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NO. 8.

Literary Department.

For the Banner of Light. . QUINNEBAUG LYBICS.

BY DR. HORACE DERSER. CANTO IL

Pray let me see thy face sgain, dear river. All smiling as it used to be, When in thy solltudes I mused and never Baw but the Beautiful in thee. . 98019 Bright stream, thou never hadet sincerer lover-Thou wast in all my boyhood's dreams; I left thy lovely, hanks and bowers, however That day-bow long ago it seems !

Forget I never can, do try remember, What once hefell me on thy brink: It came to pass one morning in November.

Just after break of day! I think-With dreams of muskrat caught, Lieft my pillow. And soon was creeping down tby bank-A treacherous bough, old root, or frosty willow,

Gave way-and down I fell and sank ! . My gun and traps and spears and fishing-tackle;

Old homestead now doth knowing more; The well, the trees, the road, the old hen's cackle,

Are all I find of days of yore. They say the shad have fled thy waves forever. And salmon, too, have quit thy springs;

The seine, cance, old captain ar, however, Are 'mong my memory's treasured things !

I said I quit thee-aye-and went to college. Bat n'er forgot thy peaceful looks-There. days and years I spent in search of knowledge

In Homer-Heslod-...other books: I read about an ancient classic river.

Pactolus named, whose yellow, stream Transmutes its sands to gold, unheard of ever. Except in Alchymy's wild dream !

But though unkown to' Fame. I love thee better. A rocky, winding, Indian stream, " Than all the names to which old Greece is debtor.

For poet's song or fabled theme : The red-man loved thee, and along thy border

His lodge in forest radeness reared." There lived and roamed till times took on new order. and aroman's blows thy, woodlands elegred, 1 Didst note the time I strolled thy banks, the rather

Than listen to what parsons say. On one Thanksgiving morn so apt to gather

Those who have wandered far away? Till I the goal of life shall pass, dear river.

Oft-oft-may I those steps retrace; I joy; am glad, rejoice, give thanks whenever

I see paternal dwelling place !

Dear birth-place-ohlidhood's home-and native river How bright and blest ye all have been ! Be far away the day. O yes, for ever, ...

Whose dawn shall change your gladsome mein:

A TALE OF BEAL LIFE BT MARGARET WOOD.

Written for the Banner of Light.

.... OHAPTER III. IS. I

That winter wore away far more cheerfully than could have been anticipated by Mrs. Barton at its com-menoniment, or than could have been understood by the circle in which the formerly moved, and who looked on with the mercet ourlosity at her experiment of earning a living!" Not that she had been utterly neglected by all het quoudam friende, bus a few ultis feshionables had given her the out direct. But she could spare the sttention of such people. She possessed' the thorough esteem and intimate friendship of a few, which was sufficient for her social wants. It was a great grief that her parents still regarded her course with 'so much disastisfaction, but she trusted that time would overcome it. She missed Rachel, who, with the first opening of Spring, had gone to fill her appointed pisce in the Academy of P----; but her letters were frequent'and cheerful.

A few months after her departure, Mrs. Barton had the happiness of announcing to her the marriage of her old friend, George Holman: Bhe added:

"He is more fortunate in his choice than he is himself aware of ; for the lady, though placid in exterior, possesses a great deal of spirit-not of that explosive kind which he so much dreaded, but which is governed by reflection, and will not permit its possessor to sink into a more secondary and reflected existence. He seems supremely happy in his new home, but yet so kind is he, dear Bachel, that I should not wonder if he sometimes expends a little pity upon you for having been so blinded to your own happiness." Rachel's answer to this, breathed such a spirit of

contentment and earnest love for her calling, as to need no sympathy.

Mrs. Barton's business had slowly but surely increased from the first. She commenced it utterly in darkness, with regard to all the mysleries of the craft, but they gradually revealed themselves. Her perception of character developed so, that she could tell; almost instinctively, what books were best adapted to certain classes of mind. She came in ropport with the public, as it were; and judged its pulse, as the skillful physician that of bis patient.

This was a source of new power, and of quiet and latence enjoyment. Safering had been to her a revelation, both spiritual and intellectual. It had taught her to feel and to think, and she rejoiced to impart to others, through the medium of books, those burning words which had come home to her own spirit-.. Those thoughts which find us young.

And always keep us so f

which had inspired her with faith in homanity, amid much meanness in the humapity around her. But this a did fudicionaly, selecting th sufficient of the affinitizing element to make it acceptable. This enlarged sphere of thought and action wrought a corresponding change in her personal appearances The languid and indifferent expression gave place to one of bright intelligence; the slow movements became graceful and sprightly, and the voice, which had once seldom taken part in conversation, now awak. ened with its eloquence many a sleeping spirit to the beauty and holiness of some struggling cause. Let us pass over two years, during which time ber business had so much increased as to render it neces sary to secure more commodious rooms. Now a handsome store with a dwelling-house over it is selected, and we will follow the little household to their second home. The room designed for a parior looked out upon the street; but the one adjoining overlooked the river, and was prononneed by all the pleasantest. It had a southern exposure, and the breezes, sweet and free from' dust, came in friendily at the windows. This was the room for the pleasant family life-for morning worship and evening songs-lor memories of the past. and plans for the future. A few fine prints adorned the walls, and placed here and there were various plaster casts which Willie had collected from time to time. In one corner stood Mrs. Barton's guitar. Music was one of her passions, and this little instrument had taken the place of the costly plane, which had so often contributed to the happiness of the first home. It was a great favorite in the family, and was thrummed in turn by all. 'This Mrs. Barton encouraged, though at the cost of many a broken string, for she well knew the harmonizing power of music. The store was truly a great change from the little front room of the cottage. The ample shelves were well filled; near the spacious window hung costly prints, and the counter was furnished with the latest periodicals. It altogether wore so attractive an appearance that the tide of fortune actually set in its favor. This was pleasant to Mrs. Barton, not only from the In crease of business, and as a means of extending her influence, but it also enabled her to employ, and to remonerate handsomely, a woman of much refinement. whose life had been embittored by the necessities of poverty. Bhe bad lived for years opon the small pit tance of the slop-shops, and smid the most ungenial associations. But what gratified Mrs. Barton midst of all, was the change in her father's feelings, who no longer regarded for as a wayward and disobedient obild, but as a woan, whose judgment and discretion had become an established fact. He now frequently spent an hour in the store, conversing apon the topics of the day, looking over the last new books, or questioning the boys She regarded the store with as much disfavor as ever; but an event occurred which awakened her old interest in her daughter fall bachsteret ofui ta f we Ar. Charles Garter was the besu presiminently of Joneaville; very thirdslife in maniers, dread and con-versation, and rich within, though, as he had worn his cellbate honous commit the way of the bid bered that he was some the weak yours it was whis-bered that he was some the weak of the bid. He had ghose been an admirer of the bid the bid for a rather

as her mother's danghier, than for any qualities which | the enticements of the viol. Can't you persuade Mrs. he found in perself, and when in had almost opneluded Barton to a schettlahe ?" to make her the happlest of women, he was surprised to hear of her engagement to another. He was dis-torbed, by, this disarragement of his plans, and be towed a few internal executions upon the author. But he soon consoled himself, by the thought that there might, be finer women in the world than Jane Dalton; that perhaps it was fortunate he had been prevented from committing himself. Years rolled y suited to his immsculate taste. When the death of his old rival occurred, he again thought of Jane, but he was unspeakably disgasted when abe adopted her plebelan course-so much so that when about to meet her, he was usually occupied, with some one cise, or managed to pass on the other side. Thus he avoided bestowing upon her one of his graceful bows. Of this she was scarcely canacious, being usually;occupied with thoughts of more importance. 11111111 But old associations are, strong, and the solitary bachelor had his sentimental moods, when festal scenes, long gone by, would recur to him. and the memory of sweet voice, which sang excetter songe than were

ever heard now-a-days. The moonlight was softer in those old days ; the parties, gayer, the ladies more beautiful, and she who had been the fairest to him then-really, she had not altered so much. He had great respect for his own opinion, and the fact of his having once formed it in her, favor still influenced him, but the consciousness of having treated her with inarked neglect now embarraned him. He had always preserved his intimacriwith Mrs. Dalton, and now resolved to impart to her his present sentiments, and seek her counsel and assistance.

This declaration aroused that lady's old ambilion for her daughter, and she resolved for its furtherance to bring into action all her remarkable powers of diplomacy. Her first step was to bestow upon her many kind attentions, which were very cordially received, without reference to the past. Her next, to make her several valuable presents, among which was a costly and showy dress. This she requested her to rear, for her take, at a large party which she was to give the ensuing week. Mirs. Barton concented though very reluctantly. She reasoned with hersel that what she should wear for one evening was not a matter of much importance; and that if she should feel. out of harmony, it' wanted be for so short a time that she would submit to thet When, the evening came, she found herself at her

mother's. Before leaving the dressing-room. Mrs. Dalton called her to her own room, and opening a casket, displayed an exquisite set of pearls.

"Here, Jane," said she, " this is just what you ireas needs to set it of."

"Bow beautiful I" said Mrs. Barton: "but really it sceme quite inappropriate for me-a working wo man I"

"Do, Jane, for my sake, lay that character aside, at least for one evening. Here, let me clasp this necklace for you, and these entrings. How beautiful ! You look like the Jane of old times. Now for the bracelet. Your arm always was a model, as Charle

"I am not saxions to do so." replied he. "I am happy to submit to Mrs. Barton's tasts."

"An excellent beginning," said the gentleman, laughing, and howing to Mrs. Barton.

His manner increased her embarrassment, she could hardly tell why, and, almost crying with veration, she exclaimed to benelf:

"How overpowering this politeness is! How en. tremely attached be must be to paps and mamma, to trouble bimself so about me."

An elderly lady sitting near them commenced a conversation. After a few remarks, she said:

"Woll, dear, I saw those pearls, last week, when they were bought." giving a significant look at Mr. Carter. ... I little expected to see them here this eveping, though; but I give your mother the credit for all. that, for she always was a manager: but then she could not have done a prettier thing than to bring it out with this handsome party."

"She means the reconciliation," thought Mrs. Barton. " Well, her age gives her the right, I suppose, to say what she chooses.

; The ovening at length wore away, and the carriage, which Mrs. Barton had ordered at an early honr. was announced. Mr. Carter stood ready to hand her in. but how great was her surprise when he entered, also, which he did without relinquishing her hand.

" Dear Jane," said he, " this is the first time I have had a moment for confidential intercourse with you, Lam so much gratified by your acceptance of my gift! It assured me of my happiness, and dispelled at once every doubt and fear."

"What can you mean, Mr. Carter? Your gift ?"

"Why, surely: the pearls."

"The pearlel Your gift I Why, mother gave them to me as from herself. You do not-you cannot mean that I have worn your ornaments all the evening ?"

" is it possible that Mrs. Dolton did not explain ?" said the gentleman, in a tone of dismay. ... But surely you are aware of my intentions-my wishes-she has told you____*

"She has told me nothing at all, excepting that you were very kind to papa."

"Then I am exceedingly embarramed, Mrs. Barton. But perhaps she designed that I should have this opportanity to speak for myself-to tell you that I admire-that I love you-that I trust you may reciprocate my feelings."

" indeed ! indeed ! but excuso me, Mr. Carter.] can think of nothing but this terrible mistake! That 1 should have accepted your attentions all the evening - that I should have worn your ornaments - that mamma should have allowed people to suppose thatthat_" and she burst into tears.

The situation of the gentleman was as really deplorable as that of the lady; and if he did atter to himself some very improper words, perhaps be may be excused. Her excitement was so great that he could say nothing, but quietly handed her out when the carriage drew up at her door.

"Good-night, Mr. Carter," said she ; "but first take these." And hastily drawing of the ornaments,

In no very amiable mood she re-enfored her carriage. Soon she perceived a ceptieman on horseback, whom abs recognized as Charles Carter, and who was codegraring to catch her oys. This she saw without looking at him directly, and being in no most for an Interview, she determined to avoid it.

"Whip up, Tom," exclaimed she; "how the horses mope this morning I**

Tom aboyed. Not suspecting he had been recogblued, Mr., Carter pursued, which was observed by Mrs. Dalten, who was still looking sideways. Again she arged on the driver.

"Take the country road, Tom, I've an errand at -, and put the horses at their hest speed."

But Tom. too, had taken aldoway observations, and naw how matters stood. With the true spielt of a jookey, he enjoyed the race, and looked back first over one shoulder, and then over the other, to watch the progress of his pursuer. This manuarys aroused the suspicions of Mr. Carter, and at length the truth of his absurd position burst spon him. He wheeled his horse instantly, at the provoking thought, exclaiming:

"Fool that I am, to trust that woman | Her avoidance of me shows that she has utterly failed in her part, and there is nothing now for me but to seek an interview with Mrs. Barton myself, and the sconer the better I"

CHAPTER IV.

In accordance with this opinion, his usual calm. deliberation overcome by the excitement of the occaalon, he hastened to pay his respects to the lady. She had not been in the store for the morning, and be was ashered into the parlor. The common courtesies of greating were exchanged, when the unpalty selfpossessed Mr. Carter felt the blood rush to his temples, and his voice tremble, as he expressed his regret at her "having aulered from the misunderstanding of the previous evening."

...] thank you for your sympathy," was the reply; ·but we were both victime, and I regret the mistake as much on your account as my own. Indeed, you were the worse treated of the two, for you have been deceived the longest time."

"It has bestowed upon me the awest, as well as the bitter, Mrs. Barton; but of myself I have nothing to say.] am deeply mostified to have been the chase of placing a lady in so unplement a situation, and would gladly remedy it, in any possible way. There is one way, which, if it were not dimgreeable to youyou know my sensiments, which I expressed last ovening, and would be happy to renew."

"Oh. Mr. Carter | how could you in the even of the world, accept connections so holy with one whom you are so slightly acquainted with 7"

gotton those earlier years, when we were so often associated? They are a green spot in my memory, and fattered myself that you, too, had some pleasant reminiscences of them."

"Yes, they were pleasant, but you and I are not the same boings who enjoyed those careless days. We have left that ark of undeveloped life, and ; out I over wide waters. We have each, since then,

That day—may it be turned to d The Uzite curse upon it rest-Their love shall ever be my sacred birth-right, O may they be for ever blest I

Loved stream, dost thou not well remember Nero. The faithful dog that kept with me? I'll tell a tale of him-myself the hero-And how acquaintance came to be : A tlay boy, a mile away from mother, Intent on what I went to get.

Beneath a barn-floor deep in dust and smother, I held first time my canine pet !

He lived and loved and was my boyhood's fellow-Would spring, and lesp, and bound, and run, And fill the woods with voices clear and mellow, If obance I took with me my gon : Old age came on-he fell-became a sleeper-I buried him beside a tree ! When I go home. his grave I seek, a weeper.

And think o'er Nero's love for me.

When I am weak and near to die, dear river. This thought shall ever bring, me pesso-That friends will take me back to thee, and never Leave my sick couch till I decease:... Yes-when I sleep and have, this life departed, ... May old town-bell toll off my years-Mine ashes be where I life's journey started. And those who love me shed their tears i

river, insert the omitted word, say-it will, then read as it was written:

"Blost river, say, why comes o'er me this looging."

ON THE DEATH OF AN INFANT

With roses crown her baby head, Close with a kiss ber tender eyes, Steaw lillies o'er her cradle bed. For she shall wake in Paradise

What music fills the silent room? Oh, list i the guardian angel singer. " Oar spirit rose bad springs to bloom, Our spirit-bled unfolds its wings."

Oh, mother, look with inward eys. Dear heart, at once bereaved and bleet, Behold the infant cherub rise,

Bbe smiles upon an abgel's breast.

Befolce amid thy sorrow's tears. Rejolce. for anto thee 't was given,

To swell the music of the spheres,

To bear an angel babe for heaven.

THE MENORY OF A MOTHER When temptation ap pears, and we are atmost personded to do wrong, how often a mother's warning word calls: to, mind yows that are tarely broken. Yes; the memory of a mothe has saved many a poor, disconsolate man from going astray. Tail grass may be growing over the ballowed apol where all her earthly remains repose; the dying issues of automin may be whiled over it, or the while mantis of winter may cover it from signt, yes, the spirit of her, when he wides in the right path, appears and gently, mountailly, balls to him, when wandering This was public of struct by the slice by the set of a

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Carter used to say. By the way, Jane, I wish you to be very polite to him, for really he is almost like one of the family. He is so kind to your father: comes in and plays obess with him simost every evening." When they descended to the drawing-room, the first person who met them was Mr. Carter. He cast a look f satisfied admiration at Mrs. Barton.

"How do you like the effect, Charles ?" asked Mrs. Dalton.

"Oh, entirely," said he, offering Mrs. Barton his rm.

This was done in such a family way that, placing it entirely to her mother's account, she accepted it as a part of the duties of the evening. As the rooms began to fill; she found that her nny.

sually showy appearance attracted a large share of obervation. She attempted to relinquich the arm of her attendant, but just then, the eye of her mother was pon her, and, rallying her courage, she resolved to ndure it a while longer.

At length she began to feel that she was the object of more observation than even her showy dress could account for. There were glances, then whispers. smiles, and frequent appeals to Mrs. Dalton, to all of which that lady gave a nodding and amiling assent. She overheard one lady say, " He always had an exgalsite taste."

" This seems like old times," remarked Mr. Carter, Indeed, no one can come up to Mrs. Dalton in the taste of her arrangements. She has an admirable power of making her home attractive."

"I am glad that you find it no," was the reply. Bhe tells me that you have been very kind to papa; that you do a great deal to make his evenings pleas. nt."

"That is but my daty," said he, pressing the arm which rested upon bis.

"He is very kind, certainly." thought she

" Permit me to lead you to my sister," said the gen. leman; "elie arrived in town but this morning, and a very destrous of seeing you."

Jane assented, of course, but as she was very slightly acquainted with Mrs. Town, she attributed this asertion entirely to the spirit of politeness with which be seemed to be passessed. She found her exceedingly elegant in dress, exceedingly proper in manner, and exceedingly uninteresting; but as Mrs. Delton; who was very destrous of making, everything smooth for the evening, came to the rescue, they accomplished the killing of half an hour together.

" Mrs. Barton bas put on her best looks for the oc asion," remarked one gentleman to another. " Inideed, such glowing roses I 've. not seen for many a

And well be, might say so, for her cheeks burne and her ears tingled with so embarramment for which she could not scoont.

"I shall certainly soffocate in this atmosphere." thought she. "How strange that trying to please mother causes me as much discomfort."

Her friends she know would do her justice; but that A dance was annonneed, which, Mrs. Barton de clined joining, hoping, for an opportunity to escape ane must suffer in the opinion of some others, she knew from the room. But not so. Mr. Carter's politeness is well. Mrs. Dalton was repulsed in every mode of The be provided in the provided and provided at what attack; and at length, disguided and provided at what a Beally, Castar," said a gentleman, approaching she termed "Jana's obtimacy." reliaguished her obattack; and at length, disgusted and provoked at what in this is the first time. I ever knew you to maint dot for the time. Meeten, bet. to .

she placed them in his band.

Shall we enter the quiet home of Mrs. Barton, to witness the tears of mortification which she shed, as all the incidents of the evening rose up before her? No; for the gentleman is, after all, the greatest sufferer, as, in addition to the mostification, he had disappointed hopes to encounter. Of course, he went nowhere but to the author of this mischief. The guests were dispersing, and Mrs. Dalton, smiling and gracious, doing the honors. Bhe caught his eye as he entered, and at once understood all; but she was a great diplomatist, and not to be discouraged by this first show of a bad card. So beckening him to her side, she touched his arm lightly, and whispered significently:

"T will all be right vet."

The rooms were at desigth empty, and the explanation enned.

"'T was your idea, Mrs. Dalton, that we should meet first in this public way: but I surely inferred that you had explained it all, and that my intentions were agreeable. Burely, my case is not so desperate as to oblige me to force my attentions upon a lady to whom they are unacceptable."

"Of course not, my dear friend. But you know you had reason to suppose that you had given Jane offence, by your former neglect: and thus, to bring this meeting about, required some management, and, in. deed, I think I deserve credit for its success, for succean it is. You have been devoted to each other for a whole evening, in presence of all the elite of Jonesville, and she has worn the ornaments which you are known to have purchased. You certainly have en Joyed her society, for I have watched you, and your expression was one of perfect happiness. If you could be so happy with her for a few hours, accept it as an sugary of the future." If Jane did exhibit a little excitement when she first discovered it, it is not strange. You should not judge her by that. I assure you she will be sufficiently amiable to-morrow. Trust to me.

as you have done. All will come right yet."

As this hope was the only alternative, Mr. Carter indesvored to obey, and await the result.

The next morning Mrs. Dalton, not in the least dismayed by the present aspect of affairs, and feeling that the cards were all in her own hand, sought her daughter's presence. Her arguments were, first, to excuse the part she had taken: she had sought ber/ daughter's best interest and happiness. Next, to infuence her conduct: she had committed hereifen the eyes of all Jodesville, and there was but one ourse for her to pumpe.

But we, who are better acquainted with Mrs. Barton than her mother was, know that .. the eyes of all Joneaville" could have little effect upon her conduct. Bhe was grieved at the embarmadment and disappointment of Mr. Carter, and deeply mortified at her own position; but she resolved to bear these, as other trials had been borne, by overcoming them with higher thoughts,

thrown around us an aura of tastes and habits, of houghts and affections, which reveal as to enrolves; and we can only find rest with those who are harmonious with this sphere-who give what makes us nebler or humbler or sweeter, and take a part of ourselves in return. They are God-sent. They are our own. But those whose presence is no gift, and who cannot receive from us that which seems our bighest, do not belong to us; and if two such should dwell side by side, there could be nothing but a hollow peace between them. I could not make you happy. I love the-life of labor which I know you regard as unwemanly; and work, which was at first but a stern necesity, has now become encred to me. God's life is laving and working, and why should not mine be ? My boys must be working men, and the influences sarrounding them must aid them for that career. You were born with a fortune, and your only occupation has ever been to seek enjoyment. Let us be friends and greet each other kindly from our different apheres."

"Oh, Jane, you are giving to me now, a most bitter lesson. You say truly that my only occupation has been to seek enjoyment, but a wrotched hillore has it been, and now it looks as contemptible is my eyes as it can possibly de in yours. Late sait is, I would gladly change my course."

His listener gave bim a bright glance of sympathy. "Oh I" exclaimed he, "you could aid me so much, f you would. I will not speak of love, but give me your friendship. Give me your approval when I strive ever so imperfectly. Lat, me feel that there is one who will smile npon my efforts, and I will break there bonds of indolence and self-indulgence, which have held me so long, and the world shall have is me one more MAN."

"God bless and belp you, my friend," said Jana Barton, extending her hand, most cordially. It was warmly grasped in return.

"Now," said he, "let the gossips of Jenesville do their worst: for myself, I care not. But yet for youyour mother must and, as inr as she can, the mischief she has wronghts".

Thus ended this dreaded interview. Mr. 0.'s induence modified Mrs. Daltog's feelings toward her daughter, and she still cherished an indefinable hope that her wishes might one day he realized; but what to do with the semention which her party had created. come within her diplomatic range. She actually lay awake half the night, pendering upon it, and se great Was her anxiety, that she was once upon the point of arousing her low enterprising half, to seak his council. A second, better thought, checked ber. It would babut poor polloy thus to confees her weakatas; then, too, . "he never had a bead for plans." The result, how-of her genius. The pearle were to be a present to. Jane on account of Mr. Certer's friendship for hereit? and if they were not engaged. It was because they were too stupid to see what was for their own happiness. She had but filles with others into the must natural' specifies that such was really the case. '--The resolutions which Mr. Carter had formed on. and dealy ... were not be focushelent as mup at firste ;

....

ANNER OF LIGHT

glance appear. For singel years a definit for mode of life had been gon a given ag abon him and him went into society merely to dissipate appendent ennot; but but, the knowledge of his rependent. only placed him at a disadvantage, so that he offen bit his lip with veration at finding himself outry valled by heardless boys in his stientions to the pretty going misses who formed a large proportion of Jonesville. society. Then when he returned to his solltary rooms. life seemed to, bim more than ever "flat, stale, and anprofitable." He would think of the men who had started in life with himself. many of whom were now enjoying well won reputations and happy homes. with whom he had competed successfully in many a college exercise, when be, too, had dreams of

"Deeds to be done, And a name to be won."

These reflections, bootless as they seemed, would force themselves upon him, and make his solitary life more tristome than it otherwise would have been.

He found that there were not only gaps, but huge caverns in life, which society could not fill up. Then he resolved to marry. With the vanity which had been nursed in him by the obliging world, he supposed he had only to select among his numerous acquaint. ances, and the favored fair one would immediately reply "Yes, I thank you." The result of his experiment was a revelation. Words had been spoken, such as he had never before listened to, but which he received because the hour had come, and they gave a definite form to ideas which had often come like a dark cloud to overshadow and perplex him. Now that he had resolved to do, the next question was, what to do?

At the requirement of his guardian, he had once studied medicine, and was thought to have evinced considerable talent for the profession. He remem. bered still, the interest with which be had listened to medical lectures, and the desire which he had once felt, to wear the honors of M.D., but before this was accomplished, he was overtaken by that sometimes dangerous period "coming of age." A large income opened before him, a life of ease and pleasure, and he had succumbed to their influences. ' Should be now retrace his steps, or strike out a new path ? He decided upon the former.

Though he could not hope for the eminence to which he had once aspired, yet he had served self so many years, and been rewarded only by diseatisfaction, he would now try the experiment of working for others; and for the furtherance of this object, nothing seemed so svallable as medical skill. His first thought was to leave his native place, and thus break at one blow. all frivolous associations. But this was to leave behind the good as well as the evil, and dreading above all, to lose his last found friend, who was the involration of his new born energy, he decided to remain. He therefore made immediate arrangements to study with Dr. Kalb, a skilful and well-read physiolan of extensive practice. He found his old knowledge retorn to him quite rapidly, as, also, his former interest in the profession.

It is not to be supposed that this change in Mr. Carter's habits was entirely acquiesced in by his former associates. Indeed, he received much sage advice to the contrary, and many were the jokes indulged in at his expense.

One morning a party of them intercepted him on his way to the office. One declared that a fow evenings previous, seeing a light at an unusually late hour in . Kalb's office, he stopped up to see the cause, and there found Dick Carter's pet greyhound lying upon the sofa, wrapped in his master's cloak. That the poor dog was evidently under the influence of an emetic. and the reproachful manner in which he rolled his eyes upon his master, for thus making him the subject of a medical experiment, was heart rending to witness. .. Oh. barbarous I" exclaimed another.

"T was a woful change, Carter, that 'came o'er the spirit of thy dream." " said the third. And the first declared with emphasis that " Dick's fate was sealed, and that the only consolation for him was that which had been proposed years ago for similar unfortanates:

. The doctor singly like the souller plice The patient struggles, and by inches dies; But iwo physicians, like a pair of ears, Waft him quite smoothly to the Stygian shores.' "

Carter had always stood exceedingly upon bis dignity, and a joke had been but seldom ventured upon by He was himself surprised at the e ity with which he bore this attack; but life had suddenly grown so grand and serious, that this seemed like the child's play, which it really was.

so great a troutite, and were looked upon them a Electric soft is description of the time, He fro-quirty visited at Mril Barton's. Let us accompany him one Winter's evening. The parter, is the offully lighted, and beated by an open grate. Bobby is deep. ly immersed in the Franconia Stories, and Willie, in the life of Michael Angelo. At another table Mrs. B. is sewing, and kiss Williams, the lady before spoken of as her assistant, reading aloud. A slight tap, and Dr. C. enters. He is cordially welcomed by all. Willie claims his sympathy for Michael Augelo, and Bobby for Mary Bell. (one of the Franconia Stories.)

