

Written for the Banner of Light.
THE DUEL-GROUND.
 BY H. B. REACH.

There is a spot I know where the light and shadow blends,
 And the wonderful transition of twilight into night,
 Throws beauty on the hill-tops when cloud-land
 soft ascends,
 And on the pine-trees waving in mellow, chaste-
 ened light.

The birds at even gather, and through the quiet
 dell
 Interpreters of Nature their voices echo sweet,
 Joy fills that sheltered valley, and Peace her holy
 spell,
 She giveth, while thanksgivings the singing-
 birds repeat.

The sunshine there doth linger, and smileth to the
 last,
 The winds, with fragrance laden, from distant
 meadows blow;
 In spring the pure arbutus and violets open fast,
 And flowers, the bees' rich harvest, through all
 the summer grow.

I cannot see that Nature hath taught her own to
 shun,
 This green and quiet valley among the piny
 hills;
 But some telltales descend from father unto
 son,
 And some who pass at nightfall feel Terror's
 creeping thrills.

The old traditions tell us (so it is told to me),
 Two met in deadly combat, and fought with
 lances here,
 And one was slain and buried, where sprang a
 blasted tree;
 That neither blooms or withers, from passing
 year to year.

And often, when the darkness hath made the
 phantom bold,
 They say he riseth grimly, and stalks in silence
 there;
 The spectral light around him reveals his armor
 old,
 His lance of air he grasps, and mounts his
 steed of air.

What time the phantom chooseth, he courseth
 round the dell,
 With viewless forms reneweth with whirling
 lance the fray;
 What time the phantom chooseth (so they the
 story tell),
 He vanisheth in darkness, and silence dread,
 away.

Say this is all a fancy, this but an idle tale,
 From old-time legends springing, or supersti-
 tious fear;
 But wilder than traditions of an haunted dale,
 Is the story of the ages that now many scorn to
 hear.

How must the pitying angels, who saw the primi-
 tal earth
 In Nature's arms reposing, with Peace and
 Mercy crowned,
 Behold the murderous passions that War has giv-
 en birth,
 And Eden, disenchanted, made one vast Duel-
 Ground.

* Near Central Falls, R. I.

The Lecture Room.

RECONSTRUCTION--RELIGIOUS, POLI- TICAL AND SOCIAL.

A Lecture Delivered through and by L. Judd
 Pardee, at Lyceum Hall, Boston, Sun-
 day Evening, July 17th, 1864.

[Reported for the Banner of Light.]

This Dispensation dawnning, this Universal and
 Unitary Truth-Dispensation, inspired by Love, and
 guided by Wisdom, like an individual, has its
 characteristics. Do I err in denominating these, as
 first, *religious*; next, *philosophic*; and last, *practical*?
 These three correspond to Love, Wisdom
 and Truth, and to the three-fold nature of man,
 to heart, head and hands, to feeling thought and
 act.

But it has its tendencies and methods, as well.
 These are a double triplet. For instance: First,
 this Dispensation is *disintegrative*; next, *educative*;
 and, last, it is, or is to be, *organizing*. Does this
 statement need argumentation? It speaks for it-
 self, and must find response from the head of every
 clear observer of the mighty movement in the
 which we are. But, further, three other points
 present themselves as correlatives of the first
 three. So, I say this Dispensation is *individualizing*,
spiritualizing, *socializing*.

Manifestly the effect of this spiritual movement
 has been and still is to individualize, rationally
 individualize whosoever has come to accept its
 goodly gospel. For a sense of individual freedom
 from theologic bonds of olden time, a deep feeling
 of the dignity and power of the soul as against
 whatsoever attempts to keep it back on its on-
 ward march, and a growing perception, not only
 of the religious, but political and social rights of
 man, have come into the very many receptive of
 the spiritual facts and philosophy of the New Age.
 Truly so accepting, not mere phenomenalists, but
 internalists, such have, with more or less degree
 of reaching and alternative power, experienced the
spiritualizing, the developing and refining force
 of the spirit of the Spiritual Epoch that is upon
 us.

True, the third tendency has not so much been
 evidenced. And why? Because the antecedent
 work must be, and the present effort rightly more
 largely is, to disintegrate and educate, to individ-
 ualize and spiritualize, rather than to organize or
 socialize. But the hour comes, and even now rap-
 idly hastens, wherein the practical, potential, con-
 structive power of this Dispensation is to make it-
 self manifest. As I see it, unless it does such a
 work as this, unless it can, with strong hand of a
 builder anew, lay hold of the foundations and edifi-
 ces of the religious, political and social institu-
 tional life of man, it may well cease its great prom-
 ise, confine itself to facts of physical demonstra-
 tion, and, at last, even but feebly reach and stir the
 God in man. For a profound movement from within
 and a development thereof, inevitably tend to, and
 do come forth at last, with an outward, construc-
 tive, organizational power. Paul, as the organizer
 of the Christian Church, did a legitimate and nec-
 essitous work, following as he did after the great
 Promulgator, Christ Jesus. Every great new
 movement has three phases corresponding to its
 three periods of existence. So, it first announces
 or enunciates; next, *exposits* or promulgates; and,
 lastly, applies or constructs.

But how is it amongst us? To-day, perhaps,
 two-thirds of Spiritualists reject the teaching that
 this Grand Movement is to be largely, comprehen-
 sively and precisely constructive. The reason is
 a lack of clear sight, on the one hand, or a dread
 of the experiences of the past on the other. True,
 a certain something in the organizational sphere
 is beginning largely, and deeply to be felt and ac-
 cepted. Necessity and common sense have
 brought us thus far. Where the latter did not
 avail to effectively teach us, the former at last
 did, by forcing us. And now the large majority
 are ready for such an application of the organiza-
 tive spirit of this movement as shall result, at
 least, in the more effective promulgation of its
 love and its light, and perhaps in the formula-
 tive substantiation of it in the right, if not estima-
 tion, of the world at large.

But, as yet, how few accept the teaching of a
 special, practical, comprehensive and all-em-
 bracing organizing power connected with and
 wrapped up in the New Dispensation? Well, it is
 simply a question of time--of a few years to come.
 Spiritualized and Illumined Common Sense, as
 well as Necessity, will teach the great mass of us
 what inescapably, *constructively*, lies before us.
 In the organizational and socializing tendency as-
 sumed, and yet to be, as I see it, powerfully and
 triumphantly exhibited, the whole argument of
 the legitimacy or illegitimacy, of the necessity or
 non-necessity, of the use or abuse of Organizations
 and of Institutions is involved. For myself, the
 matter is clear--has long since been settled; and
 I find a three-fold formula, whose logic and sense
 are decisive. I am for Organization, on the larg-
 est scale, and with the most predilect method,
 when the hour has fully come, because--

First, Of the Natural Argument. 'Everywhere
 in Nature is this presented. From stars to stones,
 and from mineral beds to burning suns, is mani-
 fested this Universal Law. Were it possible to roll
 back the constellations and the solar orb to pri-
 mæval fire-mist, to liquify the spiritual form of
 organic man, and cause the breath of the Infinite to
 drink it up, or to banish Wisdom, and Science, and
 Method from the scheme of things, even then you
 will not be rid of organizing law or organizing
 power. Law is deathless, though forms dissolve
 and reconstructions ever follow in the track of
 dissolutions.

Second, Because of the Historic Argument. I
 affirm that the history of the world of men is not
 altogether antagonistic, in the testimony of its re-
 cord, to divine methods. Man, even in his abuses
 of things, implies their real uses. What if the
 past is full of argument against the resumption of
 abuses and falsities, it is not so as to intractable
 uses and goods. The very disintegration of
 Civilization above Savagism is organized social life.
 While Civilization owes its ends, *first*, to develop-
 ment of resource, such as Religion, and Art, and
 Philosophy yield; it owes them, next, to *methodiza-
 tion* thereof. Man must, and does, in the sphere
 of great, general laws, repeat God. God is an or-
 ganizer; so is man.

Let us permit the past to teach us what it truly
 can. If it teaches us that Institutions, that Organi-
 zations may easily be abused, let it teach us, as
 it does, that they may be rightly, and beneficially,
 and necessarily used. We cannot escape from
 essentials. No Liberty is without its limitation.
 And the world's history shows us that men gave
 way to the spontaneous tendency to organize
 and methodize, it is not so as to intractable
 matter how afterwards that was misadvised, and
 wrongly wrought--simply because they could not
 transcend this way of the God of Nature in them-
 selves.

And, third, I am for organization because of the
 Argument of Use. I know of no stronger expres-
 sion of God than Use affords. Beauty, its femi-
 nine counterpart, gives the more beautiful; but
 the first impulse always of the masculine is
 What are the uses of Organization? Let the
 every-day life of the present show. Without Or-
 ganization there is neither system, nor method,
 nor order, nor success. Everywhere this use de-
 mands of and commands us. Shall we kick against
 the pricks of this necessity? From the sphere
 of a household, on and up, or out, through all the
 ranges of our complex life, the use of the organ-
 izing law, it is too much to say, that
 all that is simply the result of past ways, or false
 teachings, of wrong habits, of potent customs, or
 of undevelopment. Neither man nor his methods
 have been either altogether foolish, or absolutely
 against the nature of things established by a God
 of Law.

Now I say we cannot get away from the teach-
 ings of Nature, History, or Use. Very small and
 futile, it seems to me, are the objections hereto.
 Say some, Organization belongs to Matter, not to
 Spiritual things, or Spirit. For the sake of argu-
 ment admit it--what then? We are living in a
 world of Matter, cannot transcend it, absolutely,
 by any force of Mind or power of Spirit, as long
 as we remain; and must, therefore, abide by its
 laws, its necessities and its use. But the argu-
 ment is not tenable. All Mind, all Spirit, *every-
 thing*, is Organized. Where is the life without for-
 m, without methods of existence, without some
 sort of organization? Thoughts themselves, sub-
 stantial as they are in their sphere, are organized,
 sublimated matter.

But there is another objection--the only serious
 one--and it deals with those special methods
 which we have adopted in the religious, politi-
 cal, or social sphere. It is, that Spiritualism
 comes to deliver us from the bondage of the
 past, its forms, its methods, and all the complex
 paraphernalia of institutional life. The answer to
 that, in a general sense, is contained in the Natu-
 ral, Historic and Use-Argument for Organization.
 But there is a special rejoinder, and it is this:
*Men mistake abuses for uses, and do not distinguish
 between them.* Because systems and methods have
 been misused and abused by men, does that
 fact touch at all the real law of organization, lying
 back of and measurably ruling over that? That
 law is vital, indestructible, eternal, always seek-
 ing to be operative. Hence this constant present-
 ment of its activity and influence in all the affairs
 of men. When man as a social being, either in the
 religious or political sphere, organizes, he is in
 necessity of combinations, he will get rid of himself.
 Combination has its methods, according to the na-
 ture, the simplicity or the complexity, of its organ-
 izing life. Those methods work themselves out, by
 a necessary law of ultimatum, into institutional
 forms.

