

BOSTON, SATURDAY, JULY 25, 1863.

FIFOLE COPIES,

in that the Original Essays. In-HUMANITY, TRUTH AND JUSTICE. WHAT WE AS SPIRITUALISTS SHOULD DO.

I emerged from darkness into light several years ago." just before the dawn of the demonstrative evidence of sill ever encompass the wants of, or make signale in-spirit intercourse with mortals; that is, if had just sullgible impression on any soul, whose brain is agicrept from under the rubbish of theological mysilvism. had found the way to the opening of the damn, gloomy coal-pit in which I was born, and ascended the shaft of development sufficiently to get a glimper of the glorious sonlight of oreation, which so suchanted me at the time, that I have ever since been clambering up is appraised, and the most observal and appropriate appropriate and appropriate and appropriate appropriate and appropriate appropristing appropri day glory.

Having thus found light, I' resolved to stand alonf from every organization then existing, for of them I could truly say:

"The thirst of their ambition was not mine, out

And I determined to stand alone, if need be, until a

body of people, should affee, liaving a broad, liberal platform of principles; having no ground too sacred to be trodden by the commonalty; having no circumsoribed rostrum devoted to the dissemination of such tensis only as they merely conceived to be seared traths ignoring the last that all truth is divine, and should nover be denied a free expression through every avenue which icade to its general diffusion among the

Thus I resolved, and thus I stood on the mountaintop, viewing in conception the "Promised Land." But I had not stood long thus isolated, before a ...still small voice " within seemed to 'whisper, "It is not good for man to be alone as : thon standest; but hope and strive, and ere long thou shalt descend into yon. der valley and work in a vineyard of unsurpaceing beauty, where the wine is not kept in old bottles, to ferment and dranken the people, but where the pure wine of Troth shall have free course, run and be glorified, wedding each to the other: in the bonds of true and universal followship, carrying all alike in its arms of unison to the goal of their broadest aptioinstions, most mored yearnings, and loftiest aspirations." did wait, hone and strive, and she promise was verifed; like the Biar of Bethiehem, the bisseing same nitpromise stose amid the mist of heary error, and grad. usily and gracefully arched the valley in the giorious light of Truth. Thus old things passed away, were crucified, and the resurrection of the new, through physical manifestations, was inaugurated; a Baviour was born; and had come in the fullness of time to setthe forever the question of our immortality, "If a man die, shall he live again ?"

Boveral years have passed since conclusive demonstrative evidence in the affirmative of this all-important, this fandamental question was first presented to

the true answer which this question suggests. , And for ma. considering the indermalal needs of this class, and our present reputed strength to live longer wholly in the domain: of intellectuality, and fevel in idealities, the substance of which requires a well cul-thred brain to comprehend, is but ministering to the wholes walls we hagloot the winty, misting traveler y the way side)." No chain of lightcal and metaphysal inferences and defuntions, be it ever so elaborate, tited by anxiety for the wants, of the morrow, pr by the nerves of a stomach that is yearning for nourishment to sustain its physical life. . "The spirit pioves on the calm waters." ---- "pailych".

We all know that our bigbest bonceptions, pur loftistorgies of the body have been, properly respectated. The real worth of this simple fact, old as It is, in angmating the point where reform should commence in ference to these who are " bearing the builden in the went of the day." does not yet stem to be fully appre-elated by the majority of those who profess to be the advocates of true reform. And this delthe reason, when I take into consideration the present depressed condition of the masses, that I am prompted to say, the gist of all our philosophy has been; so far, but a romance, a dead language to the comprehension of the majority of the tolling, delving millions, and it will ver remain so, until they begin, to feel the potency of its oft reitersted obarms, its actualization in the direct musicoration of their social condition. This, effect must come as a prerequisite to the crowning aim of all our labor in that direction. ; ----

I do not wish to be misunderstood ;'I see the tendenoy and appreciate the labor and aim of all that Spiritaalists baye done and are doing. I perceive that this great diversity and diffusion of sentiment, this apparent isolation of effort, and this seeming, to many, abgularity of particles. If I may so speak-all are being formed into straight lines, the essence of which is to be concentrated into rounded points, and these are eventually to coalesce and form one great harmonious circle, bating Humanity for its center. I undersland all this; and though I do not expect to see a very speedy consummation of the same, yet I would simply ask. Has the time not come, bearing with it that experience which suggests a hastening of this result, if we will only modify our course of sollon f . Lagrandurau inspiration of the mes sunlight through clouds, I wish to be understood thus ; While we stord food for the Intellectual and those where circumstances allow them ample leisure to digest and appreciate it, let us no inger neglect the wants of those who, helpless through porsuce and the want of means, are still groping their way in darkness, destitution and misery under the lash of those who are absorbing all their wealth and driving them smid their sunken hopes and crashed energies in despair to an untimely though welcome

for the diviner Word in the larger scope of all revealgtave 1 ings, whenever Truth and her handmaidens should Yes, it is high time that we were commencing in every possible way to hasten the reign of Truth and, my mind by the dawn of this New Dispensation. And Justice. But it will never be done while we merely, | self in this day of her disrobing at hand? She who as I review the fruit of those few fleeting years up to sit in sunny pariors of competence and case, and there the present, and now look over the vast field of reform depict in glowing colors the anticipated frait of our philosophy. and dream of "Sommer Lawde ?? where briars and thistles never grow, to mar the beauteons flower. The great fundamental field of reform is among, topics which come within the scope of their vitalising the masses; and it is there we should be concentrating our greatest efforts, if we would rear that beautiful temple of philosophy from the dome of which are yet to radiate those rays of light which shall, permeate every avenue of life, and he a beacon light to each, that he may " read as he rans," and be directed to that path in which " the wayfaring man though a fool need not err." Let the people know that this all absorbing topio Humanity, has a meaning with Spiritualists; that it is not merely a " sounding brass and tinking cymbal," a device emblazoned on our banners to decoy them into a sham parade in favor of promised but never. reached deliverance. We must swaken from one. dreamy reverie on the mountain top, and cease trumpeting the old song. " Come up hither," to those who are not, able, to take the first step, that we may commence to do what we have left undone, and no longer proffer to the, majority of the masses what is a mene abstraction to their comprehension, giving them in effect a stone when they ask for bread. We must not grow faint and weary in well-doing., and at last. through fear of the Herods of the land, sell our birth right for a mere of pottage. But being guided, by the true star of Charity, we must go down into the land of Rama, where there is a voice based of ismentation and great mourning; Ranhel weeping for ber, children and will not be comforted, because they are not. We must combining, practice, with, theory, endeavog to inaugarate a reform that will directly minister to the social as well as the spiritual needs of the indigent and necomitous among and around us. It is thus we should not while discarding ; the present superstitions which Ignore the ides of saving the body in order to save the soul, that we may hasten to " prepare the way of the Lord, and make his paths simight." Let us thus commence the process of initializations and then, if I may form a jadgment based on cause and affect as naturally existing between physiology and mutality, I think we will find that the Sellings of the people will not be acid and regulates, not, that las mourning into festive balls. I now rifer is the day of the state of an international sector is and the sector is a sector is and the sector is and the sector is a sector is and the sector is and the sector is a sector is and the sector is and the sector is and the sector is a sector is and the sector is a sector is a sector is and the sector is a sector is a

ther large gyapethetic and an while thus imbued with to call the more advanced sockers of the truth. "Have power from on high signalid in many of her lectures. not your clergy kept back from you their thoughts bithner large grapping and a superior and in many of her lectures, power from on high appended in many of her lectures, to the immediate with or thomanify, converting the idea, that, though out (all support is how of Heaven, yet, unlike these is appeares the arrogate all the righteouspees of the world as themalyes, and as the name time score it is world as the planetres, and as the pharity, its graps here board if on and is in sympathy with the score and are conducted of the lard the superior with the poor sail oppressed of the land, regardless of the ancers and significant tangeness of a sortild, callons-

Then philasherics, moralists, friends of humani y, begin at the shaft shorts begin to remote those cir-numsiantial barriers wolds prevent the masses from aking the first steps i And when we begin to get soially right in ectorence to the material wants of the ody, we will be better shill to get right in an intelectual and moral source, and when thus right, we will naturally get spiritally right, grasp the unseen, learn that " there is no mystery but sgnorance," and sppre-plate and obsrish "the great and good admonition, Love thy neighbor as thynelf." and practice the olden rule ; the ultimatum of all love and intellirence. " Do thon anto others'as ye would that they ihould do unto you?' . Doing sura, when one receives a lessing at the hand of another, that the parting inunction, " Go thou and do likewise" according to the indifference, but will have both a meaning and an treet. (245.1)

Let our prayers no longer be merely words, but acion, in favor of some practical result. W. D. Y. Philaddphia, June, 1863, .

NCIENT, AND MODERN SPIRITU

BY C. B. P.

Stand from under; The day of the Lord is at hand

God's Word " to old Jawry and finds its underpin.

the moral and spiritual needs of all ages; for in our

selves are the counterparts of the ancients, though mod-

What a sight now to behold, that our dead churches

have maintained, as infallible boliness to the Lord, the

literal status of the sinblent Word till it stinks in the

nostrils of the righteous. They have dealt damnation

through the ages upon all such as hungered and sought

ided through organization and progression.

" ALISM,-NO. 9.

erto, not only about the Deluge, but about a multitude of other matters, such as those treated of in Part lat of this book-which yet, as my adverse Reviewers say almost with one voice, have been all along perfeotly familiar to all respectable students of theol-0gy ?" Behold ye in this mirror. ye abeep of the Clergy and

Church, into what fold you have been led-which yoprecives have hedged-about to let the wolves prey apon the lamba. Do ye fall to behold yourselves the fools and blind," the followers of Bell-weiher and Ram. till they; too, now fail into the ditch together with the sheep. , Indeed, the more upright clergy have been in "evil case," and like the children in Egypt, required to make bricks without straw. Alas I how few of us could .. stand up to the rack, fodder or no fodder," and, out of an honest and good heart, offer a full sacrifice to the highest Lord of Truth and Light-"escrificing." as the Bishop well says, " the means of livelihood for himself and his family, after work, it may be, for many long years well done, and with strength still, and a hearty will to do more in the Church's service, if only be may be allowed to think and speak the pisin, honest truth as a freeman, and not be required to hush up the facts sest of thy ability, will not be heard with a listless which he knows, and publish and maintain in place of them-by silence, at all events, if not by overt settransparent fictions ?"

Thus has it come to this, because, in following on to know the Lord, there was war against all vision that looked beyond the ancient twilight; and now in this great and notable day of the Lord, the saintdom of the Church come out of their graves in gray, spectral old clothes, instead of the pure linen, clean and white of those who have laid hold of the living God through the utmost extent of vision, unbounded by the paste board barriers of the ecclesiastical fold.

The conservative or stand still theology of our nonprogressive churches, is a copperhead theology, whose the day of the Lord Bishop Colenso, who surveys original sin is based upon the Copperhead of Eden. Very much of our Lord-theology is made up of the oriing wanting in many particulars, so that the Lord of ginal saske, and it remains to be seen how much long-Dartmonth College will hardly be able to vomit his ... cursed be Canash " on drg land from the stranded er our pulpitry and Sunday schools can continue to go upon their bellies amid the increasing influx of the true Lord or Light, creating development to walk erect, with beart and head-filled from the outpouring thing larger and hour or bight we that the first abound-mind. whatever " refig2d is drat' stampartal to the Garman whatever " refig2d is drat' stampartal Pentateuch is thoroughly examined." is embalmed for of all the heavens. The good Bishop would not then have to complain " of the hollowness of the unmany after the embalmed idols of our forefathers.

Of the figures in "God's Word," the Bishop says: -" It is obvious that, with all the appearance of extreme accuracy, there is no real historical truth in any of these numbers "---- that the interpolating inventor had no particular reverence for the original tart" -and so far as concerns Moses and the Pentstench. " where these numbers are involved, these passages have been systematically and deliberately fairified in later days, which would indicate they were not regarded as so unspeakably sacred and divine, as to be secured from such 'free handling.' I confidently chalcal and mental eminence, while Jelorgh has a physics logical or phallic reference in the ancient symbolism or mystical arcans. . The Hishop shows " that several . anthors have taken part in the composition of the Peasteuch. • • That the use of the name Jehorah had purposely been avoided in some passages;" in others " twisted," in order to admit of an explanation, so that . the wayfaring man, though a fool, might not err therein," So full of tares does the Bishop And the Word, that he says In pursuing our investigations, ; we need not be restrained by any fear of trespansing apon divine and holy ground," though he everywhere admits the moral and spiritual beauties where ver, found, among the weeds of rank in xoriance. It is only the tares , that he burns in unquenchable fire, while the fan is in his hand to thoroughly purge the floor. This Lord of Natal has pounced upon the church like a thief in the night, when this same church, lustesd of having all its amps trimmed and burning, have barely a farthing candle of Trath and Light to show whereaf of their towardship. And thus the heavenly doors are closed against them; for their lamps are so nearly empty of oil as not enough remaining to anoiat them with eye. salve.

NO. 18.

It appears that Endras recovered the ancient Word . after it was barat, by being inspired with the liely Ghost, which he drank from a cup of fire-wand when had dronk of it, my heart uttered underitanding and wisdom grew in my breast, for my spirit strengthened my memory; and my mouth was open and shat no more." To "five men ready to write swiftly, the. highest gave understanding, and they wrote the wonerful visions of the night that were told which they new not; and they sat forty days, and they wrote in . the day, and at night they ate bread."

These "five men " oan hardly be said to hold the pen of a ready writer, or "ready to write awillin," when a man to each book wrote forty days from a month that was opened and shut no more." as the Pentateuchal, correspondence rose, Phanaiz-like, from the makes of the older Word, receiving life from the enirit. like the old bones of Ezekiel.

There were glants in those days of the older Word, when the some of God saw the daughters of man that they were fale and took them wives. When these sons of God came in onto the daughters of men. they bore mighty men of renown." whose bedstands were of fron. . forged by some Cyclopian God, whose fire was in Sion and furnace in Jerusalem--bedeleads sizieen and our he's deg! into and mergh and ana hell with. Golann or whether the bed belonged to Ug, King of Bashan, or Procrusteo-or whether Mrs. Lot, who has added several feet anto her stature since she was turned into salt, as discovered by Capt. Lynch, would be able to rest on even so amail a bed as that of the Hashan King.

The mystic mode of ringing changes upon the anclent God names, makes Jeho, or Jo, equivalent to Jeboysh. The Bishop discusses the Elobistic and Jehovistio aspects of the Word to the thorough end. Donlap's "Vestiges" also afford great scope in this direc. tion. The Bishop thinks "that Samuel was the drat to form and introduce the Name (Jehovah) perhaps in imitation of some Egyptian name of the Delty which may have reached his cars. There can be no doubt that in those days, there was free intercourse between the residents in Palestine, and the Egyptiens." Jori is a compromise between the older El and the God more newly up and shortened to Jo-equivalent to Jehoveh-Biohim, or the Lord God, proving that wall the Johovistic portions of the Peatsteuch were written offer the time of David, or. at least, not before the latter part of his life." . . . it is well known that the authors of most of the great early legislations of antiquity, as those which are attributed to Minas, Lycargus, and Nums, being actuated by the purest deire for the welfare of their countrymen, sought to attach anthority to their lessons, by representing them as revealed supernaturally, or, at least as divinely approved. Of course, as we have said, the notion that ANORI. also adopted this plan, of referring the lastitations which he wished to enforce, to the direct revelation of the Divine Being as made of old to the fathere or leaders of the Hebrew people, to Abraham or Moses, is galle at variance with the ordinary notion of the Divine origin and infailible authority of this part of the Scriptures, and with the modern conceptions which are formed of the nature of inspiration and the proper aim and object of the Scripture writers. Bat : the result of our investigations compel us to the oon. ; clusion that either SANUAL himself, or some other ? writer of that age, did adopt it." We have not room for further extracts. Those who would be blest with a larger vision than the superficial theology of the church allows, should get the Bisbop's . Pentateuch. He may thus prevent them, in Biblical language, from going "awboring" after the enabrined idols. as of infaitible antigality.

embraced by Spiritualists, and see the diversity of talent at their command, and the various missions in which it is engaged, and consider the multiplicity of discussions, and behold them in the long hidden field of cause and effect, peering into the heretofore seeming mysteries of things, and divesting them of their superficiality, dissecting and analyzing, as it were. fiber by fiber, the minutest, threads which still bind humanity to the false and deceptive. I feel that the "Lost are being found;" that, the Day Star of Hope has arisen to bless the world by its benignant rays; and that I am about to realize what I most hoped for -the advent of a body of people with whom I could fraternize on a broad bomanitarian platform devoted to the fundamental needs of humanity.

While we have ascended the throne of the beautiful in both philosophy and theory, and been scattering the good seed broadcast over the land in view of bringing others up to our standpoint, and are donaolous that a great deal has failen on stony places, to be seared by the sun of bigotry, and picked up by the craven valtures of policy, let us not be unmindfal that the greater portion has been choked by the weeds. and frozen but by the cold, ohilling blasts of advente circumstances. I admit that we have no reason to complain of our baryest, when we, ponsider the nature of the ground and the opportunities afforded .us for reaping; the yield has been flattering beyond our at, pectations. I merely wish to intimate, that where we have realized the most of our fruit has been mong those who, through the power of intuition alone, were able to comprehend; 'and among those who, not thus perceiving, were able to arrive at the truth through favorable circumstances affording them the means and leisure for proper culture and investigation.

As far as my observation goes, this is a fact; and belog so, it should include us, while we are endeavoring to prepare the way for the reception of the more beattifal and useful, to so modify our course of hotlob. that we may be able to reach not merely the favored faw, but also to feach and awaken a proper interest among the great mass of the, people, who, most of all, need and are longing for that day of fablies which is to bring joy to the disconsolate, and turn the hunde of

head. And now how stands the case of the Ohnrch it. has so mercileasly judged others from her narrow vis fon is now annunched to judgment. Behold her summoned from her grave, where she had made her bed in darkness, compelled to come forth,' yet shrouded in the swaddling clothes of Jewry. There she totters in the sight of all Israel and the sun, and would that the mountains had fallen upon her ere she bad seen this tay when the light should thus abine unto the dark. ness. In vain to call spon the Cherubim to shadow with their wings, or the San' lostand still on Gibeon, and the Moon in the valley of Aslon. Even the Stars in their courses protest sgains the darkness of the Church, and Lucifer, with a mory heart, sings among the morning stars, while peakof laughter shake all

the Sons of God. . But the good Bishop is ver pitiful and of tender mercy in his deliverance of all erael and the Church. In the " free handling " of theWord, no obstetrician bould be more kind, and if the argery seems harsh, it a because the patient has so long persisted in growing In the shade beneath the plane dhealthy organization. to one has anypassed the Bispp in theological survery, so let us thank God and the courage that be has

een chosen to redeem Israel. " and L' ma One of the Bishop's reviewrs supposes that the happy family" in Nosh's a were " kept in a state of torpor." This could only bequaled by the deep sleep of Adam when the rib wit taken from his side for the making of Sys. But slording to the Book of 'in a state of torpor;" for the one and all clamored terribly with atmost power ofongue, being " tosaed bout like pottage in & cauldre."?,

It does seem rather a hard are for the Church of England . that by the presed law of subscription. each clergyman is bound by ld to believe in the his-

torical truth of Norb's flood as recorded in the Bible, which the Church belied in some centuries ence; and he will be so band; till the Legisla ture of the realm shall relax be painful obligation. and religrat him from the ity to which he now stands pledged, of using a' fm of prayer which in-volves such a statement as th." But " the Legislaare of the realm," so largelyiade up of " the Lords piritual," consenting to haithe .. old clo' " of the lowry plane, while the marty's stoned, will not read. ty part with the old rags so by ss a fg lest may re-

lenge investigation on this point."

It would appear from this that there had been a great deal of "free handling" of the Word even in Its first estate, so that it is difficult to fix the status of the 'original' Jacob-the Old One himself. That Jacob was a Copperhead, by virtue of his name, may be seen in "Danlap's Vestiges," and in Stewart's "Biblical Astronomy." Ob, the screent of mystical significance in Jacob's name, makes him the original Copperhead and 'Supplanter' in the Garden of Eden -in getting his brother's poltage, and in transform. ing Laban's cattle into " ring streaked, speckled and gray."

That the church should have crawled on its belly all the days of its life to this ninetcenth century is rather marvelous to the Bishop-" cause, indeed, for astonishment " that the Biblical stories should now be ones. tioned .. for the first time by a Lord of the church of England "---- that such a belief should have been so long acquiesced in by multitudes, both by the clorgy and the laity, with an onquestioning, apreasoning faith; that up to this very hour, in this enlightened age of free thought, in this highly civilized land, so many persons of liberal education actually still receive this story in all its details-at least in all its main detalls-as historical matter of fact, and insist on the paramount duty of believing in the account of the Erodus, among the things necessary to salvation contained in the Bible, as essential to an orthodox faith in the true Jasher, the Araits family wer quite otherwise than and living God. Still more strange is it, and ead, that our missionaries have been sent to teach in our name such a faith as this to the heathen, and to require them also, on the pain of eternal perdition, to believe that this bistory, in all its parts, with all its contradictions and impossibilities, has the seal of Divine Authority set upon it." .

This mode of teaching the Heathen idea how to shoot is then exemplified in the government of a modern ago. before God had given i light of modern sci. Heathen, who had been converted to the word of old Jewry. Taking the Levitical Law as " written with the finger of God," this Heathen, converted to the Mosaical civilization, began to remember the Sabbath day to keep it holy. to put the witches and wizzards out of the land, and so on throughout, all were to be punished by stoning. Wos to the Sabhath breakers, or whoever should suffer a witch to live, . Woe to any Achan who should covet a goodly Habylonish garment, two hundred, shakels of silver, and a wedge of gold; and when the sealous convert to Biblical civilization was expostulated with as doing Moses rather too heartily, "the simple reply was that, if God had commanded it, it must be right, and that, if it was right then, it could not be wrong som."

Yet Du Chailin would have the Bible sent into Africs, that the bloody proceedings against witches might be stayed 1

The Bishop next proceeds to discuss the relative. value of the names of God, whether a Elobim, Eland the perilous dangars whi threaten her, she may shaddal, Adonal, or Jehovah -Jehovah being the God choose to inflict upowns. (the end, we know, we more newly up, and not the "Ancient of Days," like Old Shad or El Shaddai, the Mighty God, or God Almighty. Our anthor confines bimself to the literal aspest of the Word; but we shall abow in other papers that the Motion wars astronomical and spirit wise in their significance, as well as often applicable to pursi. Au in thatter whith

SABBATH SCHOOLS.

BT L. R. COOKLET.

In the BANNER for July 4th I notice an article by Leo Miller, callog attention to an assertion and . lecture by L. S. Richards, calling Sabbath Schools a curse to humanity. I desire to say a few words on the subject, because I am in the habit of advocating the es. tablishing of Spiritual Sunday Schools, and have used some efforts to circulate "The Spiritual Bunday School Class Book, No. 1."

Friend Miller, if I understand him, partially takes sides with Mr. Richards, and indicates that we should . not teach our obildren our doctrines, because " we should remember that twenty years from now we will be considered old fogies."-that in what we do attempt to instruct we should not seek answers to questions. think we should strive for an answer to every question in life; and if we are not sure we have got it right for all time, get it as right as we can to-day, even if the Spiritualiam of this bear will be the materialism. of the next generation."

It is a question with me whether there ever has been. taught any system of ethics that had not been a cursa. to humanity when viewed on the "curse side." Friend Blobards is a very liberal man. and yet it is-Prident to me that he gives the preference to these

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speakers who igners Thus the Reformer' leaves des bigotry for heather. I have been noclaised with the Sability Echos the South. at higher thet in many second white children, and even grown up persons have me Schools, there being no other public schools, (ethere where the poor, could not gain admittence.) and their usefulness and morality were improved. Even our glorious Sairitaal Philosophy has its, " ourse side," bat that shall not prevent my teaching what I know of its beautiful traths to young and 'old. As I see the case, children need recreative Banday Schools, where the knowledge we have to-day of moral and physical education shall be taught in place of those axploded mythe of the Westminater aborter catechism.

I go for Spiritual Sabbath Schools; such as will take the hypocritical. monthly of the dogmas beretofore taught, away from that day, and make it a day of joy" ous life.

Pembroke, July Tth, 1863.