.. Oh, Dr. Carter, Mary Bell is splendid !" " No doubt of it, Bob. Was it she that I saw you

toting to school upon your sled this morning ?" Willie shouled, and Bobby laughed also, but added

to-morrow." for he had a pleasant way of accepting rather than warding off a joke.

" I have news for you," said the doctor to Mrs. B I saw your old friend, Miss Downe, two days ego." "Indeed! I am so delighted ! Tell me all about her. **

ing the next vacation."

" I am so happy, | but she has made such promises before."

"Bo she told me, but says that there are now no prospective bindrances." " It is nearly four years since I have seen her. How

loes she look ?"

"Unaltered, excepting, it may be, a shade stouter Time, it seems to me, usually gives to your sex, while any combination of them occurred. Hence, " the he takes from mine." This was said with a glance at original atoms " were the immediate germ-source of his own slight figure.

fair chance. You really are not quiet long enough for ing from an acting wase, and constituted the beginhim to make any luxurious bestowals upon you."

but poor use of."

attempt to defend him more."

" Mother." Interrupted Bobby. " there's to be want to go, old Sykes to the contrary, for he refused thus originally free or uncombined; thus begin to us the day."

.. Old Sykes, my boy 1 What an epithet for your teacher."

" Good enough for him when he serves us so;". " Bat not good enough for your own make, Bobby.

How would it please your father to hear you speak so?" father of whose presence they were so often reminded. Bobby, indeed, was becoming very like him in person, as well as in character. His smile, the tones of his voice, and his merry humor, had for that reason a double

charm for his mother. every new friend and beautiful thought which she had son, to invoke the aid of Analogy and Induction. If berself received, every ray of love and light from the is an open question, whether "these germ atoms" soul looks backward, seeing clearly all that it has they originally begin to combine?-and. if you please. gained, joyfully conscious of that love which has Why have they since continued to exhibit a perpetual deigned to refer to the subject.

TTO BE CONTINUED IN OUR NEIT." Written for the Banner of Light. TO MY FRIEND, ANNIE ODIORNE.

Ormanal Galans.

THE PERSONALITY VS. THE OHNI-PRESENCE OF DEITY, -NO. B.

In replying to the oritictems of Mr. D. Palmer, let me premise that I neither affirm the finite can grasp the infinite, nor disrogard the teaching, "Who by searching can find out God." My effort has been to show that it is more rational to hold on to the bellof, "God is a Bpirit, i than to accept the new dogma, "Delty is a Principle " coextensive with matter, and everywhere present in endless space.

. As this necessarily involves the question of Omni-"Pretty girl, is n't sho? I mean to take her sgain presence, I feel our effort should be to learn both "what and where is God," as taught by Nature, Science and Reason; I have given some of my inforpretations of their answer to this momentous question. If Mr. Palmer, or any other of my readers will specify any alleged error or errors therein, I will gladly receive instruction; for my desire is to avoid error in my . I was called to visit a patient, who proved to be search for Truth. When considering a question of the lady with whom she boards. She inquired for you such intricacy and imagnitude, it is important to find with the greatest interest, and hopes to visit you dur- some standard standpoint to reason from and appeal to

in our inquiries. As I understand the teachings of Nature and Science; as interpreted by Reason. they are, that matter is self-existent, but neither recognizes the self-existence of suns or earths. They claim these had their origin through the combination of material atoms previously existing in ancombined relations. The logical conclusion therefore follows, that this was the condition and relations of material atoms before

the existing physical universe. Therefore, the first " In your case, Charles," said Mrs. B., " he has not change in their original relations was an effect result. ning of oreation: Thus far, I believo, the Materialist, " But you will confess that until within the last two who holds matter in God, and the Spiritualist, who afyears I gave him every opportunity, which he made firms Delty is a Prissiple, and the Spiritualist who accepts God is a Spirit, 'can and do agree in their in-"Traly," replied Mrs. Barton, laughing, " I will not terpretations of Nature and Science. But at this point they separate; because their conflicting theories will not allow the same mintion of the question, "What unite in new relations?" It is for the Materialist, who ignores the existence of spirit in contradictinotion to matter. to distrible own solution of this ques

tion; but it is my privilege to test its rationale and consistency with his theory. So it is for the advocates of the "Principle" theory This reference to their father was common in Mrs. to explain for themselves the why and wherefore of

Barton, either by way of reproof or encouragement this originial beginning of change in the condition of to her boys. Thus they grew up without the sense of existing atoms, and when any one of them will do so, orphanage, and with a strong desire to please this the explanation shall have my careful and candid thought. 141 \$ I, a Spiritualist, believing "God is a spirit," have

given my explanation of this why and wherefore, and stand ready to vindicate it when specifically objected

to. Mr. Palmer does not specify any alleged error in Rachel's visit occurred in early Summer, and gave the argument that I can take issue on, but rather all the enjoyment which had been anticipated. Quiet, seems to think the logic is sound. True, he raises an ly the two friends talked together of all the triats and important query, and, one it will in due time be my successes, labors and plane of the past years, and their duty to fairly meet; but let us settle one question at a aspirations for the future. Each gave to the other time, if we purposed in the free exercise of our res-Eternal Fountain which had warmed and cheered some were self-existing primary elements, or compound reseason of darkness and despair. Meetings like these splits or creations, and the conclusions on this point are a blessed table-land in the ascent of life, when the are involved in the solution of the question, Why did guided over perilons passes, and in the strength of tendency to change? If the advocate of either Matewhich it regards without shrinking those heights which rialism or the Principle theory can rationally solve loom in the distance. Rachel soon formed an alliance this, he will dispose of my theory, that ... God is a of friendship with Miss Williams, who was one of spirit," but if in despite of all his ingenuity, he fails these neutral-tint characters which harmonize so de to plausibly solve it, then I claim his failure is prime lightfully with every other shade. And Dr. Carter facie evidence that his theory is untrue, and on my was so attentive to his friend's guest, that Madam showing the inconsistency of his solution with either Rumor was really at fault as to which of the two the effect to be explained, or the premises for explainladies he was particularly attracted. Mrs. Dalton, ing it, then I shall claim a verdict against him, and however, had no doubts upon the subject. She proceed to further consider my affirmative proposition. felt that the scheme she had so adroitly planned was '" God is a spirit." and meet the query raised by Mr. in progress of fulfillment, but disgusted at the want of Palmer, which I think can be successfully done in en. confidence with which she herself was treated, never tire harmony with our highest reverence for him as the source of all Life. Volition and Conscionsness.

> The next has said, " Facts are the basis of ahflor phy," and then beautifully defines Philosophy to be " the harmony of facts seen in the right relations." If we accept as fact' that "the original or germ atoms" were free, before they first combined, and the additional fact that since their first union they have been the subject of continued change, then our lesson is to discover the barmony of these two facts, for only thus can we progress in our knowledge of God and Nature.

perince our efforts fre prind death shill Tryin his condites at Caus. They be brned the (power of God " interty use of a common wine press, estembly to early an the work of debauchery in mes strendy " well drunk." And while in one place he palls to us the milk of human kindness, of quiet and meetness, he kicks it all over with the changers' money tables in the temple.

From Christ's teaching flows the warm injunction; Honor thy father and thy mother;" and, again, when peaking of the same relation, abrupily commands, Let the dead bury their dead." As we admiringly listen to the sweet accents of ... Father, forgive them," . neither do I condemn you." &c., how chimes with all this the grating words of; ** depart from me. ye cursed into everiasting fire ?" If we examine his metaphysics, we are soon introduced to the unphilosophical and un truthful intimation that belief and love are both a recult of voluntary action; that man has the power to be lieve or love at will, and then pronounces damnation as a just punishment upon all men in whom certain belief and peculiar love is not found. His physics ap. pear no better, especially where he promises those, whe believe his gospel through the preaching of his disciples, that " they shall take up serpents; and if they drink any deadly thing, it shall not hurt them."

Where, we ask, is the Christian, be he a .. true Chris tlan " or otherwise, who would not tremble for the safety of his physical structure if assured that he had swallowed a deadly potion of strychnine, corresive sublimate, or any other " deadly thing 7" Who would expect to escape from the venom of the viper merely by virtue of his Christian faith and baptism ?

His mathematics are equally mixed, when three is one. and one is three. He also instructed his followers that he would remain in the tomb three days and three nights, but did it not. He gave out that before that generation should pass away, that he would come again in the clouds of heaven and the glory of his Father with the angels, &c., but we have no account of such an event. We might still lengthen out, but perhaps enough has been said to answer the present purpose.

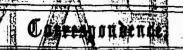
Much has been said about "harmonizing the Scriptures," as though all truth had not inherent harmony and therefore did not-slways harmonize. We do not fear contradiction, when we assert that the absence of harmony in any degree, is a sure index to a want of trath or correctness in the same proportion. If Christ has said or done a thing, we cannot so change the fact. as to make it that he did not say or do that thing. This ":harmonizing," as it is called, is simply saying that Christ meant in one place what he said and done. but did not in another, we being choosers as to which of his sayings or doings shall stand as he said or done it, and also which shall be twisted into harmony with another. How is it that one thing which, Christ said or done, is any more or less expressive of his doctrines, or principles, than another; on if it really is so, by what rule are we to determine which is deserving the preference. These "harmonizers" are much like the man who would contend that he had a cord of hickory wood, because there was a few genuine hickory sticks to be found in it, not realizing that a piece of bass wood, or any other kind of timber, which might help make up the pile, was just as much of that cord of wood as the same sized piece of hickory.

But suppose, to settle the difficulty, we "harmonize" this wood-cord, what is it likely, the result would be? Just bass-wood and hickory, and all other kinds and qualities which had previously composed the pile-the same after "barmonizing" as before, we think. This than otherwise. In all truth there certainly is harmony, naturally and inherent. Harmony, is not a something that may be infused at will into some thing, or things, in which it had, not a spontaneous and natural existence, arising from their nature and fitness. Will Dr. A. B. Child, or any other good Child, who

is fond of "pure Obristiaulty." who also may live where the Bun rises sooner than it does in the far West, give of their light, on this interesting subject, and oblige, as we think, many readers ?

Dubuque, lowa.

A YEW BRMARKS ON "TRUE CIVILIZATION AN



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Death of Bathal Orgood.

Peleriary 4th, 1863, at Alion, Maine, Nathan Op. good, of Plittefield; Maine, aged 54 years, left his relations of ity, alior enduring for many hours the statistic faight infloring, densed by injuries received by the newsing up of a stam boiler in the inners of Means Shaw it Millico, upon the engine connected with which Mr. Orgood and his cousin, Frank Howe, were making some repairs. The latter was instantly

killed, but Mr. Ongood Jingord a little time, Mrs. Lawra M. Hollin, by spirit influence, officiated at his foneral, at Pittafield, to which place his body was conveyed. Mr. Osgood was one of the noblemen of earth, "a sound mind tas sound bedy," upright in all his associations with his kilow men; and esteemed and respected by them, and copecially by those which how him best; ingonious as a mechanic, modest and unassuming in his pretensions, and a deep thinker, He was a believer in the Philosophy of Spiritalicing, and shaped his manner of life to accord with this belief., Unblest with more than a common education, her

was in the habit of committing his thoughts to paper, which usually were in the form of verse. Some of these efforions have been published in the BANNER or-LIGHT. . He walks no more visibly among us, but, we believe that he is round about ne, using the influence of his pure spirit for our good. He left behind him a wife and three small boys. P. A.

Mr. ED170B-the following lines. were written by Mr. Osgood some weeks previous to his death, and he designed sending them to you, but laid them aside to make some change. To us, now, they seem prophetic. Yours, ac., "C. B. A.

Pittefield, April 29th, 1868.

WEEP NOT FOB ME. !

Weep not for me when ye are gathered round To watch my flickering lamp of life expire, Pain my quick car with no sad, murmuring sound," Nor held me earthward with one vain desire." When the Great Father calls his wandering child One upward step toward the perfect day, PERMIT

Grieve not that I obey the mandate mild. And break with fluttering breath from earth away.

Shed no hot tears for me, ye dearly loved. That fain would clasp me to your heart of hearts;

We may not part the tender bonds unmoved. Nor check the earth-born grief that death imparts. Yet the form tendrile of each bleeding heart, Bo redely sendered from the joys of earth. Upward shall reach to greet the painful dart,

Winged with the welcome joys of spirit birth. I go-but backward on the wings of love I shall return, ye dear once, once again; When the stirred watell of your houls shall move, Perchance that I shall give the render pain. " Then seek with carnest zeal, as I have sought,

To touch the tuneful strings of spirit-life; They thrill responsive to the trembling thought. To cheer us onward through earth's paintal strife,

Death has no terrors for the soul that longs With joy instinctive for that Better Land; Earth's fainter music yields to angels' songs When the tired spirit counts the falling mind."

Oh. joy for me, ye watching, weeping friends I. ... Mine is the ecstacy, and yours the wee I. when . Yonder the arching how of promise bends, And spirits wait-dear ones, to them I go.

Letter from Washington. DEAR BANNER-By one of the changing mutations of life, I find myself called upon to serve the Govertiment, now in; its most daugerons spoch. At this hear the streets are filed with anxious faces, each desiring to know, yet fearing to ask, "how goes the battle !" ... For some days the, people have been kept in anxious expectancy. I have felt that the decisive hour is near at hand; the pointer has nearly reached the striking point, and I feel the utmost assurance that the nation will come out bright and victorious .--] find a marked IMMEDIATE NEOESSITY, AND THE LAST change in the sentiment of Washington since I was GROUND OF HOPE FOR MARKIND, BY JO- last here. Then treason dared show its head, and the BIAH WARBEN, COUNSELLOB IN EQUITY." | copperhead flag was faunted in our faces in a number of This book of less than two hundred pages, bears, places. Not that there is no copperheadlem here how -for there is-but like its repr to do its work secretly, burrowing in the earth. ' The Union League is undoubtedly one great cause of the change of sentiment. The wiedom of the policy of the Administration on the Blavery question, is being seen gradually, until to-day, the capital of the nationsin. I more anti-slavery than was Beston two years age. This in part is owing to the change of population, pre- : duced by the change of the Administration; but at the same time there has been a decided change in the views of old residents. Many former pro-slavery ad. vocates are to-day as good Abolitionists as General Batler. . Washington is undergoing a great change, by the introduciton of Northern society, social as well as po litical. Southern rule has hung like an incabus over the whole of the inhabitants of the city; few Northern people have stopped here during the year, and the, rule of the oity has been to live as in Dixle. In hense keeping, that which in the North has been considered as indispensable necessaries, are here considered as superfluitles. Rents are enormously high. Usually at this sesson of the year, tenements have been plenty, bat now the most indifferent accommodations command the most fabulons prices. Tearly rents' are paid, which in the North would be considered good prices for the property under the hammer. I w Spiritualism has not made any public show herd, yet it is notorious that many of the leading men of the nation are full believers. Dr. Ruggles, formerly of Philadelphia, and his pariner, Bro. Peeslee, have opened a boarding house here, and have commenced holding Sunday meetings in a fine hall on 91b street. From here Spiritualiem should radiate to all parts of the United States, and it is to be hoped that advocates will second the movement by visiting Washington and freemen who sustain the Union, and who hold the aiding by their powers in establishing perms meetings. All bellevers should have a national pride in having an established head of our glorious helief at the Capital. There are a few carment advocates who will do all in their power, among whom is our revered Brother Plerpont. Just as we were about cetablishing our regular incotings, we were called upon to part with the bodily presence of one of its mast darment friends, Dr. Pres ols J. Stration, a clork in the Patent office. Un Bunday he told me he should, de all in his power to support the meetings. On Wodnasday he passed on, to realize the beauties of spirit Mis: Bro: Stration, I believe. was appointed from New Jerroy, and he was formerly a resident of Boebester, New York, had Hyed in Ohio and Indiana, and in Ooldwater, Michigan, He was Generone of the most noble scale I have ever met. ous to a fault, he could naver see any out in real with out giving of his own, or also interesting himself with det giving of bie own, or else interesting himself with others. He see was if years. He leaves a wife and two-lobid children. The widew, although despit, which and, yet her binkened with first and the knowledge that there is and, yet her binkened with first and the knowledge that here is a sufficient in her Near of trenche. The brift with bisserset, in the Congressional burying with the religions her toos were conducted by our burger, which the value of his region of Dr. dirations, which are bisserset of his region of Dr. dirations, which which the value of his region of Dr. dirations, which and which and known of the phenomena, "With the bill being of the phenomena, "With the shisteney of Bolermannes. The was probably the first field by knowledge is This was probably the first Spiritual farmer had in

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" You are welcome, gentlemen," said he. " to your jokes at the expense of a Tyro; but though I submit to be your subject for the present, beware that you do not become my subjects by and by."

"Oh, horrors, Carter ! too grave a joke by half. We give it up."

But Carter had his seasons of darkness and discouragement, when he was tempted to fall back upon bis old ground. Sometimes, too, he chaffed like a schoolboy at the confinement of books, and longed for the old freedom of boating, driving and lounging in the open air; but he could not forget the ennul which had ever followed those pleasures.

- In one of these seasons of depression he said to Mrs. Barton:

"I confess, sometimes, to a great distruct of this working life, unlose where it is a matter of bread and butter. Some busy demon has all day long been whispering to me, . What nonsense to add another to this already over-stocked profession, to deprive by your intrasion, if indeed you should ever arrive at that pitch, some poor fellow without a cent in his pocket, of his longed for fe. ' "

" If to take the fee were the chief object," said Mrs. B., " there would be some force to the argument of your demon; but there are so many who enter all professions for that purpose alone, it is important to procerve a balance of power against them. We have been reading, this evening, Mrs. Browning's works, who, I am thankful, did not say, . Of what use to add another book to the world?' I am so humbled before her, and yet so glad of one who was not driven, but grandly accepted her destiny as a worker. She, the delicate and softly bred English woman, whose seeming fate was to float lightly upon the surface of society; would not rest there, but plunged downward into its dark depths, with love and pity in her beart for the wronged and suffering there."

"You give no quarter to my demon, Mrs. Berton. Indeed, you have so uttorly demolished him; that I do not think he will intrude again."

In a few months-sconer than Mr. Carter himself wished-he assumed the title and duties of his profession, for Dr. Kalb was desirous of giving up to bim a certain part of his practice, that which was most inborious and least remunerative, as his increasing years demanded an increase of rest. This practice was chiefly in out of the way places and among the poor, and Dr. Cartor soon found himself so entirely occu. died, heart, soul and body, as to have no time for these reflections which had formerly embittered his ilfe. Indeed, the professional man, with his quick eye and elastic step, his shawl wrapped carelessly about his sotive figure, could scarcely be recognized as the elegant Mr. Carter, whose step, was so deliberate, whose dress so, exquisite, and whose glance or speech neyer, betrayad, unbecoming , haste. . His place in charoh, where he had been for so many years .

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was now exchanged for a most utifishiotiable seat near. the door, so that if called during service be might pass outraiobeervoul These chatiges where surfresholy dies. grittbiets, that claim of ladies with whom be had been

BT COBA WILBURN.

"Will thou not be my Mond in Heaven ?"

Yes. I will be thy friend in Heaven, My Annie, loved and cherished long; Wherever wrong by love forgiven,

And noble deed enshrined in song. Shall greet my wandering footsteps-here

Or in the soul-land's summer sphere: Wherever Truth and Aspiration,"

In golden heart-links, from above Invoke the poet inspiration

Unto the prayerful heart of fove; Wherever Friendship's guiding hand The pilgrim leads to Summer Land:

Wherever Faith, fond vigils keeping Over the treasured dreams of life. Awards the watcher's harvest reaping, E'en 'mid the war-storm's waging strife;

Where'er for principles divine Life-offerings deck dear Freedom's shrine;

Wherever Usefulness and Beauty

In Paradisean homes unite; Wherever peals the hymn of Duty. And gleams Ascension's beacon-light: Wherever Genius, heaven renown

Eastamps the well-carned laurel crown---meet thee, friend I and thence my spirit

Communes in music-waves with thee; Alike our kindred souls inherit

The love of all things pure and free. 'T is heaven where'er a noble deed

Is offered to the world's great need.

'T is Summer Land where'er the angels Of human sympathy abide;

Wherever sun-draped Truth's evangel Floats o'er the swaying human tide; Wherever from the toiling sod

The seeking millions cry to God | " Tis, heaven where'er the Right is striving

For Godlike mastery o'er the wrong; Where sweet content and love are thriving Amid the Mammon-chasing throng; Where hearts, inspired of Freedom, wait The opening of the Morning Gate.

Thus at all times thy wish is granted. And I forever am with thee, Whether I roam in dreams enchanted. Or to the wildwood stillness flee;" Wherever boly thoughts of heaven Unto my longing soul are given:

Or loving deeds my heart upraise; And Progress marks with golden dial. " The world-marks of triamphant praise, " The spirit recompense of trialplied Whate'er of beauty greets me.bergui te bag if Is part of SophLand's summer spherel ... fran at while the line. Marion, Iowa, 1863.

I do hope Mr. Palmer and others may agree that this simple question should, in its detail, be fairly met, and thus each theory be tested for itself. Truth will not suffer thereby, though theories may.

PRILADELPHIA. April 30, 1863.

> "PURE CHRISTIANITY." BT S. T. BRADSTREET.

I would like. Mr. Editor, to suggest a few thoughts through your widely circulating journal. . I will state that some months ago I published, in the Bising Tide. an article under the following caption: . What are the Doctrines of Christ?" in which I carnestly asked for information and light on this, time-bonored subject. "But my appeal went forth as the voice of a lone traveler on some broad and wild prairie, which dies suddenly away, without so much return as the slightest echo. Again I reiterate the same inquiry. And as there are very many "reformers." and a larger number of ... Christians," who are fond of referring in specific terms to "the doctrines of Christ," "true religion," &c., will not some one of them put their finger down on the place or passage wherein "true Christianity" is expressed ? .. Will not some star direct where the " young child " is, " that I may come and worship him also." For as yet I am much perplexed, and cannot find it. I find no means by which to exactly determine what people mean by the expressions "true Christian religion," " pure Christianity," &c. We all suppose, however, that it has reference to the teachings and example of Christ, as set forth in the "New Testament." We have frequently gone to that Book, in our search after "pure Obristianity," and confusion worse confounded has been the result. And, If we mistake not, a large portion of Christendom have shared 'something of a like experience. For instance: if we would preach's peace' sermon from the authority of Christ in his "Bermon on the Mount," we may be auddenly mot with the following: "And he that bath no sword let hlin will bis garment and buy one." Please, sira, what has this .. Prince of Peace" to do with war weapons-instruments made for no other use than that of shedding the life blood of men ? And then, if we, from the hime authority, insist upon un righteousness of war, the "Bermon on the Mount" immediately confronts us with the extremes of nonresistance, such as " turn the other check,"'" resist not evil," and so on. He is said to have been the "Prince of Peace," and yet he declares that he .. came not to send peace on earth, but's sword." At one time he tells us to " blers, and ourse not;"

tut at another, we see this Wedting "almighty"" curses upon an unconsolous ngivet." He also this and ** sinners ", equally hard in the lifest ** Judgment ** at Sconie fature time, "It word Owned we would write the

al Barris

most assuredly, an imposing title, yet we may em. brace the privilege which the author freely concedes to every reader, of doubting his conclusions.

He tells us that ." man must have power over man to resist wanton encroachiments on universal rights," yet that it is a .. fatal fallacy to suppose that this deciding power can be successfully vested in a majority over a minority, or over a single person."

With such views of a fundamental principle of free institutions, we may not be surprised at the conclusion to which he arrives in his 472d section, which to in these words: "The word Rebellion is only a barbarian name for the exercise of Freedom, and 'crushing out Rebellion' is CRUSHING OUT LIBBRTY !"

If we can comprehend his argument, he would maintain that each individual has an inalienable right to do what he pleases, and that " true civilization." which is .. an immediate pecessity, and the last ground of hope for mankind," demands that each individual should be unrestrained in the exercise of this right. If we misunderstand the writer, or misrepresent him, we do it innocently, whilst confessing our surprise that such sentiments could be harbored in any American bosom. Without doubting his parity of motive. we must be permitted to say that our author seems to misapprehend entirely the character, the wants, and the true situation of our country. This Republic is the first experiment of free government ever under. taken by an intelligent people who were capable of establishing and sustaining free institutions. Its success has been most complete and gratifying, and the experience of three-fourths of a contery has convinced us that it is better calculated to secure the happiness. of man than any other form of government which ever existed upon earth. Bo the people think; and that solid and invaluerable body of twenty-five-millions of reins of government in their own hands, will continue to preserve our free. Institutions unimpaired.

This madly conceived, and now totally similars, no less than fruitless rebellion, instead of shaking our faith in free institutions, will aid in confirming it, in the breasts of all, who need such confirmation, It is indeed a bitter scourge, but perhaps a seasonable and necessary one : sent not to injure or destroy, but to purify and strengthen the Bepublic; and no fear whatever need be entertained of any other result. It is no crisis, but an incident in the progress of free institutions. which cannot fail to have a most selutary influence. in promoting the intellectual and moral improvement of man.

Hither, sleep'f 's mother wants thee ! Come with velvet armu. Hold the baby that she grants thee; To thy own soft charms.

Bear him into Dreamland lightly; ------ and aid ai De pat brieg sim beck till brightig err settiers De pat brieg sim beck till brightig err settiers Bresk be morning barral sin tan seulter

...; A Olose bis one with gentle digeneral electric, a free bis bands of opport. 1.03 Free bis bands of opport. 2.03 Fell the angele with the port of the state in a sector of the state of the state

CRADLE SONG: a an fire to been right trans BY TINOTHY TITOOMB: DRAM LUMP

MAY 16, 1863.]

BANNER OF LIGHT.

public here, and many, in alterdance, sot, their first prowledge of spiritual things from the vonerable member. Is will have, a good effect on all present The reputation of the speaker, his patriantial appear. The reputation of the speaker, his patriantial appear. The second device of Paraday. Brewster and apoe, goupled with the bonest simplicity with which he addressed the attendants, must have carried conviction to many hearts.

In my examination of the hospitals, to find any sick Undags Co., belonging to a New York Regiment. He was very sick, and was attended by his mother. I approached her and inquired how her son was. I found she was aware of the nearness of his change, "but," she says, "I do not feel as others would, for I know my dear boy will be with me still." I anmounced myself to ber as also a Spiritualist, and never that, you offer me a wild and rambling meas of eirenm-mounced myself to ber as also a Spiritualist, and never that, you offer me a wild and rambling meas of eirenm-tances, the recital of which would belter become a teahave I seen any one more rejoiced to see a friend. I was the first Spiritualist also had met, and she felt as party of venerable spinsters, than the columns of the was the first Spiritualist she had met, and she felt as BANNER OF LIGHT. Pardon my seeming severity. as her boy lived, and the calmness with which she spiritual that need to be endicated, and actual cautery witnessed the growing weakness and certainty of a near termination of the earth-life of her son, aston-

with the body of her son wasted by disease, which a few short months before had left her in fall bealth. Another victim on the altar of slavery. Attendant

angels will ever attend the mother. She needs not our consolations. Her faith and knowledge is far beyond our words; but I shall ever hold in memory the pleasant interviews I had with the widowed mother and her son.

In sincerity I am as ever yours, · ALFEED HOSTON.

Washington, D. C., May 3, 1863.

Places and Persons,---No. 2.

I told you, Mr. Editor, in my last notes, that I was lecturing in Evansville, Ind. I told you something of the place, but nothing of the people.

