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BOSTON, SATURDAY, JULY 16, 1864.

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Poctry.

Written for the Banner of Light. WORLD .-- A FRAGMENT. THE IN THREE PARTS. PART I.-LETHE.

BY G. L. BURNSIDE.

Invoke me, mingled powers of earth and air! For I have come to give a worthy test Of all I hoped for in the life to come: Might, mind, Omnipotence; surpassing gifts Sent to seduce the soul to high emprise Of virtue, knowledge, righteousness and peace.

Allure me with unnumbered blessings, world! Send all your panoply of art and arms, Exchanged for what in life I valued most: High honor, high enchantment, love and peace; And I will give them to the waiting winds That howl around the crags of high Ben-vue, And lurk in clouds upon the murky sea, Where the lost limbo of the nether world Hovers apart, and lays its treasures up Of windy dogmas, high-resounding phrase, Given to entrap the unawares of soul With soulless emanations of the brain. O'erwrought in pursuance of its highest creed Conceivable, to wit: that Gol is not All that we hope and fear of good or ill; Righteousness to the righteous; to the worst All that they have and are, or high or low.

Entice me with your lore, O pictured age Of Greecel Enchantress of the ancient world: Illimitable fantasy, and high renown Of arms and arts unnumbered in their forms; Briarean armed, and templed in the hearts Of millions worshiping the sacred shrine, Of Phidias the high embodiment, Wrought in the secret chambers of his soul-Illimitable tapestries, and festal things Given to entrap the unawares of heart-I will erect a funeral pile to all Such shows, that lead me from the worship high Of Nature, learned in many a midnight dream Caught from the rapture of the mountain tops, High overarching all the sunny slopes Of Westmoreland, where I unnumbered times Slept to the music of the midnight breeze Seeking through crannies for its lost and found Voice of the mighty God, that made it sweep Stealthily through all the nooks of high Ben-vue; And fingering all the keys of that strange harp Hung in the nether atmosphere, that makes Its nestling home among the surly crags Of Skiddaw, sturdy in his mighty heart; And sloping all the gray fields with its light Of hazy mountain distance; and its mist Suffused through ether, like the remembered dreams

Of young enchantment in Arabian tales.

The Lecture Room.

AN ADDRESS BY MES. FRANCES LORD BOND. [Reported for the Banner of Light.]

SPIRITUALISM.

[The following able address on Spiritualism and kindred subjects was delivered by Mrs. Bond before the Convention of Spiritualists, in this city, at the Melodeon, on the evening of the fourth day of the sessions, and was received with demonstrations of approbation by a large audience:]

I presume, before a Spiritual Convention, I need I presume, before a Spiritual Convention, I need not apologize for selecting the subject of Spiritu-alism for this occasion. There may be those among you who are novices in our philosophy, and some who are not, who would like to have the matter of organization rest for this evening. There-fore it is I have selected the subject already spec-ified

ified. The new dispensation dawning upon the world may be likened to the advent of the infant Jesus. He came not in the pomp and splendor that suited the fastidious Jews. His birthplace savored not of that royalty, clothed in purple and linen, which, in their view, was so essential not only to tempo-ral happiness, but as a test of his divine orl-gin!. So the glorious advent of Spiritualism is disclaimed and contemned; because of its ple-belan birth—and this by those who attach much importance to the manyer birth of their Lord and Saviour.

Baviour. Certainly, the new child, born within the last century, can claim as divine parentage as its counterpart, Christianity. Indeed, the likeness is so striking, we require no other proof of their near relationship. However, the eldest born labored under the disadvantage of being christened by mitred bishops, having been themselves baptized in the papal sea! The god-fathers and mothers of the beautiful child, in vowing to protect and guide it, and having sworn allegiance to the power that held the keys of heaven and hell, most loyally wrapped their spiritual charge in swaddling clothes, woven by the gods of heathendom out of material generated by paganism.

material generated by paganism. But the twin and younger child bids fair to en-tirely and effectually extricate its predecessor from But the twin and younger child bids fair to en-tirely and effectually extricate its predecessor from the grasp of dogmatical and priestly rulers, and in disrobing it of the black and unseemly garb with which Priestcraft has invested it, presents it in its pristine and heavenly beauty, fraught with peace, love and good will to man. Thus, by the new birth, the Gospel of glad tidings is borne to every hearth-stone, a living reality; presented to ALL PEOPLE, regardless alike of birth or station. Messages of love are read by the faggot-fires of the cabin, as well as by the brighter and more bril-liant lights of the paince. The peasant's couch is guarded with affection and care equally with the bed of royalty. Lov-ing hearts are seated by the side of the poor and downtrodden of earth, essaying to tune the broken heart-strings to notes, of yo and praise. The joy-ful news of a world to be redeemed from the thralloom of the church-militant, from an arro-gant and overhearing priesthood, and the prospec-tive horror of death, hell and a devil, with electric speed is borne from continent to continent, from

speed is borne from continent to continent, from ocean to ocean, from sea to sea, from shore to shore. The cotrage, the hamlet, the palace, the castle, alke resound with anthems of praise that the lost and loved are restored—that there is no death, other than the change of the caterpillar,

its flames! O, horrible blasphemy! thus to tra-duce the all-loving Father. What a picture for coming generations to look upon—the great God of the universe at war with one of his own crea-tion — the father with a child, (?) who proves himself too powerful for his parental antagonist to subdue or control. In the back-ground of the picture may be seen legions of priests, deacons, and elders, officiously attempting to assist in the great battle—expecting to gain power and adand enters, one loasy attempting to assist in the great battle-expecting to gain power and ad-vancement-and last, though not least, the divis-ion of spoils! Upon this tracic theological drama let the curtain drop; and hehold, in truthful and adorable contrast, the God of Heaven robed in alorable contrast, the God of Heaven robed in garments of peace and love, diffusing light and life to the remotest corner of his boundless uni-verse, sending peace on earth, good will to men, hy angel messengers; commissioning them to bring the gind tidings that they are guarding and impressing us, to the end that we may pass the journey of life more safely, and arrive at the ha-ven of futurity better prepared to enter and travel upon the paths of eternal progression. The greatest amount of time and breath—not to say talent—is consumed by those who are paid for doing the thinking of the world, in trying to con-vince those who think for themselves that they will be eternally lost for their presumption. The over-whelming argument that, man is a "free moral agent," is easily swallowed by the non-resistants, who do not see that they are fettered instead of

who do not see that they are fettered instead of being free—that, if they are fattered instead of diction of terms to talk about *free agency*. Does a man employ an agent, and tell him he is free to do as he pleases? If so, would it be consistent or inst to avraign the agent who is left free to act, for is to in the pleases: If so, would it be consider to be just to arraign the agent, who is left free to act, for his conduct, whether moral or immoral? The agent, if free, certainly should not be accountable to his employer, who left him free to do right or wrong in the world to which he sent him. Better

wrong in the world to which he sent him. Better to teach that all are free when in the right, that no one is free to do wrong, as a penalty is attach-ed to every transgression! Man comes into the world without his consent, and goes out of it the same. An existence is forc-ed upon him, after which, the force of circum-stances, and not his will, controls him through all the, together with the organization imparted to him by his purents. And herein lies the secret of a true reformation! Never, till man and woman unite congenitally and harmonionsly, will the race be progressed from its present animal plane. The marriage institution, like all others, is conserva-tive, and like all others should be open to im-provements and amendments. The young should be taught that the marriage relation is too sacred to be entered upon thoughtlessly and with impu-nity-that no mercenary or selfish motive should govern in their choice.

Oh, the world is full of legalized sin! So long Oh, the world is full of legalized sin! So long as the law sanctions a wrong it is considered a right by the world's dupes. Orthodox teachers and leaders see only the effects, at which they aim their artillery, vainly hoping the old musty canons of the church will remove the hidden cause of evil existing both in Church and State! It is the salaried Reverend's interest for man to be " con-ceived in sin and born in iniquity," else he would lose his sinecure flying! He spends his life-time in preaching at the sin, instead of seeing and re-moving the cause of sin. Indeed, he strenuously moving the cause of sin' Indeed he strennously maintains that God is the author of sin, and the attempts to demolish the work of the author But we bring to you a new philosophy, which proclaims that man is the author of sin-and that so long as men and women form animal and imercenary alliances, just so long will man be "conceived in sin, and born in iniquity"—that so long as law and custom recognize woman only as the slave of man, just so long will her children be claved to sine of super account of the state of the the slave of man, just so long will her children be slaves to sins of every conceivable shape and magnitude. We have said that Spiritualism brings a gospel of glad tidings to every hearth-stone. In this gospel we read that the marriage is the most sacred of all institutions and relations —that Nature neither designed or condemned pury one to a state of isolation—then avery hear any one to a state of isolation-that every being any one to a state of isolation—that every being has a mate existing somewhere in God's universe. From the floral, through the bird and animal kingdoms up to man, all Nature rejoices in the di-vine institution of Marriage. With joy univer-sally felt, but not expressed as yet, the new gos-pel claims that nature rebels at all arbitrary in-stitutions—that the law of love is not arbitrary, but spontaneous—that the conjugal love is not promiscuous, but steadfast as the Eternal! Dame Nature, true to herself and her eternal commanion. Deity, teaches her children, both by Companies Nature, true to herself and her efernal companion, Deity, teaches her children, both by precept and example, that the great, immutable law of marriage is constancy and fidelity; that to transgress in this, as in all other of her laws, the consequences are eternal in extent and duration. But, says the objector, your new gospel abounds in "Free Love!" We reply, yes: a love as free and boundless as the universe. A love emanat-ing from the great soul of Deity, permeating ev-ary part and particle of his divine nature! Oh, that the world might drink at this fountain! Then would the soul of the board of the would there well up from the heart, springs of love and tendorness, going to water the dry places. Then would the heart's descris be cheered by streams of kindness and love; the tears of the widow and orphan be dried. Then would sin, widow and orphan be dried. Then would sin, misery and crime, the offspring of perverted loves, vanish from the earth. So long as the world is peopled with beings begotten in compulsion on the one side, and the animal nature on the other, just so long will penetentiaries and lunatic asy-lums be illed with the badly organized, but not accountable, offspring of such iniquitous and in-harmonious unions. These earth-horn unions are not confined to the low in point of standing; but are found in high places, sanctioned by the high priests of the church, and the dignitaries of State! The cabalistic term "free love," as used by the pricets of the church, and the dignitaries of State! The cabalistic term "free love," as used by the calumniator of our beautiful and ennobing reli-gion, called by its right name, means free licen-tionaness, which latter proclivity is not confined to any clime or country, church or creed! Things and principles should be called by their right names. Love, free love, is coeternal and coex-tensive with God's love. It was taught by the upped by the context of composed to a provide the state of t tensive with God's love. It was taught by the gentle Nazarene; yea, oven love to enemies! It is high time the augel of Love was divorced from the Demon Licentionsness — they bear not the least resemblance in character, neither should they bear the same name. The great white throne that St. John built, and sat the God of Heaven upon, and the place where the Devil that deceived them was cast, are not further apart than these antaconistic principles. antagonistic principles The love principle implanted in man is as far above the animal nature, as the zeuith from the nadir! We pity the subject and slave of any vice, in whatever soil he lives, be he Priest or Pope, white or black. Spiritualism, instead of propagat-

work of the Bible or in the sanctuary of the church. It is capable and ready to do what inhisters have failed to do: that is, to explain the mysteries, not of godliness, but the bible. Instead of spending its breath in vain, in trying to reconcile its wide digressions and absurdities, it uses its reasoning powers and separates the chaff of obscenity and contradictions from the wheat of truth and puri-ty, scattered here and there throughout its pages. Certainly there can be nothing cited in the char-acter or conduct of any Spiritualist exceeding the monstrosities of immorality recorded in the Bible. monstrosities of immorality recorded in the Bible. We know we are attacking the stronghold of the sectarian when we attack his bible; but this must be, or the strong holds of error and vice will for-ever hold their chains over and around their devoted victims.

voted victims. So long as books and men are worshiped, in-stead of truth and principle, so long will mankind be in abject bondage, both mental and spiritual. The orthodox priest in America, in point of pow-er, is but the Pope in Rome. Bible in hand, he denounces all who do not yield to his dictation and logic. The Pope does no more when he with-holds the book too sacred in his opinion for the most of God's children to look into, than does the Protestant when he dogmatically usurps the con-trol over the temple of Reason, erected by the great Architect of Nature in every individualized being.

being. Spiritualism is not of recent origin, but is coëval and coëternal with God the Father. True, its legitimate birth into this world dates no further back than the present century. The disclaimer of modern Spiritualism, alias inspiration, is the de-vout believer in ancient inspiration. The Chris-tian professor looks upon the manifestations of spirit-presence and power recorded in his Bible with complaceny, and even reverence; but upon the marifellel manifestations of the day, he casts with complaceny, and even reverence; but upon the parellel manifestations of the day, he casts the eye of scorn, and listens to them with doubt and fear. He doubts not, however, the genuine-ness of the account of Balaam's spiritual adven-ture and rencounter related in Bible history. Neith-er of the power of the spirit to have slain Balaam. The Bible advocate in believing this story—and truth it may be—nust believe in the mediumistic powers of an animal lower in the scale of being owers of an animal lower in the scale of being powers of an animal lower in the scale of being than most of the human type; yet, if we may be-lieve Bible narrative, the sure-footed animal's spiritual vision was in advance of the man, Ba-laam. And all this is readily credited as truthful, and reasonable even, by the—so-called—religious world, which censoriously discredits all spiritual enactments of the present day, on the ground that they are too marvelous to be believed. When, in south this group religious world so critical and

enactments of the present day, on the ground that they are too marvelous to be believed. When, in sooth, this same religious world, so critical and severe, points to a God who suspended the haws of motion and gravitation in the instance of the sun and moon ceasing to revolve in their orbits, that Joshua might longer see to murder his fel-low-beings, and possibly, also, that this God and patron of Joshua's might longer view the carnage —yea, shaughter of his own children. And more does this pseudo-religious world credit, and possibly admire: a God who repeat-edly hardened the heart of Pharaoh, the oppres-sor of Israel, and the object of such signal judg-ments from the Almighty, who characteristically punished his victim for allowing his heart to be hardened—a God who came to earth to dwell a specified time in a physical form, for the ostensi-ble purpose of saving a lost world from a prospec-tive damnation, and returned to heaven without accomplishing his object, thereby showing his in-computation.

ness and lusts. Spiritualism is the only ism that ware of believing in modern sorcery and listening dare look sin in the face, whether set in the frame-work of the Bible or in the sanctuary of the church. midst. Ho explains the manifestations of spiritto mediums, who are so rapidly increasing in our midst. He explains the manifestations of spirit-presence and power to be the work of the devil.
He strenuously urges his flock to work out their own salvation—in other words, to be their own mediators—then inconsistently represents the dirivine plan of salvation to be effected through the mediators—then inconsistently represents the dirivine plan of salvation to be effected through the mediators—then inconsistently represents the dirivine plan of salvation to be effected through the medianship of Jesus, the only mediator between God and man, and presumes to aver that he has heard the High calling him to receive the appointment of mediator, or medium, between Jesus and man, with the view of recorciling the world unto himself. The errors and absurdities into which they are betrayed who receive the doctrine of a vicarious atonement are without number. The infinite Jehovah is represented as interceding with himself—his honor and glory to be maintained, and his favor to be secured, by a belief that he is the self-offered atoning sacrifice for sins; the God 1 manifested in the flesh as the divine redeemer, in and by whom he is reconciling the world unto himself, and yet foreordained that a large share of the world should forever remain unreconciled to him; a mediator between his own divine and human nature, attempting to reconcile himself.

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him; a mediator between his own divine and hu-man nature, attempting to reconcile himself to himself; scaling with his own blood the surety of the covenant, insuring that its blessings will over be bestowed in virtue of his merits and interces-sion, which intercession, and the efficacy of whose merits, after all prove wholly unavailing. Thus sinners are invited to receive in faith the boundless blessings of God's forgiving grace, secured to them by his unavailing intercession with himself. The infidel to this theory is referred for proof of its validity to the so-called divine oracles. In all ares, and among all nationa-christian, savage

ages, and among all nations—christian, savage and heathen—recourse to some sort of mediation has been universal. In all forms of religion the and heathen—recourse to some sort of mediation has been universal. In all forms of religion the necessity of a mediator between a supreme divin-ity and man is taught with more or less enthusi-asm. To this end, sacrifices have been made to the Most High as an explatory virtue—that is, they made atonement for those that offered them. The heathen, as well as Christian world, refers to its oracles for divine approval of its oblations. But the Christian world is alone in the sacrifice of a God incarnated in the flesh. The ancient Druids sacrificed human beings, BUT NOT THEIR GODS. The wicked Aumonites worshiped their idol god Moloch with human sacrifices, but they sacrificed not their god, neither Bhal as a rep-resentative. The Jewish religion required the scrupulous observance of sacrificial rites. Accord-ing to the law of Moses, sacrifices could not be of-fered in any other place than in the court of God's sanctuary—the same God who commanded the patriarch Abraham to offer up his only son Isaac for a burnt offering upon a distant mountain, which tragical and ungodlike account is received by many as a prophetical allusion to the great atoning sacrifice which, in the fullness of time, was to be offered for the sins of men. Christendom contemplates with satisfaction that all sins are absolved by the Deitho sacrifice. Deep-ly founded in Jewish and Heathen lore is the doc-

all sins are absolved by the Deille sacrifice. Deep-ly founded in Jewish and Heathen lore is the docpatron of Joshna's might longer view the carnage —yea, slaughter of his own children. And more does this pseudo-religious world fredit, and possibly admire: a God who repeat-edly hardened the heart of Pharaoh, the opprest-sor of Israel, and the object of such signal judg-ments from the Almighty, who characteristically punished his victim for allowing his heart to be hardened—a God who came to earth to dweln a specified time in a physical form, for the ostenai ble purpose of saving a lost world from a prospec-tive damnation, and returned to heaven without accomplishing his object, thereby showing his in-ments from the Joing the the tragedies in which the Bible abounds, partake more of earth than heaven, of sensualism than religion; therefore, it is no standard or guide for mankind in the pres-true to the totage of the tor and the condemnation of his just haw, by having faith, and *faith* only, in the atomwrath of God and the condemnation of his just law, by having faith, and *faith* only, in the aton-ing blood of Christ, he is delivered from a just. condemnation, and made an heir of eternal life and glory. The essential principle of the new and spiritual gospel is that man is his own Redeemer, that no atonement can be made for him, that he becomer his own spring by a suffagerite__the becomes his own saviour by a self-sacrifice---the gospel demonstrates the birth, life and death of Jesus to have been wholly governed by natural law, If not, then are God's laws changable and mutable. The believer in mitacles attributes the singular phenomena which attended Jesus's birth, life and denth entirely to the miraculous. If the divino power was ever exercised in suspending the operation of Nature's laws as to specific events, why the cessation of this power? If miracles were performed in attestation of an extraordinary divine interposition as transcending the order of divine interposition as transcending the order of Nature, why should not the same display of di-vine power ever have existed? The pupil in the spiritualistic school is taught that the God of heaven being "without variableness or shadow of heaven being "without variableness or shadow of turning," never did, and never will, produce an effect contrary to or by the suspension of the laws of Nature. That the turning of water into wine, the calming of the tempest, the feeding of the five thousand, the restoring the sight of the blind, the curing of the withered hand, the cleansing of the ten lepers, and the raising of Lazarus from the grave, but demonstrate the influence of mind over matter, which inherent though uncultivated power in man has ever and will over exist. Spiritualism is the key not only to all past revela-tion, but the more modern tales of witcheraft. It reveals that thousands of innocent persons, de-nominated witches and wizards, were hanged and humach by the valantless unrecenter. Bioterr. hommitted whenes and wizhtus, were infiged that burned by the releastess persecutor, Bigotry-dressed, too, in sacerdotal robes. The pilgrim fathers who sailed from England in the barque May Flower, on the Rock of Plymouth where they first planted their feet, planted also the seeds of intolerance and persecution, which resulted in torturing and condemning innocent but unfortu-nate humanity; ny, even to the stake. The Puri-tans conscientiously believed in witcheraft, as they must to believe in the plenary inspiration of their Bible. Will our Orthodox friends admit that they take avauations to Biblical bistory? Bible. Will our Orthodox friends admit that they take exceptions to Biblical history? Otherwise, they are obliged to concede to the doctrine and truth of witchcraft, which, if they can prove an illusion out of the Bible, so it must be in it. Then, reasoning analogically, how is it to be determined and proven that the whole sacred structure had not its origin in illusions of the imagination? For our Bible friends must be aware that if they.re-move one stone from the building. others may fall, until finally the great fabric is shaken as a reed in the wind, when, according to Hosea, they who have sown the wind shall reap the whirlwind. The spirit of intolerance and persecution mani-fested by the priestly accusers who voluntarily became the relentless judges and executioners of their fellow beings in the trying days of Salem witchcraft, salled from the fatherland to these shores, in the year 1620, under the assumed name of witcherait, sailed from the fatherand to these shores, in the year 1620, under the assumed name of Christianity. When the archangel's trump shall sound-summoning the dead to awake, to give an account for the deeds done in the body-what a fearful sentence will be passed upon those who so ruthlessly sacrificed hosts of blameless and inno-cent being. Vas: the leaders in the uploty acrurutnessly sacrineed houses of hameless and inno-cent beings. Yes; the leaders in the unloy cru-sade against witchcraft, were the followers of the meek and lowly Jesus. The self-appointed, self-promoted ministers of heaven, accused the inno-cent of a crime that some modern divines contend did not even have an existence. We recently heard the assertion from a minis-ter in the pulpit, that there was not the least particle of evidence in history, either sacred or pro-fane, which would warrant the belief in such mys-

Invoke me, powers of the midnight wind! For I have swept among you like the mist That curls the mid-enclosure of the gap Opened by all the westering winds that sweep The clouds in masses from the lofty top Of high Ben-verni in its towering pride. Answer me, spirits of the mighty wind! Have you not seen the ghost of WORDSWORTH sweep •

Through the enclosure of the midnight gap That opens to the sunlight all the day, And when deep Night has swept her pall around The vast, encircling monument of mist That towers a pillar like the Israelite His God, that led him from the land of slaves To serve's truer idel than the one He worshiped, serving other godlike men; Godlike to those who bear the scourge of slaves; Stamped with peculiar features, caught from all The grim and vast of Nile and Nicotano. Theban in greatness; grim in purpose fell Of wrath avenging all who said amen To any gods but him-have you not seen Him sweep a mist like other mists that grow And cumulate, a fast-expanding mass, At evening sunset lighting all the east With castle-keeps and towers of high emprise, Robed in the splendor of the setting sun? Answer me, spirit of the mighty wind, For Wordsworth is like one of you, that sweeps The outskirts of the mountains, mighty, vast, And towering in their strength o'er all the hills That round them rise, like children to the knees Of gray and reverend grandsires, that begin To grow like them, in second youthfulness.

> Written for the Banner of Light. LINES. WRITTEN FEBRUARY, 1962.

> > BY S. B. KEACH.

Far o'er the vast horizon looming I see a dark and threatening cloud. I hear the Southern thunder booming, The Northern cannon answering loud.

Rude o'er the summer-land is sweeping The desolating march of War, And Death-his Spring-time harvest reaping-Strikes where the brightest, bravest are.

They hasten from the Northern cities, They throng from many a Southern home, The World's great heart of mercy pities Their sacrifice, their mutual doom.

Angels of Peace affrighted hover Above the awful-battle-scene. Till the last offering is over, And Night in horror drops her screen.

I see beneath the dark cloud yonder The lifting dawn of better days; The air is purer when the thunder Is ceased, and mists to heaven raise. Providence, R. I

the gross and earthly beling exchanged for a more beauteous form—the flower but plucked from the stalk to bloom eternally. Man need no longer take for his staff and defence the phantom faith]— "the substance of things *hoped* for, the evidence of things not seen." Faith in its true sense is the legitimate affisiring of bigetry. "The true inhibitor legitimate offspring of bigotry. The true philoso-pher will not blindly receive what has been found for him, but walks forth with his God-given powers into the vast arcana of nature, searching for and solving its seeming on mysterics. He unlocks the beautiful temple of reason, over which Priests and Bishops have so long claimed the right to rule, and finds, no great mysterics of Godliness, but instead, a simply natural religion; philosophical, consistent, consoling; a religion not to be worn as a holiday dress upon certain occasions, but to enter into every-day life, every action, everv word and deed.

but to enter into every-day life, every action, ev-ery word and deed. The fruit of this beautiful theory, as yet, is not abundant, for the tree is young, and the branches need much pruning and training before it presents to the world the practical fruits by which it should be known. The garden containing this modern tree of knowledge is protected by no flaming sword, is not proscribed by Omnipotence to any of his children; yea, the whole world is invited to partake of all the fruit, without fear of divine interdiction! Verily, there is need of a new rev-elation. See the servile condition of man; the is progressed but little beyond the animal! From the gradle to he is taught a soul-wither-ing system of ethics. To the young and plastic mind is presented visions of an angry God, of demons created to tempt him from the path of rectitude. The mother, in her lullaby song, greets the sonsitive ear with strange discord in music and sentiment, teaching her offspring to bend the knee in fear to the Father in Heaven-present-ing to the unfieldged mind a heaven to be attained by sacrificing every earthly love and pleasure, or the dreadful alternative of a hell of unceasing. ing to the unifiedged mind a heaven to be attained by sacrificing every earthly love and pleasure, or the dreadful alternative of a hell of unceasing, unending, fires! Can true, heartfelt worship em-anate from a mind thus trained? Can aught but depravity be expected from the finite, when the Infinite is represented so depraved? From time immemorial mankind have sacrificed their reason upon the altar of ignorance and superstition, looking, in matters of opinion, to those whose hearts and lives, ostensibly devoted to heaven, are consecrated to avarice and worldly gain. The so-called learned professions fatten upon the spoils-obtained at the tearful sacrifice of the soul's lib-erty, and bodily health of their fellow-beings. Naturally intelligent men and women allow their mental and physical powers to paralyze for want of normal development—believing they can hire the work of thinking done for them. The first les-son taught in ethics is, that the natural or carnal bent of man is prone to evil, as sparks are to fly upward. The second lesson taught, is the ele-vating one that the human family is totally de-prayed, the Priesthood not excepted. The third lesson teaches that all who believe these dogmas lesson teaches that all who believe these dogmas implicitly, i. e., without doubting their soundness or validity, will be saved in the washing-machine of the atonement: that their sins, though as sear-let, will become white as snow, washed in the pure blood of Jesus. Another lesson taught by priest-dom-ennobling to Deity, indeed-is, that the dovil was created to destroy the noblest work of God-the crowning of creation-man; created in the image and likeness of his Maker, the Father in Heaven; who is represented in the theological drama as a tyrant demolishing his own handi-work-indeed, as destroying Himself in his chil-dren; creating a devit to fan the fires of hell, that his own flesh and blood may forever roast in

is no standard or guide for mankind in the pres-ent age. It excepts the character and life of Jesus as practical and exemplary, being the beau-tiful casis in the great desert of Mythology and Superstition.