But it is said man will again abuse the liberty,
 the power and the fact of organization. 'Eis not,
 says the objector, sufficiently developed, to an-
 ticipate and unskillfully where institutional life
 is concerned. Very well--granted for argument's
 sake. What then? You cannot get rid either of
 the law or the necessity of organization. And
 man must pay the penalty of his own undevelop-
 ment. But I deny that we stand now where pre-
 cisely other peoples stood in the past. They, by
 priest and king, enacted institutions, *flavies*,
 saying to the world, "thus far you may go no
 farther." We reverse all that. We understand
 progress for our primary law, at the very start--
 the right to grow. That stream of fire, like a vast
 Mississippi, rolls on to the gulf of the Infinite,
 carrying on its bosom the indestructible barks of
 our individual lives. We look upon institutions as
 aids and helps, being for us, we for them. And
 we have this guarantee, that the next age and
 others that come to deliver us from the bondage of
 the Old, and induct us into the freedom of the
 New, will out up any attempt, or any set of men
 making attempt, to obstruct or retard the growth
 and advancement of the human mind. Though
 every ill is aid of God to effect His end, as well as
 every good, yet the Epoch-Age of Justice, and
 Liberty and Divine Verity and power, is not
 actually now be with us. But all that is capable
 to law. As Organization is a law of God, so must
 it be of man.

However, it is said Organization amongst us of
 any kind will be spontaneous. Is there not some
 looseness of thought and statement here? The
 tendency to organization will unquestionably be,
 as it always has been, spontaneous. But spontane-
 ity is one thing, method, organized power, quite
 another. The Universe has constantly a spontane-
 ous tendency to develop, to grow, to refine.
 But the tendency is amenable to method, and is
 controlled in its operation by law. So, man must
 have, and does have, in his career, spontaneous
 tendency to methodize and institutionalize his
 life. But he must and does have, also, both meth-
 ods and a plan.

Suppose, for instance, a man had \$100,000 to in-
 vest in a manufacturing establishment not yet or-
 ganized; should collect fifty or a hundred men to-
 gether, and say to them, "Here, boys, go to work;
 turn out what I want; never mind about any spe-
 cific methods (or men); there's a spontaneous law
 of organization; that will give you a center, a sys-
 tem, the methods, and order, and economy, and
 success, and me, money--things will come out all
 right of themselves." Well, I suppose it is in the
 stretch of the predictive faculty to affirm that in
 a few months, if not weeks, that experimenter
 would come out a bankrupt, in fact, and, in pub-
 lic estimation, a fool.

Organization, in short, both general and special,
 is a fixed law and fact in the Universe of Mind
 and Matter, of Man and his Maker. Now the
 hour will come, perhaps within the next few years
 --who knows? we march, we run, we rush down
 the tide of great events--when this divine Move-
 ment must put forth, in the three-fold sphere, its
 special, organizing and constructive hand of power.

Why? Because we are not simply in a political
 but a *Spiritual Revolution*. This is putting its
 hands upon the Church, the State, the Society--
 and it will thoroughly disintegrate before it
 constructs. This is the *disintegrative and educative*
 hour. That double work must go on. It will

grow; it will increase; and it will prepare the peo-
 ple for the hour of sorrow and its saving
 truth, for the Organizing Epoch. Yet a little while,
 that is, in from five to ten years, when the North
 is scourged with civil war, with financial ruin,
 with State and general disintegration--and we
 shall come to clearly see not only the necessity of,
 but the bases for, reconstruction. In the mean-
 while, we must seek to be educated in the ele-
 ments, and the plan of the New.

What kind of a Center is the first nec-
 essity? A Center. No solar home without first
 a central Sun, no Government, practically opera-
 tive, no complex affairs of men or business con-
 cern without first its head, and no family without
 the Mother and Father-Center--this is the law.
*Centers permit, and are the first toward, system, or-
 der and success.*

But what kind of a Center? Such a Center as
 is needed to answer for the spirit, the height, and
 breadth and power of the opening era--first of
 principles, next, of methods, and, third, of women
 and men. Have we yet any such? I think not.
 Aside from some little system for promulgatory
 purposes, the whole Movement is in chaos. We
 easily gravitate around the fact of the communi-
 cability and preserved identity of spirits, the Gos-
 pel of a perpetual and universal Inspiration, and
 of a law of Progress--but, otherwise, we have un-
 fairly settled upon sense anything. We lack both
 a unitary and central system of Religion and Phi-
 losophy, and the central, God-consecrated set of
 women and men to embody, represent and teach
 it. We are getting Truths fragmentarily. Sooner
 or later we must have presented unitarily.
 True, certain forms of thought and certain men
 claim to be central. But they do not fully com-
 mend, and, therefore, do not command us. Each and
 all lack either Celestial height and depth, or uni-
 versal breadth, or divine magnetic force. But that
 such a Center will come forth from the midst of
 us, within the next five or ten years, I am con-
 stantly constrained, by voices from the spirit-
 world, to affirm. The system itself, and the men
 and women who shall first represent it, shall bear
 their own credentials--satisfying the seeking by
 their universality, divinity of characteristic, and
 magnetic power.

Now, Principles are not only the bases, but the
 springs and stimuli of intelligent action. Of them-
 selves, without the cooperation of *Methods and Men*,
 practically considered, they are abstractions;
 united with them, they become living, practical
 powers. The old watchword we know, "Principles,
 not men." Exactly; and when great events,
 pregnant with the life and issue of a principle,
 called for the men to justify that principle, too
 often the called upon failed to answer the call.
 The history of this Nation is full of this instance.
 There has not been so much a lack of Light as of
 men to live up to it. And it is owing to intel-
 lectually, objectively look at, admire, and with
 splendid eloquence dilate upon, the divinity of
 principle, quite another to embody, represent and
 be faithful to it.

Now, we are to reverse or radically alter all
 that. Our watchword is to be, *principles and men*
 and women. The latter must be saturated with the
 principles, the Methodists for them are immu-
 nably implied, and will be born of principles, on
 the one hand, and the conditions to which those
 are to be applied, on the other. It will, therefore,
 be seen that our Center is to be, first, certain all-
 embracing principles--next, women and men to
 represent and actualize them.

But what are the central principles we need?
 Such, say, first, as are central in man. These
 are, in the Love and Wisdom and Science cor-
 respondent to the duality of the Divine, or Religion
 and Science. But Love is central to Wisdom; so
 Religion, the child of Love, is central to Science,
 the offspring of Wisdom. Hence, we begin with
 the Religions in man, as central, around which
 are coordinated all the elements and forms of
 Science. Hence, I affirm, the first necessity of
 man is to be a *Religion*. True, then, is the Spirit
 within man, a Church outside of him to represent
 the within.

One word can often frighten a multitude of men.
 So, but whisper "Church" to the rational Spiritu-
 alists, and bands and groups of fearful spectres
 rise--awful images of thumb-screws, racks and
 fiery faggots, gorgon forms of Catholic and Pro-
 testant tyrannies, hypocrites and misers. But
 what is the Church? Is it the Devil? For, may-
 hap, he is an agent of God, and can do us
 some good. Let us analyze. The chemistry of
 Truth will precipitate for us the essential use of
 things deemed disastrous. Let us be assured we
 cannot absolutely get rid of essentials. And that
 which the race so repeats and presents must have
 an essential life and use, indestructible, no matter
 how foul or false the use is abused. Let us with
 the strong right hand of undaunted thought press
 this word.

The Church is, primarily, the God in man. True,
 in one sense, the general, all in man is divine.
 But there are special planes of the divine, and
 these or this, in us, is the *interconsciousness*--where
 purest, deepest, highest, divinest feeling lie. At
 these depths, we do not so much see as feel our-
 selves, and we find this is a conscious
 response of the Celestial magnetic substance with-
 in us, to the divine or Celestial sphere of substance
 magnetic objective to us.

But, next, there is another exposition of the word,
 the *teleographic*, beautifully in harmony with the
 former plane. Herein the word Church means,
 the Lord's House. Truly the Lord's House is in
 the best sense, the telegraphic station, the center
 of the Most High. But this telegraphic expositi-
 on immediately suggests another, the more ex-
 ternal and commonly accepted. In this last sense,
 a Church is an organized collection of men and
 women for the purpose of giving expression to
 their religious states or beliefs.

Well, two points here present themselves: First,
 that the special religious instinct and needs of
 man can never be fully satisfied by the Church
 that inward consciousness of his connection with
 and relation to divine spheres, divine thoughts,
 divine lives and divinized persons. In this re-
 spect, we can neither get rid of what is *instan-
 taneous*, and, therefore, eternal in us, nor of the common
 and perpetual experience amongst all the Nations.
 Second, that, in correspondence with the teachings
 of history, where essential light we cannot dark-
 en, or whose presence is that of deathless and uni-
 versal experience of the Human, at the heart, we
 cannot transcend, no matter how easily and coolly
 we may and ought to reject its felt falsities and
 its wrongs, we are necessitated to the great gen-
 eral law of religious expression, as were all the
 peoples of the past. But our Theology shall be
 vastly dissimilar, because our development is
 so different. The new organization, by the
 indestructibility of the special religious sense and
 need in man, by human experience, by necessity
 and by the spirit of prophecy pointing to things to
 come, I advocate the Church, the Universal and
 Unitary Church of the New Age, a principled life
 and an outward form, the mother and the teacher
 of the New Age. The voices of the past call to us,
 the *Gods and gods*, that dying as to outward form,
 were yet deathless in inward life--call to us from
 tomb, and crypt and catacomb. But the grim
 abuses, the falses, the wrongful spirit of every era
 we will shun or halter. Let those lie mouldering
 in their graves that lie there. Yet, nevertheless,
 the living God-truths, religions, of the ages de-
 mand at our hand, in this age of Universal Use,
 a resurrection and an embodied life. Now must
 justice be done to two things: the spirit of Life
 and the law of Form.

Such a Church as this shall be the servant, and
 not the master, of man. The central figure of this
 Dispensation must establish it. And the twelve
 Apostles of its twelve great principles shall be its
 guides. Embodying the elements and uses of all Re-
 ligions, and combining, in a unitary
 scheme, the Philosophy for the coming time.
 And that Philosophy, in its scientific method, shall
 be commensurate with the universality and unity
 of the Dispensation whose advent is heralded and
 already foreshadowed.

This Church will be a *Mother*--because it will be
 central. All centers are feminine, attractive, in
 the best sense positive. As a mother, it will bring
 forth children. And the State, the New State
 to rise, the New Commerce, the New Education
 and the New Social Life--one after another, as
 the struggling and tumultuous years succeed, will
 be born of her.

This Church will rest on three grand corn-
 ers--*first*, the Divine Being is *feminine*
 and *positive*; *second*, the Divine Being is *active* and
dispositive. (Jesus could not announce the
 Motherhood of the Divine, as eminent above the
 Fatherhood, because that age would not bear any
 such thought.) *Second*, there is a universal law of
Mediatorship. All things are, in the general sense,
 mediative. *1st*. Centers are so, in the special
 sense. As every Earth is subordinate to a cen-
 tral sun, so every Earth has a spiritual center
 and head, its relative personal God. Jesus, now,

after eighteen centuries of development and come
 to the Christship of the trine God, Love, Wis-
 dom, Truth, is such center, this plane's spiritual
 head. He mediates between the higher Divine
 and man on this Earth; 2d. Spirits and angels are
 mediative to man; 3d. Man is mediative to man.
Third, man is an immortal and progressive being.
 Hence, he is destined for other lives, to which this
 is preparatory. Hence, ecclesiastical Institutions
 and religious Forms must not impede his growth,
 and must be modified as he needs demand.

These points will, I think, stand the test of the
 subtlest searching. But, whether accepted or not,
 that *New Church*, so constantly fore-indicated by
 illumined minds of every advanced phase of re-
 ligious thought, must arise. Let no one be alarm-
 ed. It can only come as men are prepared some-
 what to receive it. And this is now but the disin-
 tegrative educative hour. Neither can come in
 the today the New Government which is to be
 the first-born of the Church. But if we do not now
 seek to establish either the New Church or the New
 State, we must now seek to get at the principles
 which will be the basis and substance of them.