My audiences are good, so far as numbers go. They are a collection in the main of odds and ends, the fragments of humanity. A few unbelieving Germans. trio of copperheads, two and a half score of curiosityseekers, here and there a uniformed fellow, several outand-out secessionists, a couple of alavery-hating slaveholders, a few persons of color, and a small army of the sinew and best brains of Evansville, compose my andiences. The slaveholders, who have crossed the Obio river to see me, bate slavery as carnestly as I do. and are watching for a way to give the slaves liberty. and with it a better condition. ... The few slaveholders I have met here are joining with the Garrisoniane in prayer for the speedy oprooting and extermination of the curse-sisvery.

Mine host, Dr. G., is a man of perhaps fifty years. Three young women, the joy and pride of his earlier life, a girl of twelve years-the incarnation of chainlightning-a promising young man, a pice-years-old young America, and a wee baby and its young mother. constitute the doctor's family. You will, it may be, half believe we have a miniature Babel. Not a bit of it. Stepmother and daughters are sister-like. Baby bolds all heart-keys; but, over all, her banner is love.

I have passed some time in the hospitals with the sick and wounded soldiers. One sees in them, on a ministore scale, the borrors and the sorrows of war. I saw one wounded soldier, who has been in bed six months, with no prospects of returning health. An other, a boy of eighteen, has a frightful wound in the abdomen. "His fair young face and his large, pleading eyes, made me half wish I was his mother and the propristor of a comfortable home, where I might nurse him and cheer his bours of pain.

"Have you a mother?" I asked the boy.

"No mother," he replied, " and 1 know nothing of my father."

He is the world's orphan. May it deal tenderly with her own.

I saw a rebel among our wounded. He was kindly treated and as well cared for as they. He regrets the war, but fingeics the Bouth is, justified in "defending ber rights and homes." As proof of the enthusiasm and devotion of the Bouth, he said they had cast cow bells, tea bells and all the churchbells into cannons; and that the women of the South counted no sacrifics too great for the fartherance of

other scientific bigots. They hold that because a thing can be done in a certain way, and they know of no other way it can be done, ergo, it is either done in that way, or is not done at all. This speedens mode In my examination of the hospitals, to find any sick or wounded soldier whom I might benefit, I found a young man by, the name of P. Shipman Griffin, of the unlettered begin to laugh at their ridiculous and impudant assertions. I do not deem it necessary to follow this point any further. A little reflection on your part and theirs, will show you its force better than

I can write. If you choose to reply again, please confine yourself to what is done, and how-not what can be done. You to work is cons, and soon of what can be cons. for seem to forget that I called for direct proof to substan-tiate your direct and emphatic conclusions. Instead of

The next point is the breaking of the negatives, as stated by the clerk. I asked both Mrs., Stuart and labed all. She was always cheerfal while attending Mr. Mumler separately about it; both protested their upon him, but sad must have been her journey home entire ignorance of the matter; neither of them knew or remembered anything about an order for two copies of Mrs. Peabody. Both said, however, that in en-larging their operating-room, a shelf was scoldentally thrown down, and a number of negatives on it were broken; but whether, Mrs. Peabody was among the number, or whose any of them were that were broken, they could not tell. This is their statement. I give it for what it is worth; it has little or no bearing on the case on hand, at any rate. There is plainly an onder current of ill-feeling in your mind against the par-ties; and this fe ling, allow me to say, operates to your disadvantage in judging of circumstances. Were you to cultivate their acquaintance. I am satisfied you would think and feel differently from what you do DOW.

I will go out of my way a little to notice your misrepresentation of their circular. You ask, "What business had he, as a medium, to promise his utmost will and exertion, &c. His words indicate a small degree of faith in the spirits, but very much in Aimself." Now one of the circulars is before me. There oc-

ours this remark : ... The utmost spiritual exertion and will must be

exercited by those desirous of obtaining the spirit form." The rest relates wholly to the terms, but not the slightest allusion is made about bimself to the abadow of a promise of either one thing or another. To me this looks like a willful misrepresentation. Perhaps a knowledge of photography would enable me to see it in a different light.

It only remains for me to notice the remark taken from the Herald of Progress: "It is easy for a me-dium to make a clean record." If they mean to say that it is easy to silence all cavilers. who, from spleen or otherwise, are determined to have it their own way, then I dissent from them entirely, and quote Davis himself in proof. The major part of humanity look upon him even yet as an impositor. Why has he not made his record clean, if it is so easy? I believe I have now gone over the whole ground,

and still the question is unsettled; but one thing is and still the question is unsetticut, but one thing is gained: that you were quite, too fast with your con-clusion, I think you ought to be willing to admit. Could I tell how these pistures were produced, I cer-tainly would, be the consequences what they would. But I cannot, and frankly say so. They muy be gen-uing spirit pistures; they may not. A feeling, strong almost to conviction, prompts me to believe Mr. Mum ler absolutely innocent, even in thought. He is a perfeet gentleman. Mrs. Stuart is equally a lady, and I only wish you were better acquainted with the parties. I have not meant to either exaggerate or diminish one particle: nor would I hold back any evidence I might or may possess. I am equally opposed, with yourself, to deception in any form; but while thus zealous for God's boarse, I trust ever to preserve my caution in making obarges. which may, after all, be parounded, Zeal, without corresponding knowledge, is a danger-ons possession, and 1 incline to the opinion that the latter ought ever to predominate. J. NESSITT. . Atlantic Works, East Boston.

CHRIST'S LESSON OF CHARITY.

A Lecture by Mrs. Corn L. V. Hatch, before the Lyconm Society of Spiritualists, In Lyceum Hall, Boston, Sunday, May 3, 1863.

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

INVOCATION.

Our Father I Infinite Spirit ! whose name we prothe family circle, from the secred influence of the love with its constant, insidious poison lorking there night their cause. Had we of the North a like zeal, with nounce, and whose light we feel, whose being, above of those who are near and dear to them, are not so and day; for no refreshing sleep can destroy its induthe union of heads and hands, the rebelijon would to all beings, pervades and beautifies the universe; light much different in their organization, in their tenden- ence, no morning sun can light the spirit with hope and of our sun, and motor of every star, whose world is the universe, whose soul is Infinite Mind-Spirit of told by the prisoner that two New Hampshire boys be. all power, we praise thee. We praise these with glad thanksgiving for life; praise thee for the earth, teem. their own kith and kin I Who does n't commisserate log with beauty and with perfection; praise thee for worlds unnumbered, which only reflect the image of thine intelligence; praise thes for every form of being New places and strange faces must take the places of and of power-for the universe, slive with intelligence those I have just begun to think of loving. I go to and freedom. But more than for worlds or systems of worlds do we praise thes for the consciousness of the haman soul, which is a world in itself. and for the aspirations of the living spirit, boundless as thine own being, while its sternal life is coeval with thee. We praise thee more for the thoughts of the immortal spirit, its strength and power, its light and love, its consciousness of Immortal being, than for the spiendors of all worlds, or the glories of boundless suns; for though worlds may change their form and pass away; read, and the points (which are few.) that have any though worlds may change their form and pass away, bearing on the subject, noted. What your object is in though sums may be blotted out, the thoughts of the logging in so much extraneous stuff, is more than I living spirit are undying, and forever before thee, in living spirit are undying, and forever before thee, in eternal life, attain to more perfect trath, and to a higher conception of thy being. Therefore do we praise thee, and we bring our offerings of devotion, not to ask for more blessings, but only that we may rightly value those already bestowed; not to ask for personal favors, but that each individual may apprecisis those blessings which are spread everywhere around. Thy nature is infinite, and we cannot teach thee what to give us, or ask thee to bestow thy love and mercy and charity upon us. As the sunshine lighteth all the earth, and beams upon pil who will receive it, so does thy love permeate every heart, and those who will seek, may drink in its sunshine. Thou bestowest all honors. We bless thes for them, and we praise thes for all of light and all of consciousness which we possess, and only ask that we may know more and. more of those blessings given, aftain to higher and yet higher steeps of knowledge and wiedom, and grasp those treasures of perpetual truth which rest with thee and with the living soul. And to thy name shall be all our praises-not the mouthed utterances of our lips, but the prayers of our souls, which, like the incense of flowers, or the morning song of birds, go forth in glad thankegiving. We praise thes not alone in words, for these are bat vibrations which die away upon the atmosphere; but the pulsations of our hearts, our thoughts and deeds, are perpetual prayers or blasphemies onto thee. May those of thy children here present preise thee in deeds and words of holy kindness, by ministering with the hand of charity, to those who are in sorrow and suffering. May they praise thee by remembering that life is constant, perpetnal, undying, and that then livest above all forms of strife and death, forevermore. Amen. "And Jerris said, Hath no man condemned thes? White said, Me man, Lord. He said, Neither do L condemn thes, Go, and sile no more. And when they mornured, he said, Lot bing that the said has the when the said a said the first stoke. And he stooped dawn and wrote on the ground." a ... There is a pretty tradition in ithe Bomlah Chareb, that when Selas had administered this rebake to bi followers, who were marmaring, because he did not condemn Magdalen; he-traced in the sand, opposite each person, Sir ewa pittioniansin, and that this was the cause of their sileneoet.W bether that bedrie o The second secon

sand, may well be observed; and the lesson which it vocation, adopt some kind of profession for the same should teach to every soul is, not & lore of or llornse purpose, but is a different way, and by every sort of to sin, but that starn, yet powerful love of charity device, every conceivable system of troubhery, rob which belongs to Jesus of Nazarath. Among all his men even more effectually than if they walked up to teachings, whether in speech or miracle, nothing; in them in the streets and took their money. There are our conception, is more beautiful than this. Imagine others who, in the name of philanthropy and charity, his followers gathered around him, and among that rob humanity and the world by constantly pilfering number one whom they would have condemned and from them; and these are regarded as public benefacdespised. She, too, seeking instruction and blessing, tors. There are others who, in their profession, or in knelt at his feet. And when he had dismissed her. their business, rob gradually, year by year, until, bewith the charitable saying at which his followers mutcause of their accumulation of yast wealth-no mat mured, behold him with the power of his mored truth ter how many hearts have been broken-they are re beaming from his face, reading every man's soul, garded as patterns and examples! knewing each man's sin, and calling upon the one

These are only a few of the many kinds of robbery. that was without sin to cast the first stone ! We see. There are other kinds of theft than these. Thieving in the present day, and indeed in every age of the does not always apply to money. There are those who world, this same propensity exhibited. We ace very rob people of their time, which is far more valuable good people, who, imagining they are without all, than money; who are constantly pilfering momenta are quite willing to cast the first stone against their that are invaluable; stopping in upon private agactuabrother or sister. We see everywhere exemplified this ries, where they are intruders, where they are bores; conscious self righteousness-the same propensity of siways wandering about, having nothing to do in parcondemnation-the same readiness to despise those ticular, but to rob people of their time. Now there whom others despise; and never, except in the repeti- are persons to whom time, and every moment of time, tion of this saying, which is often quoted, do we see, is far more valuable in its production of thoughts and practically, those who are willing to give the rebuke. aspirations which move the world, than countless It is very easy to quote the language which we have thousands of wealth, and by robbing them of that just uttered, and to pronounce it beautiful, charitable, time, you commit a greater orime, perhaps, against fine; very easy, in Christian churches and in Christian the world, than by taking a few dollars from their society, and in all manner of society, to say that it is pockets. bigh and encobling; very easy to pronounce the lesson Then there are thieves who are constantly going of charity taught by Jeans and elucidated by Paul as round in society robbing people of their reputations.

the highest of the Christian virtues; very easy, in These thieves are the worst of all. They are found walking about in ordinary life to say that charity is in all conceivable places, in sly corners and nocks, the greatest Christian virtue; but it is a harder cross prying into secrets, revealing all occupations; nothing than any Christian, or any person not a Christian, is so exceed that it does not come beneath their basallak willing to hear, to exemplify, in constant action, that eyes; nothing so secret that they do not find it out. ennobling, overpowering feeling of charity, or virta- These are the great thieves of society; these are those ally to express these words in daily life. who rob the world of half its virtue; and, these are

The charity which we feel in poetry and song, in those who above all others should receive condemnaermons and essays, is vastly different from the charl- tion. It is impossible to fix say theft upon any party which walks in the street, which perceives the wan- ticular individual. It is impossible to define them, to derer by the wayside, which takes the outcast by the know where they are, what their place, position, cirhand, which rebukes the marmariag, thronging crowd. cumstances may be; but they rob people of that which Vastly different is the charity which may be breathed is more valuable than time or money either-their in the evening hymn and prayer, around the freside. reputation. Many a poor man has been driven from which may be poured forth from every rostrum and respectability, from circumstances and conditions of pulpit, which may be found in every newspaper affinence, to want, and low, groveling dependency, and magazine, which is published in every work in by these thieves of reputation, called slanderers. Christendom, from that which is sparcely written Many have been driven to poverty and crime by those on the tablets of any human heart, much less on same thieves. Many men have been driven to the lowthe tablets of any human life. Who among you eat depths of degradation, depravity and drunkenness, woold be willing thus to speak, were Magdalen among and many a young, blusbing maiden has been deprived you to night? Who among you would take her by of her good name, by these same thieves. This. the hand and not condemn her? And who among you in our conception, is the greatest theit of all; not that are her sisters would not walk proudly by, and only a robbery, but almost a murder; for killing a not even murmur in your souls the sentence which we good name and reputation is worse than taking physihave quoted? And yet we do not, would not, con- cal life away, for it is dooming the individual to a demn you. We only illustrate the fact, that the in- living death, which time cannot alter, and which only fluence of the teachings of this man Jesus, the true the grave-and not always that-can cover up. These pillar of the Christian world, is quite lost with ref. thieves never imagine that they are such, and if ac. erence to the practice of that world. For this cused of the crime, would deny it. They never bethere is a cause, undoubtedly, and that cause must lieve that they possess any sine, but are always disbe removed before one tithe or particle of his utter. covering sins in others; a flaw in look, or in deed, or ances can be understood, before the smallest porin word-a something not spoken aright, or not tion of his charity can be known. Charity does not thought aright; for they almost have the power of mean to give countenance to crime; to say, " Well, penetrating your thoughts, and but for their occupathis is murder, this is theft, but the person could not tion, might be regarded as clairvoyant. But such is help it; it is all right." It does not mean simply to not the case; they only imagine that they discover in say, ... There is a fatality, and it is necessary for every others that which we, perhaps uncharitably, imagine one to fulfil his destiny," as some modern philosothat they possess themselves. These are in some dephers would have you believe. Charity does not imgree prevalent in all societies. They form, not the ply giving countenance to vice, that it may walk boldgeneral rule, but the exceptions; and yet, every indily forth in the street, robed in purple. But it means vidual may add, in some degree, to this kind of theft. that, with all its preaching, talking, frowning, con-We would advise these thieves of time and thieves of tumely, every human soul is also erring. It means, reputation to be very careful that they apply somethat among all who judge, there is no person who may thing of this which I have quoted about throwing the not also be judged. It means-what in another part first stone. of the Bible is very clearly expressed-that " no man Then there is another class of murderers, in every doeth good "; therefore, no one should judge his broth sense of the word, who, if not absolutely taking life, er. It means, that in the highest and loftiest minds are by violence depriving it of its every essential propwhich the world has produced, those whose lives are erty, and therefore make it almost unendurable. These examples of virine, who in every department of life are those who crash the poor. These are those who may have illustrated the most exalted virtues, there is bind the chains of darkness round the spirit, instead the same capability of error which, under different of releasing it. These are those who condemn the outcircumstances, might have produced a murderer, a casts, and kill them, or condemn them to death, by thief, or a traitor. It means that those surrounded by refusing to aid them to rise; and this is worse than virtuons influences, who have never wandered from actual death, for it is that which preys upon the spirit,

from the very intensity of their greatness, been deprived of moral stamins in other directions; and our greatest philosophers and men of science have been lacking in some other descutial departments of life. An equilibrium so essentially pervades all nature, and humanity, also, that in these exceptions and excesses, we must expect a corresponding lack, or what we term a corresponding sin. There are some minds towering high above all othern, who seem to possess every element of virtue, and every conscious great. ness, but these are rare; and are like specially brilliant lights, or stars of the first magnitude, among the myriads of lesser stars in the great galaxies of human life.

So, every mind possesses its leading vice and leading virtue. We expect, and must expect this of humanity; and no man or woman can say-"Thou art sinful, and I am holy-you are bad and I am good;" for place any man under the circumstances in which the vagrant, the outcast and the thief are placed; and he, too, might fail. We must always take into consider. ation the organization and the incidents of individuals, and see how well they are fitted to resist temptation; but while they may resist it from one direction. they may be sure to fall when it comes from another. And this may apply, also, with greater force, to women. We see among the sex, perhaps, most of condemnation, where there should be least; most of that relf-righteousness where there surely should be the greatest charity. Women know, usually, that they are frail. If told so, they assume anger or indigns. tion, but each woman is aware that under some cir. cumstances, condition, time, place, and lack of moral power, she, too, might fall. If left alone and uppretected-if born within the atmosphere of vice-if reared to vanity and pleasure-if removed from the ballowed infinence of home, of mother-if unguarded by surrounding influences. If not elevated to some social position by circumstances which are fortunate for ber-all these contingencies removed, and she, more than all other beings, is exposed to temptation and error, and should be the last to condemn; for, though surrounded by every influence of virtue, she may not know the time or the place when some thief may take ber good name away, and with that, almost her virtue.

But it is not so much of the danger, nor of the shaolate commission of sin, that we would speak, but of the tendency in humanity, and the lack of perfection. to call your particular attention to the fact, that every individual is aware that he possesses some individual weakness-for every person knows his weakness. It is not a true saying, that others can discover faults in an individual sooner than be can discover them himself. Every person is aware of his own weakness, is aware of his own faults, and they are usually the same which be condemns most strongly in others. If you hear a person talking loudly against another for a particular sin, you may be almost certain that that is his own particular vice. You may make it a univer. sal rule, whereby to judge of humanity, that if you hear men always condemning a certain vice, it is prob. ably their ruling tendency. We do not speak of this with reference to general principles, such as Temperance, Slavery, or anything of that kind, but with ref. erence to individuals, who select out from among their associates individual persons to condemn and villiny. point out their petty frailties, and in society make great mountains out of the little molebills of haman imperfection. These persons usually possess the vices which they condomn in others; and it is their conscious weakness which causes them almost always to fortify themselves by this loud talking. This is be. cause, wherever there is weakness, there is always the greatest show of power. Truth requires no armor but its own consciousness. True virtue requires no londmouthed expressions, but simply its conduct and life. to herald its existence. So, those who cry out loudest against the sins of others, may be found lacking, if the fortifications are only pencirated. The truest and surest safeguard which any human being can have, is not to be led into tomptation. We pronounce this sentence from a careful investigation of human history, and a consciousness of human error and the tendency of human beings to error. It is true they may withstand every variety of temptation, where they are warned against it, and have knowledge of the impending danger; but if human beings are tempted in the direction of their particular sin. they very rarely sur. mount that temptation. if they are tempted in the direction where they chance to be stron they may hold up their heads proudly, and not fall; if they are tempted in directions where they are strongly fortilied. they may escape, and not surrender to the enemy; but as surely as the leading vice is approached, the leading characteristio-as, for instance, the scarics in some minds-they can no more withstand the temptation than can night become day; it is impossible. Therefore, they should not condemn. In following this lesson of charity, we would like to suggest simply this: that every person remember his leading vice. This you can discover by the general knowledge of humanity as to what is right and what wrong; and there is a standard of right and wrong to which we will call your attention. That is right, and acknowledged to be so by Christendom-indeed. by every civilized nation, and some that are termed barbarous-which contributes to the happiness of humanity; that is wrong which causes any human being suffering. Judging by this standard of right and wrong-and it is a very clear one, in regard to which no one can mistake, and is the fundamental basis of Christianity-we find it would be difficult for no human being to discover his own frailties. Whenever it is within the mind to condemn another. remember that particular leading vice which you must be aware you possess, remember that peculiar frailty which you know belongs to your nature, and that remembrance will aid you in overcoming it. Let all do this, and there will be no time nor necessity for condemnation. And while you remember this, romember, also, that others may have the same tendencies, hered. itary or otherwise, in some particular direction, which you have in spother, and this will aid you in being charitable toward them; and with this remembrance and endeavor, there will be very little necessity for harsh judgments or denunciations one of another. And it will be far wiser to practice this kind of charity than that which speaks much and acts but little. If there is anything in the angel-world which more than another occupies their attention and time, it is this consideration. Persons who pass to the spiritual existence with all the conscious frailties of human life upon their spirit, are received by ministering angela. as invalids, in a hospital, for their care, pursing, instruction and benefit. Physicians are appointed to heal the spirit, as surgeons and physicians in a wellregulated hospital administer to the patients, and attendants who, in the capacity of moral nurses, see that the invalids do no harm to themselves, and keep them within the atmosphere of quiet and repose until they are prepared to receive the nourishment of spiritual existence. So well regulated are these moral hospitals, that you can never hear a breath of condemnation, and the spirit, entering upon its new existence, is astonished to find, that while it feels, with deep hu. miliation and remoree, a full consciousness of its wrongs, there is no breath of condemnation from the angel attendants around him-no saying, Thon didst thus and so-but that forbearing kindness, that silence, which is a more effective rebuke than the loud. est condemnation, and the spirit is thus restored to moral health ... Why would it not be well to establish moral hospitals smong you? You can do it every day. with no especial formality or regulations. There are those smong you who may heal the wounded apirit, administer kindness to the erring, take the broken-

day be remembered among the things that were. 1, for the first time, bluebed for my native State, when their mothers and sisters? .

Well, since change comes to all, I must change. Terre Haute, Ind.; from there to Delphi. Ind. By the ' 10th of Jone I intend to go, like McClellan, into Sam-H. F. M. BROWN. mor gaartere.

Evansville, Ind , April 21st. 1863.

Spirit Photograph Controversy.

MR. LATHAM-Dear Sir : Your review considered. Ac., in reply to mine of April 11th, has been carefully can divine. We ought to bear in mind that bigh, and the shortest way is always the best. We ought to bear in mind that paper is

fon tell me in the outset, I " seem to have but very litile idea." &c., and that my article was "over-drawn." The former you attribute to my ignorance of photography, and this, you say, disqualifies me for an impartial reviewer. Now I have seen the pictures you speak of, at least

Mr. Pollock's and Mrs. Peabody's cards, and most solemnly affirm I cannot see the resemblance you see ! but this, as you truly observe, is of no consequence. I have also seen Mrs. Stuart and Mr. Mumler, and they authorize me to say, that all they ask of you, or any one else; is simply justice; and request me to eay to you, to epare nothing but the truth. Hence, your embarraxement for the artist's feelings (after killing

him.) is wholly unnecessary... * Now, does your reluctance. &c., amount to anra thing? You have deliberately and most emphatically charged, "that in two cases at least deception has been unguestionally practiced," and yet in the face of this, you now tell me that your design was merely to submit some of the leading facts, leaving the readers of the BANNER to form their own conclusions.

Now, have you not given both premise and conclu-sion ?-and the latter buitressed with all the superla tives you could conventently spply? I could see not the slightest chance of any other conclusion than your own, except by moving direct in the face of your ponrous guns, which lockily prove to be but harmless Onakors.

Xou will observe a slight blatus here between what you say you designed to do, and what you did do. It will be recollected that I claimed only that these

plotures were, at the most, only suspicious plotures were, at the most, only suspicious chrom-stances-this was allowing your statement all the mar-gin to which, is was, entitled. It is plain, that if it bould be shown in they were produced, there is an end of the controversy. I also claimed that this, the es-sence of the whole, you gratuitously assumed without even attempting to prove, at the same time frankly owning my inability to prove Mr. Mumler's innocence, This laft the case where it was in the outset, plus the suspicious plotures. To this end, I called on you for direct orong, which would being the matter home: and direct proof, which would bring the matter home; and here is what you blier mat

"The two spirits were just such as any photographer could produce from this same hegailys, and those exsupplies that they could have been produced from sup other than this, the negative of Mm. Perbody, which is known to have been in their posterion."

Now I affirm, without fear of successful contradio-tion, that the man or many fear of successful contradio-tion, that the man or many, that deliber-atoly make: Sich the statements: breif simply atthceited thous is morally in the signorance, for in he able to tell what is morally in the size of the size

La Dimensioning

cles, or in their proclivities, that they are incapable of sin. It means, that human nature is very similar all These, the murderers of society, may surely take somethe world, over: that under circumstances of tempta- thing of this rebuke to themselves. tion, man will commit orime, and therefore should not judge his fellow. The wiscat and most penetrating prayer which Jesus ever attered was this: " Lead us in the effort to get their bread, and sometimes, pernot into temptation "; for there exists no mind so lofty, so far removed above all liability to temptation. that it may not fail; and there exists no mind so low but mill more closely bind the chains, and drag them or so degraded that may not, under the inducences of down. There are those walking in high places, whom love and kindness, be redeemed. Humanity makes men regard with fellowship and countenance-the such superficial distinctions; there is so much of this disposition to condemn the individual-there is so much of this tendency to believe that it is impossible for the I to sin, while the You is slways wrong-so much of this feeling which justifies in itself what it condemns in others-so much of this discrimination between gilded vice and vice that is not gilded-that, according to the modern standard of virtue, we should judge that the unfortunate boy who happens to be de-tected in pilfering a loaf of brad, and the proud millionaire who has for a long period of years practised a and the wiscet judgment, the loftiest mind, only hopes system of robberg upon every one with whom he came in contact, were widely different. The boy is condemped to the workhouse provided for such sinners.

while the man enters the Christian Church and wor shins at the shrine of Jeans. The thief who steads millions, while the heart's blood of the nation is flow- tive in a dungeon there. Perhaps he has dragged out ing and ebbing away, and may have the crime of treason added to that of theft, is permitted to walk in Christian streets, and regarded as an example of Christian virtue; while the poor, unfortunate desperado, who chances to be detected in following his vocation -which bes become his vocation from we cannot tell what stern necessities-is couldned for life in the pealtentiary or jail-house. Not that the Church by any means approves. Not that the rich sinner's orime is the touch, if he remembers when he sat upon her knee. specifically and definitely known. He has been too and first learned to lisp the name, "Our Father," and sbrewd: his intelligence is too great to permit of his soon the lines upon his face begin to relax, the hands being detected in an individual act of crime; but then, it is well knowp and understood, that by some dishonest means, at the expense of the nation or of the poor, he has obtained the wealth which gives him the entree to any sacred edifice.

Thus we walk the streets, and thus among you we perceive these conditions of charity; and we find that charity, when clothed in such garb, loses its essential lements of virine; that it is a charity of form, and not of reality. We can see: perhaps, that those who, in high places, are gullty of the greatest orimes, by the very enormity of their offences and the loftiness of their position, command something of human respect; but it is the petty pilferer. the petty thief, the petty murderer, who must be condemned, while those who the gallows, her heart and eyes follow her child, and sisy and steal by thousands are regarded as examples triumph oven over death and sin. How all potent of virtue.

some degree, every individual may apply it. We may lite error and its sin 1 not, as individuals, possess the distinctive virtue of which we see the absence in another. As individuals, who grace, the universe must always be expected to we may not be thieves, in the damal acceptation of the have, perhaps, the greatest vices. The world has proterm ; but there is no person who does not posters the duced but yery faw minds who were equally great in elemants of & thief, Lat us, see ... There are thieves every departments and the exceptions seem to confirm The rob openly, publicly-highway, rabbers, who stop the rule, that must minds, in any given direction, sismax upon the highway, or upon the strong, and de must alware, let, in other directions. Our granted mand that which they, taink Mr. ponesses money: at same are other devoid of the communest elements There are others who, instead of openly arowing their of monity and justice; our grantest posts have often,

joy, but it preys forever, until it cats the soul away.

