

Literary Department.

Written for the Banner of Light ... REMINISCENCES OF THE TROPICS.

> A DOMESTIC TRAGEDY. BY CORA WILDURN.

In the far West, I am conveyed by Memory's magic upon the Mammon-altar.

The story I am about to tell you is true in every parration of facts, part of which occurred during my real- of gayest hoss. dence in "the land of the gocoa and the palm." I land sorrowfolly remember her gloomy past.

Some twenty or more years ago, there camo to the pleasant address. He was blest with fortune's favors, little child, was benevolent and esteemed for his universal kind. with the unreasoning love that obtained the away of a their mission of wisdom and of peace. perfect infatuation; he worshiped the careless, laughing, singing sprite. She looked upon him with coldwretched Panchita, compelled her to become an unwilling and reluctant bride. The fatherless girl could she then beheld !

find no refuge anywhere; her father confessor, and her

emonstrances of the weak and guilty woman who had forced her into a marriage, repognant from the first. Their quarrelings and continued altercations, the imprudence of Panchita, the discord inhabiting those lordly walls, augmented as time sped on. Again the desperate young creature left her home, and for awhile remained beneath her mother's roof. She rode abroad with other cavaliers; she attended balls and parties; refusing all the entreaties of her husband to return. One day the little Rosarita was missing, and it was found that Panchits had taken the child, and fled from

her native city. C-'s wealth was freely distributed to obtain tidpower back to the Southland of my youth's experiences lugs and the recovery of his darling. The motto of and trists. I retrace again the shell strewn beach that that olime is "poce a poce"-little by little, or slow skirts the Tropic lees; I sit again beneath the emerald and sure. Months elapsed before he heard of her abadows of the banana and the tamarand, and I be. whereabouts. The law of the country awarded to him hold the kingly cocce waving in the perfumed breeze, the guardianship of the child. She was restored to I am reminded of a terrible and startling tale of real bis arms, and Fanchita also reinrued to the city, taklife, which, as it contains a moral, useful for all time, ing up her abode with her mother. From that day I will now relate, that young and outsid hearts may Rosarita was never sgain left to the care of servants. take a timely warning, never to wed for aught of Her father watched over her with all the patient tenearth save love, the purest and most unselfish; that derness of a mother's heart. To two elderly ladies, those who have the training of the youthful, plastic firm and tried friends, the very ones who had educated soal may heed the lesson, and never, never compel the Panchita, he confided his little girl during basiness inexperienced heart of girlbood to saorifice its hopes hours. There I saw her often-s little fairy form of four years; with flashing, luminous eyes of midnight blackness; with sweet, rosebud mouth, intellectual ticular ; It is one of those fearful dramas of reality that brow, and the bue of the pomegranite on her olive exceed the wildest portraitures of fiction. It is a nar- cheek, her dark hair braided and decaed with ribbons

One night on returning home, C---- was assailed by give fictitions names, and mention no localities, as several rufflans, and so severely beaten, that he was one sweet sufferer from the wrongs of others, is living picked up insensible, and for days was confined to on our northern soil; and many in the far-off Tropic his bed. When he again went abroad, baggard and

wan, he told a few intimate friends that it was at the instigation of his wife that the outrage had been comcapital city of -----, an exiled Pole; a man of middle mitted. He was a bowed and sorrowing man, whose age, of tall, gaunt frame; but of cultivated mind and only earthly consolation was the companionship of his

The inevitable changes of this varying state of existness. He engaged in business, and was successful in once passed over the beads and bearts of all in that all his enterprizes. He met with Panohita 8 .--- , a fair summer land. To me, too, came the teaching lovely, gay, sparkling creole, fresh from the school- violasitudes, the trial-lessons of time. Out of that room, with the bloom of sixteen summers on her clear quiescent dream-life, I stepped into the areas of hand olive check. Her beauty of person, and charming art and brain-labor. From the indolent repose of the less vivacity won the heart of the world-tried, lonely tropics, my guardian angels led me to the striving life man. There was no disciplinary wisdom mingling of the North-land. And thus the years sped on with

I had been a dweller of the United Republic for about two years, when I heard the close of that eventness and avoidance. Be appealed to the ambitious ful tragedy. On returning from a faneral, leading mother of the young girl. Senors Maria was in mod- Rosarita by the hand, C---- was again attacked when erate circumstances; this stranger was rich; he be- near his home, by four masked assassins, who fell longed to the Holy Catholio Church; he could exait upon him with poniards, and who, having mortally her only child to a position of splendor. She gave her wounded him, left him writhing on the ground.' The consent to his suit, and, disregarding the frantic child fied, affrighted, to the nearest house, and told, prayers, the entreaties, the morial angulah of the with sobs and tears, how she had seen the mask fail of from one of the murderer's faces, and that it was mamma

The unfortunate man was carried home, and physifriends, the world at large, arrayed themselves upon clans cent for. He lingered for two days, making all her mother's side. The selfishness of earthly passion the necessary preparations for the future of his beloved (miserable substitute for the sil-accrificing love of the daughter. He let her all his possessions, and appointspirit i) urged the blinded suitor to claim the love ed the American Consul as her guardian, with his less, indifferent heart. He did not seem to notice her dying injunction that she should be sent to the North undisguised aversion; he deemed it simply maiden for safety and education, and leaving his fatherly combashfulness: he boped to win her affections in the fu- mand upon her never to return to the fatal land of her birth. With a prayer for forgiveness for his murder-The young wife struggled in bitterness of spirit ess, his spirit winged its flight. Terribly had he exagainst the iron rule of her enforced destiny; she plated the wrong of purchasing an unloving heart. Panchita passed through a mock form of imprisonment and trial. There was not sufficient evidence to prove her guilt; after six weeks detention she was set from tiny hands, eager and desperate to break the at liberty. Recarits was sent to the Empire City of cruel bonds that chafed her sonl. Her jeweled chains the North. Bhe was, when last I heard from her, still

Original Essays.

LETTER FROM HORACE DRESSER. THE VICE OF THE CONSTITUTION.

that after a simple operation; upon his eyes, and the they should be such. imposition of hands, the light beamed into the dark I have said slavery has had a lawful footbold in the of train. But the fault is not in the emanations which fall upon the pupils of the organs of his internal sight, but in their organic or functional condiupon him a few more mental manipulations, he may see as "clearly" as the man whose case is reported by the Evangelist. What effect clear vision of the mind, in respect to the discernment of the true relations of things, will have upon his intellectual faculties, I know not, but at present his case is in parallel line with that of the schoolmaster, in The Deserted VII-

"In arguing, too, the parson owned his shill, For e'en though vanquiabed, be could argue still." In the series of letters which I faynished for your paper during last year. I started and ended with the aim to expose to the haired and heatility of all good men that thing in the Constitution which a great and good President of the United States, the late John course, evil in its use as a Charter of Government. learning in the science of government, his long and here meant to be added to the totality of the free-large experience in political affairs, his various knowl, who are they? The SLAVES. Verily, this looks like edge sequired in administration during a long life, in a constitutional right to have and to hold in the comthe slave-trade found in its folds, corrupting and polinting the moral and civil, the religious and political atmospheres, the nation has been content to live under its provisions without a single effort to alter or amend in the matter of slavery-and the people have been taught to look upon it with a sentiment skin to idolatry. The system and institution of slavery sesame as that heard in the olden time-... these be thy gods, oh Israel." But your correspondent seems to think the anthority of great statesmen and universal common sense, must not be taken in the general account as to the fact of slavery being warranted by the Consti fact of four millions of persons being in a state of servitude in our midst; these to him are nothing in the argument; and the challenge is, "tell us in your next, where, in what article, section, or clause of the Constitution do you find granted the right to have and to hold a slave." Now if the critic, learned in the law and the Constitution, expects me to find written in the Constitution in totidem verbie, a grant in special and particular phrase, as follows: We, the people, &c., bereby give, grant, &c., to all such peroln-is it not enpererogation ? session; this must have been obvious to every reader to quodlibets and quidlibets. Bo, too, I have used the word right or right, as poas not to know that rights are natural, civil, political, subjects the vessels used by them to condemnation religious, personal, and public ? What may be averred of one of these, may not siways hold true of another. It would be bad critician indeed, to affirm or deny the she has a political right to their possession.

is bad may be as binding as one of contrary qualityand though not morally nor religiously just, and contrary to natural right, it may nevertheless be civilly and politically rightful. Every one knows that the Bench dars not intervene to set saids a Constitution. or statute, because it may be contrary to natural right. "The throne of iniquity frameth mischief by law," and the judges do not binder its workings. Tell me EDITOR BANNER OF LIGHT-Bir: It is recorded in not, therefore, that laws and Constitutions may not one of the Gospels that once upon a time in old Judes, be civilly and politically right, which are morally and the Great Teacher and wonder worker, Jesus of Naz- natorally wrong-natural rights are not the standards areth, had brought to him a man thei was blind, and of their weights and measures, however desirable that

chambers of his sight, and the blind man saw, but land, and that to have and to hold aslave, was a right how imperfectly, is shown by bis declaration, "I see under the Constitution. . Here is a vice-bere a miemen as trees walking." Such I conceive to be the chief framed by law, which the critic denies can be condition of the mental vision of your kind corre- done, because contrary to the dictates of reason, bespondent, who has resolved himself into a sort of cause slavery is an evil, because it is usurpation—but Court for the Correction of Errors, and proceeded to it is framed by law, and stands in the Constitution a review my reasonings and opinions upon the Consti. stubborn fact notwithstanding. He cites in support tution, namely, as the impenetrable shield of the Sinve. of the denisi a multitude of maxime and propositions trade for a double decade of years at the inception of law taken from the old law writers, which all perthe government, and as the vicious upholder of slav. sons are ready to receive as good and trothful authorery down to the present moment, only lessons in its ities, but which more properly show not that such office and power to uphold it by the President's Pro- mischief cannot be framed by law, but that it should clamation of January last, the policy of which is war- be abolished-the national nuisance absted. Burely ranted only by the opportune circumstance of military long, long time ago, slavery was here in our midst by necessity, or measure of war. I think the light of the a rule of action in which all civil and political bodies BANNER has been too much for the inner option of my and vast numbers of persons quietly acquiesced. Let critic-and hence the confusions and inversions that ha see if its footprints can be found in the Constitueem to him to be all around : things straight seem tion, that great anti-slavery document. that equal. rooked-right looks wrong, and wrong looks right- rights and freedom-dispensing instrument, as the truths have the seeming of errors-great facts seem |learned critic will have all the world believe it to be ! delusions. He is ready, to verify that the rays which | Wonder what pleasure can be found in self-delusion ? bave penetrated his eye-balls, are not the gennine light There are those now as in the time of the Prophet. who "call evil good, and good evil-that put darkness for light, and light for darkness-that put bitter for sweet, and sweet for bitter-that are wise in their own tions. I trust that when Truth shall have bestowed eyes, and prudent in their own sight." Why such a desire on the part of some men to vell the constitutionally privileged mischief of this Government | Why not strip off the vizor, and exhibit any and every deformity and wickedness ? Let such consider well the proverb of the Wise Man He that covereth his sins shall not prosper, but whose confesseth and forsaketh them shall have mercy."

In the Constitution (Art. 1, Sec. 2, Sub. S) it is provided that the rule in respect to the apportionment of representatives and direct taxes, shall be according to the respective population of the several States-thus; " adding to the whole number of free persons, including those bound to service for a term of years, and excluding Indiana not taxed, three fifths of all other persons." What is this? It is the labguage of that Quincy Adams, declared rendered it vicious, and of "glorious " paper whose office it is, as the critic would have us believe, " to proclaim liberty to the That thing is slavery. It would seem that such a captives and the opening of the prison to them that name, clarum et senerabile nomen. would be aufficient are bound." What does it mean ?-what is the solithwarrant, independent of what is palpable to the eyes esis of free persons ? Why, surely, persons not free, or of every reader of the Constitution, for a belief that in other words, SLAVES. Three-fiths of all other perthere are plague spots upon its pages. His profound sons-other than the free persons-somebody surely is

famish in this piace the statistics of this pursuit. But it is not necessary for my present purpose. All persons versed in the history of colonial and ante-revolutionary affairs, know that at this time the investments in that kind of import were large, and the vessels engaged in the carrying of that article of commerce from the confinent of supply to that of demand, numerous. Buch pursuit was a lawful and an existing every-day avocation of all such as had the disposition and means to embark in its adventures, and this branch of commerce received the annotion of the assembled wise men of the new nation, at the very inception of its constitutional existence. They gave it their kind countenance and bade it Godspeed for the space of nearly a quarter of a century. They held the power of Congress over it for that length of time in absolute abeyance, except in the particular matter of adjusting the duty to be paid per head by the importer.

Let me ask just here, en passant, what the depler of alleged property in a slave, so far as the question relates to the action, intent, and aim of the General Federal Government in that particular, will say of this grant to Congress of liberty to impose a daty on an imported African? The objector will have it that he is a man, a human being; and called, in the language of the article in which he is referred to, a person. So he is; but has he not been prononneed by those who call him so, in language, in the use and meaning of which it were improper to charge them with ignorance, a dutiable something, commodily, acticle, piece of goods, etc. ? It is a misnomer of those men who introduced the word, a misisken and misapplied term, or such African is property-within the the meaning of the Constitution - a dwy, in the commercial sense, is paid only on goods, wares, merchandize, chattels, do., that which is classed and called in constitutions and statutas-property.

Again-in the opinion of the objector to my interpretations of the Constitution, it is nothing that it contains these words: " No person held to service or abor in one State under the laws thereof, escaping into another, shall, in consequence of any law or regalation therein, be discharged from such service or aver: but shall be delivered up on claim of the party whom such service or labor may be due."-(Art. 4. Sec. 2.) Though the word slave is not used in this language, the section has been used as the authority by which fogilive slaves may be arcested-as the grant of the right of reclamation and extradition-which grant seems to be substantively a grant of right to have and to hold a slave, at home and abroad. The Constitution here as elsewhere provides for the baying and holding of elaves. I have called the provision a grant. It classes and treats a slave as property. I have supposed the person to whom property belongs has a right to it. The Constitution must certainly provides for the use and enjoyment of property. It seems to be an instrument of grant or gift of certain and anadry civil and political rights to be exercised by a citizen of the United States. I leave this topic of criticism.

I am charged by your correspondent with " special pleadings to help forward the cause of injustice and oppression in the land." Special pleadings indeed i

ture. The unholy sacrifice was consummated.

could not feign a response to the idol worship that layished gifts of splendor upon her. Her dismonds gilstened from a weary brow; the blood-red rables finabed were fetters that bound her in a life-long agony. To living there. coldness and avoidance, succeeded recklessness and defance: she turned upon her husband with bitter taunts, sarcastic rejoinders and loud recrimination. without even a show of mourning for the departed, she He sought for a time to soothe and entrest; then, as he saw the headless disregard of his every wish, the the fashionable world, though somewhat shorn of her love of admiration and pleasure that possessed her, he became jealons, moody, suspicious, watchful; while looked upon her with feelings of mingled dread and she laughed scornfully in his face, and flirted openly. and in despite of his every remonstrance.

Two miserable years sped on. The beautiful home he had built and a lorned with laviab taste, was the scene of continual bickerings; and words, such as should not pass between direct enemies, were the daily salutamusic and the feast, to forget her misery. And, every. proach and acquaation upon her, to which she respond" od with withering scorn and defiant langhter. He paid dearly for his unlawful possession; and his frame grew thin, his face was baggerd, and the wrotchedness of purchase, for the gratification of selfishness of disappointed hope was visible in his sunken eye,

A babe was born to them; a little girl with all the mother's piquant loveliness of face. As Bosarita tion to the guidance of wisdom; it is grand and beau-graw-amid the petulance of her disposition, the tiful to overcome the whispered or the strong templagleams of haughty solf will, the passionate onthuratethere shone forth a depth of affection, of intense aling- ity of womanly resolution, and crush the serpent's head. ing tenderness for the unhappy father, that reconciled him to life, and caused him anew, to hope for future Casar or Napoleon; they lead from the darkness of a happiness. The gay and frivolons mother bestowed but little care upon her child. Her life was devoted to epiritual love and trath. Through the sorrows of the that dissipation of strength and worship of folly. falsely denominated pleasure; her home had no claims. from the idol-worthip to the altars of the one true, for her; her element was the dataling and dangerous glare of the world of fashion.

the time she ran from her, home in a fit of uncontrollable anger and resentment, and took refuge with ber mother. On his bended knoss, C---- entreated her return; he wept and prayed and humiliated himself to the dust, and with the proud air of a conqueror, the so much the more shall, we be. . On the sultiration of wills, redutered his dwalling, and thenceforth graw the mind of women depends the wisdom of, men. It more imperative, more headless of the censure of the, is by women that nature writes on the hearts of men," world, and the follings of ther husband than ever.In world, and the footings of her husband than ever. min 'In the face of the fun you may see Uod's beauty; in this her managed, with her abs had the fire you may feel his feel with fire water. the fire you may feel his feel with fire water is a set the gottleness to refresh you; if the the ther of heaven bling irony of speech, she referred to the weilmeant that makes your, feld give you bread of fire you?

Penchits returned to her former life of frivolons nutsnits. Without feeling or feigning remores or sorrow, resumed her giddy habits, and was anow received into manal splendors. Some avoided her with horror; some pity; for the once pure feelings of the maiden had, by enforced obedience to a hateful union, become poisoned at their source.

I have simply narrated the events of this domestic tragedy as they occurred. Who could have foreseen that the disappointment of life would have ultimated tions of the ill-matched pair. Pauchits donned the in crime? The averaion with which the unloved huscostly robes he gave her, and wore her magnificent band inspired her, gradually changed to burning hatred gems to dazzis the eyes and win the homage of stran- and the Spaniard's desire of vengeance. Imbued with gen. She plunged into a whirl of fashionable life, false religious teachings, and knowing that death alone striving in the dance, and in the intextestion of the | could sever the galling chain; that mind, devoid of principle, ignorant of the retributive laws of the DIwhere those haunting, sometimes threatening looks vine Justice, sought for escape and freedom in the were upon her, reminding her of her wifely duty, of meshes of a orime not proven by the judging laws of. her doubly perjured vows. As an attendant evil this world. Her religion hald out to her no hope of spirit, her husband walched her every movement; and deliverance from her marriage bonds. She plunged, from the festal scane he often led her home to pour re her unreasoning soul in darkness to secure her selfish earthly sims.

> And he, the poor victim of unreflecting passion, the dupe of outward attractions, paid dearly for the cost

It is far wiser to control the undisciplined impulses of the heart, to subject even the outflowings of affection, to stand erect in Godlike manhood, in the majes-Such victories are greater than the conquests of a panion-blinded judgment to the inner illumination of heart, we are led up to the heights of soul culture: God; from the lower planes up to the ideal platform, where love is windom as well as beauty. inspiration as well as joy, heliness combined with everlasting rest i

Sheridan beautifully said :--- Women govern us; let. na render them perfect. The more they are enlightened,

I have used the word law in, such sense as meeds inobtains, it is governing and controlling. ... A law that legislation. It might be useful and interesting to the idea till now, that length of time of mage, and not

so many offices under Government, abundantly quali. munity a class of persons whom I call BLAYES, but fied him to pronounce indgment upon the character which by a circumlocution, the Constitution has not and qualities of that instrument. Notwithstanding so nominated. Here is a show, abadow, or glimpse of the pestilent missm and fatsi virus of slavery and something that hath a seeming, at least, very like SLAVERY !- something that hath granted the right to have and to bold a SLATE by somebody.

Again-with the learned critic it is nothing that be finds written upon the leaves of the "glorlous" (?) and "Immortal" (?) Constitution such a paragraph as this: "The migration or importation of such persons as any of the States now existing shall think cured by the Constitution, are huge embodiments of proper to admit, shall not be prohibited by Congress evil and viciousness standing up in the niches of the prior to the year one thousand eight hundred and Temple of Liberty, and the popular cry has been the eight, but a tax on daiy may be imposed on such importation, not exceeding ten dollars for each person " (Sec. 9.)-nor is it snything with him that the passage is fortified by a provision in another article, as follows: " No amendment which may be made prior to the year one thousand eight hundred and eight, shall in any manner affect the first and fourth clauses tation and having existence in the nation-nor the in the ninth section of the first Article." (Art. 5.) These are some of the leprous spots, some of the blister-blotches which have infected the body politic of the nation, till "the whole head is sick, and the whole heart faint-from the sole of the foot even unto the head there is no soundness in it; but wounds and braises and patrifying sores." The Constitution has here given to the importer of slaves liberty to sail his ship on the Deep Bes, and to seek cargo for the American markets, insular and continental, for TWENTY TRANS! I suppose that the limitation of the right sons as are able to pay for him, do., the right to have to import, for twenty years, or the surrender of and to hold a slave-then I give it up, and tell him to the reserved right of the States to such imporiation, toss his cap high in air, in triumph, and the reader to without hindrance from Congress for that length declare me shipped. But is this the way to interpret of time, had its origin in economical or revenue and construe Constitutions? It would seem so in the reasons, and not in questions of ethical moment. If view of the critic. What an anomaly-four millions the fathers had deemed Slavery and its incidents, poof slaves, and nobody having a right to have and to litically, morally, and religiously wrong, is it to be hold them 1 No grant, express or implied, in the Con- supposed they would have compromised the matter titution, giving to any one the right to meddle with for a score of years, and have toleraied for so long hem ! Why then the Proclamation of President Lin- a time that which ought to have received from them the brand of infamy ? Slavery was all-prevalent in It may be well, before proceeding forther, to have Oburoh and State all over the land, and it would seem the meaning of the words and terms which I have used that the Constitution was purposely framed to perfixed and fully determined. I have used the word petuate the system, and render it a privileged instituprust in the sense of, to concede, to yield, allowanes of tion. The slave-trade, with its importations of and comething siready had or existing, and not in the traffic in Africans, was a principal commerce. Honce sense of conveyance of something not slready in pos- this infamous license of the Constitution. The Constitution as it is f. The shame, not the glory of the Renot disposed in his criticisms to quirks and quibbles. public, to find forever on the face of the Constitution the national license, the political grant to import slaves I that which now-a-days consigns to the gallows tition right, not network rights. Who is so ignorant all such as are concerned in the foreign commerce, and and confiscation.

It seems that what before belonged to the States to regulate, if to be regulated at all, was now given over same thing of all these alike. Victoria has no natural to the General Government, the States to reap the adright to the crown and throne of Great Britain, but vantages of the traffic in slaves as a profitable, lawful, and proper commerce, subject only to a revenue profit or benefit to the new government, on each slave, of a duce no confusion of ides. I have employed it in sum not to exceed ten dollars. These dollars most asmuch manner as quadrates with the old definition, "a suredly nationalized that species of trade or commerce rale of action." It may be good or bad-bis while it which before was subject to a limited, local, or Blate

If unveiling the idol and exposing its hideoos deformities to the gaze of the world, brings me within the obarge, I accept thankfully the intended reproach. Would that the critic, and all that class of men to which he belongs, had had in due time, discernment to perceive and disposition to declare the Constitution to be what it really is, a slavery-supporting and perpetuating covenant, and not, as they falsely preach. a great anti-slavery proclamation, national effairs would never have arrived at their present position. It is to such falsification of fact that there has been so long " injustice and oppression in the land." Their cry of "Great is Diana of the Ephcelons," has prevented all efforts at amendments by which its supports of elavery might be got rid of: for mby should there be any made If the paper is slready right and perfect? They are priests and prophets of falsebood-empirics, whose onnaces will only heat "the hart of the daughter of my people slightly, saying. Peace, peace, when there s no Desoe."

Let your correspondent learn the difference between civil and political rights, and natural rights, and be will they see how has arisen "the right to hold a slave." a thing to him hitherto incomprehensible! The marim, that might makes right, may help him here. Most political rights arise in this way-they are usurpations of natural rights. The Great Powers of Europe must the right to Lonis Nanoleon to exercise the office and powers of Imperator in France. I may, in a state of nature, and in the solitudes where other men do not dwell, "be monarch of all I survey." but the inroads of civilization and its mighty forces, will soon wreat from me the wide domain, and the multitudes thronging around me will tell of their rights acquired in the new order of things. It may be that their might may enlave me, forgetful of the Higher Law, and that they may adopt a glorious Constitution by which I and my children may be, in right of their exercise of power. forever held in bondage.

I am requested in my "next article to tell us how long practice of slaveholding will, in his estimation, entitle it to validity and legality." I answer, long enough for the practice to become costom, and that custom to be so faily recognized as to be incorporaed with the life and activities of the civil and political rights and privileges of men in the community. In this country, as I showed in my former letter, the practice began so long ago as 1620, when the first. slave ship landed her cargo at Jamestown in Virginia, Why is this asked to be said over again by me?

I have not intended to say that slavery had origin. in the Common Law, but the reverse of this. It has had a kind of common law origin of its own, mi generis, analogous in its being to that of England in. other matters and customs. Let me ask your correpondent if he is serious and certain, when he says "the Common Law of England is founded upon the laws of Nature." He said he proceeded to show it; but I have looked and "don't see it." I had thought that usage or custom which had obtained in England so. long "that the memory of man ronneth net to the contrary," made its Common Law; and that the good people of the Kingdom cared but very little as to whether the usage was in chime with the Laws of Nations or not, in the manufacture of the article. I had

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the quality or animatic, thereof, contributed toward its creation-that continuous custom, jand not pata

ral laws in any of their relations, was the foundation of the Common Law. Your correspondent asks, "Will any person in his

senses deny that the Common Law of England was the Common Law of the Coloules ?" I will-not. in matters other than alavery; but in that particolar,] aver that a counter common law obtained in all the Colonies, more potent than that by which Somerset was freed by Lord Hansfield on the soil of Old England. Elso why did not the Colonial judges avail themselves of the English role, and, adopting that precedent, put an end to the right to have and to hold a slave-a right which sivil and political relations had been cryslizating sluos 1620? In the matter of slavery they never administered the rules of the Common Law of England-these rales were kept in obeyance by the Colonial custom which they recognized as the law of the land.

