according to late dates. It will take some time to reduce that stronghold, even if Gen. Joe Johnson do n't inter fere with Gen. Grant.

Gen. Banks has invested Port Hudson, and will no doubt reduce the place. His army has been very successful. Cotton, molasses, spgar, etc., have been se. cored in sufficient quantities, it is reported, to pay the whole expenses of the expedition. 1 .

LETTER FROM GOV. TALLMADGE .- A member of the committee for the European Publishing Fund has ne-committee for the European Publishing Fund has ne-colved a cordial note from Hon. N. P. Talimadge, in support of the proposed movement. This well-known friend of Spiritual progress writes: "I fully appreciate your desire and your effort to publish Spiritual works in Germany. I approve, too, the raising of a fund in this construct to aid our descena bathem in this great this country to ald our German brethren in this great enterprise." The letter contained substantial proof Saterprise." The letter contained anbatantial proof of continued interest in the cause with which his name has been so long associated. - Herald of Progress.

HOWARD ATHEN.BUM. -This well conducted and wellness, which is equivalent to saying that the manageis delighted with young Adams.

Mrs. Bnow, the trance medium, has removed from the Pavilion to 175 Court street. . ? .... - 武明明(6)

PRESENTIMENT OF DEATH .- The Charleston (S. C.) Courier, says that "General (Stonewall) Jackson had

drose from gam or censer. I Pancy; again, the fan of tacking yourself up for whight in the fold of a rose, rocked to sleep by the gentle sight of the summer alr. and nothing to do when yob wwake but to wash your Milf in a clear dew-drop, and tall to and est your bedstothes; may would "Hotget auft & tools would The greatest hyperrite and disting arver deed

and a second of the second second

A thousand years ago; The Summer comes as erst it came, And still the rainbow shines the same.

-[O. B. Josselyn.

" Life is the wisest thing under heaven," said Matthew Hale, and afterward condemned two women death for witcharaft.

Free Industry and Bervile Labor now have each other by the throat, and it remains to be seen which is to accomplish the victory.

" IS THAT MOTHER ?" .- Among the many brave, un. complaining fellows who were brought up from the battle field of Frederickeburg. was a bright eyed, intel-ligent young man, or boy, rather, of sixteen years, who belonged to a Northern regiment. He appeared more affectionate and tender than his comrades, and attract of the Post's shuring paragraph, if all accounts are intectionate and tender that his commutes, and strates correct, had better look within himself and see if everything is pure there, are be undertaken to injure the reputation of decent men by such incondees. tally wounded and failing fast. Ere she arrived, however, he died. But he thought she had come, for while ever, he died. But he thought she had come, for while a kind lady visitor was wiping the death awest from his brow, as his eight was failing, he railied a little, like an expiring taper in its socket, looked up longing-ly and joyfully, and in the tenderest pathos whispered quite andthly, "Is that mother?" in tones that drew teers from every eye. Then, drawing her toward him with all his feeble power, he neathed his head in her arms, like a sleeping infant, and thus died, with the sweet word "mother" on his quivering lips.

10.1 DARENESS. As the great tower outstretches to the earth The dark triangle of its base slone, While the clear sub is shining on its top, So darkness in the pathway of man's life, Is but the shadow of God's providence, By the great san of wisdom cast thereon; And what is dark below, is light in heaven -[ Tauler.

Dr. Osborn says that the crusty deposits which gath. er on the inside of kettles used for boiling water, may be prevented by placing a common clay marble in each ventilated place of amusement is doing a good busi- | tettle. The deposits having a greater affinity for the marble Wan for the sides of the kettle, gather round ment is faily appreciated by the public. Everybody the former and increase is bulk, while the latier are left as bright and clear as when new.

> PARSING AWAY .- The Bowdoin street Congrege. tional church, Boston, was disbauded by the action of a Council called for the purpose, May 18th.

The Paris correspondent of a London paper says:

Coorder, says that "General (Stonewall) Jackson had a strong presentiment that he would be killed before the war was brought to a close, and that the event would take place in the last, or one of the last battles fought." Among the bequests to the New York Magdalen Be-hevelent Society, is mentioned that of Eliza Gilbert, (better known as Lola Montez.) of \$300. Never too late to de good. Insects, generally, must lead a truly jovial life, Think what it must be to lodge in a lily-with signs a palace of ivery or pear, with pillars of silver, and droas from gom or enamy. Fangy agais, the fun of

then she ......

The Spiritualitie of Manubasier and vicinity. Boone Donnty Illinois, will Bold their yearly meeting in . . Daniels's grovs, ou Satarday and Banday, the 20th and First of Juna.

and Jist of Juna. control fraid most? the Andrews for the Committee of the Committee of the Advertee of the Ad

in law. Mr. Edward Willis, in West Randolp. day afternoon, May 28th. Basis of the remarks from I Cor., xv chapter, 44th verse: "It is sown a natural body. It is raised a spirtual body. There is a natural body, and there is a spiritual body."

L. K. COONLEY.

May 23d, 1863, from his residence in Hammonton. N. J., in the 64th year of his age, Dr. George W. Rudd, formerly of Illinois. A. A. R. [The late Dr. Rudd became a professed believer in the truths of spirit-communion and the doctrine of Eternal Progression several years since. He was inti. diam, from his humble birth through a series of assomately acquainted with most of the lecturers, &c., in cistions with personages distinguished in scientific the Spiritual Philosophy, as they usually made his reaidence in Rockford, Ill., their stopping place when in larity with orowned heads, has sorrounded him with that vicinity. He has been a constant reader of an interest of the most powerful character. As a our paper since its first establishment, we under. spirit-medium his superiority is supreme, and the pobstand .--- Ep ]

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# BANNER OF LEGHT

# Message Department.

The Seances at which the communications under this heading are given, are held at the BANNER OF LIGHT OFFICE, No. 158 WASSINGTON SETERT, Room No. S. (up stairs.) on MONDAY, TUESDAY and THURS-DAY AFTERNOONS, and are

Free to the Public.

'The doors are closed at precisely three o'clock, and no person admitted after that time. Each Message in this Department of the BANNER we claim was spoken by the Spirit whose name it

bears, through the instrumentality of

Mrs. J. H. Counst, " The Messages with no names attached, were given. as per dates, by the Spirit-guides of the circle-all re-ported verbalim. while in an abnormal condition called the trance.

These Messages Indicate that spirits carry with them the characteristics of their earth-life to that beyondwhether for good or evil. But those who leave the earth-sphere in an undeveloped state, eventually progress into a higher condition.

We ask the reader to receive no doctrine put forth by Spirite in these columns that does not comport his or her reason. All express as much of truth as they perceive-no more.

### Sustain the Free Circles.

We are fully aware that much good to the cause has been accomplished by our Free Circles, as many per-sons who first attended them as skeptics, now believe in the Bpiritual Philosophy, and are made happy in mind thereby ; hence we hope to be sustained in our efforts to promulgate the great truths which are pouring in from the spirit world for the benefit of ha-Donations gratefully received and promptly menity. Acknowledged.

#### MESSAGES TO BE PUBLISHED.

Thesday, May 5.—Invocation; Questions and Answers; Albion Oliddon, to his brother, T. P. Gluddon; Patrick Noon-an, to his wife, in Fail River, Mass.; Percis Wayland, to has fathor, Addison Wayland, of Cincinnati, O.

father, Addison Wayland, of Cheinati, O. *Thursday, May* 7.—Invocation: Questions and Answers: J. C. Brown, of Mansfeld, Mass.; David Wontshee, to An-thony Fostaine, of New Orleans, La: Daniel Grover, to his mether; Allos Sawlin, to her mother, in Ohamber street, New York. Now York.

day. May 11 .- Invocation ; Questions and Answers ; Monday, May 11.-Invocation; Quasilons and Answers; Edward Price, of Montgomery, Ais., to his family: Michael Belly, to his wife, Mary, in New York Oity; Agnes Keniston, of London, Eng., to her uncle, a minister in London. *Tuerday, May* 13.-Livrocation; Quastions and Answers; Malinda Ailen, of Utab; Alfred Kimball, of Brownville, ill.;

Malinda Allen, of Utab: Alfred Kimball, of Brownville, ill.; Olive Gaines, of Cincinnali, Olio, to her parents. *Thurday, May* 14.—Invocation: Questions and Answers; Charles Herbert Johnson, of Jackson, Miss.; Liout. Colonel Eimbalt; Goo. W. Allen, to his father, in St. Louis, Mo. Monday, May 16.—Invocation; Questions and Answers; Gen. T. R. Jackson, late of the Confederate Army, to his friends: Charlie Graves, to his mother, Deborah Graves, of Boon ville, Wis; Eda Mason, to bor paronts, in New York. *Juesday, May* 19.—Invocation; Questions and Answers; Charles Greets, to Proche Gro.ly, of Fredericktown, Md.; Blien Maria Forhos, to her paronts, in New Orleans; Patrick Bilen Maria Porties, to her parents, in New Orleaus; Patrick

Loary, to bis wife, in Lawrence, Mass. Thursday, May 31.—Invocation: Questions and Answere; David Witherforce, of Philuelophia; Ann Maria Hall, to her buyband, Capitalin Jerome Hall; Ben Collyer to bis wife, in

Monday, May 25.—Invocation: Questions and Answers; Monday, May 25.—Invocation: Questions and Answers; Nathaniel Littledeid, to his sistor Jane, aud motior, living in Princeton, Ill.; Clars Frances Alden, of Chelmasti, O., to her mother; Jacob Ryder; Wm. Johnson, of Garteravillo, Georgia. Tursday, Nay 26 -Invocation ; Questions and Answers ;

Turray, May 26 - Hydekinds; Cheshows and Answors; Samuel Wight; Bobby Borns; Matlich O. Wallaco, of Hamp-ton, L. O., to her mother and her brother Thes. Wallace. Thursday, May 28 - Invection; Questions and Answers; Abram Torrey, to his relatives, in Carrollion; Edward Bur-geas, to Timothy, Ostrandor, of New York City; William Datase to be scenario in Courboar, Mew York City; William Portor, to his parents, in Columbus, Ohio.