Then there are those who murder by a constant oppression of the poor-of those who toll day and night haps, seek to drown their trouble in the intoxicating cup. The marderers of society do not consider this, loftlest, among you, sitting upon thrones, simost, in your midst-who are the thieves and murderers of soclety, to whom we might say, " Let him that is without sin cast the first stone." There are those (and it is inherent in almost every human soul) who in some manner or form possess these crimes -this love of vice, this constant, lorking sinfulness, and it is useless to seek to bide it by professing the greatest virtue. It cannot exist. Humanity, when assalled by temptation, in different directions; mill most assuredly err; to escape, perhaps, from the darkest crimes; never arrogates to itself perfection.

And we must learn this lesson-that it is not by condemning, but by teaching, that vice and sin are to be ramoved. We visit a prison, and behold the capweary months of confinement, with scarcely a ray of light, and only food enough to keep his mortal life in his body; and yet. If we commence with denunciations, and in harsh terms express our condemnation, he torns away in stolld indifference, and says-"I know It: I know that I am bad, but I cannot help it." But visit him, and ask him if he remembers his childhood, if he remembers his mother's voice and her gento tremble, the eye to grow moist with the tear-drops of recollection, and the proud man, the criminal, is humbled. If a mother's love is so potent, even in the remembrance, what power, then, is there in homen love to make the most stolld and indifferent mind

grow brighter beneath its tonob? Surely, no word of condemnation could cause him to shed tears, no harsh rebuke cause him to turn to penitence. This is the power in a mother's love, because it never condemns. We often hear a father's voice in hershness turning away his son or daughter from the parental roof, bocause of some offence; but we have yet to learn of the mother's heart which has condemned her child. Through all the paths of sin, to the prison cell. and to and powerful, then, must be that Infaite Love, which, This does not slone apply to these extremes, but, in when remembered, would call the darkest mind from

Let us always remember that the greatest minds

· +/ *

BANNER, OF LIGHT.

"hearted by the hand, and lead those why are in sin to the paths of healthful pence and virine. You may each, in some degree, assist in these heapitals. You, may be nurses, physicians, or surgeons. Sometimes, the wounds require probing: sometimes a skillful hand is necessary to restore a broken or fractured moral limb; but it is always done with a steady and unvarying kindoom. As a surgeon in the army is never heard to rebuie a soldier for fighting upon the battlefield, as a surgeon who understands his business is never heard to rebake a patient whose broken limb he is called upon to bind up or remove, for having carelessly or willfully gone into the way of danger, so the true moral surgeon pover points to the orime which led to the unhappy state of his patients; but by constant endeavor, earnest aid, powerful kindness, leads them back to the path of peace and health. The lesson is sufficient. They require not to be told to go in the way of sin no more. The child, burning its finger in the flame. soon learns not to place it there again; and the sinful man, suffering through crime a long and hitter experience, has learned too deeply the lesson. If restored to health and happiness, ever to tread in the same path again; or, if once or twice again, there is a time which must be the last.

Bo charity, loving and forever kind, must teach all humanity the way to peace and happiness. We condema great crimes, we condemn great oriminals, murderers, oppressors; so, by our laws and regulations of earth. we condemn petty crimes-those which are the direct offspring of society; but we forget that little orimen tend to great ones; we forget that imperfections in individual men lead to imperfections in society and in governments: we forget that individuals, representatives of the general frailties of humanity. occupy every position in life; we forget that the king upon his throne is but a man, as well as the beggar upon the street. Therefore we must remember that until this remedy commences upon individuals, it cannot operate upon societies, governments, or nations. Until each individual shall say, " I will not cast the first stone." there will never be a cessation of condemnation. Unlif every person shall say, " I have such a frailty; therefore I will not condemn my brother for such another fraility." there will be no cessation of strife. of sin. or misery. This is the kingdom of heaven spoken of that is to be established upon the earth, and by refraining from casting the first stone. we take the first essential step toward its attainment.

We cast the stone but too often; we cast it every day; we cast it, perhaps, often unconsciously. Remember it in the early morning and at noontime, and late in the evening-commence to live the day by saying .. I will cast no stone at my fellow beings "-and how soon would the streets of your crowded cities be transformed into places where angels might dwell, your temples of devotion, instead of solemn mockeries to Heaven, become places where the fountains of light and troth might gush in upon the spirit, and your halls of legislation, instead of places of depravity, become places where every virtue might reign, and where Justice. in all her pride and splendor, might preside ! One day, one week, one year, and the virtue is established. Commence to-night, "I will cast no stone !" It is very easy. No word ! She passes by. "It is her misfortune. I will speak to her kindly: perchance a chord may be struck that will recall the remembrance of past days of innocence and virtue." A man commits a wrong: " I will cast no stone. He may have been strongly tempted. In any event, it will not remedy the evil." A business associate may have performed some wrong deed: "I will cast no stone; It may aid in sending bim down to the foot of the hill." Bo, every morning, when you open your eyes, let this be your thought I will cast no stone to-day;" and so surely as it is, you will find every day grow brighter and brighter, and a more nearer approach to the kingdom of beaven be attained than you have ever dreamed of attaining by all the powerful utterances or expressions which the world has ever produced. And remember this: that no man is without sin: that no one is perfect, but God, and he by being infinite in goodness. Therefore, cast not the first stone at any individual being, and presently no slones will be cast at all. The angels who attune their harps in praise of God, play not upon golden lyres, but upon those strung with the thoughts and feelings of human beings; and not an angel is so high in beaven that he may not stoop to minister to the lowliest child of earth: and angels. in their high thoughts and purity, are not afraid, and cast b stones.

Union upon the chasm of solfish interests, and you will have the calamity of to-day. .c.da

exist in the unity of all. The actual unification of society has always been by over reaching the bounds of self-love. " as man The greatest thinker proclaims the oneness of hu-

manity, and stands side by side with the true Obristian. Thes above sighty degrees. However warm the days, The mandate is, he that is greatest among you let the evenings are siways cool, and blankets siways in im beyour servant.

The more one is made truly great, the more he reognizes the unity of and feels in sympathy with all. to spirituality, and in bringing him in unity and in coming thence to San Francisco, are greatly puzzled sympathy with humanity. A. B. C.

This Paper is issued every Menday; for the weak ending it date.

Banner of Light BOSTON, SATURDAY, MAY 16, 1868. OFFICE, 158 WASHINGTON STREET BOOM NO. 5, UP BTAIAS. :. WILLIAM WHITE & CO., FUSLISUERS AND PROPRIETORS. FOR TERMS OF SUBSCRIPTION SEE EIGHTH PAGE. "I cannot believe that civilization in its journey with the un will sink into endiese night to gratify the ambition of he leaders of this revolt, who seek to "Wade through slaughter to a throne And shut the gates of mercy on mankind ';

And and the gates of mercy of matking "; but I have a far other and far brighter vision before my gaze, it may be but a vision, but I still cheriah it. I see one vast Confederation stretching from the frozen north in one un-broken line to the glowing south, and from the wild billows of the Allantic westward to the calmer waters of the Pacific, and I see one people, and one law, and one language, and one faith, and, over all that wast Contineut, the home of freedom and relaye for the oppressed of every race and of every cillme "- Ezirat from John Bright's Speech on American Afairs, delivered at Eirwineham, England.

California.

If we did not revert, from time to time, to the actual progress we are making on this continent toward a broader and more complete civilization, there would be danger of our going on in ignorance of the very resources to which we are indebted for what we are, and of the extent and power of the nation we all help to create. Few have ever given to California even the trated population are too common to excite protracted wonder, and in which we are all too earnest actors to crinoline, and the fearfully tight dress. passe long enough to contemplate what is really being done, few would be without most minute information on a topic of not a fraction of the same interest.

A volume of goodly bulk has lately been published by a resident of, the new State, on whose pages we and plenty of facts to stimulate our element of marvel ousness to the utmost limit. We will cite a few, in our own language, for the interest of readers who may those of the present ers. There are beds of lavs, gets of gold are dug, each of itself worth a fortune. All from fear of ridicale; for many intellectual minds, Mountains are washed down. The rivers of the Sacramento basin are tilled with thick mud throughout the exceptions; but few would venture to touch upon subeen laid, not perhaps so durable, but certainly as

maining clear, the sun warm, and the breeses gentle, the weather much resembling that of the Indian Bust All the joys and all the nobleness of human life mer in the Upper-Mississippi basin. The coldest winter days at noon are as warm as the warmest'in Philedelphis, at the same hour.

On the contrary, the summers are cool. There are not more than a dozen days when the thermometer requisition for steeping. Bummer clothing is seldom worn by the men, but woolen is ordinarily worn both in summer and winter. The atmosphere'is considera-The silent universe is intent on making man subject bly warmer, bowever, in the interior, and persons to know how they are to. dress themselves suitably. Hail, when is falls, does not come in July and August, as with us, but between February and May. Hallstones fell 'in one district, in the interior, weighing a dozen pounds each ! In all particulars, California is one of the wonders of our time; and if is as much to say that we live during the settlement and develop. ment of such & country, as that we wijnessed the efforts of our people to put down with arms the mostgigantic rebellion ever known to history. ...

The Fear of Ridicule.

The fear of '" the world's dread laugh" has deterred many a willing spirit from advancement on the progressive path. The whisperings of conscience, (for. that divine inner monitor is not silent upon lesser; points of culture.) the suggestions of common mense. and the appeals' of reason, all have been in valo, against the potency of the tyrant, Custom. Health. usefulness, strength, bodily and mental activity, all are sacrificed to the demon of appearances. The female child is cramped from its earliest years with fashionable trappings; its freedom of motion impeded; its being distorted by vanity and display.' To act "the little lady,""is the supreme injunction; even, the bright, romping, mischief-making boy is exhorted " not to get into the dirt," as some fastidious people call the dear mother soil; "not to spoil their clothes," &c., just as if frills and ruffles, atarchings and trim. mings were of more importance than robust, rosy, bealth and supple limbs. Young folks, sy, and old ones, often feel like having a jolly good time, running, leaping, jumping, or shoating at the bidding of the imprisoned spirit of cheerfainess; but propriety forbids, and people would faugh."

Well, let them. "Laughter is the best medicine for low spirits. You may do your neighbors good by making them laugh, though it be at your own expense. Join in with them, so the laugh can be on both sides. Just see one of our oity ladies try to junip over a fence; what displays of petty fears and reluctances, of few moments' attentive consideration which her as. ladyich awkwardhess, and what a loss of time ! A tonishing growth merits; in any other land than onr fine girl of the Tomboy species would show them how own, where such miracles of enterprise and concen. to do it in the twinkling of an eye; but she, even. would have to be disencumbered of the cage-like

With no fear of ridicule to may her innocent pleasures, the child of Nature grows into a useful member of society, combining the refinement of the true woman with that glow of health and bodily stamins that is so glorious to look apon; so rarely met with in this age of affectation and indolence.

The fear of ridicule! Why, it is a silly bogbear. How can ressonable men and women yield to its ridicnover have had an opportunity to see such an array of ulous spell? They violate their better sense each striking statements gathered in a single volume. In day, by their blind obedience to the despot, named the first place, California astonishes us with the vast " La Mode." At that dictator's flat, the peaceful extent of her gold fields, and the facility with which | night is turned into nowholesome gas-lit day; nauseons they may be worked. There are gold-bearing streams and injurious meases are swallowed under a pretext of in which fortunes could be shoveled up in a week. civilization, and poisonous draughts imbibed, that There are antediluvian streams, by far richer than wrong the brain and pale the cheeks; dancing, that beautiful and healthful exercise, becomes either a stage which, after first filling up the beds of these antedilu. performance, or au indolent drag through the languid pian rivers, were left, by the washing away of the hours; conversation is a continued falsehood; for inbacks and adjacent plains, to stand as mountains and torchange of ideas, we have rank common places, mark the place of vast ireasures beneath them. Nug. shanderous insinbations, mean and insipid small taik-Mining is made a branch of industry entirely new and rich in treasures of thought, dread the exposure of strange to the habits of labor of our people. Unheard their inner selves; for emotion is decidedly unfashionof inventions are made by and for the population. able, and perfect solf possession, that is, entire absence of feeling, is the ton. Of course there are honorable year. A hundred mountains have been already lifted jects of vital interest in a growded ball-room; few from their beds. Bix thousand miles of mining would dare to respond to the revelations of the reditches have been constructed. Aqueducts have formatory spirit, while the ene of the world was upon I them. "It is weak and culpable to be thus subjected wonderful as those of old Rome. Silver mines have to the surface opinion of those who have no claims been discovered, rivaling those of ancient Peru; and of grandeur of soul or goodness of heart to constitute them judges of the rest. It is folly to bow down in worship of appearances; to assume a mere semblance, a hypocritical mask for the sake of gaining the fleet. dom of bellef, of life-purpose, of dress, and food and living, to the mandates of an overbearing tyrant, whose

Our Foreign Belations.

The relations of our Government with those of France and England are not of the most Promising character just at this time. We find in the letter of the London Times from Paris how the Emperer of that nation is disposed toward us, and a recent debate in Parliament lets us into the secret of the actual feeling of the national Legislature of Great Britain. France, is fact, may have to draw the sword in behalf of Poland; it all depends on what sort of an answer the gussian Caar returns to Napoleon's note respectlog affairs in Poland. But if not, something must be done to still the rising restlessness of the people, generated by scarcity of cotton; and the specific for this disease in France has ever been War. The Times correspondent says it is believed in Paris; that, sooner or view to interference of some kind:" He further the Infinite Jebovah. threatens, that when France is done with Mexico, she will tarn her attention to President Lincoln.

In the British Parliament, the debate was bitter be yond precedent. Lord Palmeraton and Earl Russell, indeed, talked with the most calmness-if we except Mr. Cobden.

The trouble with us is all about our seizure of their resnels, 'especially those trading with Mexico-s neutrai power. They charge us with being offensively industrious in interfering, by our cruisers, with their legal trade, and, carrying of mails. Minister Adams had also given a sort of clearance, or certificate of honest intention, to a vessel bound to Mexico, which had offended the French Emperor, as well as the Bittish Government. It will require a cool head, a steady. but frm hand, and a large experience in public affairs, to steer us clear of the foreign obstacles that are thrown in our path.

Leisure Rours.

How do we employ them? We can make of them bright, lovely memories, that shall follow us forever, like soothing angels, or evoke from them spectres and shadows that appal. We can paint pictures so beautiful in home-repose and aspiration that they shall deck our life-gallery with adorning joy. We can create forms so majestically, heroic, so divinely barmonious. that naught of earth shall excel them. We can plant gardens of imperisbable bloom and fragrance, and the spot where flowed the Fountain of Perpetual think poems that shall thrill all kindred bearts with the fervor of truth and love. We can build temples of architestural grandeur, and therein worship with the good of the past and present. We can commune with, the benefactors of the world, and sing; the triumph songs of the liberators of humanity.

Oh, leisure hours i filled with the golden poesies of thought and feeling, to what bliasful heights of spirit. culture ye point the way | What priceless treasures can be gathered from each fleeting hour! How lovingly the teaching angels call upon us to learn, to know, to seek, to strive; not for the earth-life's uses only, but for the eternal uses of the endless lives to come Shall we, then, spend the precious moments in insot ive listlesences, or, far worse, in mean and ignoble pursuits? Shall we not rather devote each fleeting second to the advancement of self and others, knowing by the light and truth awarded us, that only through our own unwearied efforts shall we obtain salvation from the inherited and world acquired discords of our Nature? Shall we look upon heaven, with its pesce, screnity and beauty, as a far-off sphere and con-

dition, when we can obtain its blessed possession here? Shall we people our hearts and homes and memories with reminiscent. demons, in place of filling them with loving angels? Our fature depends pron the wise uses of the passing hour. Let us conservate our leisare moments, as well as the rest of life, to the salil. vation of the Beautiful and the True.

Tobacco.

See how we are producing and consuming the weed. All the blasts that can be blown now from a mob of King Jameses would have no other effect than to make the article buru brighter. Here in New England, we not only chew, snuf and smoke it, but we raise it, too.

and in enormous quantities, each year increasing: Unly ten years since there were grown in the State of the river, (which was beginning to rise very rapidly. Mamachusetts but about a hundred thousand pounds

[MAY 16, 1868.

Mrs. Cors L. T. Hatch's Lectures, This renowned lecturer on the Spiritual Philosophy. This renowned inclurer on the Spinster in this city, on gave two discourses in Lyceum Hall, in this city, on Bunday, May 3d. The hall was packed to its utmost , 44 capacity, and hundreds were unable to obtain admit. tance! It has been some four years since this latspoke to a Boston audience, during which time the his labored mostly in New York. She has just reterned from a most successful Western tour, where the desire to hear her was very great, her audiences always being as large as the capacity of the halls would admit?

Many who heard her years ago, thought there could be no improvement in her elocation, but we noticed a marked change in the tone of her voice. It is much stronger and clearer than it was, and is most beautifully modulated: her accents fall upon the ear with 's later. "coercive measures will become necessary to put an end to the conflict between the Northern and South-ern States, and that negotiations will be resumed be. sween the English and French Governments, with a last utterance dies away in her closing benediction to

Bhe is a very slender, unassaming, fair-haired blonde, of medium height, with curls gracefully flowing down to her shoulders, which give her quite a youthful ap. pearance. When delivering her lectures, she is in an entirely unconscious trance state.

In the afternoon the theme of her discourse was "The Fountain of Perpetual Youth." She said that from the earliest dawn of human existence, it has been the sim of all to perpetuate youth. She alluded to the prevalent belief among the ancients that there was a land far in the East where flowed a fountain so potent in life-giving qualities, that those who dranktherefrom enjoyed perpetual youth, and of the many pligrims who journeyed in search of that desired abode, but who never returned, being swept sway by the simoons of the desert or the disease of the climate. At last the bellef began to be provalent that the favored land must be far in the West, toward the setting sun ; and when Vespucel and his followers landed upon the newly discovered shores of America. and finding almost everything the heart of man could wish-genial climate, limpid streams and placid lakes, fruits of all varieties growing spontaneously-they thought they had truly found the long-dreamed-of land where death never bomes: . But they were doomed to disappointment.

She then portrayed, in eloquent strains, the enchanted realm of spirit, the home of the immortal soul, as Youth. No jarring discords, blighted hopes, chilling winds, or withering blasts of earth life find entrance there. There, too, flowed the pure fountain of a mother's love; and in depicting the strength and parity of this love, the speaker's words glowed with an inspiration that touched all hearts, while they responded with sympathetic tenderness to the trathful picture. Bhe also illustrated how man could cause this Fountain of Perpetual Youth to flow in his heart, by performing deeds of love, kindness, obarity and good will toward his fellow man. It was a lesson worthy to be remembered. The entire lecture was one of great beauty, and was listened to with the profoundest attention.

Her evening discourse was on Practical Charity, which we hope all our readers will avail themselves of the opportunity of reading. A full phonographic report will be found on the third page of this week's paper.

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Mrs. Hatch speaks sgain at the same place next Sunday, afternoon and evening.

The Late Great Battle.

On the 30th of April, General Hooker's army moved across the Rappahannock and advanced rapidly on the rebel lines. Severe engagements took place, which resulted in the defeat of the rebels and the capture of Fredericksburg, and their retreat some eight miles to Chancellorsville, where a pitched battle was fought, in which Gen: Hooker succeeded in capturing six thousand prisoners. The Federal cavalry, under command of Gen. Stoneman, made a detour round the rebel army, and succeeded in advancing within two miles of Richmond, and destroying the railroade, bridges, &c., thus cutting off the rebel communication with the Bebel capital, which caused intense excitement among the inhabitants.

After this was accomplished, Gen. Hooker re-crossed wing to the severe rain-storm) in order to keep up a communication with his supply trains. Gen.' Hooker has a reserve of 70,000 troops, with which he will probably renew the attack as soon as the weather and the river will permit. The engagements on Baturday, Sunday and Monday, are said to have been the severest during the cam-paign. No accurate account of the disasters has been given; but the loss of life is reported to be immedie on both sides, and the fighting the most terrific ever witnessed on this Continent.

Rev. Mr. Wasson at the Meledeon, Sunday, May 8.

We make the following selections from the many beautiful utterances that fell from the lips of one of the deenest thinkers and most sniritpally,minded men of the present age. His subject was "Union and Unity."

Our country was called a union, but it was not a unity.

When a physician is called to a patient, and he finds the tongue dark and coated, the pulse quick and irregular, the head hot and throbbing, the breathing hurried and feverish, the mind wandering and delirious, he does not stop to inquire, " Is this patient sick ?" Buch is the state of our Union. Our nation is sick. This war is an indication of a deep seated evil. Some have said that the ailment is anti-slavery oratory. This will do for boys to say.

It is trivial to say that the sharp speeches of abolitionists are the cause of this war. Tongues will never set a continent on fire. There is a deeper cause. A magazine of powder was under this nation's feet. The deeper and aubtler eloquence of facts, not tongues, has spread the fires of war over this continent.

What is the cause of this war? Our Union has been a union without unity.

We hear the cry, " Put down the rebellion, and all will be well."' Whipping the carth will not stop, the carthquake. The causes lie deeper than the surface. The Union as it was can never be, for our Union as it was was only a disualon; it contained dissevering forces, immensely powerful.

The soul's sim and prayer is that humanity may be s unity.

Why does insanity carry with it the phase of demons and obscasions? Because the unity of the man is broken.

" Love thy neighbor as thyself"-that is, find thy neighbor in thyself.

Schism destroys the Church, because the bond of unity is broken.

The mnotity of marriage is the spirit of union it carries.

Religion is the union of the faculties of a true man. Priendship and love are the soul of unity. In hate, envy and avarice there is no union.

" The root of nobleness is the identification of our own interests with the interests of others.

Patriotism is the identification of one's self with the body of the people.

The moment a man separates his own welfare from the milfare of those with whom he lives, he mistakes the purpose of his own existence.

The who to one human being denies sympathy, does what he may to trample upon his own soul.

To state a man, is to divide what nature joins. Woo to them who dissolve or hinder lawful unions, who raise dams and put barriers before flowing sym-These who have fostered a distation in bumanity

beive made this eivil war, have plunged this Union into an' slyne of dissolution with a stash that has startied worte i ale i

"The anion of humanity must be taken as the best of in intimulable Federal Unies. Dary & Federal Cit Citi

quicksilver mines, surpassing those of old Spain. Then there are vast deposits of sulphur and asphal. tum; lakes of borax; mud volcances, geysers, and natural bridges; there is one valley of unsurpassed beauty ing favors of society. It is wrong to yield our free. and grandeur combined, shut in by walls almost per pendicular and more than three quarters of a mile in height, with half a dozen grand cascades, in one of triune powers are fashion, custom, and the world. which the water, at two leaps, falls more than a third of a mile.

The climate is as wonderfal as all the rest. It is not degrees from its average position in July. The botany stmosphere. It offers to the wonder of the world the most magnificent group of cone-bearing trees known, of which half a dozen species grow to be more than two hundred and fifty feet high, while one species reaches a height-acarcely credible-of four hundred and fifty feet, with a diameter of forty feet in the trunk ! The zoology is as peculiar as the botany. The animals are nearly all denizens only of the coast. the largest and most formidable quadruped of the con. tinent. From importing all their food the first year, the citizens of this great State now send forth their wheat and wine in quest of buyers to the ends of the earth, and their markets are without a rival in the variety and excellence of home-grown fruits; in fact, California can boast of the largest fruits and vegeta. bles and the largest crops of grain of any similar tract

of land known to civilized man. Within her borders, whose varied topography almost defles description, there are the steepest, most rugged and barren mountains, and valleys the most productive and beautiful; deserts the most sterile; spacious bays, grand waterfalls, picturesque lakes, extensive marabes, broad prairies, and dense forests. Could ever such contrasting features be recited of any single Biate before ? The climate is like that of no other country, and entirely unlike the climate cast of the Rocky Mountains. The winters are warmer by far than on the Atlantic Coast, the sommers cooler-expecially at night-the changes from bot to cold neither to andden nor so great, the quantity of min less, and confined to the winter and spring months, the atmosphere drier, the cloudy days fewer, thunder and light ning rarer, as well as hall, snow, ice, and the autors borcalls, the winds more regular-blowing from the north for fair weather, and the south for storms-and, earthquakes more frequent. On the coast, and between the thirty fifth and fortleth degrees of latitude. the difference in the summer and winter temperatures is not sufficient to deserve remark ; though Ban Fran. cisco is in the same latitude with Washington and Bt. Louis, it is a stranger to the cold winters and hot sammers which affect both of these places. 'Ice never

forms there of more than an inch's thickness; the thermometer was never known to indicate there lower, then twenty two degrees. Snow to indicate the town to the series its anger. In St Louis, there is prive a day in white which is the tranger. In St Louis, there is prive and a fir white which is tranger on for the series of the

The Patent Business.

We have for some time thought it was pretty well only conducive to health, but likewise to physical and stiended to, although patentees have claimed, from intellectual exertion, so temperate on the middle Eli Whitney down, that a successful laventor was coast, that ice is never seen and thick clothing never treated more like a criminal than a benefactor. Let worn, and the mercury in January varies but eight ; that he true or not-even if it mer true, it happens that inventors are so possessed and tormented with of the State, too, is as wonderful as the mines and the their own thoughts, their brains are forever teeming with such wonderful hints of possible and impossible creations, that they cannot refrain from going shead with their work, even if they are positively certain that the poorbouse, or the jail, is just at the end of their path. The London Times has been giving a reflection or two to the plentifulness of patents, and the uncounted accompaniments of patents and patentees; and says: " It is a common saying that we can be sure including the largest bird porth of the equator, and only of two things in this life-death and taxes. This, however, is a mistake, for whither can we flee from patents? But patents are so very beneficial, especially to a large and inducatial class of Her Majesty's loving subjects, who shall dare raise his voice against them? There are the patent agents, who do a capital business, with a host of mechanical draughtsmen and lithographers in their train; the scientific witnesses and advisers, who glory in a good patent cause, thinking only of their fees, and the lawyers, who revel in

patent litigation and grow fat on the spoil. Nevertheless, the public has begun seriously to inquire whether all this patenting is either necessary or desirable; and some persons even presume, to sak whether we need Bo, we see, all sorts of questions are asked on any. all sorts of subjects, in these latter days. It may be that communities may yet spring up, that shall .. bold all things common." That is to be an early bloch of the millennial dawn, no doubt.

Incidents of my Life.

This is the title of Mr. D. D. Home's New Book, which has just been published from the advance English sheets, by Carlton, of New York. We refer the reader to the "Introduction to the American Edition," by Judge Edmonds, on our elighth page, which gives an interesting account of the Progress of Spiritualism in the United States, from the first manifestations in Rochester, N. Y., about fifteen years ago, down to the present time.

We have made favorable arrangements with the Amorican Publisher of this Work, which enables us to keep a full supply on hand, in order, to meet the anticipated extensive demand, ... For price and other partionlars. see our advertisement in this issue of the BANKES.

The London Spiritual Magazine. Tals talented monthly, devoted exclusively to the Spiritual Philosophy, can 'De and at Bels' Marsh's Bookstore, 14 Bromfald street, at delle seite bnam Third are with a why. Instead of membran of

of it; to-day, Massachusetts grows nearly four millions of pounds ! In 1850, Connecticut raised about one million pounds: now she forwards to market between six and seven millions of pounds i We all recollect what Secretary Seward -- who is a great smoker-said when it was proposed to lay a tax on tobacco, as one of the luxuries of life: "Tobacco," said he, "is a necessary : not a loxary." In 1850, there were raised in the country nearly two hundred millions of pounds: in 1860, upwards of four hundred and twenty millions. It is setonishing what progress mankind make in the "vices;" they are enticing, or they would not be so closely attended to by our people. But then cures come chiefy through experience, and not by mere preaching; and by this kind of reasoning, if tobacco in o generally used, we may soon expect to see it fall into as general disuse soon. Will a vice ... down" be cause it is out argued, and has the worst of the case in ogio? Let us walt and see.