Now the State, in a certain sense, is a child
 of the Church--that is, the principles which make
 the State must come from her womb. The new
 governmental men and women must be educated
 in those principles. They must come forth from
 the Church, sanctified, developed, educated, con-
 secrated, *pharoi*, persons; they will gravitate by
 force of thought and power of divine life, to their
 appropriate spheres of use, even while divinely
 led.

But the State, in another sense, is the husband
 of the Church--that is, the executive power.
 Hence, Government is an agent of, and its end
 must be, to enact certain wills. The truest and
 purest form of Government carries out, *first*, the
 general Divine Will, as manifested in the laws of
 order and use in the universe and in the constitu-
 tion of man; *second*, the special Divine Will pro-
 ceeding from the angelic world; and, *third*, the
 will of the people. These three are yet to be one.
 They represent the two sides of being, the divine
 and human, and are the unconscious basis of the
 two opposite and generally antagonistic senti-
 ments, that "kings rule by a divine right," and
 "the voice of the people is the voice of God."

Both, in a certain sense, are true, but, as we know,
 both have been in the history of men woefully mis-
 used and abused. Nevertheless, falses and abuses
 ever point to indestructible truths and uses lying
 back of them. For instance, in the planetary
 scheme which represents the order of the universe,
 we find two great forces, the centripetal and cen-
 trifugal. We shall, also, find these in the sphere
 of mind and men. Governmentally speaking,
 these are represented by a central force and a
 representative force. The first gives power to
 a central man; the other to the people. And both
 as in the physical universe, have a legitimate
 sphere. Autocracy, Monarchy, has its uses; so
 has Democracy. They must be harmoniously
 adjusted. In the scheme of planetary motion the
 two forces act and react, and orderly circular motion
 is the result. So must it be in a true Government.
 Here, as elsewhere, we must acknowledge the
 law of *centrality*, the law of *circumferentiality*,
 the law of *alternation*. The last is the result of the
 other two.

But how, precisely, shall this great problem of
 Government, towards whose practical solution we
 are inevitably tending, be solved? How shall be
 reconciled the necessary strong hand of a central
 power, with general freedom, progress, and elec-
 tive choice? answered, by the inauguration of a
Theocratic Democracy. To-day, the Government
 of God amongst men is practically regarded as a
 piece of religious idealism; while the past direct
 exemplifications of it, in the theocratic forms once
 regnant with the ancient Jews and Hindoos, are
 almost totally rejected. Well, we have to come
 back, even in this new age, to old truths, and re-
 apply on a broader basis, what was once abused.
 But it will yet be seen and felt, as the Spiritual
 Movement spreads over the land and becomes a
 conquering power, that the special Government of
 God by angels and through mediunistic women
 and men, is a truth, a use, and a beneficent force.
 Understanding the real meaning and ultimate of
 this Dispensation, that it comes to adjust all
 things to the basis of universal laws, that we are
 subject to the Epoch of Reason, and that between
 opposites and antagonisms, and the subjection of
 men and matter to the rule of orderly spirit, and
 we may see what lies before us.

All extremes are, as absolutes, false. Neither
 Autocracy nor Democracy, as an absolute, can be
 the true law. They must be wed. This can only
 be done by divine interference. Hence the legiti-
 macy, in highest use, of a Government of God by
 mediunistic men and women, under the form
 and life of a Theocratic Democracy. Here is cen-
 trality, unity, order, strength, here liberty, pro-
 gress, and a people's will. But centers must be
 positive. This centre will be divine, and there-
 fore in the happiest and best sense so. And true
 leaders and governors are servants of God and the
 people, and they are to be such, both the
 spirit-world and the people will see to it that their
 end of rule has come.

Such a Government as I now predicate must
 have its foundation-basis, its corner-stones. Why
 should they not be these three? *First*, all things
 without exception, in the dual universe of Mind
 and Matter, are *sexed*, feminine and masculine,
 male and female; hence women must take her
 place in the Epoch of Reason, and the Legislative
 Hall, and go wherever her abilities can take her.
Second, man is an individual sovereign power;
 and though as a social being he has not the right to
 do as he pleases, unless he pleases to do right--the
 general and special rights of man to be interpret-
 ed, first, by his *humanity*, next, by his development,
 and last, by his *interdependent relations to others*--yet,
 that broadest, fullest freedom should be his, con-
 stantly within the limits of his limitation. *Third*, man
 is a progressive being, may outgrow governmental
 forms established, and these must always be look-
 ed upon as aids to the end of growth, and not as
 finalities.

This is the Church and this the State toward
 which, as I see it, we are irresistibly moving. They
 will not rise this year, nor the next, nor the next
 year, nor the next year, nor the next year, nor the
 next year--for we move as on a swift tide of
 fire, and the breaths of God's intent fill full the
 sails and push on the barks of our lives. To-day,
 we but do what we can, every man his work, in
 his own sphere--a preparer. Ills avail, as well as
 goods. Every thought is missioned. Big ideas
 burst from bonds of the buried dead, deathless
 like spirits, with pain and pain in the labor-strug-
 gle of this hour. We loosen, we break up--
 for disintegration is upon us; we are lit by the
 Wisdom-lights of a grand New Age--for it is the
 educative hour.

By-and-by will come the applicative hour. Two
 great events will fit us for it, and for the incoming
 of the New Church, the New State, the New Com-
 merce, the New Education and the New Art.
First, must come our new baptism, the baptism by
 celestial magnetic fire--*second*, must come the
plan of Universalists, archived in Anglie Heavens
 and written across the sky with pen of starry fire.
 Then shall be possible centralism, then system,
 then power. And, knit together by the life of
 attraction and the law of <

L. JEDD PARKER, Boston, Mass. Jan 11
 J. S. LOVELAND, Willimantic, Conn. April
 H. B. STORER, Foxboro', or 4 Warren st., Boston. July
 MRS. LAURA CUPPY, Dayton, Ohio. March

THE CULPRIT.

FROM A. B. CHILD, M. D.

Mr. EDITOR:—I have just received a letter from a far-distant friend, in which she says, "The power of love and kindness for the government of others is often brought to my mind with great force, so that my soul is stirred to its deepest depths with prayerful longings for its adoption." This faithful woman has a heart that bleeds for all human suffering, with such compassion as Christ, Mary and Martha had. She often entertains angels not unawares. The poor and down-trodden, the "anxious" old beggar woman, the outcast and the felon breathe the sympathies of her holy affections. In silence yet she moves the multitude by her spontaneous sympathies of pure love—love that flows from the heart and drops from the fingers—ends into every deed she does. Her pathway upon earth shall be watered with tears of gratitude by those who have been the recipients of her kindnesses, and these shall call into existence humble flowers of peace and love, whose fragrance shall be wafted to comfort many a traveler through the coming sorrows of the immediate future. She sees, and feels, and knows the power of kindness upon human actions. Her affections and sympathies go deep enough to reach the yet latent germ, and arouse the tender emotions of even those the world abundantly as hardened wretches, lost to all the appeals of love and mercy.

This letter relates an instance where the writer's own kind treatment had the effect to soften and turn the heart of a hardened criminal into the soft atmosphere of attraction—to change his condition from hatred to love—from hell to heaven—from force to forgiveness.

Her invitations of unfeigned kindness, and her pure love for what has commanded the world's hatred, has saved a soul from long and sorrowful years, it may be, of agony and remorse—agony and remorse that come at the hand of a government by commandments, and shall be lost in a government by forgiveness.

The following is a verbatim extract from the letter, excepting only the names of persons and places. It tells its own moral, and will crowd new thoughts upon the reader's mind; it will touch the finer feelings of the soul, and moisten many eyes:

"This spring, a young man, aged twenty-one years, was condemned to be hung in our town, for murder. He was poor, ignorant, rough, and had neither money or influence. The man he murdered was like himself, intoxicated. He murdered, and afterwards robbed him. Everyone called young D—, the murderer, a 'hardened wretch,' and that seemed the end of their interest for him. D— stayed through the dreary winter days in the damp, dark jail.

I was impressed to visit this young D—, though I was told he would insult me; so my husband went with me, and I had a long interview with him. I found him respectful, and left him quite touched, seemingly, by my visit.

Weeks passed away, and the day prior to that fixed for his execution my husband received two letters—one from the sheriff—and in the evening a note from D— himself, begging my husband to bring me to see him. His note ended, "Do this for a poor, dying boy!" I was quite ill, confined to my bed, and my husband was afraid of the effect upon me; but of course, I made an effort, and went. He said he had "looked for me so long," that he wanted to talk with me, and make me understand all about the murder. He said, "I do not want you to think me better than I am; but it does me good to be able to tell you that in view of my death to-morrow, I can lay my hand on my heart and look you in the face and say, that though I killed L—, I did it in a quarrel, and not intentionally. I had been a 'hard case' all my life. My mother died when I was nine years old—I had to look out for myself after that, and 'went wild.' I enlisted in the Army at last, but got sick of it, and deserted. I married a good girl, and I 'loved her dear,' and promised her not to drink. I came to this town on business, with this promise in my mind. I met a soldier who knew I was a deserter; he urged me to drink, but I would not, for 'I loved my wife dear. At last he got mad, and I was afraid he'd 'peach on me, so I drank to pacify him; and I got wild and forgot my promises, and I fell in with the man I murdered. He was drinking, too; and I killed him when we had some words, but not intentionally. I was badly frightened when he fell, and ran away; then I came back to see if he was really dead, and found him past help; and then my army habits came to my mind, and I thought, seeing he was dead, I would take his money. That is all, believe me, before God."

He had before doggedly refused confession, and was called a "hardened villain." He charged me with kind, tender words for his wife, and I talked to him of spirit-intercourse, and the world he was to enter, the tender sympathy he would meet, and all the justice earth had denied him. Then he said, "He knew he was passing through his worst hell now; that he owed no man a grudge." He shook hands with my husband—who had helped to prosecute him—and added, "Every one makes up their mind that I am a bad man, and they come to see me as if I was a show, just as they will come to-morrow," and added, "so such I am not over evil." He thanked me again in a quiet, earnest manner. He was very calm, though I wept, and the others wept. He never showed any emotion. He promised to return to me, and said, "If there is truth in Spiritualism, and I believe there is, you may depend I will come to you." My husband bade him good-by, and then I held his hand for a long time. It seemed so hard that one so full of life and youth should die so sadly, so alone, and that no pure woman's kiss should seal a farewell on his boyish lips, thus, prompted by an uncontrollable impulse, I said, "Good-by for this life; I will kiss you for your wife," and I kissed him. He uttered a cry like the wail of a broken heart, and exclaimed, "God bless you," and burst into such terrible sobs as I hope never to hear again.

Thus I left him. For a week after his execution I can call it nothing else than murder—I looked for his coming in vain. On the eleventh day, or evening, he came—the good spirits I had implored to surround him were with him, also his mother. He repeated over and over that he was "a happy boy"—"such a happy boy!" He said he did not want any spirit to tell me, and had waited till he could say it himself. Often I see him now. When I was ill he was with me a great deal. I thank God that a weary and a contrite heart has found mercy, justice and peace, and that a grateful, watchful spirit often blesses me."

An eminent New York physician says that from May to December, he habitually restricts his family and patients to two ounces of animal food per day, urging them to use vegetables freely during the summer. Having for twenty years kept a record of the matter, he estimates the mortality in the meat-eating families as about four times as great as in those households which have followed the advice.

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

Banner of Light.

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LUTHER COLBY, EDITOR.