Once more-the reviewer of my Letters, who can see nothing of shame but everything of glory in the Constitution, and who is filled with visions of joy and gladness, as he chants and trills in melodious strains these words of its preamble, " to establish justice and secure the blessings of liberty to the people of the United States," will do well to pause a little and consider whether after all it is really descrying of his so great admiration-whether it ever was intended to secure the liberty of the prople of the United States-if by people is meant all the inhabitants, of whatever complexion and race. I deny any such intent. The bia. tory of the times of its origin, the debates attending its adoption. Its own language which I have quoted sbove, its classification of persons free and not free. do., all, all declare but too plainly the intent to perpetuate slavery. Beautiful words there, in bright capitals paraded over the entrance to the inner sanctury of the hallowed Temple of Liberty_To ESTABLISH JUSTICE-TO SECORE THE BLESSINGS OF LIBERTY.

But what mockery I Go within and witness the justice administered in those slave-pens-take the cenone of those manacled there-of those in chains thereof those receiving the lash there-read in a sacred parchment kept there, the warrant for all these things -a warrant for a worse than these, if possible-a writ of commission to rove the African Continent-to sail the African Seas-to pirate on the Highway of Nations -to be hostie humani generis-the booty, blacks-the merchandlise, men i And that commission to be opcrative and its power to remain unchecked for twenty years-any intermeddling with or amendment of this thing of evil. rendered impossible for that period by the deliberate will of the people-the nation [tself] But enough -- 1 stop here.

" I would not have a stave to till my ground,

To carry me, to fan me while I sleep, And tremble when I wake, for all the wealth

That shows bought and sold have ever carned." The institution of slavery has never been favored by me. I confess to no partiality for the system. My moral organization and education do not barmobize with its usages and eronomies. Vale.

Yours, do., HORICE DRESSER. New York, May, 1863.

NEBULAR HYPOTENSIS. OBIGIN OF THE SOLAR SYSTEM .- No. 2.

BY HUDBON TUTTLE.

Supposing a mass of cosmical vapor exists, whose diameter is at least as great as the distance of the nearest fixed star. let us calculate what the various steps must be loward the evolution of a system of worlds. We will not pause to consider whether this vaperization was the result of heat, or how the vapor came-it effects not the result; for the moment the central attraction of the mass was excited, and condensation begun, heat would be evolved, and before further condensation took place, this surplus heat must be radiated into space.

It is probable that atoms existed in their simplest form -they would enter into combinations of the simplest order, and as their affinities dictated, they would unite in masses as watery particles form clouds in the air. by precipitation. Now mark what will be the action of these precipitated masses, for it will be quite different from that of the homogeneous mass from which they are condented, or of bodies suspended in vacant space: If perfectly spherical, so that they would oppose the same resistance on every side, they would more in strait lines toward the centre of gravity, or if placed in empty space. although irregular in form, they would move in the same manper, because they would meet with no resistance. But these masses could not be otherwise than irregular; and although drawn toward the centre of attraction, the resistance on their irregular surfaces would be so unequal, that. instead of reaching the centre, they would be deflected to one side, as a feather in falling moves in an irregular line. These masses would move in every possible direction, but it is not presumable; but in some one direction there will be a preponderance; and in that direction, and in the direction of the greatest force, the vapory medium in which they are immersed will rotate, and drawing the lighter bodies after it, the whole vapor ocean will rotate on an axis, and under the influence of the central attraction on the tangential motion acquired by the precipitated masses, 'each mass must move in a spiral, terminating more or less abraptly in the common centre. The masses thus rotating, would be brought in contact, and from the union of the smaller, larger masses be formed. In a small, nebulous body, these masses may be all drawn into the centre, but in larger ones, they will have time to form into spheres, rolating by force of the impulse imparted by their original irregularity. In still larger nebule, these masses may even become molten suberes before they reach the centre. and as the conditions vary, so will the size, density and destination of these rotating bodies. Nebula, as we observe them in the beavens, present these stages of world-formation. The large inregular nobulu, with margins undefined and fading into the sky, present only traces of condensation. In these rapid changes of form have been observed, and no doubt the first process, that of precipitation. has commenced in them. Many of them present "the fantestio figures, which characterizo clouds carried away and tossed by violent and often contrary winds." The second step is observed in spiral nebulas, which show by their smaller size, how far condensation has progressed. It is presumable that at this stage of condepeation. procluitative masses would exist large , esough to be recognized by the telescope, and we find while the large irregular pebulæ are irresolvable, the spirat purcal points of light, and the curved streaks of: light which give name to this class of bodies, are not auch as are made by bodies failing in a spiral to the cause, but such as would be produced by such bodies modified by a dense resisting medium. As the matter forming these luminous streaks is drawn in toward the centre, the masses which they will form will be collected around the common centre; and as the, condensation proceeds, they will grow larger and brighter.

become as wall as themselves a rotating space. Telare left behind. The sireaks of light rovealed by low

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pumers are vasily extended, by idenealing the magul-fying power, and others far removed, are brought to view. Every increase of magnifying power, brings to | one plane of rotation, do not entirely coincide. view more remote masses, and the smaller and more remote, can never be revealed by any telescopic aid. to the centre as their irregularity permitted, they tablished-all the rings and resulting planets must would be but slightly deflected, and should they arrive, have rotated in the same plane. But would such after the condensation of the centre, they would move permanency be so soon acquired by the nebuloos around it and go off again into space, in a very cooth trio orbit, or they will do just as we observe in comets. Separating at a time previous to the barmonious to tation of the nebulm, they will not, like the planets, which the greatest number moved, but it would be a have a common movement, but will, move in every long time before a perfectly barmonious rotation could to West, out of two hundred and ten known comets. would produce vacilisiton of the common axis of rotaone hondred and four moved in the same direction as

the planets, and one hundred and six in the oppo site direction. As the tendency of the particles, of which these manzes are formed to unite in solid globes is in proportion to their central gravitation, which being in proportion to mass must be very small, it follows that they will be drawn together by the feeblest force; too feeble to units them, and hence they will remain as nal planets two or three degrees more. vapor-the condition of comets which resemble in sobstance a mass of smoke or cloud.

every direction, they do not do so in equal numbers. but are more numerous around the poles of the ecliptic is contradicied by the retrograde motion of Uranas than elsewhere. This abundance amounts to twelve and Neptune. These exceptions by no means refute times more at the poles than on the plane of the collp- the theory, but rather give it support. Let us pause tio. This faot has a meaning. It not only sliences and examine them. the conjecture of LaPlace, that comets were chance bodice, and not members of the system, as well as La-Grange's idea that they were exploded planets, but proven them to be amenable to law, and not to acci dent. Their genesis, was governed by the laws intimately connected with the evolution of the solar system. While planets are related to the plane of nebular rotation, comets are related to the ares of that rotation, and their existence points to a time vastly remote, when the system was gaseous chaos, and extended to the regions which the remotest comets visit.

It were difficult to answer on the theory of design. what is the use of the cometa. Bo valueless are they as to provoke an eminent philosopher to declare that they had no place in the system. On the other hand, admitting the theory of creation by evolution, all diffculty is overcome, and all peculiarities explained.

If we arise from the solar system to the contemplation of the formation of the star-cluster called the milky-way, we shall find the same holding good. As comete are abandant around the poles of our system, and race along its plane, so nebole are abundant in the regions surrounding the poles of the milky-way, and rare along its plane. Thus related, nebulæ must be considered as comets to our siderial system.

By studying the barmony existing in the movement of the solar system. [APlace first conceived the famous nebular theory of their creation. This great mathematician traveling one way, met Herschel, who was pursoing a different course. He from contemplation of our system, argued that it was evolved from a rotating spherold at least as large as the orbit of Neptune. Herschel from observation on rotating spheroids of vapor-nebulm. came to the conclusion that stars were formed from them by condensation.

The unity pervading the solar system consists in the movement of the planets in the same direction around the sup, which also rotates in the same direction; their rotation in almost the same plane: their rotation on their ages in the same direction as their orbital movement: the rotation of their satellites in the same direction as the planets; and the small eccentricity of their orbits compared with those of comets.

This harmony points to a great law of development and the probabilities of a common origin are. as La-Place calculates, two hundred thousand millions to one. It points to creation by evolution and not by design. It might be argued that it is necessary that the planets revolve in the same direction to preserve

the stability of the system, but assuredly it is not no-

inaccuracy of data perioding apparent when dealing with vaster relations, but in go, one amounts to more than one forty-fith of the pariod of the planet.

TANNER OF LIGHT

Let us examine the cause which answer the ques. tion why the planets, although nearly conforming to . (

If in the pebelous man a complete rolation had been established before the casting of of the first ring-that fait behind when they were moving as nearly direct is, had a single and permanent axis of rotation been eespheroid? Is would be impossible. The precipitated masses before mentioned, moving in every direction, would yield to the momentum of that direction in possible direction, which is also true of comets: for be established. The preponderance of masses on this while all the planets move around the son from East or that side, with coinciding or antegonistic directions. tion as well as difference in velocity of rotation. Hence it is a priori conclusion that the rings first detached must depart most from the common plane of

rotation, and these thrown off last must depart least, ; See how beautifully this corresponds with the facts. Mercury's orbit departs from the plane of the sun's equator but one third of a degree: that of Venus but four degrees; the earth's, seven degrees; and the exter.

InPlace stated as a necessity of his theory that the planota rotato on axes approximately perpendicular to It has been shown that although comets more in the orbits, and in the same direction they move around the sun; but his statement is too positive. . It

> The direction of rotation is imparted by the greater relative velocity between the external and internal portions of the rings. Now in a rotating spheroid of vapor, the external portions occasionally are prone to relain their original velocity, and only by the friction of the internal portions are they brought in harmony; hence there may be little or no difference between the velocity of their external and internal portions. This difference dopends very much on the form of the rings. If thrown off . by a spheroid not very oblate, they will be much more hoop-shaped than when thrown of by a spheroid fistica lato a leas shaped mans-that is, in one case the greatest diameter of the ring would be perpendicular to its plane of rotation, and in the other horizontal to it. Thus if we take an apple; calling the calix and, stem its poles, and then takes bread paring from its equator, this paring would reprosent a ring thrown from a slightly oblate spheroid. It will be readily seen that such a ring is so thin in the direction of the plane of its orbit that the difference between its internal and extornal diameter is very small, and bence can have little force in deterring the direction of rotation of the resulting planet.

> If we take a lens and cat a ring from its edge we shall have such a formed ring as would be thrown from an extremely flattened spheroid. In such a ring there is not only & great difference between the internal and external dismeter, but as it is triangular, a vast preponderance of matter on the internal over the external surface.

> When the solar nebule filled the orbit of Neptune, before a barmonious rotation could have been estab. lished, it must have revolved slowly, and a slow mo. tion would suffice to detach the feebly attracted .parti. oles of the external stratum, hence the spheroid would . be scarcely oblate, and the detached ring would be shaped like the pacing from the apple. The rings of both-Neptune and Uranus must have been extremely thin, for although their orbits are double and almost quadruple that of Jupiter, they are of comparative small size. Hence the difference in the dismeter of the sings from which they were formed, before men, tioned, could have little influence in giving direction to their rotation; and this might have been in one direction as well as the other. It is presumable that when their rotation is determined it will be found feeble and slow.

When Saturn was evolved, the nebulous centre had contracted one half in dismeter. Its rotation was increased, it was more leng shaped, and hence the ring cessary for this purpose to have the satellites revelve which formed that planet was triangular, instead of in the same direction, or for the planets to rotate in boop-shaped. Saturn is seven times larger than Ura[Jan 1868.

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tion of all worlds.

cal fossils. For some unknown reason, these rings not only washed, but overflowed by this aubtic subnificant, being as 427 to 438-an amount of difference.

we should prediot. Baspended between these liquid, state. rings and the surface of the planet is a ring of vapor, such a ring can be held between the opposing attract, tions of the ribgs and the planets, it is found.

In reviewing the solar system, we find that the form of all its members is that assumed by a fluid mass rolated on an axis. There is conformity not to a law, but to a general expression in their size, distance. density, periodio time, direction of rotation and of, revolution; and in all those cases where they are related to stability, these relations have the character of zones.

If from the comparatively familiar regions of ou system we arise to the contemplation of the stellar cluster of which it is a member, we shall find the same great prevailing principles. The form of our stellar cluster is that of a rapidly rotating mass of vapor, trace the steps of its condensation. In the vasty realms of the sky, distance supplies the place of time. Here we see the first step in aggregation; sweep the elescope across the heavens, and another nebulio supplies the next. Thus we find successively the vapor. the perfected condensed star cluster. One sweep of of a myriad ages. The nebulo clustered around the galaxtic poles, and comets among the poles of the zodiao, indicate emphatically a unity of origin, an erolution by a common cause.

In this manner the solar system becomes the type of the stellar cluster. Could we arise to still higher dualities. generalizations, and consider our whole stollar islandthe vast milky-way, sine hundred times the distance of Sirius, in diameter-but one of an infinite number of others which form a vast cluster, we should only advance one stop further in a chain of rational conclualons, but be far from the end of the heries. When

the last all-embracing system would be revealed, imeg ination slone can answer. All is harmony, from the stellar swarm to the silent moon, wending its way ound its planet. Thus do we rise through the series-moon, planet. sun, stellar cluster, universe, to find that 'the som of

all is unity and harmony.

Walnut Grove Farm.

THE BATIONLE OF THE SECOND ADVENT. BY L. JODD PARDER.

A very interesting and able discourse is that of the Rev. Mr. Frothingham, of New York City, published that here. While unitarily, we must accept that there in the Herald of Prog 0 01 159 June 20th. This

The behavior of the second of the args asternizes being and being induced. And yet there is a truth at added to twice that of the first second." "From this it spiritally interpreted, we realize the burning, con-trasting that of the first second." "From this it spiritally interpreted, we realize the burning, con-results that of the first second." "From this it spiritally interpreted, we realize the burning, con-trasting that of the first second." "From this it spiritally interpreted, we realize the burning, con-results that of the first second." "From this it spiritally interpreted, we realize the burning, con-given, that of the first second." "From this it spiritally interpreted, we realize the burning, con-given, that of the first sen be found." aniversal power, pursuing one method in the evolor ping the world stound, as an ocean does its lates, And ft is immerging all homan shores: Though men The rings of Baturn may be regarded as astronomi. Inow it not, the dry lands of external existence are

were never broken into satellifes, and they show us stance-as when the dykes of Holland give way the the aspect of this stage of planetary growth. Only flood rubes in. We cannot; we do not escape its con. liquid rings can be thus mapended, and these can only soming life. Subtler than electricity, it reaches be thrown from a planet having a rapid rotation. through desh, penetrales the spirit, and touches and Hings throws off in the carlier stages of condensation intensifies the inmost soul. Before it, even siready must be necessarily gaseous, and having alight cobe before this celestially magnetic fire, falses and errors sion; must necessarily yield to disturbing forces. A are driving, as pirate ships dy when shept flame and liquid zone thrown of during the last stages of con- shot sweep in thunderous blasts from war vessels of las. iensation may possess sufficient cohesion to resist these tice and of power. On this magnetic tide of life and disturbing forces.' Hence we find the rings of Satara light ride the noble three deckers of indestructible just where inferences drawn from the nebular theory i truth. Even now we witness the tremble, and that indicate-surrounding a large, rapidly rotating planet, and totter, and flame-wrapment round about of failed and not far from its surface. It by no means follows Churches and false States, as they thunder their filled that they will always be found. The disturbing causes shot. Mr. Miller was not so very much amias, after are so numerous that the perfect equilibrium presup- all. A great thought, several of them, were let down posed necessarily is rarely stisined, and the ring con. into his consciousness. But his interpretation took tracts into satellites. The relation in period of rote- form, so haid and literal, from his conditioned under. tion between the rings and Baturn, is also highly sig. standing. The seer sees and the prophet feels what is objective to him, only after the fashion of his montal

Mr. Frotbingham, and those who think with him, which often obscures the face of the planet. It is re- doubtless realize all this-to some extent, at least. markable that here-the only place in the system where. That he does not to the full extent, as respects this question of the Second Advent, I am fully persuaded. There is another and larger and truer view herein than that of the simply interpretative, which he affords. It is what I denominate the reconciliative. His is from the rational-spiritual standpoint; but this from the religio philosophio.

Must we not put three aspects of every great question, political, social, or religious, scientio or moral? For instance: In the sphere of Reason, we have the absolute, the relation, the unitary view. Such formula as "Whatever is, Is, Right"-all of that class, including the personal individuality of Godhead, resolve thomselves in order under such manipulation .- The unitary view affords the reconciliative and settling adjustment. It accepts both the absolute and relative, que-shaped. In the growing nebular of space, we can , as they modify each the other, and presents itself, not exactly as a compromise between, but as a result of a just statement of the twain. , So true Philosophy mediates between Solence and Religion, as Truth does between Wisdom and Love. The true Harmonial Philosopher is a Religionist of the celestial stamp as the spiral nebula, the circular, resolvable into stars, well as a Scientist of the most natural order. The philosophic faculties come from a union of Intellect and the telescope reveals the growth, the successive stops. Intuition. Induction is right-Deduction, too; but a nation of both methods is the best. More sorts of mar, riage must take place than those simply between the sexes. But why talk about sexes, when everything is sexed ?-planets, suns, stars, minerals and men, forces as well as forms. And trinities forever result from

> Now, I will not specifically apply, in detail, the proceding statement to the " Whatever is, Is right" ques. tion. Long ere this, almost all thinkers and unitary minds have settled the matter for themselves - and re. main philosophically satisfied. But, aside from the subject of the Second Advent, there is another one somewhat related to it, to which, in this connection; the absolute, the relative and naitary view may appropriately be brought to bear. I mean that of a personal Godbead-a bellef of the ages, and not simply Bibli cally based, as Mr. Frothingham affirms the notice of a Second Advent is.

Assuredly. In the absolute sense - even though so dis tinguished a thinker as Swendenborg affirms that the Universe is fashioned in the form of a grand man, thereby implying that the inner spirit of that outer form is likewise thus individualized-assuredly, I say, we cannot conceive of the Absolute Infinite as being compacted in the proportions of a man, no matter how huge. The Infinite is too infinite to be finitized. But, relatively, we can lay hold of something substan-

nal Gods_that is, as respects this . are pere

How well this deduction agrees with observation. "Herschel says. "Resolvable nebulæ are almost univer-, sally roppd or oval.". The central regions always show a greater concentration than the surface, and it is proved that this arrangement does not imply equiliheinm. but "progressive condensation."

to As these precipitative masses fail toward the centre the lighter, and most remote fragments would be left behind, and beforesthey reached the centre, II may have

direction of revolution, or for the sun to move all. The stability would be equally well preserved were all of these the reverse. There is no indication of arbitrary arrangement but

anequivocal manifestations of one great primary prin. ciple.

If the Dolty created by direct and arbitrary flat, he did so in exact accordance to the coexistent attri butes of matter, and whichever solution we adopt, the universe was created by evolution.

Mathematics, the most positive of the sciences, take a mass of nebulous matter and shows, with the exactitude of numerical relations, how a rolar system can be evolved; and when we find, by comparing the system

of the philosopher with that of nature, that they per fectly coincide, and even in detail perfectly agree, it becomes impossible to resist the conclusion that one is fulthful exponent of the other.

LaPlace did not attempt to account for the fantastic existence of comets, but from foregoing explanations their existence becomes fully explained. Before they passed even a fraction of the distance toward the centre, the heavier matter going before had formed into a aphero, and they revolved around it. The remaining, before gaining the centre, the rotation will be more explanation is that of LaPlace. It has been so often repeated as to become familiar to all.

The contraction of this yast sphere of vapor increase its rotation, until the centrifugal motion of the buiging equatorial region overcoming the central attraction. emained as a zone, while the sphere by contraction shrank from it. Thus a ring was detached for every planet.

These rings eventually broke at their weakest part and, the equilibrium thus destroyed, they contracted or themselves and formed revolving spheres. The rota tion of these spheres would increase by their contraction, and rings would be thrown off like those from the parent mans, which, by passing through the same process would aggregate into secondaries to the planetary masses.

This process is beautifully shown experimentally by placing a mans of oil in a liquid of exactly the same density, whereby its gravity is annolled. It will first assume the form of a perfect sphere. If this be rotated on an axis it will form a spheroid, and the polar satellite forming tendency of the planets. compression will increase until rings are thrown off, and these will contract into epheres which sometimes will even throw of secondaries.

If the planets were formed from rings thrown off in this manner, it is evident that the rings and resulting planets must revolve with the same velocity as the nebolope sphere at the time each was produced. There is a necessary relation between the present velocity of from the centre to the force which draws to the centre, very stop of its concentration," and on this basis it has this with observation. been proposed to chiculate what its velocity of rots. tion must have been when it extended to the orbits of results of this cafculation and these of observation are startling and significant. Thus when the son hiled the earth's orbit it should rotate on its axis once in bree bundred and fifty seven days, a close approximation to one year. When the earth filled the module between these two periods should be established by solution in character the solution is beyond probability. But, as LaPiace has inition of the moon by only two and a ball bonn; the proved, such a relation is very likely to occur; if the dissurgement is oreases with the remoter planets, the inton was evolved from a nebulous ring, at 21, sujet do

ous, and its orbit is only half as large; hence its ring must have been at least twice as broad. This difference botween its external and internal diameters, must give It a strong and determinate rotation, and we find its rotation differing from the plane of itsorbit only thirty legrees. and performed in the short time of ton hours and a half.

Jupiter is three and a half times larger than Saturn, while its orbit is only half as large, and hence, as its ring would be larger, we should look for a still more decided rotatory motion, and we find that its plane of rotation differs but three degrees from the plane of its prolt.

Mars, Earth, Venus and Meroury, are, comparative ly, so small that the rings from which they were formed must have been alender, not sufficiently so to leave the direction of their rotation indeterminate, but not saf-Solent to determine the angle of their rotation with their orbits; and hence they again diverge from those of Juplter.

Not only the difference of rotation, but, its velocity also, are in this manner determined. In a large nebuic, where the particles have a great distance to travel rapid than in a small one. : Hence it is that large planets have a greater velocity than smaller ones, as Jupiter rotates in ten hours: Saturn. in which the con ditions are less favorable. and a smaller planet, in ten hours and a half, while the interior planets, not larger than the carth, occupy more than twice this period,

Passing to the satellites, we find that they not only conform to the general traits before mentioned as characterizing the solar system, but sleo in the order of size in their arrangement. In passing inward from the most external, there is a gradual increase in size. from Neptune to Jupiter, and then a rapid decrease to the sun. In the case of Jupiter's satellites, this order is preserved, as well as the small number will permit, the external on much the largest. The same is true, of Satura's eight moons, in which numbers allow their analogy to be more complete, their size increasing to the seventh, and the eighth being smaller.

That our system was evolved by planetary laws, is beautifully shown by calculating from those laws the

The production of rings presupposes that the rotatory velocity was sufficiently great to overcome the gray. ity of atoms, and as we may eafely conclude that plan. ets having the most repid rotation now, had it from the beginning. From this we predicate that in those planets in which the centrifugal force bears the great. est ratio to the centripetal, that is, the force to fly rotation of the central mass-wan-and its relocity at will have the greatest number of moons. Compare

in Mercury, the centrifugal bears to the centripetal force the ratio of 1 to 862, moonless; in Venus, of 1 to each of the planots. Double have been cast on the 282, meonless; Earth, 1 to 280, one moon; an anomaly; methods employed, and it must be acknowledged that in Mars. of 1 to 326, moonless; in Juplier, of 1 to 14. the data are imperfect; but the agreement between the four moons; in Saturn, of 1 to 0.2, eight moons, and three ringe; in Uranue, of 1:10 9, four moone. . There can be no concelvable purpose in Bavingithe period of rotation of the moon exactly equal toolta revolution around the earth, and that such a relation between these two porlods should be betablished by

richness and finish of diction, for which the author is publicly put forth. The reading of it, a conversance minds of both sexes upon the subject under treatment -for whom, indeed, Mr. Frothinghem might well, stand as the admirable representative-and a constant instigation, of late, interiorly received, prompt me to pen such thought hereupon as has come to me by the three-fold instrumentality of spirit-communion, in tuition and reflection. I do not propose a special critique of this discourse, but as briefly and compactly as the great, subject will admit, to put down for the consideration of the religious thinker what I have.

In .what aspects, then, does this question of the Becond Advent primarily present itself ?. I think in three. First, we have the ecclesiastic ; next, the rational , and, third, the truly philosophie. Perhaps, bowever, the more pueche statement would be: First, the theologie ; second, the rational-spiritual ; and, last, the religio-philosophic. The correspondents of these three aspects are the literal, the interpretative, and the econciliation-views. Mr. Prothingham, and the large plass whom be represents, are the middle men, standing upon and holding fast to the rational spiritual platform, and presenting, with the right hand of power, So do I with him. And accepting the presentment he fort one may seem to travel back instead of forward. Vory well; let us travel back, if so it needs be, to get touch of the light of a Universal Truth-Dispensation, Jesus Ohristled, the eleepers shall drop the garmenta

of the grave, and stand forth in commanding life. What do I mean? Simply this: that every promi nent and provalent theologic bellef has a foundation. basis, as it had an original source and rise in a natural or a spiritual truth. The argument is, you cannot get something out of nothing. And the religio-philosophic, general source of it, but lets go the special. Indeed, be minds amongst us have long since seen this, endeavoring by word of pen and mouth to call public attention apecial view; much less a unitary one, which records

to it. Do we reject an indestructible use because of ates between the other two." its abuse ? "Are we to ignore the deathless and beauti- "What must be the proposition, just here, by necest fol and oplendid soul within, because of the deathly and ty ? . If you have, In 'the general' sphere of Ressonbideons form fastened upon it from without / Nataral which, in its largest and best sense, overlaps and lars and Spiritual, oven Religious Truths are porsting the bold of both sides of Universal Nature, the observe se garment bonds of a decrepit theology, asking the audi- Well as seen -an absolute view, implicating a feature one, and both together a unitary, you have, itante ende due their Kingly state. 'as correspondents' to these, in this active labers, I need bot make a catalogue list of coolesiatio general, Muspecial and a endary. "Por Instance. " errors: of theologic beliefs, and point to the "literat truth that lies within to verify this proposition?" Den take the seam instance and illustration of the state of gladly bay, in the general sense, all 'men are Metnicot th' the special, you say they are not; in the entlary You see and they wherein all men the and ale not " It has been. Biblically taught and tagent accepted, that this keeping earth at onrain to be destroyed by dres that is, that that illerate and contarely sleptent. that, this knowing carth al ours in to be destroyed by link private build and 'subtle', certist's and entertain drat that is, that that that illerate and contened alement. Illerate build at his 'Door the' wood build the brind of the beaven dont; is to destroy that ale 'name party, "White Hate the unity and solidarity or the mood 'southaten

sermon on the " Second Coming" is characterized by earth, there is, and ever has been, by the fixed ordinaall that puogency, point and breadth of thought and tion of a divine method-whose oruder type and symbol we see in outer Nature everywhere-a central anestablishing a more, than Metropolitan reputation.' I gel-intelligence and personal God. What is the lawf take it to be about the finest, if not ablest, present. It is that of Centralitics. Its scope widens with vast ment of one side of , this question anywhere of late sun-spheres, or shines with white light in crystal forms. Every form of life, in spheres of mind and with the opinions of not a faw advanced and illumined matter, has its center. Do we here, on this planes, arbitrarily manufacture an exhibition of it ?! All this observance of that law in governments, whether of Kingdoms, Empires or Demooracles, is spontaneous outcrop of what is instantial and indestructible at the heart of things. Whatever man exhibits comes from within him. And there the fixed laws of God are and avail, as, in Naturo, gravitation, or circulation we so see do.