PERSONALITY VS. OMNIPRESENCE OF

The interesting and instructive criticisms of Mr. Palmer, in his last essay published in the BANNER, demind my notice, premising that while the privilege of objections and questions is freely conceded, opintobs and remons are earnestly invited for me, all should be boils students and teachers. My friend objects that ... masterly inactivity " in the First Cause, is inconsistent with all our ideas of an intelligent consolous Being, or Personalized Entity, and implies inherent imperfection. I admit this objection is plausible; and, as already stated. I will in due time try and fairly meet it; but lot us first rationally settle the preliminary question, Whether the original stoms did or did not begin to combine because of "necessity." or the tendency or property inhering in self-existent matterf

This question he does not respond to. He also objects, that we have no warrant to suppose a being could exist without being created, and then assuming we cannot conceive of a being outside of the organization of matter, argues " To be, is therefore to be organised from matter." Now let me remind my friend that, his premises thus so complacently assumed, is the very question we are trying to rationally solve, not authoritatively detormine. In reply to this last essemption, I submit, that, in the phenomens of germination, we accept that a something-therefore either a spiritual or a material substance-which we term Life, by acting on surrounding matter liberates its constituents, and clothes Itself with such parts thereof only as it has affinity for, thus seemingly manifesting the power to change the condition of matter, by liberating its constituent parts, and to discriminate between the same when liberated, by attracting some and repelling others, as it may elect. These manifestations of power are, I submit, kindred in principle to those faculties obaracterizing organized animal life, which we term Will-Power or Volition, Intelligence or Wisdom, Desire or Love.

As the process of germination exhibits a continuous clothing with matter, we may infer that before and when the Acting Life begins to govern and thus dispose of the matter scied on, Life is itself literally unclothed therewith, while the powers or faculties thus manifested in governing and disposing thereof, indL cate that at the time when Life thus begins to act, it is it mit an organized Entity, existing outside of the organization of matter, and we may therefore infer. not organized from matter. If my friend can accept

.To the first objection I would reply: our main, if not only.warrant, for excepting the self-existence of mat. ter is: we know it exists, and reason teaches us that, it being something, could not have been produced from nothing. So if the First Cause is Spirit-in contradistinction to matter, as is claimed, then spirit, being a something which could not have been produced from nothing, we must conclude it is allke self-existent; and if it is inhorently organized, then it is a self-existent, anorested being. Now as reason teacher, the effect cannot be greater than the cause, if it be true that life can and does exist as an Entity, unolothed with matter, as the phenomena of germination seem to evidence. then we must either regard Life

ATHR BT WRITERING 10.0

In your valuable paper of yesterday, I find the following passage, in the essay on " Death," by J. Co. vert: " The Judgment Day, It is conferred, has not yet 'arrived: the graves have not yet given ap their dead." eld. Without wishing to flad fault, or smume preter tions, I would like to sak Bro. Covert what has become of the body of any person baried in an ordinary comm and grave, say one hundred years ago or more? When burled, said body weighed, probably, one hundred and fifty pounds. Open the grave now, and you find, probably, as many onnoes,'s little more or less. Where is the balance? It is gone-given up. [Well, then, the graves are giving up their dead continually. I don't wish to diabelieve snything because written in the Bible, and vice versa. But what all Nature and solence contradiots, I. for one, can't believe, ever if I should stand alone; and especially when I see such theories published in the BANNES, well, I feel like having the next number right of.

Resurrection and decomposition both commence and go on together, and the bodies we now have are composed partly of bodies which walked about many years ago. Matter is all the time changing from animal to vegelable, and one seres, and every parilole of food we eat contains a portion of decayed animal matter, or, in other words, the dead of the past. And it rather puzzies me how this body can rice at a certain day, when it becomes scattered into a thousand other bodies long before that day. Without any egotism or ill feeling, I would like an answer, and very likely many others would, too.

Madison, Ind., June 28, 1863.

ONE ANSWER TO "IS THERE A GOD?"

lst. Matter and spirit are co existent and co-extensire, and exist inseparably.

2nd. Space is boundless, at lesst to human conception; 18 BUBSTANCE AND BPIDIT ITABLY ID SOME FORM. 3d. There is no conceivable limit to the starry systems, as increasing powers of telescopic vision show, and if so, there is no bound to that condition of matter from which nebula and worlds continually spring into existence and endure.

4th. The creative and austaining CAUSE of all things past, present, and fature, is called God, do.

5th. Man cannot by any possibility, take cognizance of life in all its variety, for universal space IS life.

6th. It is not absolutely certain that Gravitation is the exact means by which orbs maintain their places: but if so, the fact that they no, conclusively show that the accepted relative attraction and repulsion of matter is not correctly understood.

Tib. It is now taught, and by many accepted, that all forms of life, organic and inorganic, perform their operations by their own indwelling spirit or life. within the course marked out for it, the same as is witnessed in the human and animal forms. J. C."

Riding Astride.

Noticing an article not long since, Mr. Editor, in your columns, bearing the title "Riding Astride." and asking for the opinion of any lady upon the subject that had one to give, I here address a few lines to the BANNER; perhaps it may find favor; however, I will be brief.

Man and woman were born. Man was created the lord of creation. He seemed to be under special favor. Every privilege was given unto him, from which wo man was debarred. No place but where he was admitted. Any sport or exercise be could engage in, and it could be carried around with impunity on the tip end of his tongue, to be osst out at any time, and the more onquests he boasted of, the greater hero was he. ...

Woman, in her parrow, limited field of sotion, must never overstep that boundary line that had been drawn for her, and be pronounced by the world, "So unlady. like." Some god of fashion and society would ex. niaim. " La | how unbecoming for a woman !"

No. dear BANNER, lot woman try hard as she may. few strong bearts cannot step forth and node what has been done for ages past. Woman herself-s pale. fair-faced piece of insipidity-would stand on the topmost round of the ladder of condemnation. No matter if ... there be no harm in wearing such a dreas," as liss Livingston expresses it: but there is another thin that does not suft: it has a tendency to bring woman from that sphere where the world says she was born to more in-bringing ber forth, making more of an inde pendent creature than such a dependent, weak, oling ing being, as a general thing, wishes to be proved by her habits she is so by nature, not costume, and there fore she is not fit to come forth and show she has a soul vithin, with aspirations as high and lofty as the liege ord that strute, with a curled moustache and cigar in his mouth, by her side. But these are days of progression, and the world akes rapid strides towards Liberalism. Who can say what a revolution of things may yet be brought about, taking all things into consideration? Draw a com parison between that which is to-day, and as it used to be. Supposing the reader's imagination took a stretch over the space of a century, or even back to the time when a St. Paul stood up and proclaimed, "A woman should never speak in public-should never be seen in public with her head uncovered," and in the comparison we can see what has been done for the condi tion of woman. Though it comes gradual, that is a necessity, as the world and women generally are not vel prepared for a progressive siride that would carry hem out into a glaring, conspicaous light. But we know of those who have come forth and pro claimed to the multitude. We have a soul, and we also bare physical necessities that must be sustained, and it takes just as much to support us as though we wore coat and pants. We eat as much, and our clothes cost more, and we (or many of us) are dependent upon our own exertions for all this. We have no man's cont-tail (the last fag-end of it, at that) to cling to; in order to gain a more pittance-enough to keep body and soul together-and, one important item; not have the name of being a woman working for her living. But, Mr. Editor; I fear I am wandering from the subject. I would be glad if the day would come that woman could don the dress that would be the most appro priate for the occasion, and could go forth in any vocation that her capacity and circumstances called for, without' being the wonderment and by word far and near, and looked upon as decidedly Amazon, or out of woman's sphere. Then we might expect to see our pale, consumptive looking women - when not iressed for street parade, with long, trailing skirts, or folling on same easy, enervating couch, dying with and -- coming forth with natural tint upon their besks; robust in frame, ebgaging in out-door reores. lions calculated to make the rose bluch and the slok. r-hued Hir vanib.

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ANNER OF LIGH

BT MAR. NATUAL QSADOR.

by the sardar deepon. The active serm detb by will If a context, cold and provident The active series of the same of the malme of started of the Of the malme of started by Of the malme of the same Of the malme of the same Of the malme of the same Of the same be the same Of the same be be and by the same How often I come to your bear the Abd by the you call it desting If and the body turns to start ? We start are the parting by addr Of Dome the same for a same If and the same the same to start ? We start are the parting by the Off Dome the same for a same

How freep ip my mind is the hour. When I throw that my soil must depart Strange risions that pover before. Had entered my caroworn thought. I had drammed of a Hearn far away. And a God of Omnipotent away. Like a hear is all bla micht Like a king to all his might,

I had dreamed that the gates of Heaven "ala! If I had dramed that the gates of reaven To sinners, were always closed, While, in the grey mists of even, I sought my allent repose; That the sinners, fant and wenty; From His gates were (orned sway). To a land both dark and dreaty; Where the Devil holds his sway.

I had thought my God was a Pather 1.12.22 That he gathend their wals together, And meet seyfelly called them lat That free from sorrow and woe. With their Kod they should siways dwelly all While their brothers were far below.

Then an angel form so bright

Then my weary eyes were dimining a fine and And my form grew faint and weaks on a solo And a voice that came from withing. Baid the spirit germ must break. And my sonl then took its flight From its coil, so coid and gray. And it seemed the darkness of night: a sold the dark.

Had tarned to oternal day, ____ to for the Then I saw not the golden halls. ' Nor the sinners in deep distress; Bot, freed from the prison walls, I should were and ever progress. And I saw through the dazzling light. The form of an aged man; His lips wore a smile of delight, And his features were pale and wan.

He mid ... Weary child, 'tis not death, All But the birth of the soul, to be'free; Turn away from the things of earth,

Then my soul to the myslic land' ' will a fact Was borns on the wings of love! anitate in Mas barns on the wings of love! anitate in And I haw the sugel-band In the perceful restmentatore.

Of my God, in his wrath at ein, But the amiling throne of peace.

To all who would enter in.

I saw not my Bather's face. And the gates are open wide. But I feet his presence here. That the soil be will ne'er forsake: 10 and

He dispels all doubt and fear

I have heard not the sinner's moan

From the regions far below. ... In

From years agone till now. have roamed through ether space. I have t And through lands of eternal light, "" I't wet

I have seen not the gates of Hell, and the Nor Satau in his pride, "But a land where the weary dwell, style," SOUTH AND IN

Deviation their bounds as the set of deaths and the set of the set

Then his shul from the chamber of death

Shared way with the angel band, Brom the weaping friends of such To seek a better land. He same to the myslic land, Where the spirit loves to rosm,

And his soul with joy d'etwheimed As he thought of his Father's home....

Then an angel by his side

Said, " Thy Father's home is here; The gates of heaven are wide,

And God is over near." And his soul seemed in sorrow to wrep, 1.34

That his life had been spent in vain: And he said, " Could yon body that sleeps at the Bat revive and live spain !!"

Then his soul sought the mundage sphere,

Then his soil sought the mongane space, all To look on the scenes of life, all And the thought how the cross be had borne, Which brought to his spirit strife, Then he looked on the dusky earth From the dusking imps of heaven, And his once bright, sunny hearth in a the sone bright, sunny hearth

He saw the cold, damp clay That had wrapt his spirit germ

From the light of another day, Like a tiny, crawling worm, Then he thought of the angel band

That had borne his soul away To their home in the mystic land,

sure And why should his soul thus stray?

"He sought through boundless space For the spirite' home of light, To dream of his Father's face And the glittering walls so bright. The form of an angel child Baid. " Cast those dreams sway;

"" Thy soul is in zorrow beguiled." " Bat night ever brings as day."

She told him, in tones of love. That beaven was always near; She sought not her God above. Nor surply not her out move, Nor surply from his sight in fear. The willing armole of earth Were this sumped on her budding mind; When her form her oold in death, a flor soul left sorrow behind.

Bhe sought. like birds in Spring, A home in blissful bowers, That her soul in love might sing, Mid a path of bloshing flowers. Bhe looked on the worthiess shell... That bid her coal from light. And thought how sweet to dwell

... In the spirit's home so bright. All sorrow is born of earth, Buy the soul is free from stain: When it leaves the form by death, It altives new light to gain.

It seeks for many things Which the human cannot dream. For it seers on swifter wings

Than the fearful lightning's gleam. Thou canst dream of Christ and Heaven,

Bat ye cannot peer in space; For your soils to earth an given To prepare for a better place. When a stored from the source The shell is thrown away.

Written for the Banner of Light. JOAN OF ARC. hat be a star

IT &. W. L.

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In all my reminiscences of past events; there are

where she arrived in eleven days.

bis const. where abe arrived in eleven days. Checks, though he desired, still feared the profilered alor. Any due consultation. It was concluded to the paints request, any the received, the rank of a military dominander. A suit of armor was made for the sent of the pent to T supplia, for a word, which, the raid, would be found birted in a certain doot in the courds. It was found there and converted to her. She entered the beloacuered city by water in a dif-ferent way found that the beloacuered of the and supplied in a dif-ferent way found that the beloacuered of the or of the base carrying. The satur of Joan of Are into Origins, as the end of April 120, as the art of sheat affactant years, as Commandering thief of the Army, was likely a triumph.

a triamph.

triamph. The hearts of the bealeged were raised from despair to fauatical coufidence of ancous; and the English. who in every encounter had defeated the France, fill their courage paralyzed by the coming of this simple-girl: This wonderful girl took command, and fife av series of great achievements, the kiege was railed in one week.

The most incredible of her promises were now fal filled, and she henceforth received the litte of ... Maid of Oricans." The French now carried all before tham, under the guidance of this maiden leader, and in three months after she came to the relief of Castier, he mail crowned at Rheims, which had surrendered to his arms.

After a series of successes she was defeated, and finally captured May, 1430; hauded over to the Eng. lish partisans in France, brought to trial on the charge .;

of sorcery, and condumned to death. Bouen, and encircled by a body of judges and exclesi, astics, she was then burned to death, and ber more thrown into the Seine. This took place in May, 1451,), Thus perished one of the most pure, lovely and excited .

beings that ever lived. In 1404, a revision of her sentence, took place, and a monument was erected to her honor on the spot where she had been inhumanly put to death. This matter of fact parrative, recorded in history, is one of ... the most exalted cases over put on record. . To con-... Bider the low origin, her sex, the disadvantages of, all surroundidge, looks like super-human effort to scoomplish what she did. Her acts throw into the shade the talents of all our American Generals.

Where is there a case recorded in history will equal that of Joan of Aro? Clairvoyant at thirteen; starts ! on her mission at nineteen, and is murdered the most | inhumanly at twenty one years of age. Encourage others to select the characters of the great: and good, and have them printed in synopeis, that we may know something of those who have gone bafore, Manefield, Q., 1863.

Correspondence.

Fifth Annual Meeting of Spiritualists at Flora, Illinois, WY Price

DRAB BANNER-The Spiritualists of Flora, Illinois, . held their Fifth Annual Meeting, commencing on Bat. arday, June 27th. The meeting was held in Robinson's Grove, where two commodious platforms had. been erected-one for the speakers, the other for the i singers, . In front of the platforms seats were provided to accomodate about one thousand persons. The day 1 was remarkably fine; the air fragrant, the sky serene; and many happy and familiar faces met there to inter-... change cordial greetings, and together worship the .. Universal Father by helding communion with his min-" listering angels, and drinking from the fount of inge-

The meeting was organized at 9 o'clock, by calling E. Dayton to the Chair, and appointing as Secretary Mrs. M., Moulthrop, of Rockford, Ht. . THE 10 The exercises commenced with music from the choir,

after which the introductory remarks were made by the President, who chose for his subject, Charity. The speaker was followed by Mrs. Hobart, Mr. Ben. : iamin Todd, Dr. M. Walter Hide, Mr. Clark, Mrs. C. ache that I like to dwell upon with more pleasure and M. Stowe, Miss Belle Scongal, Mr. Burtis, Mrs. A. S. satisfaction than incidents that have been recorded by Knox Ames, Mr. Gorham, of Belvidere, Ill., and P. the historian in ages transpired. Every age has thrown L. Ellis, of Manchester. The exercises were inter ? out to the world some fact in spiritual phenomena spersed with the recitation of several beautiful poema. that has had its effect to keep up the smouldering re- original and selected, by Mrs. C. M. Stowe, an

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as a result, baving its origin in a kindred and self-existing source of organized Life.

"To economize room. I have only briefly noticed his prominent objections, that I might the better consider some of his opinions; but lot me here say, objections and questions are well enough, but there should be a limit to them in one casay, if an answer thereto is expected. My friend concedes " there was a beginning of all created things," and recognizes a difficulty at the beginning occurs, which the principle theory fails to remove. But he claims if this is waived, then that theory harmonizes with natural causes. He should have said, with what some define to be natural causes. for all do not agree about them.

.I sobmit to my friend that the true explanation why material stoms do now combine, is the only true explanation why they originally began, and, over since the beginning, have continued to combine. Hence, if "mecoseity," became of a universally present and acting principle, or because of the fabering tendencies and properties of self-existent matter, does rationally explain "the now occurring combinations, it should equally account for the original atoms beginning to combine; and I further submit; that if it fails to consistently and rationally explain the last, then we should therein find a good reason ... for holding our judgment trained in the prodent suspense of philosophie doubt." When my friend admits he cannot comprehend, how or why, in the beginning the first organized atom came forth. what is his authority for "assuming" the atom contained, interestly, within itself the germinating principle by which scorganized matter became obedient to the law of progressive development." The queation at issue is, Whether " the germinating principle" is a property inhering in matter, or the attribute of spirit embodied therein? ... To settle this question, we must seek to comprehend why anorganised matter is changed to organized atomic condition. for this change being an effect, must be ascribed to an acting cause; and if matter was originally unorganized, we must infer it was inherently so, and should + therefore seek for the acting cause elsewhere. This . is a point in our inquiries too important to be assuffiel; conceded, or ignored, without satisfactory ressous being given:

However Faith, or supposed Intuitions, may accept and assert the Omnipresence of an acting First Cause, the prevailing philosophy of creation impliedly donline it when teaching that every solar system originated at and in the organization of its central suz, and that each' sun had its origin in and through the organiza." tion of material atoms providely existing, apcombined and diffused to space. This teaching aubstanfally recognizes that in the beginning the combination of material atoms eventually resulted in the organization of one sun localized in space, which implies the atoms combibing were withe local, and that a like process or ecohomy has continued to prevail ever since. If this is true, my friend will admit a gettirilly pro-valling masterly inactivity in the First Onuse; difficult. to recordia with " necessity," status expressing indif through " Principle," or inhering tendencies, is would users to me to indicate that indicated Vol-It would as tion was an attribute of the solling onus, which some common of Paula and your of Pa

Good by, with my sincerest wish that all such enter ries as'Miss Livingston speaks of might succeed." From is woman that has felt the weight of being NELLIE HOLNES. ora a woman.

Angelion, June 21, 1863.

Call and the set

Sarely, "none of as liveth to bimself, and no man dieth to bininelf." What we call slow is only long. bons. False Hends often forsake, and true only long. ish at death! yet hone' is over friendless. There were more to were at the death of Boonton than had ever protectibed alm; and when, dense neared the cross of Saintyr, an angel come to strong than him. Thes her tag privile methody as off, as horing bodies die, and over the metricity of oddates off earth are welcomed up to heaven. - Core L. V. Header

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Safe from the fleri There are some whoils sorrow may sigh" For a home with their God above. And to dwell forever on high. In their Saviouris arms of love. ...

Here was one who had always dreamed There was one who ned always dreamed That the spirit should enter Heaven. Through Christ he soul be redeemed, . And by God her sine he forgiven. She said, ... Could my soul but seek Its worthless form of diay. I would strive, thugh faint and weak. To mease for dennal der th To prepare for dernal day."

The hour is fresh n my soul, When, her spiri by my side. We entered the mindane shoal And crossed theripping tide. And there in the listy light Four children as in thought,

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Her soul then enteed the brain the

Of a form of mearial clay; if She told her story gain, 1; I

Of her Saviour ir away-How she roamed trough boundless space.

Beeking the peay walls, And the eight of ar Father's face, As he treads thesoiden mails, "

She says, " I cam to the earth. She says, "I campo the earth, And saw those we bine were dear;" /. Ere my body isy od in death; he was And I entered the spirit sphere," Bhe says, "Could live again, I that dismai the of clay," it he I would stirve through prayer to gain "-bund of hereard day if the A land of heaven day. William the

"T was to you that pirit's poke," "And told her talof woor!" A gleam of light tin brokavoi To her spirit, fal, and low. She told me that I ight send. To hor opint, iss.and.pw.s. She told me that I light send. Bome light to thorh of earth. I find a Now oft do my fool op bend to the sentent To visit your we machemiting and hor to

The mind oft darke the soil The mind oft darker the soul With the creeds of same Narhed in life, the And many years maroll, at Ere the spirit is fa from stells. Like the tenter, older gray. That bore me to b bowers; Where the brightes inbeams play, and the spirit dark And bloom the spites, flowcratter and the spirit dark

Jesus. There were spiritual phenomens brought to light in his time that have never been entirely lost. notwithbunding the mediums were killed for many years after him, and were perverted into some other channels, to stultify and make void the cause.

History records' many mysterious circumstances written"in former ages, that are now unfolded as spiritual truths, which were at the time considered opernatural; now perfectly natural. The cause and effect, both comprehended, well understood, which gives' the present inbabitants the satisfaction of re viewing the past and anticipating the future.

It' is' the contemplation of this subject 'I. want to agitate in the minds of your resders, in hopes of exciting some among the many writers to send forth their thoughts in a similar direction. I find in Partey's Panorania, by S. C. Goodrich, (a very good book ion" Carlosities of Nature and (Art.) a sketch of the Life of Joan of Are, surnamed the "Maid or Ur. leans,". from her herole defense of that city in France. " She wis born about A. D. 1410, In & little hamles near the Mease, about three leagues south of Vancou. leave, on the borders of Champagne. Her parents were humble and honest pessants."

In my quotations from the author, I will omit his views of the superstition of the age, and mention facts as concludely as possible.

"A prophesy was current that a virgin should rid France of her enemies, and according to the girl's own second, "she " was thiricen years old when a super natural vision appeared to her." She described it as a great light. accompanied by a voice, telling her to be ferout and good, and promised her the protection of heaven." Joan responded by a vow of eternal chartity. From that time volces continued to haunt ber. Her own'simple account was that . voloca . were her visit. ors' and advisers, and that they prompted her to guit bet native place, take up 'arms, drive the foe before het, and procure for the young king his poronation at Bhelms."

She evaded the wishes of her father to be matried by yisting her undle; in whose company she made her appearance before the Governit of Vancouleurs in May: 1428.

lent music by the choir. The state of the state

The audience were indebted for another interesting feature of the exercises to Miss Lucy Morgani' of Whitewater, 'Wis., 'who favored them with several " sougs: one; "The Bpirit Rap," her own production; The meeting adjourned on Bonday, 28th. There being about fifteen hundred present. The meeting throughout was characterized by the" most Christian harmony; all seemed eager to oatch the rays of truths that flashed like pearls from the fdepired lips of the speakers; 'One old man, with whitehed " locks and bent form, came to me as we were about to leave the grove. The tears were coursing lown his farrowed cheeks, while a joy unspeakable ditt on his countenance as he told me how he had groped in dark!ness all his life, but now the scales had fallen from his eyes, and he could go on his way rejolcing. Poor old mini; how my heart warmed toward him, and I could say for him, ... Lord, let, thy servant now depart in "! peace, for mine eyes have seen thy salvation." I us with I had made a more lengthy report of the meetings 1. but for fear of intruding too much upon the columns of the BANNER, I have condensed it to the foregoing. " I.will say here that much credit is due the friends re: .) siding in Flora and its violaity, for the hospitable it kindness extended to those from a distance, including is my humble self. and the second second

... Yours for Peace, Union and Liberty,"" M. Moultrerop. JARGE AND

Truth. dette d. sant the will and beautiful a shall Truth is mighty, and will prevail. But by what it cans is she, to prevail? By constantly holding her is up to the public gaze, until they can see her beautyand lovelinessed and and and and another the states of the set It strikes me that truth may be advanced very mich! by speakers and, writers giving, page, chapter, or verse. and sollion of the book quoted from. It is one thing of to make assertions, and quite another to prove them. I love truth, and labor for its advancement. , For bis.

cause I write this page. I wish to refer to a quotation , which was made and of given in a lastore published to the Barrars some time : ago-within six months-by Loo Miller, in which 95 ,

Where the brighten unberne play, "" ', hart And bloom the evidet Advances of the set of th

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en Orthodam hall mung be formal a Port in very gold the principal sector of the file gills given have been all present. They are the file gills given have been all present. They are the file gills given have been all present. They are the file gills given have been all present. They are the file gills given have been all present. They are the file gills given have been all present. They are the file gills given have been all present and they are the file gills given have been all present. They are the file gills given have been all present and they are the file gills given have been all present and they are the file gills given have been all present and they give all and they been all and they been all present all and they been all and they on page 54 of the above work, this the church bath Gathering of Spiritualisteran is dering wer over the oblisciences of its bellevers Hereafler, give neichspier and rerep. that hath may

Aches

Ploneering in the Mersione State.