Spiritualism is based on the cardinal fact of spirit communion and identity. It is the effort to discover all truth relating to man's spiritual nature, capacities, relations, duties, welfare and destiny, and its application to a regenerate life. It recognizes a continuous Divine Inspiration in Man; it aims, 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 God and the spiritual world. It is thus catholic and progressive, leading to true religion as at one with the highest philosophy.—*London Spiritual Magazine.*

At the Front.

Everybody and everything, in these times, is wanted at the front. Not merely to wage a war with rebels in arms against a good and generous Government, but against every form and combination of evil, of wicked conduct, and of ignorance. The world is not a whit too good, as it is; but it lies in the power of every man to make it a great deal better by enlisting in the cause of goodness and of truth. We are able to see the power of evil, to-day, manifesting itself in every variety of shape; and from becoming familiar with the extent of its ability to harm mankind, we are enabled to make all needful preparations to thwart its purposes.

Now is the time to bring out all the power there is in Goodness. It possesses more by far than we are ordinarily aware of, until it is once tried. But if we are willing to put ourselves, with the whole power of our nature, into the work of overcoming evil with good, holding fast by the deep faith which is rooted in our very instincts and intuitions, it will surprise us in the end to find how effectively we have wrought with our seeming impotence, and what exceeding power may be, and generally is, manifested through the simplest instrumentalities. So vast a power is folded away in Faith, and so boundless are the resources which are secreted in our trusting souls.

But we shall do well to reflect, and to remember, that nothing can be gained by keeping ourselves and our powers in the background, out of sight and too often out of reach. There must needs be a general recruiting of them all, and a speedy enlistment of them into service. When we summon them to the front, and set before them a worthy object to secure, or a noble aim to accomplish, then we realize what it is possible to do by the help of concentration, and we become assured that by the system of concentration we husband our energies to some definite purpose. There is no doing any thing in this world, to tell the truth, without systematizing our efforts and scientifically combining our powers; and when we once get into the way of following this rule, we are surprised to find what we can effect, as well as what we can save.

All of us live for some purpose. We may remain a long time ignorant of it, or we may refuse to do anything toward accomplishing it after our ignorance is dispelled; but the purpose remains, for all that, and our natures are molded to it, and our powers shaped for its accomplishment. We can make no progress without active exertion; merely wishing a thing done, or an object reached, secures nothing at all. Hence the necessity of drumming up our recruits for ourselves; until we do, we may be very sure that the purpose of our existence will remain unfulfilled. We were not created by a chance; we live for a higher end than merely to dream and doze; there must be an element of positiveness in our existence, or it is a blank, and a drear one at that.

We should think that the activity of the nation in its defensive measures against rebellion and chaos would generate a similar activity in every nature to take effective measures against the evils and sins that beset us all, and fill the world with the confusion and misery of wickedness. We should think that the struggle through which the nation is passing to-day would suggest in the most careless heart some of the acutest thoughts about the necessity of action, and combination, and concentration, against the foes that beleaguere it at all times, and are in rebellion against its higher authority continually.

To the front, then, every one of us! We are needed there to-day. A world in darkness calls for our services. There are the legions under the lead of Ignorance to be met, grappled with, and overcome. Goodness is summoned to bring forth all its powers on the side of Right and Truth, and to stand fast in the battle until the powers of Evil are overthrown. No stragglers or skulkers should be allowed in the ranks. There must be no paying of commutation—not even a procurement of substitutes. It is a great struggle, and a hard one; but so is the victory great, and the results will be grand beyond calculation.

An Incredibility becoming Credible.

We must give our Advent brethren credit for honesty, at least; that is, when a truth is so palpably plain that it cannot be denied without subjecting oneself to a suspicion of lunacy, they are willing to say that they see it. In order that our friends may read the following paragraph understandingly, we will say that the Crisis, from which we take it, has fallen into the habit of denominating all those who have gone to the other world, "demons," and a belief in spiritual life, "demonology." We prefer to call the former angels or spirits, and the latter, Spiritualism, but every one to his choice:

"This is emphatically an age of demonology. The demons, we think, never had so much influence on our fellow beings as at the present time. Men and women whom we may think are firmly established in the Christian doctrine, are just on the point of yielding to the teachings of the 'evil angels.' It would have been thought a thing incredible, a few years since, had men been told that such sentiments would prevail as are now believed by millions."

Yes, millions! and as many more are rapidly advancing to the dreadful doctrine that they can hold sweet communion with wives, husbands, parents, brothers, sisters, and friends who have left the mortal and entered upon an immortal life. When we consider how heavy were the chains with which sectarianism bound the people, how dense and dark the cloud of bigotry and superstition in which the church enshrouded them, we are as greatly astonished as our friend Crisis that so many are now rejoicing in so much light. That which "would have been thought a thing incredible, a few years since" we now hail as a glorious reality.

Read the lecture on *Reconstruction* on our second page. Whether the thoughts uttered by Mr. Pardon, or by his spirit-teachers through him, are acceptable or not, they certainly are novel and weighty, and deserve candid and careful consideration.

Advance in Price of Newspapers.

At a meeting of the representatives of the weekly press, held in Mercantile Hall, July 18th, Mr. O. M. Brewer, the Chairman, made some remarks, giving estimates of the comparative expenses of 1860 and 1864, showing that while all expenses, and especially those incurred in the publication of weekly newspapers, had advanced from twenty, to two hundred and fifty or three hundred per cent., the prices of these papers generally remained at the old and now ruinous rates. On an informal motion of Mr. Usher, that "it is expedient to raise the prices of weekly papers," the Rev. R. A. Ballou made a forcible speech in its favor, and was followed in the same vein by Messrs. J. R. Elliot, Secretary, and Guild of the Bulletin, and others, representing the religious, literary, agricultural, commercial and political presses. The following resolutions were then presented to the meeting, and unanimously adopted:

Resolved, That the subscribers agree to advance the rates of subscription to our respective journals, from twenty to fifty per cent., by August 15th, 1864.

Resolved, That the subscribers will advance their rates of advertising from twenty to fifty per cent.

In compliance with the above resolves, and feeling it to be our imperative duty to save ourselves from bankruptcy, and per consequence the suspension of the BANNER, we shall on and after August 15th, current, charge \$3.00 per year for the paper, instead of \$2.50. As our current expenses are much heavier than most weeklies, in consequence of our free circles, we should, perhaps, charge \$3.50, instead of \$3.00; but relying, as we ever have, on our earth-friends and spirit-friends for aid, spiritually and materially, we shall for the present add only fifty cents to previous rates.

The price of the BANNER, at retail, on and after the date given above, will be eight cents.

Our advanced scale of prices for advertising will be published in our next issue.

Our readers already know that the New York HERALD OF PROGRESS has been suspended for lack of support. Can it be possible that the Spiritualists of America will permit their organs to die out in this summary manner for lack of material aid to support them? We grieve to think our able compeer in the glorious cause we all have at heart, should thus be compelled to announce a suspension of his journal. Mr. Davis says in his valedictory:

"Over and over again we have called attention and solicited cooperation to the increasing of our subscription list. Type-setting costs no more for 20,000 copies than for 5,000, and the larger the edition, the greater the advantage in press-work, mailing, and other contingent expenses. The cost of the paper on which the Herald is published is more than double the price we paid for it a few months since; and yet, with an increased income from an enlarged subscription list, we thought we might continue to publish and supply our subscribers at the present price per year. But with a limited circulation, taken in connection with the rapidly-advancing cost of paper, and a correspondingly increased price for every branch of labor connected with our establishment, we find our expenses per week greatly in excess of our income. In fact, we are now, as we long have been, mailing to our subscribers a paper, which, to be well-sustained, should command \$5.00 per copy, instead of \$2.50—which is the amount credited to yearly subscribers on our books. From the first issue, the Herald has been published at a considerable loss per year; and, under the war circumstances of the country, the sum of this loss is being rapidly increased. Of course, our friends do not want us to be embarrassed and crippled by persistency in an unprofitable enterprise.

Justice to ourselves and justice to our subscribers calls for the prompt suspension of our beloved journal. We hope and believe that our friends everywhere, under the existing circumstances, will feel kindly moved to share with us, not only in the deep regret and disappointment, but also in lifting from our already wearied shoulders the weight of indebtedness we have incurred in prosecuting a good and noble cause."

Every word of the above is a true statement, we have not the remotest doubt. We were at one time similarly situated, and are rapidly drifting into the same condition again. Shall we be sustained? Is the question. We have faith to believe we shall.

Again: with this state of facts before us, it is a duty which we owe to ourselves and to the best interests of the journal which we conduct, to announce at this time that it has become a necessity with us to make the contemplated advance, amounting not quite to one cent per week, on the subscription price.

By thus keeping pace with the cost of publishing a journal like the BANNER, we shall be enabled to retain many valuable features of the paper which time has so thoroughly tried, besides adding others which the progress of popular taste and experience may demand. Our object in this plan is not to make money, but to avoid running in debt, as has been the case in times past.

The BANNER, we are assured, has too deep and strong a hold upon the popular heart and belief to be compromised in respect to its pecuniary soundness in consequence of the need of increased expenditure; not a reader, we believe, is willing to forego what each weekly issue regularly brings him because it is going temporarily to cost him a little more than formerly. We can all of us only hope that the present high prices will shortly recede. Meanwhile, let every true friend of our beautiful and blessed gospel resolve to maintain the organ of his faith, though it cost him what he may for the time consider a sacrifice.

Banner of Light for our Soldiers—The Literature of Spiritualism for Camps and Hospitals—A Good Suggestion.

Those who do not preserve their BANNERS, or have copies which they can spare for a mission of good, cannot do better than to improve the suggestion of a correspondent, and send them to our brave soldiers in hospital and camp. No one can over-estimate the amount of real, practical good to weary souls they would thus accomplish. We have heard of many instances where a stray copy of our paper has been passed from tent to tent, eagerly read by those who knew not but that within an hour they would join the great army that is marching on to the spirit-land. Soldiers, above all others, think quick and act quick; their discipline forces this habit upon them. They seek the practical; something they can grasp at once, that is tangible, and which is as real as a rifle. Hence they will give more for one such evidence as Spiritualism affords of a future life, than for all the fine-spun theories, and misty and vague "plans of salvation" wove at theological factories since Adam was first introduced to Eve.

Writes a soldier, "You don't know how much good the Message Department in the BANNER OF LIGHT you sent me has done the boys. They almost literally devour the paper. Bill found a message in it from his friend John, and it did seem as though the poor fellow would go crazy with delight."

A friend wrote us the other day, inquiring whether a fund could not be established, or something done, by which reading matter embodying and illustrating the principles of our beautiful Philosophy could be distributed among the soldiers. The idea is certainly a good one, and worthy of consideration—and more than this, worthy of being immediately acted upon.

Decrease of the Medium for Answering Sealed Letters.

It is with feelings of sadness and regret—as much on the part of our spirit-friends as ourselves—that we have to record the departure to the better land, of the spirit of Mrs. O. J. York, the lady through whose mediumship the spirits have been enabled to answer sealed letters which have been sent to this office, for the past year and a half. After a severe illness of over two months her weakened spirit left its earthly tenement for a residence in the angel-world, where she will be welcomed and blessed by the many spirits, who, through her instrumentality, have been enabled to communicate with their friends in earth-life.

At present we have no medium who can attend to the answering of sealed letters, and therefore request that no more be sent to us for that purpose. When a suitable one is obtained, the public will be informed through the columns of the BANNER OF LIGHT.