### Invocation.

Our Father, we thank thee for the wondrous beauty with which thou hast adorned creation, for the glorions sunlight, for the midnight shadow, for health and sickness, for the widows' tears and the orphans' wail, for all the manifestations of life. for we know they are grandly boautiful, because they are manifestations of life. And what is life? Oh, we pause to consider what life is. Is it not a manifestation of thy power? Ay, is it not more-thyself? So, ob our Father, for each and every manifestation of life we thank thee April 27. now and forever.

#### Obsession.

By request, we propose to consider in brief a certain portion of the lecture delivered at Lyceum Hall, last evening, by Mrs. A. A. Currier, where the speaker to deav the theory of obs don. In the outset we should pause and consider what obsession is, and also what death is, and how much power it exerts over the inner man and woman, or whether it exerts any at all.

In Michigan; a Mary Magdalan of olden time, and a through this iddy medium to-day. score of others that have never come to the light of I find I feel exceedingly prostrated in approaching human knowledge-all positive cases of obsession. Now these are facis that have been brought to light thought of my last hours, which were of utter prosand are within reach of all who seek to make them of use to themselves.

We have no sympathy with that class of would be reformers who are over disposed to cast their errors and imperfections upon the shoulders of any spirit. either in or out of the form. We know there are many among that class who profess to be believers in modern Spiritualiam, who are prone to cast their own faults upon some disembodied intelligence. Do they commit sh error to-day, to-morrow they will tell you that they were told to do it by some spirit, who enforced evil upon them. Although we are aware that there are many cases like this bearing truth upon their face, yet there are many thousand cases with which the unseen world has little or nothing to do. We have said that we have no sympathy with the aforsmentioned class of would-be reformers. We should have said that we have no sympathy with the ideas they advance with regard to the spiritual phenomena.

your own door. If there is evil in the spirit-world, rest assured that that spirit-world, needs reforming at slon, but somehow or other she do u't get it, and she's your hands. Oh, you have each and all something to had a great det, of trouble about getting back pay. do toward bringing about a reformation. Shall you Somehow it was never paid myself when I was here. stretch out your hands across the river that separates you from that spirit-world? No; bat commence your reform at home; reform your social circles; surround your mediums by high and holy influences. Oh, in the mundane world, in the name of God and yourselves, seek to surround your subjects in mortal by all that is high and holy. April 27.

# Henry S. Creggen.

If you please, I wish to send some word to mpps wats, living in South Carolina. I was killed at Fort Sumter. I suppose you 've heard of the engagement? Becently ?] Yes, sir. [You were on the Confederato ide ? ] I was; does it make a difference ? [No.] - It 's very hard to take on yourself conditions you do n't know how to use, and make yourself known at the same time. I did n't know anything about this thing before death, and I 've come here, not because I care much about coming back to stop, but I do want to let the folks know something about my condition, that's ing the priost about it, it 's nothing to him at all. all.

I was wounded in the shoulder, the foot, and in the eide. I think my wounds came by a piece of shell; 'm not certain. I laid about forty-eight hours, as nigh things to make me change my mind. I turned round. as I can judge, then died. My age is a little short of and find myself in a place where folks think different. twenty-nineteen-not twenty. My name, Henry S. Creggen.

My father is one of the staunchest Union men that lives. He said he could n't see any good coming from my joining the Confederate Army and going to war; but I went, and I'm here, and I do n't care anything about it. He's a Union man, and if he would like to talk with me, if he can't do it at home, he can find a way by crossing the lines and coming into New Orleans which he can do if he wishes.

You did n't take Charleston. did you? [Not at the first attempt.] No, nor you wont in a hurry. My opinion is that you 'll never be able to take it. [We probably shall at some future day. ] I'll bet you more than six sacks of corn you do n't take Charleston. In the first place, she 's too well fortified, and then again you are too much divided. You send your feet out there, and they split up and go to the devil, before they get their plans half formed. It's so, whether yon believe it or not. I had a chance of knowing how things stood before I got wounded.

Do you send this by letter, or do you publish it, or what? [We print it in a paper, and no doubt it will reach your friends in Charleston.] You can't do it. I do n't believe. Well, my father's in pretty tight quarters, and has been for some months, on account of his expressing sympathy for Parson Brown.

low. He's been looked after pretty close. I've noth ing to say about it, but it seems to me that he 's lived the dew of early morn, and then, as if in gratitude, long enough at the Boath not to take up with what yields of its sweet life, that Nature may be refreshed Northerners protend to call right. I fought under the Confederate flag, and died without my father's blessing, and what 's the odds? The odds is, I've got a few more years to spend in the spirit-world than I should otherwise have had. I believe my father had some idea of these things, through somebody down in Texas, but I had n't any knowledge of them. Well, Yankee, what do you ask ? The dollar is always the first thing with the Yankee. they say. [Not always.] Well, I only said what I'd heard. Now do n't take any offence upon the start. because I do n't think it would be fair. But you know the Yankees have the name of thinking a great deal of the dollar, and I only asked to know. I'm know, oh God, they will be acceptable offerings unto here asking favors of you, and I know very well that thes, for if then dost hear and answer the humble vio-I'm not in a condition to offer you money myself, but my father can, if I can't, and I was agoing to say you night call on him for pay. [We ask no pay.] All thanking thee for the mighty past, adoring thee for the South Carolina, in what you'd call the hot-bed of the relation of sending out renewed thanks for Secession. [Were there many killed in Fort Sumter ?] About leven, bealde myself. It 's certain that I was killed. that 's sure to me, and as nigh as I can judge, stranger, I should think there were about twelve, including myself, though there may have been more. [We got the report here at the North, that the Confederatos had only one killed.] You did? Reports aint siways to be depended on, you know. [I dare say reports are as rue on one side as on the other.] We can lie on our side as fast as you can. Now do n't protend to say that you always tell the truth in Yankee-land, because [sha'n't believe it if you do. [I did n't asy so.] I know you did n't. Good-by. - [Come again.] Do you mean it? [Certainly; you seem very suspicious-what does it mean ?] Brought up so. April 27.

ton; a youth called Ciyde, in East Tennessee; a child by the same law to meet and welcome my friends some lift a hand to minister to the sufferings of their fallow, the forces of the spirit for a time. Househ lands to bearing the name of Dane, In Ohio; one Fontaine. In days, it may be before long, but whether it be sooner Paris. France; one Davis, in London; Eng. ; one Child. or later, T shall meet them by law, as I come: by law

> your medium. I am told it arises from my intense tration. 'Oh, my name? Charles G. Chandler, Duxbury. Massaphusetts. Farowell, sir, and many thanks. April 27.

# John Riley.

Faith, I do n't like to trouble you, but I suppose I must. If I do anything at all. . [There 's no danger of that.] I was killed in the fight before Richmond. I was in the 16th Massachusetts, Company A, and I got a family in New Bedford, Massachusetta, and if it was n't for this I'd not come back; but some way I find myself unhappy and discontent, because I feel somehow that they 're not all right. I was speaking of it to your Superintendent; and the folks I 've got in the spirit world said, " John, the best way for you to do is to go back to earth and tell as much of the truth as you can, and somehow or other the same will take effect, sooner or later." So I've come. I do n't know, sir, as it 's according to your rales for one My dear friends, seek to bring about a reform at to talk of things such as pensions, etc., is it? [Cortainly.] Well, my wife, I believe, is entitled to a pen-Faith. I tell yon what it is-the paymaster's all the time a coming, bit never comes. I went out without a copper in my nekets. It's all the same to me, for I'm in a place ere I don't need money, but I feel bad for my fami

My name was John Riley. 1 do n't know much about talking away from this place. I should like to talk to my wife., Margaret 's her name. [We 'll, ask her to give you an opportunity to do so.] Faith, I like it much. Faith, I'll tell,s dittle here to her. Now there's a lawyer she knows, by the name of Chase, what 'll do about right by her, because he's one of those sort of men who never means to take advantage of any one that 's worse off than himself. If she'll go to him. I think he'll help her out of her trouble. Is it sgin the rules to say that? [No.]

Now if there's any way I can go and talk with her-[1 dars say she'll give you the opportunity to speak with her.] Faith, I like it much, and as for consult-He's nothing to do with my soul, or body either. Faith, I know I was as good a Catholic as any one when I was here, but since I 've been away I 've eeen so I come back not so good a Catbollo as when I went. Well, sir, whatever you can do for John Riley, he'll be eternally obliged to you. That's all I can do. April 27. Good-day.

### Ellen Bolles.

I come back to see my mother. [To see her ?] Yes, sir. [You do n't see her here, do you ?] She lives in Middleboro', Massachusetts. I lived here seven years, and I've been away three weeks. I want to go home. [We can't let you take this medium home, but If you will tell us what you wish to say to her, we'll send word to your mother.] I want to talk to her. [Does she know about your coming back?] No. [Does your mother know anything about spirite coming back ?] No; I 've come to tell her.

Elten Boltes was my name. I do n't want to stay here-I want to go home. [What disease were you sick with?] Fever and sore throat. [Are your parents both living?] Yes; they sint here. [In what part of the town do they live?] Middleboro'; not in this place, where you can't breathe. I want to go. April 27.

