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Literary Department.

Writion for the Banner of Light ... APOSTROPHE TO MIAGARA. THE PER PER HORADE DESSEEN HELE WHITE

I hear flood voices in thy cavern halls-Deep unto deep doth utter forth loud speech ! .-The sound of torrent ministreley bath reach To beaven from the profound within the walls. Upon my deafened ear in terror falls Thy roar, as of some dread volcano's breach. Or ocean storm-waves hurled upon the beach?

Earth trembleth at thy passing, mighty flood !. In the onfathomed chambers of the deep. The voices of thy many waters keep, In thunder-tones and grand majestic word. Uncessing charts and anthems praising that I Thy fearful pathway leads thee o'er a steep Which then thyself alone dost thre to lesp i;

I feel to worship now here from this seas. High o'er the beetling cliffs above the brink Of the abyer. I wonder, ware, and think-How restless is thy surge beneath my foes? Por ever rolling, rushing on to meet Old cocan's boundless depths, for aye to sluk Deep in oblivion, whence we mortals shrink !

Heaven archeth o'er thy gates, great deluge-born ! With bow that sprang from world submerging wave Below is circling reach thy flood here raves-And obspaicles on adament deep worn, and ...

The years that have been since the birthday morn ! Por ever lost the bark that rashly braves but week The war of adverse waters-no arm saves!

Proud kings and purpled potentates of earth. With trophics borne in march from battle-plain, Where sleep the glorious dead in havoc alam, Sound elarion loud and senk their native hearth. Through arch triumphal reared at place of birth; But mean are they beside thy monarch train, Thy going forth to join the Stormy Main!

Written for the Banner of Lights. 1:

tree for the man in the land of

MY UNCLE'S WARD

BY MISS BARAK A. BOUTHWORTH.

OHAPTER XIII.

The next morning Constance endeavored to disauade me from going below, but I was determined that I would yield to no weakness. Thanks to my friend's tenchings. I was still able to stand alone. The whirlwind had passed, and though it, would be long before I should recover from its effects, it could not kill me: Therefore, I met our quests as of old, and never qualled even when rallied upon my lover's devotion in remaining at home because I was ill: Indeed; I think I was

the most self-possessed of the three. That afternoon Laura left us, and the following moraing Mr. Hastings departed. After be had gone, I sought my ancie. I found him in the library, look ing over some papers.

" Do I intrade ?" I said, as I opened the door, "Oh. no, May. What can I do for you? Want the cerriage to go shopping? When is that happy event to take place ?"

" Never, if you refer to my marriage with Mr. Hast-

He looked up in astonishment; and gazed at me la a bewildered way, as if he doubted the evidence of his "What do you mean, child? Now I think of it, he

did leave rather abruptly. A I hope you have -not quarrelied." " Not exactly. Only he has come to the canclusion

that Laura is better suited to him. The grown at "The rescald" he exclaimed, springing from his

seat. "The mean, contemptible puppy. Did be think that I would see you insulted and not resent it? I'll follow and cowhide him within an inch of his

"No you wont, uncle," I replied, throwing my arms around him; " rather say good riddence, as I Market Commercial PARTY PLANTERS

"Do you say so, darling ?. If I thought you spicered. he should pay for it with a vengeance. As for Laura, the was always termenting you in every possible way, so i suppose she has been flirting with him for the sake of making you miserable, and he was just fool enough to fall into the trap." o Inches

"Well, now, let them go," I said, forcing a laugh, "You know you wrote to me when I was at Mrs. Stillman's to come home and keep bachelor's hall with you, now that I am released from my engagement there is nothing to prevent,"

My handsome uncle Robert was actually bloshing like a school girl.

"Buppose I swaar off," he replied, with a smile. "Then I shall sue you for breach of promise of gally rejoined, and with this parting shot, I left the

The next week our guests all departed, and we were alone, but some how it did not seem there as it had in matura. It depends upon what the future unfolds, past days. The trail of the serpent was visible in our however. The trail of the serpent was visible in our however.

Riengotos was changed., Her roice an longer rang forth in merry music, and a shade of sedness relied her beautiful face. The days twined; themselves into weeks, and there came no breece of gladness to dis-

perse the clouds. It is the I felt as if I were floating alone upon the common deportant to the Lam going to enlighten this berefied my applicant the law aged you with repeat to all my bustages aftern little Mise reight, spon my hack. If my loyer had here taken for the form of the series of the ser

water of total Children and the

One afternoon, Constance and I were alone in the parlor. She was reading a touching story alond, while I sat at work tree nit she said down her book, and leaned her head apon her hand. I did not attempt to pterrupt her reverie, and the allence remained unbrok. en for his or fifteen minutes, when she suddenly exclaimed:

possesses a clear insight."

" It struck me that they were rather overdrawn..... roplied: " No. 1 think not." she rejoined. . It is ever thus

that selfish man repays a woman's devotion." "I do not doubt but what there may be parallel cases, but when the authorese insinuates that that is the rule, and not the exception, then I shall be obliged to differ from both of you, at least if you ap hold her in that idea."

"Well, May, I do," she said bitterly. "I have never seen one of the male creation yet, that had a apark of honor in his composition."

I was not wholly unprepared for this remark, still I was astonished at her vehemence. "Why, what has come over you? You did not bee

to be so faithless." "Oh, I have only been learning a leason; but y have had experience also. Do you still believe there la troth and honor among men?"

"Yes," I warmly replied; "I have been deceived. It is true, but shalled then pass judgment upon all mankind. Because one woman goes satray would you reflect upon all the sisterbood ! Oh, Constance, you are sadly altered. Where is the charge that you once threw, like a beautiful yell, over the fallings of others? When we have such a noble specimen of the sex in uncle Robert, how can you utter such a sweeping accoestion ?"

Her orimion lips oursed with a lift of scorn. "Do you not believe in him?" I cried, passionate-

"No! he is like the rest-false-hearted."

What mean you by that assertion?" "Simply what I say., I cannot explain myself."

I sprang forward and caught both of her hands. " You shall tell me !"

"Shall I" she said, slowly; " that is not the word or you to use to me !" . Forgive me; but do you not see that you are mak

ing a charge against the dearest friend that I have on earth, and will you not prove your statement ?"

"I have told you that I cannot. Enough that he is like a whited sepulchte."

Do you mean to drive me mad with your vague

bints?", I cried. hercely. . . Your accussions are un-" Would to God they were !" and with a weary sigh

she covered her face with her hands, while I stole from the room, bewildered and amazed. When the tea-belt rang, she did not make her ap-

pearance, and my uncle was also away. " May, my dear," said sunt Alice, as I arose from

the table, " I wish you would go over to Mrs. Sutherland's, and see how Blanche is. I have a number of bings to attend to this evening, and I do not think shall find; time. I will send one of the servants; though, if you would prefer. !!!

"Oh. I would like to go !" I replied. " I was think. ing of taking a walk, and it will be just the thing,". So, throwing on my hat and shawl, I passed out. I

found that the sick child was better, and as she had always been a favorite of mine, she welcomed me with delight, desiring me to hold her; so bidding the anxions, weary mother to rest for a time. I took the little one in my arms, listening to her prattling voice, until my heart grow easier, and the heavy load seemed partly lifted. When I returned to the house, I found that my nucle had come back, and gone again, leaving word for me to meet him early in the morning.

"Why, what can be want, auntie?" I said. .. I am sure I do n't know. I guess that he is going away somewhere, for he has ordered his breakfast to be ready by six o'clock, and desired to have it laid in the library. Perhaps he wants you to preside."

I was now more bewildered than ever, but finally concluded not to puzzle my brains any longer. As I went to my chamber, I paused and rapped on my friend's door. ... Come in," she sald.

I found her seated by the fire. Her cheeks were fushed and her eyes bright. She smiled faintly, and, bolding out her hand, exclaimed:

" Forgive me, darling, for the pain I caused you this afternoon. I should have kept my sadness to my.

My reply was to kiss her, and then to kneel by her elde, with my arm around her walst. We sat silently for a while, buey with our thought, and then I withdrew. L do not think she elept much that night, for

every time that I awoke I heard her pacing her room When the great clock in the hall struck six the next morning, I entered the library just as the servant was carrying in the coffee. My uncle sat at the table, carr-

ing his steak, while a large valles stood near him. "Ah, May !" he said, "I did not think of seeing you quite so early; but I-am glad; nevertheless. Bit down, and give me a sup of my favorite beverage. I believe it will taste better prepared by your hands. Any way, I shall have it to think of when the ocean

rolls between us." Bat I should like to know where you are going to in such a harry." I replied, trying to smile.

" fo Fo Europe. .. If do n't know whether I shall ever

I left my chair in an instant, and went and knell by big alder resting my arm upon his knee, in the old famillar stillade of childhood. 1

"Why this sudden morement, mucle? Tell me all

partice. I me made pondaring ever these things, when bitter cup to drive, is and woman, or nend! Ob to appropriate external and pendad me a letter, it glanced think how I wronged him! He will never forgive me at the superstription; it was fairly heart the superstription; it was fairly heart the superstription; it is a superstription would be superstription; it is an appropriate the superstription of the superstript

se What dowen suspect ? But ill come a come of land at That you have officed yoursell to her, and been refused. I sold sectoritations, neutrinostation of the parameter of the head to his head, the sector of the head at the head at the sector of the head at the head at the sector of the head at the sector of the head at the sector of the head at the head

" You are right, child. It is unlies to deay it." ""Then this is why you affigoing away?" It Yes. It seemed to be the best ples. I will affald that the might undertake to the plant and the results to the plant the seement that

to try to forget berille it it it c.ty to longer unry means for rejecting your promystery?
"I did so long to tell you all the particulars," it

bossle ?'? ... "Bhe said that she could mover become my wife, and well punished for my presumption."

true as I ilve, I believe she loves you."

"No. it cannot be; if I were sure of it I'd leave no ried the next thing, if I did not interfere. stone unturned, until I discovered what separated us. But it would only be cheating myself. I have bided my time, merely to be disappointed. I, Robert Lind; say, who never paid allegiance to woman before, have other eyes than a father's 917

"How long do you remain ber guardian ?" I inquired, after a passe.

" I have charge of her property until the in twenty. five, unless she marries before that time. But I must a card. All letters will be forwarded,"

I arose, and taking both his hands in mine, looked into his face.

... Uncle Robert, you and Coustance were destined for each other, and neither life will be perfected until there by design or accident, and it shall be my bustness to discover and remove it. if I can. You two are arm, cried, with white lips: the dearest friends I have on earth, and I would lay down my life to make you happy." "I do n't donht it, darling. God bless you,

are powerless to aid me, Tell berthat I hope that farewell." I ad darly with He bent and kissed me, and the next instant I was

alone. I seated myself in the chair that he had so lately left, and gave way to my grief. Was I never to float in still waters? The servant came and cleared the table, and then re-

tired, leaving me to my meditations. An hour passed Constance entered.

"You are up early," she said... "Yes," I replied, intently regarding her to watch

II Hos h gone a long journey?" "Only to Europe!"

This time she grew a shade paler, while I continued: "Oh, Constance I was it well to speak the sentence that sent blm forth, a wanderer ?"

She sank into a chair and raised her hands, as if she would push my words away.

"Oh, spare me your reproaches ! but before high heaven, I could not do different. He need not have left his home for me, for I would have fled anywhere to win forgetfulness. Would to God that I had died ere this, as you say you have met him in both Paris long ago !"

I pitied her suffering, but I felt that I must probe the wound a little deeper.

"Constance, answer me one question, and then will be slient, unless the time comes to speak. Do you love him?" .

With my whole heart and soul. He has been th one object of my idolatry. Now it must be the great duty of my life to strangle the feeling, even though its death-throes kill me."

I left her, awe-struck.

CHAPTER XIV.

A year from the day that I bade my uncle farewell, I sat alone in the library. I was discouraged. All the long, weary months I had endeavored to find a clue to the mystery that shrouded Constance's conduct, and bad been baffied. I was as much in the dark, as far from the truth, as ever. In vain had I watched her narrowly, and sought, in some ungarded moment, to hear something that I might follow. She cherished her secret faithfully. I knew that ahe suffered terribly, but her proud spirit strove to master her mortal weakness; and save that her face was paler, and her large, dark eyes had taken on a shade of mournfulness. her outward bearing was the same, . What lave tides of auguish boiled and surged within ber heart, threat ening to overflow andedestroy all the beautiful hade and blossoms of her life, only the angels knew; We went into society some, and she was to all ap-

pearances light hearted and gay, for her keen sense of justice would never allow her sorrow to cloud other people's enjoyment.

I had loved her before, but now she was dearer than ever. There were a few strong brave hearts that won ber affection and esteem. She treated all with gentle courtesy, but there were none to whom she opened the temple of her inner life. I was probably her most in-

Occasionally, we met Laura and Mr. Hastings. They were not married yet. She had no idea of yield. while her head fell upon her arm, and I knew that she ing up her liberty until her star had waxed and waned, was weeping: I quietly withdrew. Two hours passed while he boxed to her most imperious behests. Edns and I retorned. She still sat in the same attitude. Braham had now become Mrs. Mordaunt Parcy, and but rising, she came 'and' put her arms around me, Rumor said, that Plorence would soon make Harley saying: happy a price along their if adducted the rate

was that our hearts must sche.

... On this morning the ansiverenty ; of my uncle's de-

"Dear Angle." I was about to fold it up and return it to the case, and pen as injumition to her not to be an carelese, when my Aye fell upon the following startling an-

as on the separated Constance Ireion and Uncle Rob

that she might undertake to the beinging. I will affeld out forever."

that she might undertake to the many and the rest. I full not be that long in perming the rest. I full she should remain with allow and you, I go to Europe that Providence had granted my brayer. The key was in my hand. Should L not Malock and fathom the

went on, "when I received your first letter dated from seemed indignant that I had dared address her. . One Paris, but prudence forbade. It is now a whole year faunt felt from her lips; but I was so crushed by her since I planted the seed that brought forth such bitter refusal that I did not take its meaning, and when I re- fruit to them, but sweet as honey to my taste, and quested har to repeat it; she would not. Blind fool now I need fear no longer, but will inform you why that I was to dream that she could ever love me. I am my uncle is in Europe. You know you first gave me the one, and I thought I would go to 'Maple Grove' There is some mystery about this, uncle; for as and discover if your suspicions were correct. I found that they did really love each other, and would be mar-

Now, Augeline, you need not fister yourself that I spoiled that match on your account. No., I had a deeper feeling-revenge. I hated him because he had always preferred May to me, gratifying her every wish, bent the knee to be repuised. How could I have had while me he scarcely deigned to notice. Then Conthe egotism to think, that she, so proud, magnificent stance ruled where I never could. She has thwarted and queenly, would ever wed with me? Oh, Ernest! me in everything, and long ago I vowed if the hour Ernest! have I erred in looking upon your child with ever came that I could injure her, I would not spare

Such a time as I had laying my plane! I thought of one thing after another, only to discard them as impracticable. At last a bright idea dawned upon me, and I hastened to put it into execution. Fortune fahasten, or I shall miss the cars. Write often, and tell wored me. One day she and I were left alone in the me all your plans. There is my address," handing me parlor, and I advoitly turned the subject upon Uncle Robert. I spoke of his youth, and said that if May, with her stald puritanical ideas, knew of some of his early pecesdillos, she would recoll in horror. Even then she disdained to question, although I knew that she was curlous. Then in a soft, insingating manner. you are united. Home obstacle interrence, placed I drew a fancy sketch of a poor seamstress betrayedformaken. At last she was aroused, and grasping my

> . You do not mean to say that he was such a villain as that?

"Uh you need n't call him hard names." I lightly rethank you for your sympathy, but I believe that you piled, thes skilfully evading her inquiry; he is no works than other men. The girl was a fool to believe annehine will always enfold her. Now, my pet, a long his protestation of love. Of course she knew that he could never marry her."

Then I followed out my programme, by suddenly recollecting that I was betraying family secrets, so I begged and prayed of her never to liap a word of what I had said, as mamma would be so angry, and unole would kill me.

When she desired me to confirm my statementaway, and then the door again opened, and this time mind, I had made no direct accusation - I told her to forget it, as I was only joking. That only served to

convince her of its truth, as I knew it would, You would have laughed to see what an excellent the effect of my words. .. I came to see my uncle off." actress I made, but she, blind fool, swallowed the whole, and I feasted upon her arony. At last she gave me a solemn promise that she would never reveal our conversation, so I am safe, for she would die before she'd break her word. Of course she never dreamed that I would tell a white lie about my mother's own brother. Thus you see I thought I would not exult too soon, so I have waited a twelve month with

commendable patience. You know the poet says, that hearts are often caught in the rebound,' so if you have played your cards well, you must have brought him to a declaration and Rome. I need not cantion you not to betray my

secret, for your own interests will prevent it. Darling, I wish you could be here to my wedding. I am to be married upon my birth-day. You remember that I was a 'Valentine.' I must finish this and send it to the office, together with a note to May saking Constance and she to be my bridesmaids. I hope they will refuse, for I have already selected my attendants, and I would not invite them at all, were it not for mamma's absurd ideas of propriety."

I paused. I had read enough,

Astonishment kept me quiet for a while. I saw it all. She had carelersly placed the letters in the wrong envelopes. An Overruling Power had caused her song of telumph to defeat her plane. With her own hand she had revealed her plot. In the midst of all my suppleions, and I had had some very dark ones, I had never imagined snything like this. The clouds were dispersing. The son would yet shine. The night had fled. Morning was near. Rising, I procured writing materials and penned the following lines :

"MAPLE GROVE, Nov. 14th. DEAR UNCLE-If your feelings have not changed in regard to C .-- come home immediately. I believe you are to be happy yet. Do not pause to question. Trust in me. MAY."

Folding and sealing my note, upon which so much depended, I summoned Roger, our little errand boy. and bade him put it in the mall, and then I went to find Constance. She sat at the plane, playing some of our old favorite pieces.

"A most singular circumstance has occurred this morning," I said, approaching her. "It seems Laura was writing to Angeline Carr and myself at the same time, and in her beedless way she has acoldentally changed the letters. Whatever scruples I possessed with regard to perusing what was only intended for her friend's eye, were forgotten, when one sentence timate friend, but there were barriers that even I met my gaze. I feel justified to now desiring you to

dared not pass. Some, in their wisdom, called her ab read it." Be saying I placed the sheet in her hand, and then seated myself at a little distance from her. After a

"Blessings on you, May. The cloud is lifted. Oh, . I turned from their bright frees to wonder why it darling, if Death should summon me now, I could go happy, knowing him to be the noble, honorable being, that I had ever supposed bim, until she gave me that parture. I sat midly pondaring ever these things, when bitter cup to drink, Is she woman, or fiend ! Oh to

the opportunity." I archly replied. "I have already sent a despaich after him, and he will speed as fast as wind and tide can bring him to his bride."

She bluened beneath my laughing glance, and presently left the room. I was puzzled what to do about the letter. as I de: aired my uncle to see it. I finally decided not to in-

form Laura of her mistake, but write a note simply deoliping, in my friend's name and my own, to be her ridesmalds. A mouth gilded by. The shroud that had so long enveloped Constance was thrown aside, and now her countenance was irradiated by a new light, that proclaimed that she had passed through the flery furnace

unscathed. Unce again ber voice broke forth into glad warblings, that reminded me of the bright days I began to feel some unessiness about my uncle, for knew that his movements were so uncertain, that it might be weeks before my letter would reach him even

after it had crossed the Atlantic. One day my friend said: "Buppose he should have forgotten me, and woord

and won some foreign bride, or even this Angeline l'laughed.

"Your own heart tells you better than that. Old ties are not so easily set aside by him. If your image has once been shrined on the loner altar, it is impossible for him to efface it. The idea of his going to Europe to banish you from his mind is simply absurd; as well attempt to fice from his own shadow. I should not be surprised if he had realized his folly by this time."

"I wonder how I ever happened to believe that atory," she said, musingly, "A voice within me always plead for him, but I thought it was the song of the tempter, and steeled myself against it. Now I know that my soul recognized his true nobility, and could not be deceived by all the reasoning of the head."

It was the morning of Laura's wedding day, and I sat gazing disconsolately out of the window. Three months had fled since I summoned the wanderer, and he had not yet appeared. Oh, this weary watching and waiting, how it wears upon body and spirit. I tortored myself by a thousand fears. Sometimes I pictured him as sick and dying among atrangers. Again, I thought that my snow-white messenger was lost; but never, no, not for one instant did I imagine him as resting in another's love. No, I knew his great throbbing heart better.

Suddenly I descried a figure coming up the avenue that sent the joyous blood dancing through my veins. could not be mistaken. It was he. My mother's nerves would have received a severe shock had she seen me rush to meet him. He glanced at my beaming face . and then clasped me in his arms without a word,

I led him to the library, where I knew Constance was, and motioned him to enter. Then I went back to the parlor and sat down like a silly child to weep; but this time they were tears of joy. A prayer of thankegiving rose from my heart that my dear ones were to be happy at last.

That evening we stood smid the throng that heard my sister take upon her lips the marriage vows. I saw her turn pale when my uncle went up with the radiant vision leaning upon his arm, and she almost cowered beneath his stern gaze when he handed her the momentous letter, saying:

" Beceive this, Laura, as your wedding present. and perhaps a little advice with it may not be amias, Another time that you attempt to plot, do not divulge your secret even unto paper But If you should be so imprudent, be careful, above all things, how you di-

rect the envelop." . The fire of balled bate and rage fashed up one instant in her eyes, and then she turned with a smile to

speak to an acquaintance. When Summer twined her richest garlands to deck the brow of earth, we crowned Constance with a wreath of orange flowers and led her to my uncle's side, while he took upon himself the vows that made him guardian of his ward for life.

On the sixth anniversary of the night that I heard, with such terrible angulab and despair, my false lover wooing my sister with jond honeyed words, I went forth from my uncle's manufon as the bride of Guy

In the meantime Adeline Mendon married a man near. ly eighty years old-bartered her beauty for gold, and became the fourth Mrs. Manning. Three times the flowers bloomed and faded, and then she was released from her galling servitude. Scarcely had she robed berself in her widow's weeds, when her husband's effects were placed under the hammer. Nothing was reserved for her, not even her gilded chains. She went back to her childhood's home a sadder and a

wher woman. Her brother George, after a number of ineffectual at. tempts to induce some of the fair sex to accept his hand and share his fortune, retired from the field in disgust, and now prates of the joys of single blossed.

Irene, not quite spoiled by her furbionable mother, finds her chief source of happiness in her bushand and obildren.

Howard Percy, much to Florence's regret, who would have preferred to have hed him commit suicide. married within sight months after his rejection by Constance. His wife is a pleasant, agreeable woman. Mordaunt and Edna, and Harley and Florence spent

two years in Europe. Mr. Hastings looks jaded and careworn; probably because he has discovered, too late, that " all is not gold. that glitters." His wife is a notorious filet. Thepurity and bloom of her face is gone, and coemetics have become an habitual use. Her fair reputation is spilled, and she is now old in deceit. My mother was. shocked long ago that the popil that she had initiated; educated and trained so fairely, should have surpassed her in intrigue; so Laura's name she scarcely mantiens. now, but often speaks of her daughter May; the wife

of the celebrated Judge Campbell. Uncle Robert and Constance are a happy pair. Theis

honeymoon has never waned, -Poor Angeline Carr returned home in season to be present at their marriage. She still retains her maiden Rame, and has been twenty four for a number of years. All the imaginary virtues with which I clothed Mr.

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whose Beptis At a called Arrange and J. at a called growth duned t breather the first Bolt the three work to weather by the series by the brown marks P. Princip fail. The : by tavi diam is the here jaken j

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to the well-pring of joy. 'Clad in the rich garment that Experience has woren, I look back over my life and thank God for the cleads, so well so the squablic.

Written for the Benner of Light.

THE OHRISTIAN'S PIT FOR THE DAMNED.