Napoleon III. a Spiritualist.

Interesting facts are being developed in relation to tapoleon III. and his association with Spiritualism. to know that the most distinguished monarch of earth has become a Spiritualist, as well as many others of the most noted rulers on our planet. To us, this is one of the strong evidences that we are near the end of the resent dispensation; for, as we understand the Scrip. ures, the end cannot come till after this has taken lace

The above is the commencement of an article in the World's Crisis .(Adventist). We endorse the above tatement." It is true that we are near the end of the present dispensation. It has fulfilled its mission, and must give place to a more expansive code of ethics. The Church of to-day has ceased to progress, and a higher dispensation is to be inaugurated upon the earth in consequence. But when the Crisis intimates, as it in the best style-over three hundred large pages. does in the article from which we quote, that the new dispensation is the work of demons, we protest against such wholesale assertion. We know to the contrary. We fear the editor does not bear in mind the injuno tion of Scripture, wherein it says, "Judge not, lest ye be judged." 1.10

We want more Subscribers I

Friends of the BANNEB, cach one of you, use every fort in your power to induce your acquaintances to subscribe. Our expenses are heavy, and the friends of gentleman whose name stands at the bead of this noour glorious cause must not quietly see us faint by they tice, we cordially commend him to our friends and may for lack of material support. Bix years of our the public generally who may need a physician," as ime have been given to the cause-and the columns of the BANNES will show whether we have been industrious, or not-and the time has now come, we think, when Spiritualists everywhere should scoply sustain us. We nave faith that they will. But it must be remem. bered that we are striving against a mighty opposition; and bence are the more urgent in our appeals for aid from those who are dally swelling the ranks of Spirit callsm-these who have been convinced, through our instrumentality and that of others, of the mighty truths-embraced in the Spiritual Philosophy of, the nineteenth century. minter ----------with content

a . hit fat "Lecturers Wanted, many for tespondence," that lecturers on the Spiriteal Philos A this has been been of state of the second at operation of state of the second state of the norm from even be a man after a finance in an and a stand of a stand of the stand of the stand and the stand and the stand of the stand

The Forthcoming Book-Plain Gnide to Spiritualism.

We are happy to announce that the proof-sheets of this long-anticipated volume are now before us, and we can serve our patrons with the book on the 25th. Although the work has been delayed several weeks, the public will not regret the delay, as the author has been enabled to add much valuable matter and make some important improvements. Our readers may be assured that this volume is all, if not more, than it claims to be-s plain, thorough and complete .. Guide to Spiritualism," " is a hand book for ekeptice, inquirers, clergymen, editors, believers, lecturers, mediums, and all who need to know the fects, phenomena, science, philosophy, religion and reforms of modern Spiritualism, as received by the best minds in its ranks." It will unquestionably prove the most popular standard work ever issued by the spiritual or reform press, and should be put into the hands of ererybody. Owing to the present high price of materials, the first edition will be limited, and those who wish to be sure of copies of the first edition. must send their orders immediately. Those who have already sent cash orders will receive the book according in the terms first announced. The work is printed and bound Pamphlet covers, 75 cents; postage, 12 cents.' Finely bound in cloth. \$1,00; postage, 16 cents. The trade supplied on liberal terms. Address, William White & Co., 158 Washington street, Boston, Mans.

Dr. J. T. Gilman Pike.

A good, competent doctor is one of the most necessary requisitos of a great city.' We always fpd plenty of incompetent ones, who are a great come to any community. Hence, Endwing the qualities of the one of the most skillful practitioners in this city. He has been very successful in fevers. His office is at the Hancock House, Court Square, room No. 2.

The Great Healing Medium in Town. Those physically afflicted will be pleased to learn. without doubt, that Dn."Jaken R. Nuwyor has prived in town, and taken the house lately oconpied by Dr. Winslow Lewis, No. 16 Soyiston street, where be will toosive patients on and after Thuisday, the 16th inst. The heating powers of the Doctor are so well known have, that is is unaccessivy for is to speak of them in this connection. a in the state it with di mil

Beund Volumes of the Bannerstein Via sleves and coniver bound in one may be had

MAY 16, 1863.]

+1.4

7.84

BANNER, OF, LIGHT,

the West. Those horrors can be traced directly to the

white man's perfidy. Do away with the cause of orime,

and we venture to say no more such streelties will

The London Mechanics' Magazine states that, after

an expenditure of \$40,000,000 on experiments with the

Armstrong gun, the inventor has failed to produce a

naval gan superior for practical purposes to the old

68-pounder; and that Mr. Whitworth, of Manchestar,

moaus, achieved a success which Sir William Arm.

Vanity has been not inaptly called .. the chain of

are nearly double the size of the largest bottles hereto.

A cross husband and father at the head of the table

NEW YORK STATE AND THE WAR,-The Legisle-

ture, in Joint Convention, recently passed the fol

Revolved, That we will uphold our arms in the field, and sustain at home the families and the rights and

interests of our volunteers in the service of the United

States until the Union shall be restored, and until the Fisg of the Union shall float again on every fort, and in every harber, town, city and hamlet in the States

The French were shocked at the thought of an Amer-

ican hombardment of New Orleans, but they are less

concerned for Mexican towns, having rained shot and shell upon Puebla, to the destruction of public edi-

fices, as well as of ordinary houses. Circumstances

A number of two years' regiments have left the army, having served out their term of service. The

black troops that are raising compensate for the loss,

as black recruiting is going on rapidly in some parts

The condemned Indians of Minnesota have been re-

moved to lows, much to the wrath of the Minneso-

tians, who demanded that the whole lot should hang.

They had to be taken away secretly, and are to be im-

pressed at hard labor, which they will not consider a

The New England Pin Company of Winstead, Conn.

is making pins of iron instead of brass. They are

teach, as his share of the profits thus far. The work

also made at Seymour, in the same State.

has been out only three or four months.

seen at this office.

alter cases, and what they set down as wicked in us,

is an act of duty, when done by themselves.

now in rebellion against the General Government.

makes the best dinner unpalatable and indigestible.

purse of government patronage.

oses of mixed society."

Indiana."

fore made.

lowing resolve:

of the South.

commutation of punjshment.

ever be reneated.

Troops for the Troples.

In a letter to the New York Post Eliner Wright of In a letter to the new rote in an all white and the direct attention to two internaling many on our this elty, while discussify the internality of white and the direct attention to two internaling many on our placks to fait before the attacks of fevers in tropical sixth page, given at our olrole—the first on the 'Foaalimes, thus 'quotes the 'opinion 'of a distinguished physician and medical writer, who had lived twenty years in Mobile, and who addressed his letter on this interesting topic to the Mobile Daily Register, under date of October 25d, 1855:

The fact is established that the natives of our Southern sesports, and those from other localities who have had the disease, are acclimated against yellow have number of the alternation of the second at the same premium in risw ingrand that it would in Alabama, the reply would be in the negative. The fact is notorious that negroes cabnot hear a cold clim-ate. The fact is equally well settled that white races of the North deteriorate in the tropics. Can the An-rio-Saxon, and other pore white races of Europe, in the healthiest portions of our Gulf States, maintain the healthiest portions of our Gulf States, maintain The healthlest portions of our Gulf Sistee, maintain the full physical and mental vigor, and attain the stronghe. It is probable that the wear and tear of so much hot weather may, in various ways, deduct a frac-tion from their longevity, and this fraction may be equal to the estimate made by the New York com-pany. The average duration of life of a people is a nice point to determine, and it is clear that a race will make its bigbest point in that climate which is most econgenial to its organization. Not only do nerross congenial to its organization. Not only do negroes bear the Southern climate best, but Spanlards, ital-lane, the dark-skinned French, etc., are better adapted to the climate of the Gulf States than the fair-skinned races of colder latitudes. The musitoes, too, form the cross of these."

Correspondence in Brief.

"PUBLISHERS BANNER-Plesse find enclosed one "PUBLISHERS NANNER-Flease Ind. enclosed one dollar to belp you to keep up the Free Circles. We would not have the Message Department of your paper stopped on any account. We, have been a constant reader of your paper for two years-beying it of N. Pierce, neuralealer, of this village-and would not do without it if it cost, three times as much as it does. We consider ourselves looky if we are held of it does.

without it if it cost three times as much as it does. We consider ourselves locky if we get hold of it first, after it comes into the bouse. Can you not prevail on some one of the public lec-turers to come to Ogdensburgh ? This place is very much behind the age. We have never had but three lec-turers in this place. Our dear departed sister. Miss A. W. Sprague, gave a few lectures, and they opened the eyes of many. She would make friends anywhere, and her lectores were of the very first order. U. Ulark else had the courses (to very first order. C. Ulark and her lectores were of the very into order. U. Chara also had the courage to visit us and lectore in this be-nighted place. And the last one, (the past winter) Mrs. B. L. Chappell, gave three scol-stirring lectores to pretty good houses: I have beard many liberai-minded persons speak well of her, and wished she would lectore here again. But the trouble is this: There are the for out and ont. Spicitualist in this mace and but a few out and out Spiritualists in this place, and we are all poor, iaboring people. So you see that it may not be as good a fleid to lecture in, as to remunerating speakers, as some other places. But I am certain that there is no place on this continent that

needs the light of Spiritualism more. COLLINS EATON." Oydensburgh, N. Y, May 4, 1863.

All Right---All Wrong.

The Herald of Progress pays a very high compliment Deity all is right-" the principle of right is a reality " -", there can be no absolute wrong or evil." And in To undertake to reason a girl out of love is as absurd the same brief article it also declares that, ... with man as would be the attempt to extinguish Vesuvius with a there is nothing right "-that the degrees of wrong or glass of water. imperfection must be infinite "---" that the principle of right is above the sphere of conditions or circumstances, while wrong is forever dependent upon them." A. B. U.

Strawberries --- Plant and Reap.

If our readers wish to enjoy the lazury of strawberries and cream next summer, now is the time to set out the plants. 'A friend of ours will farnish tip-top' plants of the very best kind, with full directions for culture, at eighty cents per hundred. Leave your order with Dr. A. B. Child.

Persenal.

We are informed by Bro. L. U. Reavis, of Beardstown, lil., that a letter remains at that office addressed to Mrs. Laura DeForce Gordon., It has been returned from the dead letter office on account of its valuable contents. If it is not called for soon, it will again be sent to Washington. Where may Mrs. Gordon be addressed ? We have a private note for her.

THE PROGRESSIVE AGE, published at Milford, Mass., warm, affectionate, cordial friend and companion. says that Dr. Child's lecture, delivered in that place done, and can easily be detected. How TO CURE A FELON .- When one of these pain on the 19th of April, was searching, liberal and pro phetic, and too profoundly true to be received by the | ful torments appears on the hand, apply a piece of materialism of this age. rennet, soaked in milk, to the affected part, and renew the application at brief intervals, until relief is found. Col. Edward A. . Wilds, of Brookline, of the 35th The rennet may be obtained of any butcher. This Mansachusette Regiment, has been made a brigadier article was first recommended by a skillful physician, general, and is to be put at the head of a brigade of colored troops, to be recruited mainly at the South. now deceased. It has been tried in many cases, and but of which the colored regiment from this State has never falled to afford relief.

ALL SORTS OF PARAGRAPHS.

WATION OF TROUGHT!" and the second on the "NA-

SEALED LETTERS .- A sealed letter, addressed to Mary Ann Sisson, Spirit Land." has been answered, and addressed by the spirit to Abner Bisson. It will be mailed; to the writer when we have his address in full: Sometimes the spirits, give the address of their friends in foll, as a test; but not always.

We also have another sealed letter, without address, which we sent to the medium for answer. Here is what came back from the medium. We publish it in order to gain some knowledge, if possible, of the whereabouts of the anonymous writer of the sealed let-Lar

. ... My grandson, J. B. Williams, wanted me to speak to him and his mother through the paper called the BANNER OF LIGHT, in Boston. I do not know anything about writing, and I have to get Cakes to help me. Bo I shell not write much. If I can speak I will com. do so, for that was what he told me to do.

NABBY B."

" My Sourasan Faisnes," a work by Edmund Kirke, lately leaved, is baving a great run. Within one week of publication, we understand, over 10,000 copies were sold.

Dr. L. K. Coonley writes as encouragingly from Wor cester County, where he is at present lecturing. He recently spoke in Worcester to crowded houses. Truly the spiritual work goes bravely on.

How blessed It is to feel assured that when the spirit of a loved one leaves the body, it is not dead, or lost to us, but has passed to a higher life, to welcome us when we ourselves cast off the mortal form !

SNOW'S CIEGULAR POINTED PENS are the best adapted for school use of any in the market at the present time. They have been adopted by the Board of Education of the City of New York, we understand. We suppose his " Easy Pen for Rapid Writing " is intended for editors' use. If so, we should n't have the slightest objection to test the article. These Pens are wholesaled at office No. 83 Cedar street, New York.

The Copperheads are not without a party, sithough it is now chiefly on the wrong side of Mason and Dix-on's line. The forces under Banks found in Franklin and Opelousas, the speeches of Cox Seymour and Vallandigham, for sale. It must have been gratifying to our soldiers to discover such expressions of "Union" sentiment so far from their homes, and endorsed as sound by the enemies they were sent to fight. Of course nobody can doubt the loyalty to the Constitution of these Copperhead orators, when such interpre-tators of the Constitution as rebels with arms in their hands youch for its excellence. We trust the Union troops will use the speeches as wadding, and thus transmit them to the parties whom they were intended to aid and comfort .-- Transcript.

We have one/of the papers alluded to above, which to the "All Right " theory by declaring, " that with is on exhibition at our counting-room. It is printed on wall paper.

..

A Goop Move .- The New York Times is printed upon the paper which its proprietors imported from Belgium. It is of, excellent quality, and cost there but seven and seven and one half cents per pound. The duties and exchange bring the price up to fifteen cents. which is less than the present price of the same quality of paper here. Thus it will be seen that the paper mannfacturers' monopoly is being checkmated by at least one enterprising newspaper establishment. Hope others will follow suit.

Luxury has roined its thousands, and vanity her tens of thousands.

Recreation of some sort is absolutely necessary to relieve our minds and bodies from too constant attention to labor. Indeed, the use of wisdom consists in tempering our recreations. There are some so rigid, or so timorous, that they avoid all diversions, and dare not indulge in them, for fear of offending their self. righteous friends. -

Heartless, cold intellectuality can never make a

LAW FOR THE INDIANS .- See Mr. John Beeson's INCIDENTS IN, MY LIPE .: Oard in another column. Our venerable friend; it will be seen, is still active in his speciality, laboring for Just Published. the poor Indians. He is at the seat of Government.

where he finds a chance to come in contact with agents From the advance Edglish abeats, by special arrangeand delegates from all the various tribes. It is guite ment with the author,

time the Indians had an Aexast advocate among the whites. Had they been dealt fairly by in times past, THE PERSONAL MEMOIRS we should never have heard of the recent outbreak at

07 D. D. HOME, THE CELEBRATED SPIRIT-MEDIUM,

INTITLED. INCIDENTS IN MY LIFE, With an Introduction by

a private manufacturer, has, by his own skill and JUDGE EDMONDS, OF NEW YORK. strong has failed to do, though backed by the long

ORE BLEGANTLY PRINTED AND CLOTH-BOURD 12NO. · .. PRION, \$1.95.

The extraordinary Life and History of Daniel Home.

(or Hume, as he is sometimes called.) the Spirit-Medium, from his humble birth through a series of asso-Brigham Young, Governor of Utab, goes in for kind. tess to the Indians. He says: "I will, comparatively cistions with personages distinguished in solentific and literary circles throughout Europe, to even a family speaking, take one plug of tobacco, a shirt, and three cents worth of paint, and save more life and hinder isrity with crowned heads, has surrounded him with more Indian depredations than they can by expending an interest of the most powerful character. As a millions of dollars vested in an army to fight and kill opirit-medium his superiority is supreme, and the publication of these memoirs will probably excite as much comment in this country as they have in Europe, and A Belgian glass-blower has lately blown two large

will be eagerly halled by every one interested in Spiritbottles, each of a capacity of sixty-two and a half galnallan. lons, and weighing fifty pounds. They were blown at the glass works of Lefevre & Co., at Lodelingart, and

THE BANNER OF LIGHT.

In order to meet the large demand for this remarkable Work, has made arrangements to supply it to its subcribers and readers, and will send it by mail, possage free, on receipt of price, \$1.25.

BANNER OF LIGHT. Address, Hay 16. tf BOSTON, MASS.

ESSAYS

ON VABIOUS SUBJECTS.

INTENDED to elucidate the Gauses of the Ohanges com-Ing upon all the Earth at the present sime; and the Na-tare of the Galamilies that are se rapidly approaching, dc., by Joshua, Onvier, Franklin, Washington, Paine, do., given through a lady, who wrote "Communications," and "Fur-ther Communications from the World of Spirite." Price 50 cents, paper; postage, 10 cents. For sale at this

FURTHER COMMUNICATIONS FROM THE WORLD OF SPIRITS,

ON subjects highly important to the human family, by Joshua, Bolumon and others, given through a lady. Price 50 conte; postage, 10 conts. For sale at this office,

COMMUNICATIONS FROM THE SPIRIT.

WOBLD.

WOBLD, N God, the Departod, Sabbath Day, Death, Orime. Bar-nonr, Mediums, Lova, Marriage, etc., etc., given by Lorenzo Dow and exbern, through a indy. Frice 35 cents, paper. Postage, 4 cents. For sale at this office.

THE RIGHTS OF MAN.

BY GEORGE FOX, given through slady. Price 4 conts. Postage, 1 cont. For sale at this office.

WM WEITE & CO, are the only wholesale agents for these works in the United Biates. The usual discount made to the trade. If May 16

THE BEST ALWAYS THE CHEAPEST. "STODART" PIANOS.

ATODABT & MOBBIS, Manufacturare, Warerooms 526 Broadway, New York-

What is it that if you put its eye out will have noth-ing left but a nose? Noise. Bishop Colenso is said to have already received over \$30,000 from the publishers of his work on the Penta-\$30,000 from the publishers of his work on the Penta-PIANO is preference to the (so-called) cheap Planus of the lay. The "STODART" PIANO is celebrated for its durabili-

has been out only three or four months. UNION TULIR.--We have received from a friend in New York, a photograph ploture of what he terms a "Union Tulip." It was add to have been drawn in "Union Tulip." "Union Tulip." It was said to have been drawn in ade. Prices moderate. ten minutes. It is indeed a carlosity. It may be

A cheep made Plano is a fair representative of Etror; a ooon Plano, of Trolh. The BEST is always the CHEATEST. May 16.

ALTERED GREENBACKS.—Two dollar U. S. notes, al. O'T A. MONTHI : I want to hire Agonis in every tered to fifteen, and tens, altered to one hondred dol-lars, are in circulation. The alteration is bunglingly May 10. Sm⁰ S MADISON, Alfred, Maine.

\$60 A MONTH : We want Agents at \$80a month.

A DEW BOOK.

PULMONARY CONSUMPTION, THAT

Б

FATAL DESTROYER OF MAN!

275 OURABILITY DEMONSTRATED ON NATU-

RAL PRINCIPLES ALONE. 40 B 30

Medicated Air, Medicated Inhalation. AND NATURAL HYGRENE.

BY ANDREW STORE, M. D., forentor of the Pulmometer, or Toeter of the Vital Oapasity; Author of the Thermal or Cool Bysism of Medicated Inhibition; and Physician to the Troy Lung and Hysickie Institute.

"The lungs are breathing or residuatory organs alone, and as the blood, the brain, and zervers system is contamisated and discassed through them, by mephilo of polycomed all, es also can the antidete or embitify remedies be successfully administered through the same medium."-Auguon. "" Is studied from the life, And in the original persons manhind "-Anusrmone,

ILLUSTRATED WITH PLATES.

Contente:

Portraits of the Author.

Title Page, The Pulmometer,

Proliminary Remarks, Form of Report. Motives for Adopting Pulmonary and Chest Discasses as a Specializ, Pulmonary Consumption. Authority and Toulmony of the Perfect Curability of Pul-monard Consumption.

Authority and Tostimony of the Perfect Ourability of Fur-monary Consumption. Symptoms of Tobercular Consumption f Causes of Subercular Consumption f Causes of Subercular Consumption f Inst and Light next in importance to Fure Air for the Ben-taining of our Physical Existence. Light essential to the Maintenance of Perfect Health; Be-due.on from it another Greet Cause for Tebercular Con-atingtion.

sumption. Catarih, or Cold, a certain precursor of Palmenary Con-

Catarih, or Cold, a certain precurser of Fulmenary On-anapplies. Causon of Catarih. Taudeney and Dangers of Gatarih. Practical Remarks on Catarih. Ead Breath from Gatarih. The great advautage of the Newly-Discovered Methods of Employing the Oheat, and Determining the Inclusion Binger of Tuberenkar Cunsumption, orpocially by the Author's Folinometer, or Lung Tester. Botofula, the Funndation and Cause of Taberealar Consump-tion.

Ura. Diptheria and Plastic Bronchisis. Troatment of Diptheria and Plastic Bronobitis.

Broachills. Treatment of the Acute Blage of Broachills.

Chrunic Bronchith, ' Asthma, or Spasmodic Difficulty of Breathing, Trainment of Asthma,

Hay Asthma. Tuborcular Discass of the Kidneya-Bright's and Addison's Discourse of the Educys-High's and Addison's Discourse of the Educys-Attrachy, or Marthal Washing of the Educys, and other Discourse of the Educys Tape-Worm, Tenis Saltum; ha intimate consection with Tuberelles and Hersfulues Constitutions. Discase of the Heart, Organic and Functional, Latynglin, or Acute Information of the Larynz.

Treatment of vouring the second secon

The Dictory of the Consumptive. Manner of Bating. The Cluthing of the Consumptive Invalid. The Stopping Apartment of the Consumptive Invalid—Air and Ventilation. The Ablution need Bathley of the Consumptive Invalid. The Ablution need Bathley of the Consumptive Invalid. The Core of Consumption in Judicits and Children by the In-halation of Medicated Vasiors. Oleting Address to Invalide and Consumptives.

For sale wholesale and retail at this office. Retail price, \$9.00 ; portage free. April 18.

SPRING DEBILITY.

IRON IN THE BLOOD.

cal men. The difficulty h

The great value of loop as a Mubicium is

well knows and acknowleged by all Medi-

Obsonic Laryagitta,

Obronic Laryagnia, Treatment, Diseasen peculiar to Temales. Practical Remarks. Markemus, or a Consumption of the Tisenee and Vital Fluids of the Body. Self-Immelation, or Escriftco on the Altar of Passion, the Cause for the Early Physical Degenetacy of the American Pospis. Of the American Pospis. Of the Treatment and Cure of Consumption. The Manner of Administering Netionas by Inhelation. Mode of Inhalation of the Cost Mentenied Vagons. Change of Climate Unaccessary and Highly Insidelation. Energies in the Olyce All becomes highly essential to the Octoo of Tubercolar Consumption. Treatment of Oceanmytion by External Application to the Bits.

will form the nucleus. 111 12-

" "Addie," your favors are acceptable.

Dountions to the Free Circle Fund.

Wm. Davis, Milton, Mass., \$1.00: Thomas D. Deni-Wm. Davis, Milton, Mass., \$1.00; Thomas D. Deni-son. Chicopee, Mass., \$1 00; George B. Saunders, East Taunton, Mass., \$1.00; Wm. Saunders, East Taunton. Mass., 500; Benj. Winkley, East Taunton. Mass., 500; Jennie Lord, Chicopee, Mass., 500; T. M. Jenkins, New York city, \$1.00; O. B. Gregor, Bev-erly N. J., \$2 00; O. Gook, Campton, N. H., S30.; Collins Eaton, Ogdensburg, N. Y., \$1 00; A. Kellogg, Kelloggsville, Ohio, 50c.; A. A.: Tooker, Hamburg, Conn., S0c.; Dr. J. S. Cram, Boston, Mass., \$1.00; several friends at Circle room, \$3.00.

Progessive Friends.

The Religious Society of Progressive Friends will bold its Eleventh Yearly Meeting at Longwood, Ches-ter Co. Pa., commencing on Fitch.day (Thursday.); the 4th of Bixth month (June.) 1868, at 10 o'clock, A.M., and continuing two or three days.

Among the friends from a distance who are expected to attend the meeting, we are anthorized to mention the name of Theodore D. Weld.

Letters of armostly from friends of the cause who, may be unable to attend. will be gratefully welcomed, and may be addressed (before the lat of June) to Oli-ver Johnson, Clerk of the meeting, 48 Beekman street, New York: later than that to Hammonton, Chester County, Penn.

-1. Law for the Indians.

The subscriber has learned that the Indians and others are sometimies kept out of their dues by unprinci-pled men, and that when they apply for legal redress. they are still more imposed upon. To prevent these wrongs, the subscriber has made avrangements with competent counsel to prosecute any just claim before the Departments, and before the Supreme Court of the United States at Washington, and will guarantee that all cases that are put in his hands shall be prosecuted with promptness and in strict accordance with justice JOHN BEESON, P. O. Box 259, Washington, D. C. and honor.

May 1, 1809.

Answering Scaled Letters.

We have made arrangements with a competent me-dium to answer Basied Letters. The terms are One 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 letter sent to us will be returned within two or three weeks after its receipt. We cannot guarantee 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 under the cir-

do a't houw apptbling about toe after that. I had a' shut jume atertings, and dare 'paur idelio, too.

FERGERSON, THE PORT. DIED OF STARVATION .- A. splendid monument adorns his grave, and on it is written, "He asked for bread, and ye gave him a stone." The finest sarcasm ever uttered.

A little one, undergoing the disagreeable operation of vaccination, exclaimed-" Now I wont have to be baptized, will I?"

" I paint for eternity." lent a magic to the pencil of Apelles.

The persistency of the Bouthern States in slavery is the greatest moral deformity of the nineteenth century. - Victor Hugo.

One of the most scientific astronomers of Italy, Batista Amici, died a few days since at Florence, at the advanced age of seventy-nine. He was known at all the learned institutions of Europe for his observations upon the double stars. By the aid of a new manometer, and his determination of the polar and equatorial diameters of the spn, he had made himself a valuable correspondent. to his fellow laborers. He invented some faluable instruments, amongst them the schromatic microscope with elliptic mirror. He was professor of astronomy at Florence, director of the Ub. servatory at Piss, and member of many of the scien-Life societies of Edrope.

"How do you like your new minister ?" " First rate; he meddles with neither politics or religion." was the reply.

The following is said to be a genuine transcript --Here lies the remains of Thomas Woodhen-the most amiable of husbands, the most 'excellent of men. N. B .- The name is Woodcook, but it would not come in rhyme:" 1.0.00

It is stated that soimal life is abundant in the glacler regions of Spitzbergen. at the great depth of twelve hundred and fifty fathoms-a fact discovered by the Scientific Expedition sent to that region by the Swedish Government.

A Enight of the Goiden Circle died in Pennsylvania, last week. He had a great load on his mind which he could n't carry out of the world with him, and he made a confection which local attindeditios say is genucontage stample. Whenever the conditions are such that a spirit addressed cainot respond, the money and letter sent to us will be returned within two or three weeks after its receipt. We cannot guarantee that even the weeks after its receipt. We cannot guarantee that such as the was a sound with the week after its receipt. We cannot guarantee that such as the weeks after its receipt. We cannot guarantee that such as the weeks after its receipt. We cannot guarantee that week after its receipt. We cannot guarantee the weeks after its receipt. We cannot and the second weeks after its receipt. We can add the second weeks after its receipt. We

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A Western editor cautions his readers against kiese entat Burners, sud 13 other useful and ourloss arildies. 18 ing short girls, because the habit has made him round encuders activity of the state of shouldered.

