

#### {\$2,50 PER YEAR.} VOL. XV.

# BOSTON, SATURDAY, AUGUST 6, 1864.

## NO. 20.

{SINGLE COPIES, } Five Cents.

## Written for the Banner of Light MY LITTLE PLAYMATE.

### BY COUSIN BENJA.

We lived near together, Ravalett and me, We played the same games 'neath the same orchard tree,

As loving and happy as mortals could be-My dear little cousin;

So gentle and kind that you could but adore. And I loved him the best, though I had many more-

Nearly a dozen. A state of the state of

His face was so fair, with a sweet little nose, And his cheeks-they were red like our grand mother's rose,

While his hair was so wild, like the wind when it blows,

And his bright, laughing eyes Were black like a cloud when the thunder is in it; They would sparkle and twinkle all around in a

> minute, Like the stars in the skies.

We linked hand in hand, and we ran down the glado,

To dance in the grass that grew under the shade, All spotted with gold that the buttercups made With their bright little heads;

And we looked in the hearts of the tender young flowers,

And thought them as happy and busy as ours, Making their seeds.

Oh. well I remember-for it does not seem long Since the great mellow sunshine laughed out in the morn.

When they sent us a letter, and said he was gone-He died with the brave.

Though I loved him the best-I had nearly dozen-

I shall see nothing more of my dear little cousin, Not even a grave.

Thatchwood Outtage, 1864.

## THE WHITTEMORE MESSAGES. EXPERIENCES IN SPIRIT-LIFE

Those who read the interesting "Experiences of Henry Whittemore in Spirit-Life," through the mediumship of his sister, Mrs. L. Smith, published in the BANNER during the past four or five months, will peruse with equal pleasure the following message from little Nettie, one of the family, and the accompanying message from Nettie's guardian spirit:]

April 7th, 1861. MY DEAR MOTHER-I am here, and Uncle my birthday. Fifteen years ago gave me birth, and I am now here for the first time, according to earth-communication, to address my dear mother. It will give you but little satisfaction, I fear, for I do not know how to speak my thoughts in this slow and imperfect manner, always having been accustomed to understand by the expression of thought, rather than of language such as you use; but Uncle Henry is assisting me, and says I shall not fail, but may give you a good many new ideas. I have grown much in stature, am no longer the little babe you put away as soon as received, and am growing still, and should, if on earth, look very much like you, my mother; have the same neculiarities of feature and some of mind, also like my father in many things, and as I grow older resemble him more than I once did. My mother here, says I am like both my father and mother, and that when you come here you will both love me very much, and I am hoping that the time may come very soon. It would be so pleasant for us all to be together, instead of you so far away, enjoying so little, as far as I can see. Sometimes you look very, very happy, but almost everybody is so cold and dark-looking that your home is dreary and forbidding to the loveliness of our beautiful, warm, sunshiny home. It seems differont to you, and this morning when you were out among the flowers. Uncle Henry bid me look and see how much comfort you were taking, and the one little cheerless flower\* seemed to send warm rays of light to your heart, and the fresh, swelling buds made you happy; but, my dear mother, I could not help laughing that you could find so much comfort from one little cheerless ray of light, when all about me, our whole world, is so full of bright, beautiful sources of happiness. Come with me, dear mother, and I will show you blossoms of never-dying fragrance-the fruits of perpetual joy. They are not hot-house plants of forced growth, but the spontaneous extraction from the earth-life of just such little feeble plants as you this morning loved. Yes, dear mother, we do have flowers of such exquisite growth that your enjoyment would be heightened an hundred fold could you for one moment behold them. All your household treasures still exist here. I have them all about me-shells, beautiful shells. They exist here, too, as everything in Nature die, but to present themselves in far more beautiful forms; pretty little birds with you have become the unfolding of far greater beauty here, and you are to have them here, dear mother, when you come, because you love them now. Uncle Henry says I cannot please you better than to tell you these things; and Aunt Ann, who is also here, says, do n't forget to mention that all those things which are hideous and ugly about you now, will also assume more beautiful forms, and to you, when you come, they will not appear as enemies, but friends, all appropriate to their own proper sphere. Insects, reptiles, and everything troublesome and disagreeable, venomous even now, will have outgrown their dark sphere, and be really useful. As the caterpillar, Aunt Ann says, which cats the beautiful vine, becomes in its second stage a more harmless creature, full

of beauty, so every other creature, which like that | thing to me to know why. It is right I know, or is at present repulsive, shall become inoffensive. useful and necessary.

And with me, dear mother; I came here the poor, feeble babe-had never breathed of the earthlife but to put off the body. I. came here prematurely born, my mother says, for it would have been right for me to have lived with you many years, and then to have left earth in the usual manner; but she took me (my mother, I mean,) and nourished and fondled me as her own little babe, and brought me with her to earth to learn my first lessons there, or I should have been in ignorance of you and my father, she showed me what life meant, and now I can partly understand, but not very perfectly, I expect. I want to understand it, because if I ought to have lived there it is right for me to know more about it. I do not understand quite how it is that I can come to earth and see what you are, and how you feel, and you not have the same capacity to see us and read our thoughts; mine, I mean. Sometimes I have tried, and you have seemed to know that.I was there with you, and oh, how happy it made me; but until Uncle Henry came here. I never thought much of trying. You were always surrounded before by persons I did not much know. who were interested in other things, and I never asked them to let me write; and they, I suppose, never thought about it. But now, my dear mother, I mean to come sometimes and let you know

that your daughter Annette has an affectionate love growing up within her for both father and mother. The following is from Uncle Henry, Aunt Ann, and Nettie Smith, to my dear father and mother:

April 7th, 1862. Let us come again, on this the birthday of your own little one, the darling babe now almost a maiden grown; the child of your love, the object of your thoughts, she whom you would have loved with all the devotedness of the true mother's heart and whom you are still to claim as your own when you too can come here to live the life of an immortal, growing spirit, when the earth-life has need of you no longer, when we can gather around and open your eyes to the light of that blessed day which has dawned upon each one of us gathered here about you. But we have come to assist, and not do the speaking for ourselves, so listen now while the gentle breathings come in accents soft and mild, from the warm, sweet affections of a child born to spirit-life without a stain of earthly sin, pure and undefiled, the source of purity within. Reared and educated beyond the temptations of earth, we seldom find one there so free from guile-a natural, healthy, truth-loving, independent being, such as this world loves to look

upon. But removed from earth's sphere ere its contaminating influences have molded its delicate rganization, we frame and train it as pleases us best, and you would scarce know your child, she savors so little of earth; and yet the same, the very same plant which germinated within the soil of your heart, received the seeds of life from your own being; but its early removal ere its little tendencies expanded, has taught it higher aims. loftier desires, and beautified its whole being into a creature of such loveliness that it no longer bears any resemblance to its earthly parentage, save in its natural relations to you as its parents. An anomaly, say you. But not so. We will explain. The tender seedling you have in your garden soil, as you would cultivate it, bears a striking resemblance to the plant which bore it, presents some new features, but no marked peculiarities from former germs produced in the same way, its natural cultivation. But let the experienced gardener take that plant, from the moment of its appearance in its embryotic state, give it his best care within the precincts of his own garden, soil different, culture peculiarly his own, adaptation of the needed aliments bestowed in the most useful manner, according to his knowledge and experience, and would you not soon see a marked difference in its growth, development, &c.? All of its finely turned points would begin to present that plant before, and a vigorous growth, a dazzling brilliancy of its beautiful green leaves, and a heaviness or compactness of foliage you had not supposed possible, has been given, and the flowering of that plant naturally would be a concentration of all its forces sublimated into the doubleexpanded bloom, more beautiful than you had upposed possible. Your plant has had this care in the land which received its little birth before you had given the earthward bent, and now all its asnirations tend heavenward, and you would not know it as your own, your beautiful child; would never have known it in any stage of its being as it really was. and is: but think not that you cannot love it and claim it as your own in due time, just as well as though more tenderly and less beautifully reared in its native home.

I should not be told so; but it seems as though

we could make you much happier here right away. Uncle Henry is very happy I know, for he looks so pleasant always. He says you do n't want to come yet, because father's there, and that you are a comfort to one another, and cannot both come yet; and that he hopes you will both live together there many years, for these separations are hard things. I can understand why you should be lonely without one another, but not why any one should dread to come here at any time. I have seen a great many people die, and I do not see anything about that that is very hard; but perhaps I do n't know. Sick people suffer much; they must, for they appear to, and I can see that you and father do, by your countenances; but when the bodies die, the persons themselves do n't appear to realize anything but quietness and repose, and when I am permitted to be present and see for myself, I always think it is very beautiful. Such beautiful colors; the spirit seems so brilliant, brighter than it ever did before, and all seems so wonderful. Uncle Henry says these colors are electricity, and that you have not a very distinct idea of it, and cannot perfectly understand it. Neither do I, only I know every person I ever saw come here presented the appearance, growing more beautiful every moment after they leave the damp, cold, sickening body. Some people have a fondness for the body; how can they, when the spirit within is so much more lovely?