### ..... Invocation.

Oh, then whose yondrous power is manifested in the wild artillery of the skies, whose glory we see pictured upon the fair canvas of Nature, whose beauty and bumility we see in the blue-eyed violet that drinks and gladdened thereby-oh, thou Wondrong Power. thou Mighty Something who art near to us and yet scemest so far off-we will come, oh Mighty Lord, this hour, and kneel, it may be, in thy holy temple, and demand that we be baptised anew in thy living waters: for, on Lord our God, we would drink at thy fountain. that we may be fitted to come unto thy children with thy holy gifts. Oh, our Father and Mother, we approach thee this hour with the tears and sighs of the monching multitude that people this fair land. They. oh Father, have drawn near to us in soul-being this hour, and we have gathered up their tears and their sighs, and have brought them unto thee. And we lot of The valley, thou wilt surely hear and answer thy children. So, oh Father, we rest secure in thy love, May 4. 16

constants.

to suffering and hardship upon God's terms | werid, it might rain all the time, or there might he as to survey. Its mission is to show humanity its require. rais at all. You might enjoy perpetual summer, or tarents, its mission in to back numerics of the human yes might know as pummer at all. Worlds might in ments, to unlock the blacon treasures of the manner yes might have as primer as and to show to mankind their weaknesses. In- read or square. They might ratate by virtue of the perfections and shortcomings in general. The mission own inherent power, or by that of some power foreign of the angels is to unfold humanity, and to show them to themselves. But leasmuch as there is a law and a bigher life while dweiling in mortality. But this erning all things in Natara, we are to suppose the can never be done by wearing continually the yoke of there is a law governing the internal or cont of man inharmony. You can perceive no heaven, wear no sico. It is well that humanity be deluged with team crown of glory, while bearing the cross of sorrew and and sighs to a certain extent, but exceeder means unhappiness. Oh, show to humanity the divine was suffering in injurious to the spirit. We see strong tern of inspiration, that shall take nway all ain, that that are all too heavy for moriality to bear. The the the nations may wash therein and become cleaneed. ory of reaching heaven through hell, is a very good We are aware that many spirite return informing you one when it is not carried to extremes, but when it is hat they could not well have dispedsed with any one it becomes a more highway of folly. of the sorrows that were theirs in carth-life, for that Q .-- Was it not the cancelousness that he was suge each and all has brought a corresponding joy in the log anjustly that mitigaied the antierings of Christ? apirit world. But this assertion invariably comes from A .- Bo far as we can learn, he whom you call Chein hat class of spirits that have not been overtaxed, that was very fairly exempt from physical suffering. The have not been forced beyond a natural point, who have serrew that was his belonged to the mental reals, not worn too heavy a yoke of serrow. Nature proves He was attacked through the intellectual and moral. this to you. Stimulate her to a certain point, and but the record does not tell as that he was attached you do good; but force her beyond that point, and you through the physical. Therefore we are to suppose do iil. Therefore it is well to suffer to a moderate ex. he had a strong physical fort through which to meet tent, but too much suffering is an injury to the human the attacks of the enemy, and by which to unfold him. toul.

Therefore, Spiritualists, ye lights of modern times, we would have you open the doors of your mortal yis this day, tolling up the steepe of Calvary with a hear. ion-tor what?. That youjmay and heaven for your- ier cross than the Father wills they should have. And selves? No; that youimay know that you have a daty if humanity would read and act upon the mighty im to perform while in earth life; that you owe a some of Love, these burdens might be lightened, these thing to the Great God who hath given you life; to crosses be made loss heavy, and humanity might have those who are beneath you, who are downtrodden by enough of serrow, but not teo much. society; to those who would fain rise to virtue and

happiness, but who are prevented from doing so in consequence of the yoke of suffering. To you God is calling, that you may assist him to plack off the scales boping that I might be able to reach my friends by a that obscure their vision, to unstop their cars, that more private way; but ] find it impossible. This they may hear his voice.

Oh, Spiritualisis of to-day, you have something to to feel grateful for it, and do. do more than to sit down and allow the angels to do your work. Is there a poor wayfaring man or woman leacher has been speaking, is one that interests no who craves your assistance, we beneeob yos, in the for more than one reason. I can understand it and name of tiod, the angels, and your own soul, to minis appreciate it, not because I suffered so much myself ter to his or her necessities. If the demand can be when dwelling on the earth, but because those whe answered only in gold and silver. It is your daty, if are near and dear to me, are this boar suffering more you have it, to administer it; if by a kind word or a than they ought to; bewever, perhaps I am wreng. cup of cold water, oh, withhold 'li not.

Refuse not the hand of friendship to those who are in sorrow, but stretch it out and pluck them from the remember, dear friends. that a mother's love never flery farnace of affliction. Give them of your strength, and an innumerable company of angels who have spirit accends to him who gave it. yet her leve live; washed their robes in the hard experiences of mortality, upon whose shoulders the yoke of serrow hath to behold ber offspring in tromble, or in slokaces, the rested heavily, who step by step have tolled up the will return if possible, with love for her guide, and steeps of Time, and now in the present stand like a throng of angels, whose robes are all white and pure, will bless you for it. They return this hour-with what? With that which can bring you only servew? No, far from that; but with the voice of the archangel calling upon you' to do your duty, to make light these burdens of humanity, and prepare them for happiness In the hereafter.

Ob, hear a thousand times ten thousand voices, that are calling upon you from their spills homes, and demanding of you Spiritualists of the nineteenth centary to come forth and answer the call of the Almighty youth. Bae who has drank from the cup of boarsty by doing your duty. We have ever sought to enforce and virtue, and from the opposite as well; for her I the law of love in all its beauty and glory apon those come. That poor child who is now, as it were, with to whom we draw nigh. We have ever laught you out a friend on carth, who has yielded up her facel. to love one another, and if we had not, in there bet lice one after another, antil she, has no power to comething within each human soul that tells you if rice and threw off the yoke of els that has fallen anes you would be happy yourself, you must labor to make ber sheulden. others hanny 7. So long as there is one ohlid in your Father's universe that is oppressed with sorrow. just so long will humanity feel the effect of each inharmony and suffering. Now if our Father had not designed you to be happy, he certainly would not have given you the strong impelus to grasp jey. If steps, and has followed him over the rough meantaine joy was not to be had, surely he would not have writ. of life with a devotion as pure as it acomed untiring. ten the mighty law of love upon the tablet of every human heart. If he had not intended you for happiness, you would nover grow weary and impatient of has fallen almost boyond the hope of human recovery. he inhermonious conditions that ofitim -----

do: and if he says "Go forth speaking words of obcer

and kindness to the sorrowing ones of earth," we be-

the bowels of the earth belong to the Almighty Father.

and you, as his children, are sharers of his great wealth.

God's gifts are intended for all his children, and you

bave no right, oh man or woman, to appropriate more

of God's carthly gifts to yourself than is necessary to

Ob. listen while you may, to the voice of the warning

angels, they who retarn to earth, arging yes to do

that which God is constantly prompting you to do.

God's children. If the drunkard in the gutter need it.

Remember, oh ye who have received light in these

nodern times, that your Father God is calling upon

South need it, oh do not refase it them.

weaker than yourself.

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stimulate, it to, action and to duty. Suppose the The mission of Hpiritualisis is a mission of hype ... not were ap fixed laws governing the maternal or asterna

> solf rapidly in the intellectual and spiritual realma. We believe there are many, very many, who are to May 4.

### Betsey Tuokerman.

I have peetponed coming here from time to time, ecems to be the only avenue that is open, and I cush

The subject upon which our good friend and beloved

I have one son, who is this hour dragging out a weary existence in one of your penitoutiories. You must dies, and although her body orombies to dust and her "Lis a part of her immortal self, and if she is permitted God for her protector, to do whatever she may be able teward mitigating his sofferings, and restoring him to hoppiness.

That my sen has sinned, and outraged the laws of his country, I well know; that he has been unires and dishonest to those who entrusted their worldly wealth to ble care. I well know. I do not come to exonerate bim from blame, far from it; nor do l come to say that I think the sentence passed upon my con is an unjust one; but I come more particularly for the poor child who linked her lot with my con in early

She has seen her highest hopes fade, her fairest dreams have come to nothing. My son, the man whom abe loved, has not proved what she expected him to bo, yot for all this, she has clong faithfally to him through long years, has overlooked very many false But also | stop by stop she has lost her hold upon society, until now she is a prey to the wine cup and I believe there are loving hearts yet on the earth.

Obsession is generally believed to be the entire subjugation of all the forces of physical life, to the rule or control, for the time being, of some foreign or disembodied intelligence; but this is falso ground. 1 may obseas or possess certain organs, or a certain organ only of the physical form, yet the case is none the less one of obsession or possession. I may bring under my control all the organs of the human body, or I may obseas the right arm, and no more. I may obseas the organ of memory, and no more. I may obsess the organ of time, and no more. I may obsess the organ of sight, and no more; I may obseas the organ of hearing. and no more; or I may control the entire physical form.

You will perceive that the ground we have taken differs somewhat from that taken by our worthy speaker referred to. Now as each and every intelligence is entitled to opinions of their own, and are likewice en. titled to prociaim those opinious to the world, so each and all may be said to be kingdoms of thought to themselves, accountable only to the Great Eternal from whence all sprang, and whither all are tending. We have said that many have erroneous ideas concerning obseasion. We leave you to prove the truth of the question: Are not nine-tenths of this class of persons believers in spirit philosophy? This you can do, for you have senses and can use them. The Great All Father hath given them for use, and it is well for you to use them at all times, and under all circumstances. What is death ? It is a chemical ohange, that acts with direct reference to the forms of life, and not to life itself. It spends its power upon the outward crev ations of Nature, and it can by no possibility, at any time, affect the internal, or life-principle. The inner man, or woman, is not capable of being affected by the chemical change called death. That is designed to affect the forms of physical life, the external forms of transitory nature. Thus, the disembodied spirit is precisely the same after this change has separated it from the physical body. Its emotions, thoughts, feel. ings and desires are all positively the same, for the change of death can by no means affect the vital spirit. or the vital emanations of that spirit, which are the thoughts and emotions of spirit.

Thus when the disembodied finds bimself or herself free from the physical form, or spart from the conditions of the material world, he or she finds thomselves also in full possession of all the faculties of their nature. Whataver proolivities they may have had when in the body, will ulso be theirs in the spirit-world. If the attraction be strong earthward, they must, by virtue of the law of apiritual gravitation, gravitate to earth sgain, or fall, it maybe, to the level of some earthly subject, by and through whom they may unfold them. setves, or throw off, or outlive, those mortal tendensies, or, in other words, may be born sgain,

We believe our speaker declared there were no case of obsession, and that there never could be any. Now we think if the speaker had fully understood the meaning of the term obsession. he would have seen at once that the position of assumption was & false one, for was he not at that very moment obsessed in certain organs of the subject through which he was speaking? We contend that he was, and Nature proclaims It to be true. y Ancient, and modern records furnish many examples of obsession, such as a Blas Rager, of Bos-

### Charles G. Chandler.

Sir, I have parents in Duxbury. Massachusetts; can f commune with them? [Bay what you please, and that it cannot by any possibility be the forerunner of we will send it to them.] It was my fortune to die in camp, away from home and frends. I presume you do not think it strange that we come, for many of us are strongly attached to home and friends, and callod up hidden treasures to man. But if the ground receive on to leave our bodies-as we often are-without a an undue amount of dressing, it is more than probable parting word to those we love. You, I know, do not that Nature will fall prostrated ere she gains the dethink it strange that we burry back to earth again to sired object.

inform our friends of our condition. I am anacquainted with this new philosophy, or which is at least new to me. I am exceedingly sorry that I did not make myself acquainted with it before death, as I had a chance of doing so.