The life of the true Spiritualist is also practical and exemplary. The love and charity exempli-fied in the life of the precedent are his guardian-angels. In accordance with the precepts of the great exemplar, he feeds the hungry, and clothes the naked. Spiritualism, like Christianity, is martyred upon the cross of Prejudice. A bigoted and ignorant generation ery away with it, crucify it; but like its predecessor, it rises superior to all reviling and persecution. What more natural than that the spirit of Jesus should manifest it-self to his disciples, and hundreds of others, as it did in a variety of ways, and at different times; and when it is asserted that as positive and in-dubitable evidence can be adduced that spirits of The life of the true Spiritualist is also practical the departed now have the same power to mani-fest themselves as had Jesus, the affirmation is met by the opposer of our beautiful faith—nay, belief-with as much contumely and reproach as the Jews cast upon the guiltless reformer, and without measure or mercy. Spiritualism proves, to a demonstration, that the same unscen power that opened the prison doors, and rolled the stone from the sepulcative at the present day, and is manifested in the moving of pondera-ble articles. This power, by some called mysteri-ous, and by others, "humbug," in moving the waters theological, casts up much mire and dirt, and will eventually be the means of removing from the earth sects and creeds which form no part of God's great economy, but had their origin in narrow and contracted minds.

Is it not astonishing that naturally talented men consent to become slaves to other minds, be-cause, forsooth, they claim intallibility? The Ro-man Catholic believes his Pope infallible; so the Molamedan of his Mahomet; so the Christian of his Bible—yet fallible men, doming the livery of heaven, undertake to explain and expound writ-ings infallible, indeed! If so infallible, we would ask, Why the attempt to explain them? That they have never been explained satisfactorily, a walting world will attest to. Yes, theological waiting world will attest to. Yes, theological teachers, bound as they are in the chains of Big-otry and Interest, will not receive any new inter-pretation of the Scriptures. They strenuously advocate the putting new wine into new bottles, still obstinately refuse to taste the new wine, though the "old bottles break, and the wine run-peth out and the bottles wrish." The arcient neth out, and the bottles persk, and the wine rain-medium and mediator is worshiped. The modern medium, though in every respect as reliable, is contemned and despised by a class, too, who virtually fill the same opprobrious office. The self-promoted minister of the Gospel claims

The self-promoted minister of the Gospel claims to have received a commission as embassador from the Court of Heaven, and in its name ex-horts his hearers to believe in Jesus the mediator, who, in the capacity of a medium, was found by his mother in the temple, sitting in the midst of the doctors, both hearing them and asking them questions; and all that heard him were aston-ished at his understanding and answers." In the name of a just heaven, we ask, what the difference is between the modern minister's position, as reis between the modern minister's position, as reis between the modern minister's position, as re-presentative of the spirit of Jesus, and the modern medium? Except it be his tenacious clinging to the old trunk of the tree, while the despised me-dium chooses the fresh branches—the "new wine with interventier." put into new bottles.

The minister in the pulpit voluntarily takes upon himself the character of a medium, assun-ing that he has been appointed of heaven to tranto his charge and keeping, whom he warns to be-

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tical beings as witches; thereby proving himself infidel to the belief in Saul's Interview with the woman of Endor—who had, according to Biblical testimony, a familiar spirit—and whom the com-pilers of the Bible call a witch. To be sure, the sacred writers, both under the Mosaic and Gospel Dispensation, severely denonneed what they decin-ed an abomhable sing but they did not deny the existence of writers are such such as the sure, the existence of witcheraft, sorcery, soothaying, etc. To consult magiciaus was forbidden under the penalty of death; but their magic power as inter-preters of dreams, and as necromancers and en-chanters, was never doubted.

2

Spirits, for ages, have endeavored to communi-cate with the inhabitants of earth, but never un-til now have they been understood; and though oftentimes repulsed, still the golden cord of love can never be severed. The freed spirit can never cease to regard the loved mother, father, brother, steps thild or companion with a love for transister, child or companion, with a love far tran-scending that of earth. Our spirit friends bring the cheering tidings that the dark creeds and the-ories of man, are denied and disclaimed in the spirit-land; that the life beyond the grave, is one of progression; that after the birth of the spirit, it still holds sweet communion with the dear ones left behind.

Spiritualism is not sectarian, therefore it invites the whole family of man to partake—even from the highways and hedges. It maintains, if man-kind are at the present time deluded in the belief that they use out accurate with white there is use that they see and converse with spirits, then were Abraham and Lot deceived in thinking they con-versed with the inhabitants of the unseen world, We read throughout the Bible, of spirits called angels, having intercourse with men called mor-tals. The whole theological world believe that three disembodied spirits appeared to Abraham as he sat in the door of his tent in the heat of the day. If modern mediums imagine, merely, that they see and converse with spirits, as our anti-spiritu-alistle friends, may sincerely believe, may not the three angels who appeared to Abraham have ex-isted only in the patriarch's imagination? In this way the many Biblical accounts of spirit presence and hower may he accounted for as consistently and power may be accounted for, as consistently, at least, as the more modern.

at least, as the more modern. The clergy of Christendom strenuously assert that Spiritualism is all a delusion, arising from illusions of the imagination. The fallacy and tendency of reasoning upon this hypothesis, the analytical mind sees at a glance. Why should not Christianity as well as Spiritualism be de-nounced a delusion? The reliability of the for-mer is a matter of faith and history—for the lat-ter, we have the evidence of our senses, which is ter, we have the evidence of our senses, which is tanglible and reliable. How do we know that spirits have the power to

return and communicate with us? We know it by honest investigation, and occular demonstra-tion. We see an analogy between Bible inspiration and its recorded manifestations, and the in-spiration and spirit manifestations in our own day; but unlike the Bible advocate, we ask no one to take this belief upon faith, or hearsay; and en-join all in the spirit of candor to use their own God-given faculties with which to work out their own salvation, and to be able to give a reason for the hope that is in them, without reference to any commentator or minister. Say you there are many who have been professed believers in your philosophy who reject it, and admit they were dephilosophy who reject it, and admit they were de-ceived? And more, in pretending to be mediums, were deceivers also? So Judas, from interested motives, and a stipulated price, betrayed the Son of man. This did not prove Christianity a hum-bug, nor render it unworthy of belief. We are told that Spiritualism leads to immorality, when, in truth, it is the highest practical standard ever presented to mankind. The trouble is, there are too many noninal Spiritualism. If a theory or presented to mankind. The trouble is, there are too many nominal Spiritualists. If a theory, or system, is to be judged of by individual conduct, what shall we think of Christianity? We know the Christian theory to be beautiful and practical, but seldom do we see the fruits by which it should be known. Many are convinced by physical de-monstrations of the existence of spirits, not only, but of their power to manifest themselves to and communicate with mortals; but it does not follow that they are essentially altered in char-acter.

acter. The teachings of elevated spirits are pure and ennobling. They recognize and enjoin worship of a God whose tender mercies are over all his works; a God who punishes, not in revenge, but in love; a God who governs everything by immutable law—from the rolling orbs, to the sparrow, which falls not to the ground without his notice! The bigot refuses to investigate this new philosophy, on the ground that it is too marvelous to be be-lieved in; and at the same time believes the mar-velous story that Moses say God in the burning velous story that Moses saw God in the burning bush, and on Mt. Sinai, writing with his finger on tables of stone. Also, he believes that Moses's rod was turned into a serpent, and that Aaron's rod swallowed all of the magician's rods. And more, with God without the aid of sorcery, magic, or magnetism!

If mediums of the present day are laboring un-dor the influence of a perverted or excited imag-ination originating in a peculiarity of tempera-ment, as some of our Orthodox friends claim, may

duction and pronounces it "good," when this-it would accm-crazy artist with his own hand defaces the beautiful design by introducing the hideous image of a scrpent transforming himself into a devil, to lare into ruin, and tempt to sin, man, the masterpicce, created in the image of his Maker.

Spiritualism invites a sated and unreconciled Initiality to turn from this last repulsive repre-sentation, and presents to rational view the true Artist and Architect of Nature, divested of all material surroundings, all fabulous creations, em-bodying the original attributes of Love, Mercy, Initial and Architect of Artistical attributes of Love, Mercy, Justice, swaying the sceptre of Love and Wis-dom over his vast formations. To this power may all the children of earth bow in adoration. Then will the spring-time, the summer, and autumn of life rejoice in an existence destined to an unfading immortality, an unending eternity of praise to an All-wise Creator.

Written for the Banner of Light.

LINES.

TO W. P. AND LIZZIE P. ANDERSON, ON RECEIVING FROM THEM AN EXQUISITELY DRAWN VASE WITH FLOWERS.

BY CORA WILBURN.

A Tribute of the Beautiful, it came From Friendship's valued hand-a spirit gift;

Dearer by far than evanescent fame-Endowed with symbol-power to uplift This off-time sad, faint, weary heart of mine, Unto the nearness of the angel's shrine!

Pure, spiritual, sweet, suggestive of all good, It faces me, the Beautiful, Ideal!

With summer-land's significance imbued. With promise of a Love divinely real.

Thanks, angel-guides! for the dear token given In semblance of the harmony of Heaven! Beloved and true! ye whose love-blended souls

Give forth the Beautiful in word and deed, Over whose mated hearts the flood-tide rolls

Of Inspiration suited to our need, Be thanked! with spirit-love be richly blest; Ever your hearthstone claim an angel guest! Lasalle, Il., 1864.

Isfulan that any European capital can be supe-rior to his native city." But the Persians were wont to speak the truth as of the highest religion. "The Evil One (Ahriman) invented lies, that they should deceive the State." Ormazi, the good God, should deceive the State," Ormazd, the good God, favors the truthful; whereas, in Jewry, the "man after God's own heart" makes the truth as Moab, to be his wash-pot, and sends it as a scapegoat over Edom in a shoe. "Phillstia, triumph thou because of me?" But in what wise run the tri-umph of Philistia? Let us see. When David flew from the wrath to come from Saul, "to the cave Adullum," some four hundred fillbusters, "in debt and discontented, gathered themselves unto him," after he had feigned mad-ness to Achish, King of Gath. David finding his

themselves unto him, after he had feigned mad-ness to Achish, King of Gath. David finding his madness no longer necessary, and gathering two hundred more illibusters to his army of saints, asked of Achish a town to dwell in. Then Achish gave him Zicklag, and David dwelt in the country of the Philistines a year and four months, and practiced deception upon his benefactor on the fol-lowing wise: lowing wise:

"And David smote the land, and left neither man nor woman alive, and took away the sheep, and the oxen, and the asses, and the camels, and the apparel, and returned and came to Achish. "And Achish said, Whither have ye made a road

to-day? And David said, against the South of Judah," etc. "And David saved neither man nor woman

alive to bring tidings to Gath, saying, lest they should tell on us, saying, so did David, and so his manner, all the while he dwelleth in the country of the Philistines.

And Achish believed David, saying, he hath "And Achish believed David, saying, he hath made his people Isracl utterly to abhor him." This was the way that David exemplified his character of God-man; nor was the Word made any better by his oath, for after swearing to Shimei, he dictated his murder with that of Joab's, on his death-bed, when he could no longer get life from his damsel, Abishag. This and much more is the fitting banquet of apiritual food for nine-teenth century, plety and Sunday-Schools. We think if acad in the light of the Bersion Scintures is the fitting banques of spintau loca for him-teenth century, plety and Sunday-Schools. We think if read in the light of the Persian Scriptures, David would come rather under the sign of Ahri-man than of Ormazd. But let every one be fully

persuaded in his own mind. Herodotus says of the Persians—"They hold it unlawful to talk of anything which it is unlawful to do. The most disgraceful thing in the world, they think, is to tell a lie; the next worse, to owe they think, is to tell a he; the next worse, to owe a deht; because among other reasons, the debtor is obliged to tell lies." We think this heathen lesson would be very good in the way of teaching the young idea how to shoot; but one exclusive churchdom prefers the wash-pot of Moab and the shoe of Edom, as the better way of doing the Phi-listing. listines.

There is a venerable old shoe chanted in the psalmody of Mother Goose:

"There was an old woman, she lived in a shoe,"

Was this the shoe that was cast out over Edom and originally taken from the mother in Israel's Where is the constellation of the shoe, or its sign Where is the constellation of the shoe, or its sign in the heavons? It is only recently, says Rawlin-son, that "Chaldean darkness has been cleared up." But even in this clearing up, we have not yet found the sign from heaven in the shoe, though the Lord of the psalmist "telleth the number of the stars, and calleth them all by names;" and when he sings that "He delighteth not in the strength of the horse; he taketh not pleasure in the legs of a man." we may find in this dark saving mon the a man," we may find in this dark saying upon the harp, a reference to the sign Sagittarius, or the Archer, where, as the "Lord delighteth not in the strength of the horse," he furnishes a pattern from the mount of vision, half man, and as "he taketh"

the mount of vision, half man, and as "he taketh no pleasure in the legs of a man," he fashions those of the horse, and thus half man, half horse, is this sign of the Zodiac. As amusing in old time as in the new, must have been the Biblical stories, a la Mother Goosedom; for who does not cling to the venerable old lady in the present? Much more than may we sup-pose that in old time, before printing-presses, books and papers, to whit awful heights must have risen the faith in the oracles somewhat rid-dlewise, as they came from the mouth of the Lord, through the very reverend Aunt Hampal's in through the very reverend Aunt Hannah's in Israel. Says Rawlinson: "The mythological, as-tronomical, and other scientific tablets found at Ninevel, are exclusively found in the Akkadian language, and are thus shown to belong to a priest class, exactly answering to the Chaldeans of pro-fane history, and of the book of Daniel." So, too, as we have just seen Jacob's Ladder, with the as we have just seen Jacob's Ladder, with the Lord standing above it, was the parabolical ren-dering of the priest-class in old Jury, though it may also have its exact counterpart in the mes-meric, or spiritual trance. As found at *Birs Nim-*rue, or Babic, by Rawlinson, the significance of the "Ladder" is rather astronomical. "The ele-vation of seven stages, one above the other, and the construction of a shrine for the divinity at the summit of the hill, [equivalent to the position of Jacob's Lord,] must necessarily refer to the Tem-ple of the Planets of the Seven Spherés, at Bor-sippa, now represented by the ruins of *Birs Nim*-rue."

Says one author, the Assyrians "were, toward the close of their empire, in all the arts and appliances of life, very nearly on a par with ourselves; and thus their history furnished a warning—which the records of nations constantly repeat—that the greatest matorial prosperity may co-exist with the decline—and herald the downfall of a kingdom." decline—and herald the downfall of a kingdom." Even Republican America may learn of this les-son, as well as the kingdoms of the earth, for "ma-terial prosperity" has been the temple of the Lord wherein the Church and the State have worshiped, not only in chattel slavery, but otherwise; grind-ing the face of the poor, if so be Manmon thereby could be more fully inaugurated. For our sacri-fices to this God, instead of doing justly, loving mercy, and walking humbly, our judgments have been speedy and tremendous, to the paying of the uttermost farthing, and four-fold for our selfish spoliations and robberles; for in the moral as in the physical world, there is government by law, higher than politician's enactments; a law which cares nothing for the cry of Lord! Lord! but which will not fail to be adjusted to the status of the right. will not fail to be adjusted to the status of the right. The Assyrians cried Lord as well as the Jews and Christians. Asshur was the Law-God of As-syria. "His usual titles are the great Lord, 'the King of all the Gods,' although that title the more properly appertains to the second Deity of the governing triad," the same as the second per-son in the Christian triad or trinity. He was "their special tutelary Divinity. They invoked him on all occasions which referred to the exer-cise of their sovereign functions," The Sun and Ether were also bersons in the Assyrian trinity. cise of their sovereign functions," The Sun and Ether were also persons in the Assyrian trinity. The Ether being equivalent to the Hebrew Yah or Jou-piter, the heavens of heavens with feminine personages, as Mary the Mother of God, or in As-syria "Beltis, the Mother of the Gods," ***while in Babylonia the first place is generally given to Il or Ra who was possibly of Egyptian origin and who was the guardian Defix of the origin, and who was the guardian Deity of the primitive Babylon, as Asshur was of Assyria," and as the Rohim or Jahovah was the guardian Deity As the hold of block of the gardinal belog of Israel. Il or El being a name of the earlier Jews' God; hence Beth-el, house of God, Bab-el or Bab-il, the way to heaven or to God, or as per Bi-ble, whose "top is unto heaven." Bab-il, as the cuneiform name is written, signifies "the gate of II," and would seem to indicate a watch-tower at the gates of the solar disruit with the kingdom on the gates of the solar circuit, with its kingdom on earth as it is in heaven. "The name was proba-bly given in allusion to the first establishment of a seat of justice, as it was in the gate of the pal-ace, or "the gate of the temple that in early times justice was administered." The man-bull and the man-lion, like the Biblical cherubim would seen man-non, nike the Biblical cherubin would seem to have had their pattern from the astronomical-watch-tower or Mount of Vision. "The other or chief member of the protecting triad must be re-cognized in the winged globe which is so often seen in the scuptures hovering over the Assyrian monarch and from which a figure with the horned helmet, the sure emblem of Divinity shoots his ar-rows erginst the discomfield for " May not Jacob's ladder be traced to the soren stages or stops ascending or descending in the old Babylonian tower, whose top reached heaven by its correspondent soven spheres, "employed by the Orientals to denote the seven great heaven-ly bodies, or the seven climates in which they are volve," indicated at the temple of *Birs Nimrod*. The constellation Orien was Mimrod, the mighty hunter before the Lord when the Lord was the Leader-up of the heavenly hosts—the Lord of the ark or taberna-emblems of the altar." were also "sure the Jews, Palestine was the centre of the uni-verse, and the Lord God of heaven revolved in his circuit as the oxclusive tutelary divinity of the sorie asimilar platitude, hence the samel sores of old Jewry circumscribes all our churches." The Persians have like concel of their holy land, "and it is not easy to persuade a native of

scope of tongue. Sometimes "the Lord is a man of war; Almighty is his name"—sometimes "ho rode upon a cherub and did ity," having no" pleasrode upon a cherub and did diy," having no" pleas-ure in the legs of a man"—sometimes a "Rock," and sometimes "the Lord of hosts"—sometimes choosing to be called *1shi* rather than *Baali*—some-times *Yah, Jah, &c.*, throughout all the phases of the kaleldoscope—sometimes covering his throne with thick clouds and dark, "from whence deep thunders roar, mustering their rage, and heaven resembles hell—as when his black clouds with how one astiling from the court of the construction of the theorem and the source of t resembles hell—as when his black clouds with heaven's artilery fraught, come rattling on over the Caspian," and sometimes speaking from the whirlwind to Job to ask him if he can "draw out leviathan with a hook." So, too, the Lord in As-syria, now this, now that, has "four arks or taber-nacles," and "is he who guides or directs the peo-ple of Bel-nimred, the Sun, and Meradach." The arks or tabernacles, probably representing the four compartments of the seasons, the astronomi-cal houses of the Lord answering to the Beth-shem-eth of the Bible. Then comes the "serpent, not cal houses of the Lora answering to the *ben-shem*-eth of the Bible. Then comes the "scrpent, not only the God of knowledge, but also of life" and of glory and of giving, who was transplanted in Eden, "connecting him with the scrpent of Scrip-ture, and with the Paradisiacal traditions of the tree of knowledge and the tree of life."

"Amongst the stars he was known under the name of Kimmut," which recalls to mind the term of Scripture, and suggests that the expression "binding the bands of Kimmah" refers rather to the coil which the scripent of Babylonian mythol¹ the coll which the serpent of Babylonian mythol² ogy has wound around the heavens, than to the soft influences of the Pleiades, as we tamely and without warrant translate the passage. For the present, indeed, we may believe that Kimmut was the constellation Draco, and that the God, Hea is figured by the great scrpent which occupies so conspicuous a place among the symbols of the Gods on the black stones recording Babylonian beneficitons." benefactions.

In the Babylonian Scriptures, too, we find " the abyss" or bottomless pit of the winter solstice— "the Lord of the lower world," the descension inthe Lord of the lower world," the descension in-to hell of the Apostle's creed, the ascension into heaven, and "the layer up of treasures." Here, too, in the "Ether, the Sun and the Moon," we find the pattern for the Hebrew cherubinical group, the God who represents the sky or Ether, whose winged and sphinx-like emblems come from the Chaldean pattern of the Mount. Here, too, we find Paul's "Prince of the power of the air "as the "Lord of the air, and of the whirlwind as well as presiding "over the firmament," well-known Gods of the Mendean Pantheon," in this case bearing the name of *Ica*. "As the Lord of the sky he also presided over the four points of the compass, his sign being used as the determin-ative to the respective names of the North, East, South and West." South and West."

South and West." "Associated with the God of the sky, we usu-ally find the Sun and the Moon." Its trinity of Father, Son and Holy Ghost is *Khaldi*, the Sun, and *Ira.* "The wind" answering to "*Iva*," the same as it answers to Spirit or Holy Ghost in the New Testament, and is also equivalent to "King," "Lord," or "Chief." "The God *Ira* must have been known in Babylonia from the earliest times, as the Son of *Ismidagon* of Ur, who founded tem-ples at Asshur in the inneteenth century B. C., has a name commounded of the titles of this God has a name compounded of the titles of this God and of the Sun. • • The male and female powers of the Sun, whose worship at Sippara was celebrated throughout the East, were with more than their usual accuracy identified by the Greeks

than their usual accuracy identified by the Greeks with the Apollo and Diana of their own mytholo-gy, and represented in Scripture by the Adiame-lech and Anammelech, the Gods of Sepharvaim. • • • He is the Lord of fire, the light of Gods, the ruler of the day "-the same as in the Bible, " our God is a consuming fire," " the Lord of heav-en," and " the Lord God of hosts." In this the moon was included as one of the triad, or trinity. *Thur, Ur, or Ir o* the Chaldees signifies " a watch-er"; hence to watch the phases of the heavens was to bring down their canopy as a veil for the mysteries on earth; and thus in the religious tem-ples, on earth as it was in heaven, each kingdom hysteries on earth as it was in heaven, each kingdom having its correspondent in the other. Thus, too, "the chief of the Gods of heaven and earth, the king of the Gods, God of Gods, he who dwells in

king of the Gods, God of Gods, he who dwells in the great heavens, the Lord of the temple," etc. The name of "watcher" was "applied to the arch-angels in the Syrian liturgy." ' "We come now to the five minor Gods, who, if not astronomical, were at any rate identified with the five planets of the Chaldean system. Hero, too, we find "the Rider on the Wind," and " the glorifier of the meridian sun "—" the light of heav-en and earth," before whom angels bow and arch-angels hide their faces, where "the morning stars sang together, and all the sons of God should for joy." a part of the same system of John's revela-tion where they sing "Holy, holy, Lord God Al-mighty"—all holding mystical relations to the as-tronomical Pantheon.

The Hebrew term for the planet Jupiter was the star of "Justice," who was the "old man of the Gods," "the Judge" who "had the gates under his especial charge," but the Sun with his "frosty prow" was like old John Anderson my Jo, along the winter solstice. Judge and God are converti-ble terms in our Bible. "Thou shalt not revile the Gods," or Judges. Samson, a name of the Sun, *judged* Israel. He too had charge of the gates, and when he arose at midnight from his lowest solsti-cial Sunciff, he took the doors of the gate and the two posts, the Pillars of Hereules, and bore them to the top of a hill, or high heaven, for now "his locks were like the rayen, and his bony brow was bent"—but as he roturned again through the au-tumnal gates, his locks, or rays, were shorn, his bent"-but as he returned again through the au-tumnal gates, his locks, or rays, were shorn, his eyes, or stars, were put out, "and he did grind in the house of the Philistines." The whole story, with its "great sacrifice unto Dagon"-the "two pillars upon which the house stood," with all its garniture and dramatis persons, can only be read understandingly in its connection with the astro-nomical unfolding. When the Sun, Samson, Hercules or Lord, en-tered the sign Leo, and "a young lion roared against him"-being in the full growth of his locks, or the strong rays of the Summer Sun, "he locks, or the strong rays of the Summer Sun, "he rent him as he would a kid." And so throughout the Bible, more or less we have the romance of the Bible, more or less we have the romance of history in personations of physiology and astrono-my mingled together, and like Æsop's fables and Arabian tales, there is often much truth spoken through the mystical labyrinth. So, too, of the Biblical story of Bėl and the Dragon, Jupiter and Draco, whose symbols on earth were typified in the heavens. Says Rawlin-son, "The Greeks, as is well known, are unani-mous in ascribing the great Temple of Babylon to Jupiter Behus, and the name of Bel, it may be added, is to the present day attached to the planet Jupiter in the astral mythology of the Mendeanä. Jupiter in the astral mythology of the Mendeans. * * The numerical symbol of Bel-Merodach, as he is named at full length on the tablet, which applies notation to the Pantheon, is unfortunately crased. * * It may be added, however, that he is included in a list of stars, and assigned the second place, perhaps, in allusion to the position of Jupiter among the planets. ***** I may be worth while, also, to notice the tradition pre-served by Massondi that the Assyrian kings took the name of Arian, or " the Lions," which was the same as Nimrod." As the Lord and his sign were convertible terms, Orion was Nimrod, "a mighty hunter before the Lord," So, too, Leo, the Lion of the tribe of Judah with his flowing locks or mano streaming forth, was a "consuming fire." The planet Venus is the Goddess Ishtar. On the inscriptions she is the "Lady of Babylon" and "the Queen of the Stars," whom John of Pat mos, in his astro-theology, rather ungallantly mos, in mis astro-meelogy, rather ungalantly styles "the scarlet woman and whore of Baby-lon." Then comes Nebo, or Mercury, against whom Isaiah and Jeremiah let off some flying ar-tillery. He, too, has many titles, as "Lord of Lords," "Lord of the constellations," &c. He also had a temple with "a tower attached, in which was deposited the ark, or tabernacle of the God. * * The tower and temple of Bit Zida at Borsippa, which contained the ark or taberna-cle of Nebo, and which was built after the fashion of the seven spheres, is that celebrated edifice of which the ruins exist to the present day, bearing the name of Birs-Nimrod. * * In the Men-dean books, also, Nebo, who represents the planet Morcury, is called "the scribe"; and the same character appertains, to a certain oxtent, to the Egyptian Zet, the Greek Hermes, and the Latin Mercury. Of course it is to this God that we must refor the traditions of the Babylonian Hermes, the reputed author of the Chaldean oracles." Now in all the modern resurrections of the old light is not difficult to read the mynterior for far styles "the scarlet woman and whore of Baby

JULY 16, 1864.