Our esteemed friend was a physical writing medium of more than ordinary reliability. Usually it is quite unsafe, as it is unsatisfactory, to place too much reliance upon the results of mere inspirational writing mediumship. But there was a separateness of individuality as to the spirit influencing the medium and the medium herself, very marked in her case. Not only the tone of thought and style of expression of the spirit communicating, but sometimes the peculiar hand-writing itself were convincingly made manifest. Without a thought of what she was to write, in a semitrance state, unsolicited of the result, she would be mechanically controlled to rapidly write out full and satisfactory answers to sealed letters submitted to the spirits through her. Of course in some cases she failed—and it would be indeed strange did she not. But she did not fail to communicate facts half as often as the magnetic telegraph does. Many people know that messages can be transmitted to remote points by aid of the wires, yet they will not believe that the spirit-telegraph is as much a fixed fact as is the magnetic telegraph. But we know it is. It is to be regretted that this peculiar style of mediumship is not more abundant. What skeptics need, and indeed what all of us who delight to communicate with spirit friends want and must have to fully satisfy, is pure, unadorned and unadorned communications.

We doubt not the spirit-world will develop ere long, some other medium, so that this particular phase of communication between the two worlds can be kept open.

We shall at once return all the sealed letters, and the money which came with them, which were not answered, to their respective owners.

A Prophet at Harvard College.

Edward Everett made an address before the Alumni of Harvard College on Commencement Day, July 20, upon the death of the venerable Josiah Quincy, the oldest Ex-President of that institution; closing with the following prophecy of coming ideas and recognition of spirit presence:

"These walls, the most substantial of them, will crumble; the arts and sciences we now fondly teach, save in the eternal truths which lie at their foundation, will yield to new discoveries, and larger inductions and keener analysis and grander generalizations; the languages we speak, like those of Greece and Rome, will die away from the lips of men, but those whom we justly revered and honored and loved on earth—the brave, the wise, the good, whose living spirit and gracious away gave all their vitality to these dead elements and conventional forms, shall not only enjoy an earthly immortality in the gratitude of after ages, but are even now, as we humbly trust, looking down benignantly on the scene of their labors."

This is all very well, so far as it goes, but we fear it is merely a flourish of fine rhetoric, or poetic imagery, which any attempt to render into the good old Saxon prose of reality would at once destroy. It may seem very pleasing for Mr. Everett to talk thus. The D. D.s, M. D.s, M. A.s and B.A.s may listen very complacently to their learned orator when he tells them that the arts and sciences they now fondly teach will yield to new discoveries, larger inductions, keener analyses and grander generalizations—but when these come, what then? Do they remember when a student undertook to introduce the first glimmers of a new light, a light which has since spread over all the world, and will, ere long, flood it with a glory it has never known—do they remember that a great hue and cry was raised, and that the young and truthful student was banished from their midst—for what? Because he undertook to make a matter of fact of what Mr. Everett makes a matter of talk.

We wish that such facts did not stare us so directly in the face every time we look toward Cambridge, but they do, and we are obliged to say so. And when we turned our face in that direction on the recent Commencement Day, and heard such prophecies, so truthful and so grand, that Mr. Everett uttered, we could not shut our eyes to the giant form of learned bigotry as it stalked before us and took its seat on the right hand of the eloquent speaker. Nothing but a firm faith in the divinity of Truth, in its strength and majesty, in a conviction of its final triumph over every form of error, reconciled us to the strange scene.

A Defense of Woman.

The books which are written, the pamphlets which are scattered broadcast, and the essays which are sown like small seed everywhere among readers and thinkers, with a view to prove that woman possesses qualities which at least entitle her to an equal chance with man, in the triumphs as well as the trials of life, are doing a great deal of good in two ways: first, by showing that the old style of charges which have been brought against their capacity and efficiency really amount to nothing in fact, and, second, by bringing out to the surface an array of illustrations in proof of her ability to cope with man, which else might have slumbered altogether. Miss Prescott, in the leading article in the August Atlantic, quotes a passage out of one of Charles Read's novels, in which he endorses and joins in with the general cry about woman's efficiency and power; in that quoted passage occurs the well-known phrase—"The entire sex has never produced an opera, nor one epic that mankind could tolerate a minute; and why?" To which Miss Prescott, herself an admirer of Read, makes sharp and ready answer. She tells him of Frances Power Cobbe's work on *Intuitive Morals*; of Mary Somerville, of Maria Mitchell, and the Sister of the Herschels. And she tells Mr. Read, too, that in his own line he is himself eclipsed by Mrs. Lewis, Charlotte Brontë, and Madame Dudevant. "As for men," she adds, "they are themselves just emerging from barbarism; a race rises only with its women, as all history shows." That part of Miss Prescott's brilliant paper in the Atlantic is especially worth perusal.

The Davenport Boys going to Europe.

The London Spiritual Times says it has information from America that the Davenport Boys intend to leave early in September for England.

Presbyterianism Declines to Discuss.

A Presbyterian Missionary, Rev. F. R. Brace, preached a sermon at Hammon, N. J., a short time since, purporting to be an explanation of Spiritualism. We are informed that it abounded, as such efforts usually do, in mere assertions and misrepresentations. Previous to the discourse the preacher was asked whether, after preaching, he would allow questions to be asked, or comments made. The response was, "No." In a letter from the minister, subsequently written and inserted as an "advertisement" in the South Jersey Republican, he says that "any one who would make such a request must be grossly ignorant of the customs of religious meetings, or, knowing these customs, must have a great deal of presumption."

That is very true. The "customs" of religious meetings require one to take what is given, and ask no questions. What right has any one to ask questions? Is not the minister the authorized interpreter of the Word of God? and when he says such-and-such a passage means so-and-so, that is the finale of the whole matter—ask no questions. No matter how absurd, how paradoxical, how inconsistent his interpretation may be, you must, in the fervent language of an old divine of the last century, believe or be damned. From such "customs," good Lord, deliver us.

Through this very small crifice the great Presbyterian annihilator of God's truth made his exit, but to be met on the outside by a committee who challenged him to a public discussion, on a free platform, where "the customs of religious meetings" presented no barrier to the investigation of the subject under consideration.

This challenge he peremptorily refused to accept, giving as his reasons for doing so:

1st. That controversies, at least religious ones, do no good.

Perhaps not to your position, unless it is supported by arguments that cannot be controverted.

2d. There are so many erroneous doctrines believed, that if he accepted this he would be expected to discuss all false doctrines, and his time is too valuable to be thus squandered.

Astonishing conclusion for a minister of the Gospel to arrive at—an effort to save souls from everlasting punishment a squandering of his valuable time! We thought it was the peculiar duty of a man in his position to combat error. But Mr. Brace thinks differently. His time is too valuable to be squandered in that way. With these, and a few other equally valueless reasons as a body-guard, the man who announced himself able to convince any one of the falsity of Spiritualism, declined accepting an opportunity of doing so. The fact of it is, Mr. Brace, like a great many others who have preceded him, found himself like Saul of Tarsus, with a very difficult task in hand, but we are sorry to say, unlike the ancient opponent of Spiritualism, failed to see, or, if he did see, to admit the truth.

The War with Denmark.

England having backed down in the war between the German Powers and Denmark, nothing was left the latter power but to give up all or else make peace. The Danish King has accordingly come forward with his proposals to Prussia, in which it is reported that he offers to come in as a member of the confederate family of the German Powers, provided his kingdom can be preserved whole, and to make over his navy and all its perquisites, such as forts and harbors, to the use and enjoyment of the newly constructed Confederacy. He prefers to do this, with a guarantee that his kingdom will be secure in its integrity, to losing all he has, as he inevitably would have to do in case he obstinately held out against an overwhelming force any longer.

This proposal is likely, if accepted, as there is little question that it will be, to bring about an entirely new state of things, so far as continental and central Europe is concerned. It makes of Germany a first-class maritime power at once, with a navy capable of being augmented indefinitely. Of course Napoleon has no liking for this kind of an arrangement, since it introduces him to a new rival on the ocean, besides having the effect to check his ambition for extending his realm in the direction of the Rhine. While Denmark was being chewed and clawed up by war with the German Powers, Napoleon was perfectly willing to look on and say nothing; but the moment it enters, from absolute necessity, into an arrangement with Germany, whereby peace is secured and their common political power is enlarged, Napoleon is up in arms about it. He will have a chance now to think of something beside our war here.

The Herald of Progress Discontinued.

We were taken somewhat by surprise last week upon opening our copy of the Herald of Progress, to find an announcement of a suspension of its publication. We were aware of the many obstacles which all papers have now to contend with, consisting principally of large expenditures and small incomes; but we did not question the continuance of so able a paper as that which Bro. Davis and his coadjutors sent out each week to the public.

Our readers will unite with us in regretting that we are obliged to part with so faithful a companion-in-arms in the great warfare of progressive reform; yet it is some satisfaction to know, that, though from this special field of labor Mr. Davis has retired, he will not fail to find another in which his services will be equally valuable. He designs to devote himself to the establishment of "Children's Progressive Lyceums," "Moral Police Fraternities," the writing and publishing of books, and the delivery of lectures. In whatever sphere of action Mr. Davis and his estimable lady may be engaged, they will bear with them the warmest sympathies and best wishes of all true friends of a spiritual faith and a progressive life.

The National Convention.

The Convention is to be held in two of the largest halls in Chicago—Bryan Hall and Metropolitan Hall.

Some of the papers mention that an injunction has been asked for, to be put upon the Grand Trunk Railroad between Portland and Montreal, on account of the accidents which have recently occurred on that road, it being out of repair. If that is so, our friends who intended to take that route had better go by the Vermont Central, of which L. Mills, Esq., No. 5 State street, is agent; the rates of fare will be found in the official call on our eighth page. Arrangements have also been made with Mr. Mills to go all the way by land over his route, for \$35.

Arrangements have been made to go from Cleveland, O., to Chicago, for half price—\$10.

By a letter in another column from our friend Col. D. M. Fox, it will be seen that arrangements have been made with the agent of the Detroit and Milwaukee Railroad to go from Detroit to Chicago across Lake Michigan for half price.

From Cincinnati arrangements have been made for \$10 for the trip to Chicago and back.

Message Department.

Each Message in this Department of the BANNER 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 reported verbatim.

These Messages indicate that spirits carry with them the characteristics of their earth-life to that beyond—whether for good or evil. But those who leave the earth-sphere in an undeveloped state, eventually progress into a higher condition.

We ask the reader to receive no doctrine put forth by Spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive—no more.

Vacation for our Free Circles.

Our friends and the public will bear in mind that our free circles are closed until the 1st of September, when they will again be reopened.

MESSAGES TO BE PUBLISHED.

Monday, June 20.—Invocation: Questions and Answers: Col. A. J. W. to his mother, Mrs. J. H. Conant, to his mother, in Chelsea, Mass.; Patrick White, to his mother, in Chelsea, Mass.; Margaret Moore, of Manchester, Eng., to her father.

Tuesday, June 21.—Invocation: Questions and Answers: Communication from Gen. Landers, Joe Green, to his mother, and Mr. Alger, Helen A. Graham, of Savannah, Ga., to her father.

Wednesday, June 22.—Invocation: Questions and Answers: Rebecca Thacker, of Boston; Ben Conley, to his mother, in Wilmamston, Pa.; Eleanor Jarvis, of Clarksville, Mo., to her brother, Col. Joseph Jarvis, in the Army; Charles Williams, to a brother in the Navy; Annie Ellsworth, of Hamilton, N. C.

Monday, June 23.—Invocation: Questions and Answers: Col. Richard Todd, to Thomas Todd of Kentucky; Cyrus Phillips, to his mother, in Haverhill, Mo.; Louise Griffin, to her mother, in New York City, and her father, Andrew Griffin, in the Army; Peter O'Brien, of the 2nd Mass. Reg., to his brother Tim.