I affirm; that if there is any intelligential, and special because adaptive. divine government over this world of men, as intelligences, somewhere in the realm of angel spirit-which, as I see it, is the only agency. revelative and executive of the special Divine to usthere must be a relative ownier and an individual anir bodiment of it. Analogy would, undeniably, so teach us. But we are not left to Analogy alone. Spirit rtsource is profiered. And who does not see that the declaration of angels, on this head, is eminently natarai, and, therefore, rational ?, Every orb has its spiritnal head-its Christos of Love, Wisdom and Truth. Therefore, there are personal Gods, many, as nome rous in number as the regal host of stars wheeling in the rationally interpretative view. With the left he kingly state on the highways of God. Such central and they wave rejection of the ecclesisatio notion. angelmen come to their office by vast growthe. Bo are they embodiments and representatives of Divisimakes, as to its essential pith and extent, I would go ties to those around and below them while far on the forther, and make special addition to it. In this deeper center and diviner states diretches, illimitably, the heavenly hierarchy. When Jesus said, " I and my father are one," he did not mean simply that the dethe reconciliative view. As I see it, we must, in this ments of his life were in harmony with the general epiritual day of judgment and revivilication of truthe, methods of the Divine in outer Nature, and inner trancod away in the sepulchres of despiritualized the- Spirit, but that, also, in a special sense, he was one in ology and materialized solence, tread down the tracks perpose with the Christ-angel to this orb, earth's relaof time and exhame the so-called dead. Neath the tive personal God. So, Jupiter and Saturn and ul the inhabited shining host have, each, their respective epiritual Fathers and personal Gods.

Now it will be seen that all this touches closely the question of the Becond Advent. How shall we get st the real truth with respect to that? How obtain the religio philosophio and reconcillative view 7 . 10. Frothingham makes a magnificent presentment of the does not seen to have apprehended that there is any

JULY 18, 1863.]

TAN WER OF LIGHT.

is apocially, speaking, those only are brethran who are in the same states. A couple may bring forth children who are far from being inwardly related-though is. motis there never can be strangarship or foreigniam, in the realm of the interconscious; at the central deeps of the God in man, there shines and glows, the palverand and divine revelationship. - and i

It may be said. Why, in a certain sense, you argue maship. If arguing Nature does it, let it be done. In every realm, there is distinction. And the higher and finer the life the more severely is it kept. But Nature is not Hindoolam-albeit Hindoolam is a misconception and mistranslation of Nature. There is forever an aristocracy of Spirit and intellect, as well a of the red blood, or the plothorio pockat, The first is the chiefest, as we now begin to see. Let us not be frightoned at the Greek word aristed for it means the best. The Aristocracy of every plane and sphere, in spirit, are magnanimous-for this is the law of their life. And what is their actuality is every man's latent possibility. So Nature, unlike the earthly ordination, ordains for all men, at last, the very best, she owns. God be praised, that no soul can be ground kept or earth fastoned. We are, in spirit, assister; and when the cords of time are cut, or weights of sense and sor- I believe it is not afar off now. Mediumistic declararow dropped, we aball soar sun-ward, reveling in the light and the love of God.

We cannot make escape. If there is a general view of the Second Advent, there is a special and a unitary come, it will be Universal Truth, inspired by Univerone as well. This unitary view must be the reconcilia. ties one. I agree with Mr Frothingham in his general heart of Love of Jeans is needed a head of Truth-both estimate, and see, indeed, with him that there must be a second coming of Truths with power and great glory. a return of Platoniam, Swedenborgianiam, Christianism. But why may not there be, in a certain special sense, a return of Plato, of Bwedenborg and of Christ? | tion of the race. Why may there not be, in a grand unitary aspect, a second coming not only of the spirit but the personality of the noble Nazatene? The general view gives ns. indeed, a return of the spirit and the truth; the special, aside from the ecclesiastic notion of his veritable bodily advent, a return, as I shall try to show, of the individual; the unitary of both. Nay, the fullest meaning is that there shall be rich super-addition to the past. Even Mr. Frothingham clearly sees that if there were any individual second coming. at all, it must, of neces. ship over your planet within a few years last past." sity, be somewhat dissimilar from that of the Christian Era. Jesus, the Christ of Love of eighteen centuries since, returns now the triple Christ of Love and Wisdom and Truth. He will make his Second Advent in children in the womb, and, transferring to plates of a three-fold way: first, by a reproducement of his Gospel of Universal love, which fell in silver, streams from gradually bring them forth. Natural laws of temperahis glowing lips when he walked the carih; second, by a producement of his present llospel of Love, Wisdom not overlooked, but taken advantage of. Nay, beand Truth; and, third; by a life outwrought through a special mediumistic form. The process would be thus personal as well as inspirational. And such an one, so selected mediatorially, would be physically and paychically the best adapted to him, most like himself. "Ohrist, the ideal of his lofty:aim,

The viewless Friend, the Comforter, the Guide, The joy in grief, whose cory element Of life, received in simple child like faith; Becomes a part of impulse, feeling, thought, The control fire that lights his being's sun."

representative mind of the ages. The world needs a Jesus, Mahomet, Swedenborg, and not a few besides; Jesus, a Plato, a Boorates. or a John not of the past, in the political. Solon, Menu, Jefferson: in the millbut of the present. And each shall return in a way tary. Casar, Napoleon, Washington-- s varied and a I shall try more specially to show, with the gotten vast number. In each the precise process of spiritual growth and rich endowment of centuries in the impregnation-psychologic, magnetic and very natuspirit.

the noble Nazarene will re-appear. He will not come reach the roots of that tree of belief in the begatment simply in the general sense of Mr. Frothingham, and by the Goda. ing forth from the God in men the latent Christ dars, special medium of the Nazarene.

and individual [diosyneracies, sugendered in the very what affected by the madjumstic channel, through sions of spirit, vastly difference than, Butelly, that which it flowed. Bo the grand, sense was mainterpreted by the special mental state of both Jesus and bis sportles. What was afar off, seemed to them near at hand. Nor could either of them then apprehend the precise significance of the angel-voice.

But I am inaligated beyond the record, and must make positive affirmation from views interiorly receired. Of course, spoh affirmation can only avail as a force of trath, as, the consciousness and judgment of the readers hereof sanotion and accept. For myself. I think it only a question of time, seeing and beliering in the validity of the angelie declaration.

Where do we stand, then, now, to-day ? Manifestly in the dawn of a great new Epoch. The age of Reason that came by Luiber, first, and by Pains and Jefferson, afterwards, with culminative power, has long since prepared the way for this opening Age of Ipspiration The magnificent aftercome is the Christ-promieed Universal Truth-Dispensation, .I do not say we are now fairly in that. As yet, it is, at best, but foreshadowed, foreran, outlined. The spostles of Love thought it was coming in their time. Jesus thought so. Yet, nevertheless, sometime, it must come-an unfoldment of Truth as universal, and rich, and unitary as the spirit of Love the Nazarene embodied. tions, on this hand and that, both in England and America, point to it. Every sign of large significance seems to indicate its near advent. And when it does sal Love and guided by Universal Wisdom. To the divinely led. The Grace of Love is the Comforter to the heart; the Light of Truth is the Comforter to the head. The augury is of the indissoluble, marriage of the twain, for the salvation, which is the harmoniza-

I believe, then, in the unitary sense of the Second Advent; and, accepting that, accept the general and the special view. Just as the Nazarene was the speclal representative and mediom of the abgust Christ. angel and relative personal God in the past, so he now returns (through another,) himself advanced to like allitudes of spirit, the veritable personal God to planet Earth. Bomewhere in the lands is living his special medium. Bay the exalted, "Jeans came to the king-

How is it? Why, there is a certain sort and system of spiritnal incurnation-that is, angels may psychologize mothers, electrically and magnetically manipulate the maternal mind ideals of men and women to be. mental combinations in the parents are, necessarily, yond all this, " most potent spirits " pass designed representative men and women through processes of spiritualization, disciplining them by subtle control of life and elroumstance, and chisel away, like grand sculptom, at the substance of character. Bo have come the world's needed and adaptive men. Pivotal men do not simply come forth from crisis-spheres of circomstance; they are led forth. Nay, back of all that, their advent is foreseen and calculated, just as is, from planes of prophesy, forescen events demand-And so comes back in these last two, senses every ing them. Thus came in the religious sphere. Moses, ral-and means of education varied, as did, character-This, then, is the grand unitary sense in the which istically, the characters themselves. Herein one may

all that class of mind, giving from out the beavens in. In this wise must come the pivotal men and women spirational 'baptism of pure Christianism, and bring of the New Age-and so, specially, must come the

nor in the simply individualistic sense either of a But the statement must still extend. Jesus, now growified theology, to be rejected, or of a mediamis- high uplifted to the chieftainship of the angel-world to translation of him, to be accepted, but in that regnant over this, returns not simply as the individual large and splendid sense in the which, as angels toll, Jeans of the past. The angels are all wed. The Nazblappirit and truth shall shine and act through a spe. arene companioned; his mate is by his side. cial mediatorial form. Such an one lives out his unfold. She is Love to his Truth. Therefore it is that the Beded life-not the life he lived on earth, but that life ond Advent will not he made through one, but face, a enriched and empowered by the developments within man and woman divinely conjugally conjoined. So I bim of the centuries since him. Truly the Trath receive it, giving as I get. How well could it be Dispensation needs its central embodiment as ever did otherwise? And how beautifully does such a presentany other. Here or elsewhere, the law of centralifice ment harmonize with the characteristic of the opening

whether the next serves or tap, years will not behold souls the darkening skepticism and the clouding self-60 II reign of the Nasarene.

Written for the Bapper of Light,

KOSSUTH TO HIS SWORD.

BY DR. HORACE DERSER.

["I'wwear here before you (raising the sword to Heaven) that this American sword in my hand shall be siways faithful in the cause of Freedom-that it shall be over foremost in the battle, and that it shall never be pointed by ambition or cowardice."-M. Kossova, at Caste Garden.]

Henceforth with me thou art, bright blade of steel ! And now, the while; may'at rest and sleep;

But, by the bys, to make the tyrants feel, Forth from thy resting-place shalt leap | Before High Heaven do I thee consecrate

To Freedom's holy, stored dauseswear, O sword 1 I'll imits the potentate,

Now trampling down Hungarian laws !

seem to hear beside old Danube's wave Bad volces saying, ... O how long !

How long shall despots rule the hour? O save-Great God, avenge our country's wrong.

The haughty Hapsburg and the Muscorite Upon our necks have placed their feet,

Forgetfal of long-plighted faith and right-Behold, just Powers ! the fate we meet,"

Bright burnished blade ! no blood bath stained thee yet Nor hast thou sought the springs of life; But time will come when with the forman met, Thou shalt be foremost in the strife ! With arm uplifted high, in my right hand, Thy flash and gleam and mortal blow, Shall cheer the battling bosts of fatherland, And mark where bloodiest torrents flow.

Damascus blades the olden Magyar drew, With trenchant arm, and battles won: He kept his nation's name long centuries through. And ever stood the paconquered Hun | Once more shall clash of arms and noise of war, Resound along my native bills-Let tyrant princes know the time 's not far-

Its omen now all Europe fills. Thou thing of death ! a freeman gave thee form_

His forge and fires have set thine edge: With thee I 'll breast and brave the battle-storm, No coward grasps, my faith I pledge | Crowned heads and hierarchs shall how

Before the Majesty of right; O sword 1 help me record this sacred vow-My country's foes shall feel my might !

Let flow of soul and feast of banquet hall. In this the land of Washington,

Teach regnant knaves and kings, I need but call, And thousand swords are girded on.

My sword ! proud gift of plumed and patriot band, I take thee for a talisman; ;

With thee some day will seek my native land,

And strike perchance the Austrian |

EBRATUM. -- In the Apostrophe to Nisgara, seen in the BANNER of July 4, in the second stanza, fourth line, for ... word," read mood -- and in the next line, for "charts," read chants.

Written for the Banner of Light. THOUGHTS

WHILE STANDING BY A LONE VAULT IN ELIZABETH CPTY, N. J., IN THE MONTH OF MARCH.

BY COBA L. V. HATCH.

Mohning winds around are singing. Dirges o'er each grassy bed-Through the trees forever chanting Bolemn masses for the dead.

Murm'ring, howling, sighing March-winds, What is this ye mean to me ?

the beginnings of the democratic Theoremy. Monarchy ishness, and none need fear thy advent; for thou som. man by bld something, Democracy something. The est only to bless, to clevate, to sanctify, to lead nearer ite Government will, get from every source- unto lied. Thou art the inspirer of all giorious action, and it will balance what is now regarded as antago. the teacher of loftiest, immortal truth. Thy names nistio as well as opposite. Then commences, in the are purity, gentlenses, devotion, honor; thy gifts are sense in which I have put it, the practical, potential manifold; thy instructions heavenly. The heart pos sensed of thes is endowed with treasures for exceeding a monarch's ransom; thy grown is of imperiabable lustre; thy might eternal; thy away extends over the boundless universe of God ! To thee has been entrusted the keeping and guidance of earth's greatest minds, as well as the guardianably of her lowitest, simplest hearts. Thou art the acknowledged soversign of all worlds, the ruler of all buman destiny. COLL WILBURN.

St. Poul, Mins., June 25, 1803.

11 .

What is It?

Will some of the learned professors of the East explain the following phenomenon, which I will prove true, if they will explain it, and which no Western College dares to examine or report upon, lest it should prove the return and communication of those whom their religion declares have "gone to that bourne from whence no traveler retarnis." In this neighborhood, (Chardon, Uhlo.) lives a young man, whose only opportunity for education was less than six months at a district school before he was seven years of age. Soon after that period, he began to have epileptio fits, which have continued for over twelve years-of course destroying his physical capacity for labor, and mostly his mental for cultivation. Add to this the extreme poverty of his parents, his father a orippie, and requiring charitable aid to get the connect necessarios of life, and you have a picture of his surroundings, Of course, entirely without books, except a few simple school books, and a few worthless tracts scattered where bread was never needed.

Five or six years ago this young man began to have visions, in which angels appeared and conversed with him. at least so it seemed to him, and his hand was. and has ever since been controlled to write short articles in poetry and prose, and sometimes long essays. one of which he has just read to, me, covering over forty pages of foolscap, and if I am a judge-and I think I am-is as able a treatise on the Works and Ways of Nature, embracing the four great kingdoms. Mineral, Vegetable, Animal, and Human, as can be written by any scientific professor in any college of the nation, and written in as good language and ming it as appropriately-and yet he can neither make use of it nor find ten persons in his reach that can appreclate it. These articles contain acores of words correctly spelled and applied, that he never before beard of, and many he cannot find in the old copy of Walk. er's Dictionary, the only lexicon he has access to, and some even in Latin, correctly applied. Some intelligence directed bim to take his manusoripts and come to the house where I am stopping, but he knew not why. for he had neither any knowledge of my being here, nor of me in any way; but he said, on entering the house, (he is very didident) that he was impressed to come, and bring his manuscripts, and that some one was here that would understand them.

The style and language of the treatise is more like Voltaire than any author I am acquainted with, and would do credit even to him." But how can such a poor boy, with all the churches against him, get his words before the people, and especially to the many who could properly appreciate them ? He is even depend. ant for paper on the little presents he receives. This intelligence, or some other power evidently connected with it, has greatly reduced the fits in the last two or three years, and has already laught him to write a good hand, and to read it quite correctly, and that without visible aid. Of course, we know it is his guar. dian spirits; but what do the professors and the clergy know / Can they tell whence the intelligence that does this work in him, and that sent him to me, and not admit spirit intercourse ? Even while I have been writing this he has written by my side one of the keenest and truest specimens of poetry I ever saw, very much like those spoken by Lizzie Doten, at her lectures, and in true words, measure and rhyme He says the words, and even the letters to spell them, are impressed on his mind as his hand is writing them, and that frequently scholars come to him to write compositions for them to read in schools, and he often does lt.

Shonce over her husband in properly directing his en-sigles and, mediaturatic powers, for the advancement of the facts of immortality. The knowledge of the fact of their being able to refer and hold sweet communon. is a sovereign consolution to the beceaved husband and father. Adrias, June 20, 1863.

3

From Washingtoh Village, June 21st, Mrs. Ellen

Ashcroft, aged 66 years. Thus has passed from earth one who will be greatly niseed and deeply lamented, for hers was a useful life. She lived bat to do good, whenever she went. To the sick and corrowing she was ever the kind, sympathiz-ing friend, and to them hat lost can never be replaced; but she will come be more to the couch of suffering with the sonny smile and cheerful words. Her mission with us is fulfilled, and her placent denom realized. with us is fuldlied, and her pleasant dream realized.

A week previous to her death sho buried a beloved grandebild. Ebe said beside the grave she abould go grandobiid. one said beside tuo grave and anound ac-to him in a week. A few hours before she died she had a becautiful vision of the child. Little Freddie ap-peared to her, and said he was in a bright hours among birds and flowers, that she would soon be there to take care of him, as the had done here. Bhe was a believer in Spiritualism, and looked for-

Bhe was a believer in Spiritualism, and 100Keu sur-ward to the future world as the true state of existence. To the bereaved friends we tender our heartfelt sympa-thy in this dark hour. May they remember that the is still living, only gone before to the spirit-world. A few brief years and you will meet, where parting is not known.

LECTURERS' APPOINTMENTS.

[We desire to keep this List perfectly reliable, and in order o do this it is necessary that Speakers notify us promptly of their appointments to lecture. Lecture Committees will please inform us of any change in the regular appointments, a published. As we publish the appointments of Locurers gratuitously, we hope they will reciprocate by calling the tiention of their hearers to the BANNER OF LIGHT.

Mres Lazza Dorzy will speak in Portland, Mr., Sept. 6 and 13; in Philadelphia, Pa., Oct. 4, 11, 18 and 25. Address Pavillon, 67 Tremont street, Boston, Mass,

P. L. H. WILLIS will lootors in Quincy, Mass., July 26; in Portland, Me, August 9 and 9. His post-office address duing July, Aug. and Sept. will be Hancock, N. H.

Mas. M. S. TOWNSERD will speak in Boston, Beit. 6 and 5; in Quincy, Bept. 20 and 27; in Troy, N. Y., Decomber hiladelphia, in Jan. Her address until Sout. will be Bridge stor. Vermont.

Mas. Augusta A. Cunsing will speak in Oldtown, Me . Sundays of July. Address, bux 815, Lowell, Mass. Mas Esna Hastiros's will lecture in Eanger, Me., in July: 10 Quingy, Mass. the first of Aug, and the Wess in the fall and winter. Address, Rose-Gross, Deineco F. O., Burlington Co., New Jersey.

Mas. ARAXDA M. Branca will locture in Quincy, Beck. 6 nd 13. Address, New York City.

Mtes Enna Hoveron, will leature in Portland, Me. during Dot. She may bouddressed as above, or East Stauchton, Ma. Miss MARTHA L. BROKWITH, trauce speaker, will leo-ture in Willinsnila Conn., July 19 and 26; in Chicopoe, Mass., during Aug; in Providence, R. J., during Bept; in Tannton, Nass., text. 4 and 11; in Lowett, during Dec. Addressat New Haven, care of George Beckwith. Iteforence, H. B. Storer, Doston

WARRES CHASE will speak in Seville, Medina Co., O., July 19; is Augula, lud, sul; 29; in Albian, Mich., Aug. 5. Ilia address for August will be at his home in Battle Greek, Mich. He will receive subscriptions for the Bauner of Light.

DR. L. K. and Mas 8. A. GOONLEY will inclure in Dax-bury, Mass., in Temperance Hall, July 19, morning and after noon. Thuse withing their surfaces for speaking or healing will address, Banuer of Light, Boston.

ISAAD P. GERENELEAF Will spreis in Dradford, Mc., July 19; B Katter, July 26. Address, Excler Mills or Bangor, Me. Mas. A. P. BROWE will lecture in North Haverbill, N. II.,

W. K. BIFEET will speak in Bnow's Falls, Me., and vicinity through July and Aug; in Worooster, Mass., October 4 and 12; in Bindurd, Coun. Nov. 1 and 5. Address, as above, or Snow's Fails.

H. B. Szoaws, inspirational speaker, may the secured for Sundays in this vicinity, by addressing him at No. 15 Boyl-stop strest, Boston,

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Mas. BARAN A. HURTON will speak onou in inur woeks aufjow, Bridgewater and Bouth licading until further motios. iddress, Brandon, Vi.

Mas. Agra M. Middlassados, Box 422, Bridgeport, Conu., will locure in Springfield, Mass. in South, in Chico-peo, in Oct.; in Lowell, in Nor.; in Bridgeport, Coun., Dec. Jan. and Feb.

Mat. LAURA DAVORON OOMLON will speak in Frovidenco, R. L. To July: Benger, Me., in August: Ukicopec, Mass., in September: Springfleid, Mass., in October. Address as above or tux 505, La Crosse, Wis.

or buy buy, he crosse, wis. Must Nillie J. Tampin, Inspirational speaker, Jackson-ville, Vi., is anyward to speak, an Bundaya one half the time the present year, at Asisfield. Mans at Shelburne Walls, one quarter distu, and at Jacksonville, Vi., the remain-ing quarter. Bhe will sponk in those violatiles on week days, if required.

GRANERS A. HATDEN Will speak in Exclor, Me., July 10: in Troy, July 36; in Oldown, Aug 9; in Livernoor Falls, Aug, 9 and 10; in Qainey, Ma, Aug, 91 and 30; in Danger, the first four Sundays in Nor. Not cayared for Sept. and October. Will spok in Mass. and New Harmistic those two months if the friends desire. Address, Livermore Falls,

Mas. B. A. Etwospury will make approximate for the coming Fall and Winter in the Wust. Address as shove, or 705 N. Third St. Philedelpipa, Ph.

Mas. Many M. Woon will speak in Biafford, Cons. Bept.

cannot be escaped. Bo does reflection justify the dispensation. The masculine and feminine sides of the direct declaration of the glorified.

Mr. Frothingbam esteems it as something disfavorof a belief that is almost universal; as, for instance, put here by myself, that of a personal Godbead-every nation hearly holding to such ides. Things to be, or to come, overbrood to vast extent, in the sphere of mind. But he does not believe that the force and weight of Universalism can in this question be affirmed. What is universally believed, that is, what obtains amongst all peoples, must have a grand basis of trath. The central consciousness, or the inspired minds of Algoment.

But here is just where a broader, a higher and deep-What is the proof of it? Bimply this; no man antemanifestation of Diving or Universal Love. Here had long been foreseen by angels, that an era was to Truth yields the first, Wisdom the second, and Love be made and marked in the march of humanity, the third. wherein the first principle of the true Trinity of Dinot forget or under-estimate the noble Samian, nor The last two were Ethiciste; but the Nazarene was the noblest human of them all; for to their Ethics he added a Celestial Religion. He became by parentage, will gradually command the public mind, by angelic manipulation, and by education through disciplines that reached and tried his soul, altring and special embodiment of Love. And, in that sense, was the God of Love to man, The highest practicable Divinity found representation through him. New all the divine elements. .. From Love or life, Wisdom, or form and Truth, or use, flow all the rest. -Therefore, viewing this declaration of Jesus and bis Aposities, as respects his second coming, from an in-

tarior standpoint, I see that it yastly avails. The de-

Divine, with their child of proceeding life or use come to save us. Love, Wisdom and Truth are knocking at ing this growing belief in the Becond Advent, that the our doors. Look abroad; woman is rising in power. whole thing is derived from Jesusonian and apostolic in the Spiritual army she is becoming the more infladeclaration in the New Testament. I must confeas to ential and commanding force. For a time this must no very great reverence for mere testamental accounts. needs so be, that the masculinity of the ages may be seldom reading or referring to them. But yet, aside femininized. By-and-by the twain, representatives of from any spiritual interpretation of Swedenborg, or Religion and Science, Intoition and Intellect, Soul celestial interpretation of Harris, I cannot but think and Mind, Justice and Charity, will hand in hand tothat there are significancies there, which escape even gether go. Ere seven years have passed, Jeans and the rational spiritual mind. The author of the dis- the tweive, and all the representative past now gone course referred to sees well what might be predicated before, illustrious, and crowned with the spiendors of many a century's acquisition in the spirit, will have begun to strike out, through their chosen ones, in vast power of mind. The Spiritual Congress up above is seeking to duplicate itself on earth below." It will compass that consummation by and through mediumlatio men and women here. And it will yet be seen that the angelie world is an overmastering power.

I say, thop, that the Nazarene will return in his two-foldness-as woman as well as man. He will man, instinctively sense it. Therefore, what does not teach a grand triple gospel, three in one. He comea so obtain lacks the force, as it lacks the favor, of such as the individual Christ, the social Christ, the consubial Christ, to teach of the laws of Individualism, its true limits and its just sphere; of Bocialism, as it modifies er view must be taken. The life and words, if not the other and is modified by it; and of a marriage, pore Works, of the Nazarene, made a special special special and exact to makes to uses and to God. Interweaving world's history. It was something wondrously signif. and harmoniously interlocking these three into one. cant in the Divine Providences then and there begun. he will address and comfort the threefold cerebral man -front and back and top brain. Balance, as well as erdent, to him had given such vital, entire and holy development, is the watchford of the New Age openlog. just as in the general social and political sphere, there was special intent. In the order of progress, it will be the new trinity-Liberty, Junice, Fraternity.