Mother, I have thought of something, and I will tell you: You put the little seed into the damp, cold earth, and cover it up out of sight. But it does not stay there long, but bursts forth from its hiding-place a pretty, little, tender shrub. Is it not more beautiful than the unsightly earth you planted it in, or than the seed itself, which is in reality its little body? That is not of itself beau tiful at all; but the little leaves which come peeping forth from that seed, the little spirit, that is beautiful, and you love it. So the body seems to me like one vast seed, and earth its dark home, and you have to stay there until the body decays and releases you from all your cares there. How very beautiful when you do come, all looks so lovely to you, who have not been used to these things, and you are so very, very happy, that it is beautiful to us to see you.

Oh, my dear mother, you will certainly come sometime, and we shall all be so glad to see you, and if we can come and make you very happy when we want you here, we will try to do so, and father, too. He shall be very glad and happy to come home at last, if we can interest him with our presence before he takes leave of the body. If we can, we shall certainly come to you both, a great many of us, and take away all fear and fill you co and havi rith lov Aunt Ann says almost every body is afraid to come here, because they don't understand itcan't know where they are going to, and what is to become of them-that it seems to them just as it does to us when we put the little seed into the ground, that we have buried it out of sight; and that they do not see the bright future lying before them as clearly as we do. 'I should suppose that as everything in Nature exists in some form, that the world would expect to live on, and hope to change for the better, as the little seed does. But, my dear mother. I am so glad that you understand some of these things, and that we can come to you and give you thoughts now, just as aunt Ann gives us thoughts. It is but little that I can say, it seems such an imperfect way to express thought-this slow way of writing. We see things so different, but when we come to you, we have to adapt our ways to yours, and sometimes that is more difficult to some of us than for you to understand us. I could not come alone; you would not understand me, and yet I can see your thoughts, but not very plainly those of others. I don't know much about earth. It seems like a far away country which we do not often visit, and I cannot well come alone, so I do not often come. I came to see themselves as you had never seen in the nature of you this morning because you expected me, and I wanted to come very much. When I come again, which may not be for a great while, aunt Ann says I must be able to tell you much more; how we live, perhaps, what we learn, and how we learn, &c.—little bodies like men Uncle Henry says I am small, not so large, perhaps, as I would have been had I have lived until this time upon earth. I did not know that that made any difference, but perhaps it does. My mother thinks a good deal of me, and would not like to transfer the care of me to any one, not to my own mother even, were you here; but we shall all love each other very much here, and that will not make any difference. She says I belong to her and you both. Aunt Ann says I am hers, and uncle Henry his; so you see I am well provided for. Grandmother Whittemore says she thinks I am quite too much of a favorite; but she does n't mean it, because she loves me, too, very much. We all love each other here, my dear mother, and never disagree and feel unkindly toward any one; and unpleasant feelings do n't arise and give cause for dissatisfaction here, as they often do upon earth. All is unity and love, aunt Ann says. She is very sweet and good, and we all love her very much. Caroline is here, and so many dear, dear friends. I cannot tell you of all, hear them say so much about your not knowing but you will be glad to see them, for uncle Henry was when he came. He did not know me at first, see and know my mother and father. They say I but I did him. I saw him in the water when he am different from what I would have been had I was drowned, and grandmother cried, she was so lived with you. I suppose so, but that is not glad he was coming. She felt had for him, too, strange, because the place you live in is so very because he felt so anxious, while expecting, every dark, and not beautiful at all; but where we live moment, to be lost; but it was not as hard as he it is all light and love, and I do want you so much expected, only the dread. If he had only known here, for I know you would be so much happier. what he knows now, it would not have been hard But it is best that you should stay there as long at all. So it is with every body when they know they are coming, they hold back just as long as they can, but if they could only give up at once,

sick. I saw her, too, and she says " D---- A----, her. She talks a great deal about uncle C----, and cousin N-, and all the rest, but she is very can hardly believe now that it was so hard for her to give up, and be willing to leave her loved ones and come to us. It does seem hard when I think of it, that you cannot all come together, because you are so very lonely, those of you who have to wait, but it won't be a great while: and if aunt Jane has left so many behind, she has found many here who were so glad to see her. She will tell them all to love each other very much, and expect to meet her here, for they certainly will.

Emory is a great comfort to her now; and how long they were parted-just as you and I have been, mother-and he is so glad to see his mother, that I know I shall be quite as much so to see mine. Uncle Henry says I am writing a long letter, but I want to say a little more, mother. You don't know half I want to tell you; and I want you to know all. When we come to earth, sometimes we are there a great while before you know it, and some people do n't know it at all, but when you begin to feel it, we all will you to keep your thoughts on us, and think about nothing else; and then we begin to think, and you think the same thoughts pretty much, and that is the way we talk. Sometimes you do n't get all of our thoughts, but usually do some of them; that is the way we talk with you; but when we speak to each other, we think, and the one we speak to sees the thought, while you of earth hear, instead of seeing or thinking. This seems to me a very imporfect way of communicating ideas, and needs language, so when we come we have to use the same language or you could not understand us.

I came very early this morning, mother, but had to wait until Uncle Henry said you were in the right condition, which meant until you expected us; and he made you expect us by thinking hard, or willing you, as he says. It is all very curious and would be no less so to you than to us, mother We have to go all over this every time we come, but the oftener this happens, the easier both for you and us. So many persons come and look on when we are writing, that you would be astonished could you open your eyes and see them; and all feel interested, and would be glad if they could each one of them say something; but Uncle Henry tells them that you are not a public medium and he cannot permit it, for it would be wrong and injurious to you. Since he came here, he is almost always present when you write. And now, dear father and mother, Uncle Henry thinks we had better not say any more at this time, but bid you good-by, and come again sometime.

Aunt Jane has lately come. She was very forth the life of man most beautifully, and could not have been more truthfully portrayed. It is a all over." That means you, mother; she thinks I wild stretch of wisdom to classify all men's minds am like you. She is a good woman, and I love with the figure illustrated, but the great majority of the whole world belong to this class or condi-tion of mind. It is the early impartation of a happy, and loves her new home very much. She great truth among the minds of the earliest people of whom we have any knowledge, the first glimmerings of light and intelligence as to the true deserts of a life wrongly educated, and in their own dialect expressed. A great truth spoke forth in those ancient days, which has lost none of its genuineness; rightly understood, the story was beautifully told. The meagreness of ancient history has given rise to many absurdities in these lays of more prolific imaginations.

The history of man thus far shows his great dereliction from duty, and the important avenues of knowledge closed to general instruction whereby he might be benefited, and the important bearing all these things have upon his future well being. Shut'out from that true knowledge which rightfully belongs to man, great errors have sprung up in every department of life, and instruction is needed for a long time-generations, perhaps-to put you once more upon the right track, that all the little wheels of life's machinery may play on once more freely and harmoniously.

The new era now dawning upon earth's children -the opening vision of man's spiritual nature, permitting the brother, sister, of spirit-life to come and unfold their thoughts to mankind, will do much for the world. We cannot all speak, write, or manifest ourselves to the home-circle, but we can all seek to improve and enlighten the spiritual perceptions of those we love; the offerings we bring, all have their work to do. The coöperation of earth, as fast as intelligence perceives our efforts, materially hastens on the good work, and we rejoice when we find one who loves to call us about them. The work of accomplishment begun has received a motor power of late, which all past ages have never seen the like of before; and the eginning can therefore with consistency, be dated in this nineteenth century, although the strivings of spirits have always effected something toward the well being of earth.

The Baron Swedenborg held communication hrough a long series of years; Christ and the postles, in numberless instances, and your oldest eferences prove the same thing; but the commulication between the spheres was not established until within the past few years. It is correct, therefore, to date back to the period of which you had your first normal evidence of it as a people. To have a method of communication between the two worlds established permanently is of the utmost importance, because to put up our telegraph wires from point to point, when necessity compelled the intercourse, was always a most difficult job; but now that the posts are set, the wires drawn, and all in readiness, we are all exceedingly desirous to come and improve the opportunity. The operator finds sometimes adverse influences to contend with, and the electrical processes do not work, and we have to wait in silence until favorable indications present themselves; but as the means for perfecting these arrangements lie between us now, you aiding us in our work, we hope, some day, to come with less disadvantage, and make our coming more profitable to you. This, of course, must be the work of time; and every time we make the trial, we sensibly improve in the operation. Do you not feel this to be the case? Be not discouraged, then, when adverse elements for the time frustrate our efforts, and render abortive our meaning. Difficulties there are which cannot be entirely removed, and patience must be the good angel which shall stand by your side and whisper caution. Dear sister, you could not determine who stood by your side and prompted the indwelling thought that you might give it utterance. It was not needful; we are many who come, attracted by the desire to say something; and myself you have not known, may never know, until brought into relation with us by daily companionship. Then I shall introduce myself as the mother of you little daughter, whom I care for and love as my own dear child.