THE POOR.

BY B. N. KINYON.

What volumes of untold sufferings and miseries are couched in these simple words-the poor. How much of anguish, of sorrow, of depression and crime, they express, may not be written in a book, but are imprinted on the warm life current, that flows on to Infinity. Riches consist in the abundance of the necessities, conveniences and luxuries of life; while poverty consists in their absence; that is, a person is rich who has such abundance, or means of procuring them; while he is poor who has them not, nor the means of procuring them. Which of all the catalogue of evils, may not be traced to poverty as its origin?

Three-fourths of mankind at least, in the civilized, Christianized and governed States, are the victims of poverty. That it is not only a real evil, but the origin of the major part, at least, of all evils, need not be argued. He that has a soul to feel, or a benevolent feeling for mankind, admits the evils of poverty.

How is this evil to be cradicated or extinguished? Will temperance and industry abolish it? They may ameliorate, to some extent, but will not, and cannot abolish it. And why? For the simple and plain reason, that all are born poorutterly without the right to any of the necessities, conveniences or luxuries of life-I mean in the socalled civilized, Christianized, and governed States. The Church Government and code makes them heavenless, and the State makes them earthless and utterly poor. By these codes of Church and State, the earth and its fruits, and all property are monopolized and held by the few; while the many are homeless, poor and heavenless. Born with necessities which must be supplied or we perish. we find ourselves utterly destitute, and with no rights to any supplies Nature has prepared for her children. Nature has fixed no law giving a definite portion of the earth or other property to any

particular individual, to the exclusion of all others. Her stores are common to her children. It is municinal law which makes such monopolies, and hence the cause of all poverty, and all evil flowing therefrom.

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Children of the rich and poor are alike born destitute; but the former, generally from the innate principle of love to their offspring, are placed above want by their parents, but the latter must truly earn before they eat," if fortunate enough to find some one to give them work. The children of the poor, male and female, are alike turned upon the world destitute, with the stores for life's supplies held by their more fortunate fellow-beings, to be dealt out or withheld at their option. The Church teaches that such is God's good will, and the State that it is justice. As the rich have it all in their own hands, they dole out such wages to the poor as suits them, and the latter must serve or starve.

Out upon such will of God! It is a Church libel against him. Out upon such justice of State! It s rank tyranny and oppression. It is the interest of the master to feed and clothe his slave, because he is his property, but the rich have no further interest in the poor after they have extracted through their necessities from them, what they can. The sufferings of the poor show that they are in violation of Nature's law of equality. All the sufferings from poverty are penalties for this violation. Nature designed mankind to be equal, and made a bountiful supply for all. As they fail to maintain their equality, and supply their necessities, are they punished for the violation of the laws of their nature. What, then, is the plain path of duty for the poor? It is to rise against a Church which shuts them out of heaven, and the State that denies their equality, and equal rights to land and all other property, to supply the neessities of their organization.

Monopolies of heaven and earth must be destroyed and broken down. Equal rights of mankind to heaven and earth, individual sovereignty and universal equality must redeem the poor, and they only can do it. Temperance, industry and frugality cannot do it. As poverty originated in codes of Church and State, so it must end only in neir pholition

ANCIENT AND MODERN SPIRITUALISM NUMBER EIGHTEEN. BY C. B. P.

For a time dropping Volney, to whom we shall again recur for his researches of forty years— though the more spiritual aspect of the heavens was shut to him—we resume Rawlinson's Hero-dotus, particularly the notes thereof, where sover-al authors speak from modern inscriptions in Babylonian discoveries. These authors display themselves rather to conserve the old shell of Bibledom then to afford a free deliver nue to the Bibledom, than to afford a free deliverance to the spirit; but still much broader than the education al institutions of Christendom have been wont to permit. The English mind is born of the spirit slowly. It is so buttoned and clamped on every side that it often tries to make the new truth sub-serve the old error. American Theology as much as possible holds to the same course, so that in-stead of that mental freedom which would usher in salvation by truth, we have the various com-plicitles in the supposed exigencies of present needs, which are intended to concillate ignorance and superstition, and all these so superinduced up-on ante-conceptional proclivities and educational al institutions of Christendom have been wont to on ante-conceptional proclivities and educational bias, that it requires the twelve labors of Hercules bias, that it requires the twelve labors of Hercules to prepare the way and make the path straight. Authors of the Volney stamp "speak right out in meeting;" but such as the note-writers to Herodo-tus, and of "Smith's Dictionary of the Bible," speak with "bated breath and whispering hum-bleness," and instead of turning the old Word the seamy side out, to be fairly examined in the sight of all Israel and the Sun, *mum* is the word over every rent they discover, and they let it remain gaping, or attempt to cover it by sewing new cloth thereto, contrary to that outspoken Scripture. aping, or attempt to cover it by sewing new cloth thereto, contrary to that outspoken Scripture, which says that no man does so. Alas I it s but very few full, brave men that we have to speak, or we should have been very much greatly ahead of "Lesays and Reviews," instead of constantly threshing out the old straw in the wish to find a grain of wheat in countless bushels of thaff. However, we can glean more than they intend-ed from these Sisyphus rollers and threshers in behalf of old Jewry. Writing some half a cen-tury after Volney, and in the new light of the dis-inton.buent of five and twenty centuries, the note Si

intombment of five and twenty centuries, the note intombment of five and twenty centuries, the note writers do wonderfully confirm Volney, to whom they sometimes refer. Volney, for his faithful, direct speaking, is denominated infidel by an ig-norant, interested and unfaithful churchdom, while others, by their reticence, shall secure a market for their wares, even within the very bo-som of the Church. By a shameless abuse of terms, the Church makes him infidel who is faith-ful to the highest truth, and receives the unfaith-ful as true. On such an occasion it was that the ful to the ingnest truth, and receives the unfath-ful as true. On such an occasion it was that the Nazarine reformer, adjudged by the Church as a blasphemer, resorted to a "whip of small cords" for the strapping of a Church that made unfaith-ful or infidel merchandise in the name of the Lord. As Infidel has become the synonym of faithful-ness, so has the term Democrat been turned aside from its generous meaning, as including the pro-gressive haupiness of a become the lit it has become from its generous meaning, as including the pro-gressive happiness of a people, till it has become the representative term for the most infernal of oligarchies; but faith and action for the good of the true is not infidel, nor can slaveholding, or other oppressions, be transformed into Democ-racy, though we attempt to sweeten them by this name, and embitter the non-conformist by the term of infidel. And yow to the notes. Says Bawlinson, "One And now to the notes. Says Rawlinson, "One thing indeed seems to be certain, that if the Chal-deans were the inventors of the hebdominal nodeans were the inventors of the hebdominal no-menclature, they must have borrowed their earli-est astronomical science from the same source which supplied the Hindoos; for it could not have been by accident that a horary division of sixty was adopted by both races." The ark of the covenant and temple of the Lord in Jewry were of physiological and astro-theolo-gical origin, a somewhat varied copy from the original of surrounding nations. The "grand cherubins, lions and palm-trees," and other gar-niture of mountain patterns from Chaldean obniture of mountain patterns from Chaldean ob-servatories, are too plainly stamped with the common figures of the astrological heavens to be concealed in any exclusive dress. The Persians, with the same readiness, adopted foreign customs in their religions. "Perhaps the most striking in-stance is the adoption from the Assyrians of the well-known emblem consisting of a winged circle, with or without a human figure rising from the circular space. This emblem is of Assyriau ori-gin, appearing in the carliest sculptures of the country. Its exact meaning is uncertain, but the conjecture is probable that while in the human head we have the symbol of intelligence, the wings signify omnipresence, and the circle oter-nity." Compare this with the Biblical descrip-tions and an whom who the thin will descripnity." Compare this with the Biblical descrip-tions, and see whereunto the thing will grow, but you must have the old Chaldean key which opens to the Hebrew initiations. In the old religions the Lord and his sign from heaven were most fre-quently one, as the golden heifers at Ephesus, or the same Jewry would symbolize the Lord in Taurus, or the golden calf before the advent of Aries or Amus Dei May not Jacob's ladder be traced to the seven

Original Essays.

ment, as some of our Orthodox friends chain, may not Moses's peculiarity of temperament have been such as to produce illusions of the imagination? leading Moses to imagine that he saw God in the burning bush, and on Mount Sinai? Perhaps the tables of stone and the finger of God which he thought he saw, were "illusions—mere concetts provide the grand of the same of a burner of soil of of -perfectly groundless and absurd," as is said of Spiritualism.

Spiritualism. The opposers of Spiritualism firmly believe in the prophets and seers of the Bible, but denounce in unmeasured terms the modern seer who claims the same God-given power of prophecy. May not the holy prophets, also, have been *deluded* into the belief that they were commissioned of God to reveal his will? God to reveal his will?

Gol to reveal his will? We read of objects and symbols being present-ed to the prophetic eye, and that there was some-times an articulate, audible voice. Isaiah, Jere-miah, Ezekiel, and Daniel, are recognized by the world as prophets and scers; but if a modern seer claims the same power, he is at once denounced an impostor or monomaniac. King Saul had been as bitter and as publ. empired to witherroft been as bitter and as much opposed to witchcraft as the divines of the present day are to Spiritualism, yet, being in extreme peril and fear, and wishing to consult with the dead Samuel, dis-guised himself, and went in the night to a woman and witch, desiring her to bring up Sanuel, his old friend and counselor. The holy Sanuel re-yealed to King Saul, through the woman of En-dor, his certain defeat and death. Can the Bible advocate account for the remarkable prophetic vision evinced by this woman of Endor, not only

but the gift of prophecy bestowed upon Miriam, Deborah, Hannah, and Anna? We read in the Bible, that after the ignominious death of Jesus, an angel of the Lord descended from heaven, and came and rolled back the stone from the door of the sepulcine, and sat upon it. His countenance was like lightning, and his rai-ment white as snow, and for fear of him the keep-ers did shake and become as dead men. The same spirit Mary Magdalene and the other Mary saw upon entering the sepulcine, sitting upon the right side, clothed in a long, white robe, and they were affrighted. Also, upon the first day of the week, the spirit of Jesus appeared to Mary Mag-dalene out of whom he had cast seven devils. After this, Jesus appeared in another form to two others and unto the cleven as they est at meat others, and unto the eleven as they sat at meat, and upbraided them with their unbelief and hard-ness of heart, because they believed not them which had seen him after he was risen. All of this is believed by the infidel to Spiritualism to be literally true. If he sees the consistency of these outputs the theorem and why not admit thet the these ancient phenomena, why not admit that the more modern may be equally as reliable. Medi-ums are his abhorrence, but he fully believes in the account St. Luke has recorded in the first chapter of his gospel, where two women are represonted as very remarkable spiritual mediums-one, the medium of ushering John the Baptist in-to the world, the other the medium of introducing to the world the Saviour of mankind. The Protes-tant and Roman Catholic Church believe the Vir-gin Mary had an interview with the angel Gabriel who foretold her mission as a medium for spir-itual intercourse, communication, and manifestaitual intercourse, communication, and manifesta-tion, and condemn without measure those who do not hold to the belief that Jesus was the spirit-off-spring of Mary, the medium, and the Holy Ghost. However, the thinking, practical world question the truth of this unnatural account, and are tiring of the entire, degraded picture which Churchani-ty has so long presented to the world for inspec-tion, which represents a creative power as creat-ing in its own image, then, as demolishing its own creation!

creation! The Divine Artist in completing the noble design of creation, produces a master-piece designed to portray His own characteristics of Love, Mercy and Justice. He looks upon the unrivaled pro-

There can be no suffering in Nature unless some of her laws are violated. Hence the sufferings of poverty are proof of the violation of Nature's laws by some one.

Des Moines, Iowa, June 9th, 1864.

INSPIRATIONAL POEM.

The "Inspirational Poem" from my pen, which appeared in the BANNER of June 18th, has been so thoroughly transposed, that its unity is entirely destroyed. . I send a corrected copy. J. M. ALLEN.

Ye nations hear! for God has spoken, The trammels of the Past are broken; Humanity shall yet be free! So lift the heart and bend the knee.

The voices of the angels coming Shall seem like music sweetly humming; Lift up your hearts, humanity I Arouse ye from inanity 1

Be brave and fearless, strong and true'l With powers of good the ill subdue. March on in might and valiantly, And fight the good fight gallantly.

Maintain the right, though showers fall Of earthly wrath, your souls to pall! Submit yourselves to naught that's low; Look up, and fear not earthly foe!

The crics and groans, and tears and sighs Of suffering mortals, ne'er despise; But lift them from their sad conditions With loving words and kind tuitions.

The snell of ages holds no longer ! The human soul is growing stronger; Humanity shall yet be free l So lift the heart, and bend the knee !-

Sweet thoughts, transmitted from the skies, Shall dry the tears from weeping eyes; And angel-lips in love be pressed, And spirit-forms with joy caressed.

All this shall be, when man shall learn Ignoble thoughts of *lust* to spurn; Humanity shall *then* be free, So lift the heart, and bend the knee !

Almighty Power, we call on thee To glorify man's destiny 1 And angels, mortals, love-crowned host, Join hands, and see who'll do the most 1

The power of thought, evolved and sent From soul to soul in harmony blent, Shall soon the world of man make free, So lift the heart, and bend the knee ! Ellsworth. Me., 1864.

A gentleman at a dinner party, stated that he had been on board one of our new men-of-war, and had seen the largest bird that was ever heard of. After fully exciting their curiosity, and eagle, condor, albatross, etc., having been guessed at, he informed them it was a "three hundred pound Parrott."

A clergyman who was consoling a young widow upon the death of her husband, spoke in a very scrious tone, remarking, "he was one of the few, you cannot find his equal, you know," to which the sobbing fair one replied, with almost a broken heart, "I do n't know, but I'll try."

JULY 16, 1864.

Written for the Banner of Light. WAIL OF AN ANGUISTIED SPIRIT.

GIVEN THROUGH JOSEPH D. STILES, TO THE EARTHLY RELATIVES OF THE CONTROLLING SPIRIT, DR. SOLOMON BROWN.

Through the opened spirit-portal From the land beyond carth's strife, Comes a sorrowing immortal, Breathing of the other life.

Ohl my cup is full of sadness, I can never happy be, Never reach the realm of gladness, Till my prisoned soul is free.

Are not your dear spirits saddened, Earthly relatives, to think That my mental powers were maddened By intoxicating drink ?

In this fiery hell of anguish In this awful gulf of woe, Must my soul forever languish, Nevermore sweet peace to know?

Ah! I wrongly used the powers By a Heavenly Father given, Misimproved life's golden hours, Nurtured hell instead of heaven.

Will no glorious angel kindly Crush out this base appetite, Which my earth-bark led so blindly. On the rocks of mental night?

Why was I not turned from danger By some guardian power above; Why did not some friendly stranger Breathe a warning voice of love ?

Ahl no angel-friend could gather Strength sufficient in my soul, That would turn my fettered nature From the devil-haunted bowl.

On I rushed to degradation, Drained the foul and murderous cup, Courting e'en the mad temptation, Till my life seemed burning up.

Thus, unto my being's closing, By this demon was I led, Unawares was I reproving In the syren-tempter's bed.

And must I thus toss forever On these seething waves of woo; Shall I never, never sever All alliance with this foe ?

Ah! I hear a voice low saying Brother spirit, do not fear, All the angels now are praying That you soon may join them here.

From your present dark condition Upward will your soul-feet rise, Till you reach that bright Elysian, Where God's gifts you 'll better prize.

Every step of your uprising Shall with gems of truth be bright, Your immortal brow baptizing In their living beams of light."

With this vision thus before me, I will on my journey start, Trusting that the glories o'er me Soon will be my blessed part.

When your home again I visit, Oh! may I enabled be To impart the joy exquisite, That my soul at last is free.

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Correspondence.

Letter from Jennie S. Rudd.

Dear Friends-Because you hear from me so seldom. I hope you do not therefore conclude you are forgotten. Be assured you often are the ray thoughts and conversation. Sometimes, in the stillness of twilight, when memory takes a retrospective view, sweeping back into the long ago, and bringing before my mental vision, as in a grand panorama, scenes past and gone, there appears upon the canvas of the soul your familiar faces; the kind welcome extended to the weary medium stranger, as she came into a land of strangers, far away from the happy home she left in response to your call, to do the angels' bidding-the hospitality extended, the kind and encouraging words spoken, the assistance rendered in the performance of duty, the pleasant hours spent in your society, the affectionate farewell as I left you after a short sojourn to fulfill Notes from Miss Beckwith. other engagements, are bright spots in my picture of life, upon which I love to gaze. How I should delight to peep into each and every one of ner, for I feel like retreating for one moment from your homes this evening and have a social chat, surrounding scenes, to the pleasant apartments or a walk in the lovely moonlight. But as I cannot do this, I will write you a few lines, and ask our mutual friend, the "BANNER," to let you all read it at once. Since last you heard from me I have been constantly "about my Father's business," to which soldiers wake into mournful song the voices which I devote most of my time and strength. To the best of my judgment, our cause never looked this morning of our reapers in the spiritual field, more promising than now. Throughout the land the cry is, "If a man die, shall he live again ?" "Tell us, oh thou woman with the priceless gift, who bringeth tidings from yon distant shore, how is it with those who have crossed with the pale boatman? Do they yet live, and do they love us still?" And with almost every mail comes the carnest call, as a natural result, "Come.over and help us." Truly, "the harvest is great, but the labor-ors are few;" and this is the only discouraging feature I see, namely, the scarcity of mediums. In Stafford, Conn., where I recently spoke two Sabbaths, the truth is progressing finely. The audiences are good, and composed of intelligent minds. I enjoyed my visit very much with the friends there. Mediums will seldom meet with better influences than in the old stone hall in Stafford. As I sat in the desk, and the sweet voices of the well-trained choir fell on my ear, en by their plows, receiving first from their hand their music brought almost enough inspiration without the aid of the trance.

BAN NER LIGHT. OF

ty to form a little club, and try to secure the services of this remarkable medium.

My next trip was to Northampton, a lovely spot-the home of Mount Tom. As you gaze upon his huge, rugged form, with his head among the clouds, he seems to look down upon the smaller hills with contempt. Here, at the comfortable home of Mr. P., I spent ten days very pleasantly; lectured two Sabbaths to large and intellectual audiences, and held six circles. While here I met Dr. Phillips, of Westfield, a gentleman of wonderful power in treatment of disease. During the few minutes he was operating on my eyes, he almost cured them of a troublesome weakness with which I have been afflicted for seven years. I here also made the acquaintance of Mr. and Mrs. Woodward, powerful healing mediums, who should be more widely known, as they are capable of doing a vast amount of good. I also called on Dr. Newton, at Springfield-the modern Jesus, in the astonishing cures he readily performs. He helped me very much, so that I have felt like a new creature ever since. He is too well known to need any word from me. Long may he live to

bless suffering humanity. I cut my visit short with the good friends in Northampton, that I might be present at our anniversaries in Boston, which I enjoyed very much, and arrived home just in time to repack my carpet bag and start for Portsmouth, N. H. Here again I met kind friends and well filled halls; also, my friend, Annie Lord Chamberlain, who was giving circles there with great success. Much to my regret, I was obliged to leave the friends sooner than they anticipated, to fulfill an engagement in North Easton, where I found a little band of true-hearted, earnest workers struggling for life, as it were. Here is a good opportunity for trance or inspirational speakers to lend a helping hand in rolling onward the car of Truth, On my way from Portsmouth, I stopped at Abington, to enjoy the first picnic of the season. where I met many friendly souls and familiar faces, and had a pleasant time.

I cannot close this letter, already too long, without saying a word about our Seventh Regiment. which arrived home this morning. The merry ringing of bells, booming of cannon, and music of the band, gave the occasion the appearance of a joyous one, and certainly so it was. But as I gazed upon' those war-worn veterans, my emotions were those of mingled joy and sorrow. Of the full ranks which left here nearly three years ago, only some two hundred and sixty have returned. Some have reenlisted, some are in hospitals, but where are the others? Alas! while many a loving wife is clasped to the bosom of her long absent husband, children and parents, brothers and sisters are restored once more to each other's fond embrace, all with a joy too deep for utterance, many a broken-hearted widow, as she looks into the tearful faces of her fatherless children, can answer the question; and as they ask a again, " Has not our father, too, come home? and shall we never see him more?" her soul sinks beneath its mighty load of grief, and burying her face in her hands, she can only sob, "Oh! that this cup might have passed from me !" Poor widow ! the staff upon which you leaned is gone. The form you loved so well lies far away on yonder battlefield. Dear orphans! angels protect you. The pathway of life must be trod without the example, the counsel and guidance of a fond father -that voice which was never heard save in ac-

cents of kindness and love, is now silent: And when the kiss of love goes round, There is, alas! no kiss for you!"

It is on such occasions as these, if ever, that I prize my mediumship-then that all obstacles, privations and sacrifices seem as nothing-then that I wish my voice was like a trumpet, that I might go forth and proclaim to the sorrowing ones of earth, there is no death ! Your loved ones still live, though their forms lie mouldering in the churchyard. The affection of those dear departed ones outlives the chilling hand of dissolution. Their spirit-hands oft press your brow, their spiritvoices oft whisper in your ear, and in the silent watches of the night you see their spirit-forms,

see the happy faces of the groups as they gather, whom were members of the Committee of Arthey would be strongly tempted to come in and rangements, partake of the feast of reason.

Lowell friends, and haste to answer the call publishers, and forbear for the present. which mother sends, "Come home !" Hoping Chicopce, Mass., July 2, 1864. with renewed strength, to begin with the month of September the work of another season, I am ever M. L. BECKWITH. in truth yours. Lowell, Mass., June 27, 1864.

Notes from the West by Mrs. Gore.

One's life seems naturally to form into sections, or chapters, as its successive dramas close and and a sure sign of wealth, the source of which drop into the past, and new ones open before us. As we are now withdrawing the interests and the ing over the farms in this vicinity, it is no longer life-threads of our being from the scenes and persons of the last drama, and are merging slowly and stupidly into the new, we find that we have left so much of our heart behind, that we are more supposed myself in the best farming district essentially and truly there than we are ostensibly here in the form. In any moment of abstraction the spirit-form of the recent guest might be seen gliding about the pleasant grounds, or lingering in the rooms of the home just left, or, oftener, standing and gazing silently on the outstretched lake, that lies cold and blue beneath this Northern sky. Whether in form or spirit, one might gaze forever on this "Lake of the Northland" and its 'dower of beauty," dream and gaze, gaze and dream, on the endless themes of life and its mysteries, its loves, its hates, its struggles and its destiny. With a brief sketch of this selected ground we will leave it, and you, dear BANNER, and pass on into the valleys of life, its duller scenes and sterner duties.

We had a delightful trip in early May, two hundred miles up the Mississippi from McGregor, to reach this place. We called first at the young city of Wabashen, and found there some stern thinkers and progressive souls, who are solving the problems of life with an appreciation of the lessons involved. John Hitt, Elias Howard, R. Olmsted, are among the representative minds of the place.

From thence we came to Pepin, which lies on Lake Pepin, on the Wisconsin side. It commands an extensive view of the lake and its western shore. The serene sky, its exhilarating at-mosphere, its beautiful landscapes, its hunting grounds-a poet can conceive of, but we cannot describe. Here in this sacred retreat, Col. Benjamin Allen has chosen a home, and made a residence as beautiful, elaborate and elegant as nature around would suggest. Here we spent seven weeks resting and recreating, and enjoying the hospitalities and society of our host and hostess. Nowhere have our wandering footsteps strayed where flowers bloomed sweeter, the air was purer, the winds sigh a sadder, as they swept over the lake and through the trees, than in this long-to-beremembered spot, May choicest angels watch and guard its interests; may their care and keeping be over its inmates till we meet in that higher home which this foreshadows. N. R. GORE. Durand, Pepin Co., Wis., June 26, 1864.

Spiritualism in Syracuse.

For some years past Spiritual Meetings and the teachings of the Harmonial Philosophy have been among the things that were in this city, but thanks to the angel-world, through the instrumentality of Mrs. Susie A. Hutchinson, of New Hampshire, inspirational speaker, we have had a revival of spirit-communion-not a revival of religion which brings forth creeds and sectarian bigotry-but a revival of ideas innate in every human mind, that no change of heart can make men or women better unless they fully understand a little of their origin, their meaning and their destiny.

Mrs. Hutchinson is second to no speaker in the field, and our friends elsewhere would do well to secure her services, if they wish any one to expound the philosophy of Nature, and the truths of immortal life. Her answers to promiscuous questions by the audience, scatters the skeptic's unbelief, as a broadside of grape and canister scatters the rebels. As a speaker she is genial as the summer day, yet with force enough to impress the truth of her argument home to every mind; her lectures are of a character which commend them to the favorable consideration of every intel ligent and truth-loving mind. For thrilling elo quence, beauty of diction, and soundness of principles advanced, they have never been equalled in this city. Long may she live to carry the hope and joy of angel-communion to those who sit in darkness and live under the fear of traveling to that bourne whence none return. She has lectured to us during June to rapidly increasing audiences, and such has been the interest awakened that she will remain with us during July, lectur ing morning and evening, at Convention Hall except the last Sunday in July, when we intend to have an excursion to Three River Point, to meet other friends joining our forces to speed the car of Progression.

Much more might be said, but we have already With a grateful heart I bid once more adieu to sufficiently trespassed upon the generosity of our G. Chicopec, Mass., July 2, 1864.

New Boston, Mercer County, Ill.

This little town is built on the north-east side of a heap of sand, washed on the other side by the Mississippi, which forms its steamboat outlet in the summer, and ice-path in winter. It is a small village, with some elegant residences one looks after in vain in the village, but on looka mystery.

Mercer County lies between the Rock Island and Burlington Railroads. I have several times of the State, but here is the best I have yet seen. I am more and more surprised at the agricultural resources of this Empire State, and so will all travelers from the East be who visit it away from its railroads. Here I have found the richest farmers; and the most intelligent citizens are Spiritualists, and although away from railroads are well supplied with books and papers, and well posted in the principles and progress of our Philosophy. Dudley Willets has done much by lecturing on

reforms, and Miss Crow, of Wisconsin, as a medium, has given her tests and communications here a few months; but I find reason and the Boston Investigator have done much to enlighten the minds, and prepare them for spiritual truth. I have given four lectures here to very intelligent audiences. The preachers and their assistants have been greatly frightened by the infidelity manifested by the people to their husky teachings and their evident interest in these new things. WARREN CHASE.