Am | mistaken? Assuredly, the three great aspects vinity-Love, Wisdom and Troth-should speak and of this spiritual movement are-are they not? the reglow, shining down through all the after ages. I do ligions, the scientific or philosophic and the practical-for Love is the mother of Religion, Wisdom the Confacian, nor martyred Boorates. These taught what Jaker of Solence and Philosophy. and Truth the parent Jesus embodied in greater measure than them all. of practical use. The New Disponsation will harmoniously combine these three into one cooperative life. Pivotal mep and women in each of these departments

Why, how is it? Every epoch and dispensation has three stages, corresponding to childbood, youth and manhood, namely the anunoiatire, the proslamative, the actualizie, or constructive-first John, then Jesus, then Paul. Every spoch and dispensation has three he comes to indicate the full Trinity, and the world is places, correlatives of the other three, to wit, the rapidly ripening to receive it; The true Saviour is idealining, the outlining, the realising. The Poet in the religious sphere and the Harmonist in the philosophic, are the annunciators and idealists ... And two othersone in the Spiritual, the other in the Intellectual plane are even now outlining that which, sooner.or later, is constructively to be. The first two represent claration was the rather through and by than from him the femanine and man dies sides of the movement-in or them, Inspiration was an angello perception. their sphere of use; the other two, the feminine and mos-And just as, in the divine, sdaplive, providential cuisassides, in theirs. The union of the twait is to be. economy over this carth, the lows wan estated as But the age of the detailed is not yet-to consum. representatives of Beligiou-a special people so-the mate it. The nation, must know a deeper woe, the Greeks of Art, and the Remans of Government, so it fannfations of Church and Blate, he rooked and reached was indicated that he who the represented God to to all their depresenter bereforment of the general man in suffering and martyriden through Less should and predestined ones are the boar is come. Neverthe-power of Truck. But the angelie indication was some-less, we are marching on; and it remains to be seen Hear I not a volce of sweet 'Mid your noisesome minstrelsy ?

Yes, a tale of tender sorrow-Buch as mothers love to tell, When their grief no loy can borrow-O'er my spirit wafts its spell.

Of a boy, who, young and lovely, Came to earth with fleeting breath; Then when none who knew could spare him. Olousd his bright eyes-slept in death.

Pensive was he-almost manly: Thoughtful far beyond his years: Smiling, too, at others' pleasure, Melting with their grief to tears,

Great his strength was, in his weakness-We most love the frailer flower-Gentle as a summer zepbyr. . . . Matchless in his patient power.

Twining with his guileless sweetness, And his many winning ways, Cords of love around all heart-strings, Golden as his fleeting days,

Boon, too soon the chilly death-winds Bore him from the earth away-Bix short years | and then he faded. But to bloom in endless day.

Long years since his head was pillowed Where the early violets bloom---But the flowers of love he planted Shall outlive Time and the Tomb.

Murmur on, ye solemn wind-harps, Moan and chant above his graves Little March hears sweeter musio. Where the emerald lifetrees wave !

Love.

Sweet summer messenger igwelcome at all sessons thon goest of heaven, and heaver of good tidings apto thon great of heaven, and bearer of good tidings nuto man i. Thou comest with the light step of an angel visitant, with fresh blown roses on thy calm, pure brow; with plentcous gifts and tokens from the worlds of light and beauty. It were well for us if we opened to thee fully the portals of our hearts, and gave a will. How entities a dmittence to thy benien and teaching ing apirit's admittence to thy benign and teaching regiment in that fearfol charge. Possessing in an emiangel ! and we pierce thes with thorns, and cast at thy in the community in which he lived, a void has been made which time can accrety fill. May the widow holy feet base metals, when we should fing the choicest and only surviving son, and all the relatives, share flowers in thy path. Thy shrines are descorated by richly in all those consolations which flow into the Mammon-worship; and sile imitators assume thy sa ored office. Oh, attribute of the Divine t crowned and sceptred Omnippience I the world knows thes not yet as its Saviour. Reproach is cast upon thy name, and scorn upon thy purposes: the mire of sinfulness is

One clergyman got him to write an easy on the Emancipation of Sisvery, which he carried off and often read in public, as a superior article of that subject. This is not a solitary case; but .. What is it?" Let the wise answer, and let him who dares examine; for greater things than these are in store for our race. WARREN CHASE,

Oharden, O., June 25, 1863.

P. S .- If any one would know more of or aid this young man, he or she may write to Mrs. Lucia H. Cowles, of Charden, Ohlo, who has long known him, and is a true friend to the suffering poor. . W. O.

Quarterly Meeting in Cadiz, Ind.

We have received a latter, from which we leave that there is to be a Quarterly Meeting of the Friends of Progress, in Cadiz, Henry Co., Ind., on Friday, the Slat day of July, instant, to be continued three days. The meeting is to be holden in the new hall recently created by the Spiritualists of that place. A general attend-ance is desired. Ample provision will be made for all. Dr. James Cooper and Miss Mary Thomas, of Uhio, and other speakers are expected to be present. Also the Devenport Boys, and Mr. Harris with his maslo and songs.

The Herald of Progress is requested to copy. The letter is written so bindly that we could not make out the whole of its contents is our only reason for not publishing it entire.

Passed to Spirit Life:

From the battle field at Aldie, Va., June 17th, 1865. Col. Calvin S. Donty, of the First Maine Cavalry, of Dover, Me., aged 50 years. Itis remains were brought to his home in Dover, and

Interred on Saturday, June 27th. accompanied by the Military, and also by the Masonic Fraternity, of which he was a member. A large concourse of cilizens, numbered by thousauds, were present at his burial. At the request of the widow, Charles A. Hayden de-livered an elequent funeral discourse at the grave. A enlogy on the life and character of the deceased was entogy on the file and onaracter of the acceased was also spoken by Hon. John H. Rice, M. C., and a poem by David Barker, Eq. The several clergymen of this place assisted in the exercises. For the first time, in this vicinity, we have wit-

press, and do not assign to thee thy fitting place. We to an efficient commanding officer, it will be difficult give these a footstool-to thes, who art enthroused an in the commanity in which he lived, a void has been in the commanity in which he lived, a void has been in the commanity in which he lived, a void has been in the commanity in which he lived a void has been in the commanity in the soul only through the opening portals of the heavonly world,

From Chicago, on the 20th of June, of heart disease, the infant son of Ira E. Dayenport. Also, on the 23d of June, after long and protracted suffering, the spirit of his accompliabed and beautiful thrown ppou thy enowy raiment, and babbling tongues tell of the wrongs committed in thy name. Thy mar-ityr advocates in all ages have been rejected, ornoified; but the coming time shall insoribe their names. In the archives of heaven, Ecautiful, saying Love I angel isally pure and divinely regenerative is, thy mission to human hearts. Let them take heed to dast out of their training of Epirtualism, she exercised an elevating in-

6 and 13. Address, West Killingly, Ocan.

A. H. DAvis will speak to Patney, VL. July 10 : to Dum-muston, July 20; in Obsiteracki, N. II, Aug. 2; in Essi Westmoreized, Aug. 9.

Mas. R. A. Burss, Springfold, Mass., will speak to Woroos-ter, Mass., July 19 and 26.

Dr. Jauns Coorme, Bollefontaine, Obio, will speak in Chesterfield, Ind., on Baturday and Sunday. July 23 and 26; in Huntaville, Madison Co., July 27 and 28; in Mechanicsborg, July 19 and 80; and at the Quarterly Mortles at Oades on Friday, Bataritay and Batiday, July BL and Aug. 1 and 2, Huus and books for asle. and 2. Bubseilptious taken for the Banner of Light,

ADDRESSES OF LECTURESS AND MEDIUMS

ffinder this beading we shall insert the names and places of residence of Lecturers and Modiums, at the low price o twanty-fire conts per line for three months. As it takes cight words on an average to complete a line, the advertiser can ee in advance how much it will cost to mivarilee in this depariment, and remit accordingly. When a speaker has an appointment to lecture, the notice and address will be putlished gratuitously under head of "Lecturers' Appointmente."]

Da. H. F. GARDERS, Pavillon, 57 Tremont street, Basion till answer calls to lecture. MRS. BARAE A. BYRNES, formerly Miss Sarah A. Magoon

J MRS. BARAH A. BYRNES, formerly Miss Starah A. Mapoon, trance speaker, will answer calls to lecture. Address, No. 87 Spring street, B. Cambridge, Mass. all-Sma Mass. FARNIE BUREARK FRITON may be aldressed at Northampion, Mass., dasce of W. H. Felton. all-Sma Miss Lizzin M. A. CARRET, inspirational speaker, will re-celve calls to speak in Northern Obio and, Southern Mich-celve calls to speak in Northern Obio and, Southern Mich-gan, during July and Angust. Also, will stiered funerals. Address, Glevoland, O.

AUGTESS, CIEVOIADO, O. 425-3m⁶ ANNIS LORD CHAMERELIN, Musical medium, may be ad-dressed for the present at Hoston, Mass, care of Philo Obem-beriain. al8-3m⁶

berian. Mas. H. T. BTEARNS, tranco speaker, engaged Sabbaibs in firand Hapids, for the summer, will answer calls for week evenings in vicibily. Post-office address, Box 61, Graud Rapids Mich.

apide Mich. Bornia L, CHAPPELL, trance speaker, Potedem. N. Y.

H. T. LEONARD, trance speaker, Taunton, Mr. m9-3md Mus. H. F. M Brows may be addressed, Bt, Obarles, Ill. ure of B. S. Jones, Esq., spll-sm

ours of B. S. Jones, 159... I. B. Lovas.awp. will answer calls to locure. Address, for the present, Willowautic, Conn. apli--f L. Jopp Parner, Boston, inspirational speaker, care of Bola Marsh. apli--f

Mas. N. J. Willis, olairwayant physician and trance speaker, Room No. 7, at 241-2 Winter street, Buston. \$25-5mª

B. J. Borrs, lecturer on Reform and Spiritualism, Hopodalo Mass.

BEV. DE. E. M. LANDIS, scientific inspirational speaker, will receive calls to locure. Address, Water Care, No. 5937. Callowbill strees, Philadolphia, Pa. m9-5m*

Mas. C. A. FITCH, trance speaker. Address. 803 ith troot, New York City. mit3-on*

DR A. P. PINECE, trance aneaking medium, No. T Myrile street, Boston, will answer calls to locture. 200-5019 Mas. Baandas T. Youxe, trance speaker. Address, Bels., Marsh, 14 Bromfield street, Hoston. ; jc0-3m⁹ Marsh, 14 Brounfield street, Boston. Mas. O. M. Brows, locturor and clairvoyant, will maswer calls to lecture, et visit the sick. Address Janesvilla, Wis-jets-Suit

consin. Mas. Susin A. Hurosinosos will answer calls to lecture slong the line of the New Hampshire, Northern, Vermont Oct. Address, Millord, N. H. GRO. A. Piragua, trance speaker and writing medium, Dover, Me, will answer calls to locture. Mes. J. D. Baster transver Mes. 4. Mes. J. D. Baster transver Mes. 4. Mes. J. D. Baster transver Mes. 4. Mes. J. B. Baster transver Mes. 4. Mes. 4. Mes. J. B. Baster transver Mes. 4. Mes. 4.

Mas. A. P. BROWN, (formoriy Mrs. A. P. Thompson,) ad-irens, BL Johnsbury Gentre, Vi. /718--3mº Ray. ADIN BALLOU, lecturer, Hopedale, Mass. spli-? W. F. JARIASOR, Irauce speaker, Paw. Paw, Mich. spli-t A. B. Watrine, trapes speaker, "Albion, Mich. spli-t

-BANNER OF LIGHT.

Written for the Banner of Light. SOMETHING THAT SPIRITUALISM HAS DONE. BORSES FOOR.

A few days since I picked up a book, and read the title apon the book; it was ... Chaplain Fuller." In the evening a spirit came, who was a stranger to me. His influence was mild and soothing, but scarcely strong enough to prompt to expression. The thoughts flowed slowly, as water down a moderately inclined plane, and 1 let them speak as follows:

" There are clouds and storms in the outward which result from excessive heat or sudden and impetuous action of the atmosphere, producing gasts, harricanes, and torundoes, which frequently carry destruction in their course. There are other clouds and storms rewitting from the allent but certain operation of laws: thus the sunbeam klases the sparkling wave, and from the union an invisible vapor arises, which forms clouds, that are carried over the earth by the winds, and in due time so far concentrated as to pour out the rains which refresh the earth and feed and sustain regetable and animal life. These latter clouds for a time bide the sun from our view; but we know that it everablues on, and its rays are acting upon and preparing the cloud to pour out its life-giving drops upon the parched earth. So is it in the human mind: there are seasons when clouds and darkness arise from some bot and Impetuous action, some excitement that is prompted by rash and violent impulses, and from these there is poured out upon man that which may be compared to the hurricane, sweeping with destruction, and even death, in its course. And there are sessons of darkness and despondency of mind. which, like the clouds in the outward, result from the slient and beautiful aspirations of law, which in their effects produce that which may be compared to refreshing showers that water the mental and moral nature. Every sensitive mind has experienced that, after these masons of depression, there comes a feeling of screnity and joy, Whenever we feel these hours of sadness and despond. ency, and know that no wild impulse of passion or error has brought them upon us, we should have faith to believe that they are blessings in disguise, we should know that the sunbeams of truth are shining upon these clouds, and in due time they will fall upon us in centle and refreshing showers, and thus be dissipated. and permit the light to shine upon us again.

It was in one of these impetuous moments that I brought about me a tempest that landed me on the shores of eternity, and for a brief period left me in an anconscious condition o

I knew not, as I walked the earth and sought to instruct my fellow men in the way of light and truth, the deep interior wisdom which has been revealed to me since I entered this life, and much of which I now see would have been accessible to me in that life, had I known more of the laws which govern spirit intercourse, and I have often regretted that I was thus unfamillar with those deep interior truths that now flow so freely into the souls of men. as they become willing recipients of them. Oft have I felt, when I have been speaking to the people, that there was an inspiration failing upon my soul; but I knew not the source of this, and I could not believe that it was direct from the loved ones whom I have met here, and who now show me how they have labored with and for me in the past. Oh, ye children of earth, could I lift up my voice now in tones that would stir you up and arouse you to a higher and better appreciation of these things, gladly would I labor on among you. I see now that humanity suffers a great and continued loss for want of light, more light on this subject, which, if there were a willingness to receive it, it would flow in upon you freely.

My brethren who stand in the pulpit-too many of them do as I did-treat the subject with indifference. and even snear at it, and thus seal their bearts from the reception of many gems of truth and beauty that their loved ones would gladly have presented to them. I have visited many of my brethren since I became free, and have seen some who are now receiving these gems from angel hands, and giving them forth to the people, while they would scorn to own the source from whence they came. Little do they know how much less of this divine efficies comes to them, because they have not opened their hearts to receive it. Bright and

One ovening a music box was wound up several '-- but we have no eyes for the wretched operatives and times; while it was playing, it was carried around and their families who are shriveling morally all around undernessib the table; sometimes it would be placed us, and periabing physically at the same time.

on our head. Sometimes seven bells would be played How shall we go to work, then, to undo and correct on at a time-anon, the guitar with some bells, or so figurant wrongs ? We do not know. Bot we can perhaps the base dram with the guint or tambourine. | present such things-we can agitate them, and discuss A pices of sorip was placed inside of a watch that them, while moral sentiment has at last been awakspened quite hard. Communications were written pa eved in society which shall stamp three practices with paper with a lead pencil. The writing was heard by a degradation lower even than that now affixed to rum all, pencil and paper being on a table back of the mo- selling and distilling.

dium. At any rate, it'lles within our own province, forta-The last evening she was with us, a song was im- nately for our sympathies and our conscience, to preprovised through her, so tender, so full of sympathy, seat just these questions connected with the social that it not only caused our tears to flow, but made as system which are so fraught with injustice and sorrow. feel sure our spirit friends were present, in full commun. By the help of the powers above us, who are able to on with us, shedding tears of joy that for slittle work with wandrous efficacy on the new awakaned while there could be perfect harmony between the two minds and bearts of people averywhere, the world worlds. over, we have faith to believe that whatever of good

make my letter too long.

Middleboro', July 1.

week anding at date.

Banner of

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PUBLISHERS AND PROPERTORS.

FOR TERMS OF BUBSCRIPTION SEE EIGHTH PABE.

"I cannot believe that civilization in its journey with the an will sink into codiese sight to gratify the ambition of he leaders of this revolt, who seek to

* Wade through slaughter to a throne And shut the gates of meroy on manklud ':

Thriving on Death.

It pains the heart, if it does not move it with indig-

of some men to be fortunate above others in troublous

seasons as well as during seasons of peace; but it does

Boom No. 8, Ur STAIRS.

Light.

manifestations.

The guitar played an accompaniment, floating over ought to be done, and yet has to be done, will be done; our beads all the time, some twenty minutes, perhaps. that there is power enough, combined in the other could add many other manifestations, but fear to epberes and in this, to accomplish all that ought to be accomplished, and that that power will be employed I will close by wishing that all the BANNER readers for the end for whose realization all progressive souls may sometime witness the same, or equally as good, pray and work together. H. R. WASEBURN.

Gen. Grant.

This man is a worker. He prays with his deeds, and not by his breath only. Everybody supposed his natural route to the rear of Vicksburg would be from Corinth, sonthward, by way of the railroad; his asgaoity taught him a better route, which would permit him to be more strongly supported, which the enemy would be less prepared against, and which he could open in much less time, and with diminished hazard to his army. He has kept pushing-kept at work. Lackily for him, he has been out of the immediate reach of political marpiots, which has left him larger scope for the exercise and display of his qualifies as a commandor in the field. The quality which we have ourselves been specially called on to admire in his character and career, next, perhaps to his iion-like bravery, is his never dying persistence. He has acted as if he never would give np, though the heavens fell about his head. Such a word as fall he would not find in his vocabulary; and his indomitable energy and perseverance has at length been crowned with brilliant success. Vicksburg has fallen into his hands. Gen. Pember. ton unconditionally surrendered this stronghold of Rebeldom to Gen. Grant on the third inst., and on the Giorious Fourth our army took quiet possession. From twenty thousand to thirty thousand prisoners were taken.

And shut the gates of mercy as manning ". but I have a far other and far brighter vision before my gaze. It may be but a vision, but I still chorish is. I see one was Confederation stretching from the fruzen north in one an-broken line to the glowing south, and from the wild billows of the Austric weatward to the cainer waters of the Paofic: and I see one people, and one law, and one language, and one faith, and, over all that wat Continent, the home of freedom and my for the conversed of a start face and of every If the country had had a few more men as able as General Grant, we should have been a good ways further out of the woods of this war than and refuge for the oppressed of every race and of every clime."—Extract from John Bright's Speech on American Afairs, delivered at Birmingham, England. we are now. The delays, however, have been sent us as discipline; we are becoming chastened and elevated for the long and weary waiting which we have kept up against the promised day of our national deliverance. That day is already dawning. The brilliant achievements of the Potomas army, in the three nation, to witness the cruel discrepancies which exist in society, and which are made every day still wider days' fight at Gettysburg. Pa., resulting in continand wider, in a time of sorrow and trial, like the used victories, has electrified the whole North, and a present, when we are all rising or failing together. spirit is now aroused among our people to put down We do not pretend to deny that it must fall to the lot | the rebellion at all hazards.

The Woman Question.

not justify itself at all to our conscience to know that We rejoice to see our liberal, progressive, and wide there is a distinct and numerous class of men, delibawake pressos-whether papers or magazines-taking erately planning to amass wealth through the sore up the problem of the ameiloration of woman in this needs of the nation, and, what is worst of all, doing it country, and discussing it in the right spirit and temwith the blood and bones, and life and happiness, of per. The last article on this important topic we have the poor clames, who are glad to get even a fraction of i failen upon on the pages of the National Quarterly Rewhat their labor is worth, in order to live. Such is view, and both the employments and education of the fact, however; it will present itself to the observwomen are discussed with great candor and propriety. er's eye almost anywhere around him. We can put The writer insists that education should be founded on our finger on any number of unbappy looking human such principles as will import soundness of jadgment belags. to-day-not merely in our large cities, but rather than excessive sensibility and take rofinement; elaswhere as well-who are not fairly earning a livellgive her definite and healthy ideas of life and its hood; and yet they are working as many hours as they duties; such a practical adaptation of means to ends as ever worked, if not even more, but for the lowest poswill make her respected as a woman, and cause her soclety to be sought as an intellectual companion and What occasions the pain, or the indignation. or equal, rather than the mere plaything of an idle hour, both, is to know that, while these poor beings are be the ornament of the boudoir and bell-room, to be coming poorer than ever, and more and more wretchcherished and tolerated in an equal degree with a faed, the men who employ them are growing rich; and vorite horse or pet spaniel, as is likely to be the rethey are growing rich out of nothing but these poor | suit of an education in which accomplishments crowd persons, labor. They manage to obtain heavy govern- out solid studies and habits of thought. What she

"A Daniel come to Judgment."

"Warrington." the persimmon Boston correspondent of the Springfield Republican-which paper, by. the by, some little time since contained an article from one of its editors openly admitting the reality of serminese in matter," the mith in Spiritualism-recently eased bimbelf in loyal leagues," and then goes on in this style;---

" I tocate Edmands in Illinois, so that the Spiritual. let Jadge of New York may not be accused of being at ist sauge of New Xorz may not be accused of hong at the affair, or rather so that the league may not have the obloquy of his leadenhip. For that matter, how-ever, I do not imagine that the false and ridicalous stories about the President's tendency toward Spirit-calland the him a bout how. and free love, unaccompanied by any offentive declar-ation of belief in the theory.) does not stand in the way of promotion. The patriarchs of the plantation way of promotion. The patriarche of the plantation have governed this country for many years, and even in the good old "respectable" days, such practical exemplars of the new religion as Borr and Hamilton were smoog the most influential men in the country. Was Frequent harmed by the story of his connection with the great red dragon_of popery 7. Probably not, for in the Parlian and Urthodox states the had majorit. The parlian and Urthodox states the had majorit. The greater that and this trath, life the greater that and majorities 1860. ties greater than any man has got; before or since 1850. So it is not worth while to contradict these lies, except Some stress has been laid on the fact of Mr. Lincoln's book of ghost atories, but liearn on excellent authority that he is not a Spiritualist."

The public will amile, and Mr. Robert Dale Owen es pecially, to find how this bigot has placed him. In the first place, he says it is n't going to hurt a public man to be known as a subscriber to any creed, or even to none; and then he anxiously falaifies concerning Mr. Owen, showing how important be does think it is that a public man should clear bis skirts of any association with what is feared may be unpopular! The Albany Evening Journal (Republican) editor recently characterized ... Warrington " in the much more forelble than polite phrase of ... a confirmed blackguard;" we will hardly do that, but we cannot help setting him down as one of those sensational fellows who write them selves down to be the quintessence of verjaice, merely to make people read their articles. There are a good many writers, and would be writers, for the press who think they are not worth the reading unless they cut and dash with their phrases like clumsy butchers' apprentice-boys with their cleavers. The people are set ting saled with this kind of ipecaedanto literature.

The Summer Pleasures.

Now we are come close upon the pleasant days of the summer. The vines and shrubs are running, climbing, creeping, and growing everywhere: over the old stone walls, among the rooks, up along the billaides, across the dry pastures, and into the edges of the wood. The choicest delights of the summer season lie packed away in the sequestered places where just these hardy growthe

appear. Blackberrying and buckleberrying are delight fal recreations, worth a whole year's walting for. One will enjoy more in the buckleberry pastures in a day than he will find at the Springs in a month; and then. the enjoyment is so simple, so sweet, so rational, and so pure. It leaves only odorous memories behind. These the least, too. It is a trangull antisfaction to be at he as fellows : your ease out of doors, with liberty to ramble where | Connection you will, whether into woodland, along the brooks and water courses, or down into the lowlands and meadows. Contemplation swakens in the soul, and spiritnal feeling is kindled. The rural sounds and sights so perfectly harmonize with the state of the mind, the

earth suddenly parts with its discords and inequalities. and life seems just the desirable possession which it ought to be for us all. Such were our reflections on recently paying a flying visit to the old. familiar scenes of our childhood home on the romantic batha of the Merrimac.

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

no in the efternor need that the the

LULY 18, 1865

Life without End.

My friend, Mr. O. H. Congar, says in a late inves, that he doos not understand the sonismos to be correct which reads, " The ends of 11/s do not begin a

"We have been target that lik had beginning and that journal of his views and sentiments on the sub- that it is to have an end. The "sade" of the; as week feet, in a paragraph which he sententiously beaded, above, is simply to imply what we have been tonght, "From Chicago to, Spiritualiam." He has been vin,; that life did have beginning and had a final yes. rpeaking of a Judge Edmands, in connection with the pose. There is a point in the research for trath where the fact becomes clear that life has we beginning, and consequently ons have no end-ons have so final yes, Bo in this view, the word " ends," as used is DOPL. qualify life, would become neeless.

The polate before and after what has been called the beginning and cading of Hio, philosophy can tall as stories about the President's tendency toward Spirit beginning and caping of the philosophy is only good for earthy and an any harm. The Spiritualists are too nothing of. But philosophy is only good for earthy interval of the spiritualist are too nothing of the spiritualist are too The physical body is only a product of life, not its min. erator or supporter, but is entirely subservient to lin. not only in its death, but in its birth. Birth and

without end, when he said, ... Before Abraham was. 1 A.B.**

Life makes a series of revolutions, and will forever. friendship for Robert Date Owen, who is teckoned a Life is more than a sircle; eirclas are only lifes's paid. Spiritualist. Mr. Owen has written a very readable ways, the's tracks; and an earthly Me is but a set ment of one circle. Uer immertality is real life, without beginning, without ending, and is infinitely more Tast then our wildest imaginings.