Une year ago last December the writer and companion made their, first appearance in Bradford, Co.; Pa., and remained two, weeks in Centreville, having sirples and meetings every night, and morning and alternoon of each Sabbab. But few meetings, had, been held biarwest of the garden of the West [will be provided in there. excepting these by our veteran friends. Mr. and the grove near the Fells Mrs. Palmer, of Big Flats; N. Y. The former by his ably, had awakened an interest in spiritual things sion, and angels whisper us that which will not ocase with their earthly pilgrimage, Such was the growing interest in our meetings, that a unanimans voice from that commonity called us again to labor there; and finally all arrangements were made with us for meetings one-fourth of the time, for a year. Each time there we had a few elreles, and swo orowded inblio' meetings. The news spread from mouth to month, until it was scarcely possible to seat those who came. And it is only just to say, never were and l. shoes more attentive and quiet than at every one of those meetings.

Numerous invitations for lectures in adjoining towns were received, one of which Mrs. Miller responded to, at Springfield Summit. Not a believer there, only those who accompanied her. The audiences selected subjects, morning, and afternoon, both of which were handled to cullra salisfaction. However, one gentleman thought perhaps " she might have spoken apon them before, they were mastered with an much case. If the speaker would come again, and give him a chance to select a subject, he could get one which could not be disposed of so easily." In two weeks the speaker was there again. The house was full, and all were on tiptoe to see and hear. The subject was presented after the speaker srose. With quite as much grace and flashoy as before, the invisibles delivered a lengthy discourse thereupon, to the astonishment of many, the chooser not excepted. One of the audience asked him what he thought of its origin. He replied. "Whether or George Whitcomb. it is spirits or the devil, I cannot tell; but it was the smartest preaching I ever heard 1+ It makes no differ ence what the subject is: she speaks upon one just as readily and as well as upon any other. I did not think it possible." Another (Christian) says, "I am not a Spiritualist, but I do like to hear you preach.". And he was at our meetings at Centrevillesevery time. though the distance was eight miles.

In Jane last we took a tour Bouth, in this county. We stopped at Troy, and asked for each of the several churches, and received as many out and out denliks. The plan was instituted finally to speak from the bal cony of the Troy Hotel. Thereupon 'the writer made his wishes known to the gentlemanly proprietor, who his windes known to ine gentiemanly proprietor, who readily acquienced; and in less than, three quarters of an hour ap audience assembled of from five, to eight handred persons. Every carriage which came along halted, and everyhody, was, there, to hear, a Union speech by a lady from Ohio. And they heard one, thoughts and compared with and compared by the set of the set of the flotton. Kindly admeniated, when erring part with readily acquienced; and in less than three quarters of an hour ap audience assembled of from five, to eight such a grace as a crowd, hustled together so guickly, is seldom characterized by. The speaker pouched boldly upon the causes of the present national conflict. as well as upon the causes of the - I am better than thou " spirit, so prevalent among professed Christians since the dawn of the Christian era:

After speaking for a long time, and when she was a After speaking for a long time, and the voices cried example. about to leave the stand, a multitude of voices cried example. Resolved, That feeling all and more than we have out, "Go on 1 go on 1 Do n't stop yet !" The dis-

The Balatinableta of Westorn New Tort burt an-

to go up to ".Old Niagars !? to watship. "Those of bu Father's family, from any quarter of his comfations, a whose progressive tendencies of social attractions may lead them, to join the throad who on this conselou propose to assemble around this altar not made with hands, will be most cordially welcomed."

Nisgara, is pledged, to a gratuitous offering of hier healing powers, and the latter by her trance medium aublimeat maelo and most radiant.beauty on the code.

> 一方, 1941年1月, 1941年1月, 198 There will present fairer forms Than those the glowing earth-life warman . That there 'll beam'on us tenderer eyes From out the binding summer shies. Then these, which shell, un vail their, light. That to each thunder-tone of braise Which they, Magara, shall rise, By the entaniare i choirs of heavents a susse For thou art Nature's grandest shrind-Altar of mariantics divine l' The poct from thy relabow ency . Tracil Catcheth the magnets of bin lay; i autodo alt The painter from thy glory draws The types of Art's divincat laws: Section 1 The worshiper from every clime Owns thee a consecrated shrine. From whileh devotion's incense rate

May rise to God in praise and prayer." the in the The sun; the moon, the midnight stare, Rolling in their etherial cars, 11. The river. lake and murmuring rill, The mountain, forest vale and hill, 1 2671 30 All bring their tribute anto thee, 1 . 11: 14 Thou mighty lyric of the seal'

Those wishing to confer with the business representstion of the movement, will address J. N. Gardner. F. O. HYXES, Bax 106, Baffalo, N. Y

Complimentary to Bro. Peebles.

We, the undersigned, were, L.committee appointed by the congregation of Spiritualists assembling at Bat. tie Creek, Mich, who esteem it & daty and pleasure to the treas, mich, who estorid its unit, and their high-offer the following as a feeble testimonial of their high-and lasting regard for the many virtues of their dearly beloved instructor and co worker. Mr. J. M. Peebles,

MR. J. P. AVENIAL, DE. WM. WHITE, 非国民 的时间 计可加

tonching upon politics, religion, and morality, with him in pain and sorrow, and yield to the separation only bedause of his conviction that it is best for him

cher he is most competent, ho less by procept than

TTO ID X DTOL then continued for more than half an hour | confidence of all with whom he may be brought in concourse was then continued for more than pail an nour longer, but they were not satisfied. A statement was made that other lectures would be given, the follow-ing Sabbath, provided a soltable Hall was procured by the people, which was done, and another meeting beld which with some circles, closed, our labors in a place which some of our speakers had ever ventured. Thus it is in every new place we visit. The, world is an hungered and athirst, for, they, know not what.

A CAR AND A

and some carriers. They lived not far off, and were any richest reighbors. Whan i had invited them in, and had writed my tears a little, they seemed at a loss nd and driet my team a little, they seemed at a loss how to begin the conversation; but Charlie had slid

now to begin the conversation, but Charite had alid away from my alde, and want; and stood at the indy's knee; and publing to har heavy gold bracelet, and-"Priver pretty [" in his childleb way. She took it of, and gave it to him, taying-" ...Woh'yee come to be my little boy. Chariey ?" of My-moder-heaving took tright at ence. They had no children, and, I geened, to feel as plainly as if they had no children, and, I geened, to feel as plainly as if they had no children, that they Nel come to ask me for eas of mina-

"" "My dear woman," began Mr. Lorrimer, " have you

theoreti seriously of the impossibility of your retiting tiong with five children, under tweive years of age The set of the conterest, quar twelve years of age 7 It has it quired all your hundand's efforts to make a liv-ing tor you-box can you hops to do it without him 9¹¹ the offers, joined in his wife, ... to take the most beipless of your little ones-to give him all the advan-tages we would our own oblid; and surely you must see that God's hand fs in it--that through us he intends le has god the set of the set that God's hand fs in it--that through us he intends

to help you! to sval di not tall you how long I withstood all their ar. guments. But at last, overcome by their entreaties. I contented to consider the matter. In two days they tamid for my answer. I never mentioned their visit to tamid for my aniwer." I nover mentioned their visit to approve the children; and it had changed my mind al.
 approve the children; and it had changed my mind al.
 mast opary, hour since it had account of the children; and it had changed my mind al.
 mast opary, hour since it had account of the children; and the shallden; and made every dear our over status of the field by probasing some good treatise opon their nature and babits.
 The shaller to please me; and i kined the nature and babits.
 The shaller to please me; and i kined the nature and babits.
 The shaller to please me; and i kined the nature and babits.
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 The shaller to please me; and i kined the nature and babits.
 The shaller to please me; and i kined to please me; and i kined the nature and babits.
 The shaller to please me; and i be never the nature and babits.
 The shaller to please me; and i kined to please me; and i anghed aloud at the please me; and i anghed a horses as they were driven up. I banded him to his bornes as they were driven up. I banded him to his pew, mother, (the obliden supposed that he was to come back soon, and he never even looked at me. Ohthow jealous my aching heart grew i

: When I came back into the house, the first thing my eye foll on was his cradle. I could only throw myself on it and sob aloud. Then came the trial of telling the whole truth to the oblidgen. None of them seemed reconciled and I felt that the worst was to some when feelings, "But the others went to meet them as they cause home, and i I was pleasantly disppointed in the way the oldest took it. He seemed to feel that I had done it for the best, and that he must hide file sorrow for my sake. He was more thoughtful for my comfort,

for my size. He was more thoughtful for my comfort, gentiler this over, 'only very still and grave. 'i Theidspended, so the longest will at last, and it opme, time to go to bed. I had taken Willie to sleep down stairs mear me. Since his father's death, the ather children sleep just abace in. Well, when I came to file down, there was the empty pilles / Baby had at iways isin his little rosy face as close to mine as he could are the adapt with one little hand on me oosid get, it, and slept, with one little hand on my neck. All my grief broke out afresh when I thought of him. Willip rose up at last, and said, carnestly: imadothey, it's Charlie you are crying for, is n't

It 99 dirent to best off at

11 3" dienen to 1-co off or ... I know it 's for the best; but on 1' Nos." Assawereds ... I know it 's for the best; but oh 1 it is so hard to give him up." "Mother," constnued the child, "when father died. we know it wis 'all for the best, because God took Aim from us: but I have been thinking ever since we laid down how poor little Charlie must be crying for you, and how, God gave bim to us, to love and keep bim; and now you have given him away. If he had meant n. Lorrit He have given him to them at first ?" "The object's words carried more weight with them then, all the arguments of my rich neighbors. After cohlidering a moment, I sold, impulsively: "Ob 1 if I only had him back, he should never go away again, no matter how poor we might be." The mood was ablaing so brightly that it was almost

Ms. EDITOR-IG answer 16 the numerous letters of toquinter permission to this new species, allow me through the comment of your paper, to give a beauty-tion of this members into the form of the beauty-tion of this members of a basis of the basis country, I when they were first introducid into this country, I

. When they were first introduced into the courty, i regarded them more of a Ausbug, than an improved species of honey bee, and no doubt but othere have coust so the sube (continuions). Sublighter due consid-eration and experiments for the past three years) i have, become fully, convinced of their apportority over: the native bee. They soom to be a very tough, hardy bee, will stand the cold of our northern whiters beiter. Sollart houry much faster work easily the more. bee, will stand the cold of our northern winters better. collect hency much faster, work earlier in the morn-, ing and later at hight; than our native kidd. The queens are more prolific, and will broad much faster than the common species. They will collect honey from spine species of flowers which other bees pass by. Their probasis seems to be a triffe longer, and being stronger and more active, they will frequently tear the athers of flowers open to obtain the sweets, which the common bee will sever do, and as has been frequently alleged, will collect honey from the smaller species of red suover. Their size is governed by the size of the cells where they are reared. If comb of other bees make is used, they will be about the same other bees' make is used, they will be about the same size as our common bees. But if they are allowed to build their own brood comb, they will be considerably

larger. It has been frequently asserted, that the Italians It has been frequently asserted, that the Italians have no sections of distance. This is an error, as i learned in the early part of my experiments. I then thought they had instruments of secrifore of uncenal length. By careful management, I find they are much ice liable to sting than the old kind. Beckseppers, who are not thoroughly acquainted with the nature of bees, would do well to use a Family Price Pice which will render any swarm perfectly manageable in less than ten seconds. They can eren be shock out of the hive, and not a bee will reset it.

They seem to differ very materially in color as well as in the shape of their body, from the common kind. Their podios seem to be somewhat longer, and taper to Their pooles seem to be somewhat longer, and taper to near a point. The workers are all marked by a series of gold bands, enciroling their bodies just under the wings. The drones are not so strongly marked. The workers resemble the common 'yellow wand quite as much as they do the common kind of bees. The queens vary in color; some of them are a dark brown, otb-ers are much infit approaching to mark a dark brown, otbers are quite light, approaching to near a gold color; but the progeny of a dark queen, bear the mark quite as plain as a light colored one.

In regard to their moral habits, I cannot speak very favorably, unless it is for the robbery of our common stocks. In that capacity, they will excel anything i have ever seen. Being very smart and active, they will make their way into any common hive, and get a load of honey and make their acape unbarned. They

will have a full bive, whether it is a good bouey aca-son or not, and I have frequently had them fill two hives, by placing one on the top of the other. I would advise all periods who engage in their cul-ture, to make the entrance of the hive containing the native apecies, very small, to prevent being robbed by them. The entrance of the Italian swarms abouid also

What is to give woman s schooling, if you make her education step where the real education of her brother begins? What is it to give woman wider employment, unless in this employment you propertion her wages to her work, and do n't give her work barder than man's with one quarter of the remuneration? What is it to woman if better laws are passed here and there for ho projection. if still the ciergyman binds her to obey, and the lawyer assures her that man and wife are one, and that one is the husband I To reform these things the impulse must come from woman berself. Men reconcileur and rieit clust the worst was to come when the impulse must come from woman berself. Mon draaded to mest tham, especially willie; he was like his father, so, quiet and caum, outwardly, but hiding be-the impulse must come from woman better. How can you expect a man to honor womanhood, if you do neath his apparent coldness the strongest. deepest your utmost to dishonor it by wickedness or frivelity. How can you expect any man to labor for the eleva tion of those who sparn at the very laborers, and take pains to explain to the world, that they themselves, at least, are not "stong-minded;" as if any body supposed they were? How can any man reverence wo manhood beyond the personal experience of his own

oonscheid ! I do not need to visit a man to see what his domestic I do not need to visit a man to see what his domestio relations are; i cab taik to him about the rights and powers of woman, and his answer gives me the true daguerreotype of his sister, wife, mother, daughter. How can be get beyond the standard of Thackeray-every woman, weak or wicked-if he can only judge from a wife, who knows nothing in the universe be-yond her cooking stove; and a daughter who has not much experimental acquisintance with even that? On the other hand, what takes of mesmerism or sichemy can fill symbolize the newsroff a puble woman over tan fitly symbolize the power of a noble woman over him who loves her? The tale of Undine is only half the story. Dryden's story of Oymon and Iphigenie needs to be placed beside it. Woman not merely finde her own sont through love, but gives it to her lover. Woman has this mighty power-when will she use it notify? There are thousands to day who are looking out of their longliness, this powery, or their crime. for the new age, when women shall be truer to them selves, than men have over beam to women; the new age of higher civilization. when moral power shall take the place of a brute force.-T. W. Higginson.

Prom Rockieghene, WE Thiny BO, Lizzie Marin, only aughter of Sampoland Physic Hinkley, agod onb year

and it months, Again has diptherts upped the teader had and ald it low. Beautiful was the liftle form; and we trust hind angels will nock to Unfold its light wind in yer-ty and love. Along team were abed to sympathy, as the angels held forth their poble traths, the angels held forth their poble traths,

From Bockingham, VL. July Jth. Maria Sullh, yife of Epirato Smith, herd 28 years. Tures orphas children ard left to the hand of char-ity. May it gently lend the Mithe ohea that were so auddebly deprived of a mother. Kind spirits made an

expect spicel for the system children, the spirit make an expect spicel for the system children, that surved many to trars. May some genite hand lood, and hind best care for them, is the carnest prayer of the writer. "From Andover, Vi., July 8th, Janua Hareline, and TA years.

ils was ever kind and respected while in the form ; ils was over kind and respected while in the form ; many friends mingled together at his house and state church, notwithstasting the day was very relay, to wear with those that wept, and pay their less stifuete of respect to the departed. The aged companies and large family of obliders are constoried, for the noble traths that estained him in life they feel will support him in spirit-life, Banam A. Wasang.

LECTUBERS' APPOINTMENTS.

[We dealers to keep this List perfectly reliable, and in order to do bis it is necessary that Speakers notify us premptly of their appointments to becture. Lecture Committees will please inform to of any change in the regular appelaiments; as published. As we publish the appointments of Liosurers gratellously, we hope they will resiprocate by balling the stantion of their heaters to the Bannan or Lange.

Mas. M. S. Townsons will speak in Beston, Sept. 6, and 18; in Qoiney, Rept. 50 and 57; in Troy, N. T., December ; Philadelphia, in Jan. Her address until Begit, will be Bridgewater, Vermont

Mass Lanzan Downs will spenk in Portland, Mo.; Sopl. 6 ad 191 in Philadelphia, Fa., Ook. 4, 11, 18 and 25.; Address Parillon, 67 Tramoni street, Beston, Mass.

P. L. H. Wistis will looture in Qu'ncy, Mass., July 20; n Partland, Me, August 9 and 0. His pest-offee address in fay Jaly. Aug. and Sopt. will be Haneock, M. H.

du ing July, Aug. and Sopt. will be Handock, M. H. Mus. Ausword A. Oussing will speak in Oblows, Me. Budays of July. Addron, box 518, Lowell, Mass, Mess Ruwa Handumen's will Jesture in Bangor, Me., in July; in Quincy. Mass, the first of Ang., and the West in the ink and minist. Address, Rose-Oress, Delanco F. O., Burlington Co., New Jersey. Mass. Amappa M. France will Jesture in Quincy, Sopt. 4 and 13 in Furtherd, Dec. 6 and 10. Address, New York Coly.

Mus Bana Bersten, will leeters is Periland, Me. during Oct. She may be addressed as abora, or Rast tionghies, Me.

VCL. DAS MANY DO SIGLESSED AS ADOVE, OF RASE MANY AL WOING MANY AL, DESCRIPTIN, ITANCE SPEAKOF, WILL FEATURE ture in Willizionic, Conn., July 20, in Chiospee, Mans., dir-ing Aug; in Provisiones, R. L., during Bapu; in Thumasa, Musa, Cot. 4 and 11: in Quicey, Oct. 18 and 25; in Phila-delphia, Pa., during Nov; in Lowell, during Dec. Address at How Havan, care of George Deckwith. Behrence, H. R. Storor, Boaton.

Wannas CRaun will apeak in Angola, lad, July 29; in Atblan, Mich., Aug. S. His address for August will be at his bone in Battle Greek, Mich. By will receive subscriptions for the Bauner of Light.

Isaao P. (Inunuany will speak in Enclor, July 36. Ad-dress, Exoter Mills or Bangor, ito.

Mas. A. P. Bhown will lesture in North Haymbill, N. H.,

Lto MITLUM will speak in Clay, N. T. as Three Feint, Boore mesting, July 20: In Milbrd, Blass, Awg. 3 and 5: In East Princeton, Awg. 16. Letters addressed to Worcaster, Mass, at any lime, will be day received.

W. E. BIPLEY will speak in Baow's Yalls, Me., and visibily through July and Aug.; in Worcester, Messe, Uctober 4 and 11 in BinRord, Conn. Nov. 1 and 6. Address, as above, or Snow's Falls,

H. B. Brozzz, inspirational speaker, may be secured for Sundays in this visiality, by addressing him at Nu. 75 Boyl-ston street, Bosten.

Mas, Banaw A, Boaron will speak exce is four works Ludiow, Dridgewater and Bouth Heading until forther police. Address, Brandon, Vs.

Mas. Anna M. Minbinsten, Box 422, Bridgeport, Cons., will lecture in Springfield, Mars., in Rept.; in Unico-pee, in Oct., in Lowell, in Nor.; in Bridgepers, Conn., Not. an and Teb.

Mas. LAUBA Daffeson Gonnes will speak in Previdence, R. L. in July; Bangor, Mo. in August; Chicopee, Masa, in September; Springfeld, Masa, in October, Aduress as above or box 505, La Oresce, Was.

MISS NELLIE J. TRUPLE, Inspirational speaker, Jacksonwhere senaris s. THERE IDEDITEDORAL Speaker, Jackbon-ville, Vi., is engaged to speak, on Bundays, one belf the time the present year, as Athleid, Misses ; at Shelburne Welk, one quester dists, and as Jacksonville, Vi. the remelu-ing queries. She will speak in these vicinities on werk days, if required.

Caja, is requires. ORANLES A. HALDER Will speak in Troy, July 29; in Old-form, Aug. 3; in Livermore Falls, Aug. 9 and 10; in Quitey, Mi. Aug. 35 and 30; in Tannies, Mass., Bept. 6 and 39; in Randsiph Sept. 30; will remain in Mass. In October, if the friends dosire; in Bauger, the Drat four Bundays in Nev. Address, Livermore Falls, Ma.

Mas. E. A. E (BOUDDET Will make engagements for the coning Mail and Wister in the West. Address as above, (T 765 N. Third St. Philadelphia, Pa. Will speak in South Orange, Mass., July 28.

Mat. Many M. Woop will speak in Stafford, Conn. Seps. Sand 33. Address, West Killingby, Conn.

A. H. Davie will speck in Domination, Vi. July 58; in Chosterfield, N. IL, Aug. 3; in East Westmereland, Aug. 9. Mns. B. A. Briss, Springfold, Mass., will speak in Worces-ar, Mass., July 54.

Da. JANES COPER. Bellefontaine, Chie, will speak in Onesterfield. Ind., on Saturday and Bunday, July 22 and 20; in Hunts ville, Madiesa Co., July 27 and 28; in Mcchanics-burg, July 28 and 80; and 84 the Quarterly Meetings in Gales, Henry, On, on Friday, Basurday and Sumby, July 21 and Aug. 1 and 3. Bubscriptions taken for the Bauner of Light, sud books for sale. and books for asle. Man. Liavna, M. Hozare will speak the second Sandays of July, Awg., Sopt. and Oot. In Glephern, Me. ; Stockion, Aug. 15 and 20; in Konduskeng, Bept. 8; in Banger, Sept. 20 and 27. Address Banger, Me., care J. D. Hich.

is an hungered and athirst, for, they know not what. Next, gave a faw lectures in Sheabeguin, to good audiences; a few staid friends and supportors, have kept up meetings for a time, but now have them only as speakers come slong, which is seldom. di.

Miss F. Washburn, as a gifted trance speaker, has pioneered here, and in adjoining, towns, to good ad-Yantage, for the cause, if not for herself ... She is bigbly spaken of, by our friends, as a speaker, and es-

teemed as a lady for her moral worth. Within six years we have ploneered from Easton. An extensive field is ready for harvest in that State. Scarcely a town but will give stightive sudiences to liberal ylews.

Notes from those who wish lecturers and mediums to visit them, should be sent in to our periodiculs. This

Strength B. M. Milling Abd øver. July, 1865, felst used to a material and for the

Buling Passion strong in Prote-

...Ous of them asked him if, there measure environments for a pould rander bing to him last hears of difficult for the set asked asked at the data in the set of the

To Mediums.

DEAR BANNES-Can you furnish a good test and healing medium, or either? A good healing medium te preferable, and; if possible, do parsuide some one to come here and help open the way ... Should you flad one that is willing to come, please direct them to inquire for Mr. Wilson, corner of Fourth, and dreen streets. Progression is needed; and sprely must come. and some one, I hope; will act as pioneer in this place. Nerthampton .Co., through the southern and castorn tangues the slopers from their lethargy, . There are part of Pennsylvanias and also many lines through the southern and castorn tangues the slopers from their lethargy, . There are enough here to insure a call.