DT WASH. A. DANSETH,

Oh ye who stand at Ged's right band, Clethed with the radiance of his amile, Who dwell in a celestial land. Who form the arch-angelto bend, Untainted by terrestrial guile. Listen, with wonder, to the tale I tell: 'Tie of the " Christian's" hurning bell ! That Pit where men are doomed to dwell With flory flends infernal;

Where pity finds no resting-place. No spot within the damaed space. Where love or sympathy can trace A gleam of hope on any face, Where woe is woo eternal; Where ares, on sulphurous fuel fed, Shoot gheatly flames on high, Where waves of seething, molten lead,

Where shricks of anguish, screams of rage, and mosns of deep despair, Blend with the voices of the fiends upon the lurid air-Join the wild chorus of the flends in frenzied music

Roll o'er this " Christian " torture-bed

For souls that never die !

rere. Rending the vaulted such above. These cries assail " the Throne of Love," Where saints assembled hymn the praise Of one whose wondrous works and ways Consign their " dear ones" thus to dwell Forever la this " Christian " hell ! Like mystic legend, sere and hoary. This Gery pit, this fearful story,

Most fade before the gelden glory That streams from heaven's portals; Whose rays of pure magnetic fire Shall play upon the human tyre, Thrilling each heart-string till its tone tif leve responds to love alone: Then HATE and PRAD, man's only bell. Shall, fistening to their funeral knell. Amid Love's flames expire: And angel voices, ringing elect, In joyone anthems on the air. Blend with the songs of mortals. Boltimore, June 7, 1863.

. Written for the Babner of Light. FLORENCE BLAIN.

BY W. W.

The winter sen had me down amid clouds of battle-smoke, and far into the long, despening twilight, flashed the fire-flames of destruction, as our sturdy soldlers buried themselves against the robel earthworks behind the city of Fredericksburg. Shot and shell and storms of deadly grape and canister ploughed long forrows through our solld masses, and night grew bideous as the wild yells of the victor and the long agonized wall of the vanquished surged, mingling through the gathering blackness which fell above

But the battle was over at last, and, with thinned and disordered ranks, and gloomy and desponding bearts, we fell back under cover of the bonses, leaving our dead and wounded to cumber the trodden field. I had escaped unharmed through all that day of death. though ofttimes had the awful tornado of death-bearing missiles bowled around me, and, with mind hargassed to sleep. I walked amid the blackness, feverish and unreatful, listening to the desolate wail of the night-wind, as it except down the bloody slope where lay the victims of that day's awful work.

had reached our outer line of pickets. the gloom beyond I heard a voice, as of some one in distress, faintly waiting for help. I listened. Again It reached my cam, and passing the line, I soon discovered a form lying still and stient, as though death had nothing further to do there.

Whether it was that a rift in the black clouds overhead at that moment let a dash of starlight fall upon the upterned face, or whether the fach of a sharpshoster's rife-still doing its work of death, guided by hoped more than sight-illumined the spot for a moment, I know not. But that calm, death-like face upturned toward the applying beavens, looked through fay soul till I trombled like one in an ague fit.

There were years of blackness and desolation through which that face had ahone on my desert and sinfal cohl. no flod's can shines over earth's most accounsed realme. And had it come back like the about of one murdered, to haunt me on the hattle fields of death? As I beat over that cold. still form, and felt for the feeble beart-beat to prophery of Hageriag life, the eyes opened slowly. and through all the dismal gloom of that night I felt them born upon me.

to Minmana Riple " As I make the planter frame trembled, and a whisper gurgled up to the lipe-an inandible whisper-and the red life drops cozed out from the placed broast. Ah, what memories were attring in that dying bosom !

As for me, sitting there amid the cold darkness, with that fair head pillowed on my bosom. I felt a yearning for death to lay me, too, upon the cold sod beside the one for whom my soul had grown dark and desolate.

And was the great horror of my life here to colmimate? Was the last vial of bitterness to be emptied open my soul? And would peace come like an angel to lift me up from darkness and show me the glorious light? Alsa, for the wasted years, for the lost hopes and rained prospects; sacrificed, cast down, renounced for the mai and hopeless passion which had sejzed my existence to turn it into a desolation.

" They were pure days, and I was pure, too, when I dret met Florence Blain-the beautiful, golden baired soldier, whose head rested upon my bosom that dark might, whose soul was going to the unseen land. There was between us a community of thought and sentliment, a harmony of feeling, and what wonder to its that we loved each other with a pure and hely passion ? 'T in but the same old tale of earliest, best love. Bat what was I, to look up to this bright star-If a dweller upon thecarth, to think familiarly of the pure, priceless things of the sky? There were stermy hours -there were days of madness and 'nights of horrible glaces; when my soul felt like a great, swelling, seeth-

athed prompter over me, and Merder defiled my heart with his black thoughts. Lives insulted from her side, ferbidden to cross the thusbold of the heaven which hold my light. I was a poor atudents a child of the pospio, born to a haritage of sail conthist more. Noho but a high both youth! patrioles of wealth and family, could kope to gain the

ing see of pendonate flame-when the deman Revenge

Mind of Platence Blain. Ah, Aribur Blain I God Thowath Dost the wants and dealism of his orestured. Methinks the lundits and column is of past years are fairfully averaged to night. And were it not that the Matt while his Michael len phintic lung select of the years "in" my food" goes that the boart with national will the food that the phintic land of the years of the phintic land of the phintic l ant shelple determine | levell stelles ritites that tringer | See at last not an breiten a 2 114

You make my life desolate; and made by home a supporting hall, and God has shalt with you. Your hears is desolate, top, and your home—it; ght gone out, and its joya deputing—when he to thee like a charmel bound of dead memories.

Your beloved child, in uncountry garb, bardened, de filed, a sinipl and wrothed creature, breather out he last breath opon the breast of him when your hatred

The faint streaks of morning cropt up, the easiern ely, and the face presed against my breast grow ghestly in the light. The hands moved conveniently, and the lips essayed to speak. I bent my our to catch such made whiteper, but articulation was gone. Only the hand pressed mine, and a small length dropped from the boson. That locket had been my gift in the days of our happisses. And it was then my picture which indicates the first being a distort of the first part of the first pressed many persons they pressed mine, and a small length from the days of our happisses. And it was then my picture which is for the first persons affect of the first persons affected which is the pressure of mogleot?—the takes of falsaheds which growthing and familiar and allow with gillitering the pressure of mogleot?—the takes of falsaheds which the years of mogloot?—the tales of falsehood which had been breathed into my ear? What was it to me that she I leved had been forced into a false marriage with easther from whom she had excepted in the unseemly garb of a soldler? The jewel of her purity and truth to me! was unsullied. She was mine on earth, and in heaven I might claim her. Ber falsehood to another had been truth to me.

But when the great sun looked over the bills upon the dead and dying of yesterday's battle, Death bad scaled forever the glorious eyes - whose eloquent glasce looked into my soul, and up at the heavens above-speaking as plainly as the words might have spoken. the hope that we should meet again up there.

Written for the Banner of Light.

SPARKLES FROM "IRENE," "OUT WEST."

Of course, It's beautiful in the East, there's where clining hour (which speaks so eloquently of the West) " orientakies." " Cousia Benja" ? The birdles which uplift domenity. sing and chatter for us are western birdies, and, like yours, bare a passion, when winter powders Mother lingers the breath of the majestic Magnellas. (I dread to call it the ... Sunny South " any more, it bes proved itself so piratical; and turned "State's evidence." do n't reat) Bill.

" The same blue sky bends e'er us. The same soft breeze floats there Which this morning played a charm In my little brether's bair."

The Zelian mosic which Resperse whispers through the tassoled boughe and scalloped blossom is sweet and enchanting: sweeter still when the little blue-birds, heralders of Bpring, catch the eche, and, chanting se they Sy, carry it up toward the blue other, of which they seem a part !

All this beauty, all this music, "out West" and how for the West extends! Why, good brother J. Is so for seest of se that it uses up a mouth to get a home chat or letter to him. How much transpires in a month in these eventful doys! I dread to think of the events that were crowded into last mouth, and are , now making mournful records for history—so many hearts lie paleoless and still and cold that in the breath of April were bounding with bope and sweet expectancy. Oh, our country ought to be the brightest land " the sun e'er shone upon;" the sacrifice to re-write its proud name in that same true, loyal piche is so great, and carries with it so much of bitterness and despair ! I wish the doves would be volunteer mail carriers-they don't seem to have much to do-then might the dis tance between brother mine and me shrink up, and I'd know to-day (Friday) how he spent last Sunday, (of course they 'd want to stop and rearrange their feathery wardrobes, and replenish their "orops" on the way.) and 1'd soon learn if cousin H: had taken a second trip to the weird and still ever happy falls of Minnebaha-languable name, quaint and purely nate-

By the way, dld you ever hear the joke Uncle Abe Lincoln imprompted on a river in "Dixle " ? It comes echoing, splashing, dropping down among the moss crowned, tocky ledges, eddying round " pussy wail or cry for assistance. He proposed to name it . Don't that savor think all the rivers in that dishonored land would boshoo" their fate, and run from their asteral (I tenpes

We call the Mississippi and the Missouri ours: we know they clasp and kine disloyal shores, but they are ours, and we'll teach those shores loyally ore long. There is comething ballowed-an adoration-inspiring element to awakened when gazing on a rolling, unrest ing river—the Unseen yet l'otent Power is ever manifeet in its grand and sclemen music. I listened to the dark and almost desicaing roar of imprisour Niegara, realizing bow fathle the attempt of pany man to stay the strengest powers and passions of Nature. Yes, with all his boasted supremeoy over enimate and inanimate nature, he cannot change the tides of the boundless deep, the course of the mighty rivers, the breath of the devastating whirlwind, nor how down the sloud capped peaks of our rocky ranges. He may sail fearlowly over the blue, beaven reflected waters, and talk with the child-like lightning; be may ward its abafte, but the fury of the storm will be spent despite

What clee have we out West? We had brave, generons, noble, whole souled boys, but they nearly all went at our country's call. Some of the brave and good stayed at bome to do "bome duties" to widowed mothers and orphan children, some to lead gently down the declivity of life toll-worn and weary parents, whose sands in "life's hour-glass" were well nigh spent. Such are loved and respected even as a soldler; but there are some, even in the West, who "all of a anddent " discovered there were defects in their ayes, and their limbs refused to march them toward a deathdealing cannon. There should be an asylum for such; they don't feel secure even new! Many, many of those " brave boys" are reaping a rich reward in the land where there is "no night:" no weary enfering in gloomy hospitals, like that they experienced, many of them, after that awfut "hand to hand," where brothers spilled brothers' blood,

We have loyal and true men among us, and many who, nearing the brink of the grave, dread to go vover the river", till they can see PRACE, UNION and LIBER-TY, established throughout this desciated land. I believe all the girls are loyal. I never heard of one who could speak the word " Becomion," except with a

incer and a stamp of the feet.
Oh: there is ever so much to interest and in the West. Mr. Editor. With your permission I'll mention a few more interesting "subjects" and themes anoth Por the right, every time. P. S .- I had ball a mind to send " Cupid siding a butterfy ", to " Cousin Benja," but & did n't know where to song li, and then I pressure he beginner of of them by this time. He eight to have as many, as be wante, he pay for writing, the good Bannen such

good letters. Hodge-cop Farm, May, 1953

A CLEAR CONSCIENCE.-How brave a man can Walk

Giant Gunge. SPIRITUALISM AND ITS PUTURE.

Dun Bhittum. Tour excelles faire of the fift feet;

grombling and fants anding, while he offers me cobesnote for that of which he complains. Outjob would tell Bro. Kittrodge that he had a "ligerch for besting; but no hammer for beliefing." The man is outlitted to little credit for matching away the orippie's creatch, unless he bestows a sound limb. Construction upon . botter, higher bane, bould over succeed destruption.

With the purpose in view of atimulating Spirituallets to systematize their efforte, quicken their seni, and promote a more thorough or operation for the rapid; diffusion of their broad and beaven inspired principles. I recommended organisations, regular mediage. cultured speakers, choice music, Bunday-school lyosums for our abildren. &a., to much of which Bro, Kittredge takes exceptions, commencing his complaints thus: " He (Bro. Peables.) tells Spiritualists to throw away their self-bood as a body." I feld them no such thing ! in the first place, they never had any "self-bood as a body," and to tell them to throw away that which they never had, would be about as sensible as an Orthodox God's crestleg a universe from nothing. I the ann chines first; but did you know that day's de ever tell each man to be himself, and got himself, maintataing a grand individuation, yet harmonizing so far as ; is as sweetly tinged with glory-clouds as your own he can with all brotherhoods that aim to educate and

He further charges me with telling Spiritualists "to ge apeing the Ontholic and other Orthodox denomina-Nature's bair, for the Southern olimes, where still tions to get converts," Pardon the frankness sgain, I neither told nor advised them to do any such thing. _ne. sever f

"He must have optics sharp, I ween."
Who can see what's not to be seen."

True, I referred to the management and energy of the Orthodox-their splendid churches, chiming bolin, orhestral maslo, flower-engircled desks, &o., as lessons raplete with seefal hinte to us; relying, of course, upon the native good sense of Spiritualists to discriminate between ner and alme, over avoiding the extravagauces and formalities that characterize superstitious eroferists. Would he have us dispense with a thussand blessings?-yea. with overything liable to shoot If so, then away with freedom of speech and press, and farewell, also, to the best earthly governments, for they nometimes abase their constitutional powers. Using means and methods oright, that sectarists misuse, is not " speling " them. Doubtleen, Bro. Kittredge clothes bimmelf; perhaps elogantly; but to thus doing does he apo the Urthodox ? Would be forego bathing for fear of " apelog" the water baptism coremony of the Orthodox ! I am not such a consummate bigot as to reject saything and everything good because cherished by Orthodox or Atheist. Principles are elemal, and truth is to me mored, and I would appropriate it with the good, the beautiful, and the spiritual, whenever and wherever found.

He assures us in his article that " belief alguifies nothing;" also, that "faith and belief are synony mous terms." with only shadings of difference, and then falls us to "cease talking so much about beliefs, and be matisfied with telling what we know.". This is refreshing. Of course, he practices what he preaches and writes: dealing only in what he "knows." Happy am I to come into rapport with such a newspaper correspondent. May it not enable me in a messure, at least, to dispense with Des Cartes, Kant, Bacon, Cousin; Davis, Emerson, and others?

Now, my dear brother, tall us how you " know " that these physical manifestations are produced by willows," and gives forth a mournful sound, like a spirits? Our Burrs, Mahane, Faradays, &c., have witnessed the manifestations, admitting the face; but denying that immortalized spirits are the agents. They profess to account for them satisfactorily upon the scientific principles of "electricity," "od force." psychology," " will-power," " optical illusions," do., in connection with legerdomain and jugglery. Do you say you have sctuelly som these physical manifestations? But seeing sometimes deceiver; so is hearing sometimes describe-yes, all of the senses are subject to imperfect manifestations and deceptions. and could you base postion becausedge upon such a found ation? Did you over see a table, or say object, in motion by spirits? Was it really the cable you saw, or the image of it formed upon the retina of the eye? De you literaly see these manifestations, brother, or only images of light representing them? And then, again, does not this " faith," that with a dash of the pen you sought to write out of existence, precede even your professed "knowledge of immortality" through the physical manifestations? . How, without the exercise of faul in your five somes-faith in them as correot reporters to consciousness and the reasoning feeuttles-de you know enything, either spiritual or earthly? As a besecobing learner, I put those inquiries to my brother, who only "tells what he freezer. "

"It is an tedisputable fact," says Bro. K., " that all who accept the teachings of Spiritualism are those who have been converted to a knowledge of the trath through the physical manifestations of spirits." This is a bare assertion, and I place mine right over against it to the contrary. Thysical manifestations may have converted you, but are you authorized to speak for the whole five millions? . A portion of them might object to being measured by-your standard. That physical manifestations have denverted many is doubtless true, and disgusted more, is probably equally true: I yearly meet hondrads of sound, substantia Spiritualists that as yet have never witnessed the first physical manifestation, nor do they desire to. Indebd; many tell me they have been visionists, clair voyants, yes. Spiritualists from childhood. They were born such, as was Mosare a musician, enabling him at four years of age to compose and play solos and brittlant' cencerios. His blographer, Holmes, 4476 that with him " music was Intuitive." accordingly it required no physical manifestations to new harmony into hie crantum.

By making physical manifestations the sies que non of all spiritual knowledge, is virtually ignoring clairvigance, blair-audience, and the vest melm of inteltive: tenths. I have witnessed the manifestations through the Pays, Dayenporte, Renry filede, and even thore remarkable ones through Dr. B. C. Dunn, of this city. .: I believe in them! They have their places They do their work, and some organizations beed them, just as Nebuchadachrar accord " grace," and Hemson a gala day at " forcellasing." The novelty of the phenomena, however, is passing away, hence Judge Edmonds truly mys in & later Bannen that the A interest is not so lough in the physical manifestal A CLEAR COMMOTEROIL.—How brave a man can want this boards, boa tions in it was the great body of our people have got

command whim simethum that complete an entrume a topy from an even loggy states, delivering such a mostly address that that a work of the antime most home ward without waiting for the areas. The physical part of the manifestation was truly associated. the the controlling spirit." fresh from the ather pide of Jorden." was sufficiently imporant of orante to tell us that .. God. was a personal be, ing," the " Bible all bie boly word," " Christ was shout coming to amoute judgment." there " were but two kinds of Spiritualities—Bible Spiritualish and free overs." there were one hundred and forty four those and on earth where physical bodies would never se " docth." " there were twenty four speers" (opheres) in the spirit-world, " do., do. These who are opposed to "melections singing," "accolarly productions" and "cultured speakers," may learn the whereabout of the one above referred to by writing Bro. J. P. Averill, our corresponding scoretary. What in the estimetion of some might be a farther recommend, this lectorer demands bo " relary."

It may be that Bro. H. Blade, by his physical manifestations, " converts seventy persons per month." Who counts them? By what gage are they measured? Do they stay converted? And does their mere "know! edge of immortality " make them any better, any more charitable, benevolent, spiritual and harmonial? Is knowledge alone saving or salvatory?

Blder Knapp, the great revivalist, boasted of converting " two hundred souls" in alx weeks, during s revival in Oswego, N. Y. But at a year's end only sixteen remained; the others needed re-converting, and probably re-baptizing. Do not these "seventy-permonth converts" still desire to see the physical man! festations? Are they not still calling for tests? And oes not each granted whet the appetite for ten more? Has it not become so chronic that, like the Jews, they continually require a "sign?" I seriously doubt whether physical manifestations have ever introduced a solitary mortal into the inner temple where brightens the blessedness of the spiritual world. They arrest public attention, 'tis true, but spiritual life and' divine illumination come from another source. The spirit-land is localized; but heaven is a condition, and those that overcome, and cracify that Adamic, and through effort and aspiration grow up on to a calm. divine, herstonial plane, enjoy a heavenly fruition now, eat of the "tree of life" dally, and clasp the shin. ing bands of immertals this side the beautiful loveland of the angels.

delil lastet that elegant buildings, flower-enolycled and soul-gushing music lift the speaker into the regions of the inspirational, and aid the soul, all souls, to attain the mbuniain beights of the celestial. True. I have lectured in bar-rooms, billiard-rooms and filthy tobacco-pickled balls; but 't was from necessity rather somitive persons understand this, and men, especially the young, will go for the celtivation of their religious natures where the strongest motive attracts. The trath of the ministry of spirits to earth is so grand, and our philosophy is se beautiful, that our churches, balls, music. Sunday School arrangements, and overything connected with our spiritual growth, should be equally beautiful, even to our lives, homes, gardens and come

I agree with my brother in taking "Nature's law for my creed, its sciences for my Bible, its philosophy for my religion," and all to secure the barmony of the soul with the "good and lovely!" and apiritualists, I think, will flud organizations, regular meetings, elegent buildings, five music, Sunday Schools, &c., indis pensable helps to bring about a " consummation so deroutly to be wished."

As I am but a learner, a more oblid, crying for the light, will Bro. K., in replying, dispense with theorizing, " beliefs," " faiths," &o., and confine himself strictly to " telling me what he knows ?" Battle Creek, Mich., May 20th, 1803.

"PURE CHRISTIANITY."

quests some one to .. put his finger down on the plac Well, I think this very easy to do.' And he will find to morrow. Such to beman program. it in the Bible, with which he seems to And so asuch fault. The General Epietle of James, first chapter, himself unspotted from the world." James was one of Christianity, and notwithstanding all the cavilings. finit-findings and pointings out of inconsistencies and contradictions which are so common now among those who profess to have a purer Christianity. I de not see that their instructions, in their true spirit, differ much from those which we have reason to believe owne from pure and wice sources in modern times. The express lone may be different, but the true spirit and meaning are about the same.

Another passage of the Bible I think expresses the very essence of " Pere Uhrietlanity." " Deal Justly. love mercy, and walk bumbly with thy God."" These passages express a "Christianity" " pure" chough and practical enough for me; and I will repture to suggest that if brother Bracelreet, and many others who find so much fault with Jehus Christ and the Bf. carrying out these injunctions, they would not find so much time, or have so much disposition, for caviling, faultfinding and condemning others, either ancients or moderns.

Another passage of the Bible, permit me respectful y to suggest for the serious consideration of these Christianity" is love and good will to all. His language is, " Neither do I condemn thee; go, and sin no ried out fully by Brifflugilais; the world will soknowledge their power, and be reformed and saved." (4) h = 24, the like all

> - SENTENTIOUS." BT'O. H. CONGAR,

HA W

Under the heiding " Benjentinde," in the Bannin Multiplicity of organs and functions received to hird arrightated with by out outsitetion and historical properties and historical and historical and his second and his populations. changes in the mineral plants for white the water of the party of the

the result resides than the came of this changes?

As you become many thoroughly acquainted with the changes and the came of the control of the control of the changes and the came of the the chimical invested membering metallic and non-metallic substances, we find many of them already an hilled allotropic properties. In it then a very great of the fine interior to suppose that organic structures well as the minerals of which they are composed, possess analogous properties? May not mind, thought, and the whole apriring organism be the allotropic condition of the matter composing the physical in ocase is that of expension.

I sale think questions, as I might many more, for the resease that I desput understand how it is possible for anything to originate in matter without being matter itself; and if our able friends, &. B. O., can, I should be very happy to be further enlightened upon that point, as no doubt many others would. Madison; Wes., Jane 19, 1860.

"SABBATH SCHOOLS A CURSE TO HUHANITY."

BY 150 MILLER.

The above is the title of a discourse delivered in Quincy, Mass., last fall, by our esteemed brother, Ly. sander S. Richards, of that place. In the proposition true? Mr. Richards, brought up in an evengelical Sabbath school, and till recently, a member of an evangelical church, speaking from experience and his own standpoint of observation shawers. "Yes." Spiritualists throughout the country are becoming interested in forming Subbath Schools, would it not be well to inquire how far Mr. Richards is right, and how far wroug?