Churchman Standing in their own Light.

We live in a rural district, and where there are many who have investigated and are much interested in the phenomena-teachings of Spiritualism We have many skeptics among us, who, if they would honestly investigate, would add to their own comfort and advancement in knowledge and truth. Some will not allow the BANNER OF LIGHT to be read in their houses, yet hold high position in society and Church. Church dogmas and creeds being their highest conceptions of wisdom, they believe progression to be infidelity. and Spiritualism the workings of the devil. Could that superstitious jealousy be removed, and they honestly investigate-read the BANNER with the same interest they do the political papers of the day, they would have more peace of mind, enjoy more comfort, and be far more congenial members of society. All the phenomena, including the powers of healing, they think belong to the arts of some black demon. The power of such a being whose attributes are learned only through superstition and bigotry, is to them most awful. If such persons could be induced to investigate properly, they would soon be convinced of the truth and see the light of a brighter day dawning upon their path. WM. P. COOPER. Bart., Lancaster Co., Pa.

THE ANGEL OF PATIENCE.

[From the German-For the Boston Post.]

A silent angel noiseless flies From Heaven's high firmament; To soothe all sorrowing hearts he hies, By God the Father sent. His glance on all doth peace bestow,

And grace and innocence; His presence dries the tears of wee-The Angel of Patience! And us this angel safely leads

Through all our griefs and cares While with our hearts he gently pleads,

And us for Heaven prepares. When we are fainting, in despair, He doth our fears dispel, Helps us our heavy cross to bear, And usubles cosin call well.

tion." The same writer commends the book as one which "abounds in stirring thoughts and fe-licities of portrayal, and is eminently practical as well as high-toned and ideal." The Continental Monthly for July, which stands in the front rank of American literature, and consequently high authority, in a notice of this work, says: "These poems are characterized by great case of style, ilowing rythm, earnestness in the cause of philan-thropy, and frequently contain high moral losthropy, and frequently contain high moral lesson

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sona," Miss Sprague, we believe, was born in Plymouth, in which was her home where she finally died, and there and in Reading her public career com-menced. Her friends are of course numerous in this section of Vermont, and they can but regard this book with lively interest, and as a memento of her whom they have so much admired.

One hundred and sixty convicts will be released. from the different prisons in New York, under the operation of the recent law passed—which re-wards the good conduct of convicts by a shorten-ing of sentence. The working of the system will be something like the English Ticket-of-Leavo.

LECTURERS' APPOINTMENTS.

(We desire to keep this List perfectly reliable, and in order to do this it is necessary that Speakers notify us promptly of their appointments to lecture. Lecture Committees will please inform us of any change in the regular appointments, as published. As we publish the *appointments* of Lecturers gratul-tously, we hope they will reciprocate by calling the attention of their hearers to the BANNER OF LIGHT.]

MISS LIZZIE DOTEN will speak in Philadelphia, Pa., during October. Address, Pavilion, 57 Tremont street, Boston, Mass. October. Address, ravinon, 3/ Iremoni street, Boston, Mass. Charltes A. Harbes will speek in Old Town, July I7 and 24; in Lincoln. July 31; will make no engagements for August in Providence, R. I., during September; in Tauntou, during October; in Foxbore, during November; in Worcester, during December; in Lowell, during January and May, 1865; in Chelsea, during February.

Mus. M. S. TOWNSEND speaks in Providence, R. I., during July; in Quincy, Sept. 21 and 28. Address as above. J. M. PERBLES will speak in Rockford, Ill., the first two Sun-days of each month. Address as above.

us ys of each month. Address as above. Miss MARTHA L. BECKWITH, france speaker, will lecture in Stafford, Conn., Sept. 4 and 11; in Fortland, Me., Sept. 18 and 25; in Quincy, Oct. 2 and 9; in Springfield, Oct. 23 and 30; in Fhiladelphia during November; in Taunton during Junuary; in Worcester during March. Address at New Haven, care of George Beckwith.

George licekwith. SUSIE M. JOHNSON will lecture in Backsport, Me., July 17 and 24; in Glenburn, July 31. Will not engage for August. Address, Bradley, Me., caro of A. B. Emery. Mrs. F.AURA M. HOLLIS will speak in Stockton, Me., the first Sunday in each month. Mrs. FRANCES LORD BORD will speak in Stockton, Me., the first Burday in each month. July 17 and 24. Address, care Mrs. J. A. Kellogg, Amherst, Ms. WARREN CHASE will be at South Pass, III., July 10, and may be addressed at Geneva, Kane Co., III., from July 16 July 20; at Wildtewater, Wis, from July 20 to Aug. 5; after that at Chi-cago, III., Itil further notice. He will receive subscriptions for the Banner of Light. Mrs. A. P. BROW will speak in Danville, Yt., July 3, and

MRS. A. P. BROWS will speak in Danville, Vt., July 3, and every other Sunday until further notice. The opposite Sun-days not yet engaged. Is at liberty to speak on week-day ove-nings, if wanted.

WALTER HYDE lectures every week in his office at Hope Inapel, New York City. See advertisement. Address, 729

LEO MILLER will speak in Coldwater, Mich., July 17; in Cin-clinnail, O., during September ; in Cleveland during Octo ber. Address as above, or Detroit, Mich.

Mns. State A. HUTCHINSON will speak in Syracuse, N. Y., during July-address, care of E. F. Butterfield, M. D.; in Ver-mont during August-address, East Braintree, Vi.; in Quincy, Mass., Sept. 4; in Portland, Me., Nov. 20 and 27.

MISS EMMA HOUSTON will lecture in Banger, Mc., till July 81; in Somers, Conn., Sept. 18 and 25; in Worcester, Mass., Juring October and November. Address as above, or Man chester, N. II.

AUSTEN E. SIMMONS will speak in East Bethel, Vt., on the ourth Sunday of every month during the coming year. Ad-iress, Woodstock, Vt.

aress, Woodstock, Vt. DR. AND MRS. L. K. COOKLET will lecture and heal in Cen-tral and Northern Illinois this summer and fall, after July 16, until further notice. Address, Chicago, Ill. Will furnish Spir-itual and Reform Books at publishers' prices, and take sub-scriptions for the Banner of Light.

H. P. FAIRFIELD, trance speaker, will lecture in Taunton, Mass. Sept. 4 and 11; in Foxboro, Sept. 18 and 25. Will an-wer calls to lecture and attend funersis. Address, Great-works, Me.

Miss SARAH A. NUTT will speak in Locke's Mills and Bryant's Pond, Me., for one year, commencing the first Sabbath of March. Address, Locke's Mills, Mc.

MULTES, LOCKO B Allis, MC. Mus. E. M. WOLCOTT will speak the first Sunday of each month in Lelcester, Yt., for the coming year; and the second Sunday of each month in East Middlebury, Yt. Mus. FANNIE BURDANK FELTON will speak in Somers, Conn., July 17 and 24; in Windsor, July 31; in Chelsea, Aug. 21 and 23.

and 28. W. K. RIPLET will speak in Milford, July 17 and 24. Ad dress as above, or Snow's Falls, Me. MRS. AUGUSTA A. CURRIER speaks in Groveland, Mass., July 17: in Worcster, July 24 and 31: in Old Town, Me., during August. Address, box 815, Lowell, Mass.

August. Augress, box 815, Lowell, Mass. J. G. Fisit will speak in Cloveland, O., during September. Will answer calls to attend funorals, picales, grove meetings, and to lecture week-day evenings in the vicinity of his Suuday appointments. Address according to appointments andove. ISAAO P. GREEXLEAF will speak in Dover, July 17 and 24; in Excter, July 31: in Glenburn, Aug. 7; in Rockland, Aug. 14, 21, 23 and Sept. 4; in Glenburn, Sept. 11. Address, Exeter Mills, Me.

JAMES M. ALLEN Speaks in Stockton, Me., and vicinity, dur-ing July; in Ellsworth, Aug. 14; in Waltham, Aug. 21. Ad-dress, Stockton, Me. 11e will receive subscriptions for the Banner of Light; also attend funerals.

MRS. E. A. BLISS, of Springfield, Mass., will speak in Lowett during September. W. F. JAMIKSON, trance speaker, Albion, Mich., will speak in St. Johns one-half the Sundays of each month.

Leaving the friends in S., I made a short stop in Willimantic, then hastened home to meet my friend, Annie Lord Chamberlain, who was to give a series of seances at our house. She gave ten circles, to the satisfaction as well as amusement of a large number of persons who had never witnessed anything of the kind. Let me say one in pleasant places; but we are indebted for this to word about this gifted lady.

ter, Jennie Lord, you are yet in the dark. One falls in vain, and so from day to day the minds gentleman, who has always been quite skeptical about us are growing. I note the happy change in regard to physicial manifestations, although a | in every place. firm Spiritualist, says he never fully realized the difference between belief and knowledge, until he was present at her circles; that no price would The doors of their churches, and the doors of their tempt him to part with what he there gained at hearts are thrown open more widely than before, trifling expense; and that any individual who can and from old to young the angel command of attend two or three of them, and then say he does

that come as tokens of the love that cannot die and call it dreaming.

That I may be the humble instrument in spirithands of leading some souls from the darkness of bigotry to the light of common sense, and pouring a few drops of comfort into the cup of the widow, the orphan, and all who mourn-of rendering some slight assistance in removing every yoke, breaking every fetter, and bringing those now in mental and physical bondage into glorious liberty, is the earnest prayer of JENNIE S. RUDD. Taunton, Mass., June, 20, 1864.

DEAR BANNER-Are there rooms in your house untenanted ? Then please let me occupy one corof your interesting columns.

The rose-filled days of June have nearly glided from our grasp, and soon the heat of a July month and August will be upon us. Nature pauses not in her march, e'en though the groans of our dying come from our waiting hearts. But I was thinking who are daily gathering in the fruits springing from the seed which in years agone was sown. How strangely beautiful are the changes, the progressive changes, which greet us on every hand. Years ago those who were numbered among the itinerants had hard work before them, when they left home's sunny skies to toil in the harvest-field of Mind. They were noble souls and brave who flung back into the face of the foe that which was hurled at them in wrath. Ay, brave and true and loyal were those men and women who dared in the strength of their souls to stand unmoved, or move with steady step and firm, while denunciatory opinions met them at every hand.

Some of those early pioneers have gone home to the land of spring eternal. Our dear Achsa, and others, who, like her, labored; but their lives were not in vain. The field whose soil was brokthe inserted seed of a perfected growth, is to-day whitened for the harvest, and we of later development are invited here to break and prepare these well-filled ears, that those who ask may have, and the hunger of their souls be satisfied. Let us not forget those early workers. Our paths are pleasant (sometimes I think too pleasant for the accomplishment of great good), and our lines fall the angel-power which struggled through the

Friends, if you have never seen her, or her sis- hearts of our early workers. Not a ray of light

In Lowell, where, for this past month, I have spoken, I find the friends growing in strength. "forward" urges them with success.

The BANNER comes to us each week laden with piritual food from every quarter of the Republic, teaching us to bless our race, to elevate our kind, and take the fetters from the human mind. E. F. BUTTERFIELD, M. D.

Annual Excursion of the Chicopee Ly ceum.

One of the main objects of Spiritualism is to make people happy in the earth-life. This is a great and good mission which our beautiful faith s daily and hourly practically illustrating. And acting upon this principle, the children of the Chicopee Lyceum, or Sabbath School, gave their first annual excursion on Thursday, the 23d of June, accompanied by about fifty members of the society. Of course, there is but one place in this

the summit, and a season of enjoyment among the children ensued which cannot be easily described. A sumptuous repast was served in the hall at twelve, of which the little ones partook with a zest heightened by their long ride.

Quickly thereafter the tables were cleared way, and the hall put in trim for speaking. Short addresses were then delivered by Mrs. Spence-everybody knows Mrs. Spence, or at east, ought to-Miss Flavia Howe, of l'equon neck, Conn., an excellent trance medium, and Mrs. E. C. Kent, lately of Richmond, Va.

The "light fantastic toe" was then tripped by both old and young, and "King Happiness reigned supreme. A stroll in the grove was now in order, and harmless amusement indulged in to the heart's content.

At five o'clock the children were safely down the mountain, and on the way to their homes, highly pleased with the pleasures of the day; and it is with kindly feelings that they remember Mrs. Lyman Van Horn for suggesting and aiding in carrying out the idea of an excursion, and Mr. And makes, again, all well.

To gentle sorrow he converts The most soul-piercing smart, And humbles, what false pride perverts, The erring human heart. He makes for us the darkest hour Again with brightness glow, And sweetens all misfortunes sour, Effectually, if slow.

With ours he mingles his own tears, And all our bruises heals; He soothes our griefs and calms our fears, And Heaven to us reveals. And Heaven to us reveals. And if, by cruel sufferings drove, We, murmuring, ask, "Oh, why?" Then with a sinile he points above, To Him who rules on high.

He cannot, all at once, prepare To wine away each teap His constant motto is: "Still bear! The place of rest is near!"

Thus by our side this angel walks, His silent aid to lend; And, though he very little talks,

He is our truest friend.

Miss Sprague's Book.

It gives us much pleasure to transfer to our columns the following just notice of our dear friend and correspondent, Miss Sprague, and her Poems. The subjoined appeared in the Bellows Falls (Vt.) Times of July 1st:

THE POET AND OTHER POEMS. By Achsa W. Sprague. Boston: William White & Co. For sale by Johnson & Babbitt, Bellows Falls; E. J. Carpenter, Brattleboro'; Chamberlin & Keyes Felchville.

In this section of Vermont there are few, we apprehend, who have not been attracted by and in-terested in this book. The variety of subjects treated upon is such that the reader will be very a day away from the dust and din of town-life, and that is at that most pleasant of summer re-sorts, Mt. Holyoke. At eleven o'clock, the entire party had reached people, was self-made, and her life is another in-stance of the benefits of our free government and its free institutions. Springing thus from the peo-ple, she was loved by them. Her early life was one of bitter poverty and great domestic trial. We do not now refer to her as a teacher of what claims to be Spiritual Philosophy, for hers was an uncommon mind without that, an example of erseverance and success for the young. The ook, however, recalls to us the many occasions book, however, recalls to us the many occasions when, years ago, we listened to her as a trance speaker, and to none of that class of speakers have we ever listened with so much interest. Others may have a different theory, but we at-tribute this to her superior intellect. But our own knowledge of the subject of this book has led us from the book fiself. In addition to subjects al-luded to above, there are several poems upon the affairs of the country, as upon "Emancipation in the District of Columbia," &c., the spirit of free-dom pervading them all. The connplation and editorial work of the book

The compilation and editorial work of the book has been done by a gentleman whose natural ca-pacities and fine culture peculiarly fitted him for the labor, and the task has been well done; and though we thus speak of one it has always been a pleasure to reckon as a personal friend, we think we have not overstated the case on that account, but lest we may have done so, we give the opin attend two or three of them, and then say he does a forward " urges them with success. In carrying out the idea of an excursion, and Mr. is of others who can have no such bias. A writer in the Lyceum is truly in a flourishing condition, and strongly urge every socie- and I think if all our Christian brethren could but he performed to add to their enjoyment—both of performed his office with delicacy and discrimina-

ADDRESSES OF LECTURERS AND MEDIUMS.

[Under this heading we insert the names, and places of real lence of Lecturers and Mediums, at the low price of twenty. five cents per line for three months. As it takes eight words n an average to complete a line, the advertiser can see in advance how much it will cost to advertise in this department, and remit accordingly. When a speaker has an appointment to lecture, the notice and address will be published gratuitously under head of "Lecturers' Appointments."]

DB. II. F. GARDNER, Pavilion, 57 Tremont street, Bosion, will answer calls to lecture. apl1-†

nswer calls to lecture. MISS ENNA HARDINGE, San Francisco, Cal. sep19-1y* Diss EARA HAIDING, on Francisco, Ca. sepi3-17 Cona L. V. HATCH. Present address, New York. jan2-† Miss Susir M. Jonnson intends sponding the fall, and per haps winter, in the West, should employment warrant. Those feisiring her services will obligo by an early application. Ad-dress till August, Bradley, Me., care of H. B. Emery. jy2-3m⁴ IRA II. CURTIS Speaks upon questions of government. Ad-reas. Hartford. Conn. nov21-1y* MES. SARAH A. BYENES, formerly Miss Sarah A. Magoon, irance speaker, will answer calls to lecture. Address, No. Si Spring street, East Cambridge, Mass. mari2-fm* MRS. SUSIE A. HUTCHINSON, Milford, N. H. ap23-6m* Mis. C. AUGUSTA FIGURASON, MINOR, N. H. apJ-our Mis. C. AUGUSTA FIGURASON, MINOR, Y. H. apJ-our fall and whiter engagements to lecture. Address, Volney Iowa, care of M. S. J. Newcomb, Esq. may28-10w* Miss' Lizzie M. A. CARLEY, Ypsilanti, Mich., will make summer and fall engagements wherever (on public routes) her services are desired. Will take subscriptions for all the apjritual papers. May American Science and Science and Science and Science American Science and Scien

MRS. JESNIE S. RUDD, trance speaker, Taunton, Mass., will newer calls to lecture and attend funerals. jy2-Jm⁶

answer calls to lecture and attend funerals. jy2-Jm⁶ Mas. C. FANNIE ALLEN'S address will be Stockton, Me., after July 9. She will now receive calls to lecture for the coming autumn and winter, and attend funerals when desired. Jy16 W. H. GANON, the "Destiny Man," will locture gratuitousity during the summer months before the Frious of Progress in any part of New England. Address, No. 32 Iludson st., Ros-ton, Mass.

on, Mass. MES. H. F. M. Bnown may be addressed No. 97 St. Marks Mace, New York City. MRS. C. A. PULSIPHER, of Onelda, Knox Co., Ill., will answer rails to lecture, or speak on functal occasions. Jy9-3m⁶

M188 A. P. MUDGETT will answer calls to lecture, and attend. unerals. Address, 86 Cambridge street, Boston, Mass. jy9--3m*

DR. HORATIO L. TRYON, clairvoyant and trance speaker. Ils Post Office address until August will be Chicago, Ill.

may28-3m* FANNIR BURBANK FRLTON, So. Malden, Mass. juni-6m*

MRS. ANNIE LORD CHAMBRILLAIN, musical medium. Address, Il Shawmut Avenue, Boston.

l Shawmut Avenue, Boston, DR. A. P. PIERCE, trance modium, will answer calls to lec-ure on Sundays. Address, No. 8 llaymarket place. Bission. junt-3m MRS. FRANK REID, Breedsvillo, Van Buren Co., Nich. jung-3m*

MRS. E. K. LADD, modium, No. 4 Stoddard street. jet-3m4

MRS. FRANCES LORD BOND, care of Mrs. J. A. Kellogg, Am-erst. Mass. junii-fm*

MRS. MART PARKHURST, Fairport, N. Y., will answer calls to-cture and attend funerals. junil-llw* cture and attend funerals. MRS. A. P. BROWN'S address, St. Johnsbury Centre, Vt. junil-am*

junit-am-junit-am-THE RESURRECTION.—Elijah Woodworth, of Lesle, Mich., will discuss the affirmative of the following subject with any Drthodox minister of regular standing, who will accept the hallenge: "That the resurrected body of Jesus Christis the Diristian Church personified." may 7-3m^o .may 7-3m² ME5. CLARRIE H. DRARBORN will answer calls to lecture. Udress, Worcester, Mass. marl2-6m²

A. B. WHITING, Albion, Mich. jy9—3m*

Miss L. T. WHITTIER will answer calls to lecture on Health d Dress Reform, in Wisconsin and Illinois. Address, White-ater, Walworth Co., Wis.

N. FRANK WHITE having roturned to the lecturing field, is eady to receive calls for the coming fall and winter. Address, MRS. F. O. HYZER, box 166, Buffalo, N. Y.

MR. and MRS. H. M. MILLBR, Elmira, N. Y., caro	of Wm. B. jan23-+
J. S. LOVELAND, Willimantic, Conn.	apl1-t
Mosas Hull, Battle Creek, Mich.	Jan9-+
F. L. H. WILLIS, 129% East 20th st., New York.	jan2-+
THOMAS COOK will speak, whenever desired, (to e Setting up of the Kingdom of Heaven, and o bjects. Address, Huntsville, Madison Co., Ind.	ther reform
BAMURL H. PAIST, the blind medium, will answer re and sit for tests. Address, Henry T. Child, M wet, Philadelphia, Pa.	calls to lec-
II. B. STORER, Foxboro', or 4 Warren st., Boston	. je18+
MES. LAURA CUPPY, Dayton, Ohio.	marl2-+

REV. ADIN BALLOU, lecturer, Hopedale, Mass ap11--1 L. JUDD PARDER, Boston, Mass. junll-

LIGHT. BANNER \mathbf{OF}

Written for the Hanner of Light.

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THE BURDEN OF EVANGEL THE PROPHET.

CHAPTER L

1. It shall be manifest, what was, and is, and is to be.

2. Awake, ye that slumber; arise from the dead, Oh, inhabitants of America.

3. Behold, the HIGHER LAW is written in letters of blood! Repent ye, for the Republic of Heaven is at hand.

4. When the East was dim in my sight, I, the Lord of Hosts, lifted me up a people out of many kindreds and tongues; and I bore them across great waters to a promised land.

5. The red man came with stealth to destroy them, and I delivered them into their hand; and before them the wild beast fell. In the battle the Britain fled, and the Frenchman, and the Tripolian, and the Mexican; they all fied affrighted and dismayed, saying, The Lord is with them, and we cannot prevail.

6. I set victory on their banner; and in the eyes of all the nations did exalt it.

7. The melodies of many waters were glad for them; the flowers bedowed their feet with sweetness; the fruits kissed their lips; the tall cedars and pines bowed to them ; the oaks trembled with reverence for them, and mines of gold and silver rose up to great them, with gardens of jewels in the deep.

8. And I said in my love, Descend, sun and rain, and grow for them the fruits of the soil; rush forth for them, ye flocks and herds, ye beasts of fur and fish of oil; all ye creatures that breathe, multiply for them, in lakes, and in streams, and in wildernesses, and in the heavens.

9. Did not the South rejoice for my goodness? I blossomed the plantations with cotton; they smiled for the cane and the orange; the orchards and groves were full of tropical riches.

10. Were not all these my blessings because I loved my people? Yea, I loved them till all the isles envied them, and all the ends of the earth praised them.

11. They served me in Invention ; they worshiped me in Art; they found me in Science; with my wisdom were they crowned; and all generations came from afar to enjoy the wonderful love of my heart to my chosen people.

CHAPTER II.

1. In the beginning was my word of life established, even the central law of natural Right. 2. Behold, they shall live as a nation, saith the Lord, though I have appointed them in trial, because they established it in holy covenant. 3. Saying, One Father hath created us; there-

fore all men are brethren of one family. 4. And again they established it in the tables of

the law, The Lord our God hath endowed us all with equal rights; therefore let us secure to all life, liberty, and the pursuit of happiness. They shall live as a nation, they shall live when I shake the foundation thereof; THEY SHALL LIVE! because the beginning is in equity and righteousness.

CHAPTER III.

1. The angels of God descended to hear the psalm of rejoicing in earth; and they prophesied great glory to America.

2. And with one accord they all sung the olden song, Peace on earth and good-will toward men.

CHAPTER IV.

1. Then the Lord looked for Judgment, and behold. a CRY!

2. The song so glad in the morning of the new nation was turned to sighing, and lamentation was heard in heaven; and the angels wept, saying, An enemy hath sown tares in the Eden of our Godl

3. Wherefore did ye slumber, oh spirits of the Revolution? But ye were weary in well-doing, and your eyes were dull to the future, and ye

out because of slavery, and the value of our slaves is diminishing; we must have new territory; for a pretence then, let us get up a war with Mexico and they did what was in their heart.

6. But the Lord baffled their secret lust, and gave the conquered lands to freedom. 7. Then these wicked men came together again,

even when the country was in an uproar; and they removed the Compromise Line, not that freelom should reign, but, said they, That we may have our rights to take our slaves wheresoever we will; and they did so, seeking the power and glory of a slave nationality.

8. After this they were hold to defy God.

9. They called another council to pass a decree; and they said, Behold, the bondman and bondwoman do fly from our plantations and sugar mills into the free North, refusing to work for us, as we have ordained;

10. Go to, let us set up a sterner authority, and compel every man to be a slave-hunter, when we say, Help us and our blood-hounds to catch our slaves

11. And when the robbers of humanity were many and powerful, the judges said. Corruption of blood is in the blacks: they shall not be citizens. nor have any rights which white men are bound to respect.

12. Then the Lord commanded, saying, The iniquity of America is full, unseal the vials of judgment, and give the sign of abomination of desolation on the neutral grounds of Kansas; for the seeds of sin shall become the Upas of death!

13. Behold the horsemen with chariots of fire cometh with an army of angels to America, and the first clash of battle is heard in the heavens! 14. And I, Evangel, saw a sea of blood and the Ship of State struggle with its maddened waves and I hid my face in prayer, saying, Lord, suffer me not to survive the ruin of my country! [TO BE CONTINUED.]

Correspondence in Brief.

Visions of the Night.

J. H. sends us an account of "visions of the night" frequently received by him. On one occasion a regular line of battle was shown. It was represented as being three miles long. When the conflict commonced it was terrific in the extreme, and so vividly like a reality that no difference could be observed. In order to obtain these visions, our correspondent upon retiring at night fixes in his mind a request to be informed in rela tion to some matter. In response to this, his spirit friends present to him an illustration, in all its minute details, of the truth they wish to convey. In the instance he alludes to, the slow gathering of the armies upon either side of a long ridge, the flashing of their weapons, the rattling of drums and the noisy discharge of musketry and cannon were all given.

Spiritualism in Upper Canada.

Allow me through your columns to call on the friends of Spiritualism in Upper and Lower Canada to unle together in an organization for the express purpose of supplying the country with efficient lecturers and disseminate spiritual literature. I am happy to inform you that with the powerful aid of one of the best mediums on the Continent of America, Mr. Ferries of Toledo, we are defined a great work in this day, we have we are doing a great work in this city; we have also, a hall kindly given us by one of the wealthi est merchants who is also an investigator of this beautiful Philosophy. Mr. Whiting favored us with one of his choicest lectures on his way home from the East. I think the time has fully arrived for some general movement to be made, whereby our fellow-countrymen may be brought to know these self-evident truths so well calculated to pre-pare us for the duties of this life and give us a class insist of that life hand the many the belear insight of that life beyond the grave. I shall be happy to correspond with any spiritual friend in the province who would take an interest in forming an organization in his locality. London, C. W., June 27. J. SPETTIGUE.