\*The first little crocus.

The beautiful work of the gardener is not less ovely than your own natural seedlings, but you love his productions, and seek to make his knowledge your possession. So you will behold and love your child not the less because superior in its attractions.

She is present, and claims the privilege to say something, and to this end we have brought her.

MY DEAR MOTHER-It seems very strange to me. It seems very strange to me, for I am sure I

as you can, uncle Henry says. But it is a strange

April 12th, 1862.

We would come, my dear Mrs. S----, to add our voice to the many to aid in this new social reform, this regenerating of thoughts and public opinion: for amongst the mass of evidence which we bring, sooner or later, the mind of the people must change, and all your relations change in proportion. As the mind progresses, habits, thoughts, desires, improve; the mind becomes purified by association, and the world is benefited. This has ever been the case, and must continue to be so, else why are we, as a people, so remote from what man is reported to have been-a wild barbarian, with but few if any of the refinements of civilization about him? Gradual progress has wrought the change, and as we read of the past, so may we look forward to the future.

We come into life a feeble, dependent being, with no knowledge of any kind; a gradual unfolding of all our powers begins, until at termination of our earthly pilgrimage, we may be said to have received new powers enough to astonish a world; but in reality we have received no new nowers at all: the germ of all these was given us in the beginning, and we have added nothing unto them. It was simply growth, the gradual unfolding of a germ, life-principle, bequeathed to us in the beginning. All have the same undying, heavenborn beginning, and its expansion only depends upon its culture, not creation, for it has received its creation, and must grow into life now by natural use. The internal machinery is in motion, regulated according to God's own best laws, and needs but your complicity with those laws to create healthy action, and all of its little wheels are in motion, and the process of development goes on sys tematically, and in accordance with God's will. The man becomes perfected, that is, matured, has performed his work upon earth, and then passes away naturally as he should do. No violated law accuses him of injustice done the system, and he passes on, the ripened fruit of mature experience. This would imply the spirit-birth proper, a full maturity of earth's natural powers consequent upon long life and natural change. The quality of accredited cases such as here depicted, are extremely rare, we seldom find them here; but we are speaking philosophically upon the subject and set forth the claims of design.

God in the beginning created man, and earth was his home—but not always. Here was to commence the formation of character; the entire limit to his wisdom not being given, but the prospect held out that he should be like unto his Father in heaven, whose child he was, with the mark of his Father stamped upon his brow. But obedience was the boundary line beyond which he was not to travel, and, as consequences, like everything else in nature, have no end, the result has been seen in his surroundings ever since.

The pursuit of knowledge was commendable; but not that rapid march which oversteps all landmarks and lands on this side of God's domains, without provision being made for the journey. This arriving at all wisdom prematurely, as set forth figuratively, in the eating of forbidden fruit assistance, dryly asked him, "Friend, hast thou of the tree of knowledge of good and evil, sets | felt in thy pocket for him?"

I will come again some day, with my darling charge, that you may see and know us both. Until then, adieu. NETTIE'S GUARDIAN.

PROBLEMS FOR THEOLOGIANS. BY DR. GRAHAM.

First. We read, Jesus was lead by the spirit into the wilderness to be tempted of the devil. What kind of spirit led him? Was it an angel of light? or was it a devil? If the former, was his power equal to that of Jesus? If the latter, was it by the exercise of a superior power, or by stratagem?

Second. If the Infinite God was embodied in the man Christ Jesus for the space of thirty-three years, by what power was the world of infinite space kept in motion, and the races of animate beings propagated and sustained?

Third. If at the resurrection there shall be a spiritual body prepared for the "reunion" of the soul, what kind of a spiritual body shall it be? Shall it be composed of physical, or spiritual material, or both? And do both occupy the same space at the same time?

Fourth. When the earth and the fullness thereof are burned up, where will the innumerable host of beings "stand" for judgment? Or, will they be consumed with the earth? How can the "graves be opened," after all is burned up? Will some divine answer and report through the BANNER OF LIGHT? Evansville, Ind., 1864.

A Quaker hearing a person tell how much he felt for another who was in distress and, needed

•I say Aunt Ann, because I love her as well as though she it would not be half as hard.

## Written for the Banner of Light. THE DUEL-GROUND.\*

BY'S, B. REACH.

There is a spot I know where the light and shadow blends,

And the wonderful transition of twilight into nlght,

Throws beauty on the hill-tops when cloud-land soft ascends,

And on the pine-trees waving in mellow, chastened light.

The birds at even gather, and through the quiet dell

Interpreters of Nature their volces echo sweet. Joy fills that sheltered valley, and Peace her holy spell,

She giveth, while thanksgivings the singlagblrds 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 descended 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 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 graspeth, 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;

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 superstitious 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 primal earth

In Nature's arms reposing, with Peace and Mercy crowned,

Behold the murderous passions that War has given birth.

And Eden, disenchanted, made one vast Duel-Ground.

\* Near Contral Falls, R. I.

The Pecture Room. RECONSTRUCTION --- RELIGIOUS, POLIT-ICAL AND SOCIAL.

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

If Reported for the Banner of Light This Dispensation dawning, 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, prac-tical? 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, is, or is to be, organizative. Does this statement need argumentation? It speaks for itsolf, and must find response from the head of every close 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 individualizthree. So, I say this Dispensation is individualiz-ing, spiritualizing, sociatizing. Manifestly the effect of this spiritual movement has been and still is to individualize, rationally individualize whomsoever 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 what source at the part of the soul as against whatsoever attempts to keep it back on its onward march, and a growing perception, not only of the religious, but political and social rights of man, have come unto 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 alterative power, experienced the spiritualizing, the developing and refining force of the spirit of the Spiritual Epoch that is upon 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 itself 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 edi-fices of the religious, political and social institu-tional life of man, it may well cease its great promise, 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 with in and a development there, inevitably tend to, and do come forth at last, with an outward, constructive, organizative power. Paul, as the organizer of the Christian Church, did a legitimate and ne-cessitous work, following as he did after the great Promulgator, Christ Jesus. Every great new movement has three phases correspondent to its three veriods of existence. So, it first announces or enunciates; next, exposits or promulgates; and or enunciates; next, exposed of the features of the second this grain inverse is to be argety, 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 seen as needed. 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 sight, if not estima-tion, of the world at large.

But, as yet, how few accept the teaching of a special, precisional, comprehensive and all-embraching organiziny power connected with and investigation of time of a few years to come. Spiritualized and illumined Common Sense, as well as Necessity, will teach the great mass of us shall come to clearly see not only the necessity of, what incorpably, constructively. Hes before us. In the organizative and socializing tendency assumed, and yet to be, as I see it, powerfully and triamphantly exhibited, the whole argument of inscenably, of the use or abuse of Organizations and of Institutions is involved. For myself, the mater is clear—has long since been settled; and find a three-fold formuta, whose logic and sense are decisive. I am for Organization, on the largest acle, and with the most precisional method, is the function of the most precisional method.

are decisive. I am for Organization, on the larg-est scale, and with the most precisional 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 orbs to pri-meval fire-mist, to liquify the spiritual form of or-ganic man, and cause the breath of the Infinite to drink it up, or to banish Wisdom, and Science, and Method from the scheme of this graven the woon

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 promutgatory purposes, the whole Movement is in chaos. We easily gravitate around the fact of the communi-cability and preserved identity of spirits, the Gos-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 pel of a perpetual and universal Inspiration, and of a law of Progress—but, elsewise, we have uni-tarily settled upon scarce 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 them presented unitarily. True, certain forms of thought and certain men claim to be central. But they do not fully satisfy, and, therefore, do not command us. Each and all lack either Colestial heidt and denth or univerlack either Celestial height and depth, or univer-sal breadth, or divine magnetic force. But that such a Center will come forth from the midst of such a Center will come forth from the hidst 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 shalt first represent it, shall bear their own credentials—satisfying the seeking by their universality, divinity of characteristic, and magnetic power. nagnetic power. Now, Principles are not only the bases, but the

Now, Principles are not only the bases, but the springs and simuli of intelligent action. Of them-selves, without the coöperation of Methods and Men, practically considered, they are abstractions; united with them, they become living, practical powers. The old watchword we know—" princi-ples, 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 There has not been so much a lack of Light as of men to live up to it. And it is one thing to intel-lectually, objectively look at, admire, and with splendid eloquenco dilate upon, the divinity of principle, quite another to embody, represent and be faithful to it.