I was a member of the 26th Massachusetts Regiment. Company B. There are many things I would like to say to the numerous friends I have in Duxbury, but. really. I do not care to speak of them here. Wil can more joy they will experience hereafter-those persons, only draw the attention of my friends to the applect, that is all I shall hope to do to-day.

I suppose I passed on at last from a rheumatio affection of the heart. It first seized my limbs, and after. the human family: that they would not, if they could. wards selzed upon the vitale, and I at last yielded up avoid that which bath been ordained to man by God. my body to him whom I have always supposed to be and so, instead of trying to modify human sorrow and the King of Terfors, but whom I now feel to be simply to alteviate the safferings of humanity, they stand the Messenger of Life.

My dear father and mother will, doubtless be sur prised to hear of my return, but they must remember that we are all children of law, and although they cannot understand God's mighty laws, yet those laws exlet as pruty as God entate, and [its pommon with thousands of others, relarn to earth by law, and I sapect they, Levile-like, pass by on the other side, and nover

### Is there Necessity for Suffering?

There are a certain class of false reasoners who profess to believe, and who do believe, we doubt not, that all the sorrows of earth life, the hard experiences of mortality, are necessary to the begetting of joy in the fature. They believe that all sorrow is a direct dispeneation from the All-Powerful and All-Wise Creator. and whatever of ill they may be called apon to pass through they will tell you they believe it is right, for inasmuch as they suffer greatly bere, they will purchase for themselves a high seat in the kingdom hereafter. They will tell you that those who would wear the crown must bear the cross; that in order to be supremely blessed in the hereafter, they must necessarily be supremely oursed in this life.

Now we are aware that a certain 'amount of serrow and hard experience is good for the soul; while, on the other hand, an undae amount of sorrow is not good.

point beyond which it is not well to pass.

highway of life, with not even a good Sameritan to has wandered from the right. bind up his wounds, or administer a draught of cold water. Be ye good Samaritane! Bise up each mornjoy. The wise agriculturist will tell you that a certain ing with grateful hearis for the repose that God hath given you, and when the sun appears, look in his face, amount of dressing is good for the ground, because it stimulates it into action, and makes it to give of its as you would in the face of Delty, and say, "This day I will endeavor to be true to self ;" and if you are

von.

Nay S.

blow up the granite portions of the heart?

sorrow is absolutely necessary to heaven or divine ing present, at first failed to acknowledge the misis oy; but if you pass beyond a natural or fixed point, then, because uncertain as to whether he was the perthen you plungs yourself into bell. If you wish to san addressed.] Well, you, I mean. If you 've gelf at all, it must be by bearing the crosses of life-who beopen the granite, the wise man would put in a suffi- in your power to speak, why do a'f you do as! lieve that the more of sorrow they undergo here the elent amount of powder, and no more.

we say, are prone to throw more responsibility upon Q .- Is it not true that the greater sorrow one under. roes in earth-life, the greater joy will be theirs in the do n't see me. You see the title machine. I ber the shoulders of God Almighty than really belongs to spirit.world. Take, for example, the man Joses, then peace to know that old lidy's son wery well, and I'd him. God, they tell us, hath appointed sorrow unto whom no haman being ever suffered so deeply. A .- And there you labor under a very miet une Tom Alken was a stage driver. ] Yes, that 's my me take. There are thousands living, and upon your patien, or was when Luna bers. , "Is earth, too, who have suffered more than a Jeaus of Nas- 2: This is the first time I 've speken at this place of areth possibly could have suffered while in the body. Q.-Are not these mariyre in earth ill, would, in the other world, for all they have suffered in the T. On a st listlessly by the way, or, like the Levite, they are on the other side. They are deaf to the demands of their fellow oreatures, and if you question their conduct. they will tell you that God has ordained andering to not true that all these hard experiences be mortality tend to strongthen the spirit, and as is her harpiness thow about it than myself? Where's year brane be the lot of humanity, and that, like Lasaras of 'old, they shall receive recompense for the hereafter." Bo

bollove that poor child may yet be saved, if I can only Ob. Spiritualist, you who have received light direct reach ber and commone with her, for I feel that they from the spirit-world, ask God what he wants you to is still much of good left in her being.

My son-yes, I would speak to him. I hope to. feel I shall, but I know it will be harder for me to seech you to do so. If a suffering brother or sister ask reach him at the present time, than this poor erring you to give them five, ten, twenty, or even fifty dol. child. Bbe who was leaderly reared in youth, whose ars, oh, in the name of God, do it, for the Father's mother from her spirit-bome looks with serrow upon reasury is always full, and the cattle upon a thousand ber child, and would plead with homan hearts in betills belong to the Aimighty; the gold and aliver in half of that child, but caunot, because she is as yet a stranger to natural law, Bo I take up the orose, if pross it may be, hoping that I may yet be able to speak words of sympathy and hope to this poor phild. Oh sir, can you aid me in reaching ber? fit may be that I can seelst you.]

My name was Betsey Tookerman. I lived and died your bodily comfort, for if you do, you rob some poor brother or sinter, or crowd down some child who in in Portsmonth, New Hampehire. My con's name, William Tuckerman. [A gentleman present informed the spirit that he know her daughter-in-law, having realded in the same house with her for a time.) You do know her? Is there any way, good eir, by which I namely, your duty. "Go forth and preach the Gospel may commune with her? [There are ways by which to all my children," saith the Lord. What Gospel? you may be able to do so.] Oh bless you for if. "I That which is found within your Bacred Record ? No. bad hoped, as I said before, to accomplish this is pri-Bat the Gospel of Eteraal Love. Oo forth preaching vate, but this poor child has been going down to dewords of sympathy and love to the suffering and weak upair and misery, step by step, and abe said is seal ones of earth. Refuse not your sympathy to one of last night, "There is no God, or if there is, he has fersaken me !! I want to tell her there is a God, and oh. withhold it not; if they who are your enemies that his augeis are all using their inflacace to bring need it, oh withhold it not; if your breihren of the the children of earth to ministor unto her accounties. Poor child, she needs a cop of cold water, and If 200 refuse it her, God says you withhold it from bim.

I was a member of the Baptist Church for many you through his angels, and demaading to know where years when living on the earth, and hoped to rear of your love and sympathy should manifest itself. if not son to the same faith. I tried to instit fraths of a in ministering to the necessifies of the torn and bloed. high order in his soul, but, for some resson, these ing traveler, who lies moaning and suffering in the trathe did not take strong root in his nature, and hi

But this poor ohlid is worth saving. My sea cas riso. He is not so far down in the scale of life bol that he may, if he chooses, rise again. Ob, God and the angels know I pity bim, I have not cessed to be bim, and I shall do what I can for bim. But this post oblid, who seems abandoned by all, I come and I all those who are connected with her, who may have the privilege of reaching ber, that sceme dealed me to cone and speak to her, I ask of them that they ald ber for God anys. " Whatsoever you do unto'the least of one these you do unto me." May -

### Tom Aiken.

Bmith I Why do n't you answer? [Dr. Bmith De you know mot [[ de not now renognize you.] Alkon. [Indeed. 1 am very happy to see you.] It trotted him ever the road a good many times (The

though I hup communicated, or tried to, at home (Dr. Brith H.I. Ald , not know of this indview -:- Was abouid als Lot new ft. Whore a better right in 

true to yourselves. We have no fear that you will be untrue to humanity. So it is with mortality. If driven beyond a certain Questions and Answers. point, Nature will yield to the great mental pressure,

QUES .- Are not trials and troubles necessary to unless reaction takes place speedily upon the part of the physical forces. Now, then, there is a human Those persons who believe that, if they atlain heaven