The following, from the Portland Transcript. is an illustration of the importance of punctuation. There on ino ways of pointing its one of which makes the individual in question a monster of with clause, while the other converts him into a model Christian. Lat our meders exercise their ingenuity on the problem. and see whether they can discover its two-fold solu-Hontes Transant wire trate into the start and

Bro. Beed, of Bt. Lawrence Co., N. Y., tells a story of a neighbor who here a remarkably good character through life, but being very aceptical, or quite infidet, in religion, bad, many shary contropersies, with the prisets, till, be least a lowing the prince of the filler. there are a lowing that to derive the filler of the method here there are a lowing the prince of the filler. there are a lowing the prince of the filler of the method here there are a lowing the prince of the filler of the method here are the state of the method here are an and where the there are a lowing the prince of the filler of the the prince of the filler of the filler of the filler of the the here are an and experience of the filler of the filler. the filler of the filler of the filler of the filler of the prince of the filler of the filler of the filler of the here are an and experience of the filler of the here are an and the prince of the filler of the here are an and the prince of the filler of the here are an and the prince of the filler of the here are an and the prince of the filler of the here are an an an and any state of the filler of the here are an an and any state of the filler of the here are an an an and any state of the filler of the here are an and the state of the state of the state of the state is prince of the filler of the state of the state of the state of the here are an and the state of the stat He is an old experienced man in sice and wicked where he will receive the lust recompense of reward

One of them asked him if there meaning service they are not will receive the just recompany of research in the last hours of this last the research if the rest in the rest of the service the just recompany of restarch in the rest of the service the just recompany of restarch in the rest of the service the service the just recompany of the restarch in the rest of the service the service the just recompany of the restarch in the rest of the service the servic

asilight as day, and presently Willie said: "Hother, it's only half a mile across the fields.

ings of my user baset, I consented. I think I never waited helf a mile so quickly in my life, and neither of is applie until we yeached the maneton. Then we stopped as moments for breath and same enough, we could hear the hapy screaming at the top of his voice. We want round to the sitting room door and knocked. They seemed half frightened when they saw who it was, but which is in policy. A hired nume was was, but asked us in 'politely.' A hired nume was whiking with the bhild up and down the floori trying Ap paping it. Mars. Lourimer, had wearled hereif out, and was lying on a loupe... "Come to mother.'? Wille said; and he brought the little fullow forms at up." I said, at last, when I could get my, volce clear. "You must let me take him

They evidently thought me the silliest of women; but their cold words only made, me the more deter-mined, and wo ateried back in less than hair an hour duar, we chus, I carrying the baby... Willie offered to a may but i fait as though I could carry him in my

a the more closely together. men God took cars of one for mer but as Willie said. weiknow that was for the best. The rast matried in the course of time, and left mey be the prop of my old days, the one whose industry and management sive and take the statut and countertable home; has aver laft an against the day legawe him away .--- Little a - de the the passed by being the

Ity, and it madel head yied, a meal meter forget it." Now children can do a real many things worth a standard from the tase are always which i ones, poor standard from the tase are always with i ones. poor so the standard of the tase are always with i ones. poor so the standard of the tase are always with induces; so the standard of the tase are always with induces; so the standard of the tase are always with induces; so the standard of the tase are always with a standard of the standard always are taken and the standard of the standard of the standard body friend in the standard of the standard of the standard of the standard body friend the standard of the standard

But heirs a month of the set and southing, and it should be set of the would be set of the set of t

" Father, did Cases, that helped kill Julius Crear, own a great many stores and houses?" " No, sonny, not that I know of. What makes you think he did?" Because, father, I am reading here where it says, "See what a rest the envious Cases made."" Joy was In that father's countenance, and that mother looked delighted at the wisdom of their only son: Future greatness they saw before them clearly in perspective.

The Cape Cod Republican states that the wreck of a vomet foundered and sunk off Names Beach. Orleans. more than two hundred years ago, and completely buried in the sand, has again come to view-several pieces of it, with show, barrel slaves, &c., supposed to be a good part of the cargo, being washed ashore, and the old huik, by the washing away of the sand, daily coming more and more in view.

How Thus.-If you wait for others to advance your interests in this world, you will have to wait so long that your interests will not be worth advancing at all.

. Passed to Spirit Life:

The more that is a though I could carry him in my that here the there is a the second the

Thy dariing did not dio: The mortal be's left on your chore, The spirit soars on high."

From Rockingham; June 18th; Bellads Hallady aged 12 years, daughter of Richard and Maria M. Hallady. Diptheria, the mother's dread, done its work in sight days. Many friends gathered together to sympathize with parents, brothers and slaters, as the angels offered such consolation as would tend to heal their wounded

Then kind friends came to mourn.

Anon Bibd recold come to mourd. Thy loved one will be near To him once more the cleak. And dry the binter tear. From North Springfeld, Vf., June 28. Larence. vile of Marvin Bigelow, aged 52 years and 10 months. Analously did she wais the time for ber spirit to be firee, tiler sufferings were great, and she tonged t y lires, ther subcrings were grown on the state of the set of the of dur

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ADDRESSES OF LECTURERS AND MEDIUMS

[Under this beading we shall insert the names and places a maidence of Lectorers and Mediums. at the law price of twenty-five cents per line for three menths. As istakeesight words on an average to complete a line, the advertiser can and in advance haw much it will cost to advertise in this dopariment, and remit scooldingly. When a speaker has an spointment to lecture, the police and address will be pbblished gratuitowely under head of "Lecturors' Appoint-

monte," j Dn. H. F. Gannunn. Pevilion, 87 Tremoni street, Beston

WAI anawer cause to recture. Mrs. Banau A. Brause, formerly Mice Berah A. Mageon, tranco speaker, will answer calls to fecture. Address, No. 87 Grade streak R. flambridge. Maas. all-stage tranco speaker, will answer calls to fecture. Address, No. 87 Spring atreet, & Cambridge, Mass. a)1-000 Mas. FARMID BURRAUK PRATON may be addressed at

MES. FARMID BURRAME FRANCE WEATON may be addressed at Northampton, Mass., care of W. B. Felton. a)1-3m⁴ Miss Lizzin M. A. CARLET, inspirational speaker, will re-ceive calls to speak is Northern Diris and Southern Michi-gan, doting July and Awgust. Also, will stiend futerata. Address, Cureland, O. Amurá Long Ogamanatan, Musical modien, may be ad-dressed for the present at Boston, Mass., care of Phile Ohtm-berlain. al8-3m⁶

Man. II. 7. Bragara, trance speaker, engaged Babbailts in Grand Bapida, for the summer, will auswar salls 190 wiek strenings in visibility. Post-office address, Dox 62, Grand Bapids Mich. BOPHIA L. CHAPPHES, trance speaker, Poladam, M. H.

Contra Barrison in the

H. T. LBOMAND, trance speaker, Taunion, Mr. .. m9--8m9 Mus. H. F. M Snows may be addressed, St. Charles, Til.,

arb of B. S. Jones, Biq. J. B. Loyanapp, will assure calls to locture. Address,

for the present, Willimantic, Conn. apli-1 L. Jupp Panpan, Beeten, impirational speaker, Oincia-

B. J. Borrs, lactures on Referm and Spiritualium, Hope-dale Mass.

() allow bit street, rainteelphin, I'n. mb-, and Mins H. ANNA RTODA, trance speaker, address care of Banner of Light, Boston. mid-, and Man Lawna Cupyr will attend fonerals and enswer calls to locitors, Address, Dayton, Ohto. mid-Jm^o Man. O. A. Fires, trance speaker. Address. 893 4th street, Boy Tojh (Diy, mid-dense Dn X. P. Firmon, trance speaking medium, No. 7 Myrtle street, Béston, will seaves calls to beture. add-3m^o

Mas, faanone T. Jeuns, trance speaker, Aderes, Bels Marsh, 14 Bronfield street, Bosten, jet-tan

Marsh, 14 BromBeld street, Bosten. Mana, G. M. Brown, Jecturer and chirvoyant, will answer chile to lociure, er flett the bick. Address Jamerollia, Wis-jod-tane Mus, Svein A. Nazemposon will answer colls to desture

Mas. A. P. Buown, (formerby Mrs. A. P. Th drant, Si, Johnsbary Coults, Vi. Thompton.) ad. R. M. Lo Aun, magnetic, sympathetis and heating meetro. Lawrence, Kapash

Averence, Laborat. Ruv, Asada Santas, Boyodala, Masa. 1931-7-W. F. JAumoin, iranoo speaker, Paw Paw, Mish. 1933-7-A. D. Warring, tran of speaker, "Affires; Mish. 1933-7-

TBAINNER OFILIGHT.

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Pelitical. The disintegration of political parties is going on repidly, and soon after the rebellion is subdued and peace again rosts on the national hearthstones, we shall be dividing into new political partice, in which the antecedents of politicians will scarcely be referred. to and be of no account. Only one class of men with be marked and left out of all parties as anworthy of trast or confidence, vis., those who, while living in a loyal or free State were tainted with treason, and who, having all their interest with their homes in the North. lent aid, comfort, or sympathy to the traitors who were using all the means they could use to overthrow and destroy the Government; or such as used their influence and means to weaken the government that sustained them in all rights and property they possessed. Of course, such will long be remembered, and bear the tory stain and black mark as long as any soldiers live to relate the stories of their hardships. But of all other politoians, is will make no difference waether they were Whigs or Democrats, Republicans or Know-Nothings, native Americans or Abolitionists, for the old immen will be done away or lost eight of, and new ones will be brought forth to divide the people into parties. Not those temporary party and personal factions that seek only to elevate some favorite leader or stamp orator, and not that mere demagogueism that has been so prominent in State and National contests since the days of Jackson, but new and important issues, in which the people are interestedissues with social, political and religious importance for all.

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These four great cardinal principles of Demooracy will be brought forward, viz.:

1. The right of all persons to land without extortionate prices, and the right of all familes to homes exempt from forced sale or attachment;

2. The right and duty of all people to labor, and the security of means to labor, and to the products, and to the credit of respect and honor therefor;

3. The right of every child to education, free to him or her as air and water, and the duty of governments to place it in the reach of all, and see that each has it: and.

4. The equal right in all these departments, and all social, civil and religious departments, of females with makes, of course, involving voting, holding office, filling the professions, and receiving like pay for like labor in every department of industry.

The truly Democratic party will adopt, advance and advocate these principles, and carry them into the State and National legislation as fast as they can be consistently adopted, without infringing on vested rights in land or women. Aristocratic and conservative persons will of course array and arrange themselves against some or all of these measures, each as his or her interest or feelings seems to prompt. Many will admit and advocate the free labor and free schoole -for these are already quite popular-and oppose with bitterness the other two. Many will admit and dofend the free or cheap land and homesteads for men, but will be terribly and bitterly opposed to extending it to women; and many will boldly defend the equal rights of all men to vote, hold office, and be well paid; but will oppose with terrible vindictiveness the extenalon of these rights to women. Many will fear their chances for office would be slim with women for voters or competitors. One thing should not be forgotten, for it is too true in all departments of life: "The one that first gets mad, 's most aliers wrong." It is so in the rebellion ; it was so in the great split of the Democratic party, and it is so in nearly every little family jar that disturbs the harmony of homes or house bolds.

In the times of peace, which are near, all who would take part in political action, and be found on the side of progress, of human rights and Democratic principles, should study well these four great measures, for they will surely be the political issues of the next fifty years of political action and party organization in this country. The war will soon be over, and although we may have a brosh with England to finish up with. Mt will be little more than a brush on the ocean, in which our privateers will sweep off her commerce, and peace and prosperity will be felt at the same time. WARBEN CRASE.

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i Benjamin Franklin.

. The following is a copy of an original letter from the venerable Dr. Franklin to a minister of a church in the south part of New Jersey, which has been recently



PUBLISHERS AND PROPRIETORS. FOR TERMS OF SUBSCRIPTION SEE EIGHTH PAGE.

"I cannot believe that civilization in its journey with the san will sink into endloss night to gratify the ambition o the leaders of this revolt, who seek to

"Wads through slaughter to a throns And shut the gates of mercy on mankind ";

but I have a far other and far brighter vision before my game. It may be but a vision, but I still cherish it. I see one wast Confederation stratching from the frozen north in one un-broken line to the glowing south, and from the wild billows oroten the to the growing both, and rich the wind bindwe of the Aukaile weitward to the calmer waiters of the Pavilor; shd I see one people, and one law, and one language, and one faith, and, over all that vast Continent, the home of freedom and refuge for the oppressed of every race' and of every sitme."- Estract from John Bright's Speech an American Affairs, delivered at Birmingham. England.

A New Story.

We shall commence the publication in our forthcoming issue of a very interesting tale, entitled

NORA, THE SEERESS; A STORY OF INTERIOR LIFE.

It will probably run through eight or ten numbers of the BANKER.

· Soul-Needs.

Our artificial wants are many; and well it is for the revelations. advancement of our spirits that not all our imaginary ingness, as they do. The grasping, worldly ambition, the soul realm, and sweet amenities and holy charities, and loving, generous impulses take their place.

But the soul has needs divinely its own; it has claims, sacred and binding upon its kindred human. ity. In the essence of its immortal being, the fructifying heart of Delty has implanted the attributes of prays, and longs for its rights, for its dues of love, for its growth in harmony, for the aid of its fellow. the reason of the many inner conflicts and outer warward slope of sonis once bent upon a heavenward jour-

we neglect the cultivation of true parity. We are yet afraid of that child's bugbear. "the world." The soul has its imperative needs, and the solemn

duty of each is to award facilities unto all for the atprogress and the hanniness of his lowest

This Paner is topped overy Readay, for the chrisgs of malterable friendelips the boost of appen of "According to provise, we now antioned to the pub-tivities; and thus scoompanied, the soal thus points." "According to provise, we now antioned to the pub-of justice; and thus accompanied, the soal thus points." In harmony, would attain, over upon surply, to the han-piness that is a foretasts of immortal bleastiness. It is in our power to so uplift and strongthen and make! angelic the souls of others, that, upsoaring unto high est planes of intuition and knowledge, sthey shall there more with kindred angels, and wave for their own earthly prows the bridal obspiel of the Sternal Union. Give to sollitary genius its meed of lows; long has it

yearned for the draught, for Fame's billiant onp is bitter to the taste. Give to the weak jillaminating wisdom; long have they prayed for elementh. Give to the toiler congenial labor of hand and brain. Give rest to the overtanked heart and weary brow.' Attend to the througing, preasing soul-needs of a midering. progressive humanity.

The Danger of Extremes.

As the Hit of the true man or woman is one constant aspiration after good, so is it also a time of uncessing watchfolness over thought and speech, as well as no tion. When the light of truth illumines the soul, it takes upon itself the sacred offices of guide and teacher; its warning voice is heard continually smid the roar and dip of the world; and the aweet music of its inner approval is ofitimes the only recompense of a life of self abnegation and unrecognized endeavor," In this ers of change, of outer and inward confilot, the " arttation of thought, that is the beginning of. wisdom," likewise brings forth extremes. And of these, we, who seek to improve the condition of the world, should especially beware. The carnest, bold and brave lieformer may proclaim his liberal and radical views, and yet avoid extremes. Undeveloped as we are in character. ignorant as yet of the workings of Nature's spir-Itual laws, let us not decide bastily, condemn impetuonsly; or accept implicitly any theory, or ideas presented to us in this ere of teeming improvements and

wishes are realized. The vain bubbles of Fame and cessary condition of reliable apirit-intercourse. This Conquest, it is best for us that they vanish into noth. is a condition adapted best to every department of ile. and every phase of seeking knowledge. Excitement falling back from its cold, stony elevation; the crown and enthusiasm differ widely. The one is evanescent, of bays that changes into a circlet of pricking thorns; and huriful; the other is steadfast; exaiting and the veiled victory of defeat; all this is salutary expe- beneficent in its effects. The love of the philanthrorience, teaching the blinded, groping soul, a better plat for his suffering kind is a fixed principle of calm. way. The foverish excitement of the Mammon chase, unvarying behavolence, that no storms of opposition often stopped in mid-career by the intervening hand of can overthrow. It is just, as well as lenient, and some Providential occurrence; the sleepless desire for knows of no siternations of summer joy and wintry dedistinction; the intellectual pride; learned arrogance; spair; its scal-hue wears the coloring of an eternally undisciplined self-will; all need the timely check of abiding spring-time of hope and gratitude. The true wholesome adversity, whereby the heart is parified of patriot, whose heart of universal love embraces the its worship of false Gods. The inherited or acquired world, smiles amid the mins of kingdoms, the disruppropensities of selfish appropriation, pride, acquisi. tion of the land of his birth, the desolation and horrors tiveness, lack of sympathy, must be oradicated from of war, for his preacient soul beholds the ultimates of freedom and prosperity. He is not shaken by the convolsions of time and place, systems and governments.

All great souls are majestically calm and self-reliant; they atter no words of doubt; they rush into no extremes of happy madness or sorrowful self-abandon. ment: their hopes are the fixed stars of starnal princihis own sternal life. Therefore, the soul clamors and ples; they stand unmoved amid the commotions of the universe.

In throwing saide the fetters of the old theology, man in all the needed progression of its time. And there is such a sense of blessed freedom, that sometimes it intextestes the mind, and for awhile the individual fares, the allent and revealed bitternesses, the down. drifts into extremes of total unbelief; unbutituting Athelam for bigotry; disregard of all restraint for the ney, is because of the blindness, thoughtlessness and beautiful observances of even true religion. But in a anconcern of the world for the welfare of the indi. thinking mind such a state is not lasting. Reflection vidual. Each is his brother's and his sister's keep. will bring calm, and the restored equilibrium reveal er in the eyes of God and angels. We deal largely in the uses of a righteous liberty that seeks to bless and surface amellorations of poverty, crime and disease; clevate-never to degrade and to destroy. A partial we have not learnt to be religiously fervent enough, understanding of a great truth has often led to faisl philosophically strong enough to descend into the mistakes. Premature advances of the loftlest progressvery depths. We judge yet of acts, not motives. We live ideas have been productive of disturbance and inare yet wedded to conventional moralities, and thereby harmony in action, because proclaimed at the wrong time, in antiting places, to those not prepared for their reception. A little wisdom and waiting would far better bave served the cause of truth.

So in all things. Human pature is proze to rush tainment of the just, pure, and holy demands of the into extremes; sometimes, from the best of motives. We spirit-nature. All barriers opposed to the righteous cannot reform the world at one stroke; we cannot search of a God-given liberty, all the obstacles placed change the wilderness at once into a cultivated garden in the way, are so many stumbling-blocks to every of bloom and, usefulness. So with the human heart true soul's adfancement; and in the retributions of and mind. Not by denunciation and violent measures the coming life, God will not hold him guiltless who can we upraise the spiritually benighted, nor force upon them the views and reasonings of

"According to promise, we now annihilities to the pat-He that Mr. and Mrs. Denton's great work-This Bont OF TEINOS; OR; PSYCHONETRIO RECEASED AND DIS. dovating -- has just been issoed from the prime of Waltier, Wise & Co., of this city, and is ready for dillvery. Orders sent to this office promptly atlanded to. ' It is a large octave volume, containing three hundred and seventy pages; it is neatly printed on fine paper, and handsomely bound. Price, \$1.25. When sent by mail, twenty cents must be remitted additional, to prepay postage.

It order that our readers may form a correct idea of this book, we refer them to the " Contents." published in our advertising columns. In his preface Mr. Den-COD SAVE:

ton asys: "There is a wide realm lying between the known physical and the comparatively unknown spiritual—a realm as yet almost entirely unexplored. Meameric experimenters have been ploneers in exploring one portion of it. Belebenbach and Bachanan in other por-tions, while in this volume, we record our experience in, traveling over a part of this little known, but ex-codingly interesting and important region. Paota see constantly presenting themselves, that no philosophy explains; and as the most obvious phenom-ana are the first to be brought within the domain of science, because their explanation lies nearer the sur

science, because their explanation lies nearer the sur face, so what remain necessarily lie deeper, are the re-sults of the operation of subtler forces, and their en-istence is more likely in consequence to be denied by those whose belief is bounded by wilst their senses supply, or can be inferred therefrom. But he who knows most of Nature, he who is most reverently her over, will be least likely to set up bis knowledge as a boundary beyond which fact and philosophy may never advance. The higher we rise, the wider the circle of the unknown stretches around us; while Destiny with

the anknown stretones around us; while Destiny with aplified finger beckens us on. It has been suggested by some persons who have read portions of the manuscript of this volume, that many of the statements made are too strange to be believed, and that, by their publication, we subject ourselves to very reverse criticism. Bo far as the conclusions drawn from the facts presented are concerned, I am willing they should receive all that criticism can becker; for the facts, I am not responsible, nor am I concerned about their reception; and if any one chooses to do about their reception; and if any one chooses to do battle with them; he is welcome to the fruits of his victory. When a fact comes, I am prepared to wel-come it; and I envy not those who discard a truth be-cause Fashion has not set her seal upon it. This work is, I feel, the merest introduction to one

of the widest and most imperiant fields in which the soul of man ever labored and i trost that it will have the effect of inducing men of intellect and means to investigate and teach, though they should pull down all the theoretical scaffolding that we have erected.

The French Emperor's Plans.

It is given out that the French Emperor means to nterfere in our affairs, in some way or other, and we begin to believe it. Romors to this effect thicken on every side. A late letter from Paris says that France wants cotton, and the manufacturing interests must be appeared before any new complications growing out of the Polish question. The relations between France and Russia look more threatening than over. The friends of Poland look for Immediate French intervention on their behalf; but the writer thinks it will not come until Mexico is "consolidated," and the South recognized by France; and then France, Mexico and the Confederate States will enter into a joint alliance, with several other European powers to back them. When aebla fell, Richmond was illuminated. After that event, the French Emperor had the rebel Sildell to preakfast, and exchanged many confidential .. talks " with him, detaining his connell of ministers for the purpose. It may as well be accepted as a fact, that Napoleon will interfere with American affairs just as soon as he thinks he safely can; but his plan of kneading together Mexicans and Southern freemen, just ecause Jeff Davis says it can be done, for any purpose whatever, may tarn out to be a perfect failure.

Complimentary to Mrs. Hatch.

At the close of the course of interesting lectures just concluded in this city by Mrs. Hatch, the Lecture Committee of the Bociety of Spiritualists banded ber the following complimentary note, which speaks for tself: BOSTON, July 12, 1869.

MRS. CORA L. V. HATON : Madam-The Lectore Committee of the Lyceum Boclety of Spiritualists take pleasure in expressing the great satisfaction and gratification which they have reseived from the course of lectures you have given this infer that this sense can be none other than sight eason, in their ball. As is well known, this is not sight, too, independent of any earthly medium. the first time you have spoken before a Boston and ... ence, having, from the first of your public speaking, been a favorite with us as an eloquent teacher of spin-litual ethics; and au aunonucement of your intention to speak has ever been received with favor, and filled he not been thus held, would have struck him. Did stay here this season has been particularly marked, and we have felt it to be both a doly and a pleasure to say so to you over our signatures, feeling that we are not only speaking for ourselves alone, but expressing the Home, in his "Inoidents," tells a very pleasing general sentiment of our congregation.

JJULY: 28, 5888.

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to erne et affretten fur ihn Banner ihreligtete dant in THE LOND IS OUR SHEPHERD.

BY BELLE BUBHI - Chail Series

Lift up your heads, oh ye children of surrey i Be not dismayed when the tempest is sight 624 let Faith hang her how o'er the sky of the morrow And peace will return ere the storm passes by. Ay I joy and sweet peace will descend on your spirite. And rest there in beauty, as dow on the sod, Till bright bloom the flowers that each being inberti-Whose hearts have been bleased by the sunshing of

Learn ye the song that the true-hearled chant : Though we tread the rough paths of the pilgrim and

strapger,t-The Lord is our shepherd-we never shall want,"

Lift up your licada, ob ye daughters of Zida.

And fear not the clouds or the terrors by night; 3 Let faith in your soul, like a beautiful soion. Cling fast to the vine, and GROW INTO THE LIGHT. Oh, hang not your harps on the low-drooping willow, And tarry not long by Life's river to weep. But fearlessly welcome the wave or the billow;" For God is our guide, on the land or the deep. Then tune not your hearts to the rythm of sadness

Though your treasures of earth be but humble or scant. Still, still let your souls sing, in anthems of gladness,

" The Lord is our shepherd-we never shall want." Bright, bright are your crowns, oh ye martyrs of Free

dom. Now bearing your burden to Calvary's hill; Look up and rejoice, for their jewels of wisdom Are born of each drop that your sorrows distill. Look up, and rejoice in the beautiful story, As sung by the bards and the prophets of old, ... And, rough though the path to the summit of glary.

You 'll find it hath treasures more precious than gold. Be cheerfol and patient, mid trials and danger, And deem not the bleasings of beaven are scant; Though ye dwell in the tents of the pilgrim and stran. ger,

" The Lord is your shepherd-ye never shall want,"

When over us roll the deep waters of sadness. Oh, then if we meekly look upward and pray. Volces of love from the rivers of Gladuess Will answer us back, with a soul-cheering lay. Oh, then let us wake from our sorrowful slumbers, And still the deep chords that are thrilling to pain, Or bid them respond to those musical numbers, Till faith o'er the flesh is triumphant agaln.

And then, when the world groweth darksome and dreary.

Though friends should desert us, or pleasures be scant,

We will sing, though our hearts may be wounded and . Weary.

"The Lord is our shepherd-we never shall want."

Should Death the dear chords of affection dissever. And bear the sweet flowers of our love to the tomb. Let us grieve not as those who are parted forever, . For fresh in our bearts will their memory bloom. And down from the bowers where the spirit reposes, When first it is freed from the fetters of earth. Shall glide the sweet songs that their replace discloses. And fall on our ears like the music of mirth. Then lift up your heads, oh ye children of Sorrow. And list to the bymn that the true-hearted chants Though clouds may hang dark o'er the sky of the mor-TOW.

" The Lord is our shepherd-we never shall want." Adephian Institute, Norristown, Pa., 1868.