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, we behold the demands of the organizing law. It is too much to say, that all that is simply the result of past ways, of 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.

principle, quite another to embody, represent and be faithful to it. Now, we are to reverse or radically alter all that. Our watch word is to be, principles and men and women. The latter must be scaturated with the former-while the Methods fit for them are imme-diately 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-maxt, women and men to represent and actualize them. But what are the central principles we need? Such, I say, first, as are central in man. These are, in the general sense, Love and Wisdom, corre-spondent to the duality of the Divine, or Religion and Science. But Love is central to Science, the offspring of Wisdom. Hence, we begin with the Religions in man, as central, around which are coördinated all the elements and forms of Science. Hence, I affirm, the first necessity of *Reconstruction* is a *Church of Principles*-a Church within man, a Church outside of him to represent the within. One word can often frighten a multitude of men. the within.

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 form, without methods of existence, without some sort of organization? Thoughts themselves, sub-stantial as they are in their subere, are organized. 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 fery faggets, gorgonic forms of Catholic and Pro-testantic tyraunies, hypocrisies and shams. But let us be brave—fearing not to face the Devil; for, wayhan be is an argue of God and can do us mayhap, 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 face presented. Let us with the strong right haud of undaunted thought press this word.

ism comes to deliver us from the bondage of the paraphernalia of institutional life. The answer to that, in a general sense, is contained in the Natu-ral, Historie 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 sad fact touch at all the real law of organization, lying back of and measurably ruling over them? That haw is vital, indestructible, eternal, always seek-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 is. At these deeps, we do not so much see as feel God— and unity with Him is, when there is conscious response of the Celestial magnetic substance within us, to the divine or Celestial sphere of substance But, next, there is another exposition of the word,

after eighteen centuries of development and come to the Christehlp of the triune fod, Love, Wis-dom, Truth, is such center, this planet's spiritual hend. He mediates between the higher Diving and man on this Earth; 2d. Spirits and angels are mediative to man; 3d. Man is mediative to man.

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, ecclesinstical Institutions and religious Forms must not impede his growth, and must be modified as his need demands. These points will, 1 think, stand the test of tho 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 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 to-day that 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. 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, *nivial* persons: they will gravitate by secrated, *picotal*, persons; they will gravitate by force of thought and power of divine life, to their appropriate spheres of use, even while divinely

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 vertain 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 constitution 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 and numan, and are the unconscious oasis 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 wofully mis-used and abused. Nevertheless, falses and abuses ever point to indestructible, truths and near lying 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 election. The first gives power to a central man; the other to the people. And both, as in the physical universe, have a legetimate sphere. Autocracy, Monarchy, has its uses; so has Democracy. But they must be harmonially adjusted. In the scheme of planetary motion the two forces actand 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 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 elect-ive choice. I answer, by the inaugration of a *Theorenatic 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 *theorenic* forms once rearant with the ancient Jews and Hindoos, are exemplifications of it, in the *incorrate* 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. And 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 mediumistic 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 on the basis of universal laws, that we are opposites and mater to the rule of orderly spirit, and All extremes\_are, as absolutes, false. Neither

Autocracy nor Democracy, as an absolutes, faise. 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 mediumistic men and women, under the form and life of a Theocratic Democracy. 'Here is cen-tral power; popular rights are here. Here is cen-tral power; popular rights are here. Here is cen-tral power; popular strength; here liberty protraility, unity, order, strength; here liberty, pro-gress, and a people's will. But centres 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. When they cease to be such, both the spirit-world and the people will sep to it that their end of rule has come. AUGUST 6, 1864.

Written for the Banner of Light. THE SPIRIT OF MUSIC. AFFECTIONATELY DEBICATED TO EMMA HARKNESS.

BY CORA WILBURN.

Crowned with diadem of roses, Clad in vestments emerald green, Valled with spiritual glory, Of the heart-realm sceptred Queen; Greet I at thy flowery threshold Evermore the presence bright, And the potent spell of music, Love's interpreter of might.

On the face of home the sunshine Lingers there perennially; And the footsteps of the angels, Time the soul-breathed harmony. Echoes from the choral anthems, Heart-hymns of the pure and freed. Waft thanksgiving peals of gladness, Song-commissioned earthward speed.

Glimpses of the starry measures, World-creative melody! Heart and hand-linked spheral concert Of the hosts of Liberty. All that perfume, light and color, To expression's soul can give, Bide within thy gift of beauty-In thy Inspirations live.

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Weary of the dust and turmoil, Of the long heart-solitude, Of the strife with worldly phantoms, Of the day-toil, care-imbued; Haste I in the purple twilight To thy angel-guarded shrine; And the veil of tears is lifted By a ministry divine.

I am lone and sad no longer, Blessed angels gird me round; And I dwell 'mid Eden splendors, On Love's consecrated ground. 'Neath my feet the cruel trials,

Life's embittering cares are spurned; I am crowned, and robed, and sceptred,

And my spirit-goal is earned. Thou mayst know far in the future.

Blessed ministrant of peace! To what prisoned aspirations

Thou hast given heart-release. To what yearning weight of sorrow . Thou hast pointed to the skies,

Changing vague and hopeless longing To the joy of Paradise!

Crowned with diadem of roses, E'en amid the winter's gloom, Meet I on thy sunny threshold Evermore the soulful bloom Emanating from the presence Of the music-angel bright;

Fraught with potent spell of glory, Love's interpreter of might!

Lasalle, Ill., 1864.

## THE TEACHINGS OF SPIRITUALISM IN A FORM OF FAITH FOR PRACTICE.

#### BY H. S. BROWN, M. D.

1st. I believe that the spirits of persons live after leaving this form of flesh, and can manifest themselves to the people and give them advice and information. Some persons know these spirits live, because they see, feel and talk with them. The difference between us is that they know what have only the evidence for believing.

2d. I believe that these disembodied spirits teach us that there is no other way to save an individual from misery but by the practice of the purest virtues. I differ with those persons who believe that we can be saved from misery by the blood of bulls, rams, goats, lambs, doves, or by the blood of Jesus of Nazareth, made as sacrificial offerings in our behalf.

3d. I believe that these spirits teach, that the only way to save a nation from destruction, is by the people joining together to establish the laws and rules of justice in the land. I differ with those persons who believe that this or any other nation can be saved by fasting and prayer, or feasting and thanksgiving, or by creeds or forms of faith, if the people refuse to sanction and adopt the laws and rules of justice. 4th. I believe that these spirits have been in past ages, and are now, ready to teach persons how to live virtuously, whenever they manifest a desire to learn for the purpose of making a practical use of such teachings to benefit themselves and others. I differ with those persons who, believe that pure and exalted spirits can long be induced to associate with, and try to educate, those persons who persistently refuse to pledge themselves to try to live virtuously. 5th. I believe that these spirits are always ready to give a society, or a nation of people, such information as they require to enable them to establish a harmonious condition, or a just and permanent government, whenever the people manifest a desire to adopt the laws and institutions required to establish them. I differ with those persons who say that God and his holy angels will establish such a society or government, whether the people are willing to accept it or not. He has given the people power to choose the right and live in peace and plenty, or the wrong and suffer the pains of strife, war and famine. 6th. I believe that the first step which our most xalted and intelligent spirit-friends require us to take, is to establish a free speech platform, upon which all persons and spirits have an equal right to appear and speak, or give and receive counsel and information. I differ with those persons who fear that the people will reject virtue and justice, and adopt vice and error, if left free to choose between them, after hearing the advocates of each, and seeing them face to face upon a free speech platform, because

# BANNER OF LIGHT.

back of and measurably ruling over them? That law is vital, indestructible, eternal, always seek-ing to be operative. Hence this constant present-iment of its activity and influence in all the affairs of men. When man as a social being, either in the main religious or political sphere, can get rid of the *ne-cessity* 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-tion life. These methods much therefore the izing life. Those methods work themselves out, by a necessitous law of ultimation, into institutiona forms

when the hour has fully come, because:

Second, Because of the Historic Argument. I afilrm that the history of the world of men is not altogether antagonistic, in the testimony of its rec-ord, 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 falses, it is not so as to indistructible uses and goods. The very distinguishment of Civilism above Savagelsm is organized social life.

While Civilization owes its ends, first, to develop

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 Organ-

can. If it teaches us that institutions, that Organ-izations may easily be abused, let it teach us, as it does, that they may be rightly, and beneficently, and necessitously 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 sponteneous *lendency* to organize-no matter how afterwards that was misdirected and

wrongly wrought-simply because they could not

transcend this way of the God of Nature in them-

Argument of Use. I know of no stronger expres-sion of God than Use affords. Beauty, its femi-

what are the uses of Organization? Let the every-day life of the procent 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

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

stantial as they are in their sphere, are organized, sublimated matter. But there is another objection—the only serious

But there is another objection—the only serious one—and it deals with those special methods which men contrive and adopt in the religious, po-litical, or societary sphere. It is, that Spiritual-ism comes to deliver us from the bondage of the

And, third, I am for organization because of the

dissolutions.