ANS .- Again, we say, a cortain amount of earthly

# JUNE 13, 1868.

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nest what she sold, and so I got the bis grafficant to lot me come here and say a few words. I we got no. thing to say to the folks at bome, for the last time I stempled to commons with them, they, coolly in-THE BOSTON HOME OF HEALTH. THE WILDFIRE CLUB. formed me that they did n't want to hear anything from me. So I'm not one of the spritts pash myself in where I know I'm not wahted. [Are you in. 7 Davis Street, Besieg. First Volume of The EMMA HABDINGE. ARCANA OF NATURE. DR. MAIN'S progressing and happy now 7] Of course I am. Did you ever know me to be anything else bat happy 7 [I . CONTENTS: The Frincess: A Vision of Hoyalty in the Spheres. The Monomanisa, or the Sphiri Ende. The Monomanisa, or The Last Tenant: Being an As-count of the Life and Times of Mrs. Hannah Morrison, somations skyled the Witch of Bookwood. Life; A Fragment. Marguret Infalls, or a Narrative concerning a Haunted Man. HEALTH INSTITUTE, don't know as I ever did.] Thanks to my good dis resition for that. [Be kind enough to say to the AT NO. 7 DAVIS STREET, is now open as bereinfore for the successful treatment of discasses of every class, on, apirit who has just left that efforts are being made der Dr. Main's personal aupervision. . Owing to the unhappy condition of the country, the Doonow, by persons in this city, to restore this poor tor's outemplated visit to Europe is, for the present, postwoman to her former position, and to procure her hus-Man. The Improvisators, or Torn Leaves from Life History. pened. He will therefore be at homs to receive and atland band's release also. She felt that her husband would The improvisions, or forn Leaves from Life History. The Wieb of Lowenthal. The Phanton Mether, or The Story of a Regimes. Haunded Houses. No. 1: The Fleiure Spectres. Haunded Houses. No. 3: The Scolard Ghoes. Ohristimas Stories. No. 1: The Stranger Guest-An Inci-dent founded on Fact. Christimas Stories. No. 3: Faith: or, Mary Macdonaki. The Wildfre Club: A Tale founded on Fact. Stots. "Children and foois speck the Truth." Frice. 31. Posture S0 conta for sait the effice. facau as signifa period merer be restored to her on earth again, ] Yes, and The unbounded success which has crowned Dr. Main's more than that, she knew if he ever lived to come put efforts in the healing srt, has brought him so great an inof prison that he was killed for this world, and she crease of practice, that all parties visiting the Hous or did n't care what became of her. But then it may be HEALTS for medical aid, will require to exercise patience that you 'il be able to save her yet. while waiting to be served. None, however, will have cause I'll tell you what it seems like to me. You rememto regret the delay. per the old yellow coach I need to run? [Tes.] Do Frice, \$1. Postage, 20 cents. For sale at this office. ct. 18. Office bours from 9 1. x to 5 r. M. ron remember the time I put on a new box and used Oct. 18. Patients will be attended at their homes as heretofore. Those who desire examinations will, please enclose \$1.00 the old running part? [I do n't think I do.] Well. A BOOK FOR MEN AND WOMEN ! slock of bair, a return postage stamp, and the address folks thought it was strange in me to do so, and said LEGALIZED PROSTITUTION; plainly written, and state sex and age. that was one of my freaks; but I knew the running ## Medicings carefully packed and seat by Express. part to be sound and strong, so I just had a new box OB, Marriage as it Is, and Marriage as it A liberal discount made to the trade. built on, instead of getting a new coach. So it is with Remember! Da. ORARLES MAIN, No. 7 Davis street, Should be, this woman. She's got a mighty good rouning . 11 . Boston, Mass. Feb, 91. PHILOSOPHICALLY CONSIDERED. part, and only needs a new box. What I mean by MRS. A. C. LATHAM. BY OHARLES S. WOODRUFF, M.D. that, Smith, she 's got a good foundation -- there 's a IN THIS NEW VOLUME the people have a want met which has already wrought untuid misery. Sin and un-pappiness are the full of Ignorance; one need no longer beignorant, if he will take this little book and make its MAGNETIC AND CLAIBVOVANT PHYSICIAN, something that's good and sound down beneath the 202 Washington Street, Bosten. 202 Wushington Mireet, Bosten. TREATMENT of Bory, Miso, and Srinir, embracing the Laylog on of Bands; Disguess of Diseas; Advice; Romedies; Delineation of Character; Description of Inte-rior Development, Burrounding, Latent Fuwers, etc., etc. Mas. L. has had remarkable success indus communication of a Fild Magnetism or Ly's Substance, and or the effect of which an Improvement or Ecovery of Health is Sure. While it heals the Body, it also energizes and expands the Mind, hastening by many years the postesion of these Bu-portor Powers that its buried within. It April 25. MBS. HOYT. sorface of her nature. [Dr. Smith .- I would remark that the attributes beignorable in new in wate this inde note and an are its fasts his or her own. All wrong notions and delusions about Marriage are here explained away and exploded. The matter-ee momentous to every perion living-is made clear and plain; stripped of its mockories and glozes; presented just as it lies in every buman soul; familiarized in its probund principles to every buman soul; familiarized in its probund principles to every here shown by this spirit were those of the individual in earth life.]

Reb Books.

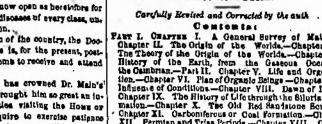
Good God 1 whose attributes should I use if not my own? I profess to be myself in every sense of the word except one, and that is the little machine I'm running now. That's borrowed. Of course every

running now. That's borrowed. Of course every running now. That's borrowed. Of course every mono understands it to be so. Where 's Lizzie, your alster? [She 's in California.] She is? [Do you come and see the old folks often?] I got such a cold shoulder the last time I came, i thought I would n't try it again in a hurry. I sent my card once, and they did n't take suy notice of it, so i 'm going to wait for them to invite me. That's the 'm going to wait for them to invite me. That's the way, is n't it? That 's my way. [Yes, that's your way.] Well, good-by. May 4. May 4. way.] Well, good-by.

### Carrie Louise Taylor.

I would n't trouble you; sir, if I could go home. We lived in Memphis, Tennessee. My father's in the army, and my mother died to-day. Bhe has come to me to day, and I want my letter to reach my father when he 's feeling had about my mother; then I'll have a counce, then I 'll have hopes to talk with bim. lle is u't in Lincoln's army. It won't make any difference, will it? [None at all.] -I 've got an Por. opole, too, that is in Lincoln's army, and my father says he 'd shoet bim as quick as one of his niggers that rebelled, if he got the chance. He do n't see that he 's rebelled just'as much as Uncie Tom has. He's rebeiled against Lincoln's Government. But my Uncle Thomas do n't feel as my father does toward him. When he heard that my father had joined the Confederate army, he said he boped that God would so order. it that he should n't meet him.' Now'I want to tell my father that it is n't right; that it is wicked for she's in yet. When my father hears of my mother's death he 'll feel very had, and then the ground will be soft, and the seed will germinate, my teachers say.

My name was Taylor-Carrie Louise Taylor. I was not quite ten years old-most fen, not quite. [And] yon lived in Memphis ?] Yes, and my father's name is Charles Andrew Taylor. My Uncle Thomas's is T. J. Taylor-Thomas Jefferson was his name. He's in Lincoln's army. [is your father an officer?] Yes.



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Sectioning an imperal romons. Her inclusing was discor-ered while she was in a clairyoant state. Failents cas feel peffect confidence they are not taking a medicine that will weakin and rodure the bloce, but on the contrary it will strengthen and romow the whole system. All who ask ad-vice of Mrs. Hoyt will go away fully satisfied. Hours for ro-celying callers from 9 thill; \$ 100, and 7 to 9 r. M. May 39

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Lioually benefiling suffering birnands. Example to be a con-tioually benefiling suffering birnands. Example to a free Patients at a distance can be examined by enclosing \$1 and a lock of hair. Plose give ber a call and see for yourselves, and you will be well paid for your trouble. All medicines furnished by her. April 11.

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Calarra, or Uou, a certain precursor of Fulmonary con-sumption. Causes of Calarrh. Tendeucy and Dangers of Oatarrh. Practical Remarks on Calarrh. Had Breath from Calarrh. The great alvaniage of the Newly-Discovered Modilods of Exploring the Chest, and Determining the incident Binges of Tuberoular Congumption, especially by the Autoor's Palmometer, or Lung Tester. Berofula, the Foundation and Cause of Tubercular Consump-tion

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one's comprehension ; and rationally forced into the reader's

The author resta his statements and conclusions wholly

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herein foliows.

my father that it is n't right; that it is wicked for him to talk as he does about his brother, and my mother thinks so, too. She died to day, came this morning, and don't understand what kind of a place of their own sorrowful lives shall be ended, and they have dead, --- Parraon, Price, 75 cents. Postage, 19 cents. For sale at this of-foce.

April 25.

# TWELVE MESSAGES FROM THE SPIRIT OF JOHN QUINCY ADAMS, THEOUGH, JOBEPH D. BTILES, MEDIUM,

JOSIAH BRIGHAM, OF QUINCY.

Lincoln's army. [is your father an oncert] res. not very high. I believe he's licatenant in a cavairy company. If I do n't meet him this time, can I come here again? [Yes.] Woli, it's wicked for my father to talk so about uncie Thomas. I hope he won't meet him, because if he does, he said he'd kill him just as quick as he would one of his niggers that rebelled against him. And about some of his colored people. They've helped me to come here to-day. Aunt Nettio, she's

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May 93

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FOR. "I have found it! This night have, I read the Mystic Borolis. The GRAND BRCRET OF THE AGE Stands revealed. It is mine! Alone I delved for it, alone I have found it: Now let the world laugh! I am immortal!"-P. B. Rar-

BODFH. Some men are daily dying; some die ere they have learned how to live; and some find their truest account in revealing the mysteries of both life and death—even while they them-selves perish in the set of revelation, as is most wonderfully done in the remarkable volume now before the Faster-as, alas! almost seems to be the case with the penman of what

The criterion of the value of a man or woman is the kind

helped me to come here to-day. Aunt Nettio, she 's sale at this office, helped me a good deal, and old Joe, that 's the one my father knows, that used to lick the horses so. He used to help me on the earth when he was sober, but he 's never drunk here, so he helps me all the time now. My father had him whipped awfully for whipping the horses. He whipped one so badly that it died. But I'm sorry that my father ever had him whipped, because he's never forgot it. He thinks about it now, thinks it was always a disgrace to him.

Now what I want is, that if my father gets my letter that he will let me come to him, and then I shall be able to make myself known to him; and if I do n't make myself known the first time, I want him to let me try again, for perhaps I may not have a body that I'can again, for perhaps I may not have a body that I can talk through. If I could have this one there I could make myself known to him, could n'11? [I think so.] Joe says " be'll help me to the ends of the airth." He means by that that he 'll go with me to the end of the carth. He need to be always saying it when he was here, and I used to tell him when I grew up I should marry and go North to live, and so be need to eay that he'd go to the ends of the airth with me. Father knows what he means. [Is Joe here with you?] Yes, he 's here, right close by me, waiting for me to come.