Tuesday, June 24.—Invocation: Questions and Answers: Elizabeth Kelley, killed at the destruction of the Arsenal at Washington, D. C., to her mother, Charlotte Wilkins, to his mother, in Jersey City, N. J.; Jonathan Withers, of Portsmouth, Eng.; Edward Mason, to his father, Oliver Mason, of New Orleans, La.; G. Lewis Burley, to relatives in Wilmington, Del.

Thursday, June 25.—Invocation: Questions and Answers: Mary Gregg, to her son, Dr. Daniel Gregg, at present in Richmond; Wm. Deacey, to his wife, near Atlanta, Ga.; Victor A. slave, to Miss George Burgess, of Orville, La.; Andrew Cole Perry, to his brother, Joe, and his parents.

Friday, July 1.—Invocation: Questions and Answers: Col. Fourke, of Virginia, to his family, and Col. Wm. Wright; John H. Hammy, to Capt. Martin, of the 31st Mass. Battery; Francis Stacey, to his mother, Mrs. Stacey, near New Orleans, La.; Charles Olden, of Montgomery, Ala., to friends in Williamsburg, N. Y.

Saturday, July 2.—Invocation: Questions and Answers: Hiram Ames, to relatives in Missouri, and Springfield, Mass.; Rachel Hill, to Capt. Alfred Todd, of the 7th Virginia Regiment; John Hower, to his brother, Timothy Phillips, near New Orleans; Mattie Fuller, to her parents, in Cambridge, Mass.

Monday, July 3.—Invocation: Questions and Answers: Questions by a Minister of the Conf. Ch. to a Minister of the Conf. Ch.; Hiram Davis, to his family in Portsmouth, N. H.; Wm. S. Reid, to his family in Haverhill, Mass.; J. James L. Bowen, Providence, R. I., to his mother, near New Orleans.

Tuesday, July 4.—Invocation: Questions and Answers: Wm. Bulfinch, of Norfolk, Va., to his father, Capt. J. T. Cooke, of the 4th Cal. Inf., in the Army; John H. Hammy, to his mother, in Haverhill, Mo.; Joseph H. Hammy, to his mother, in Haverhill, Mo.; Joseph H. Hammy, to his mother, in Haverhill, Mo.

Thursday, July 6.—Invocation: Questions and Answers: Richard S. Wilson, to Jake Porter, Charlie Allen and Philander Ellis, Jr., to his mother, in Haverhill, Mo.; John H. Hammy, to his mother, in Haverhill, Mo.; Joseph H. Hammy, to his mother, in Haverhill, Mo.

Invocation.

"And there shall be no night there." Almighty Spirit, in whom we live, and around whom we as individuals ever revolve, we thank thee that life is progressive. Although the soul may dwell to-day in the valley where night reigns, in the future it shall dwell upon the mountain where there is no night; where the sunlight of the wisdom ever shines; where all mystery is mystery no longer; where the foot-prints of time are made plain through light eternal. Oh Spirit, whom the soul must ever worship, we adore thee for all thy manifestations, for darkness as well as light; for night and for day; for sorrow as for joy; for every manifestation we know of thee, and without thee there is gloom; without thy Divine presence there can be no manifestation of life. So, our Father, we know that all forms of life have their origin in thee; therefore we thank thee for all. Oh, thou Spirit whose love is larger than the Universe, whose strength is sufficient for our weakness, we bear unto thy shrine all the petitions which come from the hearts of thy mortal children. Some there be who are filled with deep sadness; Oh Spirit of Joy and Peace, illumine their souls and dispel the shadows. Some there be who come with quiet and peace; Oh, may such ever find favor with thee, our Father. Some there be who come with doubts and fears—they are gigantic in their proportions; Oh God of the Ages, give them wisdom, we beseech thee, that shall drive away their doubts, and trample under foot their fears, and give to the winds all their sighs. Oh, do thou gather up all the aspirations that come from thy children, that in after years they may become bright gems studding the immortal crowns that shall deck their brows in the eternal world.

June 14.

Questions and Answers.

SPRIT.—We are now ready to consider any questions the friends may see fit to propose. You need not hesitate to propound your questions, we are ready to answer them. If the friends have no questions to propound, we propose to answer one we have received from a clergyman in Washington, District of Columbia.

He tells us he is thoroughly opposed to this modern Spiritualism; but asks, "If it is possible for spirits to communicate to mortals, what shall I do to come into the possession of belief regarding the phenomena of Spiritualism?"

Now his question implies a doubt in himself, as well as a doubt in modern Spiritualism. He is not sure that he is standing upon a foundation that is secure; and he feels within his own soul, that it may pass from under foot at any time, and he be plunged, he knows not where.

Now why does he tell us at the outset that he is violently opposed to modern Spiritualism? We answer, it is because of his surroundings, of the circumstances attending him as an individual. He desires to be on the strongest side; and yet, in our opinion, he stands on the weakest. But in his own estimation, he stands where the most strength lies. He desires to please the ears of the most popular portion of the community, but at the same time his soul is crying out for something better than his lips teach. And so in his hunger he asks, "If it is true that spirits can return and communicate, what shall I do in order to believe in modern Spiritualism?"

In the first place, come down from your self-opinionated condition. Be willing to leave that which can never minister to the wants of the soul. No longer sell your soul for Mammon. That is the first step to take. The second is like unto it. Be willing to ask of God in all humility of soul, to point out to you the right way, and by no means prescribe a way for him, as he always has ways and means of his own.

In the third place, learn to call nothing common and unclean. This is a lesson which was taught you by one of olden times, whose wisdom you all acknowledge. Again we declare, learn to call nothing common or unclean. Be willing to receive every manifestation of life for good and use, and above all, turn no deaf ear to any call that comes, though it be made in ignorance and darkness. Live in strict accordance with the laws of God, and ignore, if need be, the laws of society. When you have disposed of all these worldly

trappings; when you have given up these things, and laid them all at the foot of the cross of eternal Truth, then you will be ready to see, to hear—ready to understand the truths that are already to be revealed to your spiritual senses.

You have many friends in spirit-life who are desirous of communicating to you, but one more anxious than all others, is a lad who passed on but three years since, whose affectional nature is drawn largely toward you and his maternal parent. He would speak in thunder tones could he do so. He would break down all the barriers of opposition if he was able to; would transcend all human law to come within the sacred shrine of your soul, to give you light and wisdom.

Oh, learn to worship God in spirit and truth; learn to ignore the follies of human life; learn to worship truth for its own sake, and not for the sake of popular opinion.

June 14.

Gen. Felix Zollicoffer.

My friends, this is the third time I have trespassed upon your patience. I assure you, I would not even now trouble you, did I not hope by some deeds of like kindness to some members of our Father's family, if not to yourselves, to repay you.

I learned through human sources, that my last letter has been received by my family, but, very naturally, they are inclined to doubt. In order to satisfy themselves, they ask that I visit this place again, referring to their request, and giving whatever little facts I may be able to, pertaining to earth-life, by which I may be identified.

Very many incidents of my earth-life come floating upon my memory, by which I may possibly be identified; but I know not one which presents itself with unusual vividness to my mind, unless it is the thoughts contained in the last letter I wrote to my daughter. I think no eyes save her's, and perhaps some member of the family, are acquainted with its contents. I will repeat a portion of it, for it may serve as a proof of my presence here:

"MY DEAR DAUGHTER—God's providences are mysterious. We cannot fathom our future, however much we may desire to; and yet there are times when certain portions of that future seems to flash in upon the present. They have been called by some, when given utterance to, prophecies, omens, etc. Just before settling down to write to you, I felt an irresistible desire to do so, feeling that I might not be able to find time to pen you another letter before going into action, and perhaps I may be killed in that action. I feel that something is about to befall me, and I hope for the sake of my family, to escape death; yet do not fear it. But in case I should be taken, shed no tears, heave no sighs. Be willing to give up that which God demands. Be kind to each other."

Then followed certain little bits of advice with regard to domestic affairs, that I care not to rehearse here. I cannot tell why I felt as I did regarding my death; but I suppose it was one of those mysterious premonitions that I shall one day understand.

I think what I have given should at least be sufficient to identify me to my family. But if it is not sufficient, let them call again; for I, Felix Zollicoffer, will ever be ready to respond, I hope.

Friends, I thank you for your kindness. May God grant that I shall be able to pay you in the better land, if not here. Farewell.

June 14.

Timothy Phillips.

Ha! Death is a mighty leveler, General. After you pass through that degree, General and Private stand on the same ground. I tell you what it is, it works wonderful changes, for you not only get rid of the body that's always a source of trouble to you, but get one on the other side that's far better than steam to put you ahead. I tell you what it is, a Fulton's nowhere when you get to the spirit-world. You don't have to take steamboats to go ahead, or railroads, either, on the other side.

Well, the old General comes back and asks favors, don't he? It's all right; of course you'll grant them. So I come back and ask favors, too. [We shall serve you equally as well.]

I've got a mother in Fisherville, Ohio. She's cold on these things, worse than marble, worse than ice; but I'm just going to see what I can do to fire her up a little on these things. I want her to know, in the first place, that I ain't dead; in the second place, that I can talk—only give me a trumpet to speak through—just as well as any one. I've been in the spirit-world since the battle of Malvern Hill. I do not know how long a time that is. I never was good at calculations; but I can give you facts, a whole host of them, if you want them. I was twenty-two years, one month, one, two, three, four, between four and five days; been five days had I lived till night, but I was cut off before night came.

Now, General, I've done fighting, in one sense; in another I ain't, for I see so many dark and dirty places here on the earth, that I feel as though I could take spade and broom, if you please, and set about cleaning them out. I've had pretty good rest, and I feel now just like going to work right smart. Now I should like to inform my mother, first, that her son, Timothy Phillips, has at last reached that Canaan that she talks so much about, and I'd like to tell her that her son who went away some ten years ago, that she heard was dead is no such thing, but out in Utah Territory; and if she's a mind to let me come and talk with her, I'll tell her how she can get a lot to him, etc. And the old gentleman, too, that set fit to hang himself because he lost some of his property, is in the spirit-world, getting along pretty well—comfortably as you could expect him to be, under the circumstances. [Then you think it takes such people some time to feel right?] I do, sir; these are suicides, it takes 'em a long time to get over their sickness. They walk pretty slow at first, for they drove too fast. They got here before the station was open. So, you see, they have to wait awhile for it to open, and the engine to come and warm up. But they ain't in no kind of a hell, as most folks believe. Now what an idea for people to talk about hell as a lake of fire and brimstone. Now look here: you think that we spirits—that fire will hurt us when we come near it. Why, I've seen spirits since I've been in the spirit-world that could go through fire and not be scorched the least bit. The reason for this is, they're not subject to the laws that belong to this little planet of yours. Now water won't drown 'em, wind won't blow 'em away, and fire won't burn 'em. Now I tell you what it is: this idea of an old-fashioned hell do not go down in the spirit-world, for we can't get burned up no way.

Now there are men of ancient times, Shadrach, Meshach and Abednego, that the Bible says walked through the fire—my old mother used to get me to read it to her—they were spirits, not human bodies, so when they walked through the flames, fire could not burn 'em, any more than it could burn me. If you could see me as I am when I get outside of this body—and we do all space with our spirit-bodies—you would say that fire could not harm me.

I want the old lady to know that in the spirit-world, where I now live, it's the opinion of folks that this is shingling to all eternity don't amount to much, particularly to those who, like myself, don't care a great deal about music anyway.