Can Spirits See Material Objects ? Some Spiritualists take the negative of this quer tion, and from communications they say they have motived, it would seem that some spirits entertain a

similar view. Many have asked us the question, and we shall take the affirmative, or at least so much as to say that they become cognizant of material objects. by means of some must; and from facts, we infer that this sense can be none other than sight, and

A. J. Davis tells us that while passing a house under protess of building, he anddenly was held to the spot, when just shead of bim a beavy bolt fell, which, had

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Here is both - This both an most of only restarts be genulater parts that is some than is some than is strange pow contry and have bren gi miracios, fi meet all the that Mr. ffo We would diber his fa er wo have raportance roard his of impositor riand as imp it, but the there where Containly rowd of vis

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discovered there among some old family papers. It is a composition perfectly in the manner and spirit of that great and worthy man:

PHILADELPHIA, Jone 6th. 1753. DEAR SIR-I received your kind letter of the 2d inst., and am glad to bear that you increase in strength. I hope you will coninse mending, until you recover your former health and firmness. Let me know wheth As to the kindness you mention. I wish it could have been of more serious service to you, but if it had, the only thanks that I should desire are, that you would usy tosuss that a should desire are, that you would always, be ready to serve any other person that may need your assistance, and so let good offices go round, for all mankind are of a family. For my own part, when I am employed in serving others I do not look upon myself as conferring favors, but as period deba-in my travels, and since my settlement. I have received much kindness from men to whom I shall never have an opportunity of making the least direct return, and pumberless mercles from God, who is infinitely above repeated weekly, can discharge our real obligations to repeated weekly, can discharge our real obligations to each other, and much less to our Greator. The wor-ship of God is a duty, the learing and reading of which may be useful; but if men rest in hearing and praying, as too many do, it is as if the tree should value itself on being waterd and putting forth leares, though it never produced any full.

Your good master thought much less of these out-ward appearances than many of his modern disciples. or'd the doers of the word to the hearers; the be performed his commands, to him work to the neutrin: the performed his commands, to him that professed his readiness but neglected the work; the heretical but bharitable Samaritan, to the uncharitable but Otherdox priest and sanctified Levite. And these who give food to the hungry, drink to the thirsty, and reiment to the naked, entertainment to the stranger and relief to the sick, and though they never beard of his name, be declars, shall in the last day be accorded, when those who cry Lord, Lord, who value themselves on their faith, though gust enough to perform miracles, ,but have neglected good works, shall be rejected.

He professed that he came not to call the rightcone but singers, to repeniance, which implied this modest opinion, that there were some in his time so good that they need not bear him, even for improvement. But now-days we have scarcely a little parson that does not think it the duty of every man within his reach to sit under his petty ministration, and wheever omits this offends God.

"I wish to such more humility, and, to you, health and firmness. Being your Friend and Borrant. BENJAMIN PRANKLIN.

1.58

The Fall of Port Hudson.

Major General Banks has succeeded in reducing the minet and most formidable fortification on the Minets sippi since the surrender of Vicksburg. This noble river is now open from the Falls of St. Anthony to the Gulf of Mexico. The following despatch telegraphed to Washington tells the story:

Victobury, Miss., 3 P. M., July 11.-Major General allook, Ganeral in Chief: The following despatch has Hallook, Ga peen received from Gen. Banks:

Before Port Histors, such a large the honor to make the honor to make the former of the second secon

I, & Halve, Major Gemeral

Seile Bill

CAR BARASSAL

fellow-being.

carping critics, and timid friends, and invidious foes, harl ridicule upon the sensitive heart, that is as ten derly impressible as it is loftily aspiring; and the aight of gloom and despondency vells from the sight its glowing visions of excellence; and coldness mars and checks the beautiful creations that beneath the sunlight of appreciation would have delighted the world. To seek its own place in life, at the author's iesk, at the artist's casel, in the sculptor's studio, i be divine, inherent, inclienable right of every gifted man or woman, who hears the angel whispers of in epiration; whose soul is thrilled with the mandate of master power-to be, to do. And it is the duty of humanity, high and low, to assist by outward appliances and inner strengthening. the efforts of all genius throughout all time. It is their mission to study spiritual conditions and states of soul, as well as crises of disease, and physical revelations of wretchedness. Soul-physicians are needed in this discordant age, to point out the paths of amendment and harmony, Ignorance calls loudly upon illuminating Wisdom, but the Goddess is yet shy and fearful, and but half answers to the cry: for "the world," would not sane tion her out-spoken procedures; her unveilings of legalized orimes. But what matters this, if souls are saved from further corruption, and led lovingly into the healthful paths of knowledge and of peace?

Over the whole world is spread the pall of physic logical and spiritual ignorance; and victimized woman shricks aloud in her agony against the law.en. forced brutality of men; the unwilling maternity; the Church and State sanotioned sensuality. With a cir ilization noted for concealing the grossest forms of vice, we deay the right of personal freedom to the mother's and daughters of the Republic. We compel ebrinking souls to live in abhorred relations, in delly violation of the sanctities of the spirit, and dare to call ourselves a moral people. "What God hath put together, let no man sunder," is the ory. Amen, and thrice Amen i For what divine attraction has cemented, heart to heart, cannor by any human power or fist be sundered, in time or in sternity. But what unjust and short-sighted, man-made laws have enjoined. can at the spirite' superior sanction, he set aside. No man or woman living should for the faults of inexperience, the baste of youthful folly, be doomed to a

life-long explation in a companionship that is abhorred. The soul clamors for its freedom from all that bears the semblance of chains; and in this, as in all its righteous demands, it should have the respect and admiration, the helping hand of its fellows.

It calls also for sympathy at every step in life; and reely as the gladdening annahine is poured over the earth, should human hearts award the inspiring in. fuences of good will and encouragement. There would be less crime then, and more virtue.

The soal needs love; and in all the relations of the the sweet beneficences of fraternal love; the graceful

of thought. Only by unwearied patience, calm and

Creative genius calls for expansion and the means of steady effort, hopeful and continued encouragement. culture, for the freedom to range the Universe in can we aid the great humanitarian labors of our time. search of the objects of its necessary development; but Let us beware of extremes; they retard the holiest endeavors.

The Liberator vs. Mrs. Hatch.

William Lloyd Garrison, in his issue of July 10th, publishes two columns of words sgainst Mrs. Hatch. who has just closed a series of lectures in this city to general acceptance. Such an incongruous mess of jargon as is patched logather in the said article we have not seen for a long time. The writer talks about "addled brains !" Let any unprejudiced person read the Liberator's nanscous stuff, and if he do n't discover "addled brains" there, we are very much mistaken. For example:

In one place the writer admits that spirits do return and manifest to earth's people, and quotes Swedenborg to prove it. In another, that "When a man dies; his work is done on this earth." etc., etc.

Then follows a contemptible fling at the BANNES. We copy it, that our readers may see, for themselves what a " mean spirit " prompted the writer:

"Bure i am, that no one familiar with Theodore Parker can suppose, for one moment, that he would put bimself in such a · questionable shape' as is im-plied by the mediumship of Mrs. Cafe Li. V. Hetch: and the attempt of the BANNER OF LIGHT folks to make money from the sate of "spiritual literature;" under false protenses like those I have here exposed, is belther just nor reputable. "It is an offence against justice, and of which I suppose any one but a Sourdist would feel heartily ashamed.

*Disgust concraied Is oftlimes proof of wisdom, when the fault "I Is obstigate, and the cure beyond our resch."

In the same paper from which we quote, the above we find a lecture by Wendell Phillips. Perhaps the Liberator folks attempt ... to make money from the sale of " Phillips's " Literature I" . If it is "an offence against justice " for us to report Mrs. Hatch's lectures, why, in the name of common sense, is not the Liberator placed in the same category with reference to Mr. Phillips's? Each listh opposers, Verily, " & Daniel come to judgment !"

Instead of Spiritualists being " ashamed !' of Mrs. Hatch's lootures, they are. " heartily ashamed " of the Liberator for publishing such an article as it has against Spiritualism.

We are slow to believe, Garrison had anything to do with it. But, as we see no alguatore attabhed to it. we must of course (for the present, at least;) wimsin of the opinion that he is responsible for the mean attack on Mrs. Core L. Y. Hatoh. :- 1 -- ().

Incipient. Bowdies. "

We saw yesterday on the street four urching, the oldest not over ten years of ago, each mith a cigar in his month, puffing the weed as complacently as does an old smoker. Buch hoys get no schedular, and will grow up ignorant loafert " ready in any dreft act when the opportunity offert, it There, are hundreds of similar boys roaming about the streets of Roaton at spirit it should be given by the ministering side of the present time, many of whom commit which the present time, many of whom commit which the state of the present time, many of whom commit which the state of the toller, whenever they can do so without the difference of the coller. This growing out a hould be ministed for inwith by the authorities,

Hoping at no. distant day to have the pleasure re-peated, and boping, also, with full faith, that your endeavors elsewhere will be equally satisfactory, we re-main, Yours truly.

	JOHN WETERBER, JE	Lecture Committee
	DANIEL FARRAR, JACOB EDSON,	Lynn Society
2.	L. B. WILSON,	of Spiritualiste,

A "First Rate" Devil.

We understand that the minsters of New Haven have been preaching against Dr. Newton, who is doing a great work there in caring the sick by the ...laying on of hands." . They somit that he cures patients: but say ... it is the work of the Devil." and are terribly ex. ercised in consequence. Bo long as these doctors of diviolty remain in willful ignorance of Nature's laws, instactong will they flounder in the mud of old theology. Brek wisdom, gentlemen, and you will soon find they what you now consider " devilish," is exactly the reverse. Get the religion of Christ into your stony hearts, and then condemnation will cease to exist mong you, and you will gladly lend a helping hand to those who, like Dr. Newton, go about doing good by ministering to the physical needs of humanity.

Suspension of our Free Circles till . September 7th.

At the close of our Circle last week the following notice was given by one of the Invisibles, with the conest that we publish it:---

"We are requested to state that there will be no more Beances holden at this place until the first Mon-tay in September next, at which time we thall be placed to meet all who desire to hear from the dwelles in the Morning Land.

by their our sorrows as far as we may be able to." atalvella bes a

. Going to Europe.

We understand that Mrs. Core L. V. Hatch, if the trance medium of such reliable and marked abilities as Min. Match 'possesses. We hope she will be apprect' this udmitten to be spoken upon: "What effect will sted on the other side of the Atlantic, as she has been our great hattonal struggle have on homenity and the on this.

or dat - west Richiolan.

A correspondent has seconded , our motion to have another, pients at Abington Grove, and requests that the stanting be daily taken up and referred to Postar STANK TOL DOL mittee, with instructions in ty standing that I that I the first process of the second sec

The expression of satisfaction during your not the invisible being who chained him to the spotsee the falling boil? Duris did not, and was ignorant en. tirely of its existence.

story. He paused, awaiting game, under a large tree. He suddenly heard the words." Here ! here !" He supposed some one was calling, and was intently watch. ing the game, when he was seized and violently jerked several feet. He heard a crash, and, in the confusion of the mammal, supposed his gun had burst, and that he was in the spirit-world. When he recovered, he found that an immense limb had fallen from the tree, and struck exactly where he was standing when he heard the call. Must not the spirit have seen the tree and the breaking limb?

Volumes of such facts might be parrated. The experfences of all mediums have many, too many, to render their detail necessary-such as finding lost articles, which, in many cases, could not have been seen by monthil eye, and a wide, extended class allied to those of preservation of the medium, by warnings, or direct and forcible control. If facts mean snything. If they are to be relied on, rather than bypothesis, or the simple say-so of any being, no matter how experior he may be thought to be, then assaredly do spirits by their senses fully understand the properties and relations of matter, independent of mortal ald. They may, and probably do, obtain their knowledge from the spiritual other permeating the object; rather than from its grosser particles. This proposition can readily be demonstrated to those who require facts, and is sustained by communications received from spirits standing high in the ranks of intellect.

Close of the Season.

Mrs. Cors L. V. Hatch concluded her very successful lecturing engagement before the society of Spiritualists in this city on Bunday, July 12th, after which We are also requested to tender the thanks of the In. time the society have a vacation till the first Sunday risible multitude to those persons who have aided us in September, when they will recommence, and con by their presence and kind wishes. In return for the tinue till the next Summer vacation. During Min. time the society have a vacation till the first Sunday Batch's visit here she has given as stateen address which have rarely, if ever, been surpaised for their brilliancy of diction and eloquence of expression. The beautiful poem on " Immortality," which was coessary arrangements are completed, will start at given through her organism in the afternoon, was once for Europe, on a lecturing tour. Should she classified 'under the following 'headet 'The Child's make the contemplated visit, she will create a great Petition; The Matten's Dream; The Mother's Offic entation among the seekers after light and truth in The Philosopher's Dream! The Laborer's Vision, and

In the stening, a committee from the audience gave program of truth throughout the civilized world "" She bimediately proceeded to treat spon the various topics the theme embraced, giving one of her most interesting Lacourses, At the close of the address the an

improved the opportability to sak questions in rest to the subject. William buy the subject of the provident of the "The provident and the locators were both reported by Br. Territion, and will appear in the Dawrids, or will be her along the both and will appear in the Dawrids, or will be her eithe lotines. in fine Birth 14 jaken a very free man to be a tuting templaties for woman of goales, but not a your grant, may ? 200

· Constant and

JULY 25, 1865.

Thursday a link

BAIN NERIO BI ULI GILI.

Ar taft Incidente of My Life II 1795 Here in which the Boston Qualifyments says of Mr. Bone's books count differenting both action makes

Here is what the Bostell Consistent and any of Mr. Bons't book is entitled to a most streating that most of the literature target is book in an internation of the literature target is belong, as being written with more care and attribute targets in any of the provide the whotever day be through of the provide the whotever day be through of the provide the whotever day be through and any international to a start the provide provide the provide provide the provide the provide provide

cheat; and his book should be read by all was when is were made minor-meat of. anow exactly what the claims and wridences of the so-called Spiritualium are. To increase the yalge of the book in this respect. Judge Edmonds has given a labeth of the rise and progress of the doctrine, with such arguments in its favor as he regards conclusive. The prior approximation intended to have been made its combe a year ago, has not tarned out so prediable as about of the rise and progress of the doctrine, with such arguments in its favor as he regards conclusive. The prior be on high that thousands of families have dis-continue is bandsomely printed, and no doubt will the price so high that thousands of families have dis-continue at the price of the doct the fod many resders." -19 10 111 1

The Riote artitle

The riot in this city last week was summarily sipped In the bad-thanks to the apergy displayed by the au thorities in quickly disposing at various points' an ample military force to meet the origin. : Half a dozen lives were sacrificed, we are sorry to record; but we are pleased to learn that very little property was destroyed. The Boston Post justly says;----

" Such distorbances admit of no parley-it is "your its or mine." The laws most be successful to your operations of the peace preserved; the rights of life and property observed, or government becomes a mockery; existence worthless, and man but little better than the brate that periabes. We hope never to see a repetition of the scenes which transpired here on Tuesday; they are, a shame and a disgrace to this community, and a renewal of them can only be atoned for in the blood of the gally parties."

The accounts of the " reign of terror " in New York are heart-reading. Men were murdered in their houses and on the streets; their property destroyed, or carried away by freebooters; balldings burned, etc., etc. The catalogue of orime is so infernally black, that we feel loth to speak of it-we enunot do so without a shudder. We trust that such base nots as have been committed there by beings in the shape of men. will never occur again. Bavages are kings in comparison to such fiends. Without law and order, life and property are not worth a straw. We might as well go back to first principles at once. But, thanks to our militie, it will protect our homes and all that we hold dear. Foster it well.

New Maste.

From the publishing house of Oilver Ditson & Co., 217 Washington street, we have received the following choice pieces of manical composition: " Morn is the time for me," a pretty song, by J. 'E. Carpenter, music by E.C. Hime; a song, "Not till time his gives shall abiver." from Baife's grand opers, the Armorar of Rantes: " The Golden Hour," is a selection from the Planaforta Albam of Gema! J. W. Turnel has put excet music to a pathello song entitled. ""T is said there's su altar in every heart;" " Hush I sweet lute," words by Thomas Moore, and music by J. S. Porter:"" The Volces of Spring are resounding." is a beautiful, soul-obsering, Bpring song, by Mendelstohn.

Mr. Poster, the Medium.

We have just been favored with a friendly call from Mr. Poster, who has been for a season located in New York. He informs us that his rooms were continually througed with eager visitors, waiting each their turn to commune with their dear departed relatives and Mends, through the aid of his mediumistic powers. God bless him I be is doing a vast smount of good. He informs us that he shall pay a visit to Portland soon, as many there are anxious for his return.

ALL SORTS OF PARAGRAPHS! "DRATE," AND "THE CORNE MAN .!! two emers. given at our circle by the Invisibles, will be found on our sixth page.

We have several answered scaled letters at this pilles, the transmission of which to their Dwners has been thevoldsby delayed on account of the great pross of other maliers: The writters must have patience. Thay shall have their letters back, answered, or elso the medium's for returned.

Is will be seen to ble Proclamation in another col-mum that the Provident has set spart Thursday, August Sih, on account of the recent victories gained by pur army and navy, as a day of National Thanksgiving.

" Sout Brantso."-We call sitention to the adverthement of Mrs. A. S. Lawrence, psychometrical delinestor of character. Whitewater: Elchigan. Mrs. L. has returned home, (after an absence of several weeks, tending upon a slok friend.) and is now ready to attend promptly to the calls of all those who may with her services in her line of husines.

The robel papers said lately that their petce or sloner, Gen. Lee, had gone on his mission North. Yes, and the North sent a Meade later to meet him, and, the result was, that many of his "pasisiants" were made mince meat of.

continued the use of coffee; and immanae lais of the article remain on this speculators' hands in New York and clowwhere, they losing the interest. There never has been any good reason why coffee should command more than twenty-five cents a pound at retail in any of the North Atlantic cities.

A childless married lady we wot of, has a cat for her pet, which she loves dearly, and says, and calls it by the epdearing name of "My Pretty." What a pity it is she could n't have a baby to pet instead of a cat.

Farmers never fall in busidess. The Massachusetta Plowman'states that out of 1,112 persons who took the benefit of the late bankrupt act in this State, only 14 were farmers. In New York, 2,250 took the benefit of the sot, and only 48 were farmers. The profits of agriculture may be slow, but they are sure.

A Spanish proverb says -... A little in the morning is enough; enough at dinner is but little; but a little at night.is too mach."

He who reforms himself has done more toward reforming the public than a crowd of noisy patricia,

Tan Bax or Ecos .- M. Geniu stirms that he is now able, after having studied the subject for upwards of three years, to state with assurance that all eggs containing the germ of males have wrinkles on their smaller ends, while female eggs are smooth at the extremities.

Why is a firt like a wheel? Because she goes round with the felloes as well as with the hub.

An Englishman has invoted a machine for blacking and brushing boots and shoes.

He who is never satisfied with others, may learn, if he chooses, that pabody is ever satisfied with him.

Do NOT TATE THRE .- The country is being flooded With a validly of workless penny tokens, about the size of miched cents. They are made in the cities at about ten cents per hundred and retailed in the coup-try at 15 or 30 cents. They are of no more value as currency, than a tenpenny nail, and every business man should refuse to take them, — investigator.

The Bishop of Oxford, speaking at a meeting in London, strongly condemned the use of "selfish pewa" in churches, which, said he, "showed that the spirit of the world had entered into the house of God."

TRIFLES.

- This busy world is far too wide, In one poor beart to dwell; To one alone the thoughts confide,
- That make thy bosom swell. The heart is soon to roin hurled, When given up to all the world.
- Ab | rather on one faithful breast, One feeling heart, recline. Where all thy dearest hopes may rest-Make it thy sacred shrine. Whe such a heart to his can hold.
- Doth all the world with love enfold.

The grand essentials of happiness in this life are,

"..... Te Correspondents, [We tenhot angage to return rejected manfa oripta.] W. C., BEVILLE, Unto,-Your Bate containing \$20 has been received. 1 . . .

L. B. B., TEXAS, MICE .- Tour rough letter to us is uncalled for, in our opinion. A professed Spiritualist, wishing to advance the pages, should have taken a different method of ascertaining the facts in the case to which he alluden. Coarse language do n't frighten us. We have been martyred quite as much as we can stand by certain Spiritualists, having done their business grans fourly for six years and over, and run behind hand some \$20.000 in consequence; and now we are secured. of scifulness because we only ask an equivalent for our labors. 1. 1. 6. July 1987 -

"P. N. C."-The man you inquire about was seen the other day on our streets. We know nothing further respecting his whereshouts, or what he is doing, and do not desire to, having mostriained that be is not a reliable individual.

Announcoments,

Mrs. Jennie B. Radd, trance speaker, will loottire in Norion. July 26th, at 101.8 A.W., and 11-2 P.M. Address Taupion. Mass.

Warren Chase's address for Beplember, will be Rep. ton, Wisconsin.

Dr. B. K. Coopley will lecture in Central Hall, Charlestown, Mass., on Bunday next, at 21-2 and 8 o'clock P.M.

Mrs. H. F. M. Brown's address for the present is Wankegan, Ill.

Mrs. Susle A. Huichinson.

I see by the leaturer's column that this speaker, who has long been confined to a narrow circle, by sickness In her family, has advertised to start from her home at Milford, E. H., and I hope the friends on her route. and in every section she may visit, will avail themselves of her services, and ald and encourage her all they can, for I can means them sho is houset, carnest, devoted, capable and worthy. Vermont and Northern and Western New York can furnish her an opportunity to be useful to them and the cause, and not forget to reward her. Jely 14th 1863. WARREN CHARE.

Donations to our Public Free Circles.

Caroline Adams, Moneka, Kansas, 50c.; George H. Steward, Clyde, Ohlo. \$2,50; Jolias Way, Mineral, Ill., 6fo.; "Wreath," Alleghany, Penn., \$1,00; C. P. Hatch, Pelatama, Cal., 600.; Dr. E. Hotchinson, Co. Ionis, Oal., 67c.; Theophilus Parsons, Onelda, Ill., sol.; George Dewey, Byron, Ill., \$1,00; Ira W. Bussell, Winchester, N. H., \$1,00.

Answering Scaled Letters.

We have made arrangements with a competent me-dium to answer Scaled Letters. The terms are Une Dollar for each letter so answered, including three red postage stamps. Whenever the conditions are such that a spirit addressed cannot respond, the money and postage stamps, interest respond, the money and that a spirit addressed cannot respond, the money and letter sent to as will be returned within two or three weeks after its receipt. We cannot guesantce that every letter will be answered entirely satisfactory, as sometimes spirits addressed hold imperfect control of the medium; and do as well as they can nader the cir-the medium; and do as well as they can nader the cir-the medium; and do as well as they can nader the cir-the medium; and do as well as they can nader the cir-the medium; and do as well as they can nader the cir-the medium; and do as well as they can nader the cir-the medium; and do as well as they can nader the cir-the medium; and do as well as they can nader the cir-the medium; and do as well as they can nader the cir-the medium; and do as well as they can nader the cir-the medium; and do as well as they can nader the cir-the medium; and do as well as they can nader the cir-the medium; and do as well as they can nader the cir-the medium; and do as well as they can nader the cir-the medium; and do as well as they can nader the cirthe medium; and do as well as they can maker the cir-oumstances. To provent misapprebension as some suppose Mrs. Consat to be the mediam for answering the scaled letters sent to us for that nurneas is to sealed letters sent to us for that purpose-it is proper to state that subther lady median Answers them. Address "BANNES OF LOUR," 168 Washing. ton streat. Boston.

Quarterly Meeting in Cadiz, Ind.

We have received a letter, from which we learn 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 ball recently erected by the Spiritualists of that place. A general attend-auce is desired. Ample provision till be made for all. Dr. James Cooper and Miss Mary Thomas, of Oblo, and other speakers are expected to be present. Also the Davenport Boys, and Mr. Harris with his music

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

Grove Meeting.

The friends of Progress will hold a meeting in a grove four miles west of Gaines Biation, and three miles northwest of Eyron, on the 15th and 10th of Anenet, to commence at 10 o'clock A.K. A cordial invitation is extanded to all. Come speakers, come singers, come all, and let us have a glorious meeting. Conveyance from Usines to the Grove will be fur-niabed by the friends here.



BY WILLIAM AND ELIZABETH M. F. DENTON.

"Enter into the sonl of things."- Werdsworth CONTENTS:

PROF. DEECOH'S HEW WORE 14

FART I .-- Perchomotrio Researches and Discoveries Charten L-Pictures on the Reline and Bladvande formed on the Beuns when beholding Otjestat These Pic-tures Industar: Pictures sets with dowed syse; V sloge of the Blind; Visions of objects seen long before by the Bick and Healthy; All Objects seen long before by the stained is the Brain.