Notes from Vermont.

This Paper is issued every Monday, for the week ending at date.

Banner of Light.

OFFICE, 158 WASHINGTON STREET, ROOM NO. 3, UP STAIRS.

LUTHER COLBY, · · · · EDITOR.

SFIRITY ALISE is based on the cardinal fact of spirit commun-ion and influx: it is the effort to discover all truth relating to man's spiritual nature, capacities, relations, duties, welfare and dealiny, and its application to a regenerate life. It recog-uizes a continuous Divine inspiration in Man: it aime, through a careful, reverent study of facts, at a knowledge of the laws and principles which govern the occult forces of the universe; of the relations of spirit to matter, and of man to food and the spiritual world. It is thus catholic and progressive, leading to true religion as at one with the highest philosophy.—London Spiritual Magatine.

After the Night Comes Morning.

It would be a sorry matter for us all, if we were o be deprived of that single hope which inspires the human breast, that there always comes a day after the night, and after sorrow rejoicing. We are to count on receiving our share of discipline, which includes disappointment as well as the infliction of positive punishment, and we ought to accept it as the necessary application of methods of spiritual education and development. There are times too, when we are so weighed down with the burden of these disciplinary measures, that it seems to us as if there would never be an end to our suffering. And yet we ought over to bear in mind, that not until the spirit of rebellion is broken is the rod lifted; that punishment is only for discipline, and when that has been accomplished, and the heart is humbled and softened, punishment is withdrawn. In truth, from the moment when we submit in cheerfulness and with perfect faith to whatever is imposed, we find that there is no such thing as punishment at all.

Our present national trials are sent us for a good purpose. We must admit, in running our eyes backward over our past as a people, that we vere altogether too vain and boastful, delighted in shows and superficial acquirements, and hence needed just such humiliation and softening as our sorrows have plentifully brought to us. They have come to us none too soon. The corrupting influences are being rooted out already, though no careful observer can presume to say as yet that they are expurged altogether. There is plenty of desire for unmanly and unwomanly habits and practices yet, and the tendency to untruthfulness in all things is by no means cleared out of our social arrangement. For all that the tone and character underneath all the rest is more serious and sober than it has been heretofore, and it may safely be said that the vaunting exhibitions which are made of vanity and falsehood are rather surface exhibitions than betrayals from the interior of our society.

This same seriousness and sobriety, therefore, is one of the readlest evidences of the coming of the morning. When our national character shows signs of undergoing a change of this kind, we may confidently speak of it as a decidedly hopeful phenomena. It is with the nation as it is with the individual-when the time arrives for us all to submit in cheerfulness and faith, our period of discipline will expire by its own limitation. And these evidences show themselves as freely almost at the South as the North; the rebel Congress, just prior to its adjournment, passed a manifesto of their principles, declaring themselves ready for peace, sick and tired of the war, and prepared to enter on relations of a friendly character with the North. They state that the land is covered with mourning, in both sections, and that there is no use or advantage in carrying on war any longer. We left Boston on Wednesday morning, June 20th, and went to Montpelier. The halls were all engaged, so we did not lecture there. We were the happy guests of Bro. Geo. W. Ripley, until Friday, 1st inst., when we came to Burlington. Bro. Ripley is the only real live reformer that we found in Montpelier. He is making all necessary found in Montpelier. He is making all necessary Now whatever this may mean or amount to, it is

An Annie Lord Chamberlain Scance.

We were present at a scance recently given by Annie Lord Chamberlain at West Roxbury, during which some of the most interesting manifesta- | Malden post-master. The facts brought forward tions occurred. It was held at a private residence, and all present being firm believers, it was a considerable extent, from one of vengeance to apparent that the harmony produced by the perfect confidence each had in the other, greatly assisted our unseen friends in their efforts to amuse. instruct and interest us. A guitar was floated now under guardianship as non compos, and that above our heads, being played upon all the time | two of his father's brothers were so weak or idiotby spirit-hands, and a beautiful and correct ac- | ic as to have been always objects of the boys' decompaniment performed upon it while we sung. rision in the streets. His blood cousin has been A remarkable feature in these manifestations, if | confined in an insane asylum for fifteen years. any one can be thus designated where all are so Idiocy and insanity exist in his blood, on both remarkable, is the celerity with which articles are sides, that of his father and that of his mother, moved. The guitar, while being played upon, and are traceable back in former generations. struck the centre of the table; it was then passed He himself was unable to walk in his earliest over our heads to a distance of ten or twelve feet years on account of scrofula, and then and now to the floor, then to the side of the room, and next his head is so afflicted with that dire disease as to to the celling, and back to the table, and all this have constant sores running from both ears. In a in two or three seconds. A number of bells were word he has been a cripple and a mass of disease rung, keeping time to singing; a tambourine, a from birth.

violin, trumpet, triangle and various other instruments took part in the performance. We were tic mode of baptism. Fifteen or twenty copies of than could be done by our post-office clerks, evidently with the intention of showing us that the paper ought to have a good circulation; and a lady's shoulders. During all these performances and shoulder, whisnered in our ears. and in various ways manifested unto us their "loving kind-

After all was over and Mrs. C. had left the pose him to be a willful murderer. room, it was written by the hand of another me-"What you have seen to-night is but the lium, to eye."

Our Message Department.

We are continually receiving letters expressive of the satisfaction derived by our readers from the 'Message Department," and in confirmation of the truth of statements therein made. We think no unprejudiced person can peruse the contents of our seventh page, from week to week, without being convinced that they emanate from the source from which we claim to receive them. The great diversity of thought and sentiment, and the equally diverse style of expression, combine to prove this. While no two messages are alike in either of these particulars, each individual message preserves its own peculiar character throughout. It is nearly eight years since the publication of this paper commenced, and during all this period each week's issue has contained from six to fifteen of these messages. We have received letters from many of the parties to whom they have been addressed, informing us that they were true in every particular; and have obtained equally satisfactory evidence of the truth of others.

There have been instances where a copy of our paper has fallen into the hands of a stranger to the truth it promulgates, and the eye caught a glimpse of the name of a "lost" friend at the head of a message. This induced a reading of what followed, and the whole being became thrilled with the startling words. Investigation subsequently made, respecting the truth thus opened to view, resulted in securing for the individual what has proved to be a pearl of untold value. Such cases are seemingly accidental, but are really designed by spirits to bring about their desired ends.

The Spirits at Andover.

We are informed of the appearance of very tangible physical manifestations at Andover, in this State, in a family of some note among the friends and patrons of the theological school. So surpris-ing and startling were they, that Prof. Stowe was called in as one most likely to unravel the mystery

JULY 16, 1864.

The Case of Green.

Nothing is publicly known as yet as regards the decision in the Executive in the case of Green, the since his trial have changed the public feeling to that of a more lenient character. From evidence adduced it appears that the parents of Green were both intemperate; that his mother's brother is

A report of a phrenological examination of the head of Mr. G., made by D. P. Butler of this city fanned by our invisible guests with genuine palm- states that his organization indicates weakness; leafs, and sprinkled in the veritable old Calvinis- that to claim ordinary mental sanity in his case would be equivalent to ignoring reciprocal relathe BANNER were distributed in far less time tions between organic conditions and mental manifestations; that physiologically he is a diseased dwarf, phrenologically, an imbecile.

Capital punishment under any circumstances table-cloth was folded artistically over a young is a brutal relic of a barbarous age, but under circumstances like these is doubly so. Mr. Green's our spirit-friends patted each of us upon cheek | social and domestic qualities are strongly marked, far more so than his selfish and criminal propensities, and his whole life and the circumstances that have attended it, would never lead us to sup-

Surely we may pause here; stop our unchecked career of executions, and discriminate among prelude of that which is to come. The time is those technically guilty. If we must still uphold rapidly approaching when the two worlds will be the gallows, let not the Commomwealth select its so assimilated that their inhabitants will see eye | victim from among the diseased, the imbecile, the neglected, the failures of our social system.

Spiritualism on Thrones.

It has for some time been generally known that the French Emperor has strong faith in Spiritualism, and that he has consulted unscen counsellors on questions of policy. A report has lately been in circulation that the Queen of England is also a believer in Spiritualism. This report seems to derive additional weight from the following which we copy from a French journal, the "Revue Spiritualiste," We do not consider the Emperor of France, or the Queen of England, any better qualified to judge of the truth than tens of thousands holding a less prominent place in public estimation, but as a great many thrust the old inquiry upon us, "Have any of the rulers of the people believed?" we publish this for the benefit of all whom it may concern:

THE QUEEN A MEDIUM .-- We borrow from an

THE QUEEN A MEDIUM.—We borrow from an article in the Memorial Diplomatique the following passage, which we publish with all reserve: "A letter proceeding from a well informed per-son, and that has been forwarded to us, reveals that lately, in a privy council where the Danish question was being delated, the Queen declared-that she would do nothing without consulting Prince Albert; and indeed, after retiring some time into her cabinet, she came back saying that the prince pronounced against the war. This act and similar others have transpired and have given rise to the thought that it would be advisable to establish a regency until her Maj-esty has recovered the serenity of mind which is indispensable to her for resuming the direction of the athars of the country. The growing populari-

the affairs of the country. The growing populari-ty of the Prince of Wales recommends it to public approval, which goes so far as to wish an abdica-tion in his favor." We are well assured that the Queen of England

is a remarkable medium. Some one has lately published in France two important works with the communications that she has obtained mediumistically from the spirit of her husband. These works are full of elevation and sense, like the

BOSTON, SATUEDAY, JULY 16, 1864. WILLIAM WHITE & CO.,

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could not watch.

4. And a voice said, Sleep on; but behold, a betrayer is at hand!

CHAPTER V.

1. Who said in a proviso, All men are not equal? My neonle!

They married Good and Evil, and begat them children of Compromise, who forsook the landmarks of the Fathers.

3. They disregarded my justice; they mocked my hand of correction; they governed by expediencyl

4. They lusted after Mammon, and worshiped him in temples dedicated to my name.

5. And they said, Go, now, let us kidnap slaves in Africa, and sell them in America, that we may be rich; for is not our freedom liberty to do this thing?

6. So they made them slave-ships with dark holes to put them in, and chains to hold them, and knives to torture them into obedience, and whips to drive them, and branding-irons which they burned into the live flesh that they might know them if they ran away and were caught again; and they made them dungeons under the ground for safe keeping till the time of sales. Yea, they polluted the sea and land with their outrages and oppressions; and their moral courage failed them o zomove a Curse.

CHAPTER VI.

1. Whose are these tears that fall on us as frozen rain upon a garden in summer? Whose are these groans that plead from the prisons? Whose are these agonics that shrick from the whippingposts? Whose are these cries from under the auction-stands?

2. Behold a day of judgment is set for Americal and who shall be able to stand when the Angel of Justice shall descend with red sickle to reap the harvest of death?

CHAPTER VII.

1. And the Lord looked down upon this work, and behold, the whole country was polluted; and the Lord said, Fill ye now the measure of your iniquity, that ye may drink its dregs in the day of my visitation1

2. And priests and doctors of divinity met in ecclesiastic counsel, and they said, See how much profit slavery is to our Church! are we not the servants thereof? and must we not have means to glorify Christ? So they mocked heaven, and outraged humanity, saying, Slavery is the ordinance of God!

3. And popular Churches throughout the land set up their new god, and offered the incense of lust.

4. By the mouth of the wise men in legislation, many of the people said, There is no higher law than the Constitution; is not therefore the Proviso sacred? So they denied the God of Washington, Jefferson and Adams, and put him to an open shame.

5. And all who had interest in this wickedness, both of the law and of the pulpit, plotted together as gamblers, and they said, Our lands are running

who may attend the Vermont Annual Convention of Spiritualists, and I presume the friends in this State will then have, as usual, a real awakening. We gave a lecture yesterday afternoon in the little village of Woncoski, about two miles from here, to a small but appreciative audience. Mrs. Coonley gave readings from the "Hymns of Pro-gress," which caused some of them to be in de-

To-day we leave for Ogdensburg, N. Y., and thence for Illinois. The long dry weather has blasted the hay crop of this State hadly. There has been some fine showers in this region since L. K. COONLEY. Friday last. Burlington, Vt., July 4.

From a Pioncer in the Cause.

The BANNER is an indispensable visitant, and we cannot do without it, no matter what the times. When I first embraced the truth of Spir-itualism, about fourteen years ago, the tiny raps were all the evidences that were voucheafed to us of Were all the evidences that were voucheafed to us of the spirit-life after the dissolution of the body, and gladly did I improve the opportunity to visit the first medium known in this State, who was in Milwaukee. The invisibles took special pains to convince me of the truth, and I have never doubted from that day to this. Yours truly, SCHUYLER BUNDY.

Wheatland, Wis.

Encouraging Sentiments.

MRS. HEALEY, writing from Washington, N. H., says:

"The BANNER comes to me weekly, laden with rich treasures from the spiritual, and also from the material world; the Message Department is particularly interesting to me. You have my heartfelt thanks for your unceasing labors in making the BANNER what it is. May its folds be unfurled to every family in the land, bearing mes-sages of love, truth and wiedom."

New Publications.

THE ORIGIN OF EVIL, AND THE IMMENSITY OF GOD. By Samuel B. Smith. 429 Broadway, New York. Price ten cents each No.

The first number endeavors to prove that God has not created evil or good, but that both are coeval with him. That a loving father must be justified by his children, and become the expressor of all that is true, pure and good. "Talk of hellbe that hell what it may-it is not from God; nor has he located such a dark domain in any part of the universe. Those who are in evil, are in hell; and as long as they remain in ovil, they are still in hell." The Scriptural interpretations in this pamphlet are ingenious, and prove how reason over struggles to overthrow the false and present the true.

BALLOU'S DOLLAR MONTHLY for August exhibits a fine table of contents, as usual.

THE AMERICAN ODD FELLOW for July is an interesting number.

Lyceum Hall.

L. Judd Pardce will speak at Lyceum Hall, Sunday, the 17th inst., at 81 P. M.; and at Charlestown, City Hall, Sunday (afternoon and evening), the 24th inst.

aware. And it is succeeded by a peace of an enduring character. Not always do the results fought for actually ensue, we know very well; yet the discipline does not pass for nothing, and the lessons are never forgotten. The cloud we are under to-day must lift in good time, and disclose to our eyes a clear, blue sky which ever symbolizes the peace of heaven. Where men have been rushing at one another, in a fury of hate to destroy each the other's lives, they are presently to make terms of friendship again, forgetting their past delinquencies and promising to keep the moral laws with a better faith for the future. If this were not among the scenes of peace and restored harmony which we all hope very soon to see, to what end should we have taken up this heavy burden of war, with its denials and its sacrifices-and why are we persisting in a course which, in the present certainty, brings only apparent grief, suffering, and woe? It must be that what we pay in this day is going to come back to us with increase at some other.

And though we are compelled to look at so many coarse and shameless exhibitions of corruption which this war has brought out in such bold relief, we are not to conclude that there is not humility, engendered of grief and suffering, at work like a leaven in the mass of the people. There is an influence down out of sight, which has no sort of relation to this brazen display of riches wrung out of the sufferings and calamities of war: and when the latter has had out its whole wild riot of recklessness and dissipation, then will come the time for this better and profounder influence to make itself known in the life of the nation, as it certainly will. And that is the new Morning which is to come after this dark, dark Night of our sadness and suffering.

These present trials are rapidly consolidating our character. It was loose, disjointed, and no ways established and firm before; after this, it will assume a form and a consistency to which it has hitherto been a stranger. Our people must give more time to reflection in the future, and pause to consider what is the real object of life, and whither it tends. This wild dream of sudden wealth, begotten of the war, is not going to hold possession long; it must give way to soberer and more practical thoughts, which have root in the soul rather than in society, and blossom at last in deeds of charity, of beauty, and of a truly religious significance. Unless some such result as this shall be attained, all our present and past discipline will go for nought-which we cannot make room for in the formula of our secret belief. This nation is tried because it as much deserves as needs to be saved. There is no mistaking the direct interposition of a higher power than our own in the workings of our affairs. This dark night, when there has been at times not even a stray star to be seen, has not been sent us without a purpose, nor shall w6 continue our existence as a nation unless that purpose shall be accomplished. After the night comes the morning; let us remember that, and hold up by the faith which has been sent us from above.

and account for what was seen and heard. But the professor was as much astonished as those who resorted to him for an explanation; and the result was a continuation of the unaccountable phenomena.

It seems strange to us that after twelve or fifteen years prevalence of these manifestations, any one can be found ignorant of their existence, or uninformed of their origin. But so it is: and at the public exhibitions of the Davenports, we were about as much astonished to hear individuals remark that they had never seen anything of the kind, as they were to hear the instruments played upon and to see the spirit hands. Such facts only convince us more strongly than ever, of the necessity that exists for this form of manifestation. It seems that we must have the blows of a sledge-hammer, and a noise equal to that of a peal of thunder, to arouse all mankind to a condition in which they will be able to recognize the great truth-that of a spiritual existence, is now made manifest to us. We are glad, therefore, that some one is rapping on the theological walls of Andover; that a knocking at the door has commenced. So far it works well. They have been startled from their sleep, and have gone to the window and looked out to see who or what is at the door. Soon they will be induced to go down, open the door, and let the Truth in.

Josiah Quincy.

One of the most noted and worthy men of all New England has recently passed from earth, in the person of Josiah Quincy. He died at his country seat at Braintree, on the first day of July, having reached the ripe old age of ninety-two years and six months. He suffered nothing from disease or sickness in his last moments, but was in as firm health at the close of his life as he had been any time within the last twenty years. Only the day before his decease he rode out as usual, and made no complaint of illness whatever. He was a member of Congress for a long course of years, then Mayor of Boston, and afterwards President of Harvard College for sixteen years. He wrote several very valuable books of local history, besides a Life of John Quincy Adams, which was produced in his eighty-seventh year. He was one of the few remaining men who were born before the birth of the nation itself.

Fourth of July.

Although we went through the usual ceremonies here in Boston, on this anniversary, throughout the country there was a very slight observance of it in the way of celebrations. The general feeling was that the nation was in the field on that day, to see whether the principles which it had for so many years served to commemorate, were still vital and enduring principles for the continent. When that point has been fully established, we think there will be no difficulty about keeping up the observance of this sacred day understandingly. We want to know what and why we celebrate; the memories of the fathers are of little account, unless along with them we perpetuate the principles which are themselves imperishable.

Getting Ready.

Reports continue to come to us of the arrangements being made throughout our New England towns to secure a good attendance at the Chicago Convention: One man who has n't been out of town for fifteen years, has determined to pack his trunk and go. A party of six have changed their plans of a summer excursion to the White Mountains to what they think a pleasanter one to Chicago in August. The charming ride among the hills of Vermont-the inhalation of the salubrious atmosphere there and upon the lakes-the social hours with harmonious minds-the great hand-to-hand effort to push on the car of Freedom and Progress-why, we can scarcely wait for the ninth of August to come, and feel like adopting the words of old Isaac Watts:

"Roll swifter round, ye wheels of Time, And bring the wished-for hour."

In the Cincinnati papers we find the following notice of a reduction of fare from that city and adjoining places:

"Spiritualists and the public generally are here-by notified that arrangements have been made with the Cincinnati and Chicago Air Line Railwith the Chnehmatt and Chneigo Air Line Kali-road, to convey, passengors to and from said Con-vention, to be holden in Chicago, Aug. 9, 1864, for half fare (ten dollars) out and back. Tlokets good from Aug. 6th to 20th. Persons in the vicinity of the Road, can take the cars at the different stations, and can come from Louisville and other places on the same terms, by procuring tickets of Ira Atkins, No. 55 East Third street, Cincinnati, Ohio.'

Dr. Mayo Smith.

This gentleman, formerly of Newburyport, informs us that, by the blessing of the Father, he has been instrumental in restoring to the blind their sight, and causing the deaf to hear, simply by the "laying on of hands." The Doctor can, he says, produce the best of testimony to prove that what he asserts is positively true. He is indeed a 'good Samaritan," for he goeth about doing good continually, seldom receiving as much as a farthing for his services. But the angels will reward him.

The Davenport Boys.

These mediums have been giving séances in Montreal, C. E. The Daily Transcript of that city, dated June 24th, contains a long account of the proceedings at one of their exhibitions, closing with the following remark: "During the seance phosphoric lights were to be seen, how originated nobody could explain. The whole party seemed interested, confounded, and many expressed deep gratification at what took place."

Vacation for our Free Circles.

Our friends and the public will bear in mind that our free circles will be closed from the 16th of July to the 1st of Sentember, in order that the medium and others can have their annual vacation, for the purpose of recruiting their healthwhich is an important consideration, especially at this season of the year. Please mention the above facts to your friends, so they will not call and be disappointed in finding no circle.

JULY 16, 1864.

Destruction of the Pirate Alabama.

This destructive pirate has been sent to the bottom of the sea, off Cherbourg, in France, by the guus of the U. S. Sloop-of-War Kearsarge. It is the merited end of a vessel whose career has been so hateful. The fight was a fair and square one, in the English Channel, on Sunday, June 19th, and showed fatally the pirate's inferiority in overv regard. As usually happens, where such transactions take place, a British vessel-a yacht, in the present case-was close at hand as a tender for Capt. Semmes's vessel, and fished the pirate out of the water; otherwise he would have fallen into the hands of Capt. Winslow. It is said that a demand will be made by our minister, in London, Mr. Adams, on the English Government, for a rendition of Semmes and that portion of his crew who were picked up with him by the British yacht.

"Malakoff," the Paris correspondent of the New York Times, in a letter dated June 21, says:

"The sinking of the Alabama by the Kearsarge off the port of Cherbourg, occupies, for the no-ment, the thoughts and the conversation of everybody, for it is rare that so many circumstances body, for it is rare that so many circumstances combine to give interest to any one event. The joy of our loyal people here is, as might be expect-ed, something beyond description; I need hardly tell you that for the Secessionists and their Euro-pean sympathizers the blow was terrible, and provoked louder and more prolonged swearing probably than any event of this eventful war."

The same correspondent also gives the following account of the action by Mr. William Dayton, Jr., son of the American Minister to France, who was on board the Kearsarge during the battle:

"According to Mr. Dayton, Jr.'s, account, the aotion lasted about an hour and a half. The Kear-sarge, although hit in several places, received no vital shot. The Kearsarge had but three men touched, and these not mortally. It is not true that at any part of the fight the Alabama had the advantage: the mangurating and fring of the that at any part of the fight the Alabama had the advantage: the manœuvering and firing of the Kearsage were both superior to those of the Ala-bama. There is no evidence that Capt. Semmes tried to board the Kearsarge, as the secession prints say. Toward the end of the fight Capt. Winslow succeeded in planting a shot in the ma-chinery of the Alabama, which disabled her; he then had things all his own way, and running close to her he poured into her a destructive con-verging broadside, which tore through a whole section of the Alabama's side at the water line and let the water through in cascades. Both shings and let the water through in cascades. Both shins and let the water through in cascades. Both ships then stopped firing, and the Alabama, without striking her flag, started toward Cherbourg, but Capt. Winslow, hoisting his flag of victory, started to head her off. He saw, however, that the Ala-bana was filling, and at once lowered two boats to go to her aid, and, in effect, the vessel sank be-fore she had proceeded a dozen lengths toward the barbar. The Kearsward barbar without up dir the harbor. The Kearsarge's boats picked up six-ty-eight persons, of whom fourteen were wounded, and of whom three died. The others were picked up by the English yacht, Deerhound, Capt. Lan-caster, and landed at Southampton. The Kear-sarge steamed at once into the port of Cherbourg with her prisoners." with her prisoners."

Official dispatches from Capt. Winslow, of the Kearsarge, to our Government, mainly corroborate the above statement, and say only three men were injured. He says:

men were injured. He says: "Although we received some 25 or 30 shots, 12 or 13 taking effect in the hull, by the mercy of Gol we have been spared the loss of any of our lives, whereas in the case of the Alabama the car-nage, I learn, was dreadful. The ships were about equal in match, the ton-mage being the same, the Alabama carrying a 100-poind riffe with one heavy 68-pounder and six broadside 32-pounders, the Kearsarge carrying four broadside 32-pounders, two 11-inch and one 28-pound riffe, one gun less than the Alabama. The only shot which I fear will give us any trouble is a 100-pound riffe ball which entered our stern post and remains at present unexploded."

stern post and remains at present unexploded."

The Route to New York.

Safety, sneed and accommodation, are three very essential considerations when one is about to start on a business or pleasure tour; and when sure of having secured so desirable a point, the gratification and enjoyment of the trip is doubly enhanced. and we speed on our way feeling at ease in mind and body-at least, such is our experience; and we appreciate the blessing when traveling becars for the Stonington steamboat line via Groton, pense with the Gospel." which leave the Providence depot at half-past

ALL SORTS OF PARAGRAPHS.

\$2" We hope all our readers will peruse Mrs. Frances Lord Bond's excellent address in this week's BANNER.

57 "Ancient and Modern Spiritualism," on our third page will interest the reader.

BD" Our " Message Department" is especially nteresting this week.

Read the notice on our third page, of Miss Sprague's book of poems.

Counterfeit \$100s on the Bay Stale Bank, Lawrence, Mass., made their appearance in this city last week.

The "regular" physicians in this city have adopted a new scale of prices, advancing thirtythree and a third per cent on the old ones-making three dollars and upwards for a visit.

The trees on our beautiful Common have been abeled with tin signs on which is painted the popular and scientific name of each.

Congress repealed the gold bill on the 1st inst. The Connecticut House of Representatives has

passed a Constitutional amendment to allow colored men to vote, by a vote of one hundred and twenty-two to seventy.

Hon. Wm. Pitt Fessenden, U. S. Senator from Maine, has entered upon the duties of Secretary of the Treasury, made vacant by the resignation of Secretary Chase.

Suspect a tale-bearer, and never trust him with secret who is so fond of entertaining thee with another's.

A good man cannot be miserable, nor a bad man happy.

A minister traveling through the West, some years ago, asked an old lady on whom he called, what she thought of the doctrine of total depravity. "Oh," she replied, "I think it is a good doctrine, if people would only live up to it."

Dr. Franklin used to say that rich widows are the only pieces of second-hand goods that sell at nrime cost.

Digby's compliments to Jo Cose, with the information that he (Dig.) was nearly buried (not "berried,") by an avalanche of oysters the other day, while inspecting the bivalves. It was a shocking iffair, and resulted in several raws.

The report that the pulpit of the 28th Congregational Society, recently occupied by Theodore Parker, is to be filled by Rev. S. R. Calthorp, is incorrect. No arrangement has been made for any permanent occcupant.

The heart is at once softened by gratitude, and the tears of joy will show its thankfulness in this at least-it will be milder toward others.