Our physical consciousness, our education, all the branches of knewledge tanght in our schoole; enr efforts, desires and roligion; all the attributes of our earthly existence that make us oling to, handle, divide, analyze and compound matter, are only falling effects of life-not causes, producers, or supporters of ttie.

The claim that life begins is matter, if true, mint be fatal to the claim that the soul of man in immortal. To claim that the grains of sand and the solid rocks upon and in the carth have in their bosoms counttess germs of angel life, there to have beginning, is to claim a perishing basis for the superstructure of Mis etornal. These are only products of life. Earthy things begin and end. Physical bodies and physical worlds begin and end. Everything that has one and must have another end. The forms of matter begin and they ond. Life comes in and it goes out of matter, but it has no beginning and can have no ending.

We are merely bables yet-we are ignorant of even the liphabet of the vast life that is ours; we do not knew what Hes before or behind us, or even around and with m. We have a little knowledge, it is tras. of the physical world that is over falling around and with us-but we have yot to learn of the real world that

The Draft.

A. B. C.

produces this-and this we may never do through

printed books or written words.

The present levy is made by Congressional districts. instead of directly on the States, as besetofore, and the number ouch district will be required to raise by draft will not very much from two thoseand two hapdred and twonty men. The number thes apportioned simple pleasures are always the sweetest, and they cost to each loyal Biate cast of the Rocky Mountaine will

ut,	8.880 Minpesota,	4.440
	3.220 Missouri.	19,980
	24,420 New Bampshire,	6.660
	29.860 New York.	11.040
	13.320 New Jerrey.	11.100
	19,960 Ohie,	42,100
	3,220 Pospeylvania.	04,580
	11.100 Rhode Island.	4.440
setts.	22,200 Vermoni,	4.440
	11.100 Wisconsin,	18.830
1.00	13,920 West Virginia.	6,000
		100

895,100 Total. The balance of five thousand will probably be made ap in the leyal portions of the second States. As a aumber of the States, however, did not fill their ano-Un Bunday, July 5th, Mrs. Hatch delivered two die. | tas under the last call of the President for three buncourses in Lyocum Hall, in this city, to large andiences, dred thousand men, the new treeps whe will be afternoon and evening. It had been previously an- brought into the field will probably member in the aggregate nearly half a million. When the draft is

Plain Guide to Spiritualism.

This book file a gap in spiritual literature long

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beautiful gems of truth would sparkle upon their brows, and shine forth in their attenances, if they would only welcome the angel visitom who come to them and seek to give them lessons from the unseen land.

I have seen others who attempt to fill the sacred desk, who are so full of themselves that there is no room in the iron of their sonis for the Saviour to be born. Such men are walking sepulobres. I always felt to losthe them; but I turn away in sadness from them now. If there be any position in life in which the light of the incer life that streams down from the mountain-peaks of the spirit-land is positively neces. sary, it is that of the religious teacher, he who labors to instruct man in the true and living way, and give him directions where he may find food and raiment for the soul.

Brief. indeed, has been my career hore, yet I have learned much of what Spirtualism is doing, and I am glad to come and give you this short lesson, hoping it may meet the want of some seeking soul.

Yours. FULLER." My paper is full. Good by.

HENRY T. COLLD. M. D. 634 Race street, Philadelphia, Pu., June, 1863.

•I believe Mr. F. volunteered to go over to Fredericksburg in December last, when Gen. Buroside's forces made their attack upon that place, and he fell there.

Physical Manifestations.

DEAR-BANNER-As I am always pleased to read of physical manifestations, I thought some of the Ban. HER readers might like to read a slight account of manifestations we have had here. In the good old town of Middleboro', the place noted for "spirit raps," while the minister was delivering a sermon against Spiritualian one Bunday morning, the raps were heard distinctly all over the church, affirming and denying different remarks of the speaker. I recollect one remark-"There has always been a mighty struggle between troth and error, but truth must prevail," Raps said yes, yes | most emphatically. These manifestations occurred in the Congregationalist Church about five years since. Mrs. A. A. Currier being present. Thinking some of the seaders might have forgotten the event, I fast allade to it. The manifestations I now speak of occurred at our house, through the mediumship of Mrs. Annie Lord Chamberlain.

One part of the performance named by the spirits. "The epiritual bombardment of Middlebero," was very fine. It was performed on a base and tenor drum; the playing on the tenor dram imitating small arms, that on the bass drum the booming of cannon. The base drum was suspended as high as possible; the tenor drum on the floor several feet from any one in the electe. Sometimes my hair would be arranged by spirithands. Again I would feel a hand pulling at my pocket, soon it would be put inside, the contents taken out esparately and carried to different members of the circle. I have placed articles in my pocket bealonging to individuals who sit at the furthest part of the table from the medium, and had them carried to "their owners without any minutes. I could feel each , fager and the whole band distinctly, the movements feeling like a human hand; precisely. A watch bat been held to my ear, opened and shut, so as to be i theard by all present. 12101 1. O. K. pittes Warren an

children, at a very small one. The difference is their intellect with man's. Her nature needs growth and fortune.

sible scale of wages.

We will cite but one class of cases of this character, which will do to represent all the rest. In the mills In a certain manufacturing village of Massachusette, delicacy would raise. which we shall not name, workmen of the first qualid. cations for their business are receiving but five shillings (less than one dollar) per day for their labor; and this, too, in the face of the fact that coal has been raised to twelve dollars per ton, and all the other necontaries of life in proportion i And while these poor men were gotting only this meagre pay for their services, the actual value of those services is shown by the returns made to the stockholders, that they were able to divide among themselves forty per cent on their invested capital | Buch a discrepancy is not merely ornel-we have deliberately called it oriminal. It cortainly is that, if it is anything. Row...it is asked by the reader...is it possible for

these poor men to live? They could not do it and support their families in even the scanty and insufficient way they do, unless they called on their offipring to araist them. They are forced to drive their own children out of doors to secure a living for any of them. The spirit of speculation, or money-getting, invades their humble homes, and does not suffer even these lowly quarters to remain undisturbed. It gob bles up all it finds. Its maw is insatiable for ravenonsness. In this sense only may his children b called "the poor man's bleasing;" but, in due time, this very necessity makes them their own direct corse they hate the existence which was intended to bring them only benefits, and the world is oftener made wome than better for their having lived in it.

This is but a single illustration of the movey-seeking mania of the day. Where will it end? Is it never to stop? Most it go on, until every pure and good motive, every beautiful and lovely trait of character is consomed in its baleful breath? Shall not even the humsion 7 Must it find its elequent and smooth-tongued struggling for broader freedom and a larger liberty, look on with complacency and behold these tendencies and open practices of the time, without at least praywhich such courses manifestly deserve?

While we talk of freeing one class of slaves, whose inheritance of their own-we are hypooritically making siaves of human beings whose souls are wounded every they are compelled to submit. While we are preaching, and sponting, and passing fine resolutions with rhetorical Whereases - and assembling conventions that are imprograted with the spirit of liberty-there

passes by on the other side a saddened line of beings, who have at least learned how to suffer keenly, who would be grateful for but a single word of sympathy, who are piniog and dying already for the antistance

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ment contracts at a large figure, which they work of wants, then, is such mental training as shall mise her brough the busy fiagers of poor men. women, and from this level and further assimilate her tastes and expansion; opportunities for the free employment and cultivation of all her faculties, and the freedom to ar. ercise them untrammoled by such barriers as mistaken

The Honored Dend.

The recent very severe battles in Pennsylvania, victorious as they have proved for Northern arms, have nevertheless been won at a heavy cost. Life has been ascrifted in order to secure them, in the most lavish manner. The Union army parts with a great many noble men and valuable officers. We lose our best and bravest out of New England-and the great central States suffer with us. It is impossible to recount the names of the dead and the wounded-of those who have passed suddenly into the silent land and those who are left to linger here, without having our feelings most profoundly moved. Reynolds, Paul, Willard, Revere, Devereux, Sickles, Weed, Hancock, Crosswe are appalled as we make the attempt to go through with their names. How many households have been shrouded in gloom-how many hearts are this day torn and bleeding-what pen or tongue can pretend to tell t Each heart knows best its own sorrow. But while so many youthful and vigorous spirite are passing into the spirit realms, will they not be drawn to earth with tresistible power, and those who loved them here be drawn, in turn, to them? Here is where the beautiful consolations of the spiritual faith and philosophy are yot to work with a power the world has not dreamed of.

New Postal Begulations.

The new law, or the amendments to the old one. which went into force on the 1st inst., briefly sliuded to in our last, are of interest and importance to our readers in many particulars. For example: Instead of there being any ten cent rates of postage, they are ble home of the poor man be exempt from its inva- entirely abolished; all drop letters must be prepaid by stamps, at the rate of two cents, instead of one cent, apologists in the pulpits, and its seris and slaves in the for every half ounce: carriers' fees, of one cent per dwellings of the worthy but unfortunate poor? In letter, are aboliabed, and bereafter carriers collect noth. short, can a great nation of people who profess to be ing for their own services; the extra one cent stamp formerly required on letters dropped in city street boxes, and branch stations, is no lobger necessary; every communication to any officer of any department ing to heaven in secret to avert the heavy judgments of the Government, from a private citizen. no matter

whether on official business or not, must be pro paid with a stamp; a fee of twenty cents must be paid degradation we have always declaimed about as the on each registered letter, instead of five cents as beresole work of their mesters instead of at least a partiel tofore, in addition to the postage regular-but this does not insure the sender of a registered letter against the loss of its contents, any more than now-a mean day with the new and increasing oppression to which provision, and unworthy of an honest postal system: and, finally, when a letter has once been mailed to its original address, it cannot be sent to another address without additional postage. These amendments call on the people to observe and obey their requirements.

The Soul of Things.

This remarkable, exceedingly interesting and valueble work, by William and Elizabeth M. F. Denton, which we are proposing so magnanimously to send which was noticed in these columns receptly, will be forther from home. Our philanthrout to said which was noticed in these contains recently, will be forther from home. Our philanthropy thus shows it. solf to be " talescopie ?; we can see Africa very dis office, IG8 Washington street, Bosion, promptly at itincity, even to the heart of its dim interior districts landed to. Price \$1.25. high street

made, dfly, por cont. will be added to the figures given . William Ellery Channing, by Parker." and the resuit was a fine discourse on the life and characteristics above to cover exempts.

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of that excellent man. It was listoned to with profound attention. It will be found on the eighth page of this week's BANNER, phonographically reported by Mr. Yerrinton.

The evening was a very interesting occasion. A committee, chosen by the audience, selected for a sub- Uriab Clark has done himself aredit, and great service ject this question: " Does Science conflict with the to the cause of Spiritualism, by the publication of the Bible ?" After speaking upon the subject for nearly Onide. All orders sent to the BANNER OF Light an hour, with great freedom and marked ability, the office promptly executed. The trade supplied on the lecturer said she was willing to answer any questions most liberal terms. that might be asked by any one in the audience in re-

ference to the subject under consideration, and for nearly three-quarters of and hour she was plied with questions, which she answered with the utmost readiness and case, so much so that the audience gave expression to their satisfaction several times in the most decided manner. Mr. Yerrinton was present. and took a phonographic report of the discussion, which will appear in our paper in due time.

will continue through the hot weather. The meetings will be resumed again the first Sunday in Sentember.

Preaching and Practice.

Authors, many of them at least, towns are misnomers. Their moral axioms are just what is needed in should be addressed accordingly. this wicked world; but somehow it almost invariably happens that these authors never or seldom put in practice themselves what they so wisely and carnestly teach in their works. We are personally acquainted with many authors, and we are satisfied from observe. tion and conversation with them, that writing precepts for others is one thing, and practicing them themselves is quite another thing. For instance, one author is ever writing against condemnation. (no matter how disreputable one's acts may be.) while in conversation he is more apt to condemn his fellows than alm of life is to make home harmonious, and at the same time, if he does not separate from his wife, makes his domestio hearth a pandemonium. Hence we have out alling, which he did unsided. come to the definite conclusion, we repeat, that praction is one thing, and preaching quite another affair altogether with many autho rs.

To Subscribers of the Banner.

We understand that a book establishment in this ubscriptions and sending the paper through the mail to such subsoribers.

sides. subscribers are not so sure of regularly receiving their papers in this way.

We have complaints made to us often, by perous who say they are subsoribers to the BANNER; that their papers are not regularly received." We bolk ever our boold, and find we have no mon named upon thein; but, on anteequent fovestignilon. and the paper to

needed. There has been but one opinion expressed in regard to it, so far as we are awars, and that is, that . 1000-002

Second Volume of the Arcana of Nature. This volume, which treats on the philosophy of spinitual existence and of the spirit world, just published at this office, is selling rapidly. It is a book every Spirftuanat abould have in his library.

Greve Monting.

Lue. MILLES will address & Grove Mass Meeting at After July 19th, the Society have a vacation, which | Three River Point, N. Y., on Sunday, July 26th, fernoon and allernoon.

Personal,

Mrs. B. L. Chappell, farmerly of Hastings, N. T., has removed to Poledam, St. Lawrence Co., N. T., and

Uniah Clark, anthor of the "Plain Unide to Spiritualism." is reported as lecturing very successfully in Connectiont. His present address is at the BANNER olice.

. Prof. Longfellow is in Weshington, watching over the sick bed of bis son, who several months age calisted in a cavalry regiment, and is now, down with ohlik and fover caught on the Rappahannock.

General Slokles's right leg was shattered below the knee by a large solid shot-not less than a twelvethose who have far loss to say upon the subject. pounder. With the utmost coslasse. Gen. Sickles While another, in his works, teaches that the grand roigned in his borso, and reaching down, lifted the dangling limb from the stirrup and laid it over the horse in front, so that he was able to dismount with-

> O. P. Hall is to start from New York, on his new Arollo expedition,: in July. Bhip beliders and enterprising rich men there are fitting him out in good shape.

Pembertan, the sobel Gendral defeated by Grant at Vioksburg, is a mative of Pounsylvania, and is a regecity, the proprietor of which purchases this paper at lar army effort. At the breaking out of the rebellion. the wholesale price, is in the habit of receiving yearly he threw up his commission and joined the South, to gel a higher das.

Now we wish it distinctly understood that no per-son outside of our establishment is anthorized to en-ter into any such arrangement, for the éimple reason that it interferes with our legitimate busines. Be-sides, subscribers are not so and of realizing and the without the window Will you be kind enough to mean this wets in the sides, subscribers are not so and of realizing and the solution of the sides. Subscribers are not so and of realizing reasons. He HANNER, and thus permit me to request any of ret readers who may have well asthenticated facts, is 19 arouce to this up joot that they are willing, to commu-incate, to forward them to me. Yours truly, "Hawar T. Ostes, M. D. 638 Ross spint, Philadephia, July 4, 1668."

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Hickard av THE BEVIEWLESS of oferhigh set "How Shall Man Besome Good ?" "The Philesophy of solves accordingly. "" and an en in the first of the solution of the solution

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[JULY 18, 1863.

BANNER OF LIGHT,

ALL SORTS OF PARAGRAPHS.

ANGIENT AND HODEEN BRIENUALIEN. We shall print in our next paper No. 9, of the series of the ably written articles on the above thems.

INDEPENDENCE DAY Is Boston passed off in the nanal manner-by the ringing of bells, dring of national saintes, fireworks, sto. "The authorities " had a good time at the Academy of Music. Oliver Wendell Holmes delivered the oration, which was a very patriotic affair, and scholarly, of course. We have n't room for the extracts we should like to print.

We are under great obligations to Mrs. M. Modlthrop for her able report of the proceedings of the Spiritualista' meeting, held at Manchester, Illinois, Some 30th, and 21st, which will be found in another solumin.

Although Gen. Meade has whipped Gen. Lee in Pepnsylvania, and that Vicksburg is taken, our peopla must not suppose for a moment that the war will to cope with. Thirty years of preparation by the Bonth for this very war should teach the North that they have something yet to do ere peace can be proclaimed. The draft, consequently, has come at exactly the right time.

DEAR DIG .- You ought to be boxed, and I 'll do it Nothing but my abhorrence of seeing you berried alive has prevented me from conferring this honor upon you Intensely yours, JO COSL before.

The above note accompanied a box of superb strawperries sont Dig. by Jo a few days since, and Dig. and his confrerice, with the accompaniments of sogar and cream, partook of a feast fit for a king-all were picely dozed and berried,

It is a safe estimate to say that since the war began the Southern people have lost at least one hundred thousand slaves, a pecuniary loss of about fifty million dollars.

A lady once said to Dean Swift, ... The sir of Ireland is very excellent and healthy." .. For God's sake, madam," said Swift, " do n't say so in England; for if you do, they will certainly have it taxed."

The sound of a kiss is not so loud as that of a cannon, but its echo often lasts much longer.

There are pretended patriots who will hold anything except their tongues, keep anything except their word, and lose nothing patiently except their character.

The Eastern Railroad Company has declared a divi dend of \$3 a share free from Government tax, which was psyable on the lat inst.

JULY ..

To-day, the meek-eyed cattle on the bills Lie grouped together in some gratefal shade; Or slowly wander down the grazey glade, To stand content, knee-deep, in glazey rills.

The wandering bee, in far-seeluded bowers, Hums its low, obserful anthem, free from care; \ Great brilliant butterflics, fragile as fair, Froat gracefully above the gorgeous flowers.

The sun pours down a flood of golden heat Upon the basy world; so hot and bright, That the tired traveler, longing for the night, Seeks some cool shelter from the dusty street.

The cricket chirrups forth its sbrill refrain; The grass and all green things are sear and dry; The parched earth thirsts for water, and men sigh For cooling showers. All nature waits for rain.

A BRIGHT IDEA.-Mr. Bright has again been speaking on American affairs in the British Parliament, arguing that freedom in the Bouth will increase the produce of cotton.

THE GREAT ROOT AND HERE WAREHOUSE.--The Said be had been a Methodist, and had learned the largest stock of Roots and Herbe, and embracing the larguage of the church. He holiered in spohtabeous prayer into the people had prayed to a personal God for sale by Octavitus King. No. 654 Washington street. for sale by Octavius King, No. 654 Washington street, eclectic physician and dealer in herbs. His warehouse is large, and the different articles are atranged in order for wholesale trade. The retail department is also complete. The fragrance of the herbs is omnioresent. Purchasers at wholesale should not fail to call as above. Boyers at retail siready know that Mr. King has the us with the angel world. best stock in New England. Mr. King commenced business in 1852, and established himself in the small store under Pine street church. His warehouse now borhood.

Fifth Annual Meeting of the Spiritualists of Manchester, Boone

County, Illinois.

Having had an invitation, dear BANNER, from the Committee of the Manchester Spiritualistis to attend their yearly Grove Meeting, I accepted it, and in com-pasy with Miss Belle Bcougal, and our good brother. J. M. Peebles, left Rockford, on Friday, the 10th of June, taking the cars for Caledonis. where we were met by Mr. U. H. Ellis, of Manchester, who conveyed us to his home, a distance of about seven miles from the depot. I was delighted with the appearance of his homes and its surroundings: a neat frame, soughy nestied amid a few giant cakes of the forest which had escoped the phoneers' are. Extending around was a escaped the pioneers' axe. Extending around was a green lawn, with shrubs and choice flowers scattered here and there in groups, while beyond were fields of young grain gracefully waving in their luxuriant dress of green. I think I never saw utility and taste more beautifully blended than on the farm of brother G. H. Ellis.

. That evening a bountiful supper was served to about twenty persons, who had come from a distance to at-tend the meeting. Later in the evening a large num-ber of friends from the immediate neighborhood joined be of short duration. We have a mammoth power yet us, to dance to the tones of the violin. We were s merry gathering, the young and older ones alike participating in the enjoyment.

The next morning was somewhat cloudy. The road to Mr. J. P. Daniels's Grove, where the exercises were to be held, lay through a rich and fertile country, pic-turesque and beautiful. After a short drive we reached the ground in time to rest a few moments before the meeting was organized. The temple was spa-cious, and was scoked with the overhauging branches of the trees; under our feet was a rich green carpet. Oh, how my heart rejoiced in the quiet harmony that reigned around; I felt that we could be as free as the song-bird, whose music was borne on the breeze, or the little brook that babbled past in its quiet course through bill and valley. In sun and shade.

A goodly number was soon assembled, and the meet-A goodly number was soon assembled, and the meet-ing was organized by appointing J. C. Ellis, Onair-man, and Mra. M. Moultbrop, of Rockford, Ill., Secre-tary. The exercises were commenced by the reciting of a poem by Mrs. C. M. Stows, entitled, "The Gold-en Door," written by L. Moulthrop, of Rockford, Ill.; followed by remarks from Miss Belle Soorgal, Mrs. Hobert, Mr. Painter, of Bridgeville, Mich., G. W. Bice. of Broadhead, Wis., (entranced.) a young man of much promise, Mr. C. U. Knowles sang an original song. "The meeting then adjourned until one o'clock." song. The meeting then adjourned until one o'clock. Refreshments were passed sround from the well filled baskets of nice things, and social converse flowed

freely. At one o'clock the President called the meeting to order. Mrs. C. M. Stows repeated a poem, "Watch-er on the Tower," by C. McKay. J. M. Peebles, of Battle Creek, Mich., next spoke-subject: "What is Truth ?" which he dwelt upon with an eloquence and power that all felt. In closing his remarks he said, A man once asked him how he should find a guardian angel? The answer came from his spirit-guide, ... Guide some one else."

Next, a poem and remarks by Mrs. C. M. Stowe. Mr. Peobles again said, Man is a religious being going outward, going upward, ever aspiring. He spoke of the want of proper culture in man's religious nature; his spiritual or soul-house is overlooked, while he lives only in the intellectual. Daniel Webster lived in the intellectual, knowing little of the higher or spiritual. which made his nature selfish. Unless governed by the top brain, or moral and spiritual nature, the more power you put forth, the more dangerous that power, anless controlled. He said he wanted to go to beaven upon his own merits, because he had earned it. He had taught Fail until his lungs were almost worn out; but he now taught Works.

Mrs. B. R. Morrill, clairvoyant physician, of Rock-ford, Ill., was entranced, and spoke a few minutes. Belle Scongel made some remarks in reference to the Devil's mission. Said, also, that devotion is the key that unlocks the door and opens the way to our bearts. Mrs. Hobart said, As the Devil had been introduced in the meeting, she would say a few words in reference to his majesty. She then related an anecdote of a Baptist meeting which she once attended, referring to what was then said of the Devil. Belle Scougal again said it seemed to be her mission to vindicate his rights, and told another anecdote, orig-

inating in Bootland. Mr. Stowe, of Janesville, Wis., gave bla experience. I wish all were as carnest as Bro. Stowe. He is one of our most sound, practical men. Rev. Mr. Parks (Universalist) spoke touchingly of the mapy friends who had aroused " over the river" since the war had commenced. Baid how happy he

was to feel the cord of sympathy that is blading our hearts together in one common brotherhood, linking The meeting adjourned until nine o'clock the next day. We all dispersed to partake of the kind hospital-ities offered us by the different families in the neigh-

extends to Uak place, in the rear of Washington street. But few of our citizens are familiar with the immence sale of the articles prepared and sold by this desier in were not diamaged, knowing that the bright sun was

Hobart, Mrs. N. L. Wiltste, Mrs. S. Ames, and Miss Relie Boougsi. And we invite all speakers to attend the meeting. The platform will be free to all. Per order. C. G. SBYERANCE.

NOTIONS OF MENTINGS.

Borners of Briairvalisrs, LTORDE HALL, Tankorr Br., (opposite basd of donoi sirdet.)-Meetingsarabeld every Sunday by the Boolety of Spiritualite, at 8 3-4 and 7 1.4 r. M. Admission Free. [There will be a vessilon from July 19th until Hout 6th.] Lecturerengaged:-Mrs. M. B. Townsead, Sept. 6 and 18.

CORFRESNOS MALL, NO. 14BROMFIELDETERST, BOSTON.-The Spiritual Conference meals every Tuesday eve ing, st 7 1-3 o'clock.

CHARLESTOWN,-The Spiritualists of Charlestown held needings at City Hall, every Bunday Microson and evening Svery arrangement has been made to have these meeting nieresting and instructive. The public are invited. Scale

FOXEDEC'.-Meetings in the Town Hall. Mrs M. Macom-er Wood will speak Sunday, July 18, at 1 1 2 and 5 1-4 clock, r. x.

LowsLL - Spiritualists hold meetings in Wells Hall. The following lecturers are epgaged to speak forenoon and after-noon ... N. J. Flaney, July 19 and 26; Mrs. Sanoy Davis Builth, Eept. 6 and 13; N. B. Groenlasi, Sept. 50 and 37; Mrs. M. M. Wood, Oct. 4, 11, 18 and 35; Mrs. A. M. Middlebrook, Nov. 1, 3, 16 and 32; Miss Martha L. Beckwith, during Dec.; Miss Nellie J. Temple doring Jan.

Discorre, Mass. -- Music Hall has been hired by the Spirit-ualists. Moetugs will be held Bundays, afternoon and evening. Speakersongaged -- J. M. Probles, July 19 and 36; Miss Martha L. Bockwith, Aug. 9, 9, 16, 23 and 30; Miss Laura Deforce Gordon, Sept. 6, 13, 80 and 97; Miss A. M. Niddlebrock, Oct. 4, 11, 16 and 35; Miss Neille J. Temple, Nov. 1, 8, 15, 25 and 39. on all occulture of need; a text book for believers, friends, and neighbors, skepilos, inquirers, editors, ministers, suthors; an aid to the weak in faith, the doubtful, the unfortunate, the fallen, the despondent, the afflicted ; a complete compand for writers, speasers, seekers ; an indispensable companion to lecturers and mediums, and an advocate of their claims

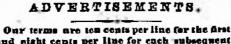
Nov. 1, 8, 15, 25 and 39. QUISENT. - Meetings every Bonday, at Johnson's Hail, Bervices in alternoon at 91-8 o'clock, and in the evenlog at 71-8 o'clock. Speakers engaged:--William L. Garrison, July 19; Fred. L. H. Willis, Joly 96; Miss Emma Hardings, August 52, Adn Sallou, Aug. 93 and 89. Mrs. A. M. Epence, Sept. 6 and 18; Mrs. M. B. Townsend, Sept. 20 and 37. Sept. 6 and 18; Mrs. M. B. Townsend, Sept. 20 and 37. Sept. 6 and 18; Mrs. M. B. Townsend, Sept. 20 and 37. Sept. 6 and 18; Mrs. M. B. Townsend, Sept. 20 and 37. Sept. 6 and 18; Mrs. M. B. Townsend, Sept. 20 and 37. Sept. 6 and 18; Mrs. M. B. Townsend, Sept. 20 and 37. Sept. 6 and 18; Mrs. M. B. Townsend, Sept. 20 and 37. Sept. 6 and 18; Mrs. M. B. Townsend, Sept. 20 and 37. Sept. 6 and 18; Mrs. M. B. Townsend, Sept. 20 and 37. Sept. 6 and 18; Mrs. M. B. Townsend, Sept. 20 and 37. Sept. 6 and 18; Mrs. M. B. Townsend, Sept. 20 and 37.