ORAFETE S.-Pictures on Burrounding Objects. Degostrean Pictures: Pictures taken in the Dark; Pictures taken on all Endles continuelly, and soluring as these Bodies; All past History thus Recorded.

Entrine L.- Paychometry. Dr. Buchanan's Experiments; Effetts of Medicines soon Persons when bud in the Hand; Characteri described from Basern Letters.

CHAPTER 4-Experiments. Experiments with Geological, Meteorin, Mesocianeous, Geographical, Archeological, and Beredite Bretmens, Heratic Specimens, Heratic Bretmens, Phonomens Explained, Speciral

Jatalie Breimena. Jatalie Breimena. History Appartitions; Vision. History Comparison Francement Explained. Speciral History to the Comparison the Palaoniologist, the Minur, the Astronomer. In Physiolegist, and the Arsiomist: He Som-plorative in the Physiolegist, and the Arsiomist: He Som-plorative in the Physiolegist, and the Arsiomist: He Som-mather Hartenian Haster Forces parting from Higgs astronomer. In Physiolegist, and the Arsiomist: He South of Higgs astronomer. In Physiolegist, and the Arsionist: He Brits astronomer. In Physiologist, and the Arsionistic Hermon Beings and Induscring Others; Induscos of Foople on the Dougary is which they live; Induscos of Foople on the Dougary is which they live; Induscos of Country our the Dougary is which they live; Induscos of Country our the Dougary is which they live; Induscos of Country our the Dougary is which they live; Induscos of Country our the Dougary is which they live; Induscos of Country our the Dougary is which they live; Induscos of Country our the Dougary is which they live; Induscos of Country our the Dougary is a Discore of Crime. Crayrage I-a-Mysteria Rorvelad, Fortune-Talling; Draams; Belles and Amulets; Hallucinstions. Assesses - Conclusion, Psychomotry reveals the Forcers

Calences -- Conclusion, Psychometry reveals the Powers of the Boul; As the Body becomes Wasker is becomes Stronger; Evidence of our Suture Existence.

PART IL-Questions, Considerations, and Buggestions. How Objects are seen Faychemetrically deam boil in Bark. ness, and with closed ages; Why called Sight; Memerica LaBuence not meeded to induce the necessary Sensitive-ness; Whore the gates is Directed; Why the Faychemeter is unable to see some Objects; Tab Nature of the Light by which Objects are Seen; How the Psychemeter Travels, of Speens to Travel: flow account for the Mexico of or appears to Travel; flow socount for the Hearing of Sounds; Going backward in Time; Continued Effects of Influences; Departed Spirits; Fredeminent Influences; Oundision.

For sale at this office. Price, \$1.25 : postage, to sents. tf July 25.

A NEW BOOK.

PULMONARY CONSUMPTION. TEAT

FATAL DESTROYER OF MAN

118 CURABILITY DEMONSTRATED ON NATURAL PRINCIPLES ALONE.

OPENINT

"The long and breaking or respiratory organs slone, and as the blood, the brain, and pervans system is sontaminsted and diseased through them, by membries or painoned sir, so also the the antidate or samilary remdise be successfully administered through the same medium."-Aurgon.

----- He stadied from the life. And in the original parused mankind."-A RETROKO.

"While the sufferings and the untimely end of the con-sumptive are bidden beneath the plansures of fashionstic life, the couch of sickness and the premiture grave will not want for tonants from the ranks of youth and beauty."

" ILLUSTRATED WITH PLATES.

Contenta:

Portrait of the Author.

- Tille Page. The Pulmometer. Proliminary Bomarks.
- Freinding Bernerse. Form of Report. Mouves for Adopting Pulmonary and Ohest Diseases as a. Bpoolaly. Pulmonary Consumption. Authority and Testimony of the Perfect Corability of Pul-

monaty Cobsemption. Symptoms of Tuberculat Concomption.

Symptoms of Tubercular Consomption, what is Tubercular Consomption f Causes of Tubercular Consomption. Heat and Light mext in importance to Pars Air for the fus-taloing of our Physical Existence. Light essential to the Maintenance of Perfect Health; Sector-tion from it another Great Cause for Tubercolar Con-

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BY UBIAH OLABE.

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Its Contents, In brief are :-- 1. Author's Proface: 4. Table of Contents; 3. Gelestial footpelits, wells from samerous ancient and modern anthers in proof of spiritual intersourse, Chapter L .- Ristory, ancient and modern, time and progress, sistiaties and giorious triumphs of Spiritualism; voloss of the press and the pulpit. Chapter I -- Variety of phenomeas and mediumebin, and a condensed mass of startling manifestations. Obspier &-- The various phases of Spirituslist bellef; Bible statement with nearly two hundred tests. Chapter &- The popular objections, theories and slanders answered ; "Free Love," "Affality," marriage, etc., calmiy and theroughly discussed. Chapter 5 .- Ninety-five queetions, with numerous Bible texts to religionists and exertics. Chapter 0 .- The spiritual philosophy explained; mediums numbered and clauffied; how to form circles, develop mediumahin and enjoy celestial communion free to all. Obevier 7 .- Quotations from nearly a hundred spiritual writers authand speakers. Chapter 5 .-- Organizations, ordinances, forms, etc.; how to advance the cause, form meetings, conforences, Sunday-schools, sta; locturers and mediums; coansels, caulions, warnings, impostors. Chapter a-Address to Spiritualists; the great crisis; wars, revolutions, starming yet hopeful signs; various practical hints and cautioush personal and general reform ; touching incidents ; hopes, encoursements. consolations, stirring appeals; starting is-sues; message from the spiris workl. Index.

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Philosophy of Spiritual Existence, LED OF

THE SPIRIT. WORLD. BY HUDSON TUTTLE.

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ATED AND SUSTAINED OF NATURAL LAWS.

The publishers of this interesting and valuable work take

pleasure in announcing to their friends and patrons and the r

No. of the second

world, that the second volume is now ready for delivery.

E. Whipple.

It is with pleasure we recommend the above named gentleman to the friends of Reform. He is an carnest trines he teaches, It is, be.

Mr. Whipple is now stationed at Mattawan, Mich. lecturing on Bandays to the satisfaction of large audiences. He will deliver courses of lestares on Geology during the Winter wherever called. He has a series of splendid paintings illustrative of Geology, and is an able exponent of that mysterious science.

By the President of the United States A PROOLAMATION.

It has pleased Aimighty God to hearten to the sup-plications and prayer of an afflicted people, and to voncheafe to the Army and the Navy of the United Biates, on the land and on the sea, victories to signal and so effective, as to formish, reasonable grounds for angmented confidence, that the Union of these States will be maintained, their Constitution preserved, and their peace and prosperity permanently preserved. But these victories have been accorded not without excisions of life, limb and tiberty incurred by beave, patriotic and loyal citizens. Fomestic affliction in overy part of the country follows in the train of these fearful bertavements. It is meat and fight to recognize and confess the presence of the Aimighty Father, and the power of His hand equally in these triumphs

and the power of His hand equally in these strumpus and these sorrows: Now, therefore, be it known, that I do set spart Thursday, the sixth day of Angust next, to be ob-served as a day for National Thanksgiving, praise, and preyer, and I having the people of the United States to assemble on that occasion in their functionary places of workip, and in the forgin approved by their own conscience, render the homage due to the Divine Majesty for the wonderfal things he has dong in the nation's behalf, and invois the inflance of His Holy Saint to endure the super which has produed and so nation's behalf, and invoke the infinite the min doing in the Bation's behalf, and invoke the infinitemes of His Hely Spirit to sublue the anger, which has produced and so long santalned a needless and meal rebellioht to thange the bears of the towngehis, to guide the connects of the Government with wildom adequath to so great a national emergency. sud to visit wild tender care and connotation through out the length and breadle of our land all those who through the violatisting of marches; voyaget, battles and sigget. have been breading of our fer in mind, body of astate sind family, to feed the whole station through paths of repantance and submissi of, union and fraternal peace. In witness whereof i have belventh est my hand and caused the set in the United States to be stired. Desset the city of wash-ingeon; the Iolis day of July. In the yeard of the set of the indocentaries of the United States of America, and of the indocentaries of the United States of America, and eightig-sighth.

By 104 President, Bawand, Scowlary of State. 1.44 Court is

Winteldt estimates that he ears of ground planted (with Singhan is samelent) ib support fifty bien, while the want of the i first would barely supply the want of these if the wint of these in the since is the winter of the Ministerpet works starte. If the elizate is the wild the start of the home, for no heither is a start of the start of the

comething to do, something to hope for, and some thing to love.

A new species of potato has been imported by the stadent, a profound thinker, an able speaker; and if State Board of Agriculture of Massachusetts, from Belthere is a man in the spiritual field who lives the doo. glom, of which it is said that a thousand bushels to the sore have been related in that fertile land;

> "Bemember, madam, that you are the weaker ressel," said an irate husband. - Exactly." said the lady, "bat do not you forget that the weaker rousel may have the stronger spirit in it."

A little chap at New Bedford, Mamachusetts, the other day procured a dollar from his father, with which to go to a plonio, and seventy-five cents from his mother for a similar purpose. Then, without consulting with any one, he hired two wagons with the money, went to the Orphans' Home and took all the children out riding 1 Who says that boy will not make a man ?

The small amount of destruction caused by war, in propertion to the powder and ball consumed, is remarkably illustrated in the slege of Puebla. It is es. ilmaied that the Mexicans have fired fileen thousand cannon and one million of rife shots, killing bat forty. one Franch soldiers and wounding one hundred and HILLY ODO.

Dr. Hoimes playfully limits the necessities of life in these war times to " bread and the newspaper."

The sity of London a few days ago gave a banquet to the Prince and Princess of Wates, which cost \$75,000. Well, why not? That sam would only have furnished \$1.50 auch to 50,000 starving operatives of Manchester 1

One of the most snootsaful military organizations in St. Louis is, composed of gentlemen over 45, and legally exempt from service,

There is a large and fertile space in every life, in which might be planted the cake and fruit trees of enlightened principle and viriaces habit, which, growing up, would yield to ald age an enjoyment, a glory, and a shade.

Fon is the most conservative element of society. and ought to be cherished and encouraged by all lawful means. People never plot mischlet when they are merry." Laughter is an enemy to mallos, a for to some al. and a friend to every virtue. It promotes good temper, enilvens the heart and brightens the intellect.

Braner. The great secret of the superior beatsh of the Empirich is their great amount of quiet sleep. The Americans, as a bitton, are weating out premainedy for want of rest. Dr. Trail.

A poor boy applying for relage as a pollos station. Spinse, reparted bie case (hos: ... First my faller died, and then, but mother practicel again, and then my moth-er died, and my faller married again, and somehow or other I dong to seem to have no pursuits at all, nor no home, flor, as hathing.

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MARCELLUS GNITH, Committee. ALBA STONE. GROEGE VAN VALEENBUGE.

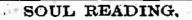
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The Beformers of Gauges and vicinity will hold a rove Meeting at Pier Cove, Allegan Co., Mich., on the 6th and 6th of August naxt; to which all favorable to reform are invited to attend. Good speakers will be in attendance, and music of the best quality will be farniebed. Ample provision for strangers. 1. L. SHEAD, Sec.]

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therefor: what builtons they are best, adspiel to parate in order to be successful; the physical and mental adspiellon of those intrading marriage, and bhitta to the lobarmoniona-ly married, whatchy they can restore or perpetuate their former love. Bits will give instructions for self-improvement, by folling what faculties should be restrained, and what cultivated. Beeven years' experience warraule Mrs. 5. in saying that willing to testify. Skepuics are particularly invited to in-restinguie. Brownit be listing of a private character mark of the said of the consumptive invalid. The observed same willing to testify. Skepuics are particularly invited to in-restinguie. Brownite Delucation of Character, 51.00; Verbal Address Markets Markets (100; Verbal Address Markets Markets Markets (100; Verbal Address Markets Markets (100; Verbal Address Markets Markets Markets (100; Verbal Address Markets (100; Verbal Address Markets (100; Verbal) Jack (100; Markets (100; Markets (100; Verbal) Jack (100; Markets (100; Ma

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of Panion, the cause for the Early Physical Degeneracy of the American Beople. Of the treatment and cure of Consumption. The manner of administering Medicine by Inhalstion. Mode of Lobalation of the Good Medicated Vapora. Ohange of olimate unsuccessary and highly injudicious. Exercise in the open air becomes highly essential to the cure of Tubercular Consumption. Treatment of Consumption by External Application to the

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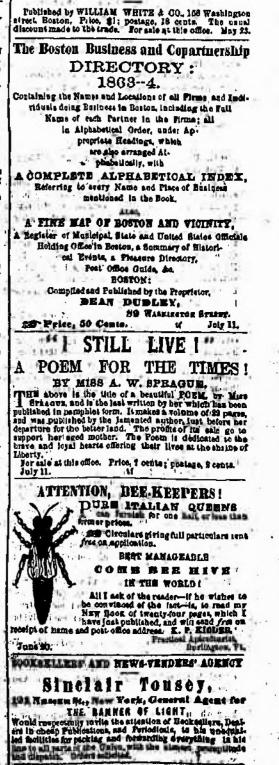
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while in an abnormal condition called the trance. while in an abnormal condition called the trace. The Massages with no names stached, were given, as perdates, by the Spirit-guides of the circle-all re-ported verbatis. These Messages indicate that spirits carry with them, the obseracteristics of their earth life to that beyond— whether for good or evil. Had, these who have the particle who have the production of the state and the set of the

earth-sphere in an undereloped state, eventually pro-grean lice a higher condition:

with his or her reason. . All express as much of truth as they perceive-no more.

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MESSAGES TO BE PUBLISHED.

Tuesday, June 18 -Invocation ; Questions and Answers; Authouy Lachabade, of Winbow, Fortugal: Charles Kreppel, to his friends, in Boston; Issicila Yry, to her husband in Brooking, N. Y.

Brookin. N. Y Theoriday, Juss 18. - Invocation; The Mansions of the Birld-Land; Questions and Auswers; Capt. Thomas Form Elison, to bis brother, Theodore Woyd. If the Orients, La: James Raffarty, of Gardiner, Me., to his stater, Narraret Kellsy, Ilving Dear Ban Jose, Cal.; Harriet Aiden to ber mother and sister, Ilving in St. Louin, Mo. Monday, June II. - Invocation; Jack Taillot, of St. Louin, Mo., to his friends, in California; Lydis Thompson, of Bock-land, Mioz.; John Henry Severance, to his muther, Hring in Columbia street, New York Oity. Therday, June 31. - Invocation; False and True Marrage; Questions and Answers; Surgeon Asian Fayne, io Naihanie!, Payne, in Hichmond, Va; Mary Brain, to her daughter, in New York City; Eliza Nult, to hor father, Dr. Thomas Not; of Sholaurne, EDC.

Thereday, June 25 .- Invocation; Are not all Thoughts of Tawring, Jen 23. - Hyportion; Are not all thoogat of Bpirital Origin, and therefore immortal P hills Haven; William Courad, to his family, in Memphis, Tent.; Deress Yipley, to her friends, in Philabalphia, Pa; Gilbert Bryan, to Philemon Bryark, of Obserparko City, N. Y. Menday, June 59. - Invocation; The Object and Use of

Arrange, Sume ss.--invocation; Inf Object and Use of Prayer; Questions and Answers; Sarah Elizabeth Dodge, to her parents, in Blackstone, Mass.; Thomas MacDonald, to Thomas L. MacDonald, in New Orleans, La.; Ebch Avery, to bis wire, in Troy, N. Y. 2004000; June 50.--Invocation; The Philosophy of Medi-methics Countient and American Intermine Michdon of

Zuszögy, Juns 20.—Invocation; The Fhilosophy of Medi-umabip; Questions and Anawors; Joremlah Holden, of Perryville Corner, Wis; Mary A. Birass, of Savannah, Ga., to her father [printed in No 16]: Harriet Coggen, of An-dover, Mass. In her husband, Jacob Coggen.
 Thuriday, July S.—Invocation; Budes and Hadeian mpirit-ualisan; Aluxander McGuira, to his won, Dr. Wm. McGuiro; Margaret Halited, to her father, Wm. Haited, of Welffleet.
 Monday, July 6.—Invocation; The Non-Immortality of all Thinge; Questions and Anawers; Caleb Wikins, to his wife, in Wakine, Mich.; Abigail Miton, of Jackson, Hiss; Tueiday, July 6.—Invocation; With Spirit when De-tached from Matter ? Questions and Anawers; Amanda Jane Galdweil, to ber hushand, in Utah; Col. Thomas Weid, of Virginia; Thomas L. Fenwick, to his mother, to Naw York.

Monday, July 18 .- Invocation; What is the Meaning of the impareable Guif which exists between Hearen and Hell? Questionmand Answers: General Alfred Gurney, of Virgina alided at Gettyaburg : Billy Goward, to his mother, In Oolumbus, O.; Theo. Ourrin, to his father, in Uberlin, O.

10 Columbus, C.; Theo. Currin, to bis father, in Uberlin, C.; Addine Gile, to her mother, in Albany, N. Y. Thugday, July 14 - Invocation; is not all Religion the re-sult of Education? Questions and Answers: Iraan Morgan, of Bethol; Geo. F. Lothrop, to bis friend, George McCiellan, and other friends; John T. Archley, to his mother, in, La Crosse, Wis.

Invocation.

Oh, ye countless millions, ye who have washed your robes in the waters of Hamility and Truth, we invoke your presence this hour. Oh come near and still nearer to this nation in darkness; come, that the gleaming light of your sphere may penetrate the darkness that hange like a sable pall over this afficied mation. Ob. ye ministering angels, ye who have tasted the cap of earthly affiction; ye whose robes were once stalned with sin; ob, we demand your presence, for we fep) that ye have been commissioned by the Infinite to return unto this people. Come, oh re children of the past, come teach and strengthen the children of the present. Come and inspire them with a knowledge of thy boly law, that they may cease to do evil and learn to do well. Come on. come and wipe away the widows' team. Come and bush the orphans' wall. Come, oh come and scatter broadcast seed that shall bear fruit to the honor and glory of your Falber, our Father, who is the Father of ity, and the nation will reloice at your car ing. Come, and the Infinite Choir shall sing a new song, for the nation's heart is faint. Come and hold the water of Life to their fips, for oh, your Father demands if, and as children, all loval and true, that you make your presence known to the children of earth. Then shall the desolate-hearted take cheer; then shall those who mourn the luss of loved ones, feel that those loved once are indeed in their presence; then shall Death lose its sting; then shall War cease, and the sagel of Peace again reign upon the earth. May 28.

ington to live among you; dittle room for that spirit, who are better informed of his affairs than I am, that of Eternal Justice, that size at the head of all true re- he is ill and has become nearly insaner, that he has lost the most of his property-for that I care not-but publican governmente, to come and reign over you. "The coming man." By what name is he to be sorrow has visited him in many waya,"

in the state of the

and the provider of the

nothing is seen but the ignis fattine of false hopes; false

expectations, and false tales of victory here and there.

name of that Almighty Principle you profess to love

and serve-to pray earnestly for deliverance as a na-

tion? Let merning, noon and night bear witness to

glorious child of Truth may be born unto you.

Ob, who is he that shall lead you to victory and

beseech of you to lift your souls in honest prayer.

Abram Torrey.

Edward Burgess.

and make him more reconciled to my death.

Fire years ago my mother went to her beantiful

left un. My father has felt their loss most terribly,

and when this war broke out, he shid, " My son, you

do n't think of joining the army and leaving me, do

quite happy: ontil one day I anddenly felt it was my

duty to accept the situation offered me in the Commis-

going away; " Edward, I feel I shall hever see you

Sand Barrow Barrow Children and State Street Street

May 28.

known ? , In what form shall be be intermited ? Ob. Upon learning this, I said. If there is any way by we declare upto you that there is no man among you which I can return to my father and commune with that can personate this living spirit of Eternal Jus. bim. I will do so, and though I am obliged to tread on tice, that alone can lead you to victory and peace. Federal ground, I feel sure I shall not be refused; Oh, go you in spirit for one hour into the interior of something tells me that I shall succeed, Bo I'm here. your nation, and look at the deadly missing that arises air, to-day, you see, for the purpose, perhaps, of mak, averywhere from that heart. We do not wonder that ing myself happy, and of making my poor old father it is unable to sustain itself, for everywhere this prin- happy. I know he's not got long to stay on the earth. ciple of death is active, and this evil is reigning, but I know if I could give bim a little light, he would You have those idols that the Infinite demands you be very much beiter off. Now, sir, will you please to should displace, are you can bope to know peace and tell my father that Edward, his son, his only son, has haupiness again as a nation. Oh, do not be deceived returned here and communed with you, and desires with expectations of peace, when you give freely of him to go to New Orleans and seek out some saliable your wealth for the carrying on of your civil contest. person through whom he can return and speak with Uh, when you give your sons and fathers as sacrifices him. Bay to him that I died in Missouri, was woundon the alter of war, do not give them with the expec- ed in baile ... although I was not required to be on the tation that peace will come unto you, for we tell you field-but I was there, was wounded, and wus well that this child of heaven can never be born in your carod for by those whom I afterwards learned were midst while there is so much of wild contantion and Federals. When dying, I feit the presence of my mothinharmony among you as a people. er and elster, and death was made sweet to me on that Go with us through your religious temples; read account.

this heart and that heart, and you will dad that mear. As a test to my father, please tell him that the allver ly every one is at war with another. True, it may be coin he gave me on the morning of my leaving home, possible that there are a few of these church-going will probably be returned to him, as I entrusted it to ones, who are at peace with self and with their neigh. a friend, who promised to return it to my father. bors; but the cases are exceptional ones. Oh, while abould he live to go back to New Urleans again ... This you are thus conditioned, can you expect the principle coin my father had given him by a friend, who told of peace to come and dwell in your midst? No; you him that he had always been successful in business should expect that War will coulinge to be your guest, since he had owned the coin. It was given him in a and that Death will live with you, and that the bones foreign country, by one who professed to bless it. Of of your loved ones will strew your shores from North course I stisched no belief to any tradition connected to South, from East to West of this fair continent. with this colo. , I simply prized it because my father

Oh, ye children of America, you whose hearts are prized it, and because he gave it to me as a sort of a bleeding and torn with suffering, come in the spirit talisman of good, when I was leaving home.

of prayer, and pray you with all the forces of your na | My name, Edward Burgess. [Shall we send a paper ture, that the infinite Powers may take possession of containing your message to your father ?] I'm afraid. you, and sak that your living idols may be taken away sir, as my father is sick, nearly insane, and probably from you. Ob, if each individual soul would pray could not read it if he should receive it, that it would thus earnestly unto the Father, we believe that soon be of little use to send a paper to him. 'You may dithe star beralding the birth of peace would appears rect a paper to Timothy Ostrander, New Orleaus, markbut now the watchman upon the hilltops and in the ing the letter of domunication. I feel quite sure valleys are looking for it in vain; now are straining that if he receives it, he will forward it to my father. their eyes that they may, if possible, catch the first [What is your father's name?] As my own-Edward. glimmer of this morning star. Bat. ob, it comes not; Farewell. May 28.

James Donnovan.

Ob, my friends, is there not need for you-in the The selfishness of the world is big. . | We are all selfish, to some extent.] Well, I think so; most any of us would overcome our prejudices to serve our selfish ends. Faith, I would myself, and I judge all others your preyers; not upon the corners of the street, or in by myself: that 's rightcons, you know. I was nigh the highways; but. oh, pray you in your own souls to by, looking on to see what a reb. could say for himself. the Father of all created things, that the Almighty I see that he comes to answer his own ends just like Spirit of Divine Justice may set up his kingdom upon all of us, and because he could n't come to those who the earth. Then you may look for peace-then you thought like blimself, be comes to those who did a't. may ask for it; and while you ask, may hope that the Faith, I be sworn to say, if that body was in its own

shell at this time, he'd be putting on airs; faith, he looks like it. But because he's lost his body that he peace? Not one incarnated in the flesh, but a Princihad when on the earth, he's the very soul of politepresence you may invoke, for the Almighty bath told ness. It's all right, I suppose, but I could n't belp pla whose existence you have not this day, but whose you to call for the higher forces of your nature, and seeing things as they were, you know.

they shall be given you. Oh, again we beseech of Well, here comes Pat, or rather Jamie, with all his you to pray carnestly that the Divine Spirit of Justice selfisbness. I would n't part with it for anything, for I lives by it. It's all very well to talk about not havmay come and dwell among you; for, oh, could you see, ing any of the failing; it's all very well for us to think as we do, the mighty cloud that hangs over you, ready that other nations have more of it than ourselves, but to burst in your midst, you would not wonder that we faith, it's as big with the irish, and I do n't know but it 's bigger. I'm not going to say it is n't.