How far we have a right to take the plastic mind of the child, and mold it into our own forms of religious thought, before reason in the child is unfolded to dis criminate for tuelf, I must confess, to me, is a very grave consideration. We should remember that swenty years from now we will be considered old fogies; our oreed will be very greatly modified and altered; and it may be as difficult and painful a task for the grown up child to remove the errors we planted in the heart, and shape the mind anew, as it was for us to break the theological fetters which chained un early to the doctripes of atonement, endless misery and an appry God. It may be said that the Spiritual Theology, or Harmonial Philosophy, is so much more libered and beautiful, that the comparison does not hold good. But we forget that our views are constantly changing: that what we called sound spiritual doctrine last year, we now discard as baneful error; and that error, th planted in the fertile soil of the young mind, grown up than choice. There is much is surroundings. All to be a dark-leaved tree of evil, which may polson buman life quite as painfully, all things considered, as the dogma of endless terment pelsoned the happiness of our lives." Man naturally becomes more senttive through refinement and collure, and those errors and aufferings, which now scarce attract dur hatite. will, in the fathre, wring human hearts with laterated sorrow and pain. "

Pergetting the great-law of progress, we are too apt to fall into the mistake of supposing we have arrived at the absolute truth in morals, religion and theology. The Catholio believes his creed to be the most perfect embodiment of troth, and justifies himself in teach, log it authoritatively to his child. The Protestant thinks and sots accordingly. The Universalist pote bis child without its rational consent, into the Universalist mold, and turns it out a Universalist. Will the Spiritualist go and do likewise, or otherwise? If It is right for the Universalist and Spiritualist to mold their children into their own peculiar views, is it not equally right for the Catholic and the Dal vinist to do the same? Or, in other words, if it would be better for the children of Catholics to be left free,and unbiased till they arrive at the years of understanding, would it not be better for the children of Spiritualists to remain untrameled till riper years? No ples of a more liberal religion on our part changes In your issue of May 10th, I observed an article the nature of the case; for time will most certainly headed "Pure Obristianity." by B. Y. Bradstreet, in demonstrate the fact that our present creed is narrow which he carnestly inquires, " What are the Doctrines and diliberal, compared with our future belief. We of Christ?" or, " What is Pure Christianity?" and says shall look back to the present with very much the he has before publicly asked the question, which re- same feelings that we now do to the past. Radiotlism mains muanswered, complains that it is so, and re now will be Conservation by and by. The Spirituallem of this hour will be the Materialism of the next or passage where "true Christianity" is expressed. generation. The Wisdom of to-day will be the Polly of

But it de aaked. .. Woold you then have no Bundes Bebools, no religious education for the young ?!? .. Yes, twenty-seventh verse, reads thus: " Pure religion and I would, have Sunday Schools, and Monday schools; undefied before God and the Pather in this: to visit the and schools every day; and I would have books for the inherices and widows in their addition, and to keep young, even catechians, overflowing with suggestive encetions; but I would have no answers to the eness of the ancient authorized expounders of " Pare Chris- tions that are authoritative, unless the subject the del tianity." when it was pure. He was instructed and monstrative science. In all matters of bottef-and sent forth, with others, by Christ himself, the author opinion, I would try to call out an expression of the young mind, rather than labor to put one sith it. "As the twig is bent the free 's inglight." - It strikes me very foreibly, from reminiscences of my own barty life, that Sabbath Schools have been swig-hending inetitutions, which succeeded admirably in giving bearig all of un numetural shapes. It is the tendenty of the twig:to grew straight and upright; if it is not bent by extraceous influences from its natural course. I believe if the children of the sixteenth century had not been " bent, thout had been left free and unbineed! th form their own religious opinions, they would have come much sterer the religion of the pineteenth contury, or even the twentieth, then of that periodi There would have been no bell, no devil, no angry God; no infant damnation, to torment their posterity for many generations. How much valuable time has ble, would set themselves carnestly about practically been; spent, and must still be coansumed, to approve these errors of misdirected early training, none but the invisible recording angel can over know. Reader, le there not great room here for radical reform? and may not the errors which the past has fallen into.b avoided in the present and foture?

It seems to me we are over-anxious to give our this fault finders. " It is God that justifieth. Who is it dren an early education, intellectual and religious. "It that condemneth?" The spirit of Christ and of " Pore its really painful to go into our primary sobook of book learning; and see how much our dear little children know. These schools are het houses, where the trade more." And when this spirit and language are car- homen plents are pushed forward in intellectual growth with prodigious rapidity. We behold there large beadly white faces, thoughtful even poor appetites, and appetites, dien bedies. They go to fill those little graves we at scattered all over the obwedlyard, and the middelt calls it the inforotable providence of God thered zid

I am deeply impressed with the conviction that we should linte more Bielth; more knowledge, mild tim colligion in the world; if the first few years we althhood were devoted alleges exclusively to physical of June 13th, A: 6. U. says; " The ends of life do not ve comment, rather than intellectual and religious tid begin or corninite in matter." The question then ture. I do not the found; mean by this that the in. If not in matter? Here we cognizence of any: bubble without restraint; by their things are stated thing but matter? In it possible to teneries of hay. of conduct which we know to be injurious, rather than thing but mitter, in bome form or condition? Tree matterney layer ! But It do' mond that it wells all ing it back along the lide of development, from its duce helef thethe health, kapp mean steration and the present altimate condition; to expressed to the humbn got of mighted th delet the study of mission and the physical organism, to the simple living, vital collision oldgy to spite pates, while: we early lost the found and it (the colf.) bompoore of the same elements; vis: tions for intellectual and spiritual growth in the cornice, bydrogon and oxygen, with "fold," project introng, payment body, contient may 1 it is it is builtened, that the cold is in the colling of cold in the colling of t

To mak work probler. I know of 160 maye manual and of father and little the property and make the problem of the transfer of t

heartily velocing them. If we adopt the highest and bein initiods of education. But before we estill from first the old besthods of instruction, heartwo-titleral may be one religious teachings, a would have the abblent thoroughly ventured by highlighed and whatteene original results there is a true viztem of religious instruction for the year than he yet been accepted, and it we can only bet it it, both Schools may be made a blessing rather than .. enme, But exactly what that system is, I must contess I am greatly in need of " more light." " !!

I have thrown out my ideas rather as surrestions, hoping to call a more general attention to the aubject hoping to call a more general attention to the ambject than we have been wont to give it. Brother Biohaids has expressed his views in rather strong language; but whether right of wrong, it has had the good effect of rative, with editorial remarks, not detailing the paragitality the question; at least among the clergymen of Quindy and Nepodisct, some of whom have publicly poured out upon his devoted head their visits of the New Covenant can find either the spirity the life by the language. denunciation, Keep the ball rolling. Before the books and libraries, which will constitute the reading and study of our children, shall have been written. bet this whole subject be the proughly everhauled, and the world will be the better for it.

Written for the Banner of Light. DOWN THE HIVER.

sy s. a. Figrense, alea

Down the river, as we gilde. Let us hope for happy days, Grief will never long abide Frief will never long and If we shan her shady ways: Let us seek the sundy side,
Where descend the brighter rays.

Down the river, who but sees when Bomething in his swift advance. To encourage and to pleasely a wall a Here we meet a loving glance. There we catch a favoring breeze; Everywhere the billows dance.

Down the river, music grand, If you lowly bend your car.
Cometh from a distant strand; Boftly listen, you will hear, While that glorious golden land You are daily drawing near.

Progressive Convention.

When next thy folds wave over the land, precious BANNER, I pray thee let be inscribed thereon the tidings that'on the sixth day of June, in East Otto, Cattaragos county, N. Y., were assembled a large concourse of men, women and children, to drink from the fount of inspiration great draughts of Love, Wisdom and

A beautiful grove had been fitted with seats and restrom for the occasion, but the weeping heavens baptizing at intervals in crystal rain drops the green earth, through the kindness of our Bapust friends, whose benevolent apirits had outgrown their creed, the Baptist church was procured.

Baptist church was produced.

At two o'clock in the afternoon, the meeting was called to order by the 'Chairman'of the Committee of Arrangements. F. Bucklin was elected President, and J. Judaon appointed Secretary: The President stated the object of the meeting to be mutual appring. growth and reform. Lyman U. Howe was then iptro-duced to the andience, and with the breath of angels breathed upon him, delighted for a short hour the su dience, demonstrating philosophically the immortality of the spirit of man. William Henry then expressed bis feelings and experience since he was liberated from the the shralldom of creeds and churchanity. Chatles Holt then declared himself an advocate of every movement which tended to clerate humanity, assuring the audience that there were obstacles upon the track of human progress which must be removed; among which were the stumbling-blocks of unwholceome dist, and woman's, fashionable dress, and embellished his remarks by an improviced poem upon Dress and Dict, S. P. Gaylord then addressed the meeting upon the Principle of Love, which he claimed to be all power-

The meeting then took a regess of ten minutes, when by invitation, Professor Earl gave a history of the indian massame in Minuesota, and the part ne acted in the horrible tragedy—his wife and two daughters being taken prisoners by the indians, and after acaptivity of six weeks, were released. Prof. Earl and, three sons escaped after many hardshink, his third son heine killed and scalped by the Indians.

blue of heaven, the meeting was again cailed to order in the church, by the President. A conference was then and charten by the President. A conference was then held until ten o'clook. In conference, S. S. Raymond apoke feelingly upon the subject of War, and the hearties of Spiritual Communion. Elder Pains then made conservatism ache with his ideas intely expressed upon the principle of Progression. William Henry then said a few words in favor of Organization. The conference then closed and thesis their least a few ords. ference then closed, and Charlie Holt being called to the stand, under inspiration, alternately in proceed the poetry, traced the development of our planet earth from its birth to the nineteenth century, proving that from the mote which danced in the anneam, to the from the mote which danced in the ambeam, to the mighty revolving werld, nothing is left, and that throughout the universe of nature a principle of progression obtains, by and through which matter is ultimating in individualized apprix; the speaker then declaring man to be an individualized entity, a microscosm, and an ultimate of that which is below him, the mountaint and obtains in the track of his progression aligner if a security and public opinion emboring humanity to rise in their relations. bumanty to rise in their might and namove these stumbling blocks. At the close of Mr. Hoit's distance, the President introduced to the autience Mrs. Libble Lows Watson. The autience Mrs. Watson, under inspiration, breathed to heaven an invocation filled with apiraliou, breathed to beeven an invocation filled with beauty and imagry, after which she spoke for an hour with eloquatics and patter and other the subject of Huma Influence and Beart Life, asserting his besieve that all the otils which afflicthumanity, had their organisation from prises and if we would purify humanity, better the comparts and if we would purify humanity, better the prises walls, and comign the guillows to a place know, "the things that were, we must begin at the bearthatone and hearts align." An improvised them of tunch, much was then of much merit was them given by the speaken upon-time infiduce and Heart late, as the place of which the meeting adjourned for one hour.

At two o'clock r. W., the President called the meet

At two o'clock r. M., the President called the meeting to order, and ambetineed that thyman U. Howe would address the mediagraneocrains is Mr. Howe proceeded to read from the Bible the 10th chapter of Daniel. The choic then sang an appropriate hymin, after which the speaker of bred an invocation, then, under spirit inapiration, from the text. All things what soover, or, would that man should for unto you, do ye over an unin them.", proceeded with sound, toge and beautiful filmerations, to teach that practice invest follow one's preaching, or the presching was nothing worth: "That to follow the golden rate was not for imbitate to proffer the sone of invocation, for the imbitate to proffer the unp of invocation to the brether the unp of invocation. The speaker stands to the adventure of a men and exhorted them to live their Belitanism by throwing off the fishion. to live their Spiritualism by throwing off the flation, and by live ing temperately, that they might make the boys At supple for the indeptiling spirit. At the request of the authorse, the speaker than improvined a posts full of the insist of liberty, upon the war now reging:

The meeting then adjourned size dis.

The Estretary presented his minutes to the Committee of Arrangements, the chairman of which gave them to me, with the request that I should prepare them for publication: and send to the Bannen, or Jacur and

Bundle of Programs, some boards to the population of the populatio

To the Editor of the "Non Coronant." To keep got of eight the fall eleterical of a livobjection or perhaps over a super, we apticing at all any reps last may be used, has long test the way of the world" in maintaining fits blindness or its replaced on. The press, both security adopted this "gay" with respect to Spiritualism, and it is pitting to see a tendang to this superity those which are styled the "liberal" publications of the see. The religious press is administrative inclined to the age. The religious press is apparently inclined to the state way, rather than the vary of Christ."

From a valip "sent me by a friend, I find that the New Covenant," of Chicago, (Universalist) has Covenant or a good reason for a course like this. I can and the same for a thing yearly more foolish than any

washtab" story. What could the people indge relative to the merits of, or the objections to, the "washtub" picture, before they know the facts in the case? And it seems to me that I have done service enough in advancing the great truths of Universalism to be entitled to a fair presentation of my own view of the matter, to some extent at least. Common consistency, too, would have granted me that without any reference to even the above consideration.

The editor of the New Covenant le respectfully informed, that in the article he quoted from W. J. Young, there was an entire misrepresentation to begin with, to the effect that the "washinb" manifeststich was given as an Mustration of mediumierio nowers:" the main moint of the negrative, on the contrary, being that the pictures were produced without visible agency:

Becondly, the objections quoted improse me to have been an Ignoramus in "calico printing," a mistake which was duly pointed out in my reply.

"Thirdly, the objections did not meet the indisputable realities of the subject, as was also specially indicated in my reply.

'And, unally, how would the manager of the New Covenant' like to have some one-after the usual dishonest, skepiic fashlon-write bim an article, showing how the "bandwriting" at Belshazzar's feast, ifor instance.) " is not quite so satisfactory to others" as it is to believers, because Mr. Fireflash, or some one else, could anoint his hand with olive oil and phosphoros, and go into a dark corner of the Covenant office, and with blazing finger write upon the wall, MENE. MENE, TEXEL. UPHARSIN the tables are furned on you, Would not the aforesaid editor be apt to say, There are other circumstances to be considered here? Ay, verily.

And so I say of matters like the "washtub" won. der. And most unquestionably and positively shall I hold my Universalist, as I do my spiritual brethren, and others, to the higher detail, not only of Troth, but of those principles and adaptations which regulate our relations with the spirit life, whether in physical or other forms of manifestation and communion; for liere is the turning point in the exposition of the past, and the unfolding of the glorious future.

- Cordially, D. J. Mandett, Alhol Depet, Mare., June, 1863.

Moving On.

Closing my interesting visit at Bingbamton, N. Y., I came slowly on to Buffelo, where another good Methodist church had dried up, and the fine stone edifice had passed into private hands, and is secured for small rent for the Spiritualists to hold meetings, and where Mrs. Hyzer and others had held good meetings before mine.

The friends to Baffalo are once more awake, and have full meetings when they have good speakers, which they are trying to secure. Had many good meetings there on the fth, but in very different conditions of mind from those who assembled to hear me give the first lectures in the city some years ago in favor of that even then "exploded humbog." Spirituallim.

From Buffalo, I visited the old Falls, which continue with the friends of human progress in their annual meeting at Lockport, and where on the 12th, 18th, and 14th. H. C. Wright and G. B. Stebbins, Mrs. S. L. Chappel, Warren Clarke and others, used up the hunkers of all parties, whether religious or political, in a way that was truly refreshing to progressive souls, Had an excellent time, and left, feeling better, espocially when inspired by the songs of Bro. Lawrence, of the Lawrence and Cushman concert band.

From the Convention, I went to see the great and oft described Roberts Farm, at Pekin, N. Y., near Lockport, where over three hundred scree of land that was once not land, but a tamarack awamp, is now, much of it, fine as a garden, and covered with crops and cows which nearly a dozen women and girls, mostly girls, milk and sow, and plow, and hoe, and barrest, in dresses adapted to their labor and bodies. that show health and vigor and usefulness and beauty in good proportion mixed. It was a pleasing tight, full of instruction, and I soon bore its image on memory away to this Buckeye State. WARREN CHASE.

Dardon, Otto, June, 18, 1963.

THE LITTLE PEASANT:

THE A STATUS BY PALMER, OF ALBANY, to

CLASS (Lim Agree/North Control) Unstrung by her heart's first sorrows. In the dawn of her, life she stands, With lighter Angers holding . A yacant mast in her hunds.

The grate at her feet no longer Is bright with the light of the skies! As downward she looks through the tear drops That stand in her heaven like eyes.

For the next, so cold and forsaken, . Hab taught her the lesson to-day, That the dearest of earthly treasures Have wings and can fly away.

Yet she ollogs to the suply cashet. And eighs, that so more is left. As a mother olings to the grade Of the disposed tressure bereit.

Alsa f for the early shadows - it to a train the metiti, That fall about our way. When the beautiful light his vanished, And the hill-tops are cold and gray.

the state of the s In water Don't Charles, go to Boston with that hole in the elbow of your shirt; Husband-Why not, my dear ? . Careful saife-Because if the cars should res of the track and mo should set billed people would, think he a next angligged wife. Howard, owings are African Africa Africa and they would be seen to the set of the seen and t

The an oath is dissidiated from not vibrate through an office in the wide product of the light or severally not to produce the law of the law o The would be a supplied to be a supplied to the supplied to th the Speries, "but any goom can."

The Chiloren's Corner.

BY ORLELES O. LANES.

UNSEEN. h distance

How do the rivulete find their way? How do the flowers know the day, and open their cups to eatch the ray?

I see the gorm to the stulight reach. And the nestlings know the old bird's speech; I do not see who is there to teach.

I see the hare from the danger bide; And the stars through the trackless spaces ride; I do not see that they have a guide,

He is eyes for all who is eyes for the mole: All motion goes to the rightful goal; Oh God 1 I can trust for the human soul.

THE LITTLE SISTER'S DREAM.

Little Wille was gone. The beautiful child, the darling, precious baby ! He was gone-and his moth er could not be comforted-for he was her youngest was so merry, so active, and above all, so affectionate. iffe, the darling pet of the bousehold,

How hard it was to see the light go out in those heautiful even! How hard to place the perfectly besutiful eyes? How hard to place the perfectly molded hands together, and know that they would and 15; in Philadelphia, Pa., Oct. 4, 11, 18 and 25. Address never stir again—never more be clasped around her Pavilion, 57 Tremont street, Boston, Mass. neck while the sweet lips sought here for a kins ! How hard to see her baby lying in that little collin, and know that she could bever take him in her arms again !

The mother had borne all this, and now she as beside him awaiting the hour of the funeral, outward. ly calm, but inwardly full of repining and bitter grief. Her tears fell fait, and her little daughter Minnie, who had come sliently in, knelt at her alde and wept with her.

But Minnie was quite worn out with crying, and soon fell salesp with her head in her mother's lap. The mother sat atill, looking at her little boy in the coffin, and grieving about his loss until she began to feel that God was cruel, when little Minnie awakened

with a start.

The child's face was all flushed and radiant. Bhe looked up at her mother with a beaming smile, and let up the mother with a beaming smile, and let up the mother with a beaming smile, and let up the mother with a beaming smile, and let up the mother with a beaming smile, and let up the mother with a beaming smile, and let up the looked up at her mother with a beaming smile, and let up the looked up at her mother with a beaming smile, and let up the looked up at her mother with a beaming smile, and let up the looked up at her mother with a beaming smile, and let up the looked up at her mother with a beaming smile, and let up the looked up at her mother with a beaming smile, and let up the looked up at her mother with a beaming smile, and let up the looked up at her mother with a beaming smile, and let up the looked up at her mother with a beaming smile, and let up the looked up at her mother with a beaming smile, and let up the looked up at her mother with a beaming smile, and let up the looked up at her mother with a beaming smile, and let up the looked up at her mother with a beaming smile, and let up the looked up at her mother with a beaming smile, and let up the looked up at let up the looked

"Oh mother! I have had such a charming dream shout Willia!"

"About Willis?" asked her mother in surprise. " Yes. mother, all about Willie in heaven. I must tell vou, it was so beautiful! I don't know where I went to see it, but I thought I saw a beautiful gate, diamonds, only far more brilliant. This gate was the Address Bpringfield, Mass. all shining bright, as though it was made of gold and entrance to a garden, and if there was a fence round
the garden, it was so hidden by trees and bushes and
of July. Address, care Bola Marsh, 14 Brombeld street, Bosflowers that it could not be seen.

But oh, the garden was lovely! Flowers and children, everywhere flowers and children; Children through July and Aug.; in Worcester, Mana, October 4 and 11; in Stafford, Coun. Nov. 1 and 8. Address, as above, or ronning about by themselves, children dancing to. Bnow's Falls. gether, children sitting in circles on the grass l' White lambs were there, too, amidet the children, eating the grass beside them, and doves, such delicate, gentle white doves, going about in pairs among the children, Ludow, Bridgewater and South Reading until further notice cooing and bowing their pretty heads as they always do when they walk, and nestling in the children's laps and on their shoulders. And then everywhere such a profusion levely of flowers! The children would lie down and roll on them, and they never were burt, but seemed to keep springing up and growing and blossoming all the time, and never dying. There were people walking about there, quiet, peaceful, happy looking people, many of them singing sweet songs. Beautiful angels were there, watching over the children, and teaching them everything good. In the distance were fountains them everything good. In the distance were fountains of water springing up in the light, and more groups of heppy children with the lambs, and doves, and flowers, and more holy people, and more blessed and gels; and further on was a beautiful river, so clear gels; and further on was a beautiful river, so clear and bright and shining, while on its banks was a problem. Of resummal I have our describe that to neloce: Oh rasmmal I never our describe that to you, it was so aplendid. You must walt until you go there and see it yourself.

Then anddenly I seemed to see a little child atanding outside the gate, and when I looked it was our own Willie! Just as he looked in life, only so much more lovely! He were a simple little white gown, and his golden curls hung round his face, and his blue eres were so bright-oh! I wished to take him in my arms and kiss him, but I could not, I could only look.

Then he raised his little hand, and tapped at the gate so softly, but the angels beard it, and they opened the gate, and took him in their arms, and carried him in. The gate was shut again, but I could look through and see how one angel carried him in her arms, and est him down on a little bank, in the midst of a group of children, telling them that this was a new playmate, named Willie, just come from earth to heaven,

The children all gathered about him, with kisses and caresses, and they filled his lap full of beautiful flowers, and made him a crown of white lily buds, and some of them brought a little white lamb, with a garland of roses round his neck, and others put a pair of young doves in his arms; and he sat there looking so happy, and his large eyes beamed with a wonderful light; he looked as he used to here, when he heard music, only far more pleased, and his golden curls seemed to shine like a halo round his head 1.

Then the children began to sing a song of welcome and the angels joined them, and all the groups of children and people and angels joined in the song, until it swelled and rang through the whole garden.

Then out from that beautiful manelon came One who loves little children so well, because he once was a litthe child himself! He came: oh, if you could only see him as I saw him! I never can describe him, but he was as much more glorious and beautiful and tender and loving then the very leveliest angel there, as our dear Willie was more beautiful than the homelicat little child you ever saw.

When he came to where Willie sat, he took him in his arms, pressed him close to his heart, kissed his forehead, and said:

· Of such is the kingdom of heaven !!.. Then all the angels and the little children sang for joy, and I awaked, leaving him there.!

Dear mother, we never can be sad any more, now that we know what slovely place Willie is jul To think that he will always be so happy, so beautiful, so free from slokness and pain, and that the Lord, the Almighty God himself, should take him in his arms and kills him as if he were his own little son | Ob. I think I shall never cry again !" and little Minnie throw her arms about her mother, and kimed her, and then went of to find her little brother Johnny and tell

die for besitted drain. There was one smilling, bappy lace at the femeral, for the little slater was thinking of her vision. The mothat, too, tooked calm, and when also saw; as the days with by what are is kinnis and Johnny were making to be good, that when they died they with I join their little brother in beaven, she, too. was comforted at leat. of all the second and the second second second

A genthelin belog arked by a lady to lend ber his

PREVENTION OF DAMP IN GROUND PLOOMS.—UNI recently no providen was made to guard against the absorption of moisture, in the foundation wells of a houset latterly, every withing bricklayer knows that by the use of a single fayer of slate (fixed in coment). ever so little above the ground range of a foundation, the rise of damp in walls is represed. What a catalogue of evils is avoided by this simple provision. The servants of an establishment are saved from all the pensities which damp walls are sure to entail upon the occupant of a basement story; all the aches to which the bumen constitution is subject are at once obviated; and spartments which, built on the surface, were formerly damp some two or three feet upwards, or if sunken only four feet below the level, were damp to the ceiling, are now perfectly dry and fit for sleepingrooms.

Mrs. Partington considers that washerwomen are particularly silly people to attempt to catch soft water when It rains hard.