My father owns some of the theatre in Memphis. 1'm so glad my mother 's come.' Yes, she's been sick some time. She had a nervous fever, they said, be-cause she heard that my father was sick and would die, but he has n't been sick at all, and I 've told her die, but he has n't been sick at all, and I 've told her so since she came to the spirit-world. So abe died for nothing. [When did your mother come to you?] Early this morning, before the birds began to sing. And when she woke up and saw me, "On, Lon !" she says, and she was afraid of me because she thought I may dead and she was n't, and she was dead herself. We dead and and whe with n't, and ane was dead herself. [Your father is not in Memphis, is he?] He was way down South the last 1 heard of him. [His family live in Memphis, do n't they?] Yes, but there aint any now only Aunt Mary. Hhe's a mulatto woman who used to take care of the honse. My mother, she's dead and aint buried yet. [Would you like to have your latter sent in cars of Ruel Hough, Collector at Memphis?] It won't do any mode for A way Meret Meret

orta and aint puried yet. [Would you like to have your latter sent in cars of Rusi Hough, Collector at Memphis?] It won't do any good, for Aunt Mary can't read letters. She can keep house, make goodles and things. She always said she'd learn me to make goodles before I came North, for ahe said thas ladies at the North made their own goodles. I never learnt. I be North made their own goodles. I never learnt. I be says be thinks my father will get my letter, be-cause God's magnetizing it. Well, he do n't mean anything. He means that God loyes such as I am, be-cause I do n't know inneh. I come for good, and if 1 could see my father I should tell him many things that would be for his good. Bo Joe says it's good. You know he's heard about it. He says God's mag-netizing my letter, so he thinks my father-massa, he calls him-will be horied to morrow. My father won't be there. There'll be nobody to see about it only Mary; she'll see about it. J suppose. Oh. I have n't told you how long I've been in the spirit word. I come here jour after Samter was takes... [Were you she't] Yes. I was siek. I got cold 'Everything was all spirit word. Yes you

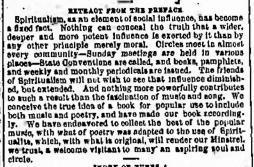
slok ?] Yes. I was sick. I got cold.' Everything was all excitement at our house, and my mother said I got cold carclessly. I had a fover and died.' I do n't care now; do n't nobody care now, though they did cry at

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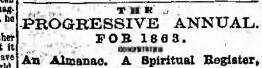
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# Bearls.

8

And quoted odes, and jewals are words long, That on the sinsiched fore-flager of all time Boarble forever'

NOT YET-BUT SOON. Not yet-along the purpling sky We see the dawning ray, But leagues of cloudy distance lis flotween us and the day.

Not yet-the Alos walls serens Its promised surent hoar-A patient contury of green To one full perfect flower.

Not yet-uo harvest song is subg In the sweet car of Boring. Nor bear we, while the blade is young. The resper's sickle awing.

Not yet-before the crown, the cross; The straggie ore the prize; Before the gain the fearful less, And doath ore Paradles I

-[Caroline A. Mason

The water that flows from a spring does not congeal in winter, and those sentiments of friendship which fow from the heart cannot be frozen by advoralty.

> WORDS THAT REACH THE HEART. If words could satisfy the heart. The heart might find less care: Bat words, like summer birds, deport. And leave but empty air. The boart, a pligrim upon earth, Finds often, when it needs, That words are of as little worth As just so many weeds.

A little seld-and troly said-Can deeper joy impart Than boats of words, which reach the bead, But never touch the heart. The voice that wins'its sunny way, A lonely home to choes Hath of the fewest words to may, But oh I those few, how dear I

The arrow that is feathered with love will by the swiftest and plerce the doepest.-[Cummings.

> BUMILITY AND CRABITY. The gentle flowers Retired, and, stooping o'er the wilderness. Talked of humility, and peace, and love. The dows came down unseen at eventide. And eliently their houstles shed, to teach Maukind unosteptatious charity .- [ Pollok.

Charity is a meandering stream from the fooat of love.

> THE STAR OF HOPE. Transcendant star I we fix our eyes On thee, until beyond this life We meet, where pleasure never dies. Far from these access of noise and strife, Where Hope and Faith are lost in sight.

Eclipsed by Heaven's diviner light.

That man is always weak who depends upon seeing the result of what he does.

Written for the Banner of Light

## UNITED STATES --- A FIGURE.

Bam was a very remarkable boy, very fair, large and strong. He was the pride of all his friends, and oven his enomies beheld him with a sort of reverence mixed with fear. He seemed to be almost the very model of human perfection, with one exception, and that was scrolols, which he had inherited from his mother. Asido from this, his constitution was good. He was quick to learn, and when quite young became an inventor, and always showed an extraordinary talent for now inventions, and ,was much stated with improvements. He was naturally very pleasant and kind, and cought to make averybody happy. But as he grew and increased in years, it was discovered that on his toli side, on his neck, near the jaw, was a slight swelling, or tamor, the effect of the scrofula he had inherited. Various opinions were expressed relative to that calargement, as to what the final result would be, do. Bome thought it would soon disappear; others thought be was going to have a double chin on one

would not heal.

The celebrated Dr. Douglas was consulted, and after an examination, he desided to apply some southing olutment to that compromise line, and thus nontral-Ize it, that the tumor might be acattered aver the whole of Bam's corpored system. The compromise Hao was nontralized by Dr. Douglas's elatment, and every possible effort made to souther the tumor, and for awhile strong hopes of success were indulged in; but as Bam's right eids accused instinctively to repel the Liberty Tree. They had said that had done all glaimed. the mischief, and was the cause of all of Bam's trouble, forgetting that he inherited a concerous humor of his

mother, and that a cancer was really formed and almost ready to break out before the abolition positice was applied. Though the Liberty Tree was of all things the dearest

to Sam, yet those that attributed all of his calemitics to the abolition positice, were invotorate against the Liberty Tree, because that positios was made of its bark. Therefore they determined to how it down and utionly destroy it, both root and branch. And because Bam's right side repelled the tamor, throwing the inflammation all over his left side, even to the left extremition, they came to the conclusion that his right side was not very closely connected with his left side, and that he could be divided without much injury or difficulty. They said, too, that his constitution never was of any consequence, and as nothing of it but an " old hulk " was left, so far as that was concerned. there could be no objection to dividing him. They came to the conclusion that if both sides died by his being divided, no hern would be done, since he had been rained by that abolition positice; and, as his for itself a new one and put it in his heet. (Capitol in Banger, Maine.) and his left side would make for it-

self a new Constitution. Thus they concluded to divide Bam nearly through the centre, so as to leave one half of his head, nose, and mouth on each side, and give each side one eye, one esr, one arm, and one leg. Sam was chagrined at

that decision, and called for a Convention of his friends, among whom was Dr. Crittenden, who cried out at the top of his voice, eaving: "- Slop, stop ! 1 'll spread & compromise plaster for

Som that will beal all his complaints. Do n't, for heaven's sake. do n't split him asunder, for that would rain him, besides spoiling his good looks. One elde helps sustain the other, and how do you think Sam's two sides would look, each hopping on one leg?"

"Don'tl do n'tl" exclaims Granny Buchenan that would be too bad. Look here, dearest, I've got a whole handful of sugar-plums for you; now take these, and I pray you do n't cut Sammy in two, but put on Dr. Critlenden's plaster."

"Compromine plaster? Babl We have seen enough of Compromise, and Abolition. too, and have got perfectly sick of Orangy Buchanan's sugar-plums; so be off, for we are going to divide Sam."

With long hoives, and various other implements they prepared for making the division. Sam is horror. stricken, and calls on Dr. Lincoln for protection. In pity he stretches forib his hand to protect him, saying that he shall not bedivided lfor such a division would spoil him-and even then his ondeer (for such it really was,) would not be cured; but as be was much dis and, he would dector his blood, give southing pow ders to quiet his serves, and do all that he could to preserve his Constitution.

Sam's mother new beheld her son in jespardy, and eing chagrined, succeed at the folly of dividing him, because he had a cancer on oue side, and was disjusted at the idea of trying to cure him by doctoring his constitution and blood, and giving soothing powders.

opposed to having anything doze for the tumor, soon away from her, teaving her to perish in her pride. She, became alarmed, lest that positice would min him by feeling forsken, became bedate and jestons, fratfal. causing his very life to run out at the tumor. They wrinkled and bowed down, and was a poorlah, rollind said the positice must be taken off, and the tomor old maid. To drown her sorrow, she had resorted to must be bealed over and let alone: 'But alas I it was a | the free uss of strong, poisonous, intokicating drink. cancer fairly broken out, and could not be healed. It and under its influence had indulged in almost every continued to run, and still the inflammation did not kind of pictous conduct, diaregarding the constitution abate, but rather increased. Sam was much troubled and the laws of the country where she lived, especially now, and began to be alarmed for his own safety. the laws that would prevent her from using intoxicat-The tumor was oppressive, continued to run, and ing drink to her own ruin, or rioting under its influcaos, to ber own shame and destruction, till in her

more sober moments she despised herself. Being called upon, in this deplorable condition, to assist on an important occasion, and thinking that porhaps she is really somebody after all, she strains open hel eyes, and tries to stand erect once more, and over ber glasses gets a glimpse at something which she thinks is Bam. Then she rabbed her eyes-they being sore and dim by the use of bad liquor-and tried to see him through her gasses, and, if possible, tell what it, and m the tumor showed no signs of boaling, but atled him. At length she asw comething just at the rather grew weres, they cald many hard things about time that abe heard come one say, "Abelition," and that abolition poultice that was made of the bark of then, seddenly arousing from her stapor, she ar-

"La, me I Bam has got an abelition sore, made by that abolition poultice, and I can care it right ap, if you will lot me. I will put on a great compromine plaster, that will cover Bam all over-that will nontrailze the affect of the abolition positice, and make bim just as he used to be, - and his constitution as it.

But her employers blood at her prescription, saying that Sain had been positiced and plastered too much already, and that, as his constitution was nothing but an old bulk of a thing-good-for-nothing-they did not ask her to preserve it. Neither did they ask her to make him as heused to be; but her help was wanted in smaggling Bak away, that they might divide him. " Gracious heavens I" says Aunt Copporhead. What I divide Sam, when with one great plaster I

can make him just as he used to be, "and his constitution as it is'? Why, how Bam would look, split right in two !, It would spoll him entirely, constitution and all. I want to cave his constitution, and bave it just as it is, and have Sam as he need to be." .. Well, we do n't care what you want. We want you to assist us in dividing Sam, and getting his left right side would be left without a heart, it might make side off out of old Dr. Lincoln's way, so that he can't out out that cancer. We would carry him of whole if we could; but as he is too big for that, you must help

us divide him. We tell you, Aunt Copperhead, that we are for dividing the living boy (Sam), and you must help us do it, for we will not consent to any other prescription 1"

Aunt Copperhead's eyesight grows a little clearer, and she appears more as she was in her youthful days than she has for a long time before, and replies, say-Ing:

"As you seem determined to divide the living child. am confident it is not yours, and that you have no regard for it-nothing but the cancer; therefore he shall not be divided; but I will assist Dr. Lincoln in removing what he calls a cancer, and you may smuggle that away if you wish to, and I hope you will take all of Sam's scrofula with it, and never let it be seen sgala. And now, since I am not what I used to befair and comely-and never expect to be again, and Sam is not what he used to be, and I can't be allowed in making him so, rather than have him divided I am

forced to assist Dr. Lincoln in removing what he calls a cancer, for when that is fairly out there is no one that would wish to have him divided."