**Belves** 

But it is said man will again abuse the liberty, the power and the fact of organization. Ho is not says the objector, sufficiently developed to ac says the objector, sumetcharty developed to act justly and unselfishly 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 prement. But I deny that we stand now where pre-cisely other peoples stood in the past. They, by priest and king, enacted institutions as *finalities*-saying to the world, "flues 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, not we for them. And we have this guarantee: that the very angel-pow-ers that come to deliver us from the bondage of the Old, and induct us into the freedom of the New, will cut up any attempt, or any set of men making attempt, to obstruct or rotard the growth and advancement of the human mind. Though every ill is aid of God to effect His end, as well as avery good, yet the Epoch-Age of Justice, and Liberty and Divine Use will positively and potentially now be with us. But all that is 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 sponta-neity is one thing, method, organized power, quite another. The Universe has constantly a spontaneous tendency to develope, to grow, to refine. But the tendency is amenable to method, and is Sut the tendency is anonable to incente, 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 methods 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 specific methods (or men); there's a spontaneous law of organization; that will give you a center, a sys-tom, the methods, and order, and economy, and success, and me, money-things will come out all right of themselves." Well, I suppose it is not a right of themselves." Well, I suppose it is not a stretch of the predictive faculty to affirm that in a few months, if not weeks, that experimentor would come out a bankrupt, in fact, and, in public 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 five 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. That is putting its hands upon the Church, the State, the Society-and it will thoroughly disintegrate before it constructs.

But, next, there is another exposition of the word, the lexicographic, beautifully in harmony with the former phase. Herein the word Church means, the Lord's House. Truly, the Lord's House is in the deeps of man's soul, Truly, there is the Court of the Most High. But this lexicographic exposition 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 cut out of him, being simply 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 *instantial*, and therefore, eternal in us, nor of the common and perpetual experience amongstall the Nations. Second, that, in correspondence with the teachings of history, whose essential light we cannot dark-en, or whose presentment of deathless and uni-versal experience of the Human, at the heart, we cannot transcend, no matter how easily and cool ly we may and ought to reject its felt falses 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

vasily dissimilar, because our development is. Taught, then, by the law of organization, by the indestructibility of the special religious sense and 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 Era. The voices of the past call to us the goods and uses, 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. Let these he mouldering in their graves that lie there. Yet, novertheless, the living Gol-truths, religions, of the ages de-mand at our hand, in this age of Universal Uso, a resurrection and an embodied life. Now must inclue be done to true there in the work of Life 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 Apostes of the last vertex great principles which be us greas. Embodying the elements and uses of all Re-ligions of the past, it shall combine, in one unita-ry 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

contral. All conters are feminine, attractive, in the best sense positive. As a mother, it will bring forth children. And the State, the New State yet 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 corner-

stones-to wit: First, the Divine Being is feminine and masculine, Mother and Father, attractive and (Jesus could not announce the dispensative. Motherhood of the Divine, as eminent above the Fatherhood, because that age would not bear any 

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 Why without exception, in the dual universe of Mine without exception, in the dual universe of Mind and Matter, are sexed, feminine and masculine, male and female; hence women must take her place side by side with men in the Legislative Hall, and go wherever her abilities can take her, forend men in the individual. 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-sistent with the law of this limitation. Third, man is a progressive being, may outgrow governmental forms established, and these must always be looked 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 after that. It is possible five years or ten may usher them in-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 backs 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 hurst from bonds of the buried dead, deathless like spirit, or with pain get born in the labor-strug-gles of this hot time. 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 bour

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 Commerce, the New Education and the New Art First, must come our pentecost, the baptism by celestial magnetic fire; second, must come the plan of Universals, archived in Angelic 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 consociation we shall truly become a band of brethren. Let us toil on, then, in sorrow and in joy—possessing our souls in patience either in that dread discipline of spirit which there the attractor ind as in that invarid which tries the strongest mind, or in that inward elevation which lifts us to the level of the angellives. So, by the grace and light of God, may we help subdue and teach, reconstruct and guide, the religious, the political, and the social world.

MAN'S HEABT PROPHESIETH OF PEACE. A sad confession from the heart of man \_\_It is, that War, dark, hateful War, must be; That ever thus, e'en since the world began, Has been on earth the dire necessity Has been on earth the dire necessity! Behold, he says, the truth on History's page, Written in blood upon her lengthening scroll; The warrior's wreaths still green from age to age, And warlike glory still man's highest goal. But deeper look, oh man, into thy heart, And Peace, a mightier need thou there shalt see

866: And yet thou know'st thy nature but in part— What thou hast been, but not what thou shall

be; And read the promise of God's holy Word, That nations shall no more lift up the sword. Monthly Religious Review.

A man with a looking-glass under his arm met a boy, and thought he would be witty at his ex-pense. "Here, boy," he said, "just come and look in this glass, and you'll see a monkey." "Ah! indeed," said the boy, "how did you find that out?"

"Truth, crushed to earth, shall rise again-The eternal years of God are hers."

7th. I believe that all persons who think that spirit-communion is calculated to benefit mankind when received into pure hearts and intelligent minds, should unite together and "pledge their lives, their fortunes and their sacred honors" that they will sanction every virtue by their practices, and every just law and institution by their voices and votes, when fully convinced of what is truly virtuous and just in practical life, after a full and free discussion and consideration of the subjects to be acted and decided upon.

I differ with those persons who refuse to pledge themselves to do right, when they are fully convinced of what is right, because some persons have been led astray and have done wrong after adopting unjust creeds and forms of faith. If we would have justice and virtue respected, we must unite in their support and practice.

I differ with those persons who wish to establish a financial organization, before we have agreed upon the kind of teachings that are expected to be paid for by the funds collected.

I differ with those persons who wish to establish a Sunday School organization, until the kind

#### **BAN NER** LIGHT. OF

## AUGUST 6, 1864.

of teachings that children are expected to receive and all sensible men; of the third, the angels say, are agreed upon.

These are proper questions for donors, parents and guardlans to ask: What use will you make of the funds? What doctrines teach the children? Will you teach them the church doctrines, that self-strive to reform others-go about doing good, there is a better way to save a person from misery, or a nation from destruction, than virtue and justice; or the spirit doctrine that there is no bettor way? Shall we speak harshly of others for believing and doing wrong, and yet refuse to pledge ourselves to do right? Shall we reason together upon all things, and refuse to adopt the good?

Thus I have given you, in short, some of my articles of belief, of what the angels teach us mortals, contrasted with other teachings that I consider errors. I propose to subject these opinions to the ordeal of a free press and free speech platform, where they can be freely discussed and invostigated by all persons and spirits, under such rules only as are required to keep our discussions temperate and decent, and our meetings orderly, and to let every person have as fair a chance as the time will permit. And I pledge myself to adopt the true way, when convinced in my innermost soul of what is practical truth, justice and virtue, and of what the principles of eternal justice require of me in practical life. Who will join me to establish the free speech platform, and pledge to abide by the truth on the above stated conditions?

I leave soon for Milwaukee, and shall be most happy to meet my spiritual friends in the Chicago Convention.

North Clarendon, Vt., July 16, 1864.

# Correspondence.

Notes in and out of New York.

If Washington is the city of "magnificent distances and offensive odors," New York is the city of extremes-of palatial mansions and suburban his rooms are one hundred and thirty canes and hovels-millionaires and mendicants-children tinselled in this street and beggared in that-goldgamblers in Wall street, and, close by, sad-hearted seamstresses stitching for a miserable pittance, and baptizing each newly-made garment with the soul-tears of sorrow. These are the daily sights of the city, and if this life were all, I should say the law of compensation were only a Utopian dream.

But avel the futuro stretches in golden radiance along the infinite ages; and over the river, disrobed of forms and fashionable conventionalities, each by virtue of fixed law, gravitates to his "own place "-life-acts here determining the commencement of destinies there. For me, confined as I have been among brick walls of city life, elbowed by multitudes of people perspiring and panting for breath, the country with its freshness and diversified scenery, possessed an increased multiplicity of charms. Oh, Nature, accent me as thy disciple! I love thy inspiration-thy freedom-thy flowers-thy fruits-those voiceless orbs that look down so calm in night-time-those rich, roseate sunsets, suggesting visions of magiclands and spirit-homes floating in space, all radiant with crimson and purple and gold-and those still summer nights, too, when the heavens kiss the oceans, and dancing fire-flies illume woods and fields, enzoning the earth, as it were, in a mantle of stars.