LECTURERS' APPOINTMENTS.

[We dealed to keep this List perfectly reliable, and in order to do this it is popossary that Speakers potify us promptly of their appointments to lecture. Lecture Committees will and her dearest. She loved the other two; but Wille please inform os of any change in the regular appointments, as published. As we publish the appointments of Lecturers that he had been, during the three years of his little gratultonaly, we hope they will reciprocate by calling the attention of their hearers to the BARRER OF LIGHT.

Man. Cond L. V. Haron will lecture in Lycsum Hall, Scaton, July Sand 12.

F. L. H. WILLIE will locture in Quincy, Mass. Joly 26; in Partland, Me., August 2 and 2. His post-office address during July, Aug. and Sept. will be Hancock, N. H.; previous to that time in Concord, N. H.

MES. M. S. TOWESEED will speak in Boston, Sept. 6 and 13; in Qothey, Sept. 30 and 37; in Troy, N. Y., December; Philadelphia, in Jan. Her address until Sept. will be Bridgewater, Vermont Man Avorera A. Owneren will speak in Oldtown, Me.

Mar. Avaura A. Ourster will speek in Oldowh. Me, Bundays of July. Address, box 810, Lowell, Mass. Miss Erna Hardings's will bedure in Bangor, Me., in July; in Quincy. Mass, the first of Aug., and the West in the fall and winter. Address, Bose-Gross, Belance P. C., Burlington Co., New Jorsey.

Miss. Awarda M. Byrnan will lecture in Millord, July 5; in Quincy, Sopt. 6 and 15. Address, New York Uts.

MISS ERMA HOVETON, will lecture in Willimantic, Ct., July

5 and 12; during the month of Oct. in Portland, Me. She may be addressed at either place as above, or East Blough

WARREN GRAER will speak in Richfield, Summit Co., Ohio, July 5; in New London, O., July 11 and 13; in Seville, Modins Co., O., July 19. His address for August will be at his home in Battle Ureek, Mich. He will receive subscriptions for the Banner of Light.

ISAAC P. GERNHLEAV will speak in Kenduskesg, Mc., July

19; in Bradford, July 19 in Exeter, July 26. Address, Exete Mills or Banger, Me.

H. B. Stones, thepirational speaker, may be secured for Sundays in this violaty, by addressing him at No. 75 Eoglston street. Boston. MRS. BABAH A. HORTON will speak once in iour weeks

Mas, Awas M. Middlersoon, Box 499, Bridgeport,

Cone., will lecture in Boringfield, Mass., in Bept.; in Chloo-pee, in Oct.; in Lowell, in Nov.; in Bridgeport, Conn., Dec. Jan. and Teb.

Mas. Laurea Dafoace Gondon will speak in Providence, Mas. Laurea Dafoace Gondon will speak in Providence, R. L. in July: Hangor, Mo., in August; Chicopee, Mass., in September; Springfield, Mass., in October. Address as above or box 505, La Orusso, Wis. MINS NELLES J. TREELE, Inspirational speaker, Jackson

ville, Vt., is engaged to speak, on Sundays, one half the time the present year, at Ashfield, Mass.: at Shelburge Malla, one quarter ditto, and at Jacksonville, Vt., the remain-ing quarter. Bhe will spoak in those vicinities on week days, if required.

KINGSBURY Will speak in Billagton, Ct., July

mas, E. A. Liwessour will speak in Ellington, U.S. July S. and will make engagements for the coming fail and Winter in the West, Address as above, or 700 N. Third St., Philadelphia Pa.

GEO. A. PIBECT, frauce medium, will speak in Charteston, He., Kept. 6. Address, Dover, or Auburn, Mc., care J. U. Harris, noz 31. Will answer calls to speak for a few Sab-baths, or week-day evening lectures in the vicinity of Lewis-

MRS. MARY M. WOOD will speak in Quincy, Mass., July 8, 12; to Stafford, Conn. Sept. 6 and 18. Address, West Kiljingly, Conn.

ngry, conn.

1. Junn Parder will lecture in Springdeld, Mass., July
5 and 12. Address, care Beis Marsh, Botton, Ma.

A. H. Davis will speak in Londonderry, July 5; in Rockingham, July 12; in Puiney, July 19; in Dummuston, July 26; in Chesterfield, N. H., Aug. 2; in East Weatmereland, Aug.

Mas. R. A. Burss, Springseld, Mass., will speak in Worces-ter, Mass., July 19 and 36.

Da. Janas Cooran, Beilefentaine, Ohio, will speak in DR. James Coopen, Solicionatalo, Olio, will speak in Chesterfield, Ind., on Baturday and Sunday, July 25 and 26; in Hightaville, Madison Co., July 27 and 28; in Mechanicaburg, July 29 and 30; and at the Quarterly Meeting at Cader, Heory, Co., on Friday, Saturday and Sunday, July 31 and Aug. 1 and 2. Bubbertpitions taken for the Banner of Light, and books for eals.

ADDRESSES OF LECTURERS AND MEDIUMS.

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SOMETHING THAT SPIRITUALISM HAS DONE.

I have written two letters to you on what Spiritpalism has done, and feel rather ashamed of this title. If some little shrub, or bush standing out in the fields alone, bearing its leaves and flowers and fruit, and dropping these around it, were to attempt, however modestly, to tell what the wanlight has done in this solar system, and measure it all in its own little 'tiny cap, it would be just about as appropriate as for me to attempt to tell what Spiritualism has done in the past, or is doing in the present, for literature and science. poetry and the fine arts, social and political economy, physics and mechanics, for everything in the universe, still as drops make the ocean, sand grains the shore, and fleeting moments time, so each little busy worker in the hive of life may add some little atone to the temple of knowledge, or bring some gem to adorn

There is one thing that modern Spiritualism has done almost entirely, and that is, teach us the relations that certain spirits hold to us, and the obligations we are under to them. My friend Doctor Ackley says-in concluding a continuation of bis narrative, which will shortly be published.... My labore have been chiefly confined to the border land of spiritiffe, and I find that there is a great and important duty resting upon mortals, which I had no conception of when I dwelt spon the earth, toward the inhabitants of this land. I soon found that many of these spirits were like the man spoken of in the parable, as going from Jerusa lem to Jericho, and falling among thieves-they are laying by the wayside, lame and halt and bruised and half dead, and hitherto the religious world, and almost all mankind, have ignored these, and, like the priest and the Levite of old, are passing by upon the other side, and it is for the Spiritualists, who have found them, to act the part of good Sameritans, and pour in the oll and the wine of sympathy for these; more than this, to give to them physical strength, to set them, as It were, upon their own beasts, and carry them to the inn where they will be cared for. This is a duty and a debt which is now revealed to many of earth's chil. dren, and as they labor in this field they will have their reward."

Again he says, " The friction of intercourse and association is the basis of human development. If it be received negatively and passively, it forces the indi vidual enward in its own particular line of direction, but if it be received positively, it develops individunality, and may throw the recipient into courses of action differing from its own. It is for me, in concluslop, to do what I was but little accustomed to do on earth-express my heartfelt and sincere thanks for the kindness and assistance I have received from many spirits in the different departments of this life that I have been permitted to visit. I say it was not my oustom to do this, and from this habit my individuality became more strongly marked. I also feel impelled to express my sincere thanks to many persons still in the form, who have unconsciously helped me onward in my journeyloge here.

And last, though not least, am I under deep and continued obligations to many kind and good mediums, blessed ministering angels both to the children of earth and the dwellers in spirit-life. I owe more to these than to any others. You received me when I was cold and rude, barsh and unattractive, and with kindly words and sympathetic feelings awakened in my bosom emotions that had long slumbered, and by one act of kindness after another you have heaped coals of fire upon my head that have burned up much of the barabness and austerity which formerly marked my character. The value of this conscious spiritual intercourse is incalmable to spirits. I am told that it would probably have taken centuries for my friends here and myself, unaided by your influences, to have broken the hard crust in which I was encased, and melted away the chains which had been drawn around me by false and corrupt habits, as they have been.

And now let me say to you that when you find yourselves suffering from intercourse with spirits in prison. let this thought obcer you and sustain you under the sea you down, that you are fulfilling the high and holy mission of 'problaiming liberty to the captive, the opening of the prison to them that are bound, and of preaching the acceptable year of the Lord.

I have found beaven, and it is not a city with walls of roby and sapphire, and streets paved with gold! Not a place where immortals are forever singing eternat hallelujaha ! Not a narrow and sectarian fold, exclosing a few elect ones, who are rejoicing over the fall of the damned ! Nor yet a bower of case and indulgence, where, feasting amid inxuries, the lower feelings of our natures are satisfed; but a piace of continuous and uncessing labor, which is beautifully rewarded with a very full and complete accomplishment of its objects, and this ever constitutes beaven everywhere, and to all mankind."

Yours truly, HENRY T. CETLD, M. D., 633 Race street, Philadelphia, June, 1863.

A Hospital Pienic.

We hear frequently of plenics for the well ones, but it is a new thing to read of maimed and sick men's participating in these delightful outdoor feativities. 'An army letter describes a recent pleasure party of this character, which came off to a hospital camp near Washington. It is even pathetic in the reading. Says the writer, who was present:

" The convalencent portion of this community was of course out in full force. They came with arms in ellings and with but one arm, some on one leg, while others, with scarcely healed wounds, were, by the sid of friendly hands and crutches, conveyed to the place of meeting. But there were others, the like of whom. I venture to tay, were never before seen at a feative gathering. These were men upon whom amputation had been but recently performed. This was the Stump Squad, as one of themselves facetionaly termed the score of the Brump . Bquad,' brave-hearted fellows, who instated upon seeing the fan, They were carried in their beds on the strong arms of nurses and friends out into the leafy grove, and placed where the shade was despest, and where the sweet breath of heaven could freely kiss their wan and pala-blighted checks. Pleasant it was, indeed, to see the new light in the eyes of these malmed heroes, as beds they looked around upon the festive Their stronger comrades were making good use of the summer hours—some in games upon the inge, or trying their regained strength upon the galleys. All were regaled with music by the bowling alleys. All were regaled with music by the fine band of the 14th New Hampshire, which generous ly came from their camp to add to the charm of the

To Correspondents.

[We cannot engage to return rejected manuseripts.] Da. J. C., BELLEFORTAINE, O .- Roney reodyed.

"READER." New York.—The spirite who communieste with earth's people, we are told, are controlled by intelligences acperior to themselves. They can do what they are permitted to nothing more. They know that law controls everything in bearen and sarin, and that mortals and ophits are subject to that over-ruling

on mallour committee of value of high the political of the political of the committee of the political of the committee of the committee of the political of the committee of th

W. M.P. Vindist, A. L. Bent Welling.

This Paper le tassed every Menday, for the will on the other. Conciliation is to be cherished as

Banner of Light.

BOSTON, SATURDAY, JULY 4, 1868.

OFFICE, 168 WASHINGTON STREET. Boom No S. Ur Bratas.

WILLIAM WHITE & CO., POBLISHERS AND PROPERTORS.

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LUTHER COLEY. EDITOR

leaders of this revolt, who seek to Wade through slangher to a throne And shut the gates of mercy on mankind ; but I have a far other and far brighter yielen before my gan

Confidentiation stratching from the frozen north in one un-broken line to the glowing touth, and from the wild billows of the Atlantic westward to the calmer waters of the Pacific; and i see one people, and one law, and one lenguage, and one faith, and, over all that vast Continent, the home of freedom and refuge for the oppressed of every race and of cycly clime —Extract from John Bright's Speech on American Affairs, differed at Birmingham, England.

Unhappy Families.

There is no topic that can be touched by public peakers or by the press with less prospect of reconciling inharmonies and beating differences, than this of unhappiness between man aud wife in the household plan. Few a proach it in the right way, because of their preconceived theories, which are almost invaria | infringement of some outside influence. Obsession. bly rigid and unyielding-or else because of the pure ignorance of the whole matter which arises from inexperience. Yet it is a matter that forms the very basis and foundation of all possible society, and upon which all other ideas of progress and reformation must

primarily rest. It is not fair to argue, that because so much is openly said, in these days, about the compatibility, or the attributed to obsession, or spirit possession, which, to contrary, existing between man and wife, there is therefore more unhappiness to be found in that rela- us that there never was an insane spirit, which, by the tion than has extated at any previous period in society. It is an excellent and most promising symptom, that theory of obsession, which is to ignore spirit-possessthe subject is examined with the candor, and even ion. Now should we set aside as useless the theory of with the fearlesaness it is. Many timid ones, how- obsession, or spirit possession, we should set saids at ever, would argue against this close searching, because once all belief in spirit-manifestations, whether modhusbands and wives find out by the means that they ern or ancient. Obscision, as we define it, is but are very unhappy, and get an idea of the reason why spirit-possession, or spirit-manifestation; and we canit is so; they confound the result with the cause, and not believe that it refers any more to one class of spirits would reason that because it has suddenly dawned up. than to another. We believe it refers to all classes, on them told they are unhappy together, the discovery and, moreover, we know that if so understood, humanof the fact is the cause why it exists! It is a species ity would make few mistakes upon this subject, for of reason that fails to sweep the field, but travels as the theory of obsession, when correctly or spiritually with permission of a tether.

We would not condemn the surgeon whose probe trouble. It would be but a poor care for our social dis- others have their origin in certain deformities in the eares, to stop and lament that we had at length found physical form, entirely independent, in one sense, of them out. On the contrary, the actual discovery of apirit agency, yet in another sense they cannot be inthem is the first thing to be aimed at and sought after; dependent of it, when we consider that the physical is then we are started on the road to their eventual dependent upon the spirit for action at all times.

We are in receipt of a number of well written papers. from a lady whose observations of these very matters. in families where she has long and faithfully served in lieve them better prepared to see the physical and the times of sickness and distress, have been close and interesting; the revelations she makes are actual and based on fact; and they are of a character to challenge all readers' sympathies, and to make them pray ferrently for the enlightenment of the popular mind on this allengrowing subject. We cannot publish her articles as the spirit is entirely dependent upon a physical organpresented, for the want of space, and because, in our adgment, the personal and particular application an invane manifestation of spirit, without a physical which she makes would fall to work the general benefit which she appears so carnestly to desire. Of course, tion. We agree with our brother, who says he knows in that province, so far as these columns are conceraed, she allows us, as all others do, to employ our when he declares that he has no belief in/the theory of own discretion. 'The Illustrations which she furnishes of unhappiness, proceeding from the grossest ignorance skillful planist to give you sounds of harmony by perby husband and wife of the relationship of one to the other, are of the most moving character; and any one. on reading them, would scarcely be able to refrain from You would not expect this, nor could not. Now it is tears, to reflect that we are all living in such dark ignorance, and that our ignorance engenders so much downright misery. Nothing is so much to be desired as that we should become enlightened regarding our spiritual relationships as soon as possible.

And when we pause to think that it is next to needless to criticize and denounce individual instances of chine. Therefore, in one sense, insanity may be atwrong, practiced by the husband against the tributed to physical causes or deformities, while in wife: but that there is no cure short of driving out the another sense It may be attributed to the spirit, for darkness of this ignorance with the light of the better without the action of spirit upon matter, matter could understood law-we confess that lectures and homilies are all of little or no use, except they contain such without the action of the split upon matter. clear and simple interpretations of the operating law as will, on reflection, induce men and women to turn about and seek to obey it for themselves. We must open our eyes by our own unaided efforts, before we can see, and even then, if the light be painful, it, is not the fault of the light at all, but merely the result of the fact that we have never been able to see before.

It would do no good, and perhaps a great deal more good than barm, to expose to the public gaze the varied infelicities and inharmonies that exist in the marital relation. The only good that can be supposed to be reached by any discussion of the subject, is what may be hoped to come to the parties themselves. Beyoud this, it is but indulging that prurient inclination to slander and detraction which grows by what it feeds on. But if the wretched wife, who does not know why she should be unhappy, can be enlightened but at the same time we believe that where one case as to the cause of and the remedy for her wretchednece-and the sullen, unsympathizing, or wholly selfish husband can be made to see where he is wronging her and himself at the same time, it surely is something that they are thus enlightened, and involves a pledge of their reconciliation and redemption in the many phases of insanity as there are conditions to enfuture. But so long as we grope along in the darkness, and are contest so to do, we can expect little ise but sorrow and wretchedness.

When a man who has not lived with the wife of his routh as he ought, comes at length to part with her brough the gales of death. he is generally made aware. for the first time, of the qualities of her character to which he was blind and indifferent before. Then he begins to repine; then the fruitless tears begin to flow. How much better would it not have been, if he could for the Governorship of Oblo; and in the course of a have seen as he now sees. while she was a visible pres. ence ! This poignant grief brings him good discipline. for it is thorough; but it seems to our spiritual eyes as for it is thorough; but it seems to our spiritual eyes as
if prevention would have them much more desirable them so costly a reat on the subject. I make the production here to day, (and am not the first man who has them so costly a reat of the prevention would have made it.) that in so far as the political character of slav. then so, costly a simple knowledge of the law; this beary ours comes sale siter wounds, which leave the former comes sale siter beary ours comes sale siter beary ours comes and siter bear wounds, which leave dead. It cannot be revised, and that for one reason, ugly scars and most regretful memories. Bestder, and for no other, the Northern people can never admit this part of the life seems wasted and lost; the experi-ence of abbrow is all its fruit and result, and that came ment of the present difficulties, which could be eafter

is the family circle of last about the could be the goal institutions of your fathers.

That seems to have become the universal delivation and deliverate crowded. He may be the hope and deliverate crowded. He may will be the hope and diver to be chiefly happy at the could be the hard of the could be hard for the could be the last the could be could be an in the could be could be an in the could be could be could be an in the could be could

a countent habit. If gallantry was the practice philo courtebily was going on, the same degree of attention followed up afterward, would secure a married life at least endurable, if not positively happy.

.... Insanity.

The following was given at our public circle on Monday. June 22d, through the instrumentality of Mrs. J. H. Conant:

"insanity-is it of the spirit, or of the body?" This question'we propose to consider on this occasion. Insanity is it of the spirit, or of the body?" There are as many opinions with regard to the case in question, as there are brains to generate opinions or through which opinions may be offered. We are aware that each individual has an undoubted right to exhibit an opinion of their own, and no one can justly claim "I cannot believe that civilization in its journey with the the right to trespect on their opinions. Therefore it is, with all due respect and deference to the opinions of, others, that we shall advance that which is ours this afternoon.

In order to ascertain from whence insanity originated, or whether it exists in spirit, or in the body alone, we must first determine what insanity is, for if we do not do this, we can hardly give correct judgment in the case. We believe that insanity is on imperfect manifestation of apirit, or, in other words, an inharmonious manifestation of spirit. But we are aware, and you should be, that every manifestation of spirit that is apparent to your physical senses, must be made by and through a physical organization. If we speak to you, we must speak through a physical form; if we appeal to any or all of your senses, we must do so by virtue of essences reposing in your physical body.

There are some who believe that all cases of insanity may be, or should be, attributed to obsession, or the with this class of individuals, means entire subjugation of all the faculties of the human body. It means. also, the subjugation of the faculties to an evil disposed spirit, one who is more prope to evil then to good. There are others who take the opposite extreme-who believe that there never was a case of insanity that might be, or could by any possibility be us, is one and the same thing. They gravely inform way, we believe, and, morever, entirely ignore the defined, is absolutely true.

Others there are who take a stand between the two wils us where the trouble lies in a painful wound; we extremes; who believe that some cases of insanity may would rather bid him go on, and try and remove that be attributed to obsession, partial or entire: while Thus we have more sympathy with the latter class, because they seem to be nearest to right. They have drawn conclusions from both extremes, thus we bespiritual, better prepared to give judgment in this matter than those who see only the spiritual, or only the physical.

We have said that we bolleved that insanity was but an imperfect manifestation of spirit. We believe that ism for its manifestation; that there never could be form through which to make such an insane manifestaof no insane spirits; but we do not agree with him obsession. It would be an impossibility for even a forming upon an instrument thoroughly out of tune, or that was not tuned to an harmonious condition. as great an impossibility for a spirit to give a perfect or harmonious manifestation through an inharmonious physical form, as for the skillful planist to produce harmony from an inharmonious or imperfect instrument. The harmony which is equivalent to sanity, depends upon the harmonious condition of the manot act, and we could have no insane manifestation

The popular definition of the term obsession we ignore entirely. That which means simply the subjugation of the faculties of the body to an evil disposed spirit, is not the obsession we refer to; but that obsession which means spirit-possession, or the manifestation of spirit, is the kind we refer to. We have no disposition to dodge the popular definition of this term. have looked at it carefully, and have found it worthy of our rejection. if others do not reject it, it is no fault of ours. We would have you distinctly understand that we have no sympathy with that class of extremists that are disposed to cast of their short-com. ings upon the shoulders of any spirit or spirite.

We believe, also, that there are many cases of Insanity that may be attributed to obsession, or the influence f some unintelligent spirit, or intelligent it may be. is thus induced, ten are induced from physical causes. superabundance of action upon the part of one or. gan, and a deficiency of action upon the part of another, must produce insanity to a greater or less extent. Now we would inform our questioner that there are as gender it. Each and all aboutd be weighed in the balarice of common sense and reason, and the rational be determined upon according to reason, and not according to the preconceived opinions of any spirit, either In or out of the body.

John Brough, of Ohio.

This gentleman, all ble life a Democrat, and insisting on being so considered still, has been nominated recent speech he attered the following truthful sents. mente:

1 say to you, my friends, you may set your minds. in a day; but the loss was run along through many a said in any moment plunge them into another civil war. You never will estile this contest, whether by The labors and aims of life edght naturally to centre that produced it. If you do, you are not worthy the table family circle at last, . That should be the goal institutions of your fathers."

When the state of An unt fligd blees food, and an emergenting

The Spiritualists' Pienie. On Tuesday, June 234, the Spiritualists of Boston and beighboring cilies and towns, with their friends were invited by the indefatigable Dr. H. F. Gardet to attend a picula at Island Grove, in Abington. The assurance that Dr. Gardner was to manage the affair was enough to warrant a success and a pleasant and profitable time. Bo the people turned out by thou. sands, and at noontime the grove was denizened by nearly thirty five hundred respectable, orderly and happy looking people-old and young, and middle. aged well aprinkled in-who appeared to be enjoying every moment of their time in a most rational manner. The day was magnificent, and the west wind made the air cool and comfortable. There was quite diversified variety of entertainments, so that all could find something to please their tastes, and we doubt not all were pleased.

It was very evident that many of the party came for the purpose of listening to the inspiring eloquence of the angels, as

* They come from their resplendent land
With messages of love,
And tell us that—with loy divine— They watch us from above.

the plonic train f.om Boston. This is truly an inviting spot for spirits, as well as mortals, to congregate. Through the branches of the towering pines, which dim the aun's according rays, the health laden breezes whisper their gentle and plaintive songs of welcome to the multitude gathered beneath the piny canopy, mingling with the strains of the choir, as their songs vibrate on the air, (led on this occasion by Mrs. John. son, whose sweet, alivery tones rang out with distinctness the words of the spirit-scothing melody.) till the barmonized souls felt that the " dear departed " were indeed among them, consciously impressing them with the reality of their presence. Bo it was on this glorious day. Heaven seemed to have rolled aside its vapory folds to let the dwellers of the land . just on the other side" mingle for a while with their friends in mortal-thus in part establishing " the kingdom of eaven upon earth.

Previous to the speaking. Dr. Gardner took the plat form, and announced that he had invited Mr. Jacob Edson to preside over the meeting, a severe headsche preventing bimself from performing that duty.