I'm from the Seventh Ohio, Company G, and I was a private; don't know but what I might have got up higher in the world had I lived longer in it, but I didn't stay a great while, so didn't get promoted at all.

Stranger, when I get a little further advanced in these things, I'll come round and philosophize. Till then I'll say good-day, or good-night, whichever it is. [Good-afternoon.] Good-afternoon is it? All right.

June 14.

Mary Kelly.

I'm here, sir, to ask if the gentleman who calls himself Mr. Nowell, who came to see me in Cooper's Court, New York, will do something about taking care of my children I left. He talked to me much about the goodness of God and the guardianship of kind spirits, and I thought, maybe, since he had money, that if I came here and asked him he'd do something for what my children would not have to suffer. Their father lost his life for the country's sake. He was killed in one of the seven days' battles before Richmond, and myself and two children were left. I worked very hard. I had hard work to get along all the time. I sometimes saw days when I had nothing in the house but bread and water for myself and my children to live upon. I was sick, in all, about seven weeks, and the last week I was took down to my bed. And the day before I died this gentleman came to see me, and he said many good things to me, many good things.

I was in this country ever since I was eighteen, in my nineteenth year. I think, sir, that the gentleman will get my letter, for he knows about these things, and I was told I must come here and say what I wanted to him. [Do you know how Mr. Nowell spells his name?] I don't know, sir, how to spell here. He came the day before I died, which was in March, March, sir. I think it was March, in Cooper's Court. Sure he must remember. [Did he know your name?] He know my name? I can't say, sir. [You'd better give it.] Yes, sir; my name was Kelly. [Your given name?] Mary. [How old were your children?] One was four, the other going on six. [Do you know where they are now?] Yes, sir, I know pretty nigh, sir: in some charitable institution, waiting for somebody to take 'em. [We think likely he'll take some interest in your children, now you've requested it.] Yes, sir; that's what I'm here for. I hope he will. Good-by, sir. God bless you!

June 14.

Charlie Fisher.

Say, sir, that Charlie Fisher, son of William Alanson Fisher, of New York, died in Richmond to-day. I was eighteen years old, was wounded, got captured at Spotsylvania, and died to-day. I would say more, but I haven't the power to control.

June 14.

Invocation.

Oh God, we would breathe a prayer of gladness through these frail human lips. We are glad in the consciousness of many blessings with which we are blessed, but most of all, we are glad for the blessing of communion with mortality. Oh, we are glad that the estrangement that has so long been in existence pertaining to the two worlds is passing away. We are glad that the bright sunlight of immortal truth is fast driving away the mists that have covered the earth. Oh, we are glad, our God, that the two worlds, mundane and transcendental, are shaking hands together; that brother and sister, one dwelling on the shore-land in mortality, surrounded by forms, not realities, the other dwelling in the world all real, are able to clasp hands together and enjoy sweet communion. Oh, God of the Past, Present and the endless Future, we are glad for all the blessings that thou art showering upon human life. And oh, in behalf of that portion whose ears have been opened, whose every sense is in a condition to hear and realize scenes in the spirit-land, we would implore a special blessing. Oh, may they appreciate that divine gift; may that portion of thy great family who have been singled out from the masses to dispense this spiritual light to others, learn to realize the sacredness of their position. Oh, may they worship thee in spirit and in truth. May they feel that their every act should be in accordance with the divine office they have been called to fill. Oh, we praise thee beyond all praising, we bless thee beyond all blessing, we rejoice in harmony with Nature's ten thousand voices that are even now sounding throughout the universe. Oh, it is glorious to stand upon the mountains of Wisdom, and behold there our God, our Father, our Mother, the vast Eternity of the Past lying behind us, the great expanse of the Present lying all around us, and the mighty Future stretching out in its grandeur and beauty before us. Oh, we bless thee beyond all blessing. We adore thee without idolatry. We will ever adore thee.

June 16.

Questions and Answers.

SPRIT.—We are now ready to briefly consider any questions which the audience may see fit to propound.

QUEST.—Christ spoke about the spirit of Truth; what was meant by that? or, when shall it come?

ANS.—We believe it to be the highest and holiest portions of your divine nature. All that which ministers unto the necessities of the soul, must of necessity be the spirit of Truth; for as the soul is fed only on spiritual things, it can subsist on no other food. So, then, we know that that upon which the soul is fed is the spirit of Truth. That bright gem which underlies modern Spiritualism may be called the spirit of Truth, for it harmonizes with the teachings of Nature, it harmonizes also, with the intuitions of the soul. It is true, because it meets the demands of the soul. It is true, because it has not been extracted from mortality. It is true, because we believe it has flowed out from the Great Divine Heart.

That spirit of Truth we believe to be that which over appeals under all circumstances, places and positions to the Divine, or to man's highest consciousness.

Q.—Christ meant then, that the spirit of Truth had not come into the world when he said, "I have many things to say unto you, but you cannot bear them now. Howbeit, when the spirit of Truth is come, he will lead you in the way of all Truth?"

A.—No, we cannot believe that Christ meant any such thing, for we know that the spirit of Truth must have ever had an existence in true life.

Q.—Then Christ must have meant it to them individually?

A.—Certainly.

Q.—Was it any different from what he meant when he said the Comforter?

A.—No we do not think it was.

Q.—Was it the same thing?

A.—The same thing.

Q.—Can you give us any information concerning the dark day of 1780?

A.—We believe it to be merely a phenomena incident to the planetary world. History will give you as much information concerning the subject as it is necessary for you to have.

If the audience have no more questions to offer, we propose to answer one we have received spiritually from one styling himself an Infidel, or Atheist: If this Spiritualism be true, he asks that some one spirit come to this place, telling him how many children he has in that mystic land, giving their names, time of death, age at the time of death, and whatever facts they may be able to give?

A.—The friend should remember, or, we should say, he has yet to learn, that the spirit-world is a very large place. It is peopled by many, many millions of souls—souls who have all had an existence on this or some other planet. It is no very easy task for strangers to single out such incidents as he asks for in proof of modern Spiritualism. Some one of our questioners intimate friends might do this with ease, and yet such an one might not be able to do so through this one medium. And he asks that the evidence be given here, for then he shall feel sure that there is no mortal collusion.

Notwithstanding the many obstacles that lay in the way of such investigations as we have been able to gain from his friends in spirit-life, we now propose to transmit our report to him. Our answer is, you have five children in this mystic world. Three lived to come very near mature age, two died in early infancy. Their names, John, Archibald, Alexander, Lucy, Abigail.

You have also many other friends in the spirit-world, such as a father, a mother, two sisters, and one brother. They are all anxious to hold communion with you; all anxious to sweep away your infidelity, and to give you some knowledge of that mystic world in which they live. And they hereby inform you that you have only to make acquaintance with the Great Master of Chance—if you see fit to term your God so—that you may know how to live, how to avail yourself of the powers within your reach. Cast aside all that superstition and lamentable ignorance by which you are surrounded, and they, one and all, pledge themselves to overcome your skepticism and darkness with light from their mystic world. The gentleman requesting this test is known by the name of Abraham Simmons, and is engaged in mercantile business in New York City.

June 16.

Mary Elizabeth Oliver.

With your permission, sir, I will give you a brief sketch of my earthly life, that I may be recognized by it.

I was born in Denton, Ohio, in 1836. My father was a poor mechanic. He passed to the spirit-world seven years ago. The following year my mother died.

Our family consisted of my father, mother, myself and three younger brothers. The youngest is between nine and ten years of age. At our father's death, we found there was nothing left for us to do but to go hard to work in order to live. As I before stated, my mother soon died. Then all the family was able to take care of themselves but my youngest brother, and the care of him fell upon me.

Not being able to do as I wished to by him at home I thought I could obtain support for him and myself by dress-making, for I had learned the trade. I removed to Cleveland, and there I did very well until I became sick of lung fever. I thought I recovered from the fever, but found I was left in consumption. So last winter I died, leaving that little brother. His older brothers had enlisted in the army. He was left without scarce anyone to care for him, except a lady who was poorly able to do anything for him.

I went to the spirit-world while he knelt at my bedside and prayed God to spare me. I felt then I should be able to return, and told him so. My last words were, "George, be a good boy and I'll come back and talk to you. I'll come back and watch over you. Remember, I shall be with you." And I'm here to-day; my father and mother were unable to control. The poor lady who is doing all she can for my little brother is not quite a stranger to these things. Oh, I want to tell her first how much I thank her, how much I shall try to do for her! And I want to tell her to write to Edward Oliver of Memphis, Tennessee. He's my father's brother, and he's able to take some interest in his brother's child, and he will if he is called upon. He knows nothing of how my brother is left.

Write to him—tell him the circumstances and ask assistance and I'm sure she will get it. Say that what you have received is from Mary Elizabeth Oliver, to her brother George and Mrs. Hopkins of Cleveland, Ohio.

June 16.

William L. Smith.

William L. Smith, sr., of Missouri, freeman on board the Cumberland.

I'm not much acquainted with these things—this coming back and talking. But, stranger, I'm right anxious, for I've got folks here who would be glad to hear from me if they thought they could, for I've got something to do for them.

I've got a wife and two children in Clarksville, Missouri. I left my place and went to see what I could do for the country. I lost my life by drowning. While the engagement was going on our officers asked us what we should do: surrender, give ourselves up, or fight it out. Every man said fight it out, and we fought until every gun was under water. I'm told that a good many were saved. I was wounded and badly scalded; could not get off, so I went down.

Now, stranger, I want my folks to know that I can come back to earth and talk as I do here. I want them to know that we can get bodies and are somebody yet; none of your phantoms, shadows; oh, no! I want 'em to know that we are realities just as much as we ever were. I want 'em not to be afraid to talk with me now, for I'm not half as much of a ghost as I was here. I want 'em to realize that I can come, and I'll give 'em plenty of advice if they'll let me talk to 'em—talk right to 'em as I do here. I got plenty of things to tell my folks if they'll only come half way to meet me; half way, that's fair, isn't it? June 16.

Mary Arabella Lee.

Are you Yankees? [Yes; you are not afraid of us are you?]

I want to send a letter to Charleston. [We'll do what we can to aid you.] My father is there on exchange; want it to go while he's there: Captain Joseph C. Lee of the Charleston Invincibles.

What do you want to know how old I was for? The gentlemen here said you wanted to know how old I was. My father knows how old I was, ain't that enough? [You'd better tell us.] I was most ten—most ten years old, sir.

My name was Mary Arabella Lee. I've only been dead since October. My uncle, and my brother that was killed at the storming of Fort

Donaldson, are in the spirit-world, and he wishes my father to give him an audience, and wishes him to find out some way that he can come home and talk as I do here. [Which of them wants to come?] Both. My brother is most anxious, but both want to come.

My mother, too—I should like to talk with her, but she's afraid of the spirits—she's afraid of the spirit, but my father is not.

If you please, sir, I want to tell my father to get his exchange extended so he may save his life, for if he don't, he's coming to the spirit-world. If he passes over a certain time at home in Charleston, he won't get killed. If he's with his command he'll get killed sure, sir. He'll get killed; I want him to know it.

They say you Yankees never tell the truth. What makes you fight us? [That's a question we can hardly answer.] Do you hate us? [No, we do not.] I can't pay you. [We don't ask any; only do a favor to some one you may see who needs it on this side or the other. That's all the pay we ask.] June 18.

Mary Snyder.