Well, I'm James Donnovan. I belonged to the 107th New York. I was a truckman, or drayman, by

live before you went to war?] In Pago's Court. I'm here, friend, to send a word to my folks, if there's anyway for me to. I parted companionship About the number I'm not certain. [What street with my body at Bull Ran. [The first or second bat- does this court lead out of?] Wait street; not White, the?] The second battle: . Part of it is above ground but Wait street. Now I should like very much, if I now, waiting for some kind hand to put it under could, to talk with the folks.. That I'm dead, they ground. I do n't know but I shail have to go and do know; but that I can come back, they do n't know. I it myself. No, sir; it sint buried yet; 'taint mine want them not to be at all ascared, for I'm not a now, is it ? [No.] I suppose the folks will feel pretty ghost, and what's the use of being afraid of your bad about H; no matter, if they do n't care any more friends when you have n't many to be afraid of. than I do about it, they wont care much. You give Faith, I think there 's no use in it. I know there's a us a strange uniform, Capt'n. [It's the best we have great many persons who are terribly simil of ghosts. to offer you.] I ain't agoing to find any fault. They Faith, and it's the living ones they should be afraid used to tell me, " beggars must n't be choosers," and of, all the time.

if we beg for the privilege of coming here, we ought Now I've got a long story to tell them, mostly about to be satisfied with whatever uniform is given us. I the Church and the way to live when they come to the spirit-world; but, more than all that, I should like to STORE Well, I'm from Pepnsylvanis, stranger, and I take tell them how to live here. 'I have sometimes had a it I'm some way from there now. [This is Boston.] hard time to get along when I was here myself, though Massachusetts? Then I am to date my letter from | I always managed to live. Now I see it's going to be Boston, eb? [Yes.] Well, I belong in Carrolton, pretty hard, when that little's gone that Government stranger. I've a mother, and a wife that was, but allowed them, and if they care anything about makshe and I parted some two years ago, so I suppose it's ing themselves better off in the world, I want them to no use for me to send any word to her. I've a sister let me come and talk with them. I'm just as good in the Western country. Now, friend, if there 's any now as I ever was, and a little better, I think. Faith, way that I can get home-get home to talk-[You can |] lost my old body, that loved to take a glass once in a request them to give you a medlum.] Do n't I know while when it was on the earth; well. I lost that body, they have n't got any to give ? [They must seek out] and I got a better one, thank God ! They need n't be one.] .Yes, that's so. st all afraid to talk with me, for I shan't harm them. Well, stranger, my name was Torrey-Abram Tor- I should like to spake with my wife and my Uncle rey. I suppose I lived here most forty-one years. Ted; he 's a pretty good sort of a man. [Is he liberal.] [Can you give the regiment and company you were He is that. He used to say to me, "James, egod, I in ?] Oh, yes; 16th Pennsylvania. Company A. No do n't believe all that the priest tells us " officer; poor private. Now my folks will tell you that Now my Uncle Ted said to me about five years ago I want no sort of a religionist; did n't have much to -there was one of our Fathers from Dublin. Ireland, do with priests and that sort of folks. I've nothing in this country: he come to get donations from the to say about them now, although I used to talk pretty Oatholics in America, to build a new cathedral-well, hard agin 'em. I 've nothing to say now, for they say, my Uncle Ted and I were talking about it, and I said, everybody 's good in their own way: so I suppose it 's " Uncle, aint you going to give some money to him. true. The most I've come here for is to let my folks He's sent here by the Pope to collect funds to build a know that I can come, and to ask them to let me go new cathedral." "Oh, what the divil do I care for home and talk. And about my hody, they need n't the Pope, when he is so far away? The priest is here. worry about that, for it's no matter now. I suppose and he ought to be obeyed; but what the divit do I the old lady 'll feel pretty bad because it sint ,buried; care for the Pope," he says, " or his new cathedral, but then what difference does it make? [None to yon.] either?" " Well," I said, " uncle, you 're a strange What do you ask ?-what pay, I mean? [It's free; man." " Faith, I'm strange in a good many thinge, only try and accommodate some one cise, as we have but do n't you give too much money for anything of yon.] That's my way. I don't know as anybody the kind; keep it for yourself, for you'll need it some ever asked me for a favor, that I refused them if I day. That's my advice to you, James." I don't could do it. Well, I never stay to a place after my spake of this talk because I wish to say anything agin work 's done. 1 believe it 's done here, so good by. Uncle Ted, but I spake of it because I want him to May 28.

biert dead jeines December) Land isers farbet and flower is bind mehns like date the death of the bis a ferer. Can I go home? [We can't let you take this thum. e. Weiknow the flower is not interestal; of, in medium there.]' I don't know how to me uny other , other words, is not gifted with immortality: . Det O. medium interes ; 1 con a anor the and mother are death that beiongs to humanity, and of which humanity Methodists, and they do a't have mediame (Tourmas' as a whole stands in motial fear of today, is the deith

mother said I could, and asked me to come, and I tried less. mother said I could, and asked me to come, and, tried test. a good many times to, but could n't. She 's-she 's'. How, then, the change called death can by an poet come here to this place; but before I could, she died.

LAWARD MALL SALE STATE STATE AND A PARTY OF

how much I've even since I've come here. When I was five years old, I had-I had-I do n't know what. was sick. I had some kind of a fever, and it troubled my throat; it affected my throat, so I could n't talk well, except I talked just as fast as ever I could. I keep thinking about it now, all the time, and I can't talk so straight as if I did n't keep thinking about it. You stuttered when you were here, then ?]. Yes. latemered.

'If my mother will let me talk, I'll-I'll tell her things that nobody else knows of, so she'll believa it 's me. Grandmother says, Tell her, if I can come, I'll soon convince her that you and I are there with her. I should like, if my father would let mei to talk to bim. too. He's class leader ; do n't you know what class-leader 1s? . [Yes.] Good by. May 28.

Invocation.

Oh, thou whose life is our life, whose soul is our soul, we come onto thee this hoar in deep thankfulness. We only ask that our thank-offerings may be as acceptable anto thee as these, hright blossoms [alluding to a vase of flowers on the table.] They intuitive. ly shed their sweetness, that the atmosphere may be enriched, as if it return for the gift of beauty and life. So, oh our Father and Mother, thy children would of. fer thee thanks, in return for immortality. Uh, again we ask that our thank-offerings may be as acceptable unto thes as these fair flowers. We praise thes, oh our Father and Mother, for the gift of life, of being, and for the wondrous manifestations of thy power. We praise thee for the sanlight that is calling into life new forms, and fevivilying Nature." We thank thee for the shadow that falls.at midnight, that with its dews and powers assists the sunbeam in bringing into life the fair flowers. We praise thee for the mighty spirit of reform that is marching through the land, and crushing beneath its iron heel the failing temples of power-cartbly power. Yet we know that none are lost, for thy care is over all things; and if the falling sparrow is noticed by thee, may we not feel confident that the human soul will be forever cared for by thee? We praise thee, oh our Father, for the sorrows of life, for we know that each sorrow shall be the parent of a corresponding joy. We know that Nature will ever be true to herself, and that, although we may know sorrow to-day, yet to-morrow joy will surely be our portion. Therefore it is, oh Father, that we praise thee for all the sorrows of life, whether good or evil. dark or light. For each and every manifestation of thy power, we praise thee, oh our Father, and we caly ask that thy children may be blessed with that inward consciousness of thy power, which, like the sunbeam; is bearing them onward, forever onward. June 16.

Death.

"He who does most toward alleviating the sorrows of humanity is humanity's greatest friend; and such an one dwells near to God."

Notwithstanding the truth of this statement may be admitted by all classes, yet there are very few who anderstand the mighty import of these words: very few. if any, who comprehend the spirit of this mighty sorrows of humanity is humanity's greatest friend; then tell the weary and fearful ones of earth that death and such an one dwells near to God." Inasmuch as is but the gateway to eternal life. Toil them it is st

tielda. ahe asked me to come, and, before I could, she died. "gring between the two states, a condition of when Bo I 've got no one to come to who asked me. Grand | wions Ith is the death, nothing more, and nothing

Gied, and she 's been here most three weeks now. She billty be one of physical suffering; indeed, there is he -she had the palsy. She was paralyzed. One hand physical anthring attendant upon death. We know it was before I died, and she the got paralyzed all over, appears otherwise to morial senses, and instead of and she she believed I could come, and she told my causing physical andering to the individual, on the father and mother so, and they said, "Poch | poob | contrary, it washes it out. When the individual he You must n't talk so; you 're cragy." And ans said I gins to die than physical suffering is' at in ant. An could come, and prayed ; I'd come, and prayed I'd the dying one many the paytals of the mysterious city. human suffring conce, The eys gives no tean and I wish you'd ask my mother to go somewhere where the thousands who return annually to your shores frem I can talk to ber. : 1 -- I should like to soil ber about the spiritiland will tell you tach and all that they passed through no physical suffering in death, we speak of that we know. and testify to that we have er. perienced; and our experience is the natoral experience of all individualized beings. Now, then, if death is robbed of this sting, the mankind must throw of its fatters, and should fear. it no longer, for physical spf. fering is not the attendant of death. It could not be. for that would be refating Nature's laws."

The return of the spirit from its home beyond the tamh will prove to the second class of individuals who fear death, that their fears are groundless; that the Infaite is no respecter of persons; that there is no hell of end. less misery, no heaven such as has been pictured out to you, but a continuation of Nature; Nature as the is and ever must be. . You live to day in earth life; to. morrow death cames to you. You enter an oblivian state, and are resurrected to life to dad that you are the same, that you are still possessed of all the facul. ties of your being, that the love you bore your carthing friends when here still remains with you as a spirit, that you still possess the same tendencies, powers and capabilities that were yours as a mortal, only intensified and glorified. So, then, this second class of tremblers at death need no longer fear anothilation, when spirits, ten thousand times ten thousand of them, return to

you of their spirit home, that God is just, and that there is an infinite principle of isw pervading all things in Nature, to which you and I alone are capable of tes tifying only by experience. Spirit communication proves also to the 'atter class

your earth with messages of love and truth. They tell

that there is no annihilation in death, and when once the mind is freed from earthly surroundings, is must continually progress, for "Onward ! forever onward !" is the watchword. The thousands and tons of thon. sands who return from the shadowy, yet not ebadowy bereafter, all prove to this class that they cannot be annihilated by any possibility; that sithough the key erms of death enfold them in oblivion for the hour, yet sooner or later the voice of the Almighty will call them again to action, and the Land of the Hereafter is their land, their home, and they, like ourselves, must realize it.

We have ever sought to be benefactors to the human race: ever since the wonders of the other world were revealed to our spiritual vision, we have labored to wash away as much of human sorrow as we had power to do. And as nearly nige-tenths of all the sorrow that exists on the earth comes in consequence of the fear of death, therefore we have over striven to remove this false fancy. this something that exists only in the perverted imagination of the human mind. Mankind fcars death because it is robed with garments that are unbecoming to the senses of homepity: , Death is not what you have supposed it to be-s thing of terror and of pain. It brings no fear with it. - It comes as life comes; it is the gift of the Almighty; and if bomenity had that couldence in God's gifts that they should have, believe us they would never four death.

Ub yo sons and daughters of mortal, cast away this torrible foar of death ! Shake it off. for it belongs not to you who have received light from youder spheres. Lot those who have thus far lived in darkness oberish the fear of death if they will; but oh, go ye forth in all truth. "He who does most toward alleviating the the departments of life, and scatter the seed of hope; we do earnestly desire to befriend homanity, and inas | touded with no physical suffering; tell them it cannot

t Hills

The last T I never had nicht had no fil, i you takef), Wb thank you.] If you are tire

matth of da. 1" yes. I never di shen I was bere they was n't he dines if they rea. come rich. 1'd #270, 80 1 didn"

I was worth o all in my clothes ant It. I can awei he 's deas, with choice. I've be hft. When I fin your felks, the the things of th to come to: we t saló, er reastate story coght to 1 one to belief in ws 'll let him ee er it does of bat done with your want to find bot mitch 14 11 870 dispose of it he me mhat he 's d be worse thills do n'imena to s want you to say be didn's do pased of it fair trustees and con iaw, but their i New they this he kind enough you, He. Chair.

own that \$20.0 to disjone of ft. 1 'm gstag to 1 holes of depras less Mr. Clark 11 's all right. it, west you? There are plen this thing. Th those want 8. to take that I for he 's well a Now, Mr. 4 shan's trooble other place. I then I'll come and what I 'm house last plg! SIGN WAY, BU I for any harm. steal anything to make sam o a stranger to

teld you the to amor Shaw'a tong did you b years; long ec Oh. ens the I used to may paying my tas to say it 's a li and est of Tri place, and I w souls. So the

Good-day. #

n't want to pi

talking; neve senid addie v [Wo 'll ald yo my own body hospital at W Washington 1 conned. In Louisians, th ness with the eccovered. My father . They think unhappy, beparents bellio believe, you body, after a if you expec when I was "gone below re happen, t warid, 11 's bern, but ste of life. I de eraing my or I was but semien by te ecastor, I do n't see wi hisne him f one day. A said, in the necond place so. Well, h you'll got as tiss you to d got good pay man good or while was n merelos with Now Irian ronts that I stances, 1 '11 any Second ner Baptista At a Princip adoption as inform my f told me that that this No alism, is the know. So: lock somew And my happy to th happiness; mens with boy an eleve friend, to gi 00.] It 's talk in this among thus bone, but I fod it rati De kind a er that thei and that he communica me a chan do a't prov was, I wont Interview: direct year My march, / June 15.

for me. Goos

occupation before I j'ined the army. [Where did you

The Coming Man.

.. The Coming Man: or, Why is he that shall lead us to Victory and Peace ?" This problem the oblidren of America are vainly

striving to solve; vainly striving to become in the present as in the past. Humanity forgets the real in thair search for the anreal. The heart of the nation is faint, and we do not wonder. nor. should you, since for three long years it bath pulsated beneath the weight of responsibility that civil war engenders. From North, Bouth, East and West, the cry is going forth. "Who shall be our Saviour ? Upon whose shoulders hath the manue of a Washington fallen ? Who shall be able to lead us to Victory and Peace?

In view of the almost countless number of defeats that have characterized this bivil, or we should say uncivil condition, werdo not wonder that the soul of humanity is growing dispirited, and feels that there is a something wanted by which you may overlara the mountains that intervene between you and victory. To-day the hearts of the people are deeply excited by a cry of a brilliant victory. In this they may well find cause to relaice; but the story of to-morrow refotes that of to-day: and again and again the people are plunged into a voriex of despair. They know not who to trust. They have almost ceased to hope at all. for those upon whom they have centered their hopes, have falled to lead them to victory.

Should you blame them? Do you do well to cast censore opon the head of this General or that? Verily, we tell you, you should not? for nearly all have used all the power they have to lead you for visiory; and yet you are this very hour as far off from is as when the first gun boomed forth from Bunter, quite as far; for the shgol of Peace has not yet unfirled his winger Fit 11 .3 44 at 17 m p

Oh, children of America, in view of this picture that is presented to you, you will see that you ought to . have relied upon a principle, and not entrusted your peace and welfare in the hands of one individual. Oh, children of America, you have looked too much at the person, and not enough at the principle. You abould begin to feel that God, your Father, is no per-Isonal God: "Who shall deliver no? Who shall lake off this heavy weight from the shoulders of this Amer-

s > Oh, my fitends, we declare to you that he fa not born who is able to lift the ladd for the beart of the nation is not large enough to shitted such an one Not for though Almighty God should value up s mot. to much desirer, little rooms for the spirit of a Washknow that I've come; that I'm myself, except in body. Faith, I've got a little chit of a one, that aint worth much; but it's good enough for the time, and

I hear you profess to be kind to all classes who visit I'd like to have him get me one like it in New York, yon. [We try to be.] I hear you make no disting so I can spake with him. [He can find one in New York, if he chooses to.] He can so, for did n't I read tion between those that were friends to your cause when here, and those who were enemies; am I right ? the signs all along Broadway myself? Here's medium [You are.] I have a father, an aged man, living in and spirit-talk here; and there a medium and spiritcouldians. His plantation is about thirty-two miles talk there. All he's got to do is to go ap to one, and from New Orleans. I am very desirous of coming into wait until I come; and when he 's satisfied 1've come, communication with him, if possible, as I was his only he can ask what questions he likes of me.

son, and he is griaving much over my loss. I think [Will your Unole Ted get the paper containing your letter ?] Faith: I kind of think he will. Faith, he's if I can commune with him, I can blad up bla woundat in New York. [His name and, business?]. Ted Donnovan; he's no business. His business is whitening home. About eighteen, months afterwards my alater | walls in the spring-time. [The first of May ?] That's it, ma'am; when the folks are moving, they send for Ted Donnovan to come. Then he 's-got enough him self; he's not obliged to work very hard." He works yon ?" I said. " No, failert l'expect I may be called in the spring time, does up all his work, and then loafs upon, but 1 ve no wish to go. So the old man felt the rest of the year, Well, now. if you'll say that James Donnovan comes to his puole Ted in New York. faish. I think there 's someholdy 'II know Bim. And if saty Department." I fair as many do, that I ought to the old man don't pay you; anything, faith. I will, do something toward assisting my portion of the coun. when you come here. Good morning to you.

> William Porter. 3 994

again." I said, " You will, father; fear not, I shall istars to you alive and wall." "The old man persisted . I lived in Colombas, Uhip) My father's hime that he should never see me spain, and he wont, on the George T. Porter, my mother's hime is Charilies. Mr earth. 'And I understand frim my mother and sister, hame is William Porter. 'I warnthe years old, and have

much as we carnestly desire to stand in that position be eternal, for God, or Nature, never made a mistal of a true friend to humanity, which is to stand near to and we are sure he has made none in this respect. God, we propose to talk this afternoon concerning Death.

We know of nothing that has caused so much haman orrow as has the fear of death, Bome may declare that they have no fear of death, but we know to the counted worthy to enter the heaven their soul seeks thought better of it, and let me come.

place nowbere.

Some fear death because of the fear of annihilation. with a love of life, as this love of earth tenacity was crazy. given to the human by and through which they may

preservo life, therefore it is because of the fear of anlives have been harmonlous, plenty has been showered no surely of a future state.

The phenomena of death and sleep are identical to true definition of death. Now we are sure, both from experience and observation, that we are immortals; throughout eternity in the embrace of death, for within its embrace for the time being, and remain so conditioned for sometime, although this depends sito gether upon the condition or state of the individual prior to the drange called death. Some are stoned to a state of duisbloanness after death are three seconds have passed, while others tenkin in an unconscious or death state for years. To say that life could re-ist without death, would be patron; as the two to ne are inseparable. If we live, we minst die, and the versal for fature hat he ordered it that construct the animal and miner are an intervant are range transpired. We see it in the forel kingtone it. We will be order to mean an intervant the animal and miner are an many derive conditioned in the same transpired. The interval and the same transpired to make the set is for many ordered it that set or the set is to make an it. We have the same the same transpired to make the set is to make a state of the set is the set of the set is the set of the set is the set of the prior to the change called death. Some are aroused to

Re. 1

June 1d.

Solomon Shaw.

I got a favor to ask of you. [We will groat it, if post. ble.]. I been robbed-I been robbed, been robbed. contrary. Notwithstanding, they may suppose they sir. [Have you? Indeed] I beg the privilege from have no fear of death, yet we know that humanity your folks of coming here to plend my own case. Istands largely in fear of death because of the physical I-don's know much about talking in this way. I suffering that has been said to be its unfailing attend. lost my own body last January, and I-I-never tried ant. Others fear death because they have no fixed bo- to use any other one bolore to day. First when I come lief in the hereafter. True, they may hope to be ac, here they would n't let me come; afterwards they

for; possibly they may be accounted worthy to enter! Now I want to tell you my story, if you 're willing. that beaven, and again it is very possible that they I lived, most seventy three years on the each - most nay not. So the human soul is tossed bither and soventy-three years. I was born in Painier. [Massathither on the wayes of doubt, and finds a reating- chusetts ?] Yes. I died in Springdeld, Massaobusetts. I'mind my own bosiness, was an honset man, and made some money. I have no wife, no children, They have no belief in a post mortem existence. Re- no father, no mother, no friends, no acquaintances; igion has furnished no proofs of an existence beyond but the people seemed to feel so because I did n't put the tomb, and as Nature has endowed all her children all on my back and to my stomach, that they said I was

Well, they undertook to put me lo an insane asylum. I knew what they was after. They did h't so much as nibilation that they dread death. Perchance, their tell me they were going to put me in an asylum, but said they'd invito me to ride and take a dinner with them. upon them, they have been contented and happy in I found out what they were up to. . Well, I got au idea earth life, and they dread death because it is to them they was going to put me in the lusane asylam, and I ntter annihilation. They fear it, they pling to the said, Now I'll kill myself before I'll go there. I unearth, and all the faculties of their nature are aroused deratood chemistry. I knew what would kill me in a In an any onlam to the mighty messenger. They fear to itwinkling of an eye, so I did alt accept hoir invitation go beyond the present, for they have no knowledge, to ride, not I; no, I'd rather go somewhere else, Bat I forgot to make any disposition of my property.

Now, Mr. Clark took over twenty thousand dollars our minds. Death means oblivion, and naconscions of my monoy: took it out of my clothes, and I was condition, a condition in which the individual is there and saw him take it. | Was Mr. Clark's friend neither attached to this world nor any other. This is a of yours 1 No, he's Town' Collector, or Register. He is one of the town officers. He had more to do with inviting me to ride and take dinner than 'any other that although we die to-day, the fature must bestow man. Well, you see as they found me dead when they immortality or life upon us. We cannots remain bame for me, they took over twenty thousable dollars put of my pockets. Now they have disposed of that death bas no positive or fixed power over the human, money, and I went to know, what they 'ye done with although death is the lot of, man, and the record says, it. I want you to ask Mr. Clark what he 's done with after death the jadgment; but of that we will not spoak that money that belonged to Solomon Shaw. New this alternoon. ... Although it, hath been appointed, by do n't you be artsid prank him what he 's dooe with God for all to die in the body. yet, the sent is destined it, for 1/ve told, you lie tonth. I aint crasy: never to sternal life. Therefore we are sure that death can | was, though folks tood to say I was, because sometimes have no positive router by as humans. We come I did n's wear any stockinge. What if I did n's They work my lost, not theirs, was a't they? and I' I did n't see fit to wear stockings in the Winter. I do n't kabwilder in . was saybody's: husigess but my own. Sometimes I saw fit to alsop in the barn, because I



they was n't honest, and i wood to tell them some

law, but their law is not mine jon know.

for he's well acquainted with him.

BANNER OF LIGHT.

Aliop M. Warner, Oh, sir. perhaps I ve come too soon, for I only

ft. I pover had an apoptentie fit in my life. Bever was subt had no fit, nor unything of the tind. (What did Troy, New York State. [Did yon die at Bavannab, inank you.] If you are tired of life and want to know how to Georgia?] : Yesialrol Mg parenti de adt know blave tot sid of de H it will met if som alter al abant t al passed on, and I hope to be the first to break the joy. They are did throw away advice upon anybody then I was here, although folks used to may to me.