Mr. Edson then invited speakers to come forward nd respond to the wishes of the friends present. Dr. . K. Coopley being the first to respond, addressed the audience, under spirit control, for about twenty-five minutes, with much exrnestness and to the evident satisfaction of his listeners. Mr. Cluer then made some remarks, after which Mrs. L. K. Coonley recited poem. Mr. H. B. Storer followed the singing of an appropriate song by Mrs. Johnson, in one of his inspiring and cheering impromptu addresses, which was ladly received. The Chairman then announced Benj. B. Mitchell, of Plymouth, better known to our readers as . Cousin Benja," of Thatchwood Cottage, who, in the trance state, gave an address - characteristic of the old doctor," as we heard some of the Plymouth people say. Cousin Benja is a young man of medium height, rather slender, with light corly hair, blue eyes, and a screpe countenance, radiant with good will to all mankind; his voice is soft and clear, and his ennuclation distinct, and to an indoor audience would be quite an agreeable speaker. This closed the speaking for the forenoon.

Now see the multitude move off in all directions, in search of shedy nooks and corners and large armed trees, ander which to spread out their white napkins, and then disgorge the contents of their well-filled baskets of "rations." Such a happy, merry time as realization of such a scene is better than a description.

of water which surrounds it, and which only needs the pen of a Walter Scott to immortalize in songas he has many a lesser pond—the throng began to reassemble around the speakers' stand, from whence saved words of immortal life.

some choice remarks. The inspirational speakers not being quite ready, John Wetherbee, Jr., gave one of ble off-hand, dushing speeches, which was exceedingly well received by the auditory. Music by the choir filled up the interstices between the speaking.

Miss Lizzie Doten, whom all were anxious, to hear, having arrived in the noon train, being too ill to take the earlier one, and being still "too feeble to speak loud enough to be heard." was seized by the invisibles. who, after they had induced her to go upon the platform, sided her in giving one of those electrifying and earnest appeals, which are so characteristic of her. when the conditions of health and strength permit. Her remarks gave great satisfaction.

Mr. Storer was again called upon for ta few re narks," and, fired up by the inspiration from the higher life, made a capital speech. Mrs. Tabor (formerly Mrs. Works), entranced, made

an excellent address. She has a clear, pleasant voice,

and enunciates well and distinctly.

Mrs. A. M. Spence, on her way from the east to New York, dropped in upon the assembly like an aerolite, and gave a short lecture—full of practical common sense—on various abuses, such as smoking, chewing, drinking, gambling, &c., &c., and how to remedy the ovil. Mrs. Coonley then recited an amusing poem, ntitled " Wishing."

Mrs. Sarah A. Byrnes, of East Cambridge, well known to our friends as an carnest and able worker in the cause of spiritual unfoldment, made some wellilmed remarks.

Mrs. Albertson was invited upon the platform, and while in the trance state gave an eloquent and very carnest address: She is a pleasing apeaker.

Miss Anna Ryder made the last speech, and the most earnest one. She was controlled by a spirit purporte earnest eloquence not often surpassed by female orators. Shortly after she had finished speaking, the same influence took possession of Mrs. Tabor, and gave Dr. Gardner a good test of her spirit identity.

Want of room precludes anything like a synopsis of the various speeches made, so:we merely mention the names of those who kindly volunteered their aid to entertain the multitude; they deserve, and have, the thanks of all who listened to their instructive lessons. It being near the time for the cars to start, home. ward bound, the large party began to leave the grove with slow and lingering steps, as though unwilling to last winter are not yet fairly come out of the ground.

Everything passed off quietly and orderly during the day, and the party arrived home at about six o'clock, refreshed and well pleased with the exchraton. Such excursions should be oftener repeated.

we shall present to our relates in the forthcomin leeue. Among them may be mentioned and true from George Stearns, Eq., (under the head of of Mirroe. (1) entitled. "The Warris of The area of Alexan Interesting, biographical adjusts in the manufacture of the area of on one feg as long and engly "Tothuys athehraid the Spartan, " but ony goose con."

Aire. what you meen. Outtirate the habit of torsens heirays his yanitr as much in his sentences, as an in or man, will in his drawn and sanners; when you canof spench, it may be pretty certainly depended on that We know a person, on the other hand, who thinks is as great an affectation to refuse to use one's name in connection with a book, or an article written, as it used to be thought if one cared for nothing but putting the whole name before it.

There are many ways of being aley; not the man successful, too, is pretending to humility. Sometime people become so very deceltful, and hollow, that their professions of humbleness are disgusting. It is a bed state of things; the cure for it is some disaster that begets the genuine feeling; and it is not long in coming, either, as a general thing. In point of fact, how ever useful a profession may be in the way of a tonio and consolidation for the character, it results in but one of two things either a mechanical life, or an airy one. Why is it that a man who merely professed the grove were filled very shortly after the arrival of

We are all weak, because we'are human. If wa were more godlike, these little homilies, such as sermons and editorials, would do no good; they would not be called for. As it is, we must have it, "line upon line, and precept upon precept," till we all stand renewed and pure in the fresh atmosphere of the sum. mer-land. It is doing us good, this being forced to work, even to break down the tyranny of bad habits. Virtue is enduring, when it is a growth, and not a piece of luck as in finding. We cannot know just what a well-adjusted and healthy humility is, except we first learn to become disgusted with our vanity. When we see through these flimey airs of character and fortune and position, we first catch eight of blue sky, and all is safe. But until then, we are like children chasing sosp bubbles, and our feet stumble when we think we are walking in the very air.

The New Eastern Railroad Station.

This elegant structure on Causeway street, has been erected on the site of the temporary edifice which was destroyed by fire on the 22d of June, 1862. It consists of a head-house, containing waiting and refreshment rooms, with spacious separate corridors, for the arrival and departure of passenger trains. The carbonse and shed measure in length four hundred and ten feet, The car-house is thoroughly fire-proof. The second story of the head-house contains the offices of the President, Treasurer, Superintendent and other officers of the road—all roomy and convenient. The conductors' room, which measures 12 by 40

feet, is at the lower end of the Station, and is very convenient, as from its windows a clear view of the whole length of the Depot can be obtained. At the upper end of the car-house is the baggage-room, a stand for the sale of newspapers, etc.

The Boston Post makes the following commends. tory remarks in regard to the parties immediately interested in the construction of the new Station House, which we fully endorse:

"The Corporation of the Eastern Railroad may con-gratulate themseives on having thus secured a build-ing in which every requirement which long experience could diotate, or extensive dibservation could suggest for the essential requisitions of a passenger-station, bave been most successfully embodied. Their new station, as a whole, is well worth the trouble of an inspection by all who are connected with the management of these public conveniences, and we are happy kets of "rations." Buch a happy, merry time as to see so liberal a disposition manifested for the pastebere is for about half an hour, none but those who sengers' comfort throughout—a disposition which have been on a piculo excursion can appreciate. The must meet with full appreciation from a discriminate realization of such a scene is better than a description.

of the Directors, consisting of the President, George
After an hour or more spent in rambling through the
After an hour or more spent in rambling through the
shady grove, and on the banks of the placid sheet
and Capt. Dwight, of Portsmouth, has been extended
of water which surrounds it, and which only needs by the experience and intelligence of the Superintendent of the Boad, Mr. J. Prescott. Under the liberal and wise instructions thus given them, the architects have been enabled to construct a building which reflects unusual credit on their professional shill, and to Judge Ladd occupied a few moments of the time, while the inspiration from the spirit-world was preparing to speak through the more favored ones. It is

Mrs. Cora L. V. Hatch's Lectures.

Mrs. Hate was again greated by a crowded audience in Lyconm Hall, in this city, on Soudsy, June 21st. In the afternoon she gave an eloquent and philosophil cal discourse on " "Spirit and Matter; or, the Real and the Ideal," a full phonographical report of which, by Mr. Yerrinton, will be found on our eighth page. It is unnecessary to ask our readers to give it a perchal, for they can hardly resist doing so without solicitation.

The audience were invited in the evening to fornish a subject for the discourse; whereupon a committee se lected by them for that purpose made choice of . The location of the spirit-world in relation to the material world, and the employment of its inhabitants," as a desirable theme for the invisibles to dwell upon. The subject was treated with shiltty, clearness and candor: At the close of the address, many questions were asked from the audience in elucidation of the subject, which were answered with a promptness that surprised and gratified many.

Mrs. Hatch will speak in the same hall on Sunday next, and the following Sunday.

Thanks. Our thanks are due Dr. Cardner for the carnest appeal he made at the Ablagton Picute in behalf of the BANNER: We feel indeed grateful. He, more than aby other person, knows how arduously we have labeled in the cause nearest our lieart, and how inadequately in the cause nearest our heart, and how imaded we have been remnuerated. Yet we feel a proud ratio faction in having done out duty. We can now satur our numerous friends that the BANNER has every propect of waving for many years to come. But in ... ing this we would not have them relax their interest ing to be Ross T. Amedey, who spoke in a strain of one lots in our behalf. We need all the aid they can ender ni.

The Buckward Season. This is a subject of common and constant remarks

The gardens were blanted long ago, and Have been carefully tended attice; but, a look at them to day anything but encouraging, and many a disappolated man lieuvilly wishes he bad done nothing about guide Work at all." Whether the North Poter Ocean has its down, customer, a Boot of stoopts topped hammonts. cool off the regions round about, or the cold anapa quit a spot where they had enjoyed so rich a spiritual feast, commanded with the sociality of friends meeting friends.

The state of the sociality of friends meeting friends. of the scrape or not. In fact; we have thid; foots leafy Jakishireke of the awfullest " spells of weather? as were were control to the without with the second or with the 47 M 15 W in profit exercises blackly beautiful

The Odd Fellows New Hall the The new and spacious block on the corner of The new and spacious block on the corner of The land with the state of the deal of a key, be lieve his had so l tures me from a la to a very with the philosop to furale Mr. K ing that etons. render ti

that a st He dives biguous to mind Itive ac slaven: excellen and ope fore our and it is cere and

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Now Publications. ins Keltyp (Besteus Bein Marth, 14 -

This pithy little passphilithook; published of couple of years state. In Just we fresh and different formal of is a very different malter from reading the Beriptures with the aid of all the lights that selencer learning! philosophy, and good strong common sense are ready to furnish if sought for, " ... i taget I angulate

Mr. Kelly has been a thorough student of all learnsions. He is not an iconcolastives he will not sur. render the rule of reason to the most precious images that a superstitious affection is inclined to hold on by. He divests the mythologies of their mystery; makes ambiguous tales tell a straight story or none at all; gives to minds, inclined rather to receptiveness than to positive solivity, a spasmodic shock by the application of his solid good sense; throws light into corners where the very darkness has hitherto helped make men alayes. His treatment of the topic of Inspiration is excellent, because it is pursued after this very clear and open method. Instead of holding out hands pofore our eyes, he would have us open our eyes wider. and it is worthy of the most serious consideration.

years previous to the breaking out of the French Revo. of this book we learn that the paradox, "alience is volation. It is startling, as well as convincing, in all cal." is a clear truth of nature. It is details. His own searching investigation into the ... The bout is a key to many awful mysteries of life meaning of the various parts of the Bible is full of a and things. All hall a book that leads us from the any answers to his questions, save such as will bear bles of life to the causes that produce them. the test of reason and common sense. It will do any one much good to feel the invigorating influence of his healthy mind.

This pamphlet may be bad at the Banner or Liour office for the moderate sum of ten cents. It is a bear amount for so good a book.

IN THE TROPICS, BY A SETPLER IN SANTO DOMINGO.

tractive volume, spenking of its mechanical characteristics only, than this volume from Carleton's press, nection with Spiritualism. The type, paper, size of page, binding, size—everything is as neat as a pin, and good for the eyes to rove
over. In fact, its whole getting up is in perfect keep.

with a classes and the city of Bpiritualism.

The Philosophy and Theosophy of Bpiritualism. ing with the character of the contents displayed. , It is trance s record of a young man, for twelve months, who was a clerk for a number of years in a large mercantile establishment in New York city. He found, after looking it all over, that he was not likely your soon to socomplish anything in New York, on his own account, In any moreover, was becoming all the while leas and less fixed for any other occupation. Warned, too, by other examples, he formed his resolution to leave the city and each his home and fortune elsewhere. Alter giving his reasons for going to San Domingo, he proceeds to amply the history of his first tweive months experience on the laind, which brings the account down to Jaquary of the corrent year. The details are narrated with a Defoish truthfulness, and in a simplicity of language which renders his attractive experience doubly delightful to read about. The cultivation of his little estate of forty acres forms a story about which every American Farmer ought to love to read. The characters in the book are finely drawn, and become living and breathing personages on the page. and moreover, was becoming all the while less and

This pretty volume—a new and fresh novel from the and fever is simple, and has been effectual with three pen of the fair authoress of "Southwold," will attract of my children. Have the goodness to give it publicity: many new readers, beside all her old ones. Those who are considered good judges pronounce this a su wear it in the bollow of the foot. Have strings on it, perfor tale to her "Southwold." The scenes of the so that it can be worn with the shoe on, Keep the story are laid in a country village and the hubbub of application on while the chills last. In no case thus city life. She touches off rustic charms and fashions for have our children had a second chill. who are considered good judges pronounce this a su city life. She touches off rustle charms and fashions ble syllabub with the same pen. Her story is wrought ont with power and pathos, and the gay humor of it is interspersed skillfully with the intense interest of her plot. It has a religious aim, the purpose of the writer being this-to show that wrong doing invariably finds its proper recompense.

THE ATLANTIC MONTHLY for July, has papers from Agasalz, Holmes, Hawthorne, Gall Hamilton, Robert Dale Owen, Trowbridge, and other well known writers, Holmes discourses most interestingly on the photograph; Agassiz talks about the growth of Continents, The book reviews are thorough philosophio, and truly critical; the critic does not confound abuse with genuine criticism. Dale Owen's article is on "The Claims to Bervice or Labors" and It will compet thought. The topic is of the largest present and future consequence. Trowbridge's "Bythe River" noem. is pretty, but too full of the force-meat of mystic affectations and labored quaintness. He is a post, but chiefly when he is not aware of it himself. Hawshorne tell as his plain and impressive story of the poverty of the English people in their interior and inferior. towns. On the whole, we like this number of the Atlantic much: it is substantially good, yet not what is styled brilliant-and that is just what we care nothing at all about ... because on sould fire the co-

FUTURE FATE FORETOLD BY THE BYARS. Being the Nine Hundred Answers of Pythisgores to the Questions of Life's Destiny. Derived from the Mystic Numbers and Letters of the Planets. Philadelphia: B: G.

In this pamphlet are nine hundred replies to thirty different questions, which any and last liberty to sak respecting himself, his life, and his destiny. : We have tried, it; it remains to be seen whither the dublous:answers we got for our questions will ever apply to our case or not. There is a "wheel of fortiche! for the frontispiece to work with, and the tables of nume bers and signs are all arranged as little wheels within the targer one. . The bover is very brilliant and showy; and the chutents are as solemnly displayed as the dam fitted out from the three leading Northern ports to will warrant. It is blaimed that any one who purcharge this pamphist camreadily sot cas his own the troliger, soothsayer, seet fortupe-teller, or whit not The publisher, 403 (Chesings street) Philadelphia: office and bomes, and CO. 13 to teligo paint for some

Da in the state of Will mable and victory will hold a Festival at Basest's Hall on the Ath. of July. next cash general confiction is arpended to all who can be a subject to the subje

solt in any politic little and the from that they

The Soul of Things"-Prof. Den-

This book is most happing and appropriately defined withe Bond of Things of Il then and he world for of presentate to just as freshood different from as on thought, and the intermitable avenue of whiteast the day it freshow the light a is architect will take this things for investigation. It supermites the field of pointed and strongly written dissertation in hand, and written history!") le exposer links in the englesi chain: go through the reading of the Bible again with it for of cause and elect that blend the wildest imaginings a key, he cannot fail! to experience w feeling of gratte with tangible," solle philosophy. It is written by & ande to the author for having been at such palms to re- man of profound and senolarly research - research that llars his mind of the nightmars of superatition which is made radians by a deep devotion to spiritual causes, had so long been sitting upon it." To read the Scrip! sided also by the intuitions of his better built." It untures merely, consenting and amenting to all things books hidden treatures that feed the soul-treatures so from a lazy indifference to their truth or spiritual value? rich; so fully so precious, that they will swell the reader's bosom with new-life, with new joy, and he will pause to admire the amazing wonders of creation! that have been hidden from the philosophies of the postal alternation and a second and postal and a second a

This is perhaps the first book in Spiritualists that ing that bears upon an elucidation of the Bible ver has to any considerable extent uncovered the connections of matter and spirit. It is a bridge, as the author claims, that spans a chaem between the dead letter of philosophy and the live spark of intuition. Science cannot say a word against it, but will bow with respect to it, while the live soul of thought and feeling will admire it and love it.

"The authors, Prof. Denton and his wife, have proven that every set, thought and motion of durillyes, our form, character and nature, are daguerrectyped on every atom, both animate and idenimate, of matter exposed to them, and by the power of psychometry may be revealed in perfect fullness for thousands and millions of years subsequent. Every stone that paves This, in fact, is the lieart and core of his little book; the street holds within its bosom the character of every one that has walked the street. Every grain of; sand Mr. Kelly evidently takes a scoret delight in his and lime in every plastered celling where men live, studies, for the way in which he lays the result of them | each can be made to tell the perfect tale of every act before the reader sufficiently proves it. No one can and sound; and every thought and feeling that were read his book without realizing the fact that it is alit produced beneath them for countless years in the herecere and thorough, and bas been written from a full after. Bo we have the fulfillment of the prophecy. head and heart. Une of the most interesting passages | "The secrets of men's hearts," and, we may add, of in it is his recital of "Cazotte's Prophesy," a few all things, " shall be revealed. In the revelations.

caim and well settled resolution not to be put off with body to the soul of things, that takes us from the bub-

I Pak the Att. We, understand, it will be ready for delivery on the 21st inst ... Due notice will be given in the BANNER. when we shall be ready to fill orders.]

Correspondence in Brief.

THOMAS GALES FORSTER IN BALTIMORE.—It gives with an introductory notice by Richard B. Kimball.

Author of "St. Leger," &c. New York: Carleton.

Publisher.'

We have not recently held in our hands a more at-

rance lectures.

Mr. Forster is a valuable addition to the list of lecturers upon the subject of spirit intercourse. His address for the present, will be care of.

Wann. A. Danskin. 105 Baltimore street.

Baltimore, Ed., June 21, 1865.

DEAR BANKE Your folds, flong to the breeze, have

ROCKPORD: OR, SUNSHINE AND STORM. By Mrs. Lilling Devereoux Umsted. New York: Carleton, Publisher.

Put one table spoonful of fine salt into a beg, and

Yours truly, .. OLIVER PEPPARD.

The Bannen is ever welcome. We bail it for the many rich thoughts it contains. It breathes of love, of life, of immortality. These times the whole world requires spiritual food to keep the minds above despendency. There is something in the whole aspect of our nation that makes us compare her to one on whom affliction has fallen with a heavy hand, whose flowers of life are withered, but who can yet lift up heart and brow with serene and placid faith to that heaven where the vanished flowers, Peace and Love, wait her smile again. Torilanti, Mich., June 17th, 1863.

The Spiritual Philosophy.

We clip the following pertinent remarks from the Riding Tide. Those who do not subscribe to the sentiments therein contained are not Spiritualists, notwithstanding they may profess to be. It is the true platform—expansive enough for all creation to rest upon, and will be glorious for those who have embraced it which they pass from earth to the immortal

"Spiritualiam distinguishes itself from the requirements of most other beliefs, by its demand for calm-ness of mind; it asks no wild enthusiasm, it requires no blind falth, no abaggation of the reason; it appeals to that reason with a grand simplicity; teaches of all that is necessary, for complete human happiness—in the minutest details as in the infinite revelations. It exalts life to a communion with a better state; it makes each day a labor of love for all humanity. a makes each day a 'sabor of love for all humanity, a Sabbath for apiritual contemplation....It canables the relations of man, and gleanees the domestic hearth-atons from the vices unseen by the world. It teaches humility and patience; reliance upon God and self; boldness and travery in defence of truth and unswerving allegiance to the right....it is religion and philosuphy; common sense and reason; truth and intuition; freedom and purity." freedom and purity.".

Total Piratical, bet :

The pirates have been " as thick as epatter" on the water, of late, the Alabama and Florida and Tacony paching things on pretty inuch after the style of their own programme. Some fifty craft have already been interpept and canture them; and it would look as if the concerns count at last to be overtaken. The mercantile community are qually incensed at what they have so long, been andering, deeming it an unpapersary eyll which a des degree of sparge would some.

ALL BORTS OF PARAGRAPHS

Proposition to the different forts progress finely. Logan's. John McGradner, Ulivot. Mich. 250 t Hammel. F. division has advanced theirs, until they are only a few Franch. Washington, D. U. 50c; Melson Unentants, feet from the key to Winkaburg." as it is called—Holling, T. Colling, Ridge Ferry, M. Y. 250, M. F. Colling, Ridge Ferry, M. Y. 250, M. Fort Hill. There are indications that the enemylars: D. King, Jacksonville, Cal. \$1,00; U. F. W., Jackson-

a segre—as many thought—is a serious affair.

The gentlest effort may put's wedding-ring upon the

war, if we may judge from the large amount of build. and souge war, if we may judge from the large amount of build. The Herald of Progress is requested to copy. The ing there the past year. We learn from the Villager letter is written so blindly that we could not make out that, in addition to many other buildings going up, piece of land on the south bank of Powow River in Ameabury, preparatory to the erection of eight tens. ment houses, with room for thirty-two families.

Attention is called to Dr. Stone's Treatise, adver tised in another column.

Gall Hamilton, describing a visit to New York, says: New York is a pleasant little Dutch city, on a dot of island, a few miles southwest of Massachusetts.".

The English papers say the Dundonald perrage trial is a most painful case. The younger son claims the title on the ground that his father and mother were not legally married at the birth of their eldest son. To establish his case, it was necessary that Lady Dundonald, who is about eighty years of age, should be examined in the House of Lords as to the nature of her connection with the Earl of Dundonald, . She denied in the most venement manner that she had ever cohabited with her illustrious husband before a legal marriage.

A philosopher being saked what was the first thing necessary toward winning the love of a woman, answered, " An opportunity,"

Miss lovely says that males are of no account from

" My dearest Maria." wrote a recently married busband to his wife. She wrote back, .. Dearsat, let me correct elther your grammar or your morals. You ad dress me, 'My dearest Maria.' Am 1 to suppose you have other dear Marias?.

BONNET OF THE SIDEWALK.

A man there selling tops attracts my gaze... Peculiar tops that rise and whirl on high— Counter to those that in my early days I whipped in revolutions very apry; But as I watch the movements of the man,

To catch the modus of the puzzling thing. I find 'twill rise or fall, by nicest plan,
Just as the holders choose to pull the string.
And thus I get this moral from the top:
Not superficial, though, the more for this—

Our aspirations will go down or up. Just as we touch the proper strings, I wis. Our soul 's the top with which we are at play-The self-same effort drives it ofther way. — Ben Shillaber.

Garibaldi is now cultivating his farm at Caprera and his annual income from it is shut \$600. The General is god-father to 4500 children, and 2000 of them bear his name.

Mrs. Hatch's lecture on our eighth page is a master, ly production, and should be read by everybody.

Albany papers report the arrival in that city of a lady from Boston, named Scott, in pursuit of her hasband, who has cloped with a zervant girl; carring off a large portion of Mrs. Scott's wardrobe,

It is said that Pierre d'Orleans, a son of the Prince de Jolaville, has applied for active service in our navy. exceedingly dry in Utah. It is feared that the crops

in many places will suffer materially from the drouth. A dealer in ready-made linen advertises his shirts and chemisettes under the melliflons appellation; of

Male and Female Envelopes.' Mrs. Sarah A. Byrnes will speak in East Princeton, July 5th and 19th.

A farmer, when flegellating two of his oldest boys, was asked what he was dolog. "Threshing wild oats," was his reply. Mary T.