#### OHILDREN'S LYCEUMS.

One of the finest features of the Dodworth's Hall Meetings, is the Children's Progressive Lyceum. Only imagine yourself, Bro. Colby, on a Sunday afternoon in the midst of two or three hundred children with bright, happy faces and for such Congressmen or President even, as will musical voices, Bro. Davis, like a good shepherd, staff in hand at the helm, Mary, the matron, bearing the banner, and speaking words that will prove wandering minstrels, blessing human souls thrown in behalf of all down-trodden tribes and forever-Deacon Loomis, a model of dignity and races. Let us move at our Conventions and kindness, with other efficient officers and leaders Grove meetings, by passing resolutions and at their posts; and after listening to their singings, creating a correct public sentiment upon this subrecitations, and lessons, drawn from Bibles printed and unprinted, and witnessing their marching wing-movement exercises, &c.-I say after witnessing these, if you are not inspired to do and dare-if you are not younger and happier-yea; lifted almost to the seventh heaven of delight, then you are not the good-natured and enthusiastic soul I take you to be. Why do not the Bostonians move in this matter? Think of it: the "Athens of America," the "hub of the universe," and yet no Children's Lyceum/ Do Spiritualists send their children to Othodox Sunday Schools to be taught great glowing falsities? Are not montal poisons more deleterious and to the mind than mineral poisons to the body? Much of earth's sowing is harvested "over the river"-effects linger after causes have ceased to operate. There are doubtless bigots in spirit-life waiting for the resurrection of their bodies and a glimpse at Jesus. Changing worlds does not transform fishermen to philosophers nor sectarians to sages. In every city, village, and hamlet where Spiritualists do congregate, there should be organized these lyceums, or something akin thereto, for the benefit of the young.

These are my beloved sons in whom I am Reader, where shall I class you? well pleased." Are you a Spiritualist? Do something, then, for the Spiritual Philosophy. If angular, reform thyand when you have done that good do not TELL of it. The world has eyes, Heaven has recording angels, and then the moral universe, by a mystle chemistry, transcribes her redeemer's names on golden scrolls to light up the incoming Hereafter.

THE HEM OF CHRIST'S GARMENT.

Beautiful was the faith of that woman, who, from touching the hem of Christ's garment, was made whole, and the Nazarene "felt virtue" (that is, a positive electric emanation,) go out of him. Sensitive souls appreciate this law, and grasp its full philosophy. Each mortal has an aura peculiarly his own; so has each mountain, tree, flower, and rocky strata. The atmosphere of some houses is fresh with the elixir of life. It is wholesome to breatheit.for the very breath of the inmates is a glow with the balm of health and harmony. Who does not meet good souls that to be allowed their intimate fellowship you feel a personal kindness? You come away better from magnetic contact with them. Your heart beats lighter, and your hands seem cleaner from having shaken theirs. Such choice souls are the stat-rays and sunbeams that gladden earth. Send us more, Father.

#### THE SICK HEALED.

In Buffalo I had the pleasure of meeting Dr. J. P. Bryant, whose fame for healing by the "laying on of hands," is becoming rapidly nationalized. All that I had previously heard of him and more is true. True, he does not cure everybody; if so there would be no departures to spirit-life; but this much, from observation and conversation with the patients, I do know: he injures nobody benefits nearly every one, and completely cures a very large majority. His rooms are thronged. He charges the poor nothing-operates on about forty per day, and has "laid hands" on over eighteen thousand during the past two years. In one of crutches that the lame left behind them. I saw him give treatment to several, and among them an old man on crutches with rheumatism of twenty-five years' standing; and within ten minutes he bounded up and walked almost with the agility of youth, How true are Jesus' words," And they shall lay hands on the sick and heal them." While in his rooms, you seem bathing in an ocean of magnetism, and are continually cheered by the thanks and gratitude of those " made whole." The doctor goes to Avon Springs, New York, the 1st of

#### THE INDIANS.

August.

Loving freedom, loathing slavery, and seeing comething in the moral universe beside the African, I ask if nothing can be done at the coming National Convention of Spiritualists," in behalf of our forest brothers, the Indians. They were the original owners of this continent, and according to such authors and historians as Adair, Charlevoix, Brickell, Raynal, Bartram, Elliot, &c., they were a brave and noble people, susceptible of high cultivation, prudent in council, true to friendship and more eloquent in the language of nature's symbols, than Roman Senators in the palmiest days of her Republic. But having been driven from their lands, defrauded of their annuities. demoralized by whiskey, and deceived by traders, they have greatly deteriorated. Comparatively but few remain, and those are being driven further westward, or shot down by western border-men, without process of law, "What shall be done?" says one. Memorialize Congress in their behalfsend kind-hearted commissioners to consider their welfare and counsel with their chiefs-vote only administer law with an eye to their good. Spiritualists number millions in this country. They are a mighty power, and that power should be

them. Others have their curiosity and love of Progressive Meeting in Northern Ohio. wonder excited by some physical demonstration,

and thus the starting point is attained. One little instance of its means of working, happened, casually, a few days since, to come under my notice.

I was seated in a railroad car, when a young lady, whom I knew, entered, with a letter taken from the post-office on her way thither. She could not finish the entire reading before coming to make known to a schoolmate of hers, seated near me, a part of the contents, to her so thrilling. The friend writing-in whom she seemed to have implicit trust-described minutely an intercourse with a medium-Mr. Foster, I think it must have been, as it was in Washington-who had brought conviction of certainty to many minds present, of spirit power and intercourse. This young lady has all her life been surrounded with Orthodox opinions and practices, and was then on her way to a school where only the strictest forms of old fogy ideas are tolerated. Now how this little leaven will work! As the young lady in question seemed satisfied that "there must be something in it," so, doubtless, will those to whom she will read or recount the story.

I had purposed speaking briefly of my own growth in this knowledge, embracing all other knowledges, how my attention was first caught by a rumor of the Rochester knockings, the struggles up through hopes, doubts, fears, and all the tortuous windings, to the mount of certainty, but time and your space forbid it, therefore I will only reiterate a thought ever uppermost: that I am yet overwhelmed with astonishment and joy at the great accession of ideas, the enlargement of views pertaining to all things, and the infinite vista opened before us by the beginnings, imperfect as they often are, of this recent spirit intercourse, and feel that we are a highly favored generation to have been youchsafed such glorious boons, so little supposed possible ever to occur a few brief years since. Waiting and working for good, more good, I remain, A, C. GRAY. May, 1864.

#### A Visit to the Hospitals.

, If you will excuse frequent allusions to me and

the 17th of June, in the attack on the rebel works in front of Petersburg, I felt it my duty, after waiting a proper time to hear from him, if in a situation to inform us, to attempt to find him, or learn something more of his whereabouts and condition.

I visited the hospitals in Washington, Baltimore. Newark and New York, and saw much that afforded me hopeful encouragement as well as painful reflections. The management and ar single instance of complaining or regret that they had thus exposed themselves in their country's defence. The clerks and employees of all the departments I visited seemed to be soldiers, and I think such as had been disabled for active service in the field. I everywhere found respectful attention, and all my inquiries were beeded and responded to with chcerfulness. Perfect cleanliness and order was everywhere apparent, and although failing in the anxious object of my search, I have been greatly benefited, and my confidence in the final success of our cause greatly strengthened by my visit to the hospitals.

I had not much hope of finding my son among the wounded, but did hope to find some member of his company that was with him at the desperate and bloody assault of the 17th of June. In this, though I did not succeed, I found some who were with him and fought by his side in the Wil-derness, at Spotsylvania, at Cold Harbor, and the almost constant battle from the crossing of the Rapidan, until just before this fatal, though suc-of expression to describe that life. Heard of late this, though I did not succeed, I found some who Rapidan, until just before this fatal, though successful assault of the Ninth Corps at Petersburg, on the 17th of June. The assurance they gave me of his cool and manly bearing, and constant attention to the trying and arduous duties of the command of the company, was a healing balm to a torn and mangled heart. Being unable to learn anything definite of his fate, I turned with weary sadness to retrace my steps. The reflection that I had just buried his only brother, and, with the exception of an only daughter, I was in all probability now childless. the flood-gates of anguish burst within me, and I wept as a child. This weakness would be excused by those who knew the character, attainments, and hopeful promise of these two noble and brave boys. On my arrival at home, I found a letter from the Second Lieutenant, the only remaining officer of Company G, 14th New York Artillery, saying that First Lieutenant John H. Thompson was taken prisoner, in all probability, as the last he saw of him he was in the third tier of the enemy's rifle-pits, which they failed to hold after they had bravely captured them, on account of their amunition giving out. This is the last and all we know of his fate. Yours very truly, P. THOMPSON.