Now the removing of the cancer goes on well. The jagular veln on the left side is not severed, nor like to be, and Sam will not be injured, only by efforts of his enemies to divide bim; and as none of the wounds Inficted by them are mortal, he will endure the operation. and eventuelly recover, and, being freed from his scrolats, will be even healthier, having a better constitution then he had in his youthful days.

Anat Copported tould sos Bam' suffer, bear the cries of parents and thildren and husbands and wives. when separated by tyrants, and even sea them tortured and abased by prend aristocrats, and her sympathy was not moved until the tyrant's own book was made to smart; and then, all at once, her sympathy was wrought up to the highest plick of excitoment. and abo grew very tender-bearted. But faally, rather than re Bam divided, she was forced to help romove his

Quinor. -- Mar Worry Bundsy, as Johnson's Hall. Bervices in affor the state 1.5 o'alcost, and in the creating A. New Work of Great Interest with, Jace 14; Mrs E. A. Blies, June 37 and 28.

MILFORD -- Mestings are held every Souday afternoon, in Lycoun Hall, at 1:2 polock. Leo Miller speaks June 14. BOUTH READING. -- Speakers engaged :-- Miss Limit Doing, June 16; Jenso P. Greenlan, June SI; Mrs. Augusta A. Our der, Jone St.

lar meetings every Sunday in Mcchanics' Hall, of ther of Congress and Canco streets, - Sunday school and nes conference in the forencon. Lectures afternoon and evening, at 5 and 7 1.5 o'clock. Speaker engaged: ----

lering Jobs,

Naw Yeaz.-Dodworths Halt. Monilogs overy Bubday morning and evaning; at 181-3 and 71-3 o'clock. Andrew fackson Davis will cocupy the desk for the present.

### LECTURERS' APPOINTMENTS.

(We dosire to koop this Liet perfectly reliable, and in order o do so it is noteenary that Speakers notify us premptly of their appelatments to locture. Leature Oemmittees will oleans inform up of any change in the regular appointments, as published. As we publish the appointments of Lecturers gratuitonely, we have they will resiprocate by asiling the Montion of their besters to the BARRES or Lienz. We sharge only for the pinces at which they may be addressed, ander another heading, when they have no appointments.]

A. S. Nawron will speak in Boston, June 14. Mana Lanxin Dovan will speek in South Konding, June 4; in Pertland, Mo., Best. 6 and 13; in Philadelphia, Pa., bat. 4, 11, 18 and 26. Address Pavilion, 57 Tremost skool,

P. L. H. WILLIS will lecture in Portland, Mo., August 1

Mus. M. S. Townson will speak in Besten, Sept. 6 and 10; In Quincy, Sopt. 30 and 37; In Truy, R. Y., December; Philadelphia, in Jan. Her address until Sept. will be Bridge rater, Yermont.

Mas, ADOUTA A. OVALUE will speak in Taubion June 4 and 11; in South Reading, June 10; is Oldiown, Me Seadays of July. Address, box 216, Lewell, Mass.

Mass Sama Handraud's will leature in Portland, Mo., in Mass Sama Handraud's will leature in Portland, Mo., in Anc; in Banger, in Jely; in Quinoy, Mass., the first of Ang., and the West in the fall and winter. Address, Rose. From, Delanco F. O., Burlington Co., New Jersey.

Mas. AMANDA M. Septon will locture in Milford, June 28 and July 9; in Quinoy, Bept. 8 and 18. Address, New York ILT.

MISS RAMA HOUSTON, Will Inclure in Charletown, Jane 14; In Ohlcopes, June 31 and 26; In Willimanits, Ot., July 5 and 13; during the month of Oct, in Portland, Me. She may be addressed at either place as above, or East toughton, Mann.

MISS MARTEA L. BEOKWITH, Irance speaker, will leoture in Quiney, Mass., June 14; in Springfold, Mass., June 31 and 93. Address at New Haven, cars of George Bock-with, Esference H. B. Storer, Boston,

WAREST ORASS will such in Lockport, June 12, 13 and 14; In Gesuge County, Ohio, Jane 21 and 33; In Richfield, Summit Co., O., July 5; In Loudon, O., July 11 and 12; In Soville, Median Cu., O., July 19. His address for August will be at his bone in Battle Greek, Mich. He will receive absorbing for the Resnew of Math. subscriptions for the Bauner of Light

ISAAO P. GREENLEAF will sprak to Heverbill, Mass., Jono 14; In South Rending, June 21; 10 Kondustong, Me., Jul; 18; In Bradford, July 19 to Exclor, July 28. Address, Excle July Mills or Bangor, Me.

Luc Milling will speak in Milford, Mass., June 14; in Milford, N. H., Jone 51 and 28; in Worcester, July 5 and 12 Address SpringBeld, Mass.

DR. A. P. FIERCE, IFADCE SPORKET, of Newboryport, Mass., will feeture in Plymouth, June 21 and 28. Not engaged for two first Soudays in June or the month of July. Address, care Bols March, 14 Bronnield strest, Boston.

W. K. Breast will speak in Snow's Falls, Me., and visibility through July and Aug.; in Worrestor, Mass., October 4 and I); in Stafford, Coon. Nov. 1 and 8. Address, as above, or inow's Falls. H. H. STORAR, Inspirational speaker, may be secured for

Sundays in this vicinity, by addressing bim at No. 75 Boyl aton street, Boston. Will speak in Taunton, June 28. Mas. GARAM A. BORTON WILL SPEAK OROS IN 1005 Works Ludiow, Heidgewater and Bouth Reading until further notice, Address, Brandos, Va.

Mas, Auna M. Minbelantbor, Box (II, Bridgeport

Osab., will lecture in Frey, N. Y., every Bunday in Jone, in Springfield, Mass., in Sopi.; in Chicosee, in Oct; in Los-ell, in Nev.; in Bridgopert, Gona, Jon., Jan. and Fob.

Mas. Lawran Daffegon Gonne, Doo, Jan, and Yob. Mas. Lawran Daffegon Gonber will speak to Ouelde, N. K., during Jano, mdroas caro of O. A. Helloubock, Esq.; Previdence, R. L., in July; Banger, Mo., in Angran; (Diloo-eo, Mash., in Goptember; Springfield, Marsh, in Oolebor. Ad-iroas as abeva, or box 603, La Groune, Win.

Mass Natara J. TRUPLE, Inspirational speaker, Jackson villo, Vt., is angaged to spoak, on Bandays, one half the time the present year, at Anbfield, Maan; at Bholbarne Valla, one quarter ditto, and at Jacksonvillo, Vt., the remain[JUNE 13, 1863.

malthate JUST. PURLISHED. PRE-ADAHITE NAN. The SIDE START STA From 85,000 to 100,000 Years A ...

Oblinaman, created 199,600 years ago? PABT I. -- CHAPTER I. -- Adams, Menes, Egypt: , Men (Mirraim) not the grandson of Noah : Babbinical Per-net and credibility; The First Man, according to the Egyptical Bunessi's Deductions that dvillised men bubbited the Man Index ever 20,000 years ago; Parsian Obroucleg -- Makin JY Admin. God and the First Man; A Bosthon's Philosopi Whe built Randbee and the Pyramide; Did Gdo of Makin orondo Adma ? Bome curiese soggestions; Precarious in detices of Admin and the Admin theory. DEFENSE IL. -- Oath, Califor Wife, Lamech's Wive--whe did they are them? The subwor; Pre-Admite mations and of Edou; Jeb--whe was hot--certainly sot a doscandard Lame: Funceview Borfures nuthorities establishing then

Adams; Humeres Borpturs authoritics astabitabing than fetunes of men net of Adam's race; Destinues in an chasters.

Owarras III.-On the basks of the Nilo; What an Ister Charris III.-Un the Danks of the rule; what as Isla Obiof throught of the Bhom, Bana and Jophot tradit-Brouxa Hicol and Gines (Joby years age; Are Jopy Iom, Demnsous, Pre-Adambie stiles? Philological Obay Hows; Specimers of two New Languages now growing;

I there days."

In those days." Outran V...." Constler the Head lands of Eternite-A charge scalast the Jowish Rabbias; Some scripters in rootiess: The Kabbah, Adam, Eve and the Dorit; Fun Adattory: Her second crime and what is was; the sing lab; Beroaus and the Chaldean Genesis; Scandinavian Ge pology from the Prope Edds.

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. BY GRIFFIN LEB, OF TEXAS. A PP P MARA IS 

aldo; while Sam and his particular friends flattered themeelves that whatever it might bo, it would never do eay harm. But it continued to grow as fast, or even faster, than Sam, and as he was generally admired more then others of his years, he and some of his friends were at last induced to believe that the tamor on his neck added to his beauty, made him admired, and that those who had no such tomor could not be his equal. Those that admired his tamor began to be proud of him, and quite jealone withat lest some one might speak disrepectfully concerning it. The tamor had now become very large, and that it might remain where it was, a mark of beauty and a badge of honor. they had a compromise line drawn around it to keep it in that complouous place.

But alas | as years aped on it boonme oppressive. and they began to regret that that line was over made. His general health began to fail, and he was evidently much troubled about the tumor. But those who admired him most were more troubled about it than Sam himself. They grew extremely jealous lest something might be said about the tumor, either to their or Sam's displeasure; for they had learned that by some it was considered a deformity. They being the only good judges of beauty, considered it a mark of greatness. and a badge of honor, and stigmatized those who saw no beauty in it as being poor judges of beauty-what they called dough faces. His mother, from whom he inherited it, had learned by sad experience that it was a serious svil that would cost much to get rid of; for she once had such an one herself, and when it was removed from her she felt to rejoice. She knew it was really a cancer, and the galoker it was removed the better it would be for Sam. It was evident that it was injuring his constitution, and making inroads upon it that she feared would be lasting; for she saw that his speech began to be affected by it. that he could not speak free and easy as formerly. She saw, too, that he could not worship his Creator but in broken accents, for his devotional powers were all contored on that tamor; and. worst of all, neither he nor his friends that admired his tamer, would even allow others to worship God according to the distates of their own consciences, but by force would compoi them to pay homage to bie temor, and woold not allow them to feed the hungry or clothe the naked even, when, by so doing, they neglected to worship Sam's tomor. The admirem of that ridiculous tumor had become strangely infatuated, and had so far lost their reasoning faculties that they could not talk freely about what they most admired, and were not willing to allow others to, bat passed an edict that it should not be mentioned when they met in council. But, as out of the abandance of the heart the month speaketh, they had to talk about it, and saillfied their own edict. Now chagrined and perplexed, and cooling Sam's health really failing. did a's know what to do.