Still will we trust, though earth seem dark and Greary. And the heart faint beneath His chastening rod. Though rough and steep our pathway, worn and weary
Still will we trust in God;

THE CHOPS IN ILLINOIS.-A friend writing to us from Ottawa, Illinois, says:

All is well, with us in this part of the habitable globe. The weather is delightful, and wegetation of att kinds is gaining rapidly. The prospect for a full crop was never better at this season of the year, and granaries of lillhols will, I doubt not, be filled to overflowing,"....

A few days ago two scouts from the 47th New York, at Ossabaw Island, were out on an expedition. and stopped at an unaccupied plantation house. One If them was up stairs, and the other is a front room cleaning bis revolver. While thus engaged aix rebel came up to the door very suddenly, much to the surprise of the scout, who had his pistol all in pieces But with great presence of mind he invited the party iff, and fast at they were entering," subg out as if to a large party up stairs, "Come down, boys!" The rebels, supposing they were to be caught in a trap, fled in great diamay, and the two Union scouts escaped.

An orefore perspiring freely; free a thusky voice said: Inshort, ladies and gentlemen, I can only say that I wish I had a window in my bosom; that you might see the emotions of my hiert." The newspapers printed the speech, leaving the un' out of windowy out in aged frames. Grant lands and an action of the first

Spiritual Meeting mean Agency, Obline Them old to a Cours Meeting of Best Cours and the policy and provided to the Cours of the Cours o

ALL BORRS OF PARAGRAPHS.

Wicksburg letters, dated the 14th, says the aptre, U. Sour E. Martison, Mc Lebeson, S. X., 83c.; Fort Hill. There are indications that the enemylars: D. King, Jacksonville, Oal., \$1,00; U. F. W., Jacksonsetting from this point of their strong hold, and holds ville. Cal., \$1,00; Lewis Harker, Histon, Ma., \$2,00; Ing another tipe some distance to the rear. Prisoners: O. U. S. Gooden, Ky., \$1,00; J. W. Kindaman, Asligand O. Gooden, Ky., \$1,00; J. W. Kindaman, Asligand O. Gooden, Ky., \$1,00; J. W. Kindaman, Asligand O. U. S. Gooden, Ky., \$1,00; J. W. Kindaman, Asligand O. U. S. Gooden, Ky., \$1,00; J. W. Kindaman, Asligand O. U. S. Gooden, Ky., \$1,00; J. W. Kindaman, Asligand O. U. S. Gooden, Ky., \$1,00; J. W. Kindaman, Asligand O. U. S. Gooden, Ky., \$1,00; J. W. Kindaman, Asligand O. U. S. Gooden, My., \$1,00; J. W. Taylor, Cantivery life they must surrender eventually. Rockets from the \$1,00; a lady friend. Cannetten, Ind., \$1,00; Min., write your name by kindness, love and mercy on the hearts of the people you come in contact with, year by year, and you will never be forgotten.

Street-sweeping machines—Ladies dresses.

The contemplated Northern layedon by Lee's army friend. Bristol, R. i., 27.00; James McLean, Buckrus, occupies public attention every where, and, instead of the property of the people of the p

Quarterly Meeting in Cadiz, Ind. The gentlest effort may put a wedding-ring upon the finger. A thousand horse power may not suffice to pull it off.

Fresh medicinal roots, herbs, oils, extracts, etc..

Fresh medicinal roots, herbs, oils, extracts, etc..

The people of Amesbury and Balisbury Mills seem to be prospering abundantly, notwithstanding the breeze and the br

that, in addition to many other buildings going up, the whole of its contents is our only reason for not the Salisbury Mills Co. are engaged in leveling a publishing it entire.

NOTICES OF MEETINGS.

BOSTETY OF SPIRITUALISTS, LYCHUM HALL, TREMORY SE., (opposite boad of School street.)—Meetings are held every Sunday by the Scolely of Spiritualisis, at 2 3-4 and 7 1.4 y, m. Admussion 10 cents. Loctupers angaged:—Mrs. Cors. L. V. Hawb, July 6 and 12; Mrs. M. S. Townseud, Sept. 6 and 15. Channes rows.—The Spiritualists of Charlestown hold meetings at tilly Hall, every flunday afternoon and evening. Every arrangement has been made to have those meeting interesting and instructive. The public are invited. Scata

free.
LOWELL.—Spiritualists hold theetings in Wells Hall. The following lecturers are engaged to speak foregoen and afternoon:—S. J. Fluncy, July 5, 12, 19 and 25; Mrs. Jampy Dayls Smith, Sopt. 6 and 13; N. S. Greenias, Sept. 20 and 27; Mrs. M. M. Wood, Oct. 4, 11, 18 and 25; Mrs. A. M. Middlebrook, Nov. 1, 5, 15 and 23; Miss Martha L. Bockwith, during Dec.; Mrs. Ashie J. Tecools during Jul. Miss Kellis J. Temple during Jan.

Cutoorer, Mass .- Music Hall has been bired by the Stiritualists. Mootings will be held Sundays, afternoon and eventing. Speakers ougaged:—Miss. Marths L. Beckwith, Aug. 9, 9, 16, 23 and 30; Mrs. Laura Deferce Gordon, Sept. 6, 15, 20 and 27.

Outnot.— Mustings every Snuday, at Johnson's Sall. Bervices in afternoon at \$1.2 o'clock, and in the evening at 71.2 o'clock. Spoakers engaged:—Ars. M. M. Wood, July 5 and 19; Wm. L. Carrison, July 19; Fred. L. H. Wills, July 26; Miss Emma Hardinge, August 2; Adin Saltou, Aug. 9; Joon B. Rock, Eq., Aug. 10; Cluss A. Hayder, Aug. 23 and 30; Mrs. A. M. Spence, Sept. 6 and 18; Mrs. M. S. Townsend, Sept. 20 and 27.

PURTLAND, MR.—The Spiritualists of this city hold regulations over Shuday in Mockanics' Hall, one

This lovely says that makes are of no account from the time ladies stop kissing them as infants, till they kiss them again as lovers.

Sharr Tools. — Jo' Cose remarked to Digby the other day that one of his bons was setting on an egg. "Will she hatch it I asked Dig." Hatchet I' exclaimed Jo, "can't say; axe it."

Hy dearest Maria," wrote a recently married hus.

Barnes. Ma.—The Spiritualists of this city hold regular the conference of the forence. Lectures afternoon and evening, at 8 and 7 1.2 o'clock. Speaker angued:—David A. Wassen, July 23; Fred. L. H. Wills, Aug. Paud 9; Hor. J. H. Hall, Secty of State of Maine, Aug. 18; Lizzte Datau, Spiritualists of this city hold regular the conference of the forence of the fo

Banoos, Ma.—The Spiritualists bold-resular meetings bvery Bunday afternoon and evening and a Conference every Thursday evening, in Pioneer Chapel, a house owned exciusively by them, and capable of sacting six hundred persons. Bleakers ongaged:—Miss Emma Hardings, July 8, 18, 19 and 26; Mrs. Laura DeForce Gercon, Aug. 8, 9, 18, 25 and 30; Mrs. Laura DeForce Gercon, Aug. 8, 9, 18, 25 and 30; Mrs. A. M. Middletocok, Sopt. 8, 15, 20 and 37, and Get. 4, 11, 13 and 26; Charles A. Hayden, Nov. 1, 8, 15 and 29. NEW YORK.—Dolworth's Hall, Meetings every Sunday morning and evening, at 10 1-2 and 7 1-2 o'clock. Andrew Jackson Davis will occupy the desk for the present.

READERS OF THE BANKER WIll bear in mind that our pollan sent to J. P. Snow, 85 Coder street, N. Y., will get by retorn mail more good Steel Feat then you can get any other way. We have used them. u Je 27.

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reference issued aince the beginning of the Hebelion— all the important events of the Recollion in 1860, 1881 and 1862, naval, milliars, civil and legislative are here recorded It is said that Pierre d'Oricans, a son of the Prince le Joinville, has applied for active service in our navy.

The weather is represented as being very warm and strongly dry in illah. It is found that the court of the said sasce. Not only can the nace of flattice and flattice Military and Navat Mevements, The Octivation of Evacuation of Important localities,

> the Capture of Vestels by Privateers; The Passage of Important War, Acts by Congress, The Becession of the different Brates.

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extended bries, and affects including relief, gr. EARRAUZRIA, for limit, Forn. at. GRAVILLIA cures and dissolved
the mode and graves, and also come Perseguis Uners and
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Dissipation reporting resultances. See Privilege for July are
compared respirators which the Residence of the court for the court of the court for the cou

A. B. CHILD, H. D., DERTIST, But me to taken states, sourcensus.

DR. J. E. BANG'S BB其中的特殊是刺李 斯拉英国中美国

VEGETABLES OF AMERICAN PRODUCTION. TAGE the care of Rumalism, Berofule, Fainful Affections
L of the Sankt Bulberrof at kinds, Indolent Swellings,
Diseases of the Skin: such as Sankt Heed, Indolent Sures,
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This medicine has how been Before the public for the last twenty-two years and he proprietor states without her of contradiction that it has given more general satisfaction in surface, and the proprietor fine that. Among the many hubdreds of cates who have been cured by this medicane, the proprietor would refer to a few among the many recent cases which have some under his themself the many recent cases which have some under his themself the many recent cases which have some under his themself at observation.

cine, the proprietor would refer to a few smooth the many recent cases which have come under his themediate observation.

A shild of Robert Sauderson, aged four years of Everett Plats, Fast Louise Mass, scald beed from Infancy? the back of the bead, neck, and care a running one; so, much so that, the child had not laid on its back for fide veers. Goved with four bottles. Has now a good head of half. Thomas Agd, No. 28 Teoman street. Berbury: Infance of the had not laid on the bigs, of four weeks; standing; get he rest day or night. Course with 4w9 bottles. Mrs. John Thomas, Proctor street, Roxbury; pain and swelling of the hands, arms, and shoulders, weether with nore mouth, from the effects of Infantiatory Rheumatism. Cured with one bottle. Daniel will take, soap manufacturer, Bradford place, and H. B. Robelts, merubanh, of the same place, for the cure of Piles. A daughter of P. P. Hadley Staubridge, C. E.; sand they years; indolent swelling under the ears, a running sare under the jaw, with leafammation of the eyes; obliged to be kept in a dark room. Oursed with two bottles. B. Ctark, metalic roofer, Bradford Flace, Roxbury, Rheumatiam; and his daughter, and nine years, swelling under the sars, sore mouth, and ringwarms. Cured with two bottles.

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Its Contents, in brief are :- 1. Author's Preface; 1. Table of Contents; 8. Celebifal footpris id, walte from numerous ncient and modern authors in proof of epictual intercourse. Chapter L-History, andless and modern, rise and progress, statisties and mortoes triumphs of Spiritualism; voices of the press and the pulpit. Chapter 1 - Variety of phonomous and mediumship, and a condensed mass of startling manifestations. Obspier 5.-The various phases of Spiritunlist belief: Bible etarement with Gearly two hundred texts. Chapter 4-The popular objections, theories and slanders mawered; "Free Love," "Affaity," marriage, etc., calmir and thoroughly discussed. Chapter 5 .- Ninety-dve questions, with numerous Dible texts to religionists and skeptics. Chapter 6 .- The spiritual philosophy expinined; mediums sumbered and classified; bow to form circles, develop mediumship, and anjoy ociosital communion fron to all. Chapter 7.-Quotations from nearly a hundred spiritual writers authore and speakers. Chapter 8 .- Organizations, ordinances, forms, etc.; how to advance the cause, form meetings, conferoccs. Bunday-schools, etc.; lecturers and mediums; coupsels, cautions, warnings, impostors. Chapter 9.-Address to appritualists; the great cricis; wars, revolutions, slarming yes hopeful signe; various practical hints and consiens; personal and general-reform; touching incidents; bopes, excouragements, consolations, stirring appeale; startling is-sues; message from the spirit-world. Index.

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June 20.

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MRS. T. M. PRANODY, CLAIRYOTANT PHYSICIAN, as been from 4 to 9 o'clock
P. E., No. 30 Davis street. 2m June 27.
COPHRONIA FLETCHER, M. D., Stehl ReinJipator, and Physician for Ladjes, No. 310 West-Ingreen
street, Boston. 7. GILMAN FIRE.

Bancock Hause, Court Squarry, inder bereift bist alle Mie Mageneraltinge

Message Department,

The Beances as which the communications ender the beading are given, are held at the BANNER OF this heading are given, are held at the Samman Light Office, No. 158 Wassington Savant, Ho No. 3, (up stairs.) On MONDAY, 'IUEDAY' and Thurs-pay Appanoons, and are

Free to the Publica ,

The doors are closed at precisely three o'clook, and no person admitted after that time.

Each Message in this Department of the BANNER we cialm was spoken by the Spirit whose name it bears, through the instrumentality of Mrs. J. H. Counst.

while in an abnormal condition called the trance. The Blesseges with no names attached, were given, as per dates, by the Spirit-guides of the circle-all re-

These Mes-ages indicate that spirits carry with them the characteristics of their earth-life to that beyond-whether for good or evil. But those who leave the earth-sphere in an undeveloped state, eventually pro-

gress into a higher condition.
We ask the reader to receive no doctrine put forth by Spirita in these columns that does not comport with his or hor reason. All express as much of truth as they perceive-no more.

MESSAGES TO BE PUBLISHED.

Tuesday, May 19. Invocation; Questions and Answers; Charles Greek, to Phone Greeky, of Fredericktown, Md.; Etten Maria Forbes, to her parents, in New Orleans; Patrick

to his wife, in Lawrence, Mess.
rades, May 21.—Invocation; Questions and Answers;
wiltonforce, of Philadelphia; Aun Maria Hell, to her
nd, Captain Jerome Hall; Hen Collyer to his wife, in

Springfield, Mass.

Monday, May 25.—Invocation: Questions and Answers:
Kethantel Littledeld, to his sister Jane, and motiver, living
in Princeton, Ill.: Clara Frances Alden, of Cincinnati. O., o her mother; Jacob Ryder; Wan. Johnson, of Der. eraville,

Georgia
Tuesday, May 26 — Invocation: Questions and Answers;
Famuel Wight; Bobby Burns; Mattida C. Wallace, of Hampton, L. O., to her mother and her brother Thos. Wallace.
Thursday, May 29 — Invocation; Questions and Answers;
Abram Terrey, to his relatives, in Carrollium; Edward Burgess to Timothy Ostrander, of New Orleans, La.; James
Danpovan, to Ted Donnovan, of New York City; William
Porter, to his parents, in Colombus, Ohlo.

Monday, June 18.—Invocation; Questions and Answers;
Bolomou Bhaw, of Springfield, Mass, to Mr. Clark, Town Officer: Altern M. Barter, to the father, in Boston; Allos M.

fizer; Albert M. Barker, to his father, in Boston; Alloo M. Warner, to her parents, Charlotte and Wm. Basedin, of Troy,

June 18 -- Invocation : Questions and Answers; Anthony Lachache, of Flutow, Portugal; Charles Kreppel, to his friends, in Boston; Isabella Fry, to her husband in

June . 18 -- lovocation ; The Mansions of the Thursday, June 18.—Luvocation; The Mansions of the Spirit-Land; Questions and Answers; Capt. Thomas Floyd Elison, to his brother, Thodouve Floyd, of New Orleans, La; James Rafferty, of Gardiner, Me. to his elsior, Margaret Kelley, living near 8m Jose, Cat. Harriet Alden, to ber mother and sister, living in St. Louis, Mo. to his fished, in California; Lydia Thompson, of Rockyland, Mic.; John Honry Severance, to his mother, living in Colombia street, New York City.
Tunday, June 23.—Invocation; False and True Marriaget Questions and Answers; Burgeon Adam Payne, to Nathaniel Payne in Richmond, Var. Mary Brady, to be daughter, in New York City: Riles Noti, to her father, Dr. Thomas Noti, of Shelourne, Eng.

Invocation.

Stand still, oh human sout, and know that I am God ! Oh wondrous Universal Law, we have heard thy voice, and are beginning to understand thy language; for where'er we turn, we are met by the stern decrees of immutable law; where'er we gaze, our eyes are greated by some manifestation of law. Do we look at the beautiful flowers, thy mighty law is written there. Do we turn within and gaze upon the humen conl. immutable law is there also. Ob, wondrone Universal Law, we will worship thee, whether thou art called Lord, God, or Jehovah-it is all the same, for we have learned to know thee and to love thee. Oh. wondrous Principle, whom mortality have sought to catch and confine in the narrow, bounds of Time, not with the vain adoration of mortality would we worship thee, but in spirit and in trath. Thou, to whom every knee must how and every tongue confess; thou by whose will we live, move and have our being; thou by whose mighty power all the manifestations of life are outwrought, thee we will adore, now and forover. Amen. May 14.

Answering Sealed Letters.

We speak this afternoon concerning the " Law Governing Spirit Manifestations," particularly that known as the Answering of Sealed Letters. Presuming there are but few who have even the elightest approximation of knowledge concerning this law, and the elightest requirements of it, we shall endeavor to throw as much of light upon the subject in question as is possible in the limited space allotted us. The human mind has been schooled in skepticism-

stern, material skeptiolsm. To so great an extent has this been carried, that we find the human mind to-day possessing very little real knowledge of Delty; or the things pertaining to the higher life. Therefore it is, that the inhabitants of that spirit world find it exceedingly difficult to commune with you in the mundane sphere perfectly and correctly. In consequence of the wide prevalence of this material akepticism, the inhabitants of the spirit-world find it hard to commune, we say, or difficult to return making satisfactory communications. But thanks be to the Mighty Powers, there are many strong ploneers-if we may be allowed so to speak of them-who are determined to break down the walls of this material skepticism. determined to cut down these branches of error, and water this wilderness of materialism with troth, until it shall blossom with the flowers of Spiritualiam. Therefore, in the fature we may expect better things.

It la very easy for those fiweiling on the shores of the material world to speculate upon the other world and its inhabitants; very easy to talk of their postmortem existence, but not so easy to convince those friends to scale those mountains of error, when we shall see them rising in all their deformity before us. It is very easy to prate of a future state of existence. very easy to raise wild speculations concerning that life; and to suppose that were you an inhabitant of the bright epheres of the spirit-world, you would have little difficulty in making correct communications to your friends on the earth. But also I slas I when you chalf enter that world of thought, when you shall have exchanged conditions or positions in life, you will learn, as we have, that there is a mighty and immutable law which ever demands that you should observe obedience to it. Therefore, while you seknowledge the power of that law, you will find that it is not so easy to return making communications to your friends in mortality.

In attempting to show you the modus operandi of answering sealed letters, allow us to illustrate our sublect. Here is a letter containing, doubtless, the written thoughts of some carthly friend. This, perchance, is directed to some certain ladividual epirit, or spirits. We know not now if the disembodied desires to become possessed of a knowledge of the contents of this letter, that they may satisfactorily answer the same. What course shall be pursued? Let us see. First, it is necessary to ascertain whether or not the disem. bodied spirit can exist in the mental atmosphere of the medium for a length of time sufficient to answer. the requirements of the cases for be it, known that it is no more possible for the disembodied upicit to exist for any length of time, in the atmosphere of some of your earthly mediume, then that you could exceled twenty-five miles, above the surface of the carth, and from thence calmly take mote of your surroundings. We say it is quite as impossible for vertals apirits to

medium, for a spillatent longth of time to assume the ly softed and would many times give worlds to retrace requirements of the case in question, then, there is a the steps to had taken. So instead of now consuring something more to be done. What is it? Let us the man, I only fith, from my soul I pity him, and I see. It is now necessary that a connection be estably would become of my friends, who are so indignant at lished between the atmosphere of the medium and the my untimely death, to extend him pity. and the writer of the letter. This can be doug-though they And I would also warn his soldiers against provok-dwell thousands of miles apart, as easily as if they ing him. I would warn them to bewere how they expulsion be active on either side-that is to may, on the least expect it. I have done. part of the medium or writer of the letter-then you annot form the desired connection. In short, you may as well undertake to make off and water mingle, as to form the connection before, mentioned, when the law of attraction is of necessity absent. But on the contrary, if the law of attraction is active, the connection may at once be cetablished between the me dium and the author of the letter. Material science has demonstrated the impossibility of this, and spiriteat science will, ere long, demonstrate the possibility of

After the necessary connection has been formed then the attention of the spirit is directed to the let ter-for what purpose? To make Itself at once ac quainted with its contents? No; for the disembedied is anable to see literally and read the contents of this to come, and she'll be glad to know I have come. letter; nor would it be able to were you to take off the envelop and display it to human gaze. How, then, shall they possess themselves of the required knowledge? You will perceive, or have perceived, that your medium before answering a scaled letter, generally takes He says sometimes he should like to believe, if it was it in her hand. Bhe will always place the fingers upon the letter, sometimes run them over the letter for a min- to come back as it is to live in the heaven grandmother ute or two: but should you ask her why she does this. in all alocerity she would answer. I do not know; nor all night, and do n't have any rest at all. She langue does she know why this is done. It is done because it is necessary to concentrate a certain amount of ani- told us as well as she knew how; and she should n't be mal magnetism upon the letter, and that can be done more easily by mortal contact, or the work of concentration be facilitated in that way. 1

By the concentrated force of this animal magnetism, the characters are made to appear to their spiritual view precisely after the same manner that persons them. [Your father will remember that, i guess.] have been enabled to interpret writing that was per formed by temon futre.

By applying it to heat or calorie for a short time, able to read it, where before it was, white and indirtinguisbable to buman vision. Now, understand us n't fit me. to say that this concentration of animal magnetism upon the envelop' or outside of the letter, is thrown sires of the suthor.

If it so be that the animal magnetism is strong enough to bring the letters out to the spirit's view, then you may be quite surd of a clear and satisfactory re- brought me that I named Skip? And be said I must sponse to the question or questions contained in your

When the inhabitants of the spirit-world, or the masses, we should say, of that spirit-world, were first made aware of their power to return and commune him on's beach, and the chain was too short, and he with their friends on the earth, they were met in their advance upon mortality by this stern spirit of akepticlem. Did they attempt to manifest by electrical concussions, or by the moving of certain articles of furni ture, or by playing upon musical instruments, straight way some wise one would exclaim. " 'T is the result of Good-silernoon, sir, od force !" of which od force he knows as little as the Bottentot knows of the use of your modern sewing machine. Do they come nearer, and manifest by impression, the cry of "humbug" is raised against those who empy clairvoyance. psychology, or biology, which are but different terms for " Crucity him !" of all this tide of opposition upon the part of mortality, do you wonder that they have ever and anon made, the sunlight, thou art there; do we contemplate the gross mistakes in communing with the people of earth, sable cloud, io I then art there; do we gaze into the and have given that as a day which was a month or a year? Do you wonder that the windows of heaven are tention to old ocean's depths, thou art there also; do not thrown open? Do you wonder, we say, in view of this positive spirit of material skepticism, that the do we gaze upon the flower, we see thy face mirrored clear light of trath has been in a measure withheld there. Where'er we turn our attention there thou from mortality?

law of life. Wherever you turn you are met by this thee in the name of all Nature and Humanity, for the same law. You were orested by law, and you make hearts of thy children are overflowing with love and no more in life outside of law. All things are fast loned by law, and these manifestations, which seem so simple in themselves, are governed as much by law as is the human soul. - You may as well talk of Ju. ence. power, and our dependence upon thee. Oh, piter's coming down to your feet, as to talk of receiv. Spirit of Life, men call thee Lord, or God, because that law. .. (3h," cays the ignorant child of the through every avenue of our nature as long as we Father, " if it be true that spirits can return, then let live. We will adore thee, praise thee, acknowledge of a third person," You might as well expect to receive telegraphic communication from New is a part of the Great immensity that filleth all space, York when your wires have been cut. If you are wise, you will not expect this. If you are wise, you will not expect the other. , Oh study, in the name of God, the author of our being. alphabet of life, and you will learn that these mantfestations that seem so simple are governed by law; and you and I must how in humble submission to that law if we would make it our servant.