A lady died in Brunswick, Me., a few days since. who had been sick for twenty-one) years, and most of the time confined to her bed.

Good company and good conversation are the very sinews of virtue.

Meetings at Elkhorn, .Walworth Co., Wisconsin.

To the Spiritualists and Friends of Progress in this region I wish to easy that meetings will be com-menced on the first Sunday in May next, at the resi-dence of Bro. J. B. Tupper. in Eikhorn, at 11 o'clock A.M., and continue regularly every alternate Sunday, through the summer. Mediums and efficient speakers in attendance.

in attendance. And in this connection let me say to the friends everywhere, that to me the time has arrived when the advocates for truth, right and function, should ad, and act with a will. Humanity is crying for here, and shall wo, who stand as it were between heaven and earth, remain with folded arms, indifferent to the calls from the advit model with the dwar tood on of earth? the spirit-world and the down-trodden of earth? The the spirit word and the bown trought is write ' he eternal law of Progress is imputable, and whatever does not come into narmony with that, must go out; therefore let us be wise, and work while the day lasts. Bro. Tupper I consider one of our best trance me-dlums, having lectured some two or three years, and controlled by high and able influences. He is also a good healing medium and has been successful in all cases that 1 have witnessed, one of which was in my cases that I have writeseed, due of which was in my own family. And I would say to those who are out-fering from disease, to give Mr. Tapper a call. He is controlled by a corps of emineral physicians in spirit-life. Z. Hougaron. Elkorn, April 17, 1863.

Two threader) SEWING MAOHINE ever manufactured, ftwo threader) SEWING MAOHINE ever manufactured, and to ISAAC HALE, Jn. & Co. Nowburyport, Mars., for a descriptive circular of terms, Ac. They pay a liberal salary, or allow commission as the agent may choose. May S. A D V E R TISE M K N TS. Our terms are ten cents per lime for the first Our terms are ten cents per lime for the first PART L. - Construct i. - Adam. Mones. Evol: Mens-

Our terms are tes cents per line for the first and eight cents per line for each subsequent Insertion. Payment invariably in Advance.

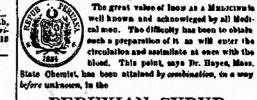
INFIDEL CONVENTION.

THE INFIDEL ASSOCIATION OF AMBRIDA WILL BOIL IS AN THE INFIDEL ASSOCIATION OF AMBRIDA WILL BOIL IS AN nucl Convention on the day and evening of WEDNES DAY, May 97, 1863, at Mercautile Halt, Sommer street, Boe-ion, commencing at 10 o'clock, A.N. Friends of the Cause in the vicinity are respectibilly invited to attend. Boveral speakers from other States are cipetiod. Per order of the Central Elecutive Committee, Per order of the Central Elecutive Committee, M. BECKETT, Recretary.

Boston, May L. 1883. Iw May 16. Boston, May I. 1883. Iw May 16. I HERBBY CERTIFY that I was afflored with a tomor in the womb for some years; I employed aktilliot paysi-chang, but to no avail. I called on Dr. C. O. York, s atrau-gor; the acamited and informed me of my disease correctly, and said that, in his opinion, be could core me. To me it was strange. But true, he cured me without cure me. To me it was strange. But true, he cured me without cure me. To me it is a contract of the score of the station of the afflored, at No. 3 Win-throp street, Obsringtown, Mass. (user the post-mice.). MART F. MOBIES. No. 11 Visal Place, from Harrison Avenne. Boston, May, 1053. 1054.



THE SECOND VOLUNE of THE ARCANA OF NATURE. BY HUDSON TUTTLE. IT WILL BE ISSUED ON MONDAY MAY 1115; 1863, ST WILLIAM WHITE & CO., 105 WASHINGTON BYRDET,	ARCANA OF NATURE. BY HUDSON TUTTLE. IT WILL BE ISSUED ON MONDAY MAY IIIS; 1863, WILLIAM WHITE & CO.,
ARCANA OF NATURE. BY HUDSON TUTTLE. IT WILL BE ISSUED ON MONDAY MAY HILL; 1863, WILLIAM WHITE & CO.,	ARCANA OF NATURE. BY HUDSON TUTTLE. IT WILL BE ISSUED ON MONDAY MAY HILE, ISG3, WILLIAM WHITE & CO., LOS WASHINGTON BRESST, May 0. DOBTON. New Work of Great Interest. JUST PUBLISHED,
MONDAY MAY 1115, 1863, W WILLIAM WHITE & CO.,	MONDAY MAY IIIB, 1863, WILLIAM WHITE & CO., 188 WASHINGTON STREET, May 9. BOBTOM. New Work of Great Interest. JUST PUBLISHED,
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A Free and Independent Paper!

A FACT was a remark of the celebrated David Hume, that T was a remark of the celebrated David Hume, that "The liberty of the Prese and the liberty of the Feeple must stand or fail legether." The Berrow Invarianton continues to be devoted to the maintenance of the great principle of Universel Mental Liberty, and will meets any anirited, well written communication, be it Bellatous or In-field, Orthod n or Reterodet, of the be dictated by good tasts and expressed in the spirit of charity. The Invarianten communes in the spirit of charity. The Invarianten commence in the volume on the 13th inst. Price, \$3.00 per year. Published at 103 Court street, Boston, Mass. May 6. May 9.

Ghinaman, oreated 139,000 years agol PART L. - OnAFTER 1. - Adam, Mones, Egypt; Menes-Minstain) not the grandson of Nosh; Rabbinical Ferrory Demonstrated; Herodotus and Manetho-their credulity and credibility; The Birst Man, according to the Egyptiane; Bunsen's Deduction that olyillized men inhabited the Nitolie lands over 20,000 years ago; Persian Chronology-Mahabad, Jy Affran, God and the First Man; A fleathen's Philosophy; Who built Raalbee and the Pyramida; Did God or the gous create Adam? Some cartious suggestions; Precarious foun-dation of Adam and the Adamic theory. Duartes LL-Calu, Calub, wife, Lamrob's wives-whore BE lives who is my counterpart. I have not seen her , D nor has she now mo; she is between 85 and 40 years of ap; is small and symmetrical in person; has eyes with a coul in them; regular features; is systematic; has defined bests; is a Parenologist, a Hydropenia, and in the boliest sears of the word, a Bylritualist, the has waited for ma, as I have for her; she will be impressed immediately is send the her address and photograph. "I. M. O." once Bauner, May 2. 2m⁴ May 1.

LANDS!

A BARR opportualty for all wanting Fanns in the large A New Ranland settlement of Barmouros. Bine chimate. Bost fruit self and santacte in the Union; Bindles wotheas a of Philadelphia. Bis to 939 per sers. Torms casy. Boy full information address or apply to R. J. DIRMER, Bam-manico, New Jersey.

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SOPHBONIA FLETCHER, M. D., Birls Reis, S rithter and Payedin for Ladies, So. M. Wathering street, Design. "I in last out touts

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dation of Adam and the Adamic theory. ORAFTER IL-OAIN, Cain's wife, Lamech's wives-where did they got them? The answer; Pro-Adamic nations east of Edes; Job-who was he?-corisinly not a determinent of Adam; Numerous Boriptural suthorities establishing the ex-letence of men not of Adam's race; Continued in other chanter. hanters.

ORAPTER ITL-On the banks of the Nile; What an Indian

INTRODUCTORY:

Hons; Specimens of two New Languages Tow growing. Orar was IV.-Spiritism, Table Jarming, Eccleration, Patiescophers filters and Hiriter of Link rold years agen. Hegree Etings of Egypt; Has the Pages over octestiad his present in the Atheret (Interach) and Eccleration of Benefic the Exernal God, or an Oriental impthical god? The two isocobules of Man's creation from Geneets, aids by sides Mechanoles, and Man's creation from Geneets, aids by sides Mechanoles, and Man's creation from Geneets, aids by sides Mechanoles, and Man's creation from Geneets, aids by sides Mechanoles, and Man's creation from Geneet, aids by sides Mechanoles, and Man's creation from Geneets, aids by side Mechanoles, and Man's creation from Geneets, and Schemer and Mechanoles, and Mechanoles and the second from the Schemer and Mechanoles, and Mechanoles and the second from the Schemer and Mechanoles, and Mechanoles and the second from the Schemer and Mechanoles, and Mechanoles and the second from the Schemer and Schemer and Mechanoles and

Prim \$1 M ; patient, 30 tente. For hale at this office, .

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BANNER OF LIGHT.

Message Department.

The Sences at which the communications under, this beauting are given are held at the BARNER oF LIGHT UPFOR. No. 138 WARRINGTON BEREAR, ROUM NO. 5, (up Stairs,) every MORDAY, TUESDAY and TRUESDAY Alternoon, and are free to athe public. The doors are closed precisely at three of lock, and no person admitted after that time. Each Message is this Department of the BANNER we claim was spoken by the spirit whose name it bears, through Mas. J. H. ODERARY, while is a condition called the Transc. The messages to which no names are altaoned, were given by the spirite under the direumannee.

by the goal be under the circumstances. These Meanges go to show that Bpirits carry the charac-teristics of their parth-life to that beyond-whether for good

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

Sustain the Free Circles.

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

MUSSAGES TO BE PUBLISHED.

Monday, April 13.—Invocation; Questions and Answers; Wm. M. Lanning, of Baltimore, Md.: Bridgot Riley, to her mother and sinter in Lawrence, Mass.; Theodore Guild, to bis wife in Poelsville, Md; Agnes L. Rheanworth, who died at Rydney, Australia, to her reinlives in Liverpool, Kog. Tuerday, April 14.—Invocation; Questions and Answers; Alexander Jones, Jr., to his mother, in Titusville, Miss., and sinter, Charlotte Louisa, in New York State; David C. Potter, of Clovetand (). to his wife; Mark Hardy, of StaDee, Cal.

sinter, Charlotte Louisa, in New York State; David G. Fotler, of Clevetand, O., to his wife; Mark Hardy, of Sap-Jose, Cal., to his widew; Jeanle Lewis, to har father and mother, in New Orleans, La. Tharsday, April 16.—Investible; Questions and Answars; Henry Roxby, to Withiam Roxby, Loudon, Eng.; Bebecca Thompson, to her husband, in Sait Lake Olty, Utah; Peter Connety, to his wife, in Columbia Court, New York City, Market and Answart:

Compary, to his with in Countries Court, New For City, Monday, Ayril 20.—Invocations ; Questions and Answers; Timothy Welton, to his brothers, Alexander and Phillip; An-thony Lachache, a native of Finlow, Portugal, who died at the House of Industry, Sonth Boston, Mass; John McGinnis, Inte of the New Orieans Deits; Alico Wallen, of New York

City. Tuerday, April 91.-Invocation: Questions and Answers;

Tuesday, April 31.—Invocation: Questions and Answers; Balle Johaston, wile of Rev. Malcom Johnston, to her broth-er, Robert Bonner, of New York City; Miobael Kelly, killed at Fair Oaks; Earah Baraard, of Boston. Thursday, April 33.—Invocation; Questions and Answers; Amanda Jones Bragg, to her mother, in Memphis, Tenn; Augustus Read, late of the 6th Mass. Reg., Co. B; Francis P. Howard, late of the 6th Mass. Reg., Co. B; Francis P. Howard, late of the 6th Mass. Reg., Co. B; Francis P. Howard, late of the 6th Mass. Reg., Co. B; Francis P. Howard, Iste of the 6th Mass. Reg., Co. B; Francis P. Howard, the Derringer, of R.chmond, Ya. Monday, April 31.—Invocation; Questions and Answers; Henry B. Groggen, killed at. Fort Sumter, to his parents; Cherles G. Chast dier, late of the 5th Mass. Reg. Co. B. to his parents, in Duxbury, Mass; John Riley, late of the 18th Mass. Reg., to his wife, in New Botford, Mass. Monday, May 4.—Invocation: Questions and Answers; Bettsy Tuckerman, to Mrs. William Tuckerman, of Boston, Mass; Turk Alkon, to Dr. Smith, of Boston Mass, Carrie Lonise Taylor, of Memphis, Tenn, to her father.

Bass, Tor Alkon. to Dr. Smith, of Boston. Mass; Carrie Lionise Taylor, of Memphis, Tenn., to hor father. *Taxeday, May 5*—Invocation; Questions and Anawers; Albion Gliddon, to his brother. T. P. Oliddon; Patrick Noon-an, to his wifa, in Yail River, Mars, Percis Wayland, to her father. Addison Wayland, of Cincingail, O.

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Invocation.

Oh thou Life of the Sanbeam -and of the Human Soul, we would kneel in thy presence and be baptized with thy power. Ob Boul of all things, in our weakness we call upon thes for strength, and we know, oh Father and Mother of our Being, that thou wilt hear our call--that thou wilt answer, for thou hast promised to do this, and by the law of thy Eternal Self, thon canst never fail us. Oh Soul of the Universe, there are sighs and tears throughout our fair land. They come up on the wings of the hour like dark messon. gers of woe. They tell of human sorrow: they speak of mental darkness. Oh Soul of the Beautiful and True, we ask that thou wilt comfort thy sorrowing children. We ask that they may know thee and enjoy thes. Oh our Father and Mother. may humanity turn to thy bosom for shelter. May they feel that the pulastions of their bearts are in unity with thy great heart : may they feel that they are safe with thee. though the storm rages wildly and the night is dark; that no evil can befail them when thon art near. We ask this for thyself, not in behalf of the weak mutitude of earth, but in behalf of the great law by which we live, more and have our being. March SO.

Formation of Thought.

We speak this afternoon concerning the formation of thodght. We propose to show that there are as

After leaving the lower order of animal life, we as- ism is true, if Alice has not changed her opinion; and cend into the higher, or intellectual realm of life. if she will not now use her influence in his favor. Tell Thought differs here, we find, from that in the animal him no. I have not changed in my old opinion, but, kingdom, because it is continually reaching out into on the contrary, it has grown stronger; and if he will the heavens, or delving into the carth. Here we find meet me and give me the privilege of speaking with find an indwelling spiritual form, provided with certain his arms and abed no more homan blood: organs necessary to the projecting of spiritual thought, or the propagation of intellectual life. This spiritual form is blessed with a spiritual brain, which has the power to generate spiritual thought. Spiritual thought liffers from that of the physical or material in this the eternal past, and encompasses the eternal present. But the thought that is generated in the physical that she was more than a match for her brother; and brain cannot do that-and why?. Because it is bounded about by the physical form, and cannot stretch itself ahe don't whip his rebei sentiments out of him, then beyond the limits of that form.

You are ofitimes mystified by certain thoughts of say, if my friends return, why do they not identify I thought if I did n't try and come."I never should themselves as they were wont to when on the earth? know whether I could or not. So I'm here, and I am We answer, because they have entered upon another from Company G, Fiftleth Massachusetts Regiment. condition of life. The thought itself is in essence My name is Israel Parker. I died out here at Baton the same, but the difference is in the manifestation of it. Thus when the disembodied reach your me-

diams, they are obliged to generate thought in the physical brain, that they may reach you. Bhould they ask for it. do n't you? [Yes.] Well, I want the use approach you with their spiritual thoughts or ideas, of one of these bodies - mediums-to take home. Who you would not understand them, for their spiritual brain can generate only spiritual thought, and though their business? [Yes.] in essence it is the same with that of the physical, yet in essence it is the same with that of the physical, yet Well, Capt'n, the first thing is to come and say by a certain power they have over the laws of physical your name is encolled for return, sint it? [Yes.] I life, they are enabled to identify themselves to a cerdemand your physical mediums, when desirous of transmitting their ideas to their friends upon the earth.

The professor stands in wonder as he dissects the silent and inactive, and give forth no sound, no clus to the power that once filled the inanimate brain he gazes upon.

Why is the professor unable to detect this powerto locate the realm of thought ? Because when the brain suddenly ceased to perform its functions, thought took its flight to the spirit-world. The thought is death. So the professor is unable to judge of the locality or whereabouts of the realm of thought. He

declares it is a mystery that God never intended man to meddle with. But we declare it is a lesson of life that you should all learn, that you may all learn-if von wish.

The clairvoyant, in watching the process of thought. making by the human brain, will be struck with wonder. He sees the mighty machine generating thought and projecting it into the physical body. He sees at the same time that the process of thought-making is continued in the spirit-world, and thus he determines that you are not alone, that there is no space, that you are all wedded to immortality, that you are all drops in the great ocean of infinite Thought, and that that ocean of infinite Thought will forever and for ever sustein you. March SO.

Questions and Answers.

QUES .- Is there any medicine or nutriment calcu ated to repair any defect of the brain ?

Axs .- The medicine lies in the magnetic forces of animal life. When you find that a certain portion of ton. I think. the brain has become diseased in anyway, then apply that healing force that is found in the magnetic realm; impart that vigor that has been used up in the process of thought-making and thought-projecting. Q .- Is there any such idea as a beasts being spirit-

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thought crowned with wisdom. Yet the thought that him privately, I will prove my identity to him, and is created in the physical form is baptized, as it were, in assure him, also, that he is wrong. And if I mistake the spiritual or divine, for within this physical form we not, I have power enough to cause him to lay down

From Allos, to General Grover, of South Carolina. March 80.

. Israel Parker.

"Homph 1 they may a woman in the body is a match respect; it reaches into the eternal foture, grasps at for most any man living, and if I've made a correct estimate of the one that's just left here, I should say if he'll meet her on fair ground, and by daylight, if I'm mistsken: dand

Capt'n, I 'm a new beginner; never had on this kind ideas transmitted to you from the spirit-world. You of uniform before, and feel rather strange in it. But Bouge, somewheres about the 6th of February. I was a little confused, Capt'n, at the time; can't give the exact date, for my life. When you want any thing you am I to ask for it? [Your friends.] Ahem 1 that's

understand that much of the matter. The next thing tain extent to their friends in mortal, through the is to do the best you can toward making yourself physical brain of your mediums. They cannot speak known to your friends. I'm rather limited, Capi'n, to you as they were wont to in days past, because they in that. I want something from them. [Megnetiam, have entered upon a new realm of life; their thought is n't it?] Yes, that 's what I want. The superinis projected through a spiritual brain, and thus they tendent says I want it, and must have it. I can go but a little wave without it. 1 'm a counterfeit as far as owieide goes. [Yes, we

understand that.] & Well, I wrote to my folks about a week before I died; died-is that the right word? nanimate form before him. He wonders where the [Yes.] And I said ... I shall come home as soon as I realm of thought is located. He sake of its surround. | get a little better, and I think I shall be better is a ings: heasts of the dead brain; he turns within himself fow weeks, and then I mean to get a furiough and for information; but he asks in vain. The powers that come home." Tell 'em 1 've just got it. The only were once so active in manifesting thought are now trouble is, now, I, mant them to furnish me with a body to speak through. I want to borrow it. you know, same as I do this one. I think I can show myself to the best advantage-that is, make myself known to my folks.

I come here to tell the folks that I 've come back to go home. I've got my hand on the door; but, confound it. I can't turn the bandle. There's no latchborn and has gone forth into the realm of thought, at string out. My old grandmother used to say, " Israel, the same instant when the brain became motionless by the latch string is all out." "Taint out now. If they 'll put it out, I 'll open the door and come in. March 30.

> How do you do, sir? I do n't know as I know as much about talking in this way as Is, did. He always had the faculty of driving himself through, somehow. I have folks in Worcester, Massachusetts, that I should be happy to talk with. I'm from the same Regiment that he was from. Company A, and died at the same place. [Of sickness?] Yes. My folks do n't know anything about this. I do n't know what yon call it. [The idea of return?] Yes, sir. You can say 't is n't, the body that 's come, back, but the part that happened to find itself free and with nower to return after death. Spirit, they call it: ghost, if

that will suit better.

I was sick some days. I suppose I went off at last with trouble in the bowels and intermittent fever. I did n't know Is. was sick or dead until I met him in the spirit-world. [What town did he come from ?] I do n't know, sir. I think he 's from this way-Bos-

My name was Edward Findley. Spell the name with a d. if you please. I would be glad to talk, glad to help my folks and to get help. That's about all I have to say. My mother's name is Jane. My father is in the spirit-world. His name was Edward. [Please give your age.] Twenty two.

any other orbit except its own, for the laws which slight wound, and upon article of Richmond I, yes govern its movements are as fixed and immatable as into a sort of, hole where, they keep Yaphree

their appearance. They believe Comets are porten. fare so much as some other things tous of evil. The signs of the heavens tell us that the . I'd got pratty well of my wound-that was in my Great-All Father is displeased, or angry with his foot-but the rascals would n't even let us look children upon the earth.' Oh, what a belief I Too ab- out of the window, to get a breath of fresh air-God'a surd, entirely too absurd; for the minds of the present alr-ws pould n't breathe it; had plenty of bad air. age to entertain even for a single moment. We do But I found I could n't stand it, and so one day I said, not wonder the Ancients cluby to this superstitious "I be'd-d'if I do n't try it. I'd seen one poor theory; for we know their religion was based upon ig- fellow shot down for going to the window, but I said, norance and superstition, and when we trace it to its ... Here goes it." . Bo I went and poked my bead out source, we are compelled to acknowledge that the va- of the window, and no souner had I poked it out than rious forms of religion of the present day have all I was popped over,

for the Great-All Father is a God of Love, and will last half century, nutil they 've got a big armythere never allow them to approach so near to your world as to jeopardize the lives of his children in mortal. "What is their destiny ?" Do you know the destiny of the world in which you live? Can you conceive of the grand mission of worlds?

vision into the far, far fature; but alas i there is a forgive those who ill-treated me. I do n't want to talk something far beyond that you gaze upon. The finite hard against any one, but I should like to be Command. cannot comprehend the infinite, but by the law of your own being you must ever strive so to do this. The destiny of Comets, the young worlds that have

ust been born from the womb of their mother, the Sun, just commenced individualized life, we find them traveling around the grand centre for millions liny of Comets.

grand Spiritual realm will then admit them. They Well, they 've got my eternal ill-will, so much for 'em. will pass out of the orbit of materialism, and enter the spiritual orbit, for Comets, like human souls, may give them-though I may. continue to unfold themselves until they become perfect, or equal to the Delty, if you please. Thousands. yes millions of worlds like your own, have passed through the same grand unfoldment your world is massing through at the present time.

True, oh true it is, that our Father's house both to his own finite level. Well, the grand spring of and my brother Nat, also. life prompts him to this, else he could not enjoy the aws of progress.

"The destiny of Comets." They have a destiny and a mission to fulfill. as well as mortals; and they are must work out our own salvation, and I see only one governed by laws as fixed and immutable as those way for me to do it, and that is to whip some folks I governing the human soul. But when they are visi- could n't whip when I was here on the earth. [You ble in your Stellar heavens, when they come near to oan whip them with love.] With love? I do n't deal your earth, remember that God, the Infinite One, reigns in it. [It's a necessary commodity.] Oh, yes, when no less in the heavens than in your own soul. Oh you want it. I'd rather have the opposite. I go on then, lears to trust him, and forget to fear him. March Sl.

Question and Answer.

Ques .- What influence does the physical nature of Comets have upon the physical nature of the earth. electrical and magnetical? also upon the inhabitants of the earth ? I would like to know size, whether there was ever any other Comet born from any other Sun ? and if so, at what period of time ?

ANS .- We believe that all these flery children that are presented to your gaze in your Stellar beavens were born of your San, the centre of your Sollar system. You know nothing of any others, nor.can you ever know, while you are in mortal life. With regard to the influences exerted by Comets upon your earth and its inhabitants, we would say that they are as varied as are the changes of your own being. Yet they are great, very great. Sometimes the changes in your physical system may be attributed to certain . I was wounded at Predericksburg, and I lingered planetary influences, you would not in ordinary times think of attributing them to. These children of the heavens, no less than larger ones, exert a wonderful influence upon your earth and its inhabitants. And afterwards, but I do not think so, as my body was again, you in turn exert a great influence upon them. buried on the field, I believe, and by Federals, I think. Give and take is the grand, order of Nature. We are aware that we differ in theory from a LaPlace, or a My parents taught me to appreciate all favors, and LaGrange. We are aware that our theory conflicts particularly those shown me by strangers. They, I with many, but we are aware that we stand upon a simple foundation of organic truth, small as it may appear. March 31.

the laws governing your world. (Drisoners, J. was hept for some, time on bread, and Many superstitions minds are impressed with a sense water, or, what was more still, indian meal stirred, and fear or alarm whenever these flory children make in major, without, any sait, " Bot I did n't mind ala

MAY 18, 1863.

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A 79 This report to the south the south to the to t

The start of the s to fight against them. They need n't expect to be for. given, for God do n't sak you to forgive when you're stepped on. God do n't forgive you. Suppose you run your hand into the fire; the fire burns your hand, don't it? [Yes.] Well, He don't forgive, so He No, you cannot. You may stretch your spiritual do n't teach us to, and I be d-----d if I'm agoing to er-in-Chief of the Federal Army for about one month. and if I did n't whip the lives out of those infernal Southerners, it would n't be my fault.

I've got folks in Albany, New York, that would be glad to hear from me. I suppose there 's ways besides coming here. [Yes; there are mediums in Albany, I and millions of years, ere they become worlds like presume.] I suppose folks that knew me would tell your own, fit to sustain organic life. This is the des. you I was a rough sort of a fellow when I was on the earth. Well, as rough as I was, I knew the right. I Do they go no further? 'Burely they do. The do not see any show of right among the rebels. I say eternal, because I do n't think I shall ever, for-

Well. I've a wife and a little daughter seven or eight years old, and if there's any possible way for me to talk with them; I'd like to do so. By the way, I 've got a brother, too. He's &-well, he makes the inside of planos. [The keys?] No; the brass part. Well, he'll know. I should like to speak with him, many mansions. But who can comprehend the vast not on money matters-I 've got no money matters to magnitude of life ! None but God; and when man settle np; did n't have any when I was here. I should tries to comprehend it. he seeks to drag Jehovah down like to have a chance to talk with my wife, advise her,

They tell us that by coming to mediums we gether strength. If that's so, 1'll be a frequent guest. 'cause I shall have something to do. They say we this principle, love those who love you. That's my motto; 'taint yours, is it? [Not exactly.] Well. you have a't been trampled on as I have, and you do n't feel as I do.

Well, Major, my name 's wanted, is n't it ? [Yes.] Charles T. Bridges. [Please give your age.] Thirty. nine, hard on to forty. The longer I stay here the mad der I grow; guess I 'll leave. March SI.

116 Horace N. Jackson.

I have no wish to intrude, but I have a father and mother, sisters and brothers, whom I think would be glad to hear from me. My name was Horace N. Jack. son. I was near seventeen years of age. I was dram. mer in the 27th Alabama Regiment. My father is a physician in Montgomery, Alabama. I presume bia feeble health keeps him home. My mother, I suppose, mourns my death. She expected much from me: now her hopes, I suppose, she will think are blasted.

many hours; and I was told that a messenger had been despatched to my elder brother, who was not far off. But I died without seeing him. He may have arrived

I am conscious of your kindness. I appreciate if.

Edward Findley.

many different degrees of thought, or kinds of thought as there are different brains through which thought is projected into the nervous system. We propose also to show our hearers that there is a difference between a spiritual thought, and a material or physical thought; the one being the legitimate child of the spiritual brain. the other the legitimate child of the physical brain.