If you undertake to oversee too many jobs, you will overlook part.

During the great inundation at Sheffield, Eng., a little child in a cradle floated from Sheffield to Mexborough, a distance of four miles, and came into the hands of a clergyman's wife, who has adopted it as a Providential waif, its parents having been drowned. That child ought to be named Moses.

A chap out West, who had been severely afflicted with the palpitation of the heart, says he found instant relief by the application of another palpitating heart. Another triumph of homepathy. "Like cures like."

"None of your raillery," as the stage-coach said to the steam-engine.

"Do you enjoy going to church now ?" asked a lady caller of Mrs. Partington. "Law me, I do," replied Mrs. P., "nothing does me so much good as to get up early on Sunday morning, fix up, and tween here and New York, for we always take the go to church, and hear a real smart minister dis-

You may glean knowledge by reading, but you

BAN NER LIGHT. OF

Jo CosE intends living in a balloon, on account

of victuals and drink being high, so that he may

be able to get at them. His opinion is that noth-

ing is going down except the water at Niagara

Falls. Whenever that attempts to rise it is soon

WARLIKE .- Great anxiety is manifested in

England for a ministerial announcement of the

result of the Conference and the policy of Eng-

land on the Dano-German question. There is a very unsettled feeling, and many of the journals

continue to hold a decidedly warlike tone. It

was stated that orders had been issued by the

English Government to have ready all the equip-

Old maids are fond of pairs but cannot endure

Congress adjourned on the morning of July 3d,

The New Conscription Law abolishes commuta-

tion; provides a bounty of \$100 for one year's ser-

vice, \$200 for two years and \$300 for three years'

service for every volunteer; requires a notice of

fifty days before a draft; allows recruiting in all rebel States except Arkansas, Louisiana and Ten-

uessee; and allows drafted men to procure sub-

The Government has called on Massachusetts

for five thousand men for one hundred days. They

will be exempted from any draft which takes

place during that time. They are wanted to man

Ninety-two dead bodies have been recovered

from the wreck of the emigrant train which ran

through the drop of a bridge on the Grand Trunk

Railroad recently, and twelve persons are still

Scaled Letters.

The public are requested not to forward any seal-

ed letters to our care for the medium to answer, at

present, as her health will not allow her to sit for

the purpose of receiving responses to such letters.

Letters already sent to this office for answer,

we shall retain for awhile, in the hope that the

medium may soon be able to answer them. If

not, they will be returned agreeably to our stand

ing notice. Due notice will be given when the

medium regains her health sufficiently to resume

her duties in the holy calling for which she has

"To Corréspondents.

First Grand National Convention of

Spiritualists.

At a Convention of the Spiritualists of New

[We cannot engage to return rejected manuscripts.]

been chosen by the angel-world.

F. A .- Please send us the poom.

M. I. C .- Story came duly to hand.

W. C., NEW BOSTON, ILL .-- \$5,00 received.

The king of Wurtemburg is dead.

the fortifications around Washington.

ments necessary for 30,000 troops.

any reference to dates.

ine die.

stitutes.

missing.

vote:

mist.

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otherAL Frection, and many other diseases peculiar to the fe-male organism. Malled, postpaid, to all parts of the United States, with full printed directions, on receipt of the price. Pitter 51,00 a package. Prepared and aolid by ANANDA M. SPENCE, No. 57 St. MARKS PLACE, New York City. July 16. MIRS. M. G. IROLIFE, HEALING MEDIUM, No. 1 MCLEAN COLT, - - - BOSTON, CONTINUES to heat the sick by laying on of hands as opirit Physicians control her. Will visit the sick at their homes, if requested. She also has Herbal Medicines for the permanent cure or the following diseases: Fits, Indigertion, Dyspepsia, Liver Complaints, Consumption, Bronchitis, Asth-ma, beep scatted Ulcers, Neuralgia and Talsy. M. P. DEBOR Colsinguout More the set of the

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TABLE OF CONTENTS:

INTRODUCTORY REMARKS. THE POET.

SCENE I. SCENE II. SCENE III. SCENE IV.

MISCELLANEOUS POEMS.

THE PEOPLE. THE FEOFLE. THE SOLDIER'S SHROUD. EMANCIPATION IN THE DIST. COLUMBIA. THE AMERICAN EAGLE. TEMPTER AND TEMPTED. LET THE SAINTS BE GLAD IN HEAVEN. England, held in Boston, in March last, the follow-ing Preamble and Resolutions, after a full and free discussion, were adopted by a unanimous THE STOIC SOUL'S DEFIANCE. CHANT OF THE SOUL. Whereas. The facts given to man through communication with the spirit-world, conclusively prove that a portion of the inhabitants of that world feel a deep interest in the elevation and improvement of humanity, and are associated together for the perfecting of wise plans to accomplish so desirable an end; therefore. THE REAL PRAYER. THE REAL FRATER. THE RUINED CHURCH. BEAUTIFUL SLEEP. INTO THE DEPTHS OF HADES. SHAME ON THE COWARD SOULS.

the perfecting of wise plans to accompany therefore, Resolved, That it is largely by associated action on the part of Spiritualist shut their beautiful teachings can be made prac-tically useful to our race, and result in the establishment of in-dividual and social liberty, equality and fraternity throughout

ENDURE. WENDELL PHILLIPS... THE COMING TIME.

dividual and social interfy, equality and interime throughout *Resolved*. That we believe that the exigencies of our times demand that measures should be taken by which this concert of action on the part of Spiritualists should be brought about. And for the accomplishment of this object, we recommend that a National Convention of Spiritualists should be convend at some central point in the groat West during the coming sum-

THE TRIAL. THEY TELL ME THOU ART BEAUTIFUL. SERENADE-+"GOOD-NIGHT." "YE HAVE DONE IT UNTO ME." BURY ME UNDER THE GREEN WOOD TREE. THE MORNING LAND.

DEVOTION. WAITING AT THE GATE.

Within shall be need, and make involve necessity analyse ments for carrying out the spitt of the foregoing Resolutions. H. F. Gardner, H. B. Storer, Mrs. Amanda M. Spence, Miss Lizzie Doten and Henry C. Wright were appointed said Committee. *Resolved*, That we most carnesity recommend all Spittual-ter careade the area of the proceeding to a non-more record. MOUNTAINS.

OOK IV ... OP AUPPLEAKCES CONMONLY CLITER AT

IMPORTANT TO REFORMERS. JUST PUBLISHED,

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the age in Church, Grove, Hall, Lyceum and School, BY LEVI K. COONLEY. This very next and most excellent collection should be in every family whose feelings are the least interested in the de-velopment of the times. It is without the music, but largely adapted to tunes in popular use. Where unusual music is re-quirted, reference is given so that it can be obtained. The "Remons for publishing this aid to Mclody," the author says " in traveling for the hast even years in various sections of our country, and attending Progressive Meetings, the want of more general singing to produce a oneness of feel-ing has been very apparent. When offening, in auton base places, the works having the music attached, the reply often comes : "We are not acquainted with nusle; give us a book of Hymns and Bongs without music, adapted to familiar tunes and weil-known metres, of convenient size and comparatively low in price, and we should like it better." On the other hand, many of the Lenders of Choirs say they prefer the works to be used; that very frequently the works to be same, as they wish, are in one part of the hook and the music in another, so that two hooks become necessary. This work is issued to imeet, in part, these deficiencies." Select Readings at the commencement and closing of meet-ings is a common practice, and gives a variety of exercises that endow with in the present demands of suchet, we only the words have been taken from copyrighted

society. When any of the words have been taken from copyrighted works with music, the author's name is given, and reference made to where the music or work containing it can be ob-tained, so as to give a wide-extended notice of such publica-

Indice to where the indicestended notice of such publica-tion. Nothing is given in the HYMNS OF PROGRESS that can give offence to any true Reformer in whatever department he or she may field it a day to lakor. The first one hundred pages are nearly all occupied with the Hymns adapted to Tunes in common use throughout the country, and the rest of the work is classified as follows: Te Mast be Born Aquin-Being Hymns and Songs concerning the change from carrier Deling Hymns and Songs concerning the change from carrier Deling Hymns and Songs concerning the change from carrier Deling Hymns and Songs concerning the change from carrier Deling Hymns and Songs concerning the change from carrier Deling Hymns met as of Lyccums, Schools and Festivities, in various metres. Songs - Offerings of the Affections. Union Festivities, in various metres. Songs - Offerings - For opening and closing meetings, and for private og social gatherings.

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Table of Comment PART I. A Word to the World (Prefa-) The Song of the North, The Surfal of Webster, The Surfal of Webster, The Sorrowing, The Yarting of Sigurd and A word to make the form of the Gerda, Site Meeting of Sigurd and Gerda.

PART II. Tho Spirit-Child, [By "Jen-nic,] The Revelation, Ilope for the Sorrowing, Compensation, Tho Engle of Freedom, This Engle of Freedom, Than,] Little Johnny, "Birdle's " Spirit-Song, Spiragne,] For A The Kingdom, [Poe,] The Cradle or Coftm, [Poe,] The Cradle or Coftm, [Poe,] The Streets of Baltimore, A Lecture. Fareweil to Earth, (Poe,] This Ilowe, [A. W. Sprague,] Fareweil to Earth, (Poe,]

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FOOTFALLS

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VV formerly Member of Congress, and American admister to Naples. "As it is the peculiar method of the Academy to Interpose no personal judgment, but to admit those opinions which appear most probable, to compare arguments, and to set forth all that may be reasonably stated in favor of each proposition, and so, without obtruding any authority of its own, to leave the judg-ment of the hearers free and unprejudiced, we will retain this custom which has been handed down from Socrates; and this method, dear brother Quintus, if you please, we will adopt, as often as possible, in all our dialogues together." - Cherro.

CONTENTS. CONTENTS. PREFACE.-List of Authors Cited. BOOK I.-PREIMMANT. Statement of the Subject Cited; The impossible; The Miraculous; The improbable. BOOK I.-TOUCHING CERTAIN PHASES IN SLEEP. Sleep in General; Dreams. BOOX III.-DISTURBANCES FOPULARLY TERMED HAUNTIKGS. General Character of the Phenomena; Narratives; Summing Up. BOOK IV. Contents

five every afternoon, and connects with one or the other of those magnificent, staunch and commodious steamers-the "Commonwealth," Capt. J. W. Williams, or "Plymouth Rock," Capt. J. C. Geer, which leave on alternate days. These boats are admitted to be the best and strongest running in American waters, while the reputation of their respective commanders is as much above par, as gold is at the present time. All the subordinate officers strive to keep up the good reputation they have individually acquired. This line is generally known as the "inside route," thus avoiding "Point Judith," in rounding which one sometimes meets with as " rough a time " as would be enccuntered in weathering the sailor's bugbear-Cape Horn. It is the most direct, and therefore the quickest, route to the great metropolis, and passengers are landed at Pier No. 18, North River, in season to take the first conveyance for the South and West, if they so desire. This line has recently been purchased by some of our more enterprising merchants, who intend to keep it up as the very best route Southwest of Boston; and if any improvement can be made to its former excellence, they mean it shall be done. Through tickets to New York, or any point beyond there, can be procured of the gentlemanly agent of the line, John O. Presbery, Esq., at his office, 70. Washington street.

Spiritual Lectures in Pennyslvania.

We find the following in the True Democrat, published in York, Pa., June 28th:

published in York, Pa., June 28th: "It was our pleasure to listen to an elegant and patriotic address on 'The Crisis,' delivered on last Wednesday evening, at the U. L. Reading Room, by Mrs. A. Wilhelm, of Philadelphia. The lecture was fine in sentiment, clothed in expres-sive language, and full of beautiful imagery, logi-cal deduction, and stirring truth. It was through-out interesting and encouraging. The eulogy paid to the honesty, faithfulness, and earnest devotion of Abraham Lincoln, our (present and future) President, and to the country in all its interests, was truthful according accurately with past and was truthful, according accurately with past and present facts. The sentiments of the oratress ere unanimously and cordially endorsed by following resolution passed at the close of the

meeting: Resolved, That a vote of thanks, by rising, be ex-tended to Mrs. Wilhelm for her eloquent and pa-triotic address this evening."

Death of an Editor.

Gen, George P. Morris, a well known New York editor, who, for the last eighteen years, has been associated with N. P. Willis in conducting the popular Home Journal, closed his mortal career, at the age of sixty-two years. He was an accomplished journalist, a fine poet, and genial gentleman.

Announcements.

N. Frank White speaks in Chelsea the last two Sundays in July, and first two in August. L. Judd Pardee will lecture at City Hall, Charles-

town, Sunday afternoon and evening, July 24th Mrs. Frances Lord Bond speaks in Somersville,

Conn., on Sunday, the 17th inst., and also the following Sunday.

Dr. James Cooper, of Bellefontaine, Ohio, will answer calls to speak on Sundays, or give courses of lectures as usual,

must separate the wheat from the chaff by thinking.

An Irishman remarked to his companion, on observing a lady pass, "Pat, did you ever see a woman as thin as that?" "Thin," replied the other, "I seen a woman as thin as two of her put together, I have.

One of the, most remarkable facts of our times is the enormous consumption of tea and coffee. Unwards of 800,000.000 lbs. of these articles are annually consumed by the inhabitants of the world.

A post office clerk sends the following to Holbrook's U. S. Mail: "A man called at our general delivery one day, when I happened for the moment to be engaged elsewhere in the office. He whistled loudly. I stepped to the window and savagely inquired, 'Whose dog he was whistling for?' 'One of Uncle Sam's pups,' said he, quite composedly. I had nothing to say."

If in Sparta a young man purchased an estate upon advantageous terms, or made what is termed "a good bargain," he was rendered accountable to the State, and fined for being unjust and buying a thing under its value.

The report that Digby, while on his out-of-town jaunt, passes most of his time in a berrying ground needs confirmation, from the fact that such a state of affairs would imply that he is traveling about as a "dead-head," when he abhors to be ranked among that class of mendicants.

Congress has passed a bill incorporating several respectable colored men of Washington as the Colored Catholic Benevolent Society." This is the first legal recognition of the colored citizens.

Every bird pleases us with its lay-especially the hen.

"Mr. Smith," said the counsel, "you say you once officiated in a pulpit-do you mean that you preached?"

"No, sir; I held the candle for a man who did." "Ah! the Court understood you differently. They supposed that the discourse came from you.

"No, sir; I only throwed a light on it."

The poorest education that teaches self-control is better than the best that neglects it.

The following order, verbatim et literatim, is said to have been received by an undertaker from an afflicted widower: "Sur-Sur-my waif is ded, and Wants to be Berried to-morro. At Wonner klok. U knows wair to dig the Hole-bi the side of my too Uther waifs-Let it be deep."

QUESTION FOR DIGBY .- Can a standing committee sit ?

GEN. HOWARD .- At the battle which took place at the western spur of the Alatoona range on the 28th ultimo, Gen. Howard had his foot struck by a ball, which took off part of his boot. He said: 'I'll not look down; my foot is gone. One hand and one foot will never do." One of his staff felt down, and replied, "General, your foot is safe," at which he was much gratified.

their best minds to attend this proposed Convention called.

Both central point in the power is a point a committee of five Resolved, That this Convention appoint a committee of five to correspond with the friends of the movement throughout the country, and decide upon the time and place where the Cou vention shall be held, and make any other necessary arrange ments for carrying out the spirit of the foregoing Resolutions.

H. F. Gardner, H. B. Storer, Mrs. Amanda M. Spence, Miss Lizzie Doten and Henry C. Wright

After careful examination and deliberation the Committee have decided that the greatest facili-ties for the accommodation of these who may attend the Convention can be had in Chicago. Ill. They therefore most cordially and earnestly in-They therefore most contially and earnestly in-vite all Spiritualists throughout the country to meet in Convention in the city of Chicago, on Tuesday, the 9th day of August next, at 10 o'clock A. M., and continue from day to day thereafter during the pleasure of the Convention, for the purpose of a free interchange of thought upon all subjects embraced in the foregoing resolutions, and to take such action in the premises as they may deem best. And as the Committee fully recognize the Identity of interest of all Humanity in the "New Dispensation," they would extend the same cordial invitation and greeting to the Spiritualists of the Canadas to unite with them in their deliberations. "No pent up Ude confines our powers,

"No pent up Utlea confines our powers, For the whole boundless universe is ours." It was said in a former notice, all Spiritualists re-It was said in a former notice an optimization age, alize the great fact, that we live in a transition age, Old things are rapidly passing away in the reli-gious and social, as well as in the political world, and the Old things are rapidly passing away in the reli-gious and social, as well as in the political world. Behold all things must be formed anew. And the time has fully come when the millions in our country who have received the glorious light of the incoming day, must decide whether, by asso-ciated action, they will give direction and shape to the new, securing to *all* and *each* the greatest possi-ble amount of individual, social, religious and po-litical freedom, compatible with the greatest good of the whole; or, whether religious and political demagogues, the rulers of the past, shall, in the re-construction, so frame our Constitutions and Laws as to crush the millions, for the exclusive aggran-dizement and benefit of the few. Slavery, cruel-ty, oppression and wrong have had full sway un-der the old regime, based as it was, and its, upon the Mosnic code of barbarisms, and it is for us to decide whether they shall still rule the earth, or the more rational and beautiful theory of the Brotherhood of all races of men, and the Father-Brotherhood of all races of men, and the Father-hood of God shall furnish the basic foundation of the new Church and State.

In conclusion, the Committee would urge upon the attention of all Spiritualists the recommenda-tion contained in the last resolution. Do not fail to have a representation from every city, town or hamlet. Come, and let us reason together.

hamlet. Come, and let us reason together. Arrangements have been completed with the Vermont Central R. R. Company to convey pas-sengers from the following places to Chicago and return for twenty-five dollars the round trip: Boston, Lowell, Lawrence, Worcester and Fitch-burg, Mass.; Concord, Manchester, Nashua, Keene and Portsmouth, N. H.; Bellows Falls, Rutland, White River Junction, Burlington, Montpelier and St. Albans, Vt., and Ogdensburg, N. Y., by the following route: over Vermont Central Rail-road from Boston to Ogdensburg, thence via Sarroad from Boston to Ogdensburg, thence via the Grand Trunk R. R. to Port Sarnia, thence via Sar-nia Line of steamers to Chicago, and return by the same route. Tickets good from August 1st to September 1st, inclusive. Tickets to be had in Boston only of L. Millis, Esq., General Agent, No. 5 State street, and at the ticket offkees of the Ver-mont Central in the above mentioned places. From the State of Maine passengers will be con-veyed over the Grand Trunk Railroad to Port Sarnia, thence by the Lakes as above for the same fare, viz., \$25 for the round trip. Apply to Wm. Flowers, Esq., General Agent, Bangor, Mc. The Spiritualists of New York can make satisfactory arrangements for reduction of fares by calling uparrangements for reduction of fares by calling up-on E. P. Beach, Esq., General Agent of Grand Trunk Railway, 279 Broadway, New York City. H. F. GARDNER, M. D., Chairman, H. B. STOPEP, Sanzier, M. D., Chairman,

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EARLY POEMS

THE DVING WARRIOR THE WANDERER'S RETURN. THE DAYS OF OLD. DARK HOURS. MUSINGS.

TO A BUNCH OF VIOLETS IN MY SICK

ROOM. THEY BID ME NERVE MY DROOPING

TO MY SISTER ON HER 18TH BIRTHDAY. LAMENT OF THE JEWISH CAPTIVES. ADDRESS OF HENRY IV. TO HIS ARMY TO ONE WHO CALLED ME UNGRATEFUL. TO ONE WHO CALLED HE ONGRATHE DESPAIR. "SUFFER, YET BE STRONG." RECOVERY FROM SICKNESS. "ONLY FOR ONE." LINES WRITTEN IN A SCHOOL-ROOM. SONGS FROM SPIRIT-LAND. MORNING. THE ANGEL'S VISIT.

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all Ages and Nations and in all Churches Christian and Pagan, demonstrating a Universal Faith. By WILLIAM nowitt.

110W117. "There are two courses of Nature-the ordinary and the ex-traordinary."-*Builer's Analogy.* "Thou canst not call that mainess of which thou art proved to know nothing."-*Tertullian.*____

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BANNER OF LIGHT.

Message Department.

6

Each Message in this Department of the BAN-NER we claim was spoken by the Spirit whose name it bears, through the instrumentality of Mrs. J. H. Conant,

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

as per dates, by the Spirit-guides of the circle—all reported verbalim. These Messages indicate that Spirits carry with them the characteristics of their earth-life to that beyond—whether for good or evil. But these who leave the carth-sphere in an undeveloped state, eventually progress into a higher condition. We ask the reader to receive no doctrine put forth by Spirits in these columns that does not compart with his or her reason. All express as

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

The Circle Room.

Our Free Circles are held at No. 158 WASHING-TON STREET, Room No. 4, (up stairs,) on MON-DAY, TUESDAY and THURSDAY AFTERNOONS. The circle room will be open for visitors at two o'clock; services commence at precisely three o'clock, after which time no one will be admitted. Donations are solicited.

MESSAGES TO BE PUBLISHED.

MESSAGES TO BE PUBLISHED. Tuesday, Jane 1.— Invocation; Questions and Answers; Ym. H. Alderahud, of Newcastic, Eng.; Johnaio Hooper, to his mother, and Joa; Edwin, son of Dr. Addison II. Guild, of Norfolk, Ya.; Abigail Stillings Harris, to her brother, Thomas Harris, of San Francisco, Cal.; Albert Gould, of Atlanta, Ga., to his montherer, Jack. Thursday, Jane 9.— Invocation: Questions and Answers; Row. Wm. T. Andros, to his wife, Olive Andres, residing near Mt. Charles, Texas: Lucy S. Hills, to her relatives North, and friends at the South; Dennis Kane, to his wife, in Troy. Monday, June 13.—Invocation; Questions and Answers; Luther C. Ladd, of the Lowell City Guards; Joo Baxter (a Stave), to his former master, Wm. Haxter, now at Washington, D. C.; Second Licutenant A. A. Ronney, of the Merrimae, to Chendan to Sub Ohlo Reg.; Lewis Carroll, to his father, Coula, June 13.— Histor Lichmond, Ya., and monther in Chicago, III.; Olive J. Swazey, who died in St.; Adeline and Fanny. Tuesday. June 14.— Invocation: Ouestions and Answers; Tuesday. June 14.— Invocation: Substay, Jennie, Rose, Adeline and Fanny.

Jolah Carroll, ht present a prisoner in Richmond, Va., and mother in Chicago, III.; Olive J. Swazey, who died in St. Louis, (Juuo 13th, 1861), to her friends, Mary, Jennie, Rose, Adeline and Fanny. Tuesday, Jane 14.—Invocation; Questions and Answers; Gon. Felix Zolifeoffer, to his friends; Timothy Phillips, to his mother, in Fisherville, Ohio; Mary Kelley, to Mr. Nowell, of New York City; Charlie Fisher, son of Wm. Alanson Fisher, of New York, who died in Richmond, Va., June 14th, 1864. Thursday, Jane 16.—Invocation; Questions and Answers; Mary Elizabeth Oliver, to her brother, in Clerveland, O; Wm. L. Smith, to his family, in Clarksville, Mo.; Mary Arabella Leo, to her father, Capi. Joseph C. Lee, in Charleston, S. C.; Mary Snyder, to her husband, ho New York City. Monday, Jane 20.—Invocation; Questions and Answers; Gen. Wise to friends in Tennessee; Alonzo M. Jones, to his mother, in Chelsea, Mass; Patrick White, to his friends in tibls city; Margaret Moore, of Manchester, Eng., to her pa-vents.

rents. *Tuesday, June* 21.—Invocation: Questions and Answers; Communication from Gen. Lander; Jos Green, to his mother, and Mr. Algers; Helen A. Graham, of Savannah, Ga., to her

Thursday, June 23.—Invocation; Questions and Answers; Thursday, June 23.—Invocation; Questions and Answers; Robecca Thaxter, of Boston; Ben Cooley, to relatives in Wil-lamstown, Pa.; Eleanor Jarvis, of Clarkaville, Mo., to her brother, Col. Joseph Jarvis, in the Army; Charles Williams, to a brother in the Navy; Annie Elleuwood, of Hamilton, L. C. Monday, Jane 21.—Invocation; Questions and Answers; Col. Richard Tould, to Thomas Todd of Kentucky; Cyrus Fill-lips, to lis mother, in Huntsville, Mo.; Louisa Griffin, to her mother, in New York City, and her father, Andrew Griffin, in the Army; Peter O'Brien, of the 2d Mass. Reg., to his brother Time.

the Army : Peter O'Brien, of the 32d Mass. Reg., to his brother Tim. Tuesday, June 23. --Invocation; Questions and Answers; Eliza Lacy, Killed at the destruction of the Arsenal at Wash ington, D. C., to her mother; Charlie Wilkins, to his relatives in Jorasy City, N. 2, Jonathan Wilhers, of Portsmouth, Eng.; Edward Mason, to his father, Giles Mason, of New Arleans, La.; G. Lowis Blarclay, to relatives in Wilmington, Del. Thursday, Jane 30. -Invocation; Questions and Answers; Mary Gregg, to her son, Dr. Daniel Gregg, at Present in Rich-mond; Wm. Deincey, to his wife, near Atlanta, Ga.; Victoria, r Stary Gregg, to her son, Dr. Daniel Gregg, at Victoria, r Stary Gregg, to his wife, near Atlanta, Ga.; Victoria, r Stary, to his Souther, Joe, and his parents. Therday, Jay 5.-Invocation; Amswer to Thought Question; Gol. Fourke, of Virginia, to his family, and Col. Wm. Wright; Join D. Ranney, to Capt. Martin, of the 3d Mass. Battery; Francis Staey, ion his mother, Mrs. Sarah C. Stacey, at Wicksett, Va.; Clarissan Oldney, of Montgoinery, Ala., to friends in Williamsburg, N. Y.

Invocation.

"I and my Father are one." Father, Spirit, thy voice floats into our being like the soft murmurings of an wolian harp, telling us we are allied to thee. Oh, Beautiful Reality, whose garmonts no sin can stain, whose life no death can take away, thou art the crowning gem of our human life, and we reverence thee, we adore thee. Oh, our brother of eighteen hundred years ago spoke wisely and truthfully, when he uttored these words, "I and my Father are one." Spirit of the Universe, since this is so, why should we fear to walk through the valley and shadow of death? Why fear to descend even unto the lowest hells ? that we may there give some manifestion of thy power. We will fear no evil, for thou art with us. Though the tempest may rage, though the night may be long and dark, though shadows fall thick and fast around us, yet thy voice, like heavenly music, shall ever cheer us on, ever tell us thou art with us. For this sacred recognition we bless thee, oh our Father. We praise thee not only in the present, but we would extend our praises through the vast eternity of future life. June 2.

dictates, and wait for friends to be as glad to re- do it. ceive as I am to give.