Sept. 6 and 18; Mrs. M. B. Townsend, Sept. 80 and 87. PORTLAND, MR. — The Bpiritualiat of this sity hold real. Isr meetings every Sunday in Mechanics' Hall, cor-increase of Congress and Caseo streets. Sunday school and free Conference in the forenoon. Lectures sitemoon and eventogs at 5 and 7 i. 20 coloct. Bpeaker engaged: — Adin Ballou, July 10; Wm. Lleyd Carrison, July 26; Srrd. L. H. Willis, Aug. 2 and 8; Hon. J. B. Hall, Boo'y of Blate Doten, Sept. 6 and 18; Roume Housion, month of October: S. J. Finney, month of Nov;; Mrs. A. M. Bjence, Dec. 6 and 15.

15. BANGON, MR.—The Bpiritualists hold regular meetings every Bunday afternoon and evening, and a Conference every Thursday evening. In Piencer Chapel, a house owned exclu-sively by them, and capable of seating eits hundred persons. Bpeakers engaged: — Miss Emma Hardings, July 19 and 20; Mrz. Laura DeForce Goroon, Aug. 2, 9, 16, 23 and 30; Mrz. A. Middlebrock, Bept. 5, 13, 20 and 37, and Oct. 4, 11, 18 and 25; Ohweles A. Hayden, Nov. 1, 8, 15 and 39.

NEW YORK .-- Dodworth's Hail. Mostings every Sunday morning and evening, at 10 1-2 and 71-2 o'clock. Andrew Jackson Daris will occupy the deak for the present.

answered; "Free Love," "Affinity," marriage, etc., calmly and thoroughly discussed. Ghaptar 5.—Ninety-five queemer READERS OF THE BARNER will bear in mind that ONE DOLLAR sent to J. P. SROW, 83 Codar street, N. Y., tions, with numerous Bible texts to religionists and skeptics. will get by return mail more good Stel Fens than you can Chapter 8 .- The spiritual philosophy explained; mediums get any other way. We have used them. numbered and classified ; how to form circles, develop meditf Je Si. umship, and color celestial communion free to all. Chapter 7.—Quotations from nearly a bundred spiritual writers auth-



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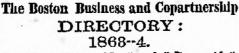
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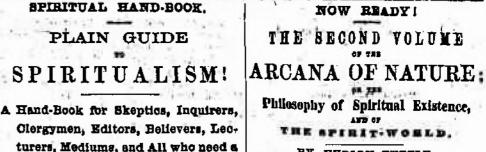
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Beation of a Spirit. Identifies the Individuality of all oth-ers; Varied Forms of Communication; Object of; Our Evi-dence becomes positive. Chapter 4. The Objects of Modern Spiritualism. Position of Christianity; Jewish Religion: Of Christ's Reformation; Revelation; Progressive; Not Infailible; Mutual Relations of Revelations and Belence; State of the World; Imposi-bility of believing what is contradictory to Reason; Tolerof Rerelations and Eclence; Bists of the World; Impossi-bility of belleving what is contradictory to Reason; Toler-ance; The Cumbus between the Conservative and the Re-former: Frimary Object of Spiritualism; Mistaken ideas; Bpiritual Beings the true Fillosopher's Stones Warning Man of Danger, discovering Treasure, detecting Orime; The Truth Doclared: The True Object. , Chapter 5. Consideration of Spiritual Phenomenes, and their distinction from such as are not Aptitual, but depen-dent on Similar Laws. Introductory; Division of the Sub-ject:-1. Meamerism; S. Bonnambutism; S. Hallucian-tions; 4. Aprarillone; 5. Dreams; 6. Induced of the Me-dium; 7. Influence of Conditions; 8. Position and Intelli-gence of the Communicating Spirit. Obspire 6. Base Ether. bases; Incomprehensibility of

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Inductor of the Communicating Spirit.
Obapter 6. Space Ether. bases: Incomprehensibility of Distance: Of Minuteneus: "Air of Heaver:" Conjectures of the Indian Philosophers: Ofthe Ionian Echool: Of Pythestores: Of Empedocles: Modern Speculation and Demonstration; Olber's Proof: Herschel's Statement; Limited Transparency of Space; Betardation of Comets: Flanciery Mojions: Of Space Ether.
Ohanter 12: Philosophy of the Imponderable Agents is their Relation to Spirit. Licenter 14: Subscripter 2018; Neurophysical Collision of Waves; Newtonian Hypothesis; Proof: of the Wave Theory; Argumenta ngainst the Theory of Transmission; Othesican.

IIIAT .-- Analysis of Bolar ; Its Relations to Light ; Refersto to a common Cause couragements, consolations, stirring appeals; startling is-

ble to a common Cause. Chapter S. Philosophy of the Imponderable Agents in their licitations to Bpitt, concluded. General Canaideration of the Bolar Spectrum; ELEORATOTY-Its Source; Condition of the Bolar Spectrum; ELEORATOTY-Its Bource; Condition of an Bleckrifted Body; Velocity of Eleoaricity; Its Eelations to the other Imponderable Agents. Magnets, magnets, to the other Imponderable Agents. Magnets, Its itela-tions and Functions; Op Fosos; Nasws Acea; Inichen-bache Inrestignatura; How Eleminad; Orrespondence of the Magnetism of the Earth and of Man; Difference from Light, diest, Eleotricity, Magastism; Proposed Classifica-tion.

Ohspier 9. The Imponderable Agents as manifested in Living Beings. Suns; Pulsating Rearts; Light; Reat; Bicctricity; Maguollam; Zusther in the Rolatious to Life and Inorganic Nature; Electrical Fishes; General Consider-

and Inorganic Nature; Electrical Fishes; General Consider-ations. Chapter 10. Spiritual Elementa. Infinite Progress of the Elements; Soil of Granits Mountains, Potash as applied to: Prosphorus applied to: Infinite variety of Matter; Line of Demarcation between the Imponderable Agents and Spiritual Elements; Philosophy of Granale Adams, Spiritual Elements; Philosophy of Granale Adams, Spiritual Elements; Chilosophy of Granale Adams, Spiritual Elements; Chilosophy of Granale Cashis, Spiritual Elements; Antimal Magnetism; (Zoethism.) its Philoso phy, Lawa, Application and Relation to Spiritualism; Syn-pathr; Illustrations of; Animals can Influence Mani; Man can influence Mani; A common Gause for these Pte-nomens: Exploded Objections; Hofraulto Io Zoethor, (nerro cura;) Animal Magnetism; Proofs; Ampressibility of the nomena: Exploded Objections; Rateralie to Zwether, (merro cura.) Animal Magnetism; Profe; Impressbility of the Brais; Freychometry; Ita Lews; Doctrine of Bpheres; Zoethism; Body and Mind mould each other; Psychometry; Ita Relations to Animal Magnetism; Estimate of the Num-ber of Susceptible Parceptione; How known; Choice of Tesis; Application to the Beisences. Chaptor 12. Animal Magnetism, its Philosophy, Lows, Application, and Relation to Buirtunalism. Clairroyance the Harbinger of the next Biale; Incomprohensibility of Mindi Mind can become Independent of the Body; Its Biz Bistis; I. Activity and Boynes; S. Impressible State; B. Magnut; K. Clairroyant; G. Super-clairrogant; 6. Dosth, or Inde

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Jone 13, tf

Reforms of Spiritualism,

But 16W 01 our citizens and island when here and sold by this desler in sale of the articles prepared and sold by this desler in herbs; the aggregate is enormous. Twenty years aince roots and herbs as medicines were little used; now they At nine the meeting was called to order by the Presroots and herbs as medicines were little used; now they are in great favor.

One of Bir Boyle Roche's invitations to an Irish noall night."

It is computed that the various little patches of ground devoted to the cultivation of flowers, in the vicinity of Paris, realize an income of 32,000,000 france, and give employment to 500,000 persons. The French are passionately fond of flowers, and few are so French are passionately fond of flowers, and few are so poor as to feel unable to indulge in the luxury.

" New England appears to be a bad country for the negroes. They do not thrive on its soil. In Boston last year the number of colored births was only 45, and the year before only 47. In the last eight years the births have been 304, and the deaths 500. In every year the deaths have exceeded the births. They cannot thrive here.

No person who is enrolled for the National conscription need establish his claim to exemption until he receives a printed notice informing him that he has been drafted, and then he will have ten days to show that be is not liable or able to perform military service.

Borgha fields are abundant 'in Southern Illinois. Some proprietors have three hundred acres of cane now growing.

Jo Coss says the reason why Stonewall Jackson never took Washington was, that he, being a temperate man, did not allow himself to take anything drong.

Superstition is the refuge of the skeptic who has beart too devout to dare to be skeptical.-Beecher.

To Correspondents. ...

[We cannot engage to return rejected manusoripts.]

T. A., MOUNT VERNON, IND.-Your manuscripte have been received, and will receive attention soon.

W. C .- Received, from Lookport, N. Y., \$15; from Trdy. Ohio, \$8.75; from Seville, Ohio, \$5. Much obliged for the interest you take in our behalf. Names daly entered upon our subscription books.

"Lizz Onz." When we receive aid to help the sick and destitute, God knows, if mortals do not, that we take no per centage for our services. 'On the con-14.4

ident.

Mrs. O. M. Stowe repeated a poem, " Eternal Jus "Bambo, why am lawyers like fishes?" "I do n't meddle with the subject. Pomp." "Why, do n't you see, Sambo? 'Cause they am so fond of de bate." How much the ladies have become to be like the men in the articles of wearing apparel. They have no bon-the articles In the subtrees of wearing apparent. They have no con-nets now; they are all hats; the tiny little choker, se-cured by the daintiest tie, is just like the men's; and though it is havd to acknowledge it, some of the dears succeed. One of Bir Boyle Roche's invitations to an Irish no-the subtreest time coming comes." Miss M has a fine musical tai-time coming comes." Miss M has a fine musical tai-ent; her voice is highly colliverated, and admirably adapted to charm those around her. Beile Becogal next addressed us in her pleasing way, Denvice a the subtreest tail of the subtreest tail being the subtreest tail the subtreest tail though it is havd to acknowledge it, some of the dears succeed.

Une of Bir Boyle Roche's invitations to an Irish no-bleman was rather equivocal: "I hope, my lord, if you ever come within a mile of my house, you 'll stay there with conservative element has always existed, and is necessary. So has the great sun of progress ever, ever existed, although it has at times hid its face behind the bigoted clouds of super-

Mrs. Hobart next spoke on the Spiritualism of the Bible. "He shall give bis angels charge concerning thee, lest at any time thon dash thy foot against a stone." I never beard the Spiritualism of the Bible better defended, although the lecturer proved that the inspiration of that Book was not complete, showing the different characters through which the inspiration came. She showed how much reliance the Urthodox place upon the record, while they discard everything connection with the present inspiration, crying, humbug." Bhe said the sun is not dependent upon humbug." the Book, but the Book is dependent upon the sun, Hymn by choir.

Mr. Peebled again spoke a short time. Babject, Mother, Home and Heaven. Mrs. Stowe repeated "The Web of Life." Here the exercises were infer. rupted by a heavy shower of rain. Mrs. Slows gave the closing benediction, and after the rain subsided the choir sang a hymn, and the meeting adjourned. As I was about to leave the speakers' stand, Mr. O. C. Knowics handed me an original poem, extitled .. Ode to Manchester."

Miss Soongal and myself spent a week in Manchester. While there we visited several families. In every house that we visited, with but one exception, the BANNER OF LIGHT seemed to be the idol of the house hold, as from its ample folds they are enabled to inorease their daily store of knowledge in things that pertain to their intellectual and spiritual growth. They are indeed an intelligent, thrifiy and truth lov-

ing community. May the BANNER wave soon all over a free and peace. May the BANNER wave soon an extreme beart. ful land, is the prayer of an earnest beart. M. MOULTHROP.

Iny Cottage, Rockford, 11.

Second Annual Grove Meeting.

The Reformers of Ganges and vicinity will hold a Grove Meeting at Pier Cove, Allegan Co., Mich., on the 8th and 8th of Angust next, to which all favorable to reform are invited to stund. Good speakers will be in attendance, and music of the best quality will be furnished. Ample provision for strangers. 1. L. SHEAD, Sec.

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Domains of Magnetism and Bpiritualism; Proofs and filue-trations. Onspior 15. Philosophy of Change and Death. Wonders of Change; An Arabian Vable; Oycle of Orgapio Forms; Cause of Change in the Universe. Chapter 14. Philosophy of Change and Death concluded. A Charger; An Arabian Vable; Oycle of Orgapio Forms; Cause of Change in the Universe. Chapter 14. Philosophy of Change and Death concluded. A Charger; Havelauon; A Death-bed Becne; Parling of Bpirit and Body; Spiritual Experience; Whis they say of the Middle Paseage: Revelation of an Atheist; Of a Bpiritualist; Robert Uwen; The Arcans of Death disclosed. Chapter 16. Spirit, 116 Origio, Faculties, and Power. What is Bpirit? Wissi is its Origin? Value of Metaphysi-cal and Theologics: Knowledge; Thus Mishod of Bestarch; Microscopic and Clatryoyant Horeistics: Circumstances of Birth of Lee new Being; Office of the Spiritualian; Metapiser 16. Spiritual Expetiations; Circumstances of Birth of Lee new Being; Office of the Spirit and Germ Oells; Their Union, Howitz of; Further Growth of the Germ; The Dual Structure of Man; Intellion a Guide; An Aneodoto from St. Augustine; Flutarch's Opinion; The Doc trines of Cause and Effect introduced into the Roain of Spirit; Proof that the Spirit nationalis Form and Scrues; Charroyant Testimony; Our owa Eridence; The Spirit Body; Its Relation to the Physical; its Focial Growth; Period of Indivisitizityn; How far must Man to detect-oped to become Immerial fluests mortal and Immortal Bitles; Necessary Conditions of Immarialitify. Chapter 16. A Clairroyant's View of the Spirit Spirit. Despirit Here; View of the Spirit World. The Spirit-ual Body; Spirit Life; Ow ow Howari, Bublical Account of Hearon; The Law; Clairtoyant Testimony on Eritanations; The Banden) Cocupation of the Spirit World. The Spirit-ual Body; Spirit Scrueption of the Spirit World. The Spirit-ual Body; Spirit Life; Ow own Hearts; Resure. Dispiter 17. Philosophy of the Spirit Bolaccourt of Hearon; The Law; Clairtons and Es

travel through Space; Auchilation of Spirits; Description of the Second Sphere; Dwellit gr. Autmals, Manners, &c. ; The Society. Chapter 18. Spirit Life. Office of Spirit Bevelations /

Chaptor 18. Spirit Life. Office of Spirit Revelations (Their Necessity; Spirits retain all their Faculties; Affinity; Condition of Good and Bad; No Lines of Disubction drawn between them; Condition of Spirits; Rewards and Punish-ments; The Miser; The Animal Man; The new-bors Spirits an exact Copy of the Man; A more cheering Picture: Un-chaprenble Fast of Organization; Capabilities of Spirit; No forgironess; Earth a Primary School; Better Conditions in the Spheres than on Earth; Spirit Missionaries; Their La-bors; Heaven of the Astronemous; of the Philosopher; of the Post; of the Historian, Ac; Conjugai Love and the Mar-riage Relation; Hetenition of the Animal Faculties; Diff-culty of Elevated Spirits communicating with Earth; Lower Spirits can more readily do so; Why T The doom of the Spirit sea furth as puch as in in the Sphere; Life of a True Philosopher, Duble a Spirit acta the Sphere; Spirit Missionapher,

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Message Bepartment.

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Each Message in this Department of the BANNER we claim was spoken by the Spirit whose name it bears, through the instrumentality of

Mrs. J. H. Conant,

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

se per dates, by the spirit guides of the battle-sit re-ported eredation. These Messages indicate that spirits carry with them the characteristics of their sarth-life to that beyond-whether for good or svil. But these who leave the earth-sphere in an undersloped state, eventually pro-

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

THESE CIBOLES AND FREE TO THE POBLIC. BANNER Establishment is subjected to considerable extra expense in consequence. Therefore those who may feel disposed to do so, are solicited to ald us, by donations, to dispense the bread of life thus freely to the hungering multitude.

The Hoances are held at the RANNER OF LIGHT OF-FICE, NO. 153 WASHINGTON STREET, ROOM NO. 3. (up stairs.) on MONDAY, JUSSDAY and THURSDAY AFTER-NOONS. The doors are closed at precisely three o'clock, and po person admitted after that time.

MEBBAGES TO BE PUBLISHED.

Thursday, Moy 23.—Invocation: Questions and Answers; Abram Torroy, whis relatives, in Carrollion: Edward Bur-gess, to Timothy Ostrander, of Now Orleans, I.a.; James Donnovan, to Ted Donnovan, of New York Oly; William Portar, to his parents, in Columbus, ubio. Monday, June 18.—Invocation; Questions and Answers; Rolomon Bhaw, of BoringBeld, Miss. to Mr. Clist, Towo Of Scor; Albort M. Barker, to his father, in Boston; Alice M. Warner, to her parents, Charlotte and Wm. Baseam, of Troy. New Yors.

Tuesday, June 16 -- Invocation: Questions and Answers; Anthony Lachacha of Finlow, Portugal; Charles Kreppel, to bis friends, in Soutou; lanbells Fry, to her husband in Deviders M. Brooklyn, N. Y.

Altorny Charlenge and Answers: Capt. There Ausband in Brookiyo, N. Y.
Thurraday, Jane 18.—Invocation : The Manilons of the Brailt-Land : Questions and Auswers: Capt. Thomas Floyd Eilison, to his wrother, Theodere Floyd, of New Orienas, La: James I infletty, of Gardiner, Me., to his sitest, Margarei Kelley, living Bear San Jose, Cal. ; Harriet Alden, to her mother and sister, living in St. Louis, Mo. Monday, Jame 28.—Invocation : Jack Taihol, of St. Louis, Mo., to his friends, in Galifornis: Lydia Thompson, of Hock-land, Mion.; John Henry Beverance, to his micritor, living in Columbia street, New York City.
Therday, Jame 23.—Invocation: Jack Taihol, of Ba Louis, Mo. (1998).
Therday, Jame 24.—Invocation: False and True Marriage: Questions and Atherers : Burgeon Athern Payne, to Nathanlei Payno. In Richmond, Va : Mary Brady, to her daughter, in New York Oliy: Eliza Nuit, to her father, Dr. Thomas Noit, of Bhelourne, Eng.
Thurraday, June 25.—Invocation: Are not all Thoughts of Floritual Origin, and therefore Immortal? Fully Mason; William Courad, to his family, in Memphia, Twan.; Dorcas Floley, to her friends, in Palis withon; Are: Gilbert Bryant, to Philemon Bryant, of Chesepase City, N. Y.
Monday, June 59.—Invocation; The Object and Use of Prayer: Questions and Answere; Sarah Eugabeth Dodge, to hor parenta, in Blucktione, Mass; Thomas MacDonald, to Thomas L MacDonald, in New Orleans, La; Ebon Avery, to his wife, in Troy, N. Y.

b) for piperick an observation New Oricons, La, Zhon Avery, to his wife, in Troy, N. Y.
Tuczday, June Sol-Invocation; The Philosophy of Medi-iusthip; Questions and Answers: Jeremish Holden, of Perryrille Coner, Wiss, Mary A. Birass, of Savanozh, Ga, to her father [printed in No 16]; Harrielt Cogren, of An-dover, Mass., to ber husband, Jacob Coggen.
Thursday, Jufy 8.—Invocation; Hades and Hadeisa Ppirite Volum; Alexandor McGuire; to is see, Dr. Wm. McGuire; Margavet Haladd, to ber father, Wm. Haladd, of Weilfleet, Kay; Donals O'Brien, to his wide.
Minday, Jefy 6.—Invocation; The Non-Immortality of a'l Things; Questions and Answers; Caleb Wilkins, to his wife, in Wakina, Mich.; Augail Filon, of Jackson, Miss; Ym. H. Downes, One. Dista Dorter, Oliva Downes, Tucsday, Jufy 6.—Invocation; With a Bepirit when De-tached from Matter? Questions and Answers; Amanda Jane Caldwell, to her husband, in Usah; Col. Thomas Weil, of Virgihia; Thumas L. Fenwick, to his mother, da New Yurt.

Invocation.

Oh, thou who art the only Good, the wondrous Whole of which humanity is but a part, we would torn our thoughts in worship unto thes. Oh, thou Spirit of the Universe, once more through humanity we presume to adore thes; once more we presume to lift our song of thanksgiving unto thee. Oh, our Father and our Mother, we only ask that our worship may be as acceptable unto thee, as is the worship of these fair flowers. [A vase of flowers stood upon the table.] Oh, our Father, they are sending out their prayers and praises unto thee, and shall the human soul do less ?--- shall the human soul that has been created in the image of intelligence and Mortality, fail to worship thee, oh Holy Une? Nay, oh our Father, for thou hast implanted the spirit of prayer within the human soul, and it must forever well op unto thee; forever stretch out its powers unto thee in heartfelt adoration. Oh, our Father, may our atter. ances be all of Truth. Ob, Father, we ask that they may be clothed with Truth, that when we shall meet these thy children on the shores of immortality, we may feel that we have given them all of Truth and Wisdom that was bestowed upon us. Thus shall we be rewarded; thus shall we gather, oh our Father, into the balls of our being, those bright blossoms of beauty and goodness, that thou bast called Truth and Justice. Uh, our Father, need we ask thes to remember the soffering ones of earth, they who sorrow on the mortal plane. Need we ask thes to remember them in mercy? Oh, no; for thou whose right hand sustains mortelity, and whose left keeps in its place the rolling world, wilt never forget them. And though their burdens be many, the cross be heavy. and Calvary's steep be long and hard to climb, yet thine angels shall give humanity strength to bear all life's sorrows. Bo the widow and the orphan may rely upon thee; so sorrow. ing humanity may rely upon thee. Ob, our Father,' nnto thee we will forever chant hymns of praise; unto thee we will forever aspire; unto thee we will forever send forth that eternal song that thou hast forever implanted in our souls. May 25.

homan soni may seek for goodness throughout the endless cycles of eternity, yet it cannot be entirely good.

for that which is but a part can never be the whole. There is a something of Deity in these beautiful blossoms-[allading to the flowers on the table]but would it be right for these buds to declare that because God dwelt in the flower, that the flower was God ? No. certainly not; for to be God all else in the entire universe of mind and matter must pass into oblivion. Therefore it was that Jesus said, he was but a part of the whole, which was God. He did not claim to be good; he did not elaim perfection.

Although humanity of the present day tells you that be was entirely good, yet he distinctly adermed, when he walked the earth in human form, and spoke words of truth through morial lips, that he was not the good, not God, not perfect; but only a part of that of which Deity was the whole. May 25.

Questions and Answers.

Quas .- A lady desires some thoughts upon the com mencement of life, or the life of the lufant in spiritlife 7

ANS .- All life belongs to eternity. It has no beginning and no ending. Do you understand us? Q .- I do. It is written in the Gospel of St. Luke.

and ate and drank with his disciples. Is it so? drank with his disciples, but not as an inhabitant of that body the moment it was separated from the spirit,

of the physical body of Jesus, but we unhesitatingly by, friend. declare anto you, that the physical body of Christ never was resurrected, for God the infinite is a respecter of law; were he not, he could not be God. That body by which the disciples spoken of were enabled to see Josos, that physical-if we may so term it-garment that was worn by Jesus when he presented himself to his beloved followers after his spirit had been resurrected, was precisely such an one as your disembodied friends sometimes gather from your surround. ings, that they may present themselves to your mediums in as lifelike a manner as possible. It seems entirely physical, yet it is not the body that belongs to mortality. Jeans of Nazareth, again we declare. was resorrected in spirit, and in spirit slone. The

physical body was not resurrected. Q .- Did spirit exist before it became incarnate?

A .- All spirit is eternal without beginning or end. While it is incarnate in the body it is a child of pro-

gress.

-Is that progress always ? A .- It is, for eternity is one grand round of pro-

cressive life. Q .- How, then, are we to account for the origin of pirit? If it has always existed, what must it have started from?

A .- The soul of man has forever existed as a principle, a power, and all principles are ever perfect in themselves.

Q .- How, then, do you may it progresses? A .- By progression we mean a constant series of changes in manifestation. The soul-principle does not change; is not affected by the things of Time or Eternity. Its manifestations do indeed change, but the spirit, or soul-principle, does not change.

Q .- Are there very many manifestations of spirit principle in existence? A .- Such as you see in the flower, in the granite

rock; such as you see in the drop of water, or feel in the air you breathe. But individualized human spirit becomes such as it enters the human body. .

Q .- Is spirit of itself material? A .- In one sense it is, in another it is not.

Q .- Can it exist in abstract without being in the

body? A .- Yes. as a principle; but after being once incarpated in the fleeh. It never loses its individuality.

And yet the human mind will forever seek for good- Now I want's square understanding. You, print a ness, will forever aspire to be perfect, which is to be paper? [We do.] You priot our letters in it? come Godlike, and that is right, else Deity would not [Yes.] I understand it. Well, I went Jane to know have implacted that power in the human soul. The that I can some to her in dreams, and "hey say I can write through her. I sint agoing to say so, myself; but if she'll give me a chance to come to her alone, 1'll see what 1 can do in the way of writing. I should like to have her alt down to a table in some room alone, and expect me; yes, expect me, because I shall be there, and I'll see what I can do. I sint going to promise anything: bat if I can. I shall tell 'em what I want them to do, now I'm gone from them. I'll show them how to get along, for I'm well enough off in the spirit-world, and they 're living here. You Call me not good, for there is but one good, and that know, friend, you've got to talk about these earthly is God." He did not claim to be good; he knew that things when you come back, if you would help your folks at all. Ob. I sint none of your Christians, I can tell you.