Something must be done for Sam; but his friends wore divided in opinion as to what should be done for him. Some thought the tumor would never injure him if it was lot slone and suffered to take its natural course; but others felt sure it was a sensor, and must be removed, or it would rain him. As it was constantly increasing in size, they decided to take the bark of the Liberty Tree and make what was called an abolition positios, and apply it to the tamor, and, if possible, bring it to a head, that its growth might be obecked, and perhaps its size diminished. That being done, those of Bam's friends that were

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His mother's sister (Fr.) said abe frared Sam would be rained, unless she interfered. Dr. Fremont, and many others, advised to remove the cancer as the only alternative. But Dr. Lincola preferred to try every thing else first. But seeing that Sam was not improv ing, he said, in hearing of Sam's friends, that if Sam was not cured under his present treatment by a cortain time, the cancer must then be removed. The time expired, and no aymptoms of healing were dia. covered; therefore, Dr. Lincoln proclaimed to all concerned, that Sam's cancer must be removed.

Sam's mother then clapped her hands, and even shouled for joy; and her sister (Fr.) rejoiced too; and all of Sam's friends were glad, except those who were anxious to divide him, that he might die in the operation, thus seeking his destruction, who in troth were really his enemies. They were very much displeased at Dr. Lincoln's decision, well knowing that if Sam's cancer was removed he would recover, and again he active and strong. Therefore they proclaim in every street, by night and by day, that no harm would be done by dividing Sam; but to remove, the cancer would be the worst thing in the world, for it would evolt his excellent Constitution, and the left jugoiar voin must necessarily be severed in removing t. for its roots colled tight around it.

It has become evident that they were trying to destroy Sam, and let his name perish forever. They never were really friendly to him, for they felt that the honors that were laviabed on Sam really belonged to them and if he could by any means be put out of their way, then they might be numbered with the mighty ones.

Their real dasign being discovered, Dr. Lincoln and many others examined the cancer closely, and found that its roots did not coll around either of Sam's jugalar veins, and that it would be safe to remove it, though it was connected with some proud fiesh and effete matter so closely that it must all be removed to gother. And as the cancer had produced the proud fienh and cfiele matter, it might as well all go togeth. er. As for his constitution, it was good, aside from that scrofule, or cancurous humer, that he inherited from his mother, and when that was removed, Sam would be even better, and have a better constitution than he ever had before. It was not the poultice that hastened the cancer to a head that was the real cause of Bam's trouble, but the cancer itself was the cause of the misobiof, and its branking out, or coming to a head, was the matural consequence, which could not have been avoided. Had means been used to scatter it, and make it spread, it might not have broken out quite so soon. hut its roots would have extended deeper jule the fonh, and been in every some of the word oven worse than now. It should have been removed when it was first discovered, when its roots were small, for then it would have injured Sam but little. As it is, the souner it be removed the better.

Now Bam's protonded friends (really his enomies). a a last resort, though they have despised and abused Aunt Copporhead, yet in a fiendish and bypooritical garb, like wolves in sheep's clothing, came very lovngly to her, and endeavored to touch her sympathy, and thus induce her to ecsist them in smaggling away Sam, that they may divide him.

Aunt Copperhead was ence very fair and well dis. posed, generally admired for her beauty and good qualities, but as she could not receive honor without salints. Meetings will be held Sundays, afterness and becoming prond and hanghty; and even abusive, the standard sevelag. Speakers enranged :-- Mee Roma Boustes, Jone montroflued minds werd disgusted with her, and turned Mrs. Laura Deforce Gordon, Sept. 6, 18, 50 and 57. qualities, but as she could not receive bonor without Corner State .

cancer.

We hope Apot Copperhead's heart will not again be hardened, and reioles that it has become tonder at last. for there are others besides lawless tyrants that demand her tender care.

The history of the past tells us that the world has ever been verging toward the principles of Liberty; that when a government has been subveried, it has been superseded by something higher and more liberal. The earth, for six themand years, has not taken one backward step, and we have no right to think it will for six thousand years to come. No matter what the cost, it must and will roll forward, and God will rule. Proud tyrants must surely be brought low, and the humble ones will be exalted. If God is God, mowiedge must and will increase, and those who oppose the increase of knowledge are but the chaff and rubbish that must perish. God is no respecter of persons. All oppression must flee before the onward march of liberty, and he that despiseth knowledge will die as doth the fool. The oppressor may guash his teeth. and brandish his sword, and even cause .. Rachel " to lament and refuce to be comforted, because of her bereavement, but fall he must-there is no help for him. Braintree, Vt., 1865.

### Spiritual Grove Meeting.

The Spiritualists of Michigan will hold a meeting in Uliver C. Atwater's grove, one-half mile cast of Osh-temo Station, and five miles west of Kalamazoo, on Saturday and Sunday, June 27th and 28th. Ample arrangements are being made to make the Convention one of the best and largest ever hold in the West. A large corps of speakers, as good as the field affords, will be engaged to attend. Their names will be duly will be engaged to attend. Their names will be duly announced as soon as beard from. Warren Chase will piease consider bimoolf "called" to attend the meet-Ing. RUSSEL MUNGER, Chairman.

W. F. JAMIESON, Socretary.

Quarterly Conference Meeting.

The Spiritualists of the Northwestern Wisconsin Spiritual Association will hold their third Quarterly Conference in the city of Ripon, on the second Saturday and Sunday (the 13th and 14th days) of Jone J. WOODRUFF, Secretary. next.

Begierr or Sylarraniars, Luonus Bart, Tamon's Be., (oppesite head of School street.) -- Mostingears hold every Sunday by the Society of Spiritualists, at 2 5-4 and 7 1-4 p. s. Admission Pres. Locturers anguged :- Mr. A. R. Nowten, June 14; Miss Lizzie Doleu, June 21 ; Mrs. M. S. Townsend, mt. 6 and 15.

CONFREENCE MALL. No. 14BRONFIELD STREET, BOATOR .iritual Conference mosts every To ning, at I I-I o'olook.

Hing, at 7 - 5 oftour. TRANLESSOW.—The Bpiritualisis of Charlestown held moting: at fity fail, every Sunday afternoon and evening. Every strangement has been made to have these monting interesting and instructive. The public are invited. Seale free. Sprekers organod; — Miss Emma Houston, Jano 14; Mrs. Barek A. Byrne, June 11 and 28. "The month of the seale of the seale

TAVHTER.- Montings are hold in the Town Halt, overy Sab-bath afternoon and examing. Speaker engaged:-Dr. L. K. Goomley, June 7; N. II, Storer, June 29.

31, J. B. W. Techey. Lownes.—Byiritualists hold meetings in Oburch corner of Contral and Merrimsch streets The fellowing speakers are ongaged to upok ferences and afternees.—F. C. H. Wills, June 14; B. J. Finney, June 31 and 30, July 6, 18, 10 and 30 and August 9, D. 16, 35 and 60; Mrs. Vacay Davie Smith, Sopt. 6 and 33; M. 8 Greenless, Sopt. 30 and 37; Mrs. M. M. Wood, Oct. 4, 11, 18 and 25; Mrs. A. M. Middlebreck, Nov. 1, 6, 18 and 35; Miss Markin L. Beckwith, Suring Dec.

Ontcorns. Mass,-Musie Hall has been hired by the filtit.

deys, if sequired.

Mas. E. A. BLISS, Seringfield, Mean, will speak in Flyath, Mass., June 14; in Quincy, June 21 and 28.

Dz. J. K. aud Man, B. A. Geowany will speak in Boylk Borlis, Mass, at 10 12 a. M. and 3 e'cloth, p. M., and at Nel-sorville, at 1 a 'clock, p. M., June 14. Address, Banner of Light, Boston.

Laght, person. Osaathe A. HATBER will opeak in Dover, Me., through June; in Qeinoy, Aug. 33 and 20; in Banger, the first four Bundays in Nev. Not engaged for Bopt, and October. Will speak in Mass. and New Hampshire those two months if the friends desire. Address, Livermore Falls, Mo

Man. Maar M. Woon will speak in Benger, Mo., Jun 4, 51 and 56; in Quinoy, Mass., July 5, 12; in Stafferd Jonn. Sept 6 and 13. Address. West Killingly, Genn. Man. LAWAA M. Bottas will speak in Bleckton, Ma., Jubi 14 and 11 ; In Glanbern, June 28.

Muss Many A. THOMAS, Clesionall, Ohle, will speak in Santsville, Ind., Jupe 15 and 16.

1. JUDD PARDER Will lociure in Springfield, Mass. June

14 and July 5 and 12. Address, care Bela Marsh, Barton, Ma Mas, Sauar Burnay Mattings will speak in Windsor, St., June 14. Address, Bass Westmereland, N.H.

Mrs. SARAS A. Brawns will speak in Willimssile Gonn one 14: in Charlestown, Jane 21 and 26

A. H. Dayrs will speak in South Beading, VL. Jone 14; in Keebsnicaville, June 21; in Butland, June 28; in London-Active July 8; in Rockingham, July 18; in Putney, Jaly 18; in Dummusico, July 36; in Chesterfield, N. H., Aug. 8; in Westmareland, Aug. 9.

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Mas. O. A. Perou, trance speaker. Address, 965 11 Mrood, New York Olly. nti-in

Mas. Paasiens T. Youne, izanes speaker. Addreis, Bel Marsh. 14 Bremdeld street, Besten.

W.F. Jaminson, trance speaker, Just Par, Mich., 1913) A. R. Warrine, trance speaker, Albier, Mich., 191-1 Don M. and Jos and Done tot. Mich. Mich. 191-1

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