It is now about twenty-two months since I bade farewell to the things that are said to belong to was nineteen years old, and about six weeks; that time. At that time I was surrounded by very un- is, then-not now. I was killed at the first Bull happy circumstances. I had lost my worldly Run battle. I hear you have had two. Now if property, had lost my sons, and to me there my folks are disposed to come and shake hands seemed to be nothing but darkness in the future. with me in this way, I 'll pledge myself not to I never had any distinct ideas in regard to life frighten 'em out of more than half their senses. after death. I never made any profession of re- If they have half left, I guess they can get along ligion, but always felt I should exist after death; through the world; do n't you, Major? but how or where I never was able to determine. The most of my friends did not agree with me. I by to you until I'm better circumstanced, so I can never took pains to convince them I was right, pay you better. for I was not sure I was right.

When here in the body, I was in the practice of medicine in the southern portion of the country, and I suppose should be called a rebel by many loyal joke over their coffins, but I never saw it exemplihearts at the North. Perhaps I was in sentiment: but I think I did quite as much through sympa- life only five weeks, and I do n't understand much thy and kindness for my brothers at the North, as for my brothers at the South.

I have very few regrets with regard to the position I might have taken before death. I never remember of neglecting Northern men when I could attend to their wants. I never remember turning a deaf ear to their cries, but on the contrary, I have stood day and night ministering to their needs. I did for all I was able to go to, whether black or white, bond or free, whether they belonged North of South.

I was born and reared in Tennessee, and as a natural consequence I had a strong love for Southern institutions. Reared as I was under their shadow, it would not be strange if I should it has been represented by a certain class at the North. It would not be strange if I felt that try and get something new. slavery was right. But when we come into a larger field of action in the spirit-world, then we see clearly, understand better. Then it would died in consequence. My son has not got well, seem strange to me, it would certainly, if any one considered slavery in any form to be right, to be founded upon the highest principles of human justice and kindness.

I have children in my Southern home who are effects of this miserable, desolating war, and are more than realized there. And it is no fancy that power exists-I only know that there is such see it in the spirit-world at any time in that divine form we call God and Jehovah, I know not, to me in all forms, in all thoughts.

on earth may devise some way by which I may gusta. Good-day, sir. commune with him face to face. There are many things that I would wish to say that I do not care to say here. And to the many dear friends throughout Tennessee, Alabama, Louisiana and Georgia, who mourn my loss, and at the same 131st New York, an Irishman born, twenty-seven time know nothing of spirit-communion, I would say, if you are as anxious to open communication with me as I am with you, we will soon establish a method of communication between us that shall prove satisfactory to all concerned. I love you still, and will do all in my power to minister, not to your unhappiness, but to your happiness.

I am ready to identify myself as far forth as it is possible for a spirit to do so to the friends I have on earth, and if there is any one who wishes to call upon me, I am ready to answer the call. You will say these few broken thoughts are from John C. Chauncey, who practiced last in Montgomery. Farewell. June 2.

Thomas Woodbridge.

But I suppose Nature has inaugurated a better the-field. So you see I'm back here knocking at way, and I suppose I'll be obliged to follow her the door; if I do n't got in it will be 'cause I can't

Now about this ere making yourself known. I am from the Seventh Vermont, Company A. I

That's all I've got to say, Major, except good-June 2.

Samuel McCormack.

I've heard it said that some folks could crack a fied until I saw it to day. I have been in this new about my surroundings, but I have learned how to come back, because I had friends here and was away. I have many friends in the body who know nothing about these things, except what they have heard about it. I said it was a humbug, and I would n't even hear anything said about it, and twice I think I found your paper in my house, and burned it up.

I am not here to ask your forgiveness, nor to tell you that I think I did wrong then, for I did as well as I knew how to. So it must be right. I called myself a Christian; thought I was. I was brought up in the Methodist faith, and I lived by it and died by it, and woke up by it in the spiritworld. But it won't carry me any further. I not have seen the unhappy side of the picture, as must get something new, I'm convinced of that; and as I do n't like to stand still, I think I shall

I went from Augusta, State of Maine, to see my son, who was wounded; but I got sick myself, and but is living. I have a wife, also, who is not my son's mother, but his step-mother. I should be glad to talk with her. I should be glad to talk with my son, also, when he gets well again. I should be glad to tell them that I find things in unhappily situated, who feel very sensibly the the spirit-world not as I thought I should. Samuel McCormack is not to-day what he was in I hope, and earnestly, too, by coming here to earth-life. That I am disappointed I will not be able to reach them, that I may tell them deny; and if there is any one on the earth that I at least, that there is a better home for them have wronged in any way, I want here to ask beyond the grave, a world so beautiful that the their forgiveness. There is one person who has wildest dreams of their fanatical, spiritual friends said, for the last twenty-five years, that I've wronged him, that I cheated him out of money. with me that such a spirit-world really exists. I Well, if I did-I don't think I did-I'll try to am awake and in the full possession of all my make amends for it. I'll try to do him good in this faculties, and I know that I live, know that I can way now. I'll try to wash out any stain, if there speak. I know that I can return. I know that I is any. He's charged me with a great many live, and live by a power-I cannot tell where things, some of which were true, and some were not. Now if he'll come and talk to me in a frienda power that controls me. Whether I shall ever | 1y way, I think I'll soon be able to adjust matters, and he 'll cease to feel hard toward me.

I am obliged to you for your kindness in perbut I certainly think at least, that it is manifested mitting to come here. I hope to do as much for you as I did against you. That's the best I can I would ask that the only remaining son I have do. [Where did you die?] My body I left in Au-June 2.

Dennis Duffy.

I've not got much to say, sir, but what I have to say I'll say as fast as ever I can. I'm from the years of age. My name when I was here was Dennis Duffy. I've got four brothers and three sisters on the earth, and one in the spirit-world; and I should be glad to say something to them if I could, something that will interest them in this sort of things. And here I would like to say that Father Haggerty is in the spirit-world. I was acquainted with him, sir, in Dublin, Ireland. [Do your friends know him?] They do, but they do not know of his death. And he's just as anxious to come as myself, only he's somewhat separated by ideas and distance, etc., and can't do as well as I can.

Now, sir, here I am, ready to do whatever I can to help my folks.. [Do your friends belong to the Catholic Church?] Oh yes, sir; but then you know you can sometimes draw people's attention to this thing by acting on the curiosity. After all, I take it it 's all a great fishing scheme. You put your bait on the hook, cast your line into the wator, and wait for a nibble. So it seems to me, sir. Now I've thrown out my line from here to-day to my folks, and I'll stand on the shore and wait until I get a bite, then I'll pull in my line to the shore. It's no easy thing for us to come here and try to reach our folks, and themselves shut up entirely. But somehow or other, the most of us have more or less curiosity. I know, sir, it's the curiosity, all of it, that we have to act upon when our folks know nothing of these spiritual things. But it honesty; don't you think so, Major ? [We do, makes no odds at all, sir, what it is, so we interest them. You know, sir, I suppose, sir, if you know prisoner. Says he, "My dear boy, I hope you anything about the matter, that the Catholic reliwon't be, and I'll do all that I can to prevent it; gion is of no use in the spirit-world. [You think so?] You think so? faith, I should think you ought to know, sir. [We express ourself cauhis prisoner. Now if you 've got anything you tiously.] Oh yes, sir; that 's right enough, I suppose. Now, sir, it's not much I've seen of the spiritworld yet, so I'll say it's a very fine place, and let it go at that. [You'd better give some facts in regard to yourself, that your friends may recognize you by them.] Facts they will recognize me by more than I have, sir? Well, sir, what do you mean? Facts that belong to the earth? [Yes.] Well, then, say to my brother Peter, when my money comes what is due from Government, I ask that he'll take out his thirty-eight dollars and twenty-six cents, loaned to me before I left. You see I don't forget. [That's an excellent fact.] You see, sir, that's a nail with a head to it. Then again, I'd like to say to my wife that in the last letter I sent, there was thirteen dollars and four postage stamps in the letter. And I said. Seven dollars of this is to go to my brother-the same one I spoke about; so I suppose she paid the seven dollars of that to my brother, and kept the rest herself. So there's so much more due, and when the money comes I want him to take the rest of his pay.

workis and tiny atoms; oh, thou Spirit whose you see I've repented-I've altered my mind, for name we know not, whose dwelling-place is every- I suppose I did wrong to cast her off. But then I where, we would worship thee in Spirit and in don't think I did nuther. Maybe I did, though, Truth. We would bring to thee, not alone the I'd made up my mind not to do anything for her mouthed utterances of human life, but the deep- again. Now I want her to have her portion of the est adorations of soul. We would gather from property I've left. I don't care about her husour soul-life all our best thoughts, and offer them band; I don't know as I should like him now any unto thee as acceptable tokens of our love. Oh, better than I ever did; and what's more, I don't thou Spirit who art so little known, and yet art so want to know him. But I'd like to have her go near to us, we worship thee because thou hast to one of these kind of folks, so that I can come taught us to worship thee. We adore thee for and talk to her. She's one of the sort what's up that power within us, that ever rises over time in the clouds half the time, and the other half on and sense toward thee, ever stretches itself out the earth. She used to have a good deal to say beyond the shadows of mortality and grasps thee about my being sorry for things 1'd done here, and thy laws. Oh, our Father and our Mother, when I got on the other side. Well, I'm sorry for for all the manifestations of our time, for all the some things; think I did a good many things that mighty past, for all that which is to come, we June 6. thank thee in spirit.

Answer to Rev. A. Stephens's Sealed Questions.

SPIRIT .- We are now ready to consider whatever propositions the friends may see fit to offer. If the friends have nothing to offer, we propose to answer a question, or series of questions, which we have received from a friend at a distance. The individual who has called upon us to answer certain inquiries, which may seem to be of but little import-at least are so to the world at know how to. arge-but we presume they are of great importance to him.

At the outset he informs us that he is thoroughly skeptical with regard to the power said to be if my boys don't see fit to come and talk with manifested through modern Spiritualism, and by which the spirit can return and manifest itself to its friends in the body, after death. He also is kind enough to inform us that should we succeed in answering the questions he has pronounded, he shall believe that some power outside of human life—outside of the physical form, had, at least, assisted us. It is sometimes deemed well to consider, even the curiosity of friends in the form, for out of that consideration may grow a something which shall be for good and use in humanity.

The friend informs us that he is a stranger in Massachusetts. He has no relatives here that he is aware of, no one dwells here who could answer the questions he has propounded to us; so if he receives correct answers he shall be at least astonished.

The first question is-and it is entirely personal-Have I any spirit friend who can come, through the mystery of modern Spiritualism, to this place, and inform me how many children I have in the spirit-world?" The answer to that question is, three. The next: "What are the names of my children?" The oldest, who died when nine years of age, John Calvin, in honor of your favorite religion; the next Josephine, in honor of the Empress of France the next would have been called, had she dwel long enough on the earth, Wilhelming. He further asks, "Can you tell my name?" We can: it is Alexander Stephens. "Can you tell my age?" Fifty-seven years two months seven days. "Can you tell from what portion of the world my ances tors came from on my father's side?" From old England. "Can you tell my profession?" A minister of the gospel. "Can you tell where I am, while penning these questions to a something which I do not believe exists?" In the solitude of yourown chamber. "Can you tell me how many

envelopes I put on these questions?" Five; and you are very foolish so to do, for it is only a waste of time and paper.

There are many more questions which we might ask and answer ourselves, that our friend might receive more light, but we prefer to answer those alone which have been ponned us by himself. We ask no reward, but if the cause of which we are humble ministers, needs his voice in its favor, we do ask that he will stand forth in the dignity of manhood and affirm that which must have been born within his soul, namely, a conviction of the truth of modern Spiritualism. June 6.

Question and Answer.

QUES .- Do spirits retain their relative relation as friends, through all life? ANS.-Yes, certainly.

June 6.

JULY 16, 1864.

were wrong, when here; but it's no use now to sit down and say because I've done wrong, that there's no chance for me to improve. I've got to work, and if I can't speculate in niggers in the spirit-world, I'll try and find some other things to speculate in.

Now I don't know but you can educate niggers up to the same standard of intellect as the white man, but I do n't believe it. But do the best you can for 'em. You're a-going to set our niggers free, they say, and I hope you'll clothe 'em, educate 'em, and take just as good care of 'em as you

Now do n't forget that old Bill Grosse is not just now what he was before death; that is to say, I don't feel about some things just as I did; and me and let me tell them how to settle my property, why I think I shall find a way to take the matter in my own hands and settle it after my own fashion. That's my way now, as it was here. I'll give 'em a word first, and if they do n't heed that, then I'll give 'em a blow.

Now, stranger, I'll say good-day to you, and if I want to come round these parts again I suppose you'll let me. [Cortainly.] It's been but a short time since I slipped my wind at Spottsylvaniaonly a short time.

[You'd better give your daughter's name.] Well, my daughter's name is Sarah Ann. [Her husband's name?] There you have me, for I can't think of it. Oh! here's his mother here; says it's Richard, Richard it is. I did n't know. [All these things will help your friends to recognize you.] Yes: well, its hard to think on 'em you know. Good-day. June 6.

Leander Bolton.

I would send some word, sir, to my mother in Jacksonville, Pa. I was killed on the 13th of May. I had no means of sending any word except in this way. I was eighteen years of age, and my father died

some ten years ago. Since I've been old enough to do anything I've tried to do for my mother. I was her only child and she's mourning my loss very deeply. I felt it my duty to go and do what I could for my country. I left a good business and entered the army. My mother, sir, is brokenhearted; but if I can only assure her that I feel quite happy, that I can come back and talk to her, that I can manifest in a good many ways, I think she may become more reconciled to my death. She told me when I left her, if I was killed that she was sure it would kill her, too.

I knew no danger, sir, except when thinking of my mother, and then I hoped that I might be spared for her sake. But I was killed as thousands of the brave soldiers were, and I suppose many of them have mothers, and perhaps they can't come back as I can.

If you please, sir, I'd like to give my mother a little sketch of the manner of my death. [You can do so.] I was first wounded in the arm and was suffering from that when I received a mortal wound in my side. I believe it was something like five or six hours I laid on the field before I died. I tried to send some word to her, to tell her that I was satisfied to leave the earth, and that my father was there, holding me by the hand all the time. But I could n't speak, and I don't know if I could have found any one to have taken my message, had I been able to speak.

This new country is anything but like what I expected. It seems to be earth over again, only

Questions and Answers.

SPIRIT .-- We are now ready to consider any propositions the friends may offer.

QUES.-Will you give us a few ideas in regard to the law controlling want and supply?

ANS .- All life is evenly balanced. 'If it were not so creation would prove a failure. Now there is no demand existing in Nature for which there does not exist, in a degree, a supply. Give and receive seems to be written throughout the entire universe. Breathe out and breathe in. Send forth of your life, and receive in return the life of all beings dwelling outside of yourself.

The law of want and supply is everywhere made manifest. It is sometimes contended by poor, short-sighted mortality, that the Great Master of Life has created some things in vain. They can see no earthly use for many things found existing around them. But the fact that they cannot see their use, is no proof that the Great Author of Life has no use for them; but, on the contrary, only goes to prove that finite human life cannot comprehend the Infinite.

If all the natural domands that exist in universal life were not obtained, if there were not an answer given to every prayer made through all forms of life; believe us, life would soon become no life at all. But as all Nature is evenly balanced, there must be a constant supply for every demand of Nature.

Q.-Does the supply produce the want?

A.-No, we do not so understand it.

O .-- How is it in relation to the development of new ideas in the mind of man?

A .--- In reality there are no new ideas, only new manifestations of old ideas.

Q.-How is it in regard to inventions?

A .- The spirit of all inventions has ever existed. That which is projected into outer life is only a new manifestation, not a new power, nor a new principle. The principles underlying steam, electricity and magnetism have all existed throughout the eternity of the past. But as soon as mind is unfolded, made ready to receive these new manifostations, it does receive them. It is not because some new idea is created, not because the principle that is underlying all new inventions has not always existed, but because minds have not been ready to receive the manifestation, that they did not receive the inventions of the present day in the past. June 2.

Dr. John C. Chauncey.

I would that I had the power to fully and clearly portray some of the realities of my new home to my friends on earth; but I find myself limited by law here, as I did by law when I lived in the body. So what I would do I cannot. If I had my way, I would break down all the walls of op-

That's a good man, as all the h that know anything about him.

When I was wounded at Bull Run, he took me in his arms and carried me to the hospital, and there dressed my wounds, and cared for me generally-not because I was a rebel, for I was a true Union soldier, but because I was suffering and needed his aid. And I've been, told by quite a number of the boys, that he done a good deal for

'em, and seemed to be glad of an opportunity of helping all that come along.

Now I'm one of them sort of chaps what's willing to accord justice to all parties. If I see an honest reb, one that is really honest, why, I think I ought to be willing to say so, and to honor their certainly.] I told him I did n't want to be taken but I'll tell you truly what I think, and that is that Death will be the first one to claim you as want to say, tell me and I'll do the best I can to send your message to your friends at the North."

Well, he was right: I did die; but I've every reason to believe that he did n't get a chance to send what few words I had strength to say to my folks. So I 'm round here, Major, to send 'em myself, if you haint got any objections.

I was n't but ninetcen years old, so I could n't have had very great experience in this life, you know. I can't give many very startling things concerning myself when here, but I was Thomas Woodbridge, of Chelsen, Vermont, anyway, and I am, barring the body, Thomas Woodbridge to-day; and I should like to have my folks know that I can talk in this way to them. I did n't know anything about these things when I was here, so I've been making myself pretty busy since I came to the spirit-world. I've had to turn my attention to something to keep off the blues. We have 'em on our side sometimes, when our folks think we are a good ways off. If I'm going to speak at home, I'll have to get another body. I'm on the borrowing line, you see, now-a-days. I'll pay the rent for this one by taking care of it. But they do n't give you a lease for a year, or a day, nor a half hour exactly, but long enough to answer your

purpose, perhaps. Well, I've got a dear, good old mother, who is kindly disposed toward things of a religious order, but a little afraid of these ghostly manifestations. Now I hardly know what way to present myself to her. Shall I come in a winding sheet, or in flying colors, or shall I come wrapped up in the stars and strines? Will that be a good way to

come? I want the dear old lady to know that I've met my father, my two sisters, and a host of other friends, who would like to have come, but

had n't the vim to come on that I had, you see. Then again, they carried their religion to the

Now I give the one for, what do you call it?-a fact?-to my brother, the other to my wife. And its very likely I'm talking myself, because no one else knows about these things, so they could n't speak of 'em.

Now, sir, I want to go home; that is, I want something in the shape of a call, sir, at home; want to talk to the folks at home. [Where did you leave your family?] In Carroll place. [Do you remember what street it leads from?] Yes, sir: Temple street? [On the east side, toward the East River?] Yes, sir. Now good-day, sir.

Invocation.

Oh thou, who in solemn greatness art moving through the Universe, thou who art the indwellspirit-world with them, and it's apt to shut the ing soul of all things, whose love is manifested in door pretty hard on their coming back. Now you ever varying forms of beauty throughout the exsee I went out under no particular flag of that ternal world, whose power is felt throughout all position that rise up between me and my friends. | kind, but I died just as easy-if it was on the bat- | life, and whose wisdom is exhibited in the rolling | pose of, and I want my girl to have a share. Now | Now York City, and I died last winter, I had the

June 2.

Bill Grosse.

I feel that I should make some apology for coming here and asking favors. I once said I would sooner die than ask a favor of a Yankee; but I've learned that we must be willing to receive assistance from all who are able to give it to us. I confess I was feeling somewhat hard against you when here, but I've lost it now, and I'm very willing to help and he helped.

I lived here about fifty-four years. Most of my time was passed in Louisiana, Georgia, Kentucky and Alabama. I know very well that you Yankees do n't like folks that buy and soll niggers; so of course I know you won't like me very well. That was my business when here. I was a speculator in niggers. I'do n't know as I should carry on that trade if I was on the earth now, but I did it when I was here. I do n't know as I was any worse than thousands of your folks who carry on other kinds of speculations. You aint all Christians here at the North, for you've got some confounded dirty places to clean up amongst you; so you'd better not say much about us.

When this war was first talked of, I made up my mind that I should do what I could toward helping it along. So I settled up my affairs as quick as, I could, and I went into the army. I did n't think when I entered the service, that I should lose my body—I don't suppose anybody does-but I did get killed, and here I am back to ask permission to send a few words to my folks.

I've got two sons in the Confederate army now, and I've lost one-or that's what you'd call it on your side-but I should say I got one with me. And I've got a girl also here at the North. She married an abolitionist, and as I did n't want her to have him. I told her not to have anything more to say or do with me: so she did n't. He was down on selling and buying niggers, and she of course thought as he did.

I did n't see that my girl had any reason to complain, after I took care of her, educated and clothed her out of the money I made in buying and selling niggers. It was a pretty time for her to turn round, I thought, and talk against the evils of slavery, after she'd had eighteen, nineteen, yes, twenty years living off of it. But, however, I reckon the girl was right, and I'd be glad to get a chance to talk with her. She's here at the North, living in New York State. Her husband's in the-what are you in? the book business, aint it? [Yes.] Well, I believe he is in the book business, too. I'm not sure about it, but I believe that's his business. His name is Thompson. [Is he in New York City?] No; I believe he's round Auburn: aint there such a place in New York? [Yes.] Seems to me that's it.

Now I should like to have you say to my friends at the South who knew me when I was here, that old Bill Grosse came back here not exactly what I'll come again. [Where does your mother live?] he went out. And I'll tell my folks why I'm changed, if they 'll let me talk to them this way.

I'd like to have my boys come and talk with me, for I've left some property that I'd like to dis-

more beautiful. I don't want my mother to mourn for me, but let me come to her. I'll tell her all I've learned since I've been in the spiritworld; that is n't much, for I hav n't been there long. And I'll do all I can to make her happy. Please say, sir, that this is from Leander Bolton. Transmit it as correctly as you can, and I'll reward you sometime. Farewell. June 6.

Patrick Cronan.

Ah! [Saluting with the hand.] [Are you dreaming?] Well, I kind of thought I was something in that way.

I wish you'd be kind enough to say that Patrick Cronan of the 2d Massachusetts, Company I, is here and wants to talk to home.

I've only been gone from earth little short of two weeks. I don't know much yet, captain. I got about-I should think-about three balls through the hip, through the left hip. The doctors in the hospital said there was no such thing as taking off the leg; no such thing as taking it off, anyway; so I made up me mind that I'd got to die at any rate, and the first thing I hear when I get on the other side was. "Pat, you can go back and talk." And I turned myself about and come as fast as I could. There's plenty, sir, to show you the way back to earth again, even if they can't always come themselves. for it takes sort of a body what's used to driving themselves ahead. to come here. But I said, "If there's anyway to come back. I'm there.

So, now, sir, I like you to ask my folks to give me one of these folks so I can talk as I do here: furnish one of these ere folks, so I can come-come and talk and tell 'em about these things generally, and something what they-faith, I could tell it hore, but I won't.

Now, sir, if I was not quite so weak, if I could shake off the bad feeling I had when I was last here, I'd say more. But as I cannot, I think I'll travel on. [Where did you leave your family?] Where did I leave 'em? Well, sir, I leave 'em in Fall River. This is Boston. No, sir, that's not right, for I leave 'em here-for most of 'em come here with me. That's the place where they live. Well, capt 'n, good-morning to you. Remember, sir, the regiment and company. Juno 6.

Mary G. Vinton.

I wish to tell my father and mother I—I 'm pretty happy here. I've-I've just learned how to come, but I would rather talk at home.

I was Mary G. Vinton. I was nine years old. My mother's name is Harriet; my father's, Josiah. Please to say I am happy and am just about entering school.

I-I died of brain fever. I've only been in the spirit-land a week. If my mother was here, I could talk better, sir. [Yes, we don't doubt it.] Boston. [Well, come again.] June 6.

Jennie Coburn.

I'm Jennie Coburn from Montgomery street,

JULY 16, 1864.

throat distemper. I've got two brothers and a sister older than me. I went to Miss Barclay's school and lived on Montgomery street.

I'm-I've got folks in the spirit-land that know about how to come, and they showed me how to come here and talk, and I want to go home, now. [You must ask your mother to let you.] She don't live here. [In New York?] I can't ask her, 'cause she's there. [You can through your message. After she gets it she may call you home.] Send for me to come home? [Yes.] I ought to go now. [We can't spare you this me-dium.] My father is a prisoner in Texas, and I want to

My father is a prisoner in Texas, and I want to tell her about him, too. He's got wounded a little, and is a prisoner in Texas, and I want to tell her about him, too. He's got wounded a little, and is a prisoner in Texas. He is n't killed, is n't wounded much.

The gentleman on the other side said you give us nasses to go home. [This is the pass we give you to come here. After your message is received by your mother she may call you home.] Then do I come here and get a pass here and go? [No, this is your pass here.] Can I go home after I leave here! [Not directly, till this message is printed in our paper, which will probably be three weeks or so.] Oh, dear! that's a great while. Well, I want her to know about my father before that. [Be as patient as you can.] Well, can I come here again? [I think you may.] Good-bye. June 6.

Albert Wilson.

Bo kind enough to say through your paper that Albert Wilson of Montgomery, Alabama, will send further greetings to his friends as soon as he is able to.

Your Spiritual Philosophy is not new to me. I was well acquainted with it. I have only been an inhabitant of this spirit-world about eleven hours, consciously. When I've gained more strength I will send something further to my friends. They are waiting, and I do n't like to keep them waiting. Farewell. June 6.

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SPECIAL NOTICE.

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DEVELOPMENT OF THE HEALING POWERS. WALTER HYDE would respectfully say to the readers o the "Banner of Light," that he has removed from Coop-er Institute, and taken rooms at liope Chapel, No. 720 Broad-way, New York, where he will continue his lectures in the art of liceling by Laying on of Handa, and the Successful Develop-ment of Media. From the realms of intelligence comes the fact to our per-ception, that medicines never cure, only as they excite to ac-tion the spiritual and magnetic forces, and through these pro-duce a halance of the circulating fluids. Itis method is to Spiritually and Magnetically control these circulating life-principles, and not only induce but require their action. For the convenience of Physicians, and others who come from one to three hundred miles to attend his lectures, he has determined to give a weekly course of five lectures in the fol-lowing order: Thuesday and Thursday forenoons. All persons possess healing powers, yet all have not the wis-dom of fits use, and it is intended that those who attend the five lectures will be abundantly qualified to treat every form of disease. A new class is formed every week, and thes re-rangement will continue during the summer months. Fraternally, WALTER HYDE. 130

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BANNER OF LIGHT.