It is generally supposed that all thought is entirely spiritual; that it is a something separate and distinct from the physical or material. But this is a mistake. In treating upon the subject of thought sometime since, we endeavored to take you into the laboratory of thought, and to show you the process of thought. making in the physical brain. We now propose to carry you a step further, and where we then showed you the way in which the material thought was formed. we now propose to draw a faint outline of the spiritaal thought. We propose to descend into the animal. or lower animal kingdom, and show you that thought is to be found there, and does not belong alone to the human soul. We propose to show you that the beast is capable of thinking, and though its thought differs from your own in quantity and quality, yet it is a thought as much as your own.

It is also believed by a certain class of Materialists that all thought is a part of the physical entire, and extends to nothing beyond the physical; that when you are done with the physical you have no more to do with thought. We propose to take a stand between the two; those who believe thought to be born of the spiritual, and those who believe it is confined entirely to the physical. In order that we may be understood we shall be obliged to review briefly the position we assomed a short time since, namely, that the cerebrum was surrounded or enveloped in a certain nervous fluid, which contained a quantity of thought-cells, in which thought is born into the realm of brain and ejected from thence into the human body. These thought-cells, after performing their mission, burst, and the contents are projected into the nervous conductors of the system, and we find the whole body at once under the influence of the thought.

We have said that many argue that all thought is entirely spiritual, and confined to the human soul; and that the lower order of animal life is not capable of thinking. Now we know for a positive certainty that the beast is endowed with thought-a thought peculiar to itself, but as well adapted to its specific wants as your thought is to your wants. Yes, the -animal thinks. If he did not think you could not make him obey you. You tell your horse to come, and be comes; to go, and he goes. If he is not possessed of thought, how then does he understand you ?. You say it is animal instinct. Very well, you have given it a name: but we call it thought. He has a brain, and that brain is as capable of giving birth to thought as is the material brain of man. But the spimal can extend his powers of thought only so far and no further. He cannot by any possibility ascend into the intellectual realm of thought. He never asks to know of the wealth of the heaven, of the sea, or of the earth upon which he dwells. But yet he thinks, and that thought is just as well a thought in the beast as is your own thought. Thus we, find him to be a ibloking, being, capable of ascending so far in the real of thought, and no farther. There is nothing in his ontrive that demands anything beyond the sulmal realm of life as there is with the human soul.

A .- The beast is endowed with the spirit of animal lie-nothing more. That spirit of animal life answers the demands of its nature, for it does not, or cannot. enter the realm of intellectual life.

Q .- It is formed of the same essence, then? A .-- It is: of that we assured you. In essence all thought is the same. The primates of every form of life are all alike; the difference is only in the degree of Alabama, desires to commune with his friends-his manifestation. March SO.

Alice Grover.

I wish to communicate with my brother, General Grover, of South Carolina. There were some differ. ences of opinion existing between my brother and my. self before my death, and my brother said if I was better versed in the things pertaining to political life. I should agree with him; but I contended that I never should, and I contend so now. He used to say, Alice, if you knew more you would think different." Tis true I have lived but a little more than four months in this spirit-world, yet in that short space of time I have seen nothing that has caused me to change my opinion. I told him that I hoped if he took up arms against the Federal Government, that the President would abolish slavery; and for my part, I wished

that every black man, woman and child at the South was free, for I thought it would be better for them, and for us, too. My brother laughed, and said, " Alice. the blacks is catablished."

I'm alive, but not with the body I used to have. know the blacks are slaves in a measure even now, bat I know I shall live to see the day when they will all be free, when the master will see that he bas made a great mistake in holding the slave. I fold my brother that I was sorry to believe as I did, that slavery was the means of a great, very great amount of human suffering, not only to the slave, but to society in general. I told my brother that I belleved that the poor whites at the South were poor and ignorant on account of slavery, and that if that did not exist. poverty and ignorance would soon fiee away, and we should very soon be enabled to give them the means of education; and that 's more than they had ever asked for in times past. They were content to gain enough merely to hold body and soul together. My brother said, "Oh Alice, I'm sorry you're so much of an abolitionist. I'll send you North and let you get acquainted with some of the red hot abolitionists resid.

you have assumed."

still believe that African slavery has done more and ignorance, has done more toward making them slaves and in dregging misery and degradation to the harmony-nothing out of harmony. South, than anything else in the world.

Here you have your free institutions of learning. the North for ald in the matter of sducation ?

March SC

Lieutenant William Conway.

Good day. Are you disposed to favor your enemies ? [Certainly.] I will not tax you to any great extent. I would be under many obligations to you if you will say that Lieutenant William Conway, of Montgomery. father in particular, John T. Conway, of Montgomery,

Alabama. Will you do this for me? [We will.] Does your paper cross the line? [We have been told that it does. 1

I believe my father noderstood that I was wounded at Antietam, and was taken prisoner by you. I was not taken prisoner, but died on the field of my wounds. and was buried there.

My mother has entered the spirit-world in consequence of her great suspense concerning my fate. Had she have known the exact facts of the case, she might now have been living-that is to say, in the body. Ask my father to meet me through the sid of a me dium. That is what I desire. Good afternoon. March SO.

Invocation.

Oh Master of Life, whether Lord, God, or Jehovah, whether thou art a Principle or a Person, we feel that we must adore thee, worship and ever obey that internal prompter, that teaches us to worship that which we you'll never live to see the day that freedom among call God. Oh our Father and our Mother, if the morning stars could chant a grand song of glory in thy behalf, should not we thy children adore thes also. Oh our Father, we thank thee for all the shadows of life, for we know that they bring subbeams; that out of the darkness of night cometh the light of day. Oh our Father, though clouds obscure thy face and thy perfectnem, though we may never understand thee, yet we can siretch out our hands and forever and forever drink in thy glory, and rest with safety in thy arms. Marsh SI.

The Nature and Destiny of Comets.

We speak in brief this afternoon concerning the nature and destiny of Comets. ... The subject was suggested by the reception of the following question: "Do Comets have any fixed orbit, or are they wandering outlaws of the heavens ?"

We are aware that there are almost as many theories with regard to those worlds of light that travel ing there, and then you will get sick of the position your Stellar Seas, as there are stars peopling these

seas. We are aware that the most of these the-I come here to tell my brother that I've looked at ories are without truth, or they are formed in error, the subject from a Northern and Southern point of and therefore must sooner or later pass into nothingview, and I've seen nothing as yet to cause me to ness. All specialized or individualized forms of life hange my former opinions upon the subject of alavery, are governed by a central force, power or law, and that central law is in harmony with the external law toward holding the whites at the South in poverty of universal life always. One point of law in Nature never infringes upon any other law; but all are in

Now to suppose that these flory wanderers of beaven moved without any fixed orbit, would be to suppose and one has only to express & desire to receive an edu. | that they had no destiny, no mission to faldil. The cation. and your Biate, sity and town anthorities faot that the Parent Sun had thrown them of from her stand ready to andist you. It's not so with us of the bosom, would seem to indicate that there is a central south. We are obliged to stretch dat our hand toward power governing them. That power is in harmony with attraction and repulaton; and these furnish the My brother is now in the Confederate service, as he pathway for the young works it its destiny and its was when I left. He sometimes wonders if Spiritual, movements. It cannot by any possibility move in

Mary Louise Theyer.

Do you know Dr. Andrews, of Albeny, New York? [No.] I wish to speak to him. Can I? [Yes.] I want to thank him, to bless him. Shall I tell you my story? [Say what you please.]

I am comparatively a stranger to him, but he helped me, he was kind to me. I come to thank him. My name was Mary Louise Thayer, and I was thirty-four years of sge. 1 lived in Albany. My hashand worked in the Brewery. While he lived we were comfortable; but he died by accident about seven years ago. was left with two children; one died two years ago. and the other since I died. I see much trouble, and learned to carse the world and all in it.

One day, about two months, I think it was, before I died, I went to see Dr. Andrews, and he sided me, and told me that the Great God would compensate me for all my sorrow, and I should one day see that all had been right; one day bless God for all the trials I had passed through on the earth.

I thought then it was well for him to talk thus who had enough, but when he helped me, not only with words, but with money, bread and influence, I said, he is in earnest: he is true, perhaps he is right. I was sick at the time. I think I never saw him but twice. He may never have known my name, but I think he will remember the circumstance.

Tell him be told me the truth: gave me all the light I had. He made me happier than I had been before for years. Perhaps he 's wondered what became of bim. Tell bim that I'm not the only one either that or for Liberty. The artist is plunged in his paradiscan he has sided, for there are many others who would return with thanks and blessings for him, if they could. He gives to the poor, he lends to the Lord. . He feels it. I need n't tell him of it; but I 've been so earnest, so anxious to come back and thank him, that I fear I have enjoyed very little of the beautiful beaven he told me about. Now I shall enjoy it; now I shall be bappy.

Will you send him a paper? [Yes, if you will give ne bis address.] I can't, except Dr. Andrews, A lady spirit by my side says, Direct to Dr. E. Andrews, Albany, New York, and he will get it. Thanks, thanks. March S1.

Oharles T. Bridges.

Well, Major, what are you going to do for me? Whatever you may desire in reason.] I'm rather un, the souls and bodies of the oppressed everywhere.

think, wont fail to thank you for your attention to me, though they differ from you in opinion.

I desire most to speak with my father. I think he is favorably disposed to this thing, and perhaps will understand it better than I think for. I would say this spirit world is not what we supposed it to be. Indeed. it is so different from what I expected to find it, that I could hardly realize that I was in it. My first exclamation was, " It can't be so, for this is not besven, nor it is n't bell." But I very soon learned that heaven and bell were conditions of mind, and not localities. And I am told here that all I aspired to when on earth and was prevented from attaining, and ever would have been prevented from attaining, had I lived to old age, I shall now be able to attain in the spiritworld

Tell my father to make himself as much acqueinted with this spiritual philosophy before death as he can. for those who know most before death find it easy work to return; while those who know little find it hard to return, and are dependent apon the kindness of friends present. You can direct my letter, if you think it will be possible for you to get it through, to Dr. William A. Jackson, Montgomery, Alabama. With thanki, good-day, sir. March SL

Progress. We behold its giant strides of usefulness it one place, its slow but steady footprints in the domains of thought, and thankfulness fills our hearts that to much light is awarded to the present turbulent ers. Not affrighted by wars and disraptions, science con-

tinues ber researches, and invention crowns the toll of man. The sculptor has his inspirations, though around him the world shouts in tumuit, for Oppression dreams, and forms of the Beautiful to be visit his allent hours. The post pours forth his soul in the inspiring freedom-lays born of sorrow and national trial. The march of Intellect is onward, and the faith and knowledge of man points upward, even from the golf battle-fields, the saddened homestends of the land. Through seas of blood we are marching on to a gioious fulfilment of destiny; the example of True Freedom to be given to the world by a people thoroughly emancipated from olden prejudices; for this is the flery ordeal and the crucifizion of so many brave and loving hearts. For this, that the land may be blest, and other hands , beholding, worship the fuliness of righteous Liberty, are we now draped in mourning shadows, counting the blood of martyrs; the learn bl the bereaved, the horrors of the condict, as the price paid for Progress as the ration of united loyally for

reasonable, I know, but there 's a cause for it. I'm here with curses. Major-- Do blessings. What do you think of that? [The old adage says they will come home to roost.] Corses do? Let 'em come, thut its 'em come. Like chickens, are they? Come home to roost? No matter. : I enjoyed iffe in Blohmond a little while--high the it was. I tall you T. Do you want to have a little while--high the its appear and provide the states are the states in the following broad hint to an anise and poster and request and reader with the original document of anise are the states in the following broad hint to an anise and boules of the oppressed everywere. The following broad hint to an anise and boules of the oppressed everywere. The following broad hint to an anise and boules of the oppressed everywere. The following broad hint to an anise and boules of the oppressed everywere. The following broad hint to an anise and boules of the oppressed everywere. The more is called bright, the tarm the following broad hint to an anise and boules of the oppressed everywere. The more is called bright, the tarm the following broad hint to an anise a second to bound a little while--high the tarm from calbany, same place that is done and the following the post of the follow from its leader. If Mary will more taken private the follow from anise and the follow is the state of the follow from the follow

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STTRACT FROM THE PROTACE.

Byritualism, as an element of social influence, has become a fixed fact. Nothing can conceal the truth that a wider, deeper and more potent influence is exerted by it than by any other principle merely moral. Circles meet is almost every community-Sunday meetings are held in various places—Btate Gonventions are called, and books, pamphiets, and weekly and monthly periodicale are issued. The friends of Spiritualism will not wish to see that influence diminish-and weekly and monthly periodicale are issued. The friends of Spiritualism will not wish to see that influence diminish-and weekly and monthly periodicale are issued. The friends of Spiritualism will not wish to see that influence diminish-to such a result than the facination of music and song. We conceive the true ties of a book for popular use to include both music and poetry, and have made our book recording-ity. We have endeavered to collect the best of the popular music, with what of poetry was adapted to the use of Bpirit-natits, which, with what is original, will render our Ministrel, we truet, a welcome visitant to many an aspiring soul and circles.

nalis, which, with what is original, will render our Alinetrel, we trust, a welcome visitant to many an aspiring soul and circle.
Index of TURES.
To show how beautifully the Hymns and Music are adapted to the Spiritualists' worship, we give the following Index of Tunes:

 After like's eventful mislon; Angel Footsteps; Arnon;
 Assembled at the closing hour; Assurance; Awake the song that gave to carth; Balerna; Beanty of the Shirt-Land; Better Land; Biles; Doylatou; Pratice Street; Cambridge; Circle; Come, ye disconsolate; Corunation; Day is breaking; Pream Land; Rden of low; Adling; Taith, bope and love; Fellowship; Gorge hour; How shall i know thee; I can see those forme familiar; I'm a pligrim; i'm but a pligrim bere; In the los and where I am going; I saw thy form in youthful prime; Jerey; Jerusalem; Jorduly; Land of biles; Let me kias him for his mother; Light; Louepland; the oright; No want shall I know; 'O By to their bowers: Oft in the stilly right; O. loving and forgiving; Oriowille; Perpolual pieles; Prayor; Profes; Prospect; Bact; Boert Bore, Boret; Boret, Boret; Boret, Boret; Borits bright are over nigh; Spirits bright are over alceps; Memory; Millesnial fawa;
Moroing thoughts; No big and forgiving; Oriowille; Perpolual pieles; Prayor; Pores; Prospeci; Bact; Backing-ham; Beeret Prayer; Bolence; Bliosam; Sister Spirit come away; Bolent Prayer; Bolence; Bliosam; Sister Spirit, angel; The Lord's Prayer; The love of Augels; The morn of fruit; The peace of Heaven; The Borit's Addres; There is an boor of peaceful reat; The work of Angels; There is an boor of peaceful reat; The work of Angels; There is an boor of peaceful reat; The work of Angels; There is an boor of peaceful reat; The work of Angels; The world; I how; 'Wate; Weeley; What concultes bosts of Gpirits bright; Brint, There is an boor of peaceful reat; The work of Angels; There is an boor of peaceful reat; The work of Angels; The world; I hownic an

beard. For eals at this office. If NOV. L. I OVE AND MCOCK LOVE: OE, HOW TO MAB HY TO CONJUGAL SATIEFACTION. This is the name of what the Boston Investigator calls " a vary fandsome little work." and of which the Boston Culti-nice boom writee." It is leading topics are:--I. Volgar Oencells of Love. [6. The Pathetiam of Love's Nut the Posta say of Love. S. Conflicting Notions of Love. [6. The Pathetiam of Love's S. What the Posta say of Love. S. Conflicting Notions of Love. 5. Preisestons. S. Onliciting Notions of Love. 5. When and When to Marry. Love. B. Blatcasle of Trok Love. Mathet of Trok Love. Batt of States of Mock 5. When and When to Marry. Batt of States of Mock 6. When and When to Marry. Batt of Trok Love. Batt of Trok Love. Batt of Mathet J. States of Mock 8. When and When to Marry. Batt of States of Mock 8. When and When to Marry. Batt of Trok Love. Batt of States of Mock 8. When and When to Marry. Batt of States of Mock 8. When and When to Marry. Batt of States of Trok Love. Batt of Trok Love. Batt of Trok Love. Batt of States of States at any and the states at a states of the Post States of States at a stat

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THE RISING TIDE.

THE ONLY SPIRITUAL PAPER IN THE WEST, THE ONLY SPIRITUAL PAPER IN THE WEST, and it, Bublished monthly at Independence, Buchanan County, Iowa, by Mas, M M Darnar, Editor and Proprietor. Having thus long, and to the best of our bumble capacity endsavored to present a Spiritual Journal to the friends of Truth and Progresa, in this section of our country, and alty." Tesing encouraged by the kind words of carthly friends, and the promised aid of spirit-halpers, we intend to leave no raman untried to render our paper instructive and enter-taining unte all. We propose to serve most faithfully the causes of Truth, in placing before our readers some of the best thoughts and inspirations of the best minds of the day. We shalt publish original Btories, Translations from the Ger-man and French, Essays upon the Vital Questions of the day, Sketches from Life: Poetry, Interesting Correspon-donoo, and Miscellany, making a variety of reading to entry the wants of the present. the wants of the present.

In our next number we shall commence the publication of In our next number we shall commence the publication of a Translation from the German of Zachokke, the admired Spiritual writer, entitled...*A Madman of the Nineteenth Cantury." In this story our readors will find vividly de-lineated and graphically desoribed the fashlocable follice that yet relard the progression of the world, and cast scorn upon the reformatory fluris of our time. This highly in-structive and interesting tale has been translated for our columns by O ra Wilburn, who, in future, will contribute to overy number of the Tide. **Beguint Contributors**:

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During the period which has since clapsed, a multitude of questions have been propounded to him, embracing points of peculiar interest and value connected with the Bpiritual Philosophy and Practical Reform.

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ing work, endiced, La skow, and mean other matter, both amusing and instructive. This book will cause a greater excitement than anything of the kind ever printed in the English language. When the "Eye Opener" first apparend, its elfocia word so poprocedes tably electrical and astounding, that the Olorsy. upprocedentedly electrical and assounding, that the Olorgy, in consultation, proposed buying the copyright and first edi-tion for the purpose of suppressing this extraordinary no-doction. The work was fically submitted to the Rev. Mr. West, for his opinion, who roturned for answer, that the Book submitted for bia scamination, threatened, it was true, the demolition of all croeds, perortheless, in bis opinion, nothing would be gained by its suppression. Said he, let truth and error grapple. The "Fro-Opener" should be in the hande of all who desire to think for themseites. Fostage, 3 cents. For said at this office.

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BANNER OF LIGHT.

HOME'S NEW BOOK.

INTRODUCTION TO THE AMERICAN EDITION.

8

. BT JUDOR EDMONDS.

It is now about fifteen years since there occurred at Rochester, in the State of New York, some Incidents of so unusual a character, as to excite a very lively at-faction. They happened in a family consisting of a mothy and three danghters. of limited means and ed-ucation. and in a humble condition of life-simple. innocent, and well-intentioned, and enjoying a good reputation.

These incidents were, the locomotion of ponderable objects without any reccentible mortal agency, and the creation of sounds without any discoverable human origin; and through their instrumentality, such an intelligence displayed as enabled conversation to be carried on with the unecon power that was acting thes strangely in their midst.

Through the conversation thus opened, it was pro-fessed that these things were done by the spirits of those who had once lived on the earth, and that the object was to open a communication between the liv-Jug and the dead.

Such a claim was received by an almost universal disbelief-by vehemont condemnation of the implety. or unsparing ridicale of the credulity which could recoive or avow it.

Still the thing went on, and impelled by curlosity or the love of the marvelous, people began to investi-man-and as investigation progressed, the belief in the spiritual origin of the phenomena spread, until in a short time, people of all classes and positions in so-clety, and of all conditions of intelligence and du-cation inputted, and must of these who inputted, hecation. inquired-and most of those who inquired, belloved

Confined originally to one locality. It soon spread to other parts of that Btate, and to adjoining States. Limited, at first, to three young girls as the ...mediums" through whom these things were done, the power was soon manifested through others. of differ.

ont sexes and ages. The ordinary nowspaper press of the day was alive with the details and discussion of the incidents and their origin. Periodical papers were established, devoted to the topic, and numerous volumes were publisbed with the same purpose. The whole matter was subjected, both as to the facts and their sources, to subjected, both as to the facts and their sources, to the soverest scrutiny which ingenuity and acuteness doubt devise. Solutions of the mystery, professing to begathfactory, put forth even under the auspices of such men as Bir David Brewster, and Professors Fara-

auch men as Sir David Drawiter, and Professors Far-day and Agassiz, were of frequent occurrence, and the press and the pulpit scened to unite in one voice of demunciation of the monstrous fraud and delusion. Still the thing moved steadily on, until before the expiration of the first decade after its advent, the in-stroments through whom the things were done were constant by thousands in this country, and the bucounted by thousands in this country, and the bo-lievers by millions, and kindred manifestations were breaking out throughout the world, and appearing on different continents, among people of diverse nationalities and language, simultaneously, without any missionary effort on our part, and apparently without

preconcert with us or between themselves. Thus at length-through this instruments Thes at length through this instrumentally and by the tatimony of these hosts of witnessan-was estab. lished in this country the marvelous fact of inanimate matter moving without mortal contact, and displaying intelligence, and that intelligence so great as to "speak in many tangues," and to read the inmost unuttered thoughts

Among the early instruments used to bring about such a result in this country, was D. D. Home, whose experience is given in the ensuing pages. He was of a mild and gentle disposition. sincere and simple-minded, yet of a passive rather than an affirmative character, with a strong devotional tendency.

He was never known much in this country as a me. dium. His powers were not more remarkable than those of many others where hot moto tenatations that those of many others who were in daily use at the time, and during a good part of the time that elapsed between the development of his powers and his de-parture for Europe, his mediumship was confined to a very small circle, consisting of gentlemen of education and of means, who were, through him, thoroughly investigating the subject.

Such an investigation, by men of science, of learning, of intelligence, and of standing, was carnestly sought and repeatedly urged by the concated ones of those who, on witnessing the phenomena, found in it, a profound mystery. It was often ead to that class of men, whom we were wont to regard as our teachers and leaders in knowledge. "Here is something that we cannot fathom. Come you to our aid | Here are incidents for which we can find no origin in the laws of Nature known to us, which we are told are not su-pernatural, but in conformity with Nature. Come ye and discover this unknown and extraordinary power which thus tonds to lead us into the domalo of the which thus tands to lead us into the domaio of the magical and the miraculous ! Here is an intelligence displayed by inaminuto matter which professes to be that of the dead. Come ye to our reacue, and unfold that of the dead. Come ye to out theory than the spir-te us, if it is possible, some other theory than the spiritual, as explanatory of these uncommon events. if that cannot be done, and this thing is what it pro-feases to be—a communion with the spirits of the de-parted—the importance of this new phase of human life cannot be exaggerated."

often favorable.

a great deal of information on this achiect. Some it seems to ma, lies the chief value of Home's book, and bave already given to the world, but there is a great the lesson which it teaches. deal more that i have not. I am ready to give it as if the Book does no more than merely work convic-soon as i find the world ready to receive it—not amid the furore of superabundant wealth, with all the self-the furore of superabundant wealth, with all the self-

deathed office of softening our bearts, and opening them to the entrance of the gentle voice which is now coming to us in ever-increasing tones from beyond the grave.

As the life on earth is never exactly allke in any two persons, so life in the spirit-world is never alike to any two immortals. Behold thes I How many spirits must commune with us, and how many mortals must engage in that communion before enough can be ob tained for on to be able to say and to feel that we know what is the life beyond the grave. As in astronomy it took the observations of many, many persons for sev-eral theseand years, to enable as to arrive at the truth in regard to our planetary system, so this far more momentous truth most come to as in the same way, as the result of many observations by many persons. What can one man, or even a score, do in this respect? The question is easily answored. How few bave ever read or believed what I have published in re-gard to the splrittworld I Yet let the inquirer be con-vinced of what this book of Home's teaches, namely, that there is such a thing as direct communication with departed spirits, and he can binasif make bis own logalites, and receive direct nonwors to himself, and thus from personal observation may come to believe that which he finds it so hard to receive through me. Others and others again doing the same thing, the real would be soch as accumulation of tes-timony that there would be as little doubt upon this ubject as there is now of the actual existence of spir-Stual Intercourse.

And when that time shall come, when a rational knowledge of what the great change—the mortal put-ting on immortality—actually is, shall be substituted for the dreadful lear of death which now so often frightens man from his propriety, and enslaves his mind with a worse than Egyptian bondage, what imagination can picture the vast increase that will flow to the happiness, the wisdom, and the purity of man i

Second. Another topic, on which much evidence has already been received, but much more is necessary to a full understanding, is involved in the question in what manner, and to what extent are we, in the mor tal life, surrounded and affeoted by the spirits of the departed ?

There is abundant evidence to show that we are over surrounded by them, and much to induce us to believe that every mood of mind has its kindred spirit; whence it would seem to follow that we are ever liable to be influenced for good or evil by our unseen compations. But many important questions arising out of these facts are yet unsolved. For instance: To what extent and under what circumstances can the attendant spirits influence us? And what is our protection against the evil of this influence? Can we ourselves control it by controlling our mood of mind? And if we need belp, can we obtain it, and how? Here, per-haps, will be found the solution of the oft-disputed proposition of the efficacy of prayer. Here, perchance, we may learn that as God always works through his Instruments, so the mood of mind which prompts us to pray, may drive evil far from us, and draw closely with the function of answering our petitions, and who might not otherwise be able to approach and do for us that which they see, as well as we do, is needful for us.

And here too. perchance, may be found the solution of many mental conditions which ignorant doctors are apt to treat as incurable insanity. I have seen a good many cases, and myself cured several, where the pby.

icians had been appealed to in value. It is not long since that I was invited by one of our Medical Societies to attand the reading of a paper on Insanity by a Gorman Doctor. In some remarks I made on that paper, I took occasion to call the atten tion of the faculty to this subject, and detailed to them several of the cases in which I had sured, and I did so in the hope that they would investigate for themselves, and see whether there was not something in that. Unhappily, in their units was not solutioning marks, they omitted this part, and with it an inquiry, which I cannot but think bighly pertinent—" Whether the medical profession might not find in these and cognate cases something worthy of their most careful investigation nvestigation ?'

And now in this connection I may repeat the question already saked—If the inquirer believes in the com-munion announced in these pages of Home, and he can, by availing himself of that communion, learn the mere investigation hurt? It never burts anything but error, and sometimes perchance the first propounder of the truth-but the truth itself it never burts. Third. Another deeply interesting total. cause and the cure of any number of cases of insanity.

What is the soul? And how is it connected with the would not have dared do. were not our hands tied. body? What form or covering does it assume, when They would carry those wishes into legitimate action. corruption puts on incorruption? And what are its were it not for fear of those masses of whom John relative powers before or after death ?

found mystery) -of the spirit photographs-of a spiritual telegraph, and the philosophy and explanation of pirit communion. On all these subjects many facts and principles have

inhoese, loxury and extravagance which follow in its consolation to many a heart new suffering under a train, nor amid the evil parsions which civil war engenders but by and by, when the adictions which leads intelligent and instructed minds inter an investi-God is bringing upon us shall have performed their gation of the ligher truths connected with the subject. it will be a great good indeed. For my part, I do not believe that we have yet " attained the end of knowledge of either the works or the word of God."

New Tork. March 29th, 1863. J. W. EDMONDS.

The Condition of America with the Crowns of Europe.

SYNOTSIS OF A BERNON BY REV. DR. HAVEN, AT THE NORTH . RUBSELL STREET METBODIST CHURCH, ON FAST DAT MORNING, APRIL SOTA.