I was Infidel to the backbone, but you see I've got my infidelity washed away, for the first thing that I see after death was a natural world and a natural state of things, that made me believe in God, as a principle. My good old mother used to say that I should join the Church and get religion when I was here, but it's just as well, exactly. I want to tell her that I see some Christians in the spirit-world who are worse off than I am.

Now there 'a a good many things that I should like to say at home, that I would n't like to speak of here; so you won't take it amiss if I do n't tell ali I know here, will you? [No indeed.] I had n't much of an edication when I was here; never took to learning that Christ, after the resurrection, walked the earth very much, and do n't care about making too great a spread of myself. I want to make myself understood: A .-- Christ did indeed walk the earth, and ate and that 's all. I belonged to the 27th Illinois, Company I. Well, friend, you and I will part company now, if the body; that was crucified and laid in the tomb; for you 'we no objection.' I do n't feel exactly right here; they said I should n't the first time. Ob, one thing came under a new law, which law was quite as potent more. I want to tell Jane not to be frightened at as that from whence it came. We know there are whatever comes, for if she 's got any sort of powers at many persons who believe in the literal resurrection all, I shall be apt to strain them mighty hard. Good. May 25.

Clars Frances Alden.

My mother said if I would come here and tell when I died and where, and my name, and what I died of, where I was born, and how old I was, and her name and my father's, she would feel estimied that I lived since I left her, and that I could come.

My body was called Clara Frances Alden. I was eleven years and three months and a little more. They eaid I died of congestion of the longs. I don't know. I was born and died in Cincinnati, Oblo. My father's name is Philip T. Alden; my mother's name, Clara. I was named for my mother and the younger elster of my mother, who died before I was born. Frances was ber name. That is all, sir, my mother saked me to tell. Shall I got [If you desire to.] Мау 25.

Jacob Byder.

Be good enough to tell my friends I should be pleased to make some communication with them nrivately. Be kind enough to tell the friends who asked me to return, if I could, that I have not much power; that I've done the best I could. I know I've not come back as soon as they expected me to, but I've come here just as soon as I could. I was Jacob Ryder, and a momber of the lat Massachusette Battery. I can't talk any more, eir. Good-day. May 25.

William Johnson.

Friend, be kind enough to say, in your paper, that William Johnson, of Cartenville, Georgia, died yesterday, at eleven o'clock, in one of your Federal hospitals. My friends there are in the habit of holding circles, as you call them; but I was, and shall be, perhaps, unable to go there direct, and as I know they receive your paper occasionally. I take this method of informing my friends of the news of my death. There's no one else in the army from Cartersville of my name, so I shall not be mistook for another. (Did you pass on from sickpess or wounds ?] Both. I was wounded in the last slege with your Hooker, you call him. [At Fredericksburg?] Yes: a faver set in. and between my wounds and the fever, I left yesterday, at eleven o'clock. [Sanday, the 24th?] Yes. My thanks, sir. May 25.

Invocation. Our Father, we would adore thee for as much of thy being as we can comprehend; for all those manifestalived, for you never saw him, and all knowledge comes tions of thy wondrous life that are everywhere exhibited to our senses. Oh, our Father, there are many thousand souls in this city slone this day that are essaying to worship thee. ' We only pray, oh our Father, that while they make loud professions, that they may worship thes as well in kind deeds to their fellowmen. May they come into thy presence this hour with new resolves and higher and nobler purposes. In view of thy great kindness to them, may they resolve that they will wombly thee in thy creations, and we know that there is not anything in life that then bast not created. But oh, if they should chance to meet any of the soffering and fallen ones of earth, may they extend to them the hand of their strength and sympathy, and give to them those kind words that shall cheer them on through the dark valley of the shadow of death. Oh. wondrous Spirit of Love, we invoke thy presence this hour, that we may no more wander from thy holy ways. Oh. enfold us with a new mantle of charity, and teach us, oh Father, as well as all mankind, that we are all dependent opon thee. Uh, teach us to worship thee more in the beauty of boliness than in form, that by so doing we may be able to give thee an offering as acknow how I came dead-as they call it; all I know is shall we not thank thee for the sunlight of thy love thee, must adore thee, must forever feel that thou art near onto thy children. Oh, our Father, thus we will forever and forever adore thee: thus we will forever and forever call thee our Father in holy confidence. May 26.

have placed more or less confidence in the doctrine care of its own physical form. of immertality. We know that there are a certain

class that profess to be infidel to immortality, but the subject ? while they make such a profession they are not really soul, as we have said,

immortality. Since then the teachers of all time have talked of immortality. have told the human soul that there was a future state of existence beyond the body. tomb. Still, there are very few who have paused to ask. What are the conditions of immortality? On what be destroyed? do they depend? Or, and by and through what are A .-- In that case certainly the connecting link

of the great Gospel of Immortality.

Yet in view of the wide prevalence of one idea, we encosed in impressing a belief even on one of the children of our Father, such as this, that immortality and not individuality was the beritage of humanity; that after they had passed through the brief summer day of

mortal existence, they would be called upon to part forever with all that was their own; all that they held | Are there any difficulties in the way ? dear; all that went to make them at once what they | me tas

But, thanks be to God I we cannot, if we would. humanity; for we know that the human soul is immorviduality may be termed an atmosphere in which that exist in its own peculiar atmosphere, and not alone today, but forever and forever. The book of Nature will tell you that such is the

to learn this truth, for from the simplest record to the highest, Nature teaches this. Man, as an individual, must ever remain so. If it has ever lived, moved, and acted according to its own individual laws, then it must continue to do so throughout all eternity. Immortality, again we say, depends upon individuality: and Nature, or the Great Author of Life, hath so sometimes the wild waves of human sorrows surge so, for inasmuch as you are to-day an individualized self. human being. you must ever remain an individualized]

being throughout all the future. Oh, then, take courage and be of good cheer. ys Company I, who left his own body in March, in the who stand trembling in the way of life, lest in accept bospital at 1

It had laid off die physical forin; that faste was an be resolved into another life. When the spirits of your boreafter, a bearen of rest and happipess, that many subjects wander off, as they do, to other lands, there is should attain when they laid of the physical form in always a certain degree of spiritual attraction by which death. Now humanity, as a whole, have beliaved this; also that spirit watches over and takes must excellent

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Q .- Then the true spirit does not leave the body of

A .- The spirit of animal life never leaves the body non-believers in immortality. We have seen the pro- until it does so forever. But the spirit of immortality lessed infidels to immortality, as it were, hauging be- and individuality does often leave the body of your tween heavenand earth, and lifting their entire souls to carthly subject. For instance, while I am speaking with a being beyond and above themselves, a being they be. you, the spirit who owns this body may be thousands of lieved to be superior to themselves, for aid and sympa- miles away from it, or it may be quietly slumbering in thy. Intuitively this feeling has arisen in the infidel's the confines of this tomb of the flesh. Sometimes the native spirit prefers to leave, for there may be an at. Thus you will not wonder that we unhesitatingly traction to some other place that is very strong; but

declare that there are none who are strictly infidel to the attraction between the physical body and the spirit belonging to that body is generally sufficiently great to enable the absent spirit to take care of Its own

Q .- What would be the result if the attraction should

we to receive this gift of immoriality? Although all would be severed, and death or change must of neces. nations have believed in the gift, have intuitively re- sity be the result. There are some instances of this cognized the gift, and worshiped the giver, still there to be met with in earth-life. Suppose your mortal are very few persons who have paused to inquire into | magnetizer has a most excellent subject, one that has the nature of the gift of immortality, and for what can throw into a magnetic state at will, and have full purpose it was given to humanity. Even the unlet | control of it for a great length of time. If by any tered Indian, who never read a volume, or listened to means that mortal magnetizer should chance to lose a single discourse in his life, has dreamed of a spirit his material life while he had entire control of the land and of a Great Spirit. The winds have whis spirit of his subject, or had so far attracted the spirit pered it to his nature; the ocean has thundered of it; of the subject to himself as to leave its body for a time the birds have song of the existence of a Great Spirit. | tenentless, should such an one suddenly be severed from All the volces of Nature have been preachers to him | its connection with earth, we believe that the subject would die siso. There are numerous instances of this

on record in this country, as well as fa others. So. might expectsome one would very naturally ask. If we then, if you were to use any means by which to take are immortal, how are we so? What are the condi- the natural life of this subject of yours while the resitions of immortality? So there are a few minds who dent spirit was absent, then the spirit would have no have risen from the masses to know something of im power to return and take charge again of its own body; mortality. We believe that the immortality of the We know that it is supposed by many that there have human soul depends upon its individuality. Without been individuals raised from the dead to mortal life one we do not believe we can receive the other, for again. But we know also that Nature was never the human soul does not demand that immortality known to step aside from her laws, and when once the that is not inseparable with individuality. Should we physical has entered upon the law of decay, or when once this connecting link between spirit and body is broken, there is no return for the spirit. You cannot restore to a certain form what belongs to another. '

Q .- Why do not the spirit friends of these mourners return to them at this place? What is the objection ?

A .- There are none save this one .. By permitting were: that they must of necessity give up the remem- such manifestations, we should necessarily detract brance of the love bore them by earthly friends, that from the great general good. Our object in establishhoman soul would cry out from its very depths, "I do log these circles, is that those who are in darkness in not want to be an immortal being. I reject the gift of the outer world may receive light. Nearly all these immortality. I cannot accept it, except I rotain my spirits who come here return to their friends, who are self-bood, my individuality. I do not demand it. strangers to spiritual truth and light, and who know Oh God I" it would cry out, "take the cup from nothing of the return of the spirit, and they are first

aroused from their sleep of ignorance by bearing a still small voice from this place. We would gladly aor would we if we could, enforce such a belief upon minister to the desires of these mourning ones, who come to this place from time to time; yet we cannot tal; that it depends upon its individuality, for indi- do this without drawing from the great treasury of hu. manity. Therefore we ask that these mourning ones homan soul exists, and in which no other being could have patience, and in due time their loved ones will exist. This atmosphere is peculiar to itself; belonge return to them: for there is a bridge spanning that to itself; and if the burnen soul exists at all. it must great gulf which separates the spirit-world from your world, and they can cross it, can return and commune with their friends in mortal. It is only a question of

time. They can and will return-to these mourning the we have not to go to this Rabbi or that Rabbi. ones: will whisper peace to the troubled soul. Therefore be patient. May 26.

Samuel Wight.

I should like to send word to my friends. if I could. "m from Bhode Island. "I was a member of the 14. Rhode Island, Company I, sergeant.

I said good-by to the things of this world from the erdered it, that you cannot ever lose it, and though old Capital of our nation. I thought I'd get well enough to go home, but I did n't, so I shall never go over your soul, and you may ask for oblivion, and again with my own body. It's tough work to go seek to go sway into nothingness, yet you cannot do with one that aint your own, to a green hand like my-

Now, my good friend, if you'll be kind enough to say, that Samuel Wight, 2d Rhode Island Regiment.

Tashington, has come

How Shall Man Become Good ? " If God alone is good, how then shall man become good except by becoming God?"

This proposition we have been desired to consider. Rumanity have received such erroneous ideas concerning Deity, that it is almost impossible to fornish them with any correct idea of Delty that they can comprehend. So long has the wrong been instilled into their being that the right can hardly find a place there. Doity has ever been conceived to be a something mysterious, a something outside the boundaries of human life; a something that human life should not ask to know about; and yet Theology, while she teaches this, also teaches that the human soul is a part of Deity. that humapity is fashioned in the image of Deity, and a portion of humanity will be fortunate enough to enter the kingdom of heaven, and enjoy the smiles of Deity at some fature period.

Jeans of Nazareth said, "There is but one good, and that is God." What did he mean? Why, precisely what he said. He distinctly declaimed to the young man who came asking his advice, and who called him Good Master, that there was none good but one, and that one was God. What did he mean? That finite humanity could not by any possibility claim to be good, and substantiate that claim. Hot manity is but humanity, and although a part of Deity, yet it is not Delty entire.

Let us give our opinion of Deity. Let us define it scoording to the simple. yet glorious light of human nathre, and then we shall be enabled to open a new highway, on which our dear friend who hath uses. tioned us, may see himself and Deity; or Deity as he is, we should say. That which is good is entirely perfeot; that which is entirely perfect is God. All goodness is perfection; all perfection is Deity. Now al. though humanity. or the individual, may claim to be a part of Deity, yet it should not claim to be Deity entire. We believe that goodness belongs to Delty antire; not to the fulle, but to the Infinite, and that which is good in the strictest sense of the term is God. Therefore the finite being cannot be good according to the strict some of the term.

A MARK SINGLAGE

-- Do we know that there ever was a Christ? A .- No. you do not really know that such a person from experience.

Q .- I never saw the Queen of England. A .- True, you have no positive knoweledge that

such a person exists, for knowledge is the child of experlence.

Q .- Bave we sufficient faith to believe in Christ's existence ?

A .- We think you have.

Q .- How could Christ have sold, "I am before the buginning of the world"?

A .- We do not believe he intended to declare to his disciples that he lived in the flesh before the beginning of the world. He intended that they should know that he existed as a spirit, a power; that as a principle of Truth and Life he had existed throughout all the endless past, as he would throughout the future. May 25:

Nathaniel Littlefield.

Humph | Well,J-do n'tknow, friend. [Whatany ?] 'm here to get a chance to send something to my folks, if I can. [We will assist you to do so.] Hy name was Littlefield-Nat Littlefield-Nathaniel. I ceptable as these fair buds before us. They praise died at Falmouth. I had sort of a rhoumatic complaint thee in spirit, oh Father, and shall we do leas ? They at first; they said it settled on the heart. I don't return thee thanks for the sunlight and for air, and that I died, and that 's enough to know. I do n't care and the atmosphere of eternal truth? We must thank bow I,went: the main object is to get back right, seeing as you want to come.

I belonged in Madison, New York State. I was born there, but I had been out in Illinois some five or six years before this war . broke out, and I thought I. would see what I could do toward putting down rebellion. But I got put down myself. I was most thirty. one years of age. I 've got no wife or children to come back to, but 1 've got a mother and a sick sister-not exactly slok, but isme-that used to depend upon me, and when I thought of going to war my sister said, " Nat, if you go sway and get killed, who 'll take care think I will. I thick I shall come back alive and well;" but I did n't.

them know where I am, and how I can come to them,

her sort of a dreamer. She id foretell things, and she that I was dead before ahe knew it, and told the folks ed/ but they could n's believe it.

know I 'm coming. [Where are your mother and sister feelding ?] Where are they ? ' Oh; fu Princeton;

The Philosophy of Individuality and Immortality.

This is the subject we have chosen upon which to make a few remarks on this occasion.

"The Philosophy of Individuality and Immortality." The human spirit is ever desirous to retain its self. of me "" I said, " I hope I won't get killed. I do n't hood, or its individuality. This is one of the strongest characteristics of human nature; a love of self, and an intense desire to perpetuate self, or to retain Well, friend, I feel sort of bad for those I've left throughout etamity our individuality. Bo strong is behind. I suppose the first thing to be done is to lot | this element of human nature, that though we may dwell in the lowest conditions of human life, yet we is n't it ? [Yes.] I've got nothing to say about this would not be willing to exchange our condition for a confounded war; do n't care anything about it, any | higher one: would not be willing to deliver up our way now. My sister's name is Jane. Now she's sort self-hood into the keeping of another, though that of a kind of one of these dreaming folks. Well, I other be elevated ever so high in the scale of human do n't know how it happened, but she had some trouble life; though that other be ever so happy, and we our. with her bip-the tell bip-and lost the use of one selves ever so miserable, yet we would not be willing limb. Her general health was pretty good, but it left to deliver up our self-hood to the keeping of another. Since then this feeling is so predominant in naused to say abe dreamed them. But since I've been | ture, we may infer that it was given to human nature here, I've been told that she was a medium. I do n't by the Great Author for a grinder purpose than is ap. dare to tell her square so, for she do a't know any. parent to human nature. God has given us the gift thing about these things. She dreamed of me-dreamed of individuality, that we may protect self; that we may obey the first law of huitsa nators. 'Bot was it. given for no higher use to humanity ? We contend it Now I do n't want' to come right square to her, for was; that the purpose for which it was given is as I'm afraid it wont he just the thing not to let her grand as the universe theelt, and as mighty also. What is that purpose? 'Let us see.

The teachers of all times and of all, the nations of illingia. I did n't understand you: I kind of got the earth, have ever talked of immortality; have ever mixed up, and I wanted to wait until I got straight, told the human soul that it was destined to exist after while living in the earth-form, shall also be yours as

an immortal spirit hereafter. Ob, then, as you are surrounded by an atmosphere of your own, we beseech of you to let that atmosphere be clear and bright. Oh beautify it with holy deeds every hour that you live spon the earth; and then when the filmsy fabric of Time that can serve you only here-it will cloak your

eformities, it is true, for the hour-shall be taken !. you, may be all glistening and bright with pure and privilege of beantifying their own atmosphere. If it in the spirit-world, and then it is that you will be presented in a pure and holy light to those you must acceptable sacrifice to infinite truth. Oh, we beseech of you, inasmuch as we declare unto you that you are immortal, that you must exist through all eternity, oh

we beseech of you to make beautiful your wedding garments, for we would not have you ashamed of ounselves when you stand in the company of the abgels. May 26.

. Questions and Answers.

Quas .- Please explain the process by which spirits et possession of mediums by enveloping them ? Ans -Bometimes it so happens that the controll. ing spirit is obliged to take possession of the interior. But generally, it is otherwise. The spirit form of the speaker, or controlling spirit, encircles or envelope the physical form of the medium, or subjects when it see me. He had used every means to reach me, but has power to do this. The spirits first accortain had failed to do so. whether or not they can exist for any length of time in the atmosphere of your medium. If they can, they can control; if they cannot, they cannot control. If not get well. I can hardly balieve that she wrote you control is possible, they then centre their magnetic such a letter; let me see it?. It can't be possible that orce first upon the spicen, and from thence the cur. she really thought she was going to die.' ent proceeds to the brain, and from thence throughout the entire structure, until it is . perfectly illuminated by the presence of this foreign spirit. After the entire structure has been filominated, or spiritcalized, then the foreign spirit enciroles with its own being or spirit form the physical form of the medium. At the mme time by virtue of its control of the spleen, or brain, it has perfect control of all the other organs of the subject, and he or she can speak at will, or write, or make any other manifestation it desires to. beside my brother and my mother in the room, so that But first, that spirit must learn whether or not it can she will know that no one but me could have given dwell long enough in the atmosphere of the medium their conversation. "I pive it to prove to them that I employed to enable it to gain control. Sometimes live not only in spirit, but have also power to atyou receive very imperfect communications from your sometimes, at least-what is being done in earth-life.

spirit friends, and this is in consequence of the imperfect connection between the disembodied one and the subject used. If they can exist perfectly and freely in the stmosphere of your earthly mediums. housest communications."

Q .- What is spirit-magnetism ? Is it a substance? physical matter would be broken, and the body would well.

ing the gift of immortality, you lose your individual- the privilege of going nearer home, I 'll be extremely ity. Take courage, for we declare that all of life, or obliged to you. In spelling my name, please spell it all that which is substantial in life that you possess, Wight-not White. [What place were you from ?] Providence. Good-by. May 26.

Bobby Burns,

Hat I feel like beating a reveille just now. Abi beg pardon. I hope you'll excuse me for coming that way. If you 'll believe me, I was n't aware that I'd got to use the drum to get in here.

I promised some of the boys of the Forty-eighth away, and you shall enter upon the shores immortal. Massachusetts, that if I should chance to go before that that individuality, that self-bood that belongs to they did. I'd beat a tattoo they could n's mistake, if I could, if they 'd give me the implements, and holy deeds. Oh, remember that each and all have the [1'll do it. That was to be the test. But I'm so astonished to find myself a lady, and not what I exis clear and bright here, it can be made still more so pected to be, that I do n't know what to do, Cap'n. Tell the boys Bobby Barns has come, sure as the sun shines-ond I believe it does-[Yes.]-and if they 'll meet sometime in the land of spirit-communion; an only give me the chance, I 'll give 'em the test. That 's all. I was drommer in Company L. Good by, Cap'n. May 26.

Matilda C. Wallace.

I died on the 17th of last March, in Hampton. Lower Canada. During my sickness I promised to return, if I could, after death, and bear unmistakable proofs of an existence beyond the tomb to prove that I lived, and have the power of seeing sometimes what is being done by my friends on earth.

I will relate something that occurred the day after my death. On that day my oldest brother returned from abroad, and he told my mother that he had received a letter from me, and in that letter I told him I was sure I could not live, and asked him to come and

My mother made this remark at the time, " Why, Thomas, we never had such a thought that she would

So my brother produced the letter, compared it with others of mine, and my mother was forced to declare, that it was my writing.' Then she said, ... On, why was it that she kept her secret from me ? Why not tell ber mother? Oh. I should have had so much to say to her. It was only when dying that I asked her if she knew she was going, and she baid yes."

And then 1 promised to return, if I could. I was present at the time, and believe there was no one slat Please say that this measage is from Matilda Q. Wallace, and is designed for her mother, Bebeoos Wallace, and her brother, Thomas. I should say that my brother, Thomas, has resided for a long time in then you may akpeot to receive from them at least the southers portion of your United States: I prosums that the delay, was occasioned by his not retely. ing my latter in time, and by not being able to leaf A .- In one sense, it is; in another; if is nothall is a states ... He told my mother that he received my Kay

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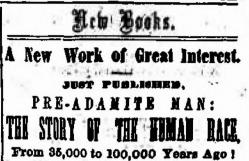
tion. A child of Robert Sanderson, aged four years, of Everett Place, East Boston, Mass.; scald head from infancy; the back of the head, neck, and cars a running sore; so much so that the child had not inid on its back for iwe years. Qured with four locaties. Has now a good head of bair. Cured with four bottles. This now a good head, of bair. Thomas Ago, No. 24 Yeomau street, Roxbury; Rheumaisian in the hips, of four wocks standing; got no rest day of streed, Roxbury; pain and swelling of the hands, arms, and choulders, together with sore mouth, from the effects of in-fammaticary Rheumaisian. Cured with two bottles. Roberts, merchant, of the same place, for the our of Files A daughter of P. P. Hadiog Standbridge, O. E.; aged nine years; indulent swelling under the ears, a rounding sore un-der the jaw, with inflammation of the syse; obliged to be kept in a dark room. Cured with two bottles. Propared and sold by the Proprietor, No. 89 Davis Strawsr. Roxnuar, Mass, and for sale sieb by Wrisen, Botanic Drug sta, No. 20 Central Street, Boston. Price, St per bottle. July 4. HANNS WE LRS To Row LRS The Cure risk of the solution to a dark of the solution. Propared and sold by the Proprietor, No. 89 Davis Strawsr. Rownaw, Mass, and for sale sieb by Wrisen, Botanic Drug Sta, No. 20 Central Street, Boston. July 4. Hand the bound after all case by Wrisen, Botanic Drug Sta, No. 20 Central Street, Boston. Price, St per bottle. The solution of the solution. The solution of the solution. The solution of the solution of the solution. The solution of the solution of the solution of the solution. The solution of the solution of the solution of the solution of the solution. The solution of the solution of the solution of the solution. The solution of the solution. The solution of the solution of the solution. The solution of the solution o July 4.

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For sale at this office. Price Formla; by mail 6 conte. June 12.

BAINNER OF LIGHT.

Bearls.

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

TILLE WAYS.

prevalle.

that is, we say, true religion.

nature.

"I burn my soul away." Bo spake the Bose, and smiled: " within my oup All day the sunbeams fail in finne--all day They drink my sweetnesss up?"

"I sigh my soul away," The Lily said; "all night the moonbeams nale Steal round and round me, whispering in their play An all too tender tale !!

" I give my sonl away," The Violet said; " the west wind wanders on, The north wind comes; I know not what they say. And yet my soul is gone !'

Oh. Poet, burn sway Thy fervent soul I fond lover, at the feet Of her thou lovest, sigh I dear Christian, pray, And let the world be sweet 1

In holy human nature we found no string to be cut of, only to be tuned-Jean Paul.

THE WORLD IS WHAT WE MAKE IT. Did we but strive to make the beat, Of troubles that befall us, Instead of meeting cares balf way, They would not so appal us, Barth has a spell for loving bearts: Why should we seek to break it ? Let's scatter flowers instead of thorns-The world is what we make it.

The greatest hypocrite never imposes upon his neighbors half so often as upon himself.

NO DAY NEED BE LOST. Bay not thou bast lost a day, If, amidst its weary hours, Gloomy thoughts and dagging powers. Thou hast found that thou couldst pray. By a single carnest prayer Thou may'st much of work have done.

Much of wealth and progress won. Yielded not by toll and care .- [Lord Kinleck.

We live amid surfaces, and the art of life is to skate well on them

The Lecture Boom.

WILLIAM ELLERY CHANNING.

A Discourse by Thusdors Parker, through the Instrumentality of Mirs. Corn L. V. Match, at Lyceam Mall, Boston, Handar, Jaly 5, 1863.

[Phonographically Reported for the BANNER OF LIGHT, by J. M. W. TERRIETOT.]

INVOCATION.