Children's Department.

8

BY MRS. LOVE M. WILLIS.

"We think not that we daily see About our hearths, angels that are to be, Or may be if they will, and we prepare Their souls and ours to meet in happy air." [Leton firwt.

AUNT RATIE'S STORIES. No. 4 .-- FREDDIE'S LETTER.

There was one room in Aunt Rachel's house that it had nover been our privilege to enter. It led from the little parlor and its only window looked out into the orchard. This Saturday that she had set apart for the special privilege, was a lovely, breezy summer day. As we entered quietly the parlor with its snowy white curtains, and its freshly-gathered flowers, I think we all felt as if we were quite old enough and wise enough to enter into Aunt Ratie's most sacred confidence; sure I am we all were much better for the confidence that she placed in us.

She had left us a moment to attend to some duty, and when she entered the room a bunch of white and crimson pinks was fastened in the belt of her white apron. Dear Aunt Ratie! how sweet is the picture of her that memory has kept from that day. She did not stop to sit in the parlor, but directly opened the door into the little room, and she said cheerfully, "Come, all of you." The scarlet honeysuckle was twined over the window and sent the perfume of its few blossoms into the air about us, for its earliest blooming was over. There was in the room a picture of a ship at sea, and also some curiosities brought from foreign lands. On the table was a beautiful casket of dark, rich wood, inlaid with ivory. I think we had expected something mysterious and wonderful, and were a little disappointed at seeing only this simple room.

"I see," said Aunt Ratie, "that you are surprised that I have nothing to show you of great beauty and wonder, and you are surprised why this has been a strictly private room so long. It is because I have here the dearest and most beautiful things that belonged to my past life: not elegant pictures or rare genus, but little sacred treasures, and it is here I come when I feel sad and lonely, to gain strength from the sweet recollection of what has been."

"Why, Aunt Ratie," said Anna, "do you ever feel sad and lonely? I thought you was the happiest, gladdest person in all the world."

"Perhaps I am, Anna; but if I am, it is because I have learned to be thankful for all the good things that I have lost as well as gained."

"I should think you might remember," said Arthur, "that Aunt Ratie had ever so many dear friends, and now lives all alone."

"Not quite alone," said Aunt Ratie, " for when I come into the quiet of this room I am sure of as good company as I ever had; for it is in this quiet and peace that I feel the dear presence of the angels, and am sure that a loving Father gives me still what most I need. That picture you have been looking at, Willie, is a good drawing of Freddie's ship, and this casket is the first present he ever brought to me."

She took a key from her pocket and opened it, and we saw that it contained miniatures, faded flowers, locks of hair, bits of ribbon, letters, and many little trinkets. She soon selected a letter from the others and said, "I am going to read you this letter as I promised, and I hope it will do you as much good as it did me."

FREDDIE'S LETTER.

My DARLING RAI-I was sorry for my pet because she did so foolish a thing and had to suffer for it; but I loved her all the time, and thought of her every time I saw the white foam of the sea, or the stars that come gleaming out in the dark sky. And now I have a little story to tell you, my dear Rai, that I Le and an old sailor tell; you will understand how much of it is true. It was the brave sailor that saved Egbert's life that told the story. and you know he was a good man and trusted in

sea than this, and lie in caves that are better than there was something stronger than these that friends will no doubt often ask each other, why I these, Come, come." Now Coralinna felt the terror of this dreadful

spirit of evil, and she felt creeping over her a desire to go with it; she began to grow weary of doing good, and after a time she put out her hand and the reptile wound itself about her heart and she was borne away out of the beautiful caves of love and duty. There was a sad time, now, over all the earth, for little children who came to gather coral found no more its beautiful red branches and they listened in value for the voices in the seashells. The amber paled, and the sea-weed drooped, and beauty seemed to hide itself in the deepest caverns of the sea.

Coralinna said to herself, "Now I will do as I please; no one shall bid me or chide me." And she went up the wildest places, and over the darkest waves, and floated in the current, and lay in the sunlight.

Then there was sorrow in all the coral country, for those that loved Coralinna mourned for her and called her to return to her beautiful life of love and beauty. She heard the voices calling to her in every breeze that blowed, in every voice of the waves, in every echo that touched the wall of rock where she reclined. These voices told her how much love needed her, how much beauty missed her, and how sad and sorrowful all the kingdom was without her. But Coralinna said. Why should I listen to their voices? Just as if

one maiden could do much good! It is true that selfishness told me, if I seek my own pleasure, one is made happy. Let others do the same and then all will be happy."

Coralinna came to a little pool in the rocks, where she could see herself in the still waters, and as she looked she did not know herself. Her lins had no more their bright red hue; her hair had lost its gleam; her eye looked dim and cold.

"What ails me?" said she. . "No one would know me now as the beautiful maiden of the searealm. I can see myself growing like that hideous reptile that came into my cave and enticed me from my life of beauty and love."

Then Coralinna looked at the sea-shore and saw the little children with their sad faces, trying to find the music of the sea-shells, and listening in vain; seeking for the bright coral and finding it not; and maidens who searched for amber and for pearls, and went away sorrowful, finding no beauty in them. Then Coralinna said, " Let me go but once, and speak in the silent chambers of this shell;" and she whispered in it and tossed it far up on the beach, A little child picked it up and put it to its ear, and laughed a merry laugh; and then all the children tried it to their ears, and they laughed so merrily that Coralinna thought she had never heard anything so sweet.

"Now," said she, "I will kiss this bunch of coral:" and she tossed it, in its blushing beauty, in the midst of the happy band. Then the children all sang together, as they broke up the branch, each holding a bit to their lips and kissing it.

"Oh," said Coralinna, "I have not been so glad since I left my own beautiful caves of love and duty. I will return to work for others, and to bless the sea-realm with beauty and love."

Then her lips glowed with their tint of red; her eye gleamed as if the sunlight were imprisoned there; her voice was sweet as the soft zephyrs, and she was like the beautiful maiden of old who blessed the sea-realm by her works of love. Again she heard the voices calling to her, and replied:

"I will return. There is nothing so blessed as blessing others; there is nothing so beautiful as doing works of beauty; there is nothing so lovely as an act of love. Oh, yes, I will return, and the world shall bless again the maiden who works in the beautiful sea-realm."

This was the story of the good sailor. Will not my dear Rai remember that every child rules in a realm of love and beauty, and can bless the world continually? Your loving friend, FREDDIE.

"What a beautiful story," said Anna. "I thought of myself all the time, and fancied I was they gave me a free and happy inspiration, and the maiden Coralinna. But do tell, Aunt Ratie, have left upon my memory a pleasing recollection how I can make the world beautiful. I can't make of the days that I spent with them, coral red, or sea-shells sing."

do. When yo my nome with a loving,

moved that brave young heart. Even when compelled to give up all his earthly hopes and expectations, he had no word of complaint, but words of devoted patriotism. He lay with his eyes for a moment closed, then suddenly starting up, he exclaimed:

" Mother-Father!" and fell back, and his brave spirit arose in its strength to the higher life. There was nothing about the young man by which his name, or residence could be learned. Around his neck was suspended a locket that enclosed the miniature of a beautiful young girl, showing that he was beloved, and would be mourned.

Think how they watched for news of him at home; think how weary days and weeks wore away to years, and yet no tidings came. Remember, too, that no monument records the resting place of that brave officer; nothing but God's sky and the waving grass, and perhaps a wild flower, are above his body; and will you not rear in your hearts a monument of gratitude? "Brave words can never die;" let us keep them alive in our hearts, and then it will not matter if they are not recorded on stone.

Enigma.

I am composed of eight letters. My 3, 2, 5, 5, 7, 8 is what every good house wants. My 3, 1, 4 is part of a flower. My 3, 4, 5, 5 is to select. My 1, 2, 7, 8 is a delicious fruit. My 8, 7, 1 has given proof of immortality. My 8, 6, 1 is to lacorate. My whole is a book every one should read.

A-., NEWBURY.

Anagrain.

If you one half a something will transpose A very sweet one you will then disclose. X. E. W. X.

ANSWER TO ENIGMA BY COSMO .- " Lois Waisbrooker." ANSWER TO RIDDLE .- " The letter O."

ANSWER TO WORD-PUZZLE. - "Mayflowers." [This should have been inserted last week as the answer to the "whole" of the Enigmatical Puzzle of the preceding week.]

A Letter from Mrs. A. M. Spence.

I have just closed a series of lectures in Charlestown and Chicopee, Mass., and in Windsor. Ct. They were not only the close of a series, but the last of a term of twelve years' lecturing. I will be pardoned, therefore, Mr, Editor, if I briefly refer to them in the columns of the BANNER.

When I first began my public labor in Charlestown, several months ago, 1 found the friends there somewhat divided, and, as a consequence the audiences were small. Indifferent to this, however, as is my usual course, I put myself in as close relation to my spirit-friends as possible, desiring to be moved to give utterance to whatever was most needed by that people, regardless of pleasing or displeasing any one. As a result the City Hall was filled to its utmost capacity with the best minds of Charlestown; and the divided feelings of many good workers were again united.

These happy results were not wholly due to my own efforts, however. I found a valuable colaborer in Deacon Richardson, a good medium, a most liberal and excellent man, and one admirbly adapted to the conducting of meetings of our kind. Then we had a well-conducted choir, led by Mr. Marsh, who is always moved to select the most appropriate pieces of music for every occasion, which, of course, helps to prepare an audience for what is to come from the rostrum. Besides these, I found in Charlestown a number of good and independent minds, such as Mr. C. H. Vose and others who are ever ready to stand fearlessly out and defend the right. Altogether, the Spiritualists of Charlestown impressed me with being as liberal, congenial, and progressive a people as I have ever labored for; and, hence,

From Charlestown I went to Chicopee. There "Well, I will give you a proof of what you can I found a portion of the friends to be of the most liberal class of minds. That portion will ere long happy heart, I feel as if the sun was shining with free itself of the few conservative ones who have more than usual splendor; when your voice speaks prematurely left the church, and who will, no pleasant words, I feel as if the soft winds were doubt, soon fall back to their natural plane of creed-bound sectarianism. The liberal and progressive minds of Chicopee are largely in the manumber of others of the same cast. My lectures in Chicopee excited a great interest and were largely attended. At the close of the that my lectures were the most instructive course ever given in that place, and giving me a most cordial invitation to return, whenever I shall again resume my public labors. During the month that I spent in Chicopee, I visited Windsor, Ct., and gave there three week evening lectures. There I was most happily surprised to find a large society of Spiritualists of all ages, from three months up to eighty years. The larger number of them, however, were young people, active, free and generous. What I found still more interesting, is the fact that this noble band of reformers had been led out of the darkness and bondage of sectarianism by a young lady, Miss Flavia Howe, who was developed as a medium some cleven years ago, when quite a child. She patiently endured (together with her faithful parents and friends.) all the persecutions of the Church, until by her tests, her healing, and her lecturing, she has finally gathered around herself a faithful band of believers and a gallant corps of workers. I trust that the Spiritualists in other parts of the country will avail themselves of the services of Miss Howe, who, I know, will give general satisfaction wherever she goes. At the close of my lectures, I was told that there never before had been so great an excitement in Windsor on the subject of Spiritualism. A word of justice to yourself, Mr. Editor. While I have briefly referred to a few of the many noble workers in the cause of Spiritualism, I cannot forget the great and good work which the BANNER has already done, and which, I know, it will ever continue to do. Wherever I go, I find the BANNER were many instances of cruelty by the rebels, but to be the fireside preacher, day or night, rain or shine, faithfully doing its work. Mrs. Conant's Estevan, obtained permission to administer to the department has its use, I find; and a far greater use than some are disposed to admit. I hardly need assure you that the BANNER is really the companion and the light to many a weary traveler whom I have met on the rugged road of progress, which leads through so many dark and difficult valleys, before it begins to wind its way up to the illuminated pinnacle of the mountain of your public services by my own observations, I

have refired from the fecturing field. My answer is simple: After a fifty days' campaign of the most severe lighting on record, the people of the North are willing that the noble soldiers, who have endured so many hardships and privations, should rest from their labors, for the simple reason that they need rest, if for no other. Now I may say that I have just closed a campaign-not of fifty days, but of twelve years-during which time I believe I can say without boasting (and I say it in no spirit of boasting) that I have delivcred more lectures, traveled over more miles of railroad, and labored publicly and privately with a greater number of persons, than any other teacher in the spiritual ranks; and hence I am sure that those who best know what my labors have been will be satisfied with this simple reason for my resting, namely, I need rest.

Still, during the period of repose upon which I have entered, I do not intend to be idle. My longcontinued and extensive travels in the capacity of a public teacher, brought me into intimate relation and acquaintance, not only with the innumerable spiritual and mental wants and ailments of humanity, but also with physical disease and suffering in its myriad forms; and while my past labors have been mainly directed to the former, the remembrance of the latter has followed me to my domestic retreat, still lingering about me, and making loud calls upon my sympathies for help. To these calls I shall respond, as fast as I myself am able to penetrate into Nature's great laboratory of medical treasures, in which, I know, lies stored up, somewhere, a relief for every pain, and a cure for every ill that afflicts humanity.

The Positive and Negative Powders, which I now confidently present to the public, and the advertisement of which I herewith send you, Mr. Editor, are the first fruits of my researches into that exhaustless laboratory; and I trust that my many friends will welcome them, at least as an evidence that, though I have left the lecturing 'field, yet I am not idle, and do not intend to be; and as an assurance that, though we may be separated for a season, yet I am ever mindful of them, and shall ever seek to contribute to their health and happi-Yours truly, 1088. AMANDA M. SPENCE. New York, July 1, 1864.

Three Days' Meeting.

The Spiritualists of Old Town, Milford, Bradley The Spiritualists of Old Town, Milford, Bradley and vicinity, will hold a three days' meeting in Milford, on the 26th, 37th and 28th of August. It is expected that the Davenport Brothers, whose celebrity is world-wide, will be present, and possibly the Davenport Sisters; also, some prom-inent Spiritual speakers and lecturers. Among them, W. K. Ripley, H. P. Fairfield, C. A. Hay-den, I. P. Greenleaf, Mrs. A. A. Currier, Emma Houston, Susie M. Johnson, and, we hope, a host of others. All lecturers, mediums and Spiritual-ists are most cordially invited to come and share with us our homes, hearts and hopes.

with us our homes, hearts and hopes. The friends here will make provision to accom-modate those coming from a distance, and want every niche of room occupied. Come! one and all! Let us join hand and heart,

that we may more effectually work-

"For the cause that lacks assistance, For the wrong that needs resistance, For the future in the distance, And the good that we can do."

HIG USING BOOM THE WITCH GO. H. B. EMERY, NEWELL BLAKE, A. RIGLEY, I. M. ROBINSON, J. J. NORNIS, Bradley, Penobscot Co., Me., June 25, 1864. Committee Arrangements.

NOTICES OF MEETINGS.

HOSPITALLAR HALL. - Spiritual meetings are held in thu all every Sunday, at 10% A. M. All mediums are invited. Du. C. H. Rixes.

DR. C. H. RINES, CHELSEA.—The Spiritualists of Chelsea have hired Library Hall, to hold regular meetings Sunday afternoon and evening of each week. All communications concerning them should be addressed to Dr. B. H. Crandon, Chelsea, Mass. The following speaker has been engaged :=-N. Frank White, July 24, 31, Aug. 7, 14, and Sept. IR and 25.

7, 14, and Sept. 18 and 25. LowetL.—Spiritualists hold meetings in Lee street Church. "The Children's Progressive Lycenm" meets at 10% A. M. The following lectures are engaged to speak afternioon and evening:—J. S. Loveland, July 17, 24 and 31; Mrs. 8. A. Horton, during August; Mrs. E. A. Bilss, during September; Nellie J. Temple, during October, November and December; Chus. A. Havden, during Joetober, November and December; Chus. A. ayden, during January.

Hayden, during January. QUINOX.—Meetings every Sunday in Rodger's Chapel. Ser vices in the foremon at 10%, and in the afternoon at 2% o'clock. Speakers engaged :—Mrs. Susio A. Hutchinson, Sept. 4; Mrs. E. C. Clark, Sept. 11; Mrs. M. S. Townsend, Sept. 18 and 25; Miss Martha L. Beckwith, Oct. 2 and 9; Mrs. Frances Lord Bond, Oct. 23 and 39; Jrs. M. Macomber Wood, Nov. 6 and 13; N. Frank White, Dec. 4 and 11.

EDITORIAL DEPARTMENT. -- Subjects of General Interest, the Spiritual Philosophy, Current Events, Entertaining Miscellany, Notices of New Publications, etc. CHILDREN'S DEPARTMENT. - Original lories, Poerfy, etc., suitable for children's reading, by Mas. lories, Poerfy, etc., suitable for children's read ove M. Willis, one of our most gifted correspo ORIGINAL ESSAYS-Upon Spiritual, Philo-

A BOOK FOR THE DENTURY!

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Chicago Sournat. (The Price, plain muslin, \$3,00; extra gitt, \$4,00. For sale at this office. June 4.

EVIDENCES OF

MODERN SPIRITUALISM, BEING a Debate held at Decatur, Michigan, March 12th, Bisth and 14th, 1861, between Mr. A. B. Whittiko and Havi Josken Jokks, upon the question: "Resolved, That the ori-gin of Modern Spiritual Phenomena is entirely Hypothetical, and therefore, the Revelations from that source are not at all reliable."

reliable." This discussion created great interest in Decatur, and vichi ty, as the disputants are well known as gentlemen of ability. Mr. Whiting is one of the ablest lecturers in the spiritual ranks. This pamphlet of one hundred and fourteen pages, is just such a document as our friends should circulate among

keptics. Price 40 cents, postage free. For sale at this office. May 28.

STUDIES

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the variety of subjects treated upon: CONTENTS:-Translator's Proface: M. Ernest Renan; Anth-or's Preface; The Religons of Anthunity; History of the Peo-ple of Jarael; The Part of the Semitic People in the History of Civilization; The Critical Historians of Christ; Mahomet and the Origins of Islamism; John Calvin; Chaming; M. Feuer-hach and the New Hegelian School; The Future of Religion in Modern Society.

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OF THE FIRST COUNCIL OF NICE, A. D. 325.

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A DISSERTATION

A DISSECTATION ON THE EVIDENCES OF DIVINE INSPIRATION. BY DATE'S KELLEY. The fetters that bind the body of the slave 'fall off at death, and leave him free; but the immortal mind, clained to a secta-rian ereed, hugging its own chains, is in a more hopeless bond-age than the poor Affican. Death does not remove the fetters from the mind; it takes many long years in the spirit-land to free the soul from its degrading influences. Price, 26 cents; postage free. For sale at this Office. Aug. 29.

BANNER OF LIGHT: Journal of Romance Literature and General Intelligence; also an Exponent of the Spiritual Phil-

osophy of the Nineteenth Century.

Published weekly at 158 Washington street, Boston, Mass. y WILLIAM WHITE, ISAAC B. RICH, and CHARLES H CROWELL. LUTHER COLBY, EDITOR, assisted by a large corps of the ablest writers.

The distinguishing features which have thus far character-ized the pages of the BANKER will be continued, with such im-provements as the advanced condition of minds require. The Publishers carnesity ask the aid and co-operation of the friends of Spiritualism and Reform, to enable them to continue to make it an able and feariess advecate of the Rights of Humanity and Spiritual Progress, and worthy of its name. A very little effort on the part of our friends will place the BANNER in the iront rank of success, and thus aid in sending the light of Truth all over the land.

LITERARY DEPARTMENT.-Original Nov-

elettes of reformatory tendencies, and occasionally translations from the French and German. MESSAGE DEPARTMENT. — A variety of Spirit-Bressness from the departed to their friends in earth-life, given through the instrumentality of Mas. J. H. CONANT, from the educated and the unclucated, the wicked and the holy, which go to prove direct spirit-intercourse between the mun-dance and supernundano worlds.

the power of heaven and his own strong right hand.

Down in the beautiful depths of the sea there are crystal caves, and within is twined the seaweed, and coral branches form chambers of beauty. Here dwell the maidens of the sea, and wreathe themselves in pearls and bind about their locks the fairest foam and then toss it to the waves. Among all these maidens none was fairer than Coralinna, and none was more loved. To her had her father, the king of the coral country, given the wonderful gift of music, so that when she whispered to a sea-shell it echoed forever her sweet tones and held in its beautiful chambers the power of song. To her he had given, also, an artist's skill, and she could touch with her hands the coral branch and it would hold a tint of beauty forevermore. The sea-shell glowed like a rose if her lips touched it, and the amber took the tint of her hair when the sun shone on it.

With all these beautiful gifts Coralinna was a happy maiden, and she daily gathered many seashells and whispered in them and tossed them to the waves that they might bear them to the shore so that little children could gather them and behold in them the glow of her lips and hear in them the sound of her voice. She toiled many hours to collect the beautiful branches of coral, and, kissing them with her lips, she scattered them on the strand that they might be gathered to bind about the fair arms of little children who should then dream beautiful dreams and feel beautiful hopes stealing through the chambers of their souls,

But there came to Coralinna a spirit of selfishness, in the form of a reptile. Now her father had often bade her beware how she let this selfishness creep about her and twine itself around her; but she thought, "I will let it come a little way into my cave, and then I can bid it depart any moment that I desire." But she let it come creeping nearer and nearer until at last it bent over her as she lay twining pearls about her fair neck. It looked upon her with its greedy eyes, and at last it said, "What a foolish child is Coralinna! she spends her time in giving pleasure to others; she thinks of little but of making the sea-realm more beautiful; how much happier would she be if she would strive for her own pleasure."

"But," said Coralinna, " what would the little girls do if they could not sit on the sea-shore and find sweet music in the shells they gather, and what would the little ones do if they could not play with the bright coral. Oh! I must work for others, and make music and beauty and goodness roign in all the sea-realm, and then they will go forth to reign over the whole earth."

'Oh, foolish child," snid the spirit of selfishness, "how much do you suppose one maiden can do toward making the world better? do as you like, and you will make one happy, and making one happy is so much well done; come, I will teach you how to spend your days in gladness. You shall sun yourself in the rays of the all beautiful sun, and comb your locks on the shore of another

breathing with sweeter music.

Every act of love and goodness makes some body's heart happy. Oh, what a beautiful world jority, and will continue to be so as long as they this would be if every one tried to make it more are represented by such men as Wm. Beals and beautiful."

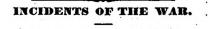
"But I am in such a hurry," said Willie "to know something more of that good sailor, and of Egbert. Do tell us, Aunt Ratie, if you ever saw series, a vote of thanks was passed, assuring me Eghert."

"Oh, yes, many times; he became a very dear friend of mine, and I have much to tell you of him. But see, there comes poor; lame Kate; she wants to be blessed by our goodness; and now we can have a chance of finding whether we have any of the gifts of Coralinna, the maiden of the beau tiful sea-realm."

How happy we all felt as we saw Aunt Rachel fix up a nice basket of food for the poor, unfortunate woman; and how proud the boys felt as they emptied their purses of penpies, and we girls as we gave some candy and sugar-plums that we were going to eat out in the orchard to her. She looked so glad that we did not think of its being a selfsacrifice.

" Now, said Aunt Ratie, " you all see how easy it is to make several hearts happy. Let us remember what a beautiful realm we rule over, and what beautiful gifts a dear Father has given to us."

Thus saying, Aunt Ratie returned to the little room, folded up the letter and put it in the casket, took a pink from her belt and smelled of it, and then we all went into the orchard to gather the thimbleberries that were just ripening beside the stone wall.



A YOUNG FEDERAL OFFICER.

After the battle of Bull Run, many of our wounded soldiers and officers were left on the field to suffer alone, or to be cared for by the enemy. There some of humanity and love. One rebel officer, Col. Federal wounded, although for this he was distrusted and doubted.

Passing over the field he beheld a young Federal officer, with his eyes closed, but with tears rolling down his cheeks. Col. Estevan spoke tenderly to him, bade him be brave, that soon he would be better. He opened his eyes, and said:

"There is no hope for me. See here," and he rest. Being assured of the inestimable value of showed that both his feet had been smashed by a ball.

"Do not think," said he, "that I weep because I must die. I weep for my poor distracted country. But had I a second life at my command, I would willingly give it to my country." Here was death with terrible suffering, but

take pleasure in giving you my most hearty encouragement, and most carnest exhortation to be faithful to the work which is so much needed, and which, thus far, the BANNER has so admirably performed.

The question has been asked me, and my many

N. Frank White, Deci 4 and 11. TAUNTON, MASS.—Spiritualists hold meetings in City Hall regularly at 2 and 1% r. M. Speakers engaged:--II. P. Fair-field, Sept. 4 and 11; Sarah A. Byrnes, Sept. 18 and 25; Charles A. Hayden, during October; N. Frank White, Nov. 6 and 12; Miss Susio M. Johnson, Nov. 20 and 27; N. S. Greenleaf, during December: Miss Mattle L. Beckwith, during January; Mrs. Anna M. Middlicbrook, during February. PLYMOUTH, MASS.-Spiritualists hold meetings in Leyden Hall, Sunday afternoon and evening, one-half the time. Icha-bod Carver, Cor. Sec., to whom all leiters should be addressed. Speakers engaged --Mrs. S. A. Byrnes, July 24 and 31; N. Frank White, Sept. 4 and 11. MitFoRD.—MeetIngs are held regularly every Sambay, at

Milford.—Meetings are held regularly every Sunday, at 14 and 7% o'clock, in irving Itali. Speakers engaged:-W. K. Ripley, July 17 and 24.

137 And 175 Ottors, in irring linit. Speakers engaged: -PhoviDENCE, --Nectings are held in Frati's Hall, Weybosset Street, Sundays, afternoons at 3 and evenings at 73 o'clock. Progressive Lyceaun meets every Sunday forencon, at 105 o'clock. Speakers engaged: --Mire, M. S. Townsond, during July; Charles A. Hayden, during September. BANGOR, ME.-The Spiritualists hold regular meetings every Sunday afternoon and evening, and a Conference every Thurs-day evening, in Pioneer Chapel, a house owned exclusively by them, and capable of seating six hundred persons. Speakers engaged: --Miss Emma Houston, from February to last of July. OLD Towns, ME.-The Spiritualists of old Town, Breadley, Milford and Upper Stillwater hold regular meetings every Nun-day, afternoon and evening, in the Universalist Church. Speakers engaged: --Chas. A. Hayden, the first four Sundays in July; Mrs. A. A. Currier, during August. NEW York. -- Dodworths Hall, Meetings every Sunday

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