**Progressive Meeting in Northern Ohio.** "Friends of Progress" in Northern Ohio met in annual Convention on Saturday and Sunday, June 25 and 26, 1864, in the town of Burton. Geau-ga Co., O., and were entertained by the following speakers: Mrs. L. H. Cowles, Dr. Cooper, Hudson Tuttle, and E. Whipple. The place of meeting was in a beautiful grove, where free expression of thought and an abundance of pure air of heaven were enjoyed. The weather was fine, and the audience, which was large on the second day, seemed to drink in the inspiration which the place and the occasion afforded. It was truly a profita-ble meeting. The tears that coursed their silent way down the check told what heart strings were touched as the speakers discoursed of love, of the guardianship of angels, and of the Sweet Home in guardinuship of angels, and of the Sweet Home in the "hereafter." A spirit of hopefulness for all intelligent beings pervaded the entire audience. Fear had no place there. No flery region was un-capped and depicted in glaring extravagance, no capped and depicted in glaring extravagance, no monstrous flend was represented as gloating over unfortunate victims in hell, nor was the Father's character maligned by terms which declare that he will laugh at the fear of his children, and mock at their calaunity. No; better things than these were spoken, and the audience was moved by bet-ter impulses and cherished better thoughts. And it is not unreasonable to suppose that the majori-ty went from the meeting to their homes, feeling that the brief season had been profitably spent. It would be gratifying to give a full account of the proceedings, but as there was no report taken at the time, this is impossible. The following is, therefore, all that can be reported.

at the time, this is impossible. The following is, therefore, all that can be reported. Saturday. 114 o'clock, meeting called to order by Bro. H. L. Clark, whereupon H. Barnum was chosen Chairman, and S. P. Merriam, Secretary. There being no special business before the meet-ing, Mrs. L. H. Cowles arose, and after offering fervent prayer, delivered a brief and instructivo address. This was followed by an intermission of one and a half hours for refreshments and so-cial enjoyments. cial enjoyments.

cial enjoyments. In the afternoon the exercises were opened by the reading of a poem entitled, "An Old Philoso-pher's Advice to a Young one," by Dr. Cooper. This was followed by a lecture on "Man and his Relations," by Bro. Hudson Tuttle, which, by the way, was full of interest, of mature thought, and beautiful in expression. Then came an address by Dr. Cooper, in which he consumed about forty-five minutes. The Doctor, in his inimitable way, won the closest attention of the audience while won the closest attention of the audience while he spoke of the origin of the dogmas, forms, and ceremonies of the theological world. Bro. E. Whipple next occupied the stand, and after mak-ing a few introductory and explanatory remarks, , If you will excuse frequent allusions to me and mine, Mr. Editor, I will give you a short account, of a trip among the hospitals I have recently taken. Seeing the name of my son, an officer in the 14th New York Artillery, among the wounded on the 17th of June, in the attack on the rebel works ingly, after the reading of the poem entitled, "Evermore." the audience adjourned to meet at 9 o'clock next morning.

Sunday morning, meeting opened by remarks from the Chairman. Next, "Just Before the Bat-tle" was sung by Bro. Clark and wife, in answer to the special request of friends. During the singing, there was seen in the audience tremulous lips and falling tears, which told more plainly than words that the mother cannot forget her dear sol-dier boy who has gone out to battle for his counpainful reflections. The management and ar-rangement of the hospitals are excellent, and the cheerful and hopeful appearance of the many pa-tients, and, in fact, the apparent deep religious feeling that prevails among our wounded soldiers was to me very encouraging. I saw many severe cases, and much of pain and suffering, but not in a final suffering but not in a many severe the suffering suffering but not in a nagement of the hospitals are excellent, and the cheerful and hopeful appearance of the many pa-tients, and, in fact, the apparent deep religious feeling that prevails among our wounded soldiers was to me very encouraging. I saw many severe cases, and much of pain and suffering, but not in a final severe the suffering severe the passed upon and unanimously adopted—the grove reverberating with the hearty "ay." The following are the resolutions:

ing are the resolutions: Resolved, That it is the imperative duty of every American citizen to throw aside all personal and party spirit, and unite in sustaining the Govern-ment in its efforts to put down the slaveholders' rebellion by all the means that we possess. Resolved, That the doctrine of "Free Love" is dia-metriculus curved to be tropping of the Suiting

Resolved, Flat the doctrine of "Free Love" is dia-metrically opposed to the teachings of the Spiritu-al Philosophy, and that we, as Spiritualists, con-sider it our duty to clearly define our position to the world, by discountenancing and disclaiming

it. The Chairman then arose and briefly addressed the meeting. Said there was no text so much dis-cussed as the inquiry, "If a main die, shall he live again?" Was of the opinion that if men really die they cannot live again. Did not believe in death in the sense of extinction, but regarded it as a change, a transformation from this mode of being to one that is higher. Though the saw much in the size of the time to give a hone. Suffix-

tered over the grounds, and pleasantly passed an

3

tered over the grounds, and pretenting passed and hour, till dinner was announced. This was a Rhode Island dinner—a clam-bake—which no other part of the world can begin to come up to. We had a very pleasant conference, soon after participated in by Bro. Fish, of Michigan, who came down from Worcester to spend the day with can be down from worester to spend the day with us, and several of our own people, both men and women. Subsequently, Bro. Fish spoke in the grove, giving us and excellent discourse, full of wisdom and philosophy. At five o'clock the whistle of the boat called us

to embark, and we turned our faces homeward, having spent a day long to be remembered. The children enjoyed the excursion, and had one of those good, joyous times which blesses their little bodies and strengthens their growing spirits. And bodies and strongthens their growing spirits. And here let me say, do not neglect the children; if the next generation is to be wiser and better, let us cultivate the little ones of the present, physically, intellectually, morally and socially; then shall they "strap life's burden on the back," and faint not. Then shall the hand of Progress on the world's great dial-plate, show that we have been faithful and true to duty. W. FOSTER, JE. Providence, R. I., July 14, 1864.

## LECTURERS' APPOINTMENTS.

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

L. JUDD PARDER will lecture in Chelsen, Sept. 4 and 11; in Worcester, Sept. 18 and 25. Will respond for the fall.

Worcester, Sept. 18 and 20. Will respond for the fail. Miss MARTHA L. BECKWITH, trance speaker, will lecture in Stafford, Conn., Sept. 4 and 11; in Portland, Me., Sept. 18 and 25; in Quincy, Oct. 2 and 9; in Springfield, Oct. 16 and 23; in Pilladolphia during November; in Taunton during Junnary; in Springfield during February; in Worcester during March; in Lowell during April. Address at Now Haven, care of Geo. Beckwith.

Beckwith. H. P. FAIRFIELD, trance speaker, will lecture in South New-burg, Me., Aug. 7; in Belfast, Aug. 14; in Glenburn, Aug. 21; in Milford, Aug. 22; in Taunton, Mass., Sept. 4 and 11; in Fox-horo', Sept. 18 and 25; in Portland, Mc., det. 23 and 30. Will answer calls to lecture and attend funerals. Address, Green-width Wither to lecture and attend funerals. vich Village, Mass.

Miss Sanah A. Nurr will speak in Locko's Mills and Bryant's Pond, Me., for one year, commencing the first Sabbath of March. Address, Locko's Mills, Me.

Mulres, Locke some, and Mula. E. M. Wolcorr will speak the first Sunday of each month in Lelcester, Vt., for the coming year; and the second Sunday of each month in East Middlebury, Vt.

MRS. FANNIE BURBANK FELTON WIll speak in Chelses, Aug. 21 aud 28.

21 and 28. MES. AFOUSTA A. CURRIER will speak in Old Town, Me., during August. Address, box 815, Lowell, Muss.-ISAAO P. GREWNEAF will speak in Glenburn, Mc., Aug. 7, Sept. II, Oct. 2, Nov. 6, and Dec. 4; in Rockland, Aug. 14, 21, 23 and Sept. 4; in Stockton, Sept. 18 and 25; in Exeter, Oct. 9, Nov. 13, and Dec. 11; in Bucksport, Oct. 16, 23 and 30, Nov. 20 and 27, and Dec. 18 and 25. Address, Exeter Mills, Me.

JARES M. ALLER speaks in Penobscot, Me., Aug. 7; in Blue Hill, Aug. 8; in Elisworth, Aug. 14; in Waitham, Aug. 21; in Verona, Aug. 28; in Stockton, Sept. 4. Address, Stockton, Me., He will receive subscriptions for the Banner of Light; also

attend funerals. N. FRANK WHITE will speak in Chelsea, Aug. 7 and 14, and Sept. 18 and 25; in Flymouth, Sept. 4 and 11; in Tauton, Nov. 6 and 13; in Quincy, Dec. 4 and 11; in Troy, N. Y., during January; in Springdield, during March. Address, Quincy, Ma. Miss Lizzie Doren will speak in Philadelphia, Pa., during October. Address, Pavilion, 57 Tremont street, Boston, Mass. Citaktes A. HATDEN will speak in Dover, Mc., Aug. 7; in Phillips, Aug. 14; in Providence, R. 1., during September; in Taunton, during December; in Lowell, during January and May; in Chelsea, during February. Mass. M. S. TOWNERD Baneaks in Ouiney, Sept. 21 and 28.

MRS. M. S. TOWNSEND speaks in Quincy, Sept. 21 and 28. Address as above.

Augress as above. J. M. PEERLES will speak in Rockford, Ill., the first two Sun-dars of each month. Address as above. SUSIE M. JOINSON will lecture in Taunton, Nov. 20 and 27. Will not engage for August. Address, Bradley, Mc., carp of A. B. Emery.