Charles Herbert Johnson.

I've a mother in Jackson, Mississippi, a father in Virginia, and a brother somewhere a prisoner in your lines. I heard about the way of coming back, and I thought I would try it.

I had twenty years here on earth, and I've been away but since the brush at Fredericksburg. [The last one?] Yes, My name was Charles H. Johnson: Herbert I was generally called. "I should like to find some one in Jackson to talk through, if I could, or in that part of Virginia where my father is. My brother is prisoner within your lines, 'I believe, though, he's about to be exchanged. I don't know; I've heard so don't know much about this way to talk.

Suppose you say that Charles Reflect Johnson wishes to talk with his brother Aleck, or his father, Trueman C. Johnson, or his mother, Her name was Abigall, - It's devoed hard to run things here. '[Were you killed instantly?] .: I was well. I was wounded and left on the field. I can't say I died immediately,

for I lived some hours, I think,
I wish to say, also, that the watch given me by my father, and worth by me at the sleep, was faken by one of your men. He 's boulest' enough about it. He said If it ever so happoned that he found any one who had a better claim to it than he had, he'd give it up to them. I've ascertained that his name is Track-Caleb Track, I believe. Bo his brother tells me., And if he chance to see my letter, just ask him to box up that little token and send it to my mother. : She 'll be exceedingly glad to get it, not because she values its worth, but only as being once mine.

I thank you friend, for your kindness to me, and will endeavor to pay you in something besides thanks Mayiles . if I ever have an opportunity."

Lieutenant Colonel Kimball.

I want to say a few words to my friends, in New York. I am in the same budgestion felt against friend Corcoran, who was so kind as to lend his aid in

tradaporting me from one world to another.

When I first found myself a distributed spirit, I was attendingly spoils. I felt as Oggach may being had then outraged, and that, for brown irinhuman, and

were occapants of the same spartment, provided the cité the excitable portions of his nature, for be, out law of attraction is sotive. But should the law of re- like, may turn upon them in a moment when they

Е Hay-14. Lade 1 control of a feet for

George W. Allen. I used to Worlings, Joule, and I was the son of Benjamin Allen. My name was George W. Allen. I was

nine years old, and died of diptheria in December-last December, I never tried to come before; but my mother has wished I'd come, if anybody could come. My father says, " Nonsense! he can't come; or if he should, it would be somewheres where folks know him." I've come here, where moledy knows me. I den't know

bow to say much; because I have n't learned much,

aint strong enough, but I can see my mother wants me And I want my father to go to that medium be's heard about in New York, that do n't know him, nor me, nor never did, and I'll come there. I'm pretty certain I can, and then he'll see I can talk to bim. reasonable. I think it 's as reasonable for me to want used to tell us about, where angels sing all day and about it now she's in the spirit-world, and says she content to live in that kind of a heaven herself.

I want to ask my father if he remembers that last sult of clothes that Mr. Fitch made for me, and how they did d't fit. They was too short, and the tailor said I'd. grown that much since I was measured for Yes, because they ain't worn out, for I did n't wear them much. . Mother would n't have 'em puton to me. when I was buried, because she thought I did n't like the handwriting becomes dark brown, and you are them, and I did n'ts to I had another suit of clothes on. Tell Mr. Fitch I've grown so large now he could

And ask my father if he remembers the transparent elate he bought for me, and I broke it the first day I there for the special purpose of bringing out the char- bad it. He said, "George, that's the last thing of acters embodied in the writing which expresses the de- the kind I 'm agoing to bring you, for you do n't take care of nothing," It was the last thing, though he did n't think it would be when he said so.

I want to know, too, if he remembers the dog he keep Skip within bounds, or he should have to send him away. Bo I thought I would try and keep him within bounds, so I chained bim out in the shed, and somehow or other-I don't know how it was-I put went to jump down, and hung himself. So Skip, grandmother said, " was kept within bounds."

I do n't forget all 'these things,' and father had n't ought to, for nobody olse knows them. I'm going now .. . Po a's forget my name - George W. Allen.

Invocation.

Oh. Spirit of Life, we would learn thy language and read thy book. Though we know thee by no name, and can locate thee nowhere, yet thy name is Legion, and thy dwelling place everywhere. Do we gaze at bowels of the earth, thou art there; do we turn our atwe listen to the song of the bird, we hear thy voice: art in all thy majorty and glory, yet in simplicity. Oh, you have much to learn respecting the mighty Therefore, oh wondrous Spirit of Life, we will adore gratitude toward the author of their being. Thus, like the birds we praise thee; like the flowers we adore thee; and like the sunlight we acknowledge thy presing spiritual manifestations outside of natural law. | they know of no better name to give thee. Oh, Spirit Yet poor humanity sees fit to prescribe no limits to of Life, we will call thee by no name, but will adore them come; and speak directly to me. I desire that thy power and thy wondrous protection of us. And they commune with me alone, without the assistance we shall live throughout eternity, for eternity is written upon our souls, and inasmuch as the human soul so we must, exist in the future. Therefore, forever and forever will we chant praises unto the nameless

Gen. T. J. Jackson.

My friends, I meet you to-day, because I would be active in the things pertaining to earthfile; because I am possessed of a desire I cannot overfule, to outwork not that which I began while here, but a higher destiny.

It was my good fortune to learn somewhat concerning these spiritual manifestations before death, albough I should say here I find no belief in them: yet I fortunately was able to witness enough to serve me exceedingly well since I have entered this new aphere of life. When my spirit fluttered between two conditions of life, and clong to the earth because it was earthy, and to the spirit because it was of the spirit, then it was I promised, should I be permitted to do so, to return and lend of my power to the cause I esponsed while here. But, oh God ! my power is divided. I know no North, no South, no East, no West, but a mighty God's family, for which I must work if at all. Bo I return with new thoughts, new desires, upon a new highway, and a new army to lead. Thanks be to the Eternal, that army, like its Almighty Father, knows no North, no South, no banner with its state and stripes, save the banner of Sternal Truth. Under that banner I'must fight, if I light at all; by the right arm of Bternal Justice I must pobquer, if I conquer at

Oh., I would say to my friends, those dear friends I ove, and to whom I promised to return. I have enlered upon a bigher, and - thanks he to God ! - a diviner condition of life. I have learned the truth, I have ecen the wonder of the Almighty, and I know. hat the Almighty is walking here and there and evhe may let the sunlight of Elernal Troth in. I promtied to come — am bore. I would say to those kind friends who are dear, dear to me as my own life, and who watched over me during my leat hours, and who went with me in spirit to the other world, for their thoughts did follow me and sustain me, your cause is my oguse, so far as it is interlinked with Truth and Justice, and no further.

I promised to return to lend of my strengthrin the taune; to tell of the wysteries of yonder heaven. You could not comprehend them were I to unfold them to raurablen, for they are Eternity's conditions, and on are oblideen of Time. Enough be it that I have: billied my promise to return; that I will fulfill my We say it is quite as imposerate for certain approximation of the common ... Chartle Graves .. act

That's about the right way to talk, I whe it les it come from whichever side it may. But, by hearman I did a't expect that old devil would get his eyes open so quick. [Aint you glad of it?] Of course I am. 1 rather think he's better than I am, for was I here to the body, I rather think I should fight for the old flag in spirit-life; given to me at my house, through the as tough as ever, | So I think he's better than I am. wediumably of Samuel: Hi, Paist, (a blind man who It's well to be sensible of your faults, you know,

I belonged to the Seventh Wisconsin, Company A. My name was Charile Graves. . I was twenty two years height, and pretty straight. I've been here since the earth.

Well, that old fellow here has cut down a good many in one way, but he 'e cut up is another. He found he'd got down, I guess, about as low as he cared to go, so he thought he'd turn round and do what he could to Now, he pushed all the powers of his nature right shead in one direction, because he believed he was right, and he said he had the good of his portion of the country at heart; but then I rather think it was the glory of the South he was striving for. By the way, they aint got it, and what's more, they wont, and in the end, be went get it. He 's got a small portion of it, like many of our Generals; but in the end it will be found that there went anybody get more than an even share of glory. Well, stranger, I did n't expect to meet that old fellow here, and when I backing up the wrong tree; wish I had n't come. But. then, stranger, when a fellow do n't think no ill of. you, and can't do you any harm, you feel as if you; ought to treat him well.

Well, stranger, I begin to think there sint no use in your fighting any longer. You fight like-I was going to say something, but I goess I wont-well, you fight -well, to gain your purpose, that is, you 've labored hard to establish the Constitution as it was, to restore the Constitution to its former place in the beart of your nation. I look at it from Nature's Observatory. and I see that you're aiming for a certain point, and all the while you 're going away from it. You do n't hit mowhere near it, nor I don't think you ever will. But it seems to me as if there was going to be a great change with you. I can't tell well whether you 're going as I'm right in the matter, but it looks to me as though your Union was going to be completely amashed up, and then there's some mighty good Architect coming in to build it up again apon a firmer basis.

I'a a carpenter by trade. I pulled down many an to be done with the old one, was to rare it to the ground, and I can't bely thinking that it will have to be the case with your American Union, i There 's a rotten stick of timber somewhere, or as I heard one of your great men say the other day, "there was a deep seated sore in the heart of the American nation," and God Almighty , was using his probe. Now I believe so, and I guess be'll got it healed up by and by.

Well, stranger. I did n't think of presching a ser mon here. I've got folks I'd be glad to talk with Do you suppose it 's any use for me to tell them so?

[That's for you to judge of.] That's for me to judge of. I'm from Booneville; and there 's where some of my folks are that I'd like

me you help us to get word to our friends. [Yes. we to send it to him, I've got a wife and a mother, and an old aunt there, and you might send it to them. Well. I do n't know. See here, stranger, suppose you send a paper to Deborah Graves. She's a pretty tough hearted woman, and wont be afraid to take held

my folks.

Now what I want is, that they 'll furnish me with a body to talk through. I'd little rather have it man than woman, because I feel kind of uncomfortable in thin dr They say you sek for a man medium, and you don't know what you ask for, as that which comes through a woman is much finer. So if you know what 's best for you, you 'll ask for a woman to speak through. Then you know if a fellow 's going home to his folks, he wants to weat clothes that are becoming to him. This ere gown business aint just what it professes to be. Men can afford, I suppose, to be tarched up for a little while, but if I was going home to the folks, I'd like to have men's clothes on, so as o be natural, you know, stranger.' So, if they 're mind to get me a man medium, I'll nee it: if they can't, then I'll take a woman. Now do n't think, stranger, that I do n't like women folks, because I always did; but then it's one thing to like 'om, and another thing to like to be one. Don't you know that? [Yes.].

Well, stranger, I can't pay you anything. . [I do n't ward aquaring off a mortgage; "look here, now, if I can't be independent in this world. I don't want to |. The productions of each land are in exact accordbe 'd like to talk with me. His name is Downes. Alexander Downes. Old Alex Downes they call him. He 's one of these stiff Baptist folks, stranger, . ..

Well, tell him this for me. I should like to talk with him about that money he offered to let me have that it seems to me that would n't make any objections to talking with me; I kind of think that he 'll bave curlosity enough to talk with me. Well, stranger. good by ... The story goes, ... He . wrapped ; his cloak about him and laid down to pleasant dreams. At Now I do n't know as ft will be so with me."

I shall leave here just as easy as possible. I do n'i know as I shall go any easier than I did from the hattle-field. But tell the folks I went pretty easy from there, will you? [Yes;], I felt, kinder as though I was it in the elde of the head first. Good by. May 18.

Eda Mason, di m. 1

Tell my mother that little Edn Mason lives with the shools. I lived in New York and was eight years old. My father's name is Dablel, and my mother's name is Edith. Mine is Eda. I have a brother and a eleter; a sister younger than myself, and a brother older. I've been away nine weeks. My father and mother are indicate. Ask them to please let me come May 16, bome. Good-by, - then at more

REPLECTION Tile moon in her glory, the earth to her beauty, shines by a renotice In her glory, the earth in her beauty, shines by a renotice In her the which the ling obtains his beautify the formation with the beautify the first which with the partial statement of intermities of more deal with more day, in the statement of the statement of

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being the because one aposithe same subject, promoting for from Robert al. Spender, Esq., formerly of blands Hally who himself was a hunter, and well soqueland with the grounds adjount to Geder Bridge, who trans certainly could have had no knowledge of detr. has ing in our pines,) in the presence of Dr. H. T. Child. of Philadelphia. who took it, phonographically at the of age, had light hair, blue eyes, was five feet in was given, and efferwards copied by bim! The first communication was given by the same spirit immet Pittaburg Landing affair, and have had a chance to distely after the capture of a celebrated bunk kinger look around a little, and see what is going on on the by hunters as " Old Fromsides." but was unaroundably lost, from the feel of their being no one present to take it down. I regard it as superior, in some points; although the main features are the same. . This oils. brated buck had sluded the vigitance and skill of the ablest bunters and hounds.in the State for nearly a raise bimself up again. Well, Lauppose stranger, he's quarter of a century, and cost different companies apone of those sort of folks who, when they feel they are wards of \$600 in money at different times, that could right, put all they 've got into the scale, and go shead be counted up, besides time and labor. It being a apiritual communication from an eminent lawyer, it might be read with interest by some of your numerous readers. If you think it worth publishing,

Vincentours, M. J., Fab. 6, 1861. . J. B. R.

The old buck is at last slain. No more will bis conrec be bent winding amongst the old pines, now, luring the hapter by finding some fresh water, wherein to wade, that, they may lose his track, then, dashing out on the other, alle with a swiftness that would al most leave the lightning in his track, then bounding ascertained who he was, I said to myself, I recken I'm away, to some, place of security, where he could hid dellance to the boldest hunter and his hounds, in mis

Fall twenty-five years thou hast roamed these for ests, and if possession gave right, thou hadet the right to that boon. But man, the self styled lord of ores. tion, long years since had sentenced thee and thine to extermination, and though for a time thou didst sign all pursuit, yet the keen scent of the bound and the deadly aim of the hunter, at length sealed the doom that bung over thy head for so many years.

Thou hadet witnessed, generation after generation of thy offering and kind go forth into the forest, as No. ture led them, and pass away before the skill of the hunter, while thy life, by thy own skill, was preserved, because there was within thee an intelligence which was superior to thy kind; the organization of thy brain was different, the organs which bespoke equ. ning were well developed. But why lament over thy, to have a King or a President here. I do n't know death? Why be constantly speaking in sympathy. with thee? Whom all Nature combined could not again restors to life, with the same individuality, for, like theo, thousands in these forests have fallen since civilization placed her foot upon these shores. They have gone, never more to return, and though we may ald shanty, or helped to do it when I was on the earth abed tears of sympathy, still we are admonished by -- belped to build up a better one, but the first thing the philosophy, learned in spirit-life, that this is all for a purpose, in wisdom designed.

Hadst thou and thy kind remained undisturbed by the hand of the white man, thou would have been rom. stantly in fear, for civilization would have encroached upon thy domain, and it would have become necessary ry for thee to have found a new home; thee could not have rouned smid the cultivated fields of the white'

The law of progress, which moves on like a stonen. done car, stops not at the removal of any race, nothing can interfere with its onward march. The wilds turkey and the grouse once basked in the sunshills of security; but man; with his habits of civilization; came; and they had to follow in the train of circumto get a chance to talk to. Now, stranger, they tell stances, and puts away. All animals are living them, selves out, and, as their uso becomes less and less in put your message in our paper.] Oh, paper, is it, you the economy of Nature, they will be exterminated. print, and put this in it? [Yes.] Ahal. I see: well, if Thus you see that Nature works constantly of them? my brother Nat was at home, but he aint, I'd ask you two laws demand and supply. There is a nature in man which leads him to destroy the animals, and this harmonizes with the conditions which no longer require their existence on earth. The deer was of service while he was running wild in your forests, not only as a link in the great chain of the animal creaof this thing, if it is new: I rather reckon it's new to tion, but there were certain plants and fruits which were better adapted to advance the condition of the soil and plants after they had been esten by this mal than in any other way; but as the forests were cleared and these fruits disappeared, there was no longer any necessity for these animals.

So with the rod man of the forest. He occupied this land until it had become habitable for the whites. Then the white man was attracted, by the law of nee cessity. to this continent. I use the terms necessity. and the power of attraction, which, I believe, will be: better understood in the future then I can now explain. Under these influences the red man gradually red codes, and even if the white man had not treated him so cruelly, he would have been gathered into the big! hunting ground of the Great Spirit, of which they love to speak and hear, a Neither the deer nor the red man; could be domesticated; the few instances that have post curred are but exceptions that prove the rule.

The red man plnes under the influence of civilization; be longs to roam in his native wilds, among his brooks, and rivers, and forests; be longe to chase the wild game and send the swift arrow after it; but he wish you to.] But then I always want to pay my these things are removed by the encrosedments of civil debts. I once said to a friend of mine who offered to illeation, so be, being deprived of his support and and lend me money when I was thinking of colleting. to joyment, yields to his juner nature, and gradually fades away.

live in it, and there's nothing sartain that I can pay ance with its condition of development, and as the you before I go, and there's nothing satisfu that I land progresses, the productions change and give place shall return. Now I don't want to be called out of to something more elevated." I have hunted through this world feeling under obligations to any one, par- these pines, and I have seen forest after forest fall bei ticularly for money, so I think I wont take it. That neath the sturdy stroke of the woodman's exe, and ere old fellow's religiously inclined, and perhaps though at times there would come a feeling of the be'd like to talk with me. His name is Downes. Al- over me, as those twee passed away, endcared as they were to me by former associations, and though this feeling of sadhess would come; yet my better judge ment would say. It is all right, for it is necessary that these trees should first be removed, in order that the when I was going to enlist. He's one of the kind land may receive the rays of the sun, and through this power become developed in order to be more despitation mankind.

Man bes an spinst nature, and it has been thought by some philosophers that it would be a good idea to subdue this naturer but I have come to the conclusion that so long as the enimal exists on the earth, so long) will this nature exist in man! Your place are almost? deserted by the deer now: A few more successful hunte, and the deer will be numbered smong that things that were to few more strokes of the woods separated from the body, at the first whang, for I took man's exe, and the forest will all have been felled; and under the influence of the genial rays of the son, the land that is now boardered worthless, will be detail! oped to a condition in which it can be brought mider cultivation, and benefit manking by its fruitman 111.

Thus, though we feel therete for the pensing arms of the red man and the deer, and though we hellow the memory of the former by giving their names to out lands and homes, and the latter by placing their born and extra to ope public balls, yet we know that they bare only been removed, that map himself might he facilitated in his advancement, by coming in brothesis and the state of the state of

Chieff is a first a book to me. Now for man to the side of the sid

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the can so talk the wrote without being saked to the pan stay at home in time of year, and got man-ried egain if he hardened it filed. In 1 and got man-led egain if he hardened it filed. Other fixings, if

the can get a divorce from her hashend whenever the series man the lives better.

The can get not husband into debt all over, until he warms the public not to trust her on his second.

These are some of the adventages woman has.

Punch says: " Women are sald to have stronger at tachmenta then men. It is not so Blimbgib pl at tachment is evinced in little things. A man is often attached to an old het, but old yes ever know of a vomen having an attachment for an old beamet?" Eche answers-" Never !" -

The Boston Post's Quilp, being about to leave town. remarked to his servent that he should " start for New York to morrow; Dec selente" (God willing). . . . What copie in that, sir " inquired cibe stalet, By way of LEGALIZED PROSTLYUTION: Providence, of course !! related Quilp. in the

An Irishman recently handed into the telegrap ne a dispatch intended to inform another Emeralder, supplyed upon the public works in a neighboring town of the docease of a friend. It must thus "Berney, come bonce: I field last night and

orl am like Balsam," said a dandy an months a pretty girl in a narrow passage, "stopped by an an-"And I am like the augel," sald she, " stopped

Whonever a new and startling fact is brought to light to solence, people first may by it is not true." then that " it is contrary to religion," and, listly, " that everybody knew is before.

There is a world of beautiful meaning in the following rather liberal translation from Freville: .. As the clock strikes the hour, how often we say, ... Time files if when 't is we that are passing away.'

" What is the most dangerous of all autmale?" salesd some one of Diogenes. "Among wild animals, the slanderer, and among the lame, the follower." he re-

The Marie to PROGRESSIVE ANNUAL FOR 1863. concassing.

An Almanao. A Spiritual Register, GENERAL GALENDAR OF REFORM. Till bearty and encouraging response which the lists of what the first Pacousselve Ameual (for 1868) met from the

Progressive public, has warranted the publication of, the second series, enlarged and greatly (mproced.

The Progressive August Dr 1585 will be found an invaluable, compendium of useful meth and interesting informa-

tion.

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The Annual also couldne more than thirty pages of original articles, prepared apprently for the sipublication and with trifling exceptions, never before published.

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Oh space, so filled will doming such
Oh rature, whose unfolding sorol!
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We know not what those years may be. Or dark or bright before our eyes. The future opens leaf by leaf, And in God's band the record ites. Lile's fleeting years i ... ob, what are they !
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[Phonographically Reported for the Bannan or Liour, by J. M. W. Yanaharon.]

INVOCATION.

Oh thou, whose life and beauty are everywhere, whose spirit, refulgent as the sun, pours out its radiance on all the universe, thrilling with its divine presence each form of life—thou, who wast in the beginning, when unnumbered worlds were in chaos, when the stars were yet unborn, and suns had not learned to shine, whose everlasting power is in the beginning and the ending, and who art in all eternity God forevermore—the, receive thou in thy divine soul, porwading our hearts, thrilling our minds with a convading our hearts, thrilling our minds with a con-actoniness of thy being—receive our adoration and praises! Praises for the countless forms of life which fill the universe, for the perfect order and harmony of creation: praises for the life and consciousness belonging to being; praises for the power of human comprehension and human aspiration. Oh God, we would ley upon the abrine of thy, being all our devotions and thanksgivings. Each spirit, though but an atom in the great universe of soul, still is something to thee. trembles with the consolouness of thy power and thy love; and every soul brings its own treasures of raise and thankegiving unto thy spirit. Wherever hearts pulsate with conscious life, wherever the brain of man is filled with the thoughts and aspirations of genius and knowledge, wherever human sympathy and human sorrow dwell, there is thy life, and there are offerings unto thee. Not alone in songs, floating through the corridors of vast temples—not alone in the mouthed atterances of priests -not alone where nongregated thousands pour out their hearts in praise to thee; but wherever a heart is filled with love, wherever there is a consciousness of life, wherever a mather bends over her child, or a soul is bowed down matter bends over her child, or a soul is bowed down in anguish, there is praise and thanksgiving, and there, is thy temples: We worship thee, oh God, not because to-day is more hallowed, or this time and place more ascred unto thee—not because these thy children are assembled to learn of thee and thy wisdom; but wherever we may be, whatever may be the occupation of the mind or of the spiril, wherever the footstops may winder, whother in paths of peace or of sorrow, we attil would remember thy being and presence, and lay our offerings on thy shrine. Receive the prayer of each spirit; whether it be of joy or sorrow, whether it be of thanksgiving or complaining, for thy love has power to change even the bitterest team into gome of hope and faith. Some there are who come to thee with offerings that belong not to praise; they do not sing songs of thanksgiving, nor do their mouths give forth the atterances of prayer, but in their souls there and desolation are around on every hand; the land is recking and teeming with myriads of elain, and they thow not where thy hand is, nor the power of thy love, and they call in yain for the sound of thy voice. Ob God, let them see that amid the tempests of material sirife, amid the aerrow, and desolation, and death, amid the groups of thousands, and firesides made vacant, there is a bright, perpetual glory in thy life, and that thy hand guides the bark of human life onward, even though the tempest rages. Some there are who come, seeing thee not, nor knowing thee, even in the sights and sounds of nature; and these ask—

Where is God?—where this Spirit of Life?—where this naver that dwells within na? We see not, bear this power that dwells within us? We see not, bear not, and do not understand his presence." Ob, let thy voice, the a divide shd perfect harmony, fill their somis; let them remember that thou art overywhere; that thy spirit is within theirs; and if there is a thought of truth, an appiration for immortality, a con-aclousness of undying love, let them know that that is thee. And there are others who come eaching for immortal life. They lay the ollerings of their thoughts and minds upon thy shrine, and say -- Oh God! give us light!' For them, there is, boyond the grave, a sound of gladness, a song of rejoloing. They sometimes the voices of those who have gone be Oh, let their offerings be acceptable to thy spirit! Let the love pour its divine life upon them! And; Fether, receive all our offerings, such as each soul; in light or, in darkness, in joy or in sorrow, in sin or, in righteons.