I'm the wife, sir, of Julius Snyder of Chatham street, New York. I comes back here to reprove him. I been dead seven months. I leaves two little children. He puts 'em away; says he has nothing to do with. He has plenty to takes care of 'em with. He's no just, he's no good, he's nothing what's honorable. I comes here to tell him he's nothing what's good, and I shall keep so near to him all the time that I shall speak all the time in his ear that he's bad, and he must do good, else I shall say that he is bad all the time. [Did you give the number?] No, I did not give it, I forgot. He says he have nothing himself. He loves money so much. He say he's nothing—he's nothing to do with, and so cannot take care of his children. But he is known—he is known, and he says many things that is not true, because he no likes to take care of his children. They are in some Institution.

I have no peace, I have no rest, for I see me children suffer away from their father. I sees no rest, I has no peace. I comes here and asks the good gentleman to let me come back and plead for my children. He says, "My good woman, go as soon as you can." So I go to this place, because my children has no one but me to plead for them.

I says Julius Snyder is bad. He does wrong, and if he not do better here, then when he comes to the spirit-world he have so many rocks upon his head that he can no look up and see the sunlight for very long years; if he know do better before he come. I make his days and nights so miserable that he commit suicide to get away from himself. I shall do this because I am commissioned to do it. I am commissioned by the Great Power to do this, that Great Power which is called God and sometimes so many other names. He tells you all in letters you no mistake, when you do wrong he punish you—if you not go so right he punish you. And he sets his messengers all along the way to see if you do wrong, and to punish you for it.

I comes after seven months stay away. I comes here because I sees my children suffer so much. But I comes to plead for my children because they have none but a mother to plead for them. Oh, that man is so bad! his heart is so hard that it will turn to stone if he no do better. Then it will sink him down to hell.

Mary Snyder, that is what I was. As much as I come here—when I come here I take my own name. [What was your age?] Thirty-seven—and he is forty-two, sir. June 16.

Obituaries.

Passed into spirit-life, on Sunday, the 14th of June last, in the village of Onno, Wis., William Samuel Charlesworth, aged 43 years 3 months and 28 days.

Mr. Charlesworth was born in Middlewick, Cheshire Co., England, April 15th, 1821. He came to this country in the year 1848. Was a member of the Congregational Church two years before leaving the land of his birth. He was a devoted Christian in Spiritualism some eight or nine years since, and from that time until his departure, gave practical evidence of his deep and abiding faith in our brotherly love. He was ever ready to help the cause with his good influence, and his money was not withheld when needed. Those who differed from him in sentiment were careful to respect him. Children of spirit when he approached them, and the aged welcomed him as bright sunshine to their hearts and homes.

He was a true husband and father; hence, in the home circle he was most truly loved and honored. The consolations of the truth he so warmly cherished, alone gave him strength and courage to live in the land of the living, and love and watch over them still.

Never witnessed a more sublime death than was Mr. Charlesworth's. He was attending at a Spiritual Convention in Onno, and while listening to a discourse from Mrs. H. T. Stearns, his spirit passed away with a struggle even in death, gave expression to that calm, holy trust he had uttered in words and actions during his life. His death was attended on the following day by a large concourse of people. The Methodist Society kindly gave the use of their church, and their choir sang for the occasion.

Mediums in Boston.

DR. MAIN'S
HEALTH INSTITUTE,
AT NO. 7 DAVIS STREET, is now open as
heretofore for the successful treatment of diseases of
every class, under Dr. MAIN'S personal supervision.
Patients will be attended at their homes as heretofore: those

Those requesting examinations by letter will please enclose
1.00, a lock of hair, a return postage stamp, and the address
plainly written, and state sex and age.

MRS. R. COLLINS,
CLAIRVOYANT PHYSICIAN,
No. 6 Pine Street, Boston.

CONTINUES to heal the sick by laying on of hands, as Spirit Physicians control her. The sick can be cured; miracles are being wrought through her daily. She is continually benefiting suffering humanity. Examinations free. Call and see for yourselves. All medicines furnished by her wholly composed of roots and herbs from the garden of Nature.

P. S.—Mrs. C. having so much business to attend to she will not be able to examine locks of hair by letter. tf—April 2.

MRS. A. C. LATHAM,
MAGNETIC AND CLAIRVOYANT PHYSICIAN,
 Will treat diseases of Body, Mind and Spirit with VITAL-
 IZING, MAGNETIC, AND CLAIRVOYANT POWERS, and all Mal-
 delineation of Character, Matters of Internal Culture, Latent
 Powers, &c.
 Mrs. LATHAM gives especial attention to the preparation of
 her medicines. No poisonous drugs will be given. Her reme-
 dies are **STRICTLY SOBER AND EFFECTIVE.**
 Office No. 292 Washington street, Boston. 14 May 14

MRS. M. G. ROLFE,
HEALING MEDIUM,
NO. 1 MCLEAN COURT, BOSTON,
CONTINUES to heal the sick by laying on of hands a
Spirit Physicians control her. Will visit the sick at their
homes, if requested. She also has Herbal Medicines for the
permanent cure of the following diseases: Fits, Indigestion,
Dyspepsia, Liver Complaints, Consumption, Bronchitis, Asth-

DR. A. P. PIERCE, Clairvoyant, Magnetic and Medical Electrician, also DEVELOPING and BUSINESS MEDIUM, will examine, prescribe and magnetize the sick, both in body and mind, of all kinds of diseases, at his office, No. 8 Haymarket Place, Boston, which enters by Avery St. from Washington street, or at their homes, in or out of the city. Charges moderate. 6w—July 18.

DR. WILLIAM B. WHITE, Sympathetic, Clair-
voyant, Magnetic and Electric Physician, cures all dis-
eases that are curable. Nervous and disagreeable feelings
removed. Advice free; operations, \$1.00. No. 4 JEFFERSON
PLACE, (leading from South Bennet street), Boston.
June 11. 3rd

SAMUEL GROVER, Trance, Speaking and
Healing Medium. No. 13 DIX PLACE, (opposite Harvard

MRS. CHARTER, Clairvoyant, Trance, Speaking and Writing Medium; describes absent friends; is very successful in business matters. Hours from 9 A. M. to 8 P. M. CIRCLES Thursday evenings. No. 11 LaGrange Place, Boston. July 30.

DR. BENJ. H. CRANDON, Electric and Mes-
meric Physician. Residence, 12 MAVERICK STREET
Chelsea. Office in Boston, Room No. 4, TREMONT TEMPLE.
March 26.

MRS. M. W. HERRICK, Clairvoyant and
Trance Medium, at No. 13 DIX PLACE, (opposite Har-
vard street), Boston. Hours from 9 to 12 and 2 to 6, Wednes-
day.

days excepted. if May 7.

MRS. N. J. WILLIS, Clairvoyant Physician,
Trance Speaker and Writing Medium, No. 24 1-2 WINTER
STREET, Boston, Mass. if March 26.

MRS. T. H. PEABODY, Clairvoyant Physician,
at home from 4 to 9 o'clock P. M.; No. 15 DAVIS STREET,
Boston. if May 7.

MRS. H. J. PRATT, Eclectic and Clairvoyant
Physician, No. 50 School street, Boston, Room No. 2.
Hours from 10 A. M. to 5 P. M. 6w* July 23.

MRS. H. P. OSBORN, HEALING AND TEST
MEDIUM, No. 14 Kneeland street, Boston. 4w*-Jy 30.

SOUL READING

Or Psychometrical Delination of Character.
MR. AND MRS. A. B. SEVERANCE would respectfully announce to the public that those who wish, and will visit them in person, or send their autograph or lock of hair, they will give an accurate description of their leading traits of character and peculiarities of disposition; marked changes in past and future life; physical disease, with prescription therefor; what business they are best adapted to pursue in order to be

successful; the physical and mental adaptation of those in tending marriage; and hints to the inharmoniously married, whereby they can restore or perpetuate their former love. They will give instructions for self-improvement, by telling what faculties should be restrained, and what cultivated. Seven years' experience warrants them in saying that they can do what they advertise without fail, as hundreds are willing to testify. Skeptics are particularly invited to investigate. Everything of a private character KEPT STRICTLY AS SUCH.

For written communications, write to the
Hereafter all calls or letters will be promptly attended to by
either one or the other.
Address, MRS. A. B. SEVERANCE,
March 28, of Whitewater, Walworth Co., Wisconsin.

DR. HIGGINS:—Sir, Please send me one more box of your Indian Catarrh Remedy. I have been afflicted with a troublesome and firm stricture, for which I went to Milwaukee and am

ing his ears, and, last night, went to bed with a cold, and employed a prominent physician to doctor me. Did no good. I grew worse. I applied to physicians in my own town, and was told I could not be helped. About three weeks since I wrote to you for a box of the Indian Catarrh Remedy; commenced using according to your directions; in a few days I began to get better, and am now able to be about the house. I have more faith in the poor old Seneca's remedy than all else, and think it will cure me.


Jackson, Wis., 1864.

MRS. E. ABBOTT.

Sent by mail on the receipt of 50 cents and a 3-cent stamp.
Address by mail, DR. A. J. HIGGINS, Box 1908, Chicago,
Ill. July 9.

DWELLING-HOUSE FOR SALE.

A TWO-STORY WOODEN DWELLING
House, containing eight rooms, with an
situated at "Cambridge Crossing," in Nor



Brignton, is offered for sale at a bargain. It is on the line of the Worcester, Hallowell and the Brighton Horse-Cars—five minute walk from either Depot. There is a good cellar; hard and soft water, obtained from pumps in the kitchen; handsome shade trees skirt the sidewalk. There are 10,500 feet of superior land, under cultivation, embracing Vegetable and Flower Gardens, with a supply of choice Pears, Apples, Quinces, Currants, etc., etc.

The House is pleasantly located, in a very good neighborhood, close to good schools, and is considered quite desirable for any one who wishes a genteel residence a few miles in the country, at a moderate cost—particularly so for a person doing business in Boston.

For full particulars, apply at 158 WASHINGTON STREET, ROOM No. 3.

June 11.

SCENES IN THE SUMMER LAND

NO. 1.—THE PORTICO OF THE SAGE.
BY HUDSON TUTTLE.

THE Artist has endeavored to impress on canvas the view which he has often had clairvoyantly of a luncheon in the Spheres, embracing the Home of a group of Sages. Whilst those who desire to have the same view as himself of that mysterious land beyond the gulf of darkness, he has published it

the popular CARTE DE VISITE form. Single copies 25 cents, sent free of postage. Casual discount to the Trade. For sale at the office. June 23.

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REFORMATORY BOOKS AND PERIODICALS.
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Address, TALLMADGE & CO.

April 30. Address, **THE HUMAN VOICE**, indicative of Character; Physiology of the Voice—bass, barytone, tenor, contralto, soprano; Male and Female Voices—what causes difference? How to Cultivate the Voice, Stammering.

CLIMATE AND THE RACES—Northerners and Southerners compared; organic differences; quality, hardness, softness, thickness, clearness, timbre—its transformations; Natural

Development; Pauper Children; Thieves Photographed; Big
Position in Sleep; Vanity, Self-Praise; New Views of Phy-
sionomy; The Face; Signs of Character; Love of the Eye
IN PNEUMOLOGICAL JOURNAL, Aug. No., 20 cents, or \$2 a year
Newsmen have it. FOWLER & WELLS, 339 Broadway, N. Y.
July 30. 2w

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C. & O. B. SCOTT, FRED. MILLER, VERMONT. Books of

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BOOKS IN BRANDON, VERMONT.

I KEEP CONSTANTLY FOR SALE all Spiritual and Formatory Works which are advertised in the BANNER LIGHT. O. MONT

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March 26. tf

A. B. CHILD, M. D., DENTIST
50 School Street, next door East of Parker House