Our Father and our Mother God, whose life and strength are our strength and life, whose spirit, infulte, omnipotent and perfect, fills creation with harmony and joy-who art the past and the future, all that we know of life and all that we conceive of infinitude-who art beyond the comprehension of every soul, yet within the soul art the quickening life-thou who hast made all things, who pervadest all things, who art life and death, who art light and darkness, who art good and what men call evil, who art all of mortal joy and all of sorrow which we know-who art intelligence, soul, life-we praise thee, God, because we love thee, and we lay our glad offerings upon thy spirit's shrine, as a child brings its flowers, or as a man, in the full ambition of life, brings his laurel-wreaths. We bring all our thoughts-each soal having its own offerings of praise-all our aspirations-as every spirit seeks to attain that which scens unto it the highestall our joys-for these proceed from theo; and we bring likewise our sorrows, knowing that thy hand can change them to love. Oh, Father God, Mother Life, thy spirit of love is upon us, and it is perfect; for we know that thou caust forgive all things, canst bless us in all things, and render that which apparently is imperfect, divine and good. We praise thee, oh God. that thou hast made the human spirit canable of understanding these things; that we can know the meaning of life, of intelligence, of eternity; that we can understand the power of thy spirit upon our being; that we can come to thee in confidence, as to our own souls, and ask of thee advice and counsel; that we can pour our joys and our sorrows into thins car of infinite love, and thou will listen and thy spirit sympathize; that we can come to thee-for thon bast brstowed all things-and ask gifts; not that thou wilt give them, for they are already given. Oh God, we thank thee for every perfect life, for every good and boly thought, for every great mind, for every eternal "soul which thou hast made. The spirit of thine existence is perfect, and we know that in humanity thou hast sown the germs of infinite thought and wisdom which belong to thee; and we praise thee that some minds, greater and more perfect in seeming development than others, have shown humanity the way to peace. to knowledge and to goodness; that great men and wise men have caught the thoughts of the angels and of thy soul, and written them upon the scroll of human history, where all eyes may see them in burnished gold. We praise thes that upon the tablete of the human heart are written the words of thy love; and though they may be concealed or obscured by orime and sin, still they remain there, perfect forever. We praise thes that above all sin and sorrow, and the countless sufferings of humanity, their spirit prevails. We praise thes that the gentle breath of those that love thee and thy children lingers upon the hearts of those whom thou hast made, and thy spirit is made apparent thereby; and that that love which belongs to perfect truth, that consciousness of endless instice. that undying perfection which is in wisdom, all can be bestowed upon humanity. And while thy children are seeking for truth, oh let them learn justice; and while they are asking for justice, let them learn love and kindness; and while they are doing this, let them seek. In all their ministrations and communings with each other, to know that endless spirit of goodness and purity which is thine own. Bless, thou Spirit of End. less Joy, every sorrow: and thon, oh Light and Truth. bestow thy blessings upon each heart; and finally, left us drink at the fountain of knowledge, and grow strong as we grow great in endless truth. To thee, Spirit of Life, whom we call God; Spirit of Truth, whom we call God, shall be endless thanks and uncessing praises forever. Amen.

and dream their glad dreams, and sing their songs, as believed that human minds that had lived before were they chant them in praise of the gods of Nature; we but as indices to point the way to a higher life and can read of artists, and depict with them the scenes purpose; he believed that those who were great bisthat render the houl inspired as it gazes thereon. But torians and philosophers had lived that the great mass when we read of a gentle spirit, whose power was as might grow strong through the vitality that they gave soft and mild as a summer sephyr, yet who in the to humanity; and in his heart of hearts and in his deep depths of his thoughts and the profundity of his st- soul, he looked forward to the day when the whole tainments, scened to soar beyond the proudest phil- world might possess an intelligence which in its power osophy, our scale become subdued, and all that there would overcome the ignorance and depravity so palpais of barbarism (and there is much) in the human bly existing in society. He had an unbounded faith; spirit becomes quiet and gentle, and the better man a faith such as faw men possess; a faith which you or I might wish to live for, but still could never attain; a

Of such a life and such a mind we speak today. faith which never faltered, which in the darkest hour We have no deeds of daring and fame to recount; of adversity, when trials and storms were all about nothing of marked herolam; nothing that would as. him, seemed answerving and screne. "God is good." tonish or startle with its wonder and bravery; no bril- says this man, " and he loves us more than he loves liancy. as the world calls minds brilliant when they the whole creation; I can trust in my Father." And soar beyond our comprehension, and almost scorch us so, from early childhood, until too soon in manbood with their blinding rays; nothing, perhaps, that the he was taken away, this man lived in the full faith of pen of a post would choose to recount; and yet we God and belief in immortality. There was no mockhave a life whose heroism and purpose were as great ery in his belief. It was not born of creeds, it was not as those of any martyr, whose coursge would compare made of ceremonies; it was not the result of written with that of any hero, and whose gentleness of spirit documents; it was not predicated upon forms and sym. charmed all into obedience. Those who knew and bols of worship. It was a faith that seemed to come loved this man, never have forgotten that one princi- from within; a living fire, that burned upon the altar ple of his nature. While we admire intellect, while of his spirit, consuming all the dross, and rendering it we adore and love and worship that which is high and bright and beautiful as a mirror, on whose calm, ennobiling, when these are combined in one life, and clear surface we might gaze and gaze forever. We make a life of sacrifice, so minute that we cannot might think, perhaps, there was too little of sternness point to an individual deed, yet so perfect in its en. in his rebuke of crime. For the most part, it seems to tirety that we see before us a blending of love and me that justice is rather severe, and I would rather have sacrifice, then, indeed, we must worship. We do not bad a little more harsbness accompanying this gentle praise a man; we do not pay our homage to heroes. spirit. Yet in him, this gentleness was most perfect. Gold has many to how before its altar, and warriors and it was that which in all his life charmed even the thousands of beings to praise them; but those who most stolid heart. Even when he visited prisons, the lead, in public or in private, such lives as perhaps the awest gentleness of his words overcame, when others. saints might pattern after, and those who, in their by their rebukes, would only harden. He has upon comprehension of the love of God seem to understand the street, seeing those that were advanced in orime, that his whole being and nature are filled with an spoken words of gentleness, when you or I might have overpowering and overwhelming charity, that con spoken words of barshness, and they would turn coldly away from us, while they would listen to him as to a quers every evil-these command our reverence and respect. though obscure; but if accompanied with being from another world, and finally drink in the brilliancy of mind, and an intelligence that compre- gentle spirit which he breathed, as the thirsty traveler hends and applies all natural things to the uses of hu- would drink the waters that were handed by some good man existence, then it grows into a deeper feeling of Bamaritan. reverence. Buch, in general, was the mind of which The power of his love was like magio. It enchained

we are speaking to-day; and yet, this mind was made the hearts of those who listened to him. And though up of such singular- combinations, that some might bis thoughts were profound, be never forgot the theme have dared to criticise it. For let us see. In the of his life, which was the redemption of humanity-the mind of this man, and especially in his calling, there | making of the world better-the attainment of higher was what, perhaps, I would love to criticise-s deeply things. His was one of those fow minds of which religious nature. Never, during the existence of any we read that compare nature with human thoughts. mind, can we discover that roligious nature unaccom. Shelley, the post, does this; a few philosophers have done this. Bo did Chenning. " If nature is grand, panied with superstition; and yet it may be so finely toned, so perfectly blended with intelligence and it is not so grand," says he, " as the human soul." logic. as not to seem to be superstition, or, indeed, to "If the stars shine brightly and revolve in perfect harwear any semblance to that external form of religion mony in their orbits, they are not so bright," says this which seems so much like hypocrisy. But in the reli. man. " as the brilliancy of human thought in its highgious nature that is troly, deeply, naturally religious, est attainments, nor so harmonious as souls are capable there is always something to admire, and if we do not of becoming when they conceive of perfect truth." feel that ourselves, we are even glad that others !" If there is loveliness in Nature, in her Spring-time feel it. So, when we see a profound devotee at the and in her bloom, these," says Channing, " are but Romish altar, though we may pity him, we still ad symbols of human spirits, which grow perfect and mire his fidelity; and when we see a devotee at the pure as flowers are pure." "If in Nature there are shrine of Nature, growing great in strength and in- breezes which seem to waken in the branches sweet spiration derived from God, whose loving spirit fills sounding melody, these," says he, "are like the the entire universe, and so contriving, with the won- thoughts of good souls, swept by the angels' fingers." drons skill of his mind, as to make everything in Na. | And so fully did he carry out this idea, that he would ture subservient to that spirit of divine inspiration. Fender humanity superior to all natural things, and you would forget in his presence the charm of Na-

Channing was deeply, truly, naturally religious. It ture, the wonders of creation, and only remember is told of him, that when a child, so simple and yet so that God was a soul, and that He had made living beautiful were his religious sayings, that he would spirits in human forms. We so would forget the charm even the most obtase mind with the simplicity form of the world, so forget the intricate processes and beauty of his childish understanding; and when of creation, the geological structure of the earth. mature years and manhood were added, he seemed in and the varied forms of sulmated life, that we that religion to grow strong, as other men grow strong only deemed them winged thoughts whereby Delty in contact with the world, and in intellectual cultiva had hoped to represent more fully his own soul. tion. There was no purpose in life for him but to aim | And this was the charm of his mind. It was not maat the highest religious good. No other theme so com-literial. He had no greater facts than his experience manded eloquence or charmed his hearers, as that per- and intuitions upon which to build his religion; and feet simplicity and childlike devotion which seemed yet these were to him so reliable and so perfect, that to inspire him far beyond himself, and cause even his the most profound sublicities of philosophy, the clearintelligence to become subservient to the higher ele. est examples of mathematics? the most underlable maments of religion. It seemed to me, that in treating barial facts, could not overthrow them. And yet he of any evil, his highest form of punishment would be was not stubborn. It was only that faith which sees to charm the evil with the simple power of love. We beyond the material; that faith which penetrates bemight differ as to the manner of correcting crime, but youd the exterior, which does not depend upon outhere could be no mistaking this man's power. No ward facts, which never could reach material minds; and which those that simply rely upon logic could anger, no sin, but would seem to melt in his presence. or beneath the infinence of his love. The great ides of never understand. his life was, that as Jesns seemed to teach of love as Yet, with all this dreaming, all this seeming transcendentalism, he was far from being unpractical. conquering all ill, so all mankind could live, and no orime axis, when it was charmed away by the gentle On the contrary, he was one of the most practical of power of love. To him, there was no breath so sweet, men: believing that every moment of human life no power so great, no conception of divisity so large, should be spent to some purpose and some use. Time as that which was comprehended in Christ's lessons of was never idled away by him. There was no such love and kindness. And often and often have I tried thing as robbing him of those hours or moments that were precious. To do good to another in distress, to talk to comprehend how he could conceive of that wonderwith a friend upon a useful theme, or even to com. ful supernatural power which was embodied in that allmune with his own soul and the great soul of Nature. sacrificing love of Jesus. Yet so did he believe and was not a waste of time; but to idle away his time in cherish it, that it seemed to become a part of his whole usoless pleasures and fleeting follies, as most men do, to see pleasure in the more external forms of society. With this, you will understand that bigotry was not a part of his nature. His creed, if such it might be or in company with his friends to while away the hours called, was of the most liberal kind; and so in avowing in foolish conversation upon themes that were to no purpose and benefit, he was never known to do. He this belief did he bring down upon himself the conwas plain, too, sometimes; not to wound your feelings, tumely of others, which by his overpowering love, he but to express truly what he thought; but if he reconquered. Criticised was he, because he believed in buked, it was with such gentleness, that you would God's love instead of his sngar. Condemned was he, almost feel it like the careas of a mother, who soothes because he believed in the love of Christ and not his her child even when she tries to' scold. This was his condemnation. Often was he rebuked because he acpower. He would tell yon your faults, but in such cepted the gentler mode of curing ill, instead of the kind manner that it would seem like praise, while you harsher one, which often kills. He was consured sewould feel deeply conscious and humiliated by the reverely for believing in Nature and Nature's God, inatead of a God which had no nature, and was indeed buke. If he spoke sternly of crime, it was with such an ideal. In conceiving of natural things, he regarded touching regret, that you would simost wish yourse)f the oriminal. If that was to be your punishment. Yet all things in nature as belonging to God: as worthy of there was such power in his rebuke, that it was humil. consideration as being perfect in their places: therefore fating, where severer, sterner words would only harden. he believed there were no mistakes in nature, and There were those who, in conceiving of his power. that all things were designed for good. Even sorrows. which some men regret, were to him blessings and thought him too lenient, too loving, too kind: that he did not speak strongly enough against the evils of pleasures --- angels clothed in robes of light. These were the higher elements of his nature, and society; that he did not deal severely enough with these prependerated over all others. To him, history these daring vices and crimes which corrupt the world; was but as a harp of many strings, which he could at. that he was not. perhaps, intended to tear down the evils which society has built up, and crect in their tune to suit the occasions and purposes of human life. stead a newer and better adifice. I have never heard To him, all heroes were but as beings who lived to answer the great end and design of existence. To him, there stronger words than he uses against crime; but yet it was no heroism in that which men praise; but, on the was not by force that it was to be overcome. There are no desper condemnations of vice than are to be contrary, war, and all its kindred evils, were terrors found in his teachings and writings; and yet it was -terrors, the result of human ignorance and folly, which would at last be overcome by the love of truth. not a condemnation which breathed of bitterness, but and the all-prevailing principle of human kindness. a spirit of forgiveness, like that which I have always His great faith was in the advancing kindness of hudeemed Christ possessed, seemed to belong to his namanity. If he believed in any one thing more than ture; a generous, loving kindness, which caused every another as accompanying the Divine Mind, It was that touch and look to be gentle. Nature had done for him instead of laws, punishments, criminals, and all forms all that Nature could do for any man; and beside his of vice, we should have at last, by the overruling power | endowments of intelligence and spiritual faith, there of love which he deemed was embodied in the person was in his presence a charm which seemed to cause of Christ, the principle of true government--- governevery one to become spell-bound. But still, we might ment of religion: a religion that would be embodied in | not call him a man to fight the battles of the world. every human life, which would accompany all intelli-He might not be the one to seize hold of these rougher gence, all law, and the purposes of all human exist. forms of vice and crush them; he might not be the one to take up the sword and fight the battles which the world must always fight when it advances to higher He had a depth of mind accompanying this religious nators, which even in its profundity would astonish positions. Governments : do not choose such men to and cause us to bow in reverence before it; an intellect make their laws, nor do warriors choose such men to which could grasp the mysticisms of Plato, or compre- lead their armies, nor do we find such men occupying. hend the most difficult problem of Euclid; an intelif. places of public life, where men praise them most; and gence which would cause even philosophers in their yet this man had heroism and courage and faith and depth of thought to stamble, while be, in analysing trust, which made him atroinger than a host of armed every theory and every creed, would cause them to be men, or than the greatest king or potentate. And his subservient to the simple power of fusice and truth. power laste longer, for it was a power which time can. He believed that there was a higher principle than not change, which fame sannot build up, which calsimple intellect; that human knowledge was but a umny cannot take away, which is not based on the exmeans to an end, whereby men arrived at truth. He ternal life, but on the spirit, and therefore lasts the | make that book the example of daily life; was the

cilmo.

have schools, hospitals and places of instruction, to to the gateway of immortality. heal the wounded spirits of those, who, through sin, you that his life and his mind were unequalled in gen. inspiration. tleness; but it was a gentleness that seemed to be almost make any one believe in blm. This power evils that exist in your minds. made up his religion. His religion made up his itfe. Born of his mother-for no soul did he ever love as he loved his mother-be believed her love sarrounded every household: that it was the charm which made all men as good as they were, and which made all men agree that it was a golden light, leading them to a higher goodness; that it would overcome every evil under heaven, if men were disposed to evil, and that the darkest hours of adversity. The memory of his mother was ever sacred, and to her did he often attribute al of his love for religion, and the goodness and gentleness of his nature. "I am not better than other men," he said, " but I had a mother. I am not gen. tler than other men, but my mother was geatle." And

would wish to be when he knew that he was right. Of all that appertained to liberty and justice, he was an early advocate, and brought condemnation upon himself-because he dared to differ from the multitude in regard to public affairs. All men who

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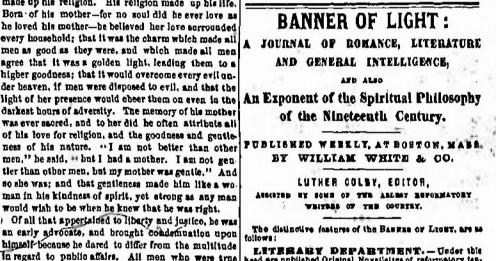
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longer. His sayings, siready bousehafd words, grow great object of existence. I He did not that immoriali. nearer and desver to the human beart as time ad. ty. He did not think death should be dreaded, and vances, and the gentleness of his spirit gains addi. his decease was as caim and holy as a summer summer, tional power as the world moves on in its vipe and. When he breathed out the spirit of life, he laid his form to rest trustingly spon. Nature's bosom, as he

He believed war to be an excrescence on human ne- committed his spirit treatingly into the bands of his ture, the result of ignorance and orime, and often Maker. In this, more than in all things the was his said he could not see the good which was produced. strength. He trusted God, in sorrow, in joy. in ad. He knew that history gave accounts of the progress of versity, in' triumph, in life and in death. He was nations, caused by the outbreaking of revolutions in willing that the spirit of his Maker should fold him to consequence of oppression; but he says, "We would sleep and gather him to the great bosom of the Infl. rather teach men not to be oppressors, than to have infte, feeling perfectly conscious that those whom he nations gain their freedom in such manner. We loved would meet him there, and that throughout would rather have the world instructed not to do eternity, they should journey hand in band together. wrong, than to gain goodness through such vile means. This may be incomprehensible; you nor I cannot un. We would rather have a peace that is born of love, derstand it. To me, it was but the dream of an entin. than a peace that is wrought out by the sword." Yet least, but the 'vision of one whose faith but blinded he knew it must be so; and his only hope was, that him, but the thoughts of one who imagined greater by and by, when the world grew better-which time I things were possible than we could conceive or dream could not see, but be fondly dreamed of-there would of; yet to him it was the light of his existence, the be no more wars and no more orimes; that instead of faith that burned steadily and surely upon the altar of jails and penitentiaries and charnel houses, we should his soul, and that even through death lighted him on

He passed from earth too early for those who loved had become degraded and despised. Oh that such him. In the full vigor and prime of manhood, his life love prevailed as bis! that every soul might be en- went out like a sunset, glorious, caim and beautiful, dowed with its etherial elements, which would make | breathing in its gentleness the spirit of love which he the life of each man as bright and pure as was his life, lived; having nothing to regret, for he had done all as free from sin and guile, as perfect in its gentle- that he believed to be true; nothing to sorrow for, for ness! For even those who differed could not be bit. those who loved him waited to receive him; nothing ter sgainst him. There nover was a word of bitter- to mourn, for life was opening and death was receding; ness spoken of him through his whole life; and yet nothing to lament, for the rejoicings of angels seemed there were many who did not believe in him; many sounding in his cars; and all that he prayed for was. who thought his theories wrong; many who criticised, that the world which he loved, humanity, who were and yet criticised with such careful words that you his brethren and sisters, might climb up to the heights knew that they regarded him almost as superior to where they could see the sunlight of God's love, and other men. We are not eaving too much when we tell hear the calm voice and loving spirit of his trust and

Religion, in such a form, is ennobling, perfect. It born of a higher power than human beings can pos- makes up the life; it endears the soul to that which is sess. If any one impressed me with the certainty of good; it endows the soul with a divinity which is far immortal life, that certainty came from the lips of surpassing anything of external forms. And thus Channing more than from all the works or books or should you seek to live-that by this love, which was creeds which the Church has ever given. If there was Christ's, you, too, may become pare; by this faith. s shadow of faith in immortal existence, or a certainty which is born of religion. you may know of immorof identified life, and reward for the trials and strug- tailty; by this boliness, which is consecrated to faith, gies and adversities of human existence, that certainty you may have nothing to mourn; and by this peace, came from his loving inspiration, for it seemed as a) which springs from trust, you may learn to rest where perfectly written book upon his heart, by the hand others are uneasy, and upon the billows of the endless of an unseen power. If there was a consciousness [sea of life place the bark of your spirit, in full conthat beyond the grave there should be a reward for sciousness that the great Pilot is at hand, and will every sorrow, that life was not a failure, and eter- guide you eafely to the harbor of endices reat. So let nity was certain, that inspiration was the means that peace and love and wisdom he yours-the calmness whereby the soul gains a knowledge of immortal life, of his faith, the strength of his mind, the integrity of that religious but answer the purpose of the immortal his purpose, the power of his gentleness; for we are spirit in its onward course, that light and life, and the almost persusded in our own mind that there is greater dawning of immortality belong to death, then that power in love than in the sword, greater strength in consciousness might be derived from his lips. If gentleness than in the strong arm of physical force, there was power in the love of Christ. a redceming greater power in wisdom than in all the chains and quality in his blood, capable of washing away human manacies which homan boings can forge, and greater sin, it would almost make me believe it to listen to endurance in that trust than in all the false worship of that man. And yet my mind was fally conscious that which haman souls can conceive. Thus, while peace my own soul must wipe away its own misdoings; that is upon his ashes, and while the flowers bloom above I must suffer for every guilty deed. And so he thought; his grave, planted by gentle hands, the spirit of his but still there was such regenerating power in the love love lingers among you, and his gentleness shall drive and kindliness of the Christ Saviour, that he would away, perhaps, some of the sorrows and some of the



MESSAGE DEPARTMENT.-Under this beat

the uneducated, which go to prove spiritual intercourse be-tween the mundane and supermundane worlds.

RDITORIAL DRPARTMENT, -This portion

The theme presented for your consideration to-day IN WILLIAM ELLERY CHANNING.

Men make heroes-God makes men. There is in the mind of a true man a something which is more than all history can pisture. We never read, in the lives sketched of individuals, that which makes them great. We never find, in the record of their lives, that which is greatest in them. Biographers cannot paint, nor can pen in any form portray, the true spirit of living greatness. It belongs to that something which neither the sword, nor the pen, nor the book, nor yet even language, can teach. It is a presence and a power within itself: and though different men are differently great, that, in our opinion, is greatest, which makes in its power the most lasting impression, and an impression for the best good. We can read of great warriors, and share their conquests with them; we can read of mariym, and die the deaths which they suffer; we can read of heroes, and become, as they are, great in the power of a single affort; we can read of poets,

and good he loved; all who expressed a new truth, or dencion, and occasionally translations from the French and German a truth that seemed to be unpopular, or an idea that

might be true, he would not condemn. Even if he might he true, he would not condemn. Even if he we publish weekly a variety of Spirit-Messages from the de-thought them fanatical, he would rather say, "There partied to their friends to variety of Spirit-Messages from the de-may he something true." then condemn them and he strumentality of Mrs. J. H. Comawy, from the educated and may be something true," than condemn there and be in the wrong. He would adopt these new systems of faith so far as they would render humanity better, and would reject them so far as they would render humanity worse. He believed in social and religious laws, to the extent that they served the purpose of contenting the soul or mind until it can gain a foothold on something higher. He believed in forms of religion. because they served to acquaint the spirit with the given by Trance and Normal Speakers. soul of religion. He believed in a high conception of divinity, because it served to make the spirit stronger and better in its daily conquests. And these made up his character. All vice, all laws which were wrong, all principles which were embodied in religion that seemed to breathe of evil, all persecution, or ha tred, or dread-these he rejected. To him, the soul of religion was love, the soul of intelligence was wisdom. the soul of society was justice; and of these three. justice being the least, he thought that love and wis lom would gain the victory, and justice would be controlled by them. To him, there was an endless spirit and power in goodness, which could not be lost, and which could never die, and therefore could overcome every form of evil.

We might love to dwell on such a mind forever. We might paint the effects which it would have upon society, as, wherever the words of this man have been heard, there seems to be a gentleness of spirit and a faith in immortality beautiful and perfect to behold. For Year. causes the life to grow strong and the heart to battle with external things, until it overcomes, by the very spirituality of its power, the material forms of thought. Boience was to him hat the means of comprehending Solution. Most men think science supersodes religion; sime paid for. Subscription of certainty, while Subscriptions in Canada will add to the terms of subscription of American Poly that it takes us into the regions of certainty, while religion is but a vague and indefinite dream. To him, science was but the stepping stone to the sure reali ties of spiritual life. To him, nothing was real but the endless good and true. That was not in reality true which simply belonged to forms of expression instead of ideas. He did not think the facts of science were true, because they were merely believed, or supposed to be demonstrated. They simply answered the purpose of bringing the human mind to a better comprehension of Nature, and through that Nature, of the areat Creator. To bim, God was an endless spirit, so founded in his divine perfection, that all things were comprehended in and by him. God was not Nature, but was the soul of Nature, and Nature breathed but the spirit of the Infinite. Yet this he regarded as subservient to the high interests and purposes of humanity. He believed that there was in human thought and buman advancement something higher and holler than any other form of creation; and on this immortality; for which he believed the soul was prepared in fis earthly life, he thought every aim and object of human existence should be concentrated. He thought that to to good, to live hely lives, to dream high dreams and endeavor to execute them; to take the lemons of the past and adapt them to the present, as far as thair dees are concerned; to take Nature, and read fler thorough ly, accurately, understandingly as a written book, and

of the Bawwas is devoted to subjects of General Interest, the Bpiritual Philosophy, Current Evenia, Eatertaining Mis-cellany, Notices of New Publications, etc. OBIGENAL RESAKS.-In this Department we shall publish from time to time Essays upon Philosophical, Bejentico and Religious Subjects. All which fustures render the Danmas or Light a popu-lar Family Paper, and at the same time the hatbinger of a glorious beleating Religion. CONTRIBUTORS. PROFESSOR 8. B. BRITTAN, of New York City. HOBACE DERIESE, LL.D., of New York. HENRY T. COLD, M. D., 634 Race street, Philadelphia, Pa HOR. WARRAW GRASM, of Battle Cireck. Mich. HUDSOF TUTTLE, Eq., of Berlin Heights, Obio. GUORDE BERARMS, Sto., of West Acton. Mass. HOE. FREDERIC ROLLSON, of Marbichosd, Mass. O D. GRISWOLD, M. D., Oleaveland, Obio. H. M. MILLER, Eludits, N. Y. A. B. GRILD, M. D., of Hoston. BET, FRED, L. H. WILLIS, of Coldwater, Mich. USIAM OLARK, of Auburn, N. X. W. H. MCCUMDT, of Obio. Miss Emma HARDWAR, of New York. Hon. WARREN CHASE, of Battle Oreck. Miob MILL BANA HARDINGS, of New York. Miss Cona Witz Sour, of Politicel puis. Pa. Miss A. M. BERNER, of Politicel puis. Pa. Miss Balla Bush, Norristown, Pa. Miss Balla Dush, Norristown, Pa. d many other writers of note.

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