Tack your attention, to-day, to " Spirit and Maley

ness, brings to thee, and thy hand shall change tham all to perfection, and thy angels shall join their offer-ings of Immortal praises, and love and adore thee for-

All forms of selence, philosophy, and even religion noe upon material existence an estimate of reality.

d we are told that matter, in its varied forms, outind we are told that matter, in its varied forms, obtained the only tangible existence in the universe; that all indica the are drawny shadowy, unreal, that all the helpest apprentions and thoughts of the hind have no existence, but are merely the ontgrowth of fancy, the chiperical imaginings of human minds, and all unreal. Dreams are scotled at. Visions are termed, the results of a diseased thoughts of immostality are it is said, but the partine of diseased minds and everything connected with poery and mit the results of with connected with poery and mit the results of with the wonderful theory which human philipedity has invented for the minimization of the important history which is spirit. When saked—"What is spirit, these philosophers and with is mothing," when any are all as it is pound.

respond to the material forms of earth; for there must be in heaven, even, they say, a material reality.

But we take issue with these philosophers. We meet them on their own platform, and profess to disprove their segments. We know that the reality is not that which seems such. We know that the fancied or the ideal is not that which is easied so; and we know that aside from spirit, in all the forms of parties, there were no reality, even in matter itself. Let us esc. Matter, as a distinctive compound, or even could it be provided into one original element, would never possess the power of solion, form, life, or beauty. It is only when matter is acted upon by motion, and, through motion, by the introduction of ab outside element called space, and heat and light being produced, that matter in any degree possesses the elements of life. Now, that which produces motion in matter is apirit. It makes no difference by what tume it is called, or what natural philosophers or materialists term it. That is spirit, because it organizes life, it ornates forms, produces law. There can never be original law without mind—mind being the only known source whereby law can be introduced; and be-life interduced, it must have an artiginates. This is and power of change are not apparent and eritation that is not changing; he can find nor rock, nor mountain, nor world, nor sun, where the spirit and power of change are not apparent and eritation that is mot changing; he can find nor rock, nor mountain, nor world, nor sun, where the spirit and power of change are not apparent and eritation. known source whereby law can be introduced; and being introduced, it must have an originator. This, in our opinion, is the most conclusive answer to materialists, who doubt the existence of the laminist find.

There never can be a law without a source or originator of law. There is nothing in nature but mind which can produce law. According to this argument, matter, in its original, immediate powers, possesses no element of law, order, or existence, but is merely in the when the flower fades, it fades but to bloom again no element of law, order, or existence, but is merely in the spring-time. It is said to be a poetle fancy, that when the flower fades, it fades but to bloom again an in space, and, were it not for the introduced to the spring-time. It is said to be but a figure of an ipert mass in space, and, were it not for the introduced to the spring may call it the flower fades, it is only that the spring may call it wour comprehension, would be reduced to the smallest again into bloom, and the brighter and more beautiful. known source whereby law can be introduced; and beyour comprehension, would be reduced to the smallest again into bloom, and the brighter and more beautiful possible compass; and we venture to say, without any each succeeding spring from the decay of the leaves exaggeration, that were it entirely colidized, it would perhaps only fill this room. It is the resistance introwhen worlds debdy, and seem to sink into chaos, it is perhaps only fill this room: It is the resistance intro-duced into matter, the separation of particles, motion, but that the spirit of endless creation may moid them organization and form, which produce every depart-ment of life; and; that is called spirit. So, in this that were the sub-blotted out, it would only be that a spirit, through every form of nature, we perceive what the materialist terms the effect of natural law. The of creation does not derive, but changes, only, that very term implies the admission of a law. Covernor. a life may be perpetual and constant. We know that law-Greator; and when the materialist employs this when the mother buries her child, the soul, conscious term to account for the external manifectations of may be perpetual and constant. We know that its ture, he admits all that the most profound transcen-dentalist can desire him to admit, with re-erence to and beautiful, that shall outlive the decay of all mat the existence of splitt; for he proves, by the very fact ter, and minister to her in hours of grief and sorrow of admitting the existence of laws, that there must be We know that when the mother's voice is husbed, and

reat, tangible, unchanging. If the post or philosopher wishes to refer to an emblem of unchanges alleness, he says, "as everisating as the suc," or, "as immovable as the hills or the mountains." If he wishes to deplot anything which cannot change or fade away, he refers to the "immortai rocks," that exist upon the earth; and if he desires to show the duration and power of law in nature, he says, "the ceaseless and needing revolution of the stars".—"the unchangeableness of nature." This is not true. In the first place, every world which revolves varies, to a great extent, in every yearly revolution. The sun, and is orbit of tevolution round some greater conwere ine treut known, even in its brightness, differs; since crumbled, to dust, and Socrates is perhaps but a and in its orbit of revolution round some greater center. It is orbit of revolution round some greater center. It is orbit of revolution round some greater center. It is orbit of the know what has lived. We know that though time and change have come, though nations have lived and died, though thrones caseless course around the sun. Varies each year hundred of miles, and never revolves twice in precisely the same place, but keeps an equilibrium by the comparative distances which are supposed to exist in the private distances which are supposed to exist in the provided provided the provided ystem of astronomy. The mathematician, when be measures to you the revolutions of worlds and suns. pictures them in practed mathematical ratios, but the reality is far different; and even according to their own theory, worlds are not unchangeable, for the aun own theory, worlds are not unchangeable, for the and short their askes, and their from chaotic matter. That which is formed, there graves be descrated by thousands of feet, but that fore, can be unformed. Matter, being compound, is their thoughts, like burnished gold, grow brighter as capable of division therefore is not unchangeable; time advances, and upon the living scroll of thought and there exists no form of creation, however seeming; which never dies, live on immortal. We know that by perfect or however seemingly unchanging, that the poets who sing their songs in the wilds of Nature, does not, it the course of revolutions, nudergo some or in the sweet retirement of their own spirits, have change, or fade away, ecemingly, entirely. The earth, passed away, and their forms are unknown, while in men say, is unchanging; mountains never change; some cases not oven a stone marks their resting-place; rooks seem as averiasting as the Power that created but the sound of their songs comes to us from every them; but we know that this is not true; that every scene of material life, and we hear them singing for them; but we know that the sun, some violent time the earth revolves around the sun, some violent convulsion, within the earth Itself—a volcante crup, them have long since persence. We convulsion, or an earthquake—changes the entire structure, live, and grow brighter as time advances, while naperhaps, of a continent. We know that these vimbles are yet to come shall stug them and bear mortal rocks? crumble steadily away before the advancement of time. We know that forms that seem philosophy, with all its proud attainments, is itself and many and are again were away. lesp upon the rock-bound shore, wash away, after many years, the very onderpinning of high cliffs and ugged mountains. We know that these bills, that com everissing, are within their slient depths underrugged mountains. going (consulate changes. We know that the informal aubatances within them are constantly operated upon by chemical action; and in changing them, atom by atom, the entire structure of every hill is chauged, perhaps, every century. This, then, is the "unchauge-ableness" of Nature.

To illustrate more clearly: We see in the manifestalions of Nature, not only this change in the more solld substances, but, if it required any greater proof, we see change in substances that appeal to the human and every autumn time, reveals how fleeting are all forms of material existence. Here is a flower. It blossoms to-day. We call it a thing of beauty; and yet to morrow, when the tempest sweeps by, every leaf is shattered and faded and falls to the ground. Here is a tice, waving in sublime majesty for coning the last time and which renders it beautiful to all who possess ties to tere, waving in sublime majesty for coning the last time is a tree, waving in sublime majesty for coning the last time is a tree, waving in sublime majesty for coning time is a tree, waving in sublime majesty for coning time is a tree, waving in sublime majesty for coning time is a tree, waving in sublime majesty for coning time is a tree, waving in sublime majesty for coning time is a tree, waving in sublime majesty for coning time is a tree, waving in sublime majesty for coning time is a tree, waving in sublime majesty for coning time is a tree, waving in sublime majesty for coning time is a tree, waving in sublime majesty for coning time is a tree, waving in sublime majesty for coning time is a tree, waving in sublime majesty for coning time is a tree, waving in sublime majesty for coning time is a tree, waving in sublime majesty for coning time is a tree, waving in sublime majesty for coning time is a tree, waving in sublime is a tree, waving the coning time is a tree Hore is a tree, waving in sublime majesty for centuries; but crumbling gradually away, and finally the gigantic trunk falls to the ground, and the tree is known no more. Here are various forms of life fitting about you; myriads of birds and insects, produced by Nature—"unchanging Nature"—as it is said. Be. bold there is not a form of life, nor a germ of beanty, nor a bird with bright plumage, nor a winged insect, nor a tree, nor a strub, nor a flower, that the hand of dreay does not touch and cause to fade away, There is nothing on earth, formed by the aggregation of matter, by the gradual combination of atoms, how that does not, by the hand reality is within and belongs to the spirit. ever solid in its attracture, that does not, by the hand of time, and by the power of spirit within, change and fade, to be retormed again into new combina.

Man certainly presents no example of unchanges.

Man certainly presents no example of unchanges to day's existence perishes to morrow, while all your bletces in Nature. If all there is of humanity and life exists alone in the material world; then humanity and life have no existence, and matter is itself but fable. A mother bends o'er her child. It is a form of fable, and jostle cach other on the street, and Table. A mother bends o'er her child. It is a form of beauty, carreft as if hiscalptor; had chiefed it from choicest stone, molded in the finest shape, with a face beaming with bursting intelligence; eyes lighted with the smile of innoceace and of infantile consciousness; and the mother cays, ! This is my oblid. This form, this face, these eyes, these flowing tooks—all these are mine;! and she folds the oblid to her bosom, there comes, in dreams, a consciousness of and praises died for that gift. To porrow, a breath aweeps by, and the eyes are still and glassy, the brow is gold, the cheek and lips are pale, the bands are folded foly, and the form, no mare respect. aweeps by, and the eyes are still and glassy, the brow is gold, the cheek and lips are pale, the bands are folded foly, and the form, no more graceful, because, who with chalms of power binds down the spirit; and the same pale, the bands are folded foly, and the form, no more graceful, because, who with chalms of power binds down the spirit; and the man water in the morning to go to his daily task, away to orambic in the dust. 'And this was the bean mother's suil poured form this the life for which the mother's suil poured form its 'prayer's' thankful. They know better. They know metel Is thus the 'unchangeablenism' of 'master it is humanity knows better. They know metel Is thus the 'unchangeablenism' of 'master it is humanity knows better. They know that the forms for which they are tolling, and which they would perish to obtain, are but flecting the their is 'nothing more i'. The mother is bareft of user child, and were the Materialst's preed true, all that sine prize to make any visious sy; but it is the life within that never dies, and shelf dreams become living realities in the world of thought. thild, and were the Materialst's orced true, all that whe prized and cherished was buried in the dust, to be the load of worms; but the kealst in the dust, to be the load of worms; but the kealst in the dust, to be the load of worms; but the kealst in the dust, to be the load of worms; but the kealst we shall say by and by sells her that it was not her child that she buried there. Here is a mother, who, for many years has watched, with inner kindless burn her entirem; a mother, who is not kealst and watched, with inner kindless burn her entirem; a mother, who is not kealst and watched, and indicated the all wants, answered hit operations, and indicated the all wants, answered hit operations, and indicated the all wants, answered hit operations, and indicates the heads being for every ground, a passons, for all file—their religion, their strength, their guide. This mother is a material form; they worship her, idoling her, watch her footstrom wherever the guest and she is the heads of their lives. Body the had of Death dones. Death, the law, and which he populative the passe of their lives. Body the had of Releas, Just hand it no more extended, forgulae and theely and mother hand in our extended to guest in the gheat place and sheet and mother hand in our extended to guest in the gheat place and sheet and mother hand in our extended to guest hand it has been more extended. In guest had the best and mother hand in the gheat place and sheet and mother hand in the guest had the best and mother hand in the guest had been mother and mother and the guest had the same hand the passes.

mind?" "It is merely the result of matter." When asked..." What codetiques thosebt?" "It is the mere effervesorned fire the spending globales upon water, or the form in the fountain." These are buman thoughts, the fact that the state, who by rapid strides and happy accidents the waving lipes; and forms of a time patters. All there is of humanity is the material form, the structure; and they even doubt any theory, or any conception of the mind, which points to a heaven, a thought of immortality, or a dream of spiritual existence. To, such an extent does this idea pervade the mind, that the divine world must be solidited to answer the purposes of material philosophy; and its forms of beauty, instead of being, as it is supposed, spiritual must correspond to the material forms of earth; for there must all the members of his boatchold are taken from him. Truly?" says this man, "I have tost all. My hopes,

spirit and power of change are not apparent and eri-deat. What must follow? That the Materialiat builds

a beginning, a power, a principle, or a mind; creating law.

Is much for the premises of our argament. We then must proceed. Matter, in its varied forms, its said to be real, tangible, unchanging. If the post or philosopher wholes to refer to an emblem of unchangeable, but that thought lives forever. Nor change, nor death, need heave. Christianity is here to-day; that it is not dend, but grown stropger with every decay of fading throne and kingdom; and that the proud thoughts of philosophy bave lived, though their originators perished long ago. This tells us that the ideal world is after all; the real; that, there is nothing in the world of thought which can die, while all forms of matter fade away and perist; that a Confectus, an Aristotle, a Pinto, a Bocrates, may slumber with their ashes, and their

> tion of the mind, no living spirit, one ever die. Kant, the German philosopher, strictly a Material-ist, but arguing so sophistically in his Materialism that you would almost imagine him a transcendalist, speaks of things as only the manifestation of something which existed before things, and which, there tore, is reality. The flower is not a flower, says this sophistical reasoner; it is merely the expression of an sopnished reasoner; at is merely the expression of an idea. The flower is in the idea, not in the expression; for the idea cannot die, while the flower perishes. How strange, that a Materialist should have employed the very argument which proves the existence of apict! For if the form can perish, but the soul live, then every form is but a manifestation, of which soul in the reality and life. Bo, he says, the form carved pression. A temple, says he, is not a temple, except in the mind of him who conceives it: for the builders only understand each their own portion—a joint here, a cornice there, a piller in another place, and there a reality is within and belongs to the spirit.
>
> How true is this of human life and human pleasure?

How true is this of all which men dream of immortality to For be assured that that which you term real in

This applies norse expectally to all which the burnan mind conteins of immortality. Drawn on, every soul, which in visious of the night, or in abstractions of the day, conceives of life and power and thought beyond the grave | To the Materialist, there is no end but the grave; to the men who dreams, there is an immortality which never diss. If you on, yo who watch the clarated call them by their names, and wender in what im. pad call them by their names, and wender in what im-morial state you may chance to light upon you distant; planet i Dream on i for all your thoughts shall be obanged to realities, and when the abrond shall enclose! your form, and your bidy shall be monidering in the your form, and your body shall be monidering in the deat, as wings of thought and with the aspirations of gentus, your spirits shall mount up those betwelny beights and live is the had of which you have drawned. Freeze you nother, whose seal his been to bed in the shread of death, and third to the touch which the deer our was laid away? Dream that the arms him around your neek; they should be proud of the course of the course, the bed bright ayou greate again in your own; for be that the arms him around your neek; they are greated to your, that does bright ayou greate again in your own; for be acre that your dreams are all type, and it is only a fancy which tells you it is not you the tells you it is not you live you take you take and you will and you still east only a still you have dreamed and and you will the dream of manually incoming at any and you will the istrus. Bream on, florancity, incoming standing with orth, with size with east you made and and orthogonally income with material tem and creeds ! Dream on! for all which you dream of freedom and of glory, all which you bego in the att tainment of knowledge and truth, is perfect and displaying the standard of the winds.

There is nothing belonging to human amirations or human spirit which is not a reality. I awa quadro human minds can perish: Every form of the wearing human minds can perish: Every form of the wearing human minds can perish: Every form of the material and not to the spiritual of man. Every conception of the human mind, applying to material form, can be superseded. Every form of law and government, every creed, every symbol of morthly than can fade away; but the fiving idea, the laws of the apirit, the unchangeable government of elevally, can never die. That acul attains nearest perfection which seem the life that cannot change, namely, the life of the spirit. The ideas which men wombip, the forms of religion before which they how down, the symbols which they call real—these are vague and transferry or religion meters which they now down, the symbols which they call real—these are vague and imaginary as the sound which floats in the atmosphere and then dies away. But the thought, the imagination, the spirit of Christianity, the symbols of sternal life, born the characteristics. spirit of Christianity, the symbols of querial life, or in the soul and growing there forever, can neger do nor perish; and when Alish shall be forgotten; when the flod of the Christian shall not be known, when the forms of worship that now exist shall have perish. the forms of wotable that now exist shall have paramed and be numbered as the idols of the Egyptian and iltomans are, with the things that have passed away and been forgotten, at it the spirit of undying teath shall live, and the true life of the ideal shall remain.

Call not that the real, then, which changes every day, and which the hand of time, the hand of man, age, the hand of war, can cause to be destroyed. Unly not that the real, which to day brings pleasers, and to-morrow pitterness; which is fame to-day, and to morrow pitterness; which is fame to-day, and so morrow description; which is 'to-day ambition, and tomorrow spacerasms; which is today ambilem, and to make contumely; which is praise today, and tomorrow scorn. Uall not that the real which fives but in the material world, and like a fluttering insect basks a moment in the aussine of pleaner, and In order than the what the while when the ability then dies when the chilly winds of adversity come on. Call not that the real which boilds its hope even where granite walls exist, and where marble monu-ments depict the greatness of the past. That is real, carnest, divine, that outlives all forms of existence. and perishes not, even though worlds and sons at blotted out; for the living soul, far beyond the sky and beyond the stars, that seem so fixed in their places, lives on forever. An earthquake might blot out your world, and perhaps cause even the son to cease to shine; but there is nothing that can obscure the brightness of the living spirit. The stars of thought shine forever in their places; nor cloud nor see one dim their brightness. True goodness, like the living principle or life of the spirit, beams on forever above spirit is the only real thing in existence. Influence spirit is the only real thing in existence. Influence spirit is the influence reality. Matter is but the garb, the floating, changing, evanescent garb, which to day is worn, and to-morrow is cast aside, only that the winged soul may plume its pinions for higher and brighter forms of existence.

brighter forms of existence.

Matter is made into worlds merely that the sent of the Infialte may, for the time being, cause these changes, and produce the single individual consciousness of mind. But that is not a reality. To-day is a dream, to-morrow, the real morning shall dawn upon your spirit. The sanshine which tills the carth wish brightness, and which, as you imagine, can never change, is but the vision of that sanshine which never fades. The world which you think se unchanging in the revelopion, is but the type, the image of that world which which notine nor change can destroy. The form which you wear to day are but garments, which, when work out, you shall cast from you and despise; and those whom you think are men and women in your mides, are merely the external forms, of which the sonis are be-youd, where you cannot see. It is the soni which gives expression to the countenance, and motion, and action, and all the things that constitute human life. How, then, shall you say that the hand, or the face, or the whole form, is the human being? Is it not the pliff which animates it, the life, the mind, that is the being? And when you lay that body down to the dust, is not that spirit, that resilty, that mind, as much in existence? And does it not wear garmonus which no material eyo can see And a it may distinct with a prightness that no human knowledge can comprehend? And is it not that which would stagger the efforts of human comprehension to hadw) and which the brain would real and grow dizzy in endeavoring to comprehend? And does not this spirit forever in its course go on and on in the reality of its existence Poets may dream of the flowers which they say ar types of immortal lovelluess; artists may depint scene of nature, for they are but the thoughts that are un fading in their minds; philosophers may span the universe with the power of mathematical reason; it is but the living spirit which they are striving to compre-hend. The materialists may lay the full weight of the unedocated, which go to grave spiritual interception their massive minds upon the scale of human existence; tween the mundene and supermandance worlds. on the other side, we will place the dream, or phan-tasy, or what they call the "lesane vision" of immertality, and we know that that vision will so far out weigh in the scale, that theirs shall disappear, and

not be known or dreamed of hereafter. Bor dream on, you who are zealous l' Dream, yo who are called fanatical Dream, ye poets I Dream, for that is the real. To all forms, death can come. The flower must fade; but there are dowers of though that live in the spirit, and which can never die. These are of truth, of nudying love, and they form the garwhich which about wear, and God is the soushine which gives them ife. The real is the ideal; and that which you call real is fading and fleeting in its nature. Matter is all a dram, while spirit is conscious, and less life, forevermore. Throw away, then, the cloude which envelop the spirit, and see the brightness of the true cun! Throw of the passions, the creeds, that bind down the soul, and see what a pure sky and clear atmosphere the soul delights in. Lay off the clouds which one by one have gathered like mists around the apiritual suns, and see how bright, how calm, how perfect, the real world is. No change can come there; no death, to take your leved once away from you; ho blighting wind or storm can touch those whom you have loved. They live, because they have stoughts and minds; they live, because they have conscious, endiess souls; they live, because they have conscious, endiess souls; they live, because they are pure, true and good, and they are the immortal ones. Live on, oh soois that seek and dream of endiess life! Beyond the sorth, beyond its laws and its reasons. the earth, beyond its laws and its passions, beyond its strife and contentions, beyond its persecutions and its scorns, beyond its thraidom and its supplietry, beyoud all that makes the catth a piace of desolation, and, without the dreams, would make it terrible, there is a life so real, so true, so earnest, that com-pared with this which you does real. It, is like the sah pared with the pate glimmeride of a taper. Live in the morning dawn of a porfect life, as that which in the morning dawn of a porfect life, as that which in thought, in aspiration, and in goodness points to the reality of existence, whose name is spirit, and whose power and life are eternat ! ...

Miss Emma Hardings in the West. Miss Emma Hardings proposed to spend the fall and winter in the West, and will be happy to make engagements accordingly. Miles Hardings promises to reply to the numerous applications already received as son, as her route is determined on. Address, Rogecross, Delapoo, Barlington Co., New Jersey.

Answering Scaled Letters.

We have made arrangements with a competent medium to answer Scaled Letters. The terms are use Dollar for each letter so answered, holluding three religious estamps. Whenever the conditions are such that a spirit addressed cannot respond the money and letter sent to us will be returned within two pr. three weeks after its receipt. We cannot respond the weeks after its receipt. We cannot guarantee that every letter will be answered untirely satisfactory, as ometimes spirits addressed hold imperfect course of he medium, and so so well as they can under the sircumstances. To prevent misapprehension—as some suppose Mrs. Count to be the medium for answering he scaled lotters sent to us for that purpose-it to proper to state that another (14d) medium answers them.) Address: "Banner of Light." 158 Washing. ton street. Boston:

Amunal Restiral.

The fourth Annual Feedival of the Religio-Philosophical Scolety will be holden at the Universalist receiping house in St. Philosophical San Co., Illinois, chaptering on Friday, July A. and continuing Saturday and Synday. By erier of the Bellgio-Philosophical Septety.

S. S. Jones, Proposed.

Amapal Grove Meetings
The Annual Grove Meeting of Science 1997 at the
Loudon, Ohio, takes place daily 1998 1998 1998
Wayeen Chase, and other appears of the Market Contime to publishe for the Bardon school

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