Taxr .- " Behold this one is set for the fall and the rising gain of many," Lukes: 31.

America declared war against the thrones of Eatope when she made her Declaration of Independence. That irrepressible conflict was now increasing in its importance, and might at any moment reach blows. As when Herod sought to destroy the infant Jesue, a war commenced between religion and worldliness in which the progress of religion has never since ceased, so now our infant nation, embodying a great idea, is etill, through all trials, going forward steadily. We had been at war with England, a war of princi-

ples and ideas, for a hundred years. How soon it might come to blows we could not tell, but to that complexion it must come at last.

It was not of that nation, however, the preacher in-tended particularly to speak, but of our relation to the tyrants and tyrannics of all the world. No good in this world was to be obtained or maintained except by constant conflict, and we were only too recently awoke from our dream of security in our new-found liberites, to find our principles threatened, and those we thought friends scowling upon us. The tyrant of France declared the disunion of America necessary to the peace of Europe, which means to the safety of thrones and dynasties. While our Mother England, encoursged by every means in her power the destruc-tion of our Union, and smiled upon and aided those who seek to destroy it. The preacher proceeded at some length to show the

alde contrasts and the undying antagonisms that ex-ist between the American principle and the aristocracles of the Old World. The American Revolution was a successful revolution in favor of human rights—not of our rights alone, but of the rights of all mankind-the first the world had known. Other revolutions had been defensive, or had merely local causes and sims, and most of them foll into the hands of, or were made the tools of tyrants or despots, as Cromwell and the Napoleons.

Another peculiarity of our revolution was the organ ization of the disrupted mass into States where the iargest idea of liberty might prevail, and yet all the inhabitants dwell in quiet and peace. A third pecu-liarity was the organization of these States into one great Union, giving mationality to the whole-a power to protect liberty, and the means of exerting a great influence on the destinies of mankind. This experi-ment proved successful, and though the trail of the scrpent was found in it in the form of slavery, yet the astonished nationa beheld an influence embodied in a form so gigantic and powerful, as to threaten all their institutions of aristocracy. In this connection Mr. Haven believed that porbaps

Jefferson's doctrine was the true one, which we should have pursued in the past; for W we had supported and guided the people of the old world in their times of need, we would not have had our present trial. The Marweillaise was the first tone emanating from our teachings, and it awept Europe like a storm, sgain and again; and to-day it is prohibited in France, because it breathes still a spirit that dwells in the popular heart, born on our abores and antagonistic to imperial power everywhere. The democratic element in Europe was derived directly from America.

England had preserved her polity unbroken, because her lower orders, from being at war with us, had been taught to be heatile to our institutions, and because her wealth and aristocracy fought steadily for twenty years against all liberal ideas, with prisons and trials at home and steel abroad. Their hostility was still in

at nome and such abroad. Their hostility was still in existence, and the first gon from Bumter, while it savoke our slumbering millions of freemen to the knowledge of their danger, also filed with hope the baters of freedom abroad, and brought all the influence of the oligarchy of England to the sid of the rebellious iriends of despotism in our Southern States—for England was an oligarchy, under the name of a king-dom and that oligarchy even is rough a franching

Third. Another deeply interesting topio, on which the English oligarchy had acted in behalf of the rebels, some revelation has been had and more may be is from the very beginning-doing things that they have the the the topic of the topic the the topic of topic of topic of the topic of t

relative powers before or after death ? In this topic are embraced the phenomens of sleep and dreams-of clairvoyance (long a subject of dispate. In this topic are embraced the phenomens of sleep and dreams-of clairvoyance (long a subject of dispate. In the for the topic are of boatilities against in ore millions to London, in case of boatilities against

NOTIOES OF MEETINGS.

on the state of the state

ALC THINK

BOGIETT OF GRIEITALISTS, LTOROX HAGL, TABMONT ST. (Oppusite head of Sonool street.) --Meetings are held every Bunday by the Bociety of Bpiritualist, at 2 5 4 and 7 1 4 y. p. Lecturers congaged; -- Mrs. : Corn L. V. Hatchi May IT and 54; Fred L. H. Willis, June 7; Mr. A. E. Newloo, June 14; Mrs. M. S. Townsond, Sept. 6 and 13.

Corperence Hall, No. 14 BROMPIELDETERT, BOSTON .-The Spiritual Conference meets every Tuesday evning. st 71-9 o'clock.

CHARLENTOWN .- The Spiritualists of Obariestown hold mociloge at Oily Hall, every Scholay Alternoba and evening. Every arrangement has been made to have these meeting interesting and to structive. The public are invited. Seats free. Wpeakers engaged - Mrs. Samle Davis Smith, May 17 and 24; Miss Lizzie roten, May 31; Miss Fame. Houston, Jone 7 and 14; Mrs. Barat A. syrnes, Jone 21 and 28. Fors 380°,-Meetings in the Town Hall. Bpeaker for May 17. II. S. Storer,

TAUNTON .- Meetings are held in the Town Hall, every Bab bath afternoon and evening. Breaker engaged:-Miss Mar-tha L. Beckwith, daring May.

LowsLL --Boltunalists hold meetings in Oburch corner of Central and Morrimack streets The following speakers are onkaged to usek foreneous and anoraces -- W. R. Bipler, May 17 and 25; Wm. L. Garrison, Mar Si S. J. Finner, June 7: J. L. H. Willis, Jone 14; S. J. Finner, June 21 and 28, and four Subbaths of Lutz. and four Babbaths of Jely.

and four Sabbaths of July. Ontoorxs. Mass.—Music Hall has been bired by the Spirit-ualists. Meetings will be held Sundays, afternoon and evening. Speakers engaged:—Mrs. M. S. Townsond, May 17, 24 and 35, and June 7 and 14; Miss Emma Houston, June \$1 and \$26; Miss Martha L. Beckwith, Aug. 9, 9, 16, 23 and 30; Mrs. Laura DuForce Gordon, Sept. 6, 18, 30 and 37.

QUIROY. -- Moelings every Sunday, at Johnson's Hall. Services in afterneon at \$1.8 o'clock, and in the evening at 61.8 o'clock. Speakers engaged:--Miss Sama Houston, May 26 and 31; Miss Marths L. Bockwith, June 7 and 16; Miss E. A. Bits, June 31 and 38.

MILTOND.-Meetings are held every Banday afternoon, in ycoum Hall, at 11-S o'clock. Breaker engaged :--Adin

FORTLAED, Mr.—The Spiritualists of this city hold regu-lar moetings every Sunday in Mechanics' Hall, cor-net of Congress and Ossco streets. Sunday school and free conference in the forencom. Lectures afternoon and evening, at 5 and 7 1.8 o'clock, Bpeakers engaged:--Min. M. M. Wood, May 17 and 94; G. B. Stobbins, May 61; Emma Hardinge, month of June.

BANGOR, Ms .- The Solritualists hold regular meetings BANGOR. Ms.—The Spiritualists hold regular moetings overy Bunday afternoon and evening, and a Conference every Thursday avening, in Pioneer Chapoi, a house owned oxclu-alvely by them, and capable of seating six hundred persons, Bpeakers engaged:.—N. 8. Greenleat May 17 and 34; Mrs. M. M. Wood. May 81, June 7, 14, 91 and 38; Milas Emma Hardinge, July 5, 19, 19 and 26; Mrs. Laura Deforce Goroon, Aug. 2, 0, 10, 23 and 30; Mrs. A. M. Middlebrook, Sept. 6, 13, 30 and 37, and Oct. 4, 11, 18 and 25; Oharles A. Haydou, Nov. 8, 18 and 22.

PROVIDENCE.-Speaker engaged:-Miss Emma Harding in May.

Naw Yoak.-Dolworths Hall. Meetings every Sunday morning and evening, at 10 1-3 and 7 1-9 o'clock. Andrew Jackson Davis will occupy the desk for the present.

CLYDE, OHIO. -- The friends of Spiritualism of Olyde, San-dusky Co., Ohio, having bired a hall exclusively for their own use during the present year, design dedicating it to the pro-mulgation of the Belritual Philosophy. E. Whipple, P. B. Barnum, and A. D. French being sogneed to speak, we invite all to come and meet us, and we will try and do each other

LECTURERS' APPOINTMENTS.

[We desire to keep this List perfectly reliable, and in order to do so it is necessary that Bpeakers notify us promptly of their appointments to fecture. Leoture Committees will please inform us of any change in the regular appointments as published. As we publish the appointments of Leoturers gratuitously, we hope they will reciprocate by calling the attention of their heavers to the BANNES or LIGHT.]

MRS. CORA L. V. HATUH will speak in Lycsum Hall, Bos-on, May 17 and 24.

Mras Lizzim Borns will speak in Oharlestown, (Olty Hall,) May 31; in Randelph, (Harmony Hall.) June 7; io South Roading, June 14; in Portland, Mon. Sopt. 6 and 18; in Philadelphis, Fa., Oct. 4, 11, 18 and 85. Address Pavillon. 57 Tromont street, Boston, Mass.

Mas. M. 8. Townskrp will speak in Norton, May 18; in Ohicopee, May 17, 24, 31 and June 7 and 14; in Stafford, Ct., June 31 and 38; in Bocton, Sopt. 8 and 13; in Quinoy, Sopt. 30 and 37; in Troy, N. Y., Decombor, Hor engagement in Philadelphia, Pa., is postponed until Jap. 1864.

Mus. AUGUSTA A. OUBRINS will speak in Troy. N. X. May 17, 24, 31. Applications for week evening lectures in Wset-orn New Tork, should be made immediately. Address, box 816, Lowell, Mass.

Mass Emus Haupinos's address is Loxington Avenue, 2d door abova 52d succt, New York City. Will lecture in Provi-dence, R. J., in May, and in Portland, Me., in June.

Mas. R. O. CLARS is augged to locure in Beelington, Yt. Sundays May 10 and 17, and if addressed at Benington, will speak at North Beelington, on Tussday scening, May 18; in Booth Bhofasbury, May 13; in Sundariand, May 14; in East Dorset, May 10; in Randolph, Mass., Bunday, May

25. Address secondingly. Mas. AWAWDA M. Branon will locture in Bucksport, Mo., May 24 and 51, and June 7. Address, New York Ulty.

MISS ENNA HOUSTON, will lecture in Old Town, Me., May

7; in Quince, Mass. May 24 and 81; in Charlestown, June, may 17; in Quince, Mass. May 24 and 81; in Charlestown, June 7 and 14; in Chicopeo, June 21 and 28; in Willimantic, Genn., July 5 and 12; during the month of Oct. in Portland, Mo. She may be addressed at either place as above, or Kast Stoughton, Mass.

Your attention is called to the plan we have adopted of placing figures at the end of each of your names, as printed on the paper or wrapper. These figures stand as an ladex, showing the exact time when your subscription expires; the the time for which you have paid. When these figures orrespond with the number of the volume, and the number of the number with the number of the volume. Mies MARTIA L. BEOXWITH, ITADCO SPEAKET, Will loo-ture in Taunton, Mass., during May; in Quinoy, Mass., Juno 7 and 14; in Springfield, Mass., Juno 21 and 28. Address at New Haven, care of George Beckwith. Reference H. B.

AWRIN LORD CHARNERLAIN, Musical medium, may be ad. dreaded for the present at Boston, Mass , one of Phile Cham-als-Sme

[MAY 16, 18634

BOTHIA L. ORAFPELL, ITADOS SPEAKOT, Hastings, N. Y.

H. T. LROWARD, trance speaker, North Sandwich, (Jedar), me-Sme ville,) Mass,

MIS. H. F. M. BEOWN may be addressed until May 20th, cars of James H. Hudson, Terre Haute, Ind. J. B. LOVELAND, will suswer calls to locture. Address. for the present, care of Bein Marsh, 14 Bromfield at., Botton L. JODD PARDER, Boston, inspirational speaker, careef Bein Marah

Mas. E. J. Witters, clairroyant physician and trance speaker, Boom No. 7, at 24 1-9 Winter street, Boston. #25-Jm

B. J. BUTTS, lecturer on Heform and Spiritualism, Hone. Inte Mass. m9-8m8 : dale Mass.

REV DR. S. M. LANDIS, secontific inspirational speaker. will receive calls to lecture. Address, Water Oura, No, 818 North 9th street, Philadelphia, Pa. mD--8a; m0---8m ; ·?

Miss B. ANNA BYDER, trance speaker, address on Banner of Light, Boston, mid-date MRS. M. D. RESENCE, Grance speaker, Lawrence, Mag

REY, ADIN BALLOU, lecturer, Hopedule, Mass. N. S. GERERLEAF, trance speaker, Lowell, Massa

MRS. F. O. HYNNE, LYANCO Speaker, Buffalo, N. T. W. F. JAMIESON, trance opeakersPaw Paw, Mich.

A. B. WHITING, trance speaker, Albion, Mich.

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To Our Subscribers.

William White & Co.

To such anneals the response was and such investigations were had in different parts of the country; which resulted not so much in the discovery of the nature of this new power, as in estab-lishing to all who would expend a thought on the naming to an who would extend a thought on the subject, the reality of its existence, and is some de-gree what it was capable of achieving. As soon as this end was attained in this country, demonstrations of that character almost wholly ceased

among us, and spirit communion assumed a now and

most interesting phase. Meanwhile Europe lagged behind the celerity of our movement, and as we were beginning to read in this New Testament from God to man. we could occasion-ally hear that her people were just entering on their A BC.

Bo that when Home arrived in England. In the posacusion of a power then quite common in this country. but almost unknows there, he at once attracted great attention-and it will be seen in the following pages, how wide-spread and earnest was that attention among the bigher classes, as well on the Continent as in England. The same lively interest in these, the primary steps of the Communion, was displayed there that had been seen here, some ten years before. That interest still continues there. I will mention as an instance of this, that sometime ago I received a lotter from Home, requesting leave to send me the advanced sheets of bis forthcoming work. In order to their pub-lication here; and when I received those sheets. they came to me, not from him, but from a friend, because he had been sent for by the Emperor of the French,

and had departed for Paris. The office which his book will perform in Europe will be somewhat different from what it will perform with us. There, it will be mainly to establish the fact of spiritual intercourse. With us, we have an abun. dance of testimony on that point. not only in the oftrecorded experience of the past, but in the great num-

ber of private circles, now scattered all over our land, whore every one may see and judge for himself. To some in this country, too, that will be the office of his book, but to very many it will be different, and the book will find its chief interest in the plain, simthe book will find its const interest in the plain, sim-ple detail of fact, and the great accumulation of testi-mony in support of that detail, and in the fact that it is a clear delineation of the first step of many which have been taken within the last fifteen years.

That first step has been pretty thoroughly investigated in America, until a great revolution has been wrought in the public mind as to its actuality

The next thing-and we are prepared for that now in this country-is to obtain for the subsequent steps the same thorough and searching scrutiny.

And it is the object of this introduction to bespeak for those subsequent sleps the closest investigation that science. education and acuteness can give. It is impossible for any one mind or any small number of minds to do that wisely and well. It requires very many minds and numerous observations and a gather ing together of the results of very many inquiries, before a satisfactory conclusion can be arrived at, and every possible objection be foreclosed. Just as in astronomy, the discoveries of the last hundred years have exceeded these of any prior equal period, because mays exponents super of any prior clust period, occalled of the largely increased number of observers and im-proved mostize of observation. It may be the same in spiritual intercourse. Many things now obscore may be rendered observations things deemed impossible may be shows to be possible; and many things which to the ninstructed mind may be terrifying, may be rea-

the noninstructed mind may be territying, may be ter-dered at once attractive and salutary. All that is wanted is patient, persistent investigation. This appeal of mine would, however, he incomplete, if I should omit to define more particularly what are the topics for which I supplicate a sorutioy, and so I of to mention them

First. If it be true that the spirits of the dead can commune with us, then it must be that they can re-weal to us what is the state of existence into which weat to us what is the state of existence into which they were pahered on dying, and what is the mode of life they are leading there. This they profess to do, and thus seems to me to be the primary and main op-ject of this whole movement. I have myself received already been learned, and many more may be. Enough has been learned to show us that we need not remain in ignorance any longer. For instance: One Winter, four or five years ago, I

tried some very interesting experiments. Two somers were beld at the same time, (allowing ten minutes for the difference in longitude) in New York and Bos-Careful records of what occurred at both places ton. preserved-and upon comparing them it was WOLG

found that the two parties, thoogh two hundred and fifty miles asunder, conversed with each other as if present face to face. The modifie operandi was shown to me, and many explanations given. The experito me, and many explanations given. The experi-ments were continued for several weeks, but it was found that they were attended with danger, and they were abandoned. The cause of that danger was dis-covered, and it was found that in due time it could be hylated.

Since these experiments, I have made no continued efforts in that direction, but I have experienced many incidents calculated to show the practicability of such

a communion among us even in this earth life. Another instance will be found to be in the spirit photographs, which profess to be the likenesses of the leparted as they now live in the spirit-life. Severa! cars ago. I received from the far West-Illinois, J

think—some crude specimens of this phenomenon, and was informed of what was intended and what it vas hoped would be attained. Now a more mature form of it has appeared in Boston, and many plotures have been taken, which there is every reason to believe are likenesses of the departed as they exist now. Time and repeated observations will show how this is. And if it should become a well established fact, surely every one will see at a glance how powerful is the ovidence thus given of an exisience beyond the grave.

Connected with this subject is the power of sceing and delineating scenes and objects in the spiritland. have received much evidence in this regard, and have in my collection some interesting specimens, all of which tend to show feasibility and the need of farther investigation to develop the power.

Fourth. I will refer to one other topic and close

and that is the power of foretelling future events. I have in my library a book published in London 10 1707, in which is detailed a prophesy, given through ust such a spiritual intercourse as we are now experiencing, that the Bourbon family would be expelled from the throne of France, and the reason was given. viz., its general profligacy and its persecution of the

freedom of religious opinion. The last time I lectured to the Bpiritualists in New York, which was in May, 1861, I read two papers. one York, which was in May, 1861, I read two papers. one me as my filterating footsteps led me user and into given about eleven years and the other about five the home of his earthly parents, and his clear, ringing years ago, in which our present civil war was foretold to be come fresh to my ears to-day, as I record the dis--in one of the papers somewhat blindly, until the events made it clear-but in the other most explicit and distinct.

These all related to public events, where the proph sles were published to the world before the events happened, but I have had a great many instances within my own observation where private events wen truly foretold.

Five years ago I published a tract on this subject, with a view to calling attention to it. I have seen nothing since to change my views, but much, vory much, to confirm them, and to show me that here is a power capable of being understood and improved by us. and of being made available to us.

These four topics are all that I deem it advisable to refer to now. But they are by no means all that are connected with Spiritual Intercourse that are of deep and abiding interest, on which some knowledge has already been obtained and more may be by proper inquiries. It is, as I understand if, only through the instru-mentality of Spiritus; Intercourse that that knowledge

can be obtained. No man bertaining will use that in-atramentality who does not believe in its reality, or Jenny E., daughter of E. who regards it as a fraud or a delusion. And in this, it aged eighteen months."

merican freedom, than could be raised against him The despots of Continental Europe had enough to do to think of their own masses, and they knew that sia-

very alone had kept us quiet; and even the Pope and his ministers felt that our success would eventuallyremoving slavery and strengthening freedom-make the despotisms of Europe but as the flax in the fire that shall sweep the continent. Europe must soon

become a confederacy of democracies. This cause began at Independence Hall, and will roll on till the world is subdued. Its influence has already shook continent after continent, and not a State, but the wealthy one Eugland, or the free one Switzerland, that has not been rent by it.

Mexico, they say, must be made monarchical, Amer-ican division encouraged, Victor Emmanuel be preferred to Garibaldi, Greece be furnished with a ruler without her consent. Russia be remonstrated with regarding forcing the Poles into too broad action, in order that the kingly principle may be strengthened and the republican principle be checked. But the people are awake everywhere, and even in England three great parties are forming-the ultra radicals, the ultra oll-garchists, and the go-betweens-and soon from Liv-

rpool to Moscow the conflict must come. Mr. Haven closed with an cloquent experition of our

duties as patriots, as citizens, and as men, in such an the grand European drama will be inaugurated.

The pilot of the iron-clad Keokuk, lost at Charleston, passed through Philadelphia last Thursday night, under arrest. It is charged that, in order that the rebels might capture her, he ran the vessel upon Morris Island; also that he is the same man who piloted the famous rebels, Mason and Slidell, through the blockada.

A new method of engraving by electricity has been invented in France, by M. Merget, which was doscribed at a recent meeting of the Academy of Sciences.

Obitnary Notices.

Flown to the home of the angels, Johnny, aged 2 ears and 6 months, youngest son of Bro. T. D. Denia. of Chicopee. Mass. On the 24th of April, the eyes of Johnny closed in doath, and the pearl of his soul escaped its earth casket. There are no words to offer the bereaved family who mourn his loss, save those of ... Life Immortal,³⁵ ombodying all of hope, of love, of peace, that can be theirs or ours to own. None will

forget Johnoy. I remember him as I remember all bright and lovely visions. His slivery laugh cheered solution of his form.

> Blessed child, then wert a treasure, None could see they but to love; And we know, with angel pleasure, Thou art dwelling far above.

Though too far for mortal vision, Still the spirit eye can see In that land of joy elystan. "Johnny" walts, dear ones, for thee.

M. L. BRORWITH.

Willimantic, Conn., April 30, 1863.

Passed to the world of Bpirits. New York, April 24th. Minerva B. Snow, wife of Joseph P. Snow, formerly of Bartford. Conn., after a short illness of only three days. The jamp of life went out without a groan or struggle. Her life has been such that her future existence must be happy.

Died, auddeniy, March 226. in Greenville, Conn. Jenny E., daughter of Emery and Adella W. Bishop, 11

WARRAW ORANG sponks in Binghampton, N. Y., May 94 and 8. Will go to Ohio in June; to Michigan in July; and to Wisconshn in August. Friends on the route who want him to stop and hoture must write soon. He will re-ceive subscriptions for the Banner of Light.

DR. JAMRS COOPERS, Bellefontaine, Obio, will speak in Muncie, Iud., en Friday, May 99; in Obesterfield, Saturday and Bouday, May 30 and 81; in Anderson, Jane 1; in Onder, June 4 and 5; in Greensbore', June 6 and 7. Subsorptions taken for the Banner of Light, and books for sale.

ISAAC P. GREEKLEAF will opeak in Bradford, Me., May 17: in Exeter. May 24 ; in Oldtown, May 81 ; in Camden, June ! Address, Excter Mills or Baugor, Mo.

Luo MILLOR will speak in Worcester, Mass., May 17 and S4. Address Springfield, Mass.

Ma. A. P. PIERCE, trance sposker, of Newburypert, Mass, will lecture in Plymouth, May 17 and 31, and June 21 and 28; in Cambridgeport, May 24.

W. K. BIFLET will speak in Lowell, Mass., May 17 and S4; in Bnow's Fails, Me., and vicinity through July and Aug.; in Worcoster. Mass. through October. Address, as above, or Bnow's Fails, Me.

A. E. NEWTON will speak in Boston, June 14.

Mas. N. J. WILLIS will looture in South Reading, Mass.

H. B. STORER, inspirational speaker, lectures in in For-boro', May 17. He may be secured for Soudays in this va-cinity, by addressing him at 80 Pleasant street, Boston.

Mas. SARAH A. HORTON Will speak in Ludiow, Vt., ouc in four weeks, unthi further notice. Address, Brandon, Va. Mas. E. A. KINGSBURT will speak in Somers, Coun., May

MRS. AXMA M. MIDDLEBEROON, BOX429, Bridgepert, Conn., will locture in Bridgeport, Ct., May 17, 24 and 81; in Troy, N. Y., overy Sonday in Juno. The remsinder of Mrs. M.'s engagements are comploted for this year.

Mas. M. A. O. BROWN, tranco speaker, will speak in Dan wille, V4., May 29 and 31.

Mas. LAURA DEFORCE GORDON will speak in Oneida, N Y., during June, address care of O. A. Hollenback, Eeq.; Providence, R.I., in July; Bangor, Me., in August; Chloo-pee, Mass. in September; Springfield, Mass., in October. Miss NELLIN J. TREFLE, Inspirational speaker, Jackson-ville, Ve., is engaged to speak, on Sundays, one half the time the present year, at Ashfeld, Mass; at Shelburns Valle, one quarter ditto, and at Jackson ville, Ve., the remaining quarter. She will speak in those vicinities on week inte, if required.

Mus. E. A. Bries, Springfield, Mass, will speak in Phila-delphis, Pa., during May; in Plymouth, Mass., June 7 and 14; in Quincy, June 91 and 98.

DR. L. K. and Mas. S. A. Ocontary will speak in Bouth Borlin, Mass., at 10 1-3 A. M., and 2 o'clock, r. M., and at Fel-tonville, at 7 1 2 o'clock, r. M., June 7. Address, Bauner of Light, Boston.

ORABLES A. HAYDEN will speak in Kenduskeag. May 17; in Troy. May 24; in Dextor, May 81; in Dover, Me., through Jono; ho Quiney, Aug. 23 and 50; in Bongor, the fort four Bunday in Nor. Not engaged for Bonk and October. Will speak in Mass, and free Simphiler these two mon that if the friends desire. Address, Livermore Valls, Me

Mas. Many M. Wood will epeak ip Porland, Me., May 17 and 24; in Bangor, Me., May 31 and June 7, 14, 31 and 39; in Qoincy, Mass., July 5, 19; in Stafford, Conn. Sept. 6 and 18. Address, West Killingly, Conn.

MRS. LAURA M. HOLLIS will speak in Dover, Me., doring May: in Bradford, June 7: in Stockton, June 14 and 21; in Glopboro, June 28.

[Under this heading we shall insert the names and places of residence of Mediums and Lecturers, at the low price of twenty, five conts per line for three months. As it takes ten words on an average to complete a line, the advertiser cap tell in advance how much it will cost to advartise in this department, and remit accordingly.)

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MRS. FARMIN BURNARY FRITTY may be addressed ha Northampton, Mass., oaro of W. H. Feiton. all-3m⁹ Mins Linns M. 4. Castan, including speaker, are of Dr A. R. Ohid, 15 Transat sizes, Borton and and an

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or the paper ideal, then know that the time for which yet subscribed is out. If you desire to continue the Bayman, we should be pleased to have you remit whenever the figures so correspond—otherwise, we shall conclude you do not wish to renew your subscription, and shall withdraw your name accordingly. The adoption of this method renders it un-necessary for us to send receipts.

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A RE more prevalent during the spring months than at any other season of the year. At the present time, throat and long complaints abound to an extent hitherto unknown, and it is the duty of every one to procure a medicine which will cure these disorders.

Br. Wistar's Balsam of Wild Cherry

a safe, pleasant and reliable romedy. It has been propared for many years, and the proprietors have letters from hopdreds of individuals of every class of society, testifying to He remarkable curative properties.

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LETTER FROM ELDER H. L. GILMAN,

A Minister of the Gospel in Vermont.

GLOVER, VL., June 90, 1859.

Homes B. W. FowLa & Co.: Gente-I hereby certify that I have been troubled for sar-eral years with a difficulty of the neart and lungs and have applied to several physiciaus for help, and have tried almost spplied to several obysicians for help, and have inid almosi every remedy of the numerous ones which have been recom-mended, without receiving our statistics; but hel growing weaker and weaker, notil, hearing of Witters Red-iam of Witters about a year since, I commenced using it with immediate relief. It has not only restored an immi-to a sound state, but I am entirely relieved of the difficulty or disease of the heart. I have no healtation in saving that where the first is the feart. I have no healtation in saving that obserfully and consolentiously recommend it to all person-sufforting with pelmonary complaints. If L. Gillman.

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