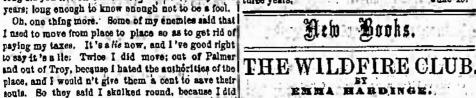
Ini news to them. Hy name was Alice M. Warner. My parents' name. Charlotte and William Basen. My Statund's name. is Charles T. Warner; by occupation & jeweler in Sevanah; at present, however, in the Confederate Arthey was n't honest, and interest, and wished to be times if they really were honest, and wished to be months old. The second a little more than come rich. I'd tell them; but I didn's believe they come rich. I'd tell them; and it believe they forme rich. I'd tell them; and it is believe they forme rich. I'd tell them; and years and a little more than I left my parents three years and a little more than the second terms and years

Their my parents tores years and a little mora than I was worth over \$20,000 when, I digdt and had it in my clothes. Mr. Clark took it out, I stood by an of it. I can awear to it, and I want you to ask him what sof it. I can awear to it, and I want you to ask him what set it. I can swratter to the many of the tay away from and the transmission of the rebellion, service upon the first breaking out of the rebellion, and with the scoption of his occasional viaits home. I have been for the most part of the time as it were tolks, they said; "you 're wholly' engrossed in alone; and although I have tried twice to come North, the iblags of this earth: you've got no wile or child and many, many times to send word to my parenta, to some to; we can't let you come." Afterwards they but one of my letters I have ascertained reached my aid, or reasoned like this: " If de' talk the truth, his miker; only one. story ought to be received. Now it will sroute some

Shorily after the birth of my ohild ? was taken sick. me to belief in this Spiritual Philosophy, perhaps, so me to belief in this Spiritual Philosophy, perhaps, so The physicians said I was sinking rapidly in consump-we 'll let him come."" Now I do n's care a far wheth' tig. induced, they believed, by over axcitament and er it does or not." [Do you know what her. Chart has grief. I was, strongly mediamistic, and at one time done with your money 7]. No. I do n't that's what I was very much interested in the Spiritual Philosophy. want to flad but. That \$20,000 is mine now, jast as | but owing to my becoming abquaints, with some permuch as is ever was." [Do you wish to as? now to sons whom I thought, did, not conduct themselves as discose of it here?] No. I want Hr. Clark to tell true Christians and Spiritualists should. I abandoned discore of it never if when it money. If he do n't, it 'll the cause and tried to abandon my bellef. But the manifestations would occur in my presence, and I was do n tmean to say that he stole is in the trief that. Then the forced to admit that their origin was not of this world. want you to may that he took it and used it himself, for And as soon as I died, I tried; oh so hard I to come he didn't do any such thing." I 'suppose he 's dis back. It seemed to me that I could n't wait for much posed of it fair enough. for I believe they appointed trustees and committees to dispose of it according to time to elapse before I returned to earth. I praved so hard to go home 1 that God Almighty would hear my prayer 1 and samely be has the it's not twenty-four hours since 1 left my body. The hear of my death haw, bat their is not inter is now. Now they think old Science Shaw is dead. You be kind enough to tell 'em for me, that I aint, will you, Mr. Chairman ?- [I will.] Now my body didn't side my dead body soon, and mourn my loss, but hot own that \$20.000; my spirit owned it; so 17 ye & right alone, for I intend to be there when he arrives at his to dispose of it as I like, have n't I? [Yes.] Perhaps home. Oh, I 've very little hope of communing with

home. Oh, I 've very little hope of communing with I'm going to take it to Boston to some of your sink my husband at present. tyrus 11 het holes of depravity. I know I shan't let it alone, nn. But my dear father and mother, oh tell them to try. less Mr. Clark has disposed of it to suit me. If he has to go to Savannah and take my child. . Oh. I. think it's all right. You 'll publish that just as I 've talked they can easily do so. Tell them to use my hashand's it. wont you? for I've taked the truth: [We will.] name, and repeat the story that I have given here; There are plenty of folks in Springfield who believe that their, daughter is dead, and they are going to this thing. There's Mr. Eimer, he believes it; one of claim the child, and I am sure that there are kind those "crazy Spiritualists" you know. Now I want him hearts at the South, who will sasist them in reaching

to take that letter of mine and send it to Mr. Clark. my child. Oh, tell them that more than all I've come to prove Now, Mr. Chairman, if you don't publish this I that this spirit-communion is a reality, and a truth: shan't trouble you sny more, but will go to some and that I shall now be able to go home as I so often other place. If you do publish it, and I get my say, desired to do. . Tell them now the way is open. . Tell then I'll come back and tell you about my money. my dear mother to lay aside all her prejudices, and let and what I'm going to do with it. [Were you at'my me come and speak with her through some good mehouse last night?] "I was trying to get sround yon 'In dium, whose life is earnestly and honestly devoted to some way, so as to get late the light. I was n't there her work; and I'll tell her all about my child, my for any harm. Do n't be afraid. I was n't going to little Dora, for I named her Dora, after my younger steal anything. [I had no susploion. I merely asked. elster. You will perceive, sir, that I've told you to make sure of the person.] I was there. Now I'm what no other person could tell yop. My friends may a stranger to these things, Mr. Chairman, but I've test the truth of it. It will cost them only a few doltold you the trath, and if it sint, God's truth, it's Bol. lars, and they can well afford it, and it will be worth omon Shaw's truth, and that's just as good. '[How more than millions to them. My age, oh yes, twentylong did you live on the earth ?] Most seventy three three years, June 15. 1847551



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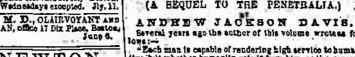
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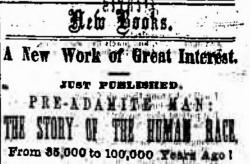
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ness with that I had at Washington, and of which I recovered,

n't want to pay my taxes. It's a lie; just tell 'em so.

Albert M. Barker. 34

Good-day, sir. I'm wholly unused to this way of talking: never tried it before. I am very anxious to

send some word to my father and mother if I can.

[We'll aid you, if possible.] . I've only been free from

my own body little less than three weeks. I dled in the hospital at Washington, of fever.' Did I may I died at

Washington? [You did.] I was sick there and re-

covered. I made a mistake. It was in New Orleans,

June 15.

for ms. Good day.

My father and mother'are very unbappy about me. They think it's more than probable that I am very unhappy, because I did not experience religion.' My PROGRESSIVE ANNUAL FOR 1863. parents believe in the Second Coming of Christ; they believe, you know, in a literal resurrection of the body, after death, and in regeneration before death, if you expect to be saved. I was rather a wild boy when I was here, and so my parents feel that I have "gone below," as a sailor would say. But it don't so happen, for if I'm not the best off in the spirit. world, it's not because I failed to avertise regulation the first Pacoursking response which the issue of Progressive public has warranted the publication of the second series cularged and greatly improved. The Pacoursking response which the issue of the first Pacoursking response which the issue of world, it's not because I failed to experience religion unble compendium of useful facts and interesting informa-

service by telling a lie; was advised so to do, by an exsenator. I do n't blame him at all, and if 1 do n't, I do n't see why anybody else should. Tell bim I do ii't blame him for advising me to enlist ... He said to me. one day. "Albert, why do n't you enlist fit : Then I said, in the first place I'm not old enough, and in the second place, my parents would object; to my doing so. Well, he says. I'd run off and enlist if I wes you; you'll got so much bounty, and good pay, and I advise you to do it," I thought 1'd have a good time.

vise you to do it," I thought i'd have a good time, get good pay, and altogether the adventure seemed to mo a good one, so I awore that black was while, and while was no color at all, and got into Uncle Sam's service without the alightest degree of trouble. Now friend, if you'll be kind chough to tell my pe-reate that I'm as happy as I don he under the circum stanses. I'll he obliged to you. Buy that I don't that any fleered Adventure at this side, nor Methodian me Hantist, but they all seem to be worthiping God as a Principle, well knowing they can do so without atopling any inligiour form. By the way, place to inform my father that the .teachars on this aide have told me that the Second Coming of Ohrist has content. told me that the Second Coming of Christ has come:

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here, hut simply because I range to experience the laws iton. toring my own being. I was hot fifteen wars old. I got into Uncle Sam's lished, comprising more than

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This medicine has now been before the public for the last use measures mas now been before the public for the last twenty-two years, and the proprietor states, without fuar of contradiction, that it has given more general satisfaction in curing curpose piszassa arising from impurities of the blood, then any other medicine of the kind. Among the many hundreds of cases who have oursed by this medi-cine, the proprietor would refer to a few among the many recent cases which have some under his immediate observa-tion.

tion. A child of Bobert Saddarron, aged four years, of Everett Piaca, East Boston, Mass; a child head from infancy; the back of the head, neck, and ears a rounding sore; so much so that the child had not laid on its back for ice years, so that the child had not laid on its back for itseyears. Cured. will four bottlet. Hus now a good bash of hair. Thomas Ago, No. 34 Yooman street. Eoxbury ; Rheumatian in the hips, of four weets standing; got no rest day or night. Oured with itwo bottles. Mar, John Thomas, Frequer streed, Eoxbury ; pith and swelling of the hand, sime, and shoulders, together with one mouth, from the effects of In-faminatory Rheumatism. Oured with one bottle. Daniel Whitaker, soap manufacturer, Bradford place, and H. B. Relaters, merchanic, of the same place, for the one of Piles fammatory Rheumatism. | Oured with onb bottle. Daniel Whitaker, soap manufacturer, Bradford place, and H. B. Raberte, merchant, of the same place, for the cure of Files. A daughter of P. P. Hadley Stanbridge, C. E.; aged mine, years; indolent swelling under the ears, a running sore un-der the jaw, with itelamustion of the spree; obliged to be kopt in a dark room. Gored with two bottles. B. Clark, metallo roofer, Bradford Place, Bachury, Rheomatism; and his daughter, aged bine years, swelling under the ears, sore mouth, and ringworms. Cured with two bottles. Propured and sold by the Proprietor, No. 92 Davis Brassr, Rorswar, Mass, and for sale also by Willow, Belaulo Drug-gist, No. 32 Central Street, Botton. Price, \$1 per bottle. July 4. tf July 4. tf

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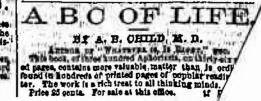
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Bearls. And quoted odes, and jewels five words long.

I will not wrong then, oh To-day, With Idle longing for To-morrows. But patient plow my field, and sow,

8

11

Enough for me the loving light ' That melts the cloud's repejiant edges: The still unfolding, bud by bud, Of God's most sweet and hoty pledges.

I breath Elis breath; my life is lils; The hand fie norves knows no defrauding-The Lord will make this joyless waste Wave with the wheat of His rewarding.

Of his rowarding I Yes; and rot Not infine a single blade or kernel; The cood is His; the quickening lis; ... The care, nucleaging and sternal.

His. too. the barvest-song shall be, When He who blest the barren farrow Shall thruat his shining sickle in, And resp my little field To morrrow.

-[Harrist Mo' Even Kimball.

The efforts of a strong man, aided by the counsels of a sensible woman, rarely or never fall to succeed.

1.1.1 THE BOUL'S PETITION. Btay, ye celestial messengers of love, Bisy, yo celestial measurgers of love. Abids around my dwelling-place below;
My thoughts are tending certhward oft. I know;
Bill. I have longings for the biles above.
Would view the mansions of eternal rest. And soar with you to many a starry gem;
Bcan the far-spread dominions of the blest. And tread the streets of New Jorusalem 1 Oh 1 linger, then, ye ministers of light,
And bere commuted with a mortal hold,
Until the number of my days are told;
They upward lead me to those worlds so bright. Then upward lead me to those worlds so bright. Where I may know of what I now but dream.

And sos the glories of the GREAT SUPREME. -[Rev. S. D. Phelpe.

Great opportunities are generally the result of the wise improvement of small ones.

LIFE FROM WITDIN.

"It takes a soul to move a body. It takes

A high-couled man to move the masses. It takes the ideal to blow a hair's breadth Of the dust of the actual.

And your Fonciers failed Because not poets enough to understand

That life develops from within." [Mrs. Browning.

It is more shameful to distrust our friends, than to be deceived by them.

> THE DETERMINED PURPOSE. Patient, resigned, and humble will Impregnably resist all lils .-- [Bushop Ken.

A roler should reflect that to reign over he must rein in.

LETTER FROM JUDGE EDMONDS.

PREMONITION-DR. J. R. NEWION, THE REALING MEDIUM.

NEW YORK, May 18th, 1863.

An article in the May number of the Spiritual Magazine, stating a case of premonition, admonishes me that I have bitherto omlited to put on record a simi-

lar incident which once occurred to me. In the early part of 1854, I started on a lectoring tour, to which I devoted about three months. My tour embraced a region of country between Boston on the east, and Bt. Louis on the west, including a belt extending as far south as Cincinnation the Ohio River, and as far north as Milwankie on Lake Miohi-gan. I traveled over 3700 miles, and delivered some eventy discourses.

a I got through my lectures at St. Louis, I intended starting on a Saturday morning for Chicago, resting a day at Chicago, and on Monday to begin my journey west and north of that place.

The mode of transportation then was by steamboat up the Mississippi fliver to Alton in litiuois, and

thence by railway to Chicago. On the Friday evening before I was to start, the spirits asked me if I could not remain over at Bi. Louis till Monday? On making inquiries. I found that i could, without any other inconvenience them traveling all night on Monday, so as to keep my ap-pointment west of Chicago on Tuesday, and as I had judge is for yourself. This I know, that but for the glassing eye, and rich perfumes arise from trampled request to remain over preferred to me on Priday evening. I should critainly have been on board the steam at the moment of the explosion and most likely on the spot where all the passengers were assembled. was sitended by those expressions of regard which not

There is another topic, touched upon in the same number of the Boldhard Magazine, on which I desire to say a word, and that is, " Dr. Mewton, the Realing

The Doctor was in this city for a year, using his

The Doctor was in this city for a year, using his powers. All has good opportually to learn all should are the same of them a good opportually to learn all should are special using the same of them draw orowed around his house, so as to obstruct the allow walks. When I wrote in 's istriction and the second the second to find the second the second to find the second the second to find the stating powers but when for penned the second second to the best of the second the second to find the second second to the second to find the second second to the second to the second to the second the second to the second the second to the second to the second the second to the second to the second to the second to the second the second to the second the second to the second to the second to the second the second to th

excitability, and was a medium, in the process of de-velopment. He was not bimself aware of the true state of things, nor did he know what to do with the favored-whichever way you please to have it-with manifestations that were real to him, and yot beyond bis control. He knew, however, that he was not in-Hampshire, and especially from Winchester. A few bis control. He knew, however, that he was not in-same, and was determined not to return to the asylum. He had been a merchant in this city, in partmorbip with his brother; had shown capacity for business, and had been successful. But this nervous excitabili-ty had affected him so, both mentally and physically, that his brother and his wife. In their profound igno-rance of what it was, had resorted to legal proceedings, had readily obtained the necessary attestations to his insanity from ignorant physicians, and procured a magistrate's warrant for his commitment. He had was in read danger, from the consequences of ins, and was in read danger. copies of the BANKER make their weekly and welcome progress as is reported in many places, yet we are not wholly dead or indifferent to the progressive movements which characterize the present time and age.

He had been confined for several weeks in an asy-ium, and was in real danger. from the consequences of his confinemont, of being made energy. As my first step in the matter. I sent for his brother and for the superintendent of the sylum; and from my interviews with them, I learned their view of his case. and was folly confirmed in my own opinion of it. My next step was to instruct the man himself as to his own condition, and to show him how to care himself. glowing words of fruth and love from the unscen in-After telling bim that he was a medium, and assur ing him that what was affecting bim was that which I had witnessed in so many cases of development. I had to teach bim that it was a matter under his own control, to show him how to control it, and to con-vince him that unless he exercised that power of con-

vince fin that unless no exercises that power to com-trol bimself I could not help him. It was hard for him to learn the lesson at first. He had never been taught anything of the kind, and knew nothing of his own will-power over himself. Several days elapsed, many interviews with him were had, and experiments tried by him, until he discovered the important fact so necessary for him to learn. At length be became convinced that he had acquired

the necessary solf-control, and to test him I subjected bim to a severe ordeal. I required him to voluntarily roturn to the Asylum, in company with a police offi-cer, and that in the presence of his brother, and to re-

cer, and that in the presence of his brother, and to re-main in the Asylom until be abould convince the au-perintendent, and every one else that he was sane. It was very hard work for him to consent to this. His suffering at the Asylum had been so great, that the thought of returning to it was herrible to him, but I deemed it necessary in order to satisfy him, as well as myself, that he had acquired asufficient self-control. I meaned the multip him and he consent its and the suffer the self-control. I reasoned the matter thus with him, and he consent-ed to what I required. He returned to the Asylum. In three or four days afterwards he walked into my office openly telling me that he had convinced the superintendent of his sanity, and had left without opposition from him or any one. He brocceded at once to arrange his affairs; left his family well cared for,

to arrange his sharrs; ferr his family well cared for, and went West to seek his fortune. I occasionally heard from him as doing well, and in about a year's time he called upon me at my lodgings in New York. Originally I had discovered that he had mediai pow-ors, but what shape they were to assume I did not learn. But now I saw that he was to be a healing me-dium, for his power began already to show itself in that direction. that direction

But so it is; and we must how submissively to the con-He was then on his return to the West, and I heard no more of him for a year or two. until I was informed stituted authorities, and at their bldding, step in and fill the decimated make of our army, and fight on till by a friend from Boston that be had been fully devel-oped as a healing medium, and was then using his powers in Ohio, where this friend had seen him. VICTORT and FREEDON shall perch upon our banners and crown our efforts with a decisive victory. bowers in Onlo, where this intend use seen him. Shortly afterwards he came East. He remained in this city a year, during which time he saw some twelve thousand patients, and worked many wonderful cures. Since then he has been practising in Philadeiphia, and he is now in Boston. And econymeter his re-Winchester, N. H., July, 1863. markable power as a healing medium is displayed the knowledge of thousands. the knowledge of thousands. This man is the Dr. J. R. Newton spoken of in your May number. It is, I believe, his intention to visit England, in time. If he does come among you, you will find him worthy of your regards, not only from his powers, but from his large integrity and be-nevelence.—London Spiritual Maganise.

pointment west of Chicago on Tuesday, and as I had by that time got pretty well used to traveling all night. I consented to remain over, without stopping to inquire why they made the request. I was not without curiosity as to the reason of the request, but I determined to let it develop itself, as thus I could learn some part of the isseen as to their reliability. On Saturday morning, while slitting at my break-

5

fast, news came to the hotel, that the steamer in which Inst, news came to use notel, that the steamer in which I was to have taken passage had met with a disaster while lying at St. Louis, and just before the moment appointed for her starting. Her boiler had burst, and every passenger on board had been either killed or

You must know that at the places on the Mississippi they do not have wharves at which boats are moored; the rise and fall of the water is too great to permit that. Instead of which boats are moored to the sloplag bank of the river, " bows on," and the conse-quence is, that when a boat is about starting on a trip. the most of the passengers, in order to have a view of the shore; are crowded together on the upper deck. directly over the bollers and engines, and near the bow of the boat. They were so assembled on this oc-cation, and the explosion was so violent as to destroy most of the upper works of the boat, and to burl the passengers in all directions into the river; some of them were torn all to pieces, different parts of their bodies being southored around.

The disaster made a profound sensation at St. Louis, and the more so, that though the number of passesgers was small-not exceeding 30-if i recollect bright, not one of them had escaped death or injury. On the Monday following, I resumed my journey.

On the Monday following, I resumed my journey, and it never occured to me that my being withheld from leaving on Saturday had anything to, do with the standar explosion. until about a month afterwards, when I was on my return home: It was in Auburn in the State of New York, where I had delivered my last discourse, and while waiting for the cars, which were expected about midnight, that it occured to me to ask the spirits whether there had been any connection be-tween ing two matters. It was answered in the affirm-stive, and I was told that I should be particularly in-formed when I should have arrived at home, and be fully rested from the fatigue of my journey. In due time I was informed by the spirits that they who had accompanded me in my whole journey, and

who had accompanied me in my whole journey, and whose presence was every day mide manifest to mo, had made an examination of the steamer in which I had proposed to embark at St. Louis, and had discov, ered a defect in her engines that threatened serious

consequences. They showed me that the pipe by which water was conveyed from the river to the boiler had in it a valve to stop the flow of water. That through that valve there run an upright stem, at the upper and of which was a handle, by the use of which the sugineer could let in or stop on the water, and which, by its position, told whether the boller was being fod or not. That spirits had discovered in this instance that the valve had got loose on its stem, and that while the ha had got loose on its stem, and that while the hadde, would tell the engineer that water was flowing folds the boller, the valve was in fact closed, and not open, and the boller was not being fod at the engineer would naturally soppose; and so they have the great danger there was of an explosion. They therefore had desired, me to delay my journey for a couple of days, expect-ing that within that time the explosion would happen.

or the taginer would disport and remedy the defect. I did not know should of the steam engine to know whether this account was true one, or whether there was such a supply plas, and such a valve, and I made was such a supply plos, and such a valve, and 1 made inquiries of an experienced engineer how that was: 1 learned from him that stone time such valves were in common use, but owing to the very danger of their reting loose on the stem. Bet mode of contracting them and hean party gradually handoned. Some st the old "subioned one were, however, still In use, he said, on the lakes and on our Western when, though rarely used in the boats which all not be four to be the state in the boats which the stimule four the still data in the boats which all not be model and the still state in the boats which all not be made and the still in the boats which all not be model to be boats which all not be an even the moders is provention had been from another the still.

I vive you the Hory in 'It oddired leaving you to. line _ anna territer at this effort 18. Je. 24

Correspondence in Briet.

We feel, dear BANNER, that you are slowly but surely drawing, through your influence, the now contending elements in our land into one universal brotherhood; where a universal family of brothers and sisters will nitimately gather around your standard, not with weapons of physical warfare, to take our brother's blood, but with the principles of love, to mete out to each other charity, love and good will, and thereby engender in each and all peace, joy and happiness. Therefore we feel that we cannot dispense with your weekly visits as long as we are able, by hard labor, to furnish you the means. Z. B.

Elkhorn, Wis.

In a postoript to a business letter received from Blandenville, Itl., the writer gives an account of the development of a little girl as a physical medium: In a poor family, residing about three miles from Blandenville, were three fittle girls, who being in a room sione one day, were prompted to alt around a small table. Soon Bept. 6 and 18. after laying their hands on H. the table began to move, and they thought they would hold it still, and in their The. efforts to do so, one leg was broken off. It appears that the mediam is a little girl only eleven years of tod child, with very limited opportunities for fearning, and no chance at all for obtaining any information on the subject of Spiritualism. At her request the table noves round in any direction, and answers questions by tipping. The little girl says, "She can see her father (who went to the spirit world some time ago,) and lots of folks." She appears very cheerful, can. and lots of folks." She appears very cheerful, can-

Permit me, Mr. Editor, to reflect my gratitude through the rays of your sonlight for the very fisiter-ing notice which appeared in the columns of your last issue, descriptive of spiritual exercises and successes fonnected with my recent visit in the Queen City. The manner in which the friends of the second content of the second fonnected with my recent visit in the Queen City. The manner in which the friends there received both ne and the truths which were spoken under the inspir-ing power of some of the ever advancing and disem. bodled hosts, lead me to hope that the dark pall of un-spiritual dight; Mich now envelops that great city may be folded and faid ands by the band of our Divine the termine truth of the advance of the termine the termine the termine spiritual dight; Mich now envelops that great city may be folded and faid ands by the band of our Divine the termine termine termine termine termine termine the termine termi Philosophy.' The winds, upon whose universal breath are borne its life germa and fragrance of floral fields, is no more certain to enervate upou barren wastes. Thursday erenion, and country and conference every their fragrance by their growth, than is our philosophy upon the dark' fields' of ignorance and appendition, which to be swarm with the animated thousands of our race.' Earth, part a harren waste, has become a field of fruits and forware, A thousand has meet the field of fruits and forware, A thousand has meet the an bearan shir union sa suniar i 2. del

3月4月1日

Married life often begins with rosewood and ends with pine. Think of that, my dears, before you fur-niture your parlors.

Passed to Spirit Life:

I. W. R.

On the 6th of July, Miss Adelia A. Wilcox, aged 19 ears and 6 months. The death angel came to ber with the consumption.

Of he deceived her with the hope of recovery, for she would have stayed here awhile langer with her home circle, which was dear to her. Yet for her, death was no grim, dread messenger, for she knew that on the other alde of the not to her mystic river, bright, giad spirits were waiting to welcome her. They had visited her and controlled her several times, and have spoken through her. The day before her death she beard what the called "beautiful music," supposing it to proceed from a room adjoining, and was much surprised that those present could not bear it. M. S. DAY. Watertoon, M. T. July 13, 1953. circle, which was dear to her. Yet for her, death was

On the 26th of Jape, from Nelson, Portage Co., Obio, of liver complaint, Hon. L. C. Todd, aged 69 ears.

He was a man of some note in the theological and political world. He lived his own life, and spoke his own thoughts. He was bound by no oreed, and be-lieved in no party despotism. He was the friend of the right, and believed in progression. These who knew him best esteemed him most.

NOTIONS OF MEETINGS.

SOUTHTE OF SPIRITUALISTS, LYCRUM HALL, TRANSPT ST., opposite head of School Street.) -- Meetings are hold every anday by the Society of Spiritualists, at \$ 5-4 and 7 1-4 y. m. Admission Free. [Thore will be a vacation from July 18th until Sept. 6th.] Locturer engaged :-- Mrg. M. S. Townsend,

CONFERENCE HALL. No. 14 BROMPIELD STREET. BOATON .the Spiritual Conference meets every Tuesday eva-ing, at 7 1-9 o'olock. ORABLESTOWN.-The Spiritualists of Charlestown hold

that the mediam is a little girl only eleven years of age, and is described as a true hearted, unsophiatica tod child, with very limited opportunities for fearing, fros.

and lots of folks." She appears very cheerful, can-did and happy. In the development of this little girl. the writer expresses a hope that this small ray of light will spread all over their dark and benighted vinoyard. Wisit to Cimelmunti. Visit to Cimelmunti.

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