An inv vugage for August. Address, Bradley, Me., care of A. B. Emery. WARKEN CHASE may be addressed at Whitewater, Wis., from July 20 to Aug. 5; after that at Chicago, ill., till Airther no-tice. He will receive subscriptions for the Banner of Light. Mits. A. P. BROWN will speak in Danvillé, Vt., every other Sunday until further notice. The opposite Sundays not yet engaged. Is at liberty to speak on week-day evenings, if wanted.

WALTER HYDR lectures every wock in his office at Hopa Chapel, New York City. See advertisement. Address, 720 Broadway. J. G. Fisst will speak in Cleveland, O., during September. Will answer calls to attend funerals, picnics, grave meetings, and to lecture week-day evenings in the vicinity of his Studday appointments. Address according to appointments above.

Leo MILLER will speak in Waukegau, 11., Aug. 7; In Cin-chmati, O., during September; In Cleveland during October. Address as above, or Detroit, Mich.

MRS. SUSIR A. HUTCHINSON will speak in Vermont during August-address, East Braintree, Vt.; in Quincy, Mass., Sept. 4; in Portland, Me., Nov. 20 and 27.

M198 EMMA HOUSTON will lecture in Somers, Conn., Sept. 18 and 25; in Worcester, Mass., during October and November. Address as above, or Manchester, N. H.

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

areas, Woodstock, Vt. DR. AND MES. L. K. COONLET will lecture and heal in Cen-tral and Northern lilinois this summer and fail; after July 15, until farther notice. Address, Chicago, III. Will furnish Spir-ltual and Reform Books at publishers' prices, and take sub-scriptions for the Bameer of Light. Mns. E. A. BLISS, of Springdeld, Mass., will speak in Lowell during September.

W. F. JAMIESON, trance speaker, Albion, Mich., will speak in St. Johns one-half the Sundays of each month.

Whitfield thought it a "pity that the devil should have all the best tunes," and I think it a greater pity that the Othodox should be entrusted not merely with the spiritual training of their own, but with thousands of our children.

SPIRITUALISM MADE PRACTICAL.

Theorizing and speculating are well. I some times indulge in visions, but the age demands the tangible and the practical-doers of the wordworkers-men and women who are living personifications of a divine humanity, actualized in the reforms of to-day. A step in the right direction is the "Moral Police Fraternity " of New York, based on the principle of universal love-a love like that which emanates from the great-central sun of the universe, pervading all things and warming all conscious beings into a higher and diviner life. In this moral police field, the practical side of Bro. A. J. Davis shines out in its full effulgence. Many of us have thought of him only as revelling in the abstruse, or probing t e hidden secrets of Nature's realm, when the truth is, he is a thoroughly practical man. In the Childrens' Lycoum he is a larger child, in the office a business man, in the polico fraternity a reformer, in the counsels of the sorrowing a brother, on the rostrum a scholar, and in the quietness of the studyroom, the world sliut out, the angels shut in, a philosopher. He assumes no superiority-claims no infalibility; but daily reiterates in his life, what is recorded on page 9th, volume 1st of the Harmonia-reading thus: " The author will not conence and philosophy. He addresses his revealments to whatever he communicates must live upon its own IN-TALITY; \* \* \* and NOT because he has spoken or poritien it."

gaseous propensities of the second disgust me, ing unmistakable tones from the loved and lost, to | And give to us, also, an angel's blest name.

ject. Will not Father Beeson, the second William Penn, be at the Chicago Convention? REFORMERS.

Noble band, companions of angels! You often tread the earth with bared breasts and bleeding feet, and, like the poor, have but few friends. Je sus wore thorns and trod the" wine-press alone," but the ages did him justice, and future years will do the same by all those who live out their soul's divinest ideals. I have just been reading from an English view, a history of Renan's persecutions, because of his " Life of Jesus" and kindred papers, and meditating thereon, the poet's 'verse flashed upon my mind:

" One thinker fresh from God goes forth, And like a sower sent to sow, He scatters whirlwinds o'er the earth. But in his path white lilies grow.

"For angels bright, descending low In unseen throngs, to good men fly, And utter tuneful as they flow, The Gospel of Humanity.

"A new religion shakes the earth: Christ, unbeknown to outward sage, Descends in forms of love to birth, And leads from Heaven the Golden Age."

·· . J. M. PEEBLES. Painesville, Ohio, July 15, 1864.

#### Interesting Correspondence.

DEAR BANNER-As your cheerful presence comes weekly to give me profit and pleasure, I am not unmindful that I have for a long time sent you no word of greeting; but in my heart I none the less prize and bless you. The exacting cares of this life do not always allow us to do what inclination prompts. Nevertheless, who can be so wholly absorbed by the duties of time, but the stirring events of to-day will now and then send the life-blood tingling through the veins with a glow and warmth hitherto unknown?

Who now asks, "What good does Spiritualism do?" Not those who look abroad over the whole land, and over other shores and lands, and hear innumerable voices calling out to the justice, aud humanity, and powers that be, somewhere hidden away in our natures, for the righting of those wrongs, socially, morally, politically; and wrongs of every dye, now floating up and coming to the surface by that process of fermentation always preceding purification.

We who have watched, and waited for the unfolding of that life and light promised us by angels, are now made truly glad by the floods of sent to be considered an INFALLIBLE teacher of sci- radiance streaming in upon us from myriad sources. In what a grandeur of calmness and rest the intuition and REASON of the human soul; hence, can the soul of a fearless searcher after truth sit unmoved amid the jeers and scoffs of the unthink-TRINSIC MERITS, upon its own INDWELLING VI- ing and ignorant, who have essayed a harder task than that of blotting out the physical sun from the Universe, than to annul, or stay the progress of

Almost daily I meet three kinds of men, viz, spirit intercourse, for this all-searching power is grumblers, talkers, and doers. From the first creeping unsought and undesired into many a my prayer ever is, "Good Lord, doliver us." The heart. Some are startled into attention by eatchSaratoga Springs, N. Y., July 11, 1864.

## For the Banner of Light. ANGELS ARE EVER NEAR.

#### BY ISAAC P. AIKEN.

There are angels around us all lovely and fair, To lighten our burdens wherever we are. From the bright worlds of glory they wander be low,

To comfort the weary and scatter earth's woe. We may wander in deserts where man ne 'en abides.

We may sail on the ocean where'er duty guides; Though the eye may not linger on aught that is fair We need not be lonely, for angels are there.

Alone in the wild-wood, 'neath lowering skies, When lightnings flash brightly and tempests arise Though the sunlight depart oth we need not despair Still watching around us the angels are there; In the hour of temptation when pleasures smile

bright, And the sweet cup of nectar seems sparkling and

light.

Still angels are whispering, "O, mortals, refuse The broadway of evil, the narrow way choose."

And, oh, when our footsteps draw near the dark vale

Through which all must journey, and earthly friends fail.

Oh. then with soft whispers of tenderest love, The angels draw nigher to guide us above; Thus, ever encompassed by messengers bright,

Who cheer earth's lone pathway with visions of / light,

We wait till the Father our spirits shall claim,

of expression to describe that file. Related of how a Methodilst minister of eminence declare his be-lief in the eternal improvement of the saved. Dr. Cooper followed, discoursing on the "Pro-gress of Religious Ideas," tracing the idea of im-nortality from its incipient belief in the remote ages

down (up) to the present; showing what forms it assumed among the Egyptians, Hindoos, Chinese, and others. Also referred to the spiritual maniand others. Also referred to the spiritual mani-festations of ancient times, showing their similar-ity to, and in some instances their identity with, those of the present day. Then followed a lec-ture by Bro. Tuttle, on the "Religious Aspects of Spiritualism," which closed the speaking for the forenoon. It is impossible to give, in this place, even a meagre outline of the discourse. Suffee it to say that it was, like all the discourses of the occasion raulate with noble thoughts and words it to say that it was, like all the discourses of the occasion, replete with noble thoughts and words of comfort, which warm the latent fires of the soul. In the afternoon the services were brief, consisting of the recitation of one of Longfellow's poems by W. Penfield; a scientific lecture by E. Whipple, on "The Testimony of the Rocks in re-gard to the Destiny of the Races," followed by an address on the subject of "Salvation," by Mrs. L. H. Cowles H. Cowles

H. Cowles. All of the above exercises were interspersed with singing, principally by Mr. and Mrs. Vaughn, which added much to the attractions of the meet-ing. On closing, a vote of thanks was given to New York for the generative above in increment Mr. H. Ford for the generosity shown in extend-ing to the Convention the free use of his grounds. Although not a Spiritualist, Mr. Ford has shown a willingness, in this friendly act, to accord to others the right to worship as the light within shall direct. H. BARNAM, Chairman.

S. P. MERRIFIELD, Secretary.

#### Grove Meeting.

The congregation of Spiritualists and the Progressive Lyceum connected therewith, made an excursion the 12th of July, to a beautiful grove on our bay, known as Ocean Cottage. There were about a thousand on the grounds, not all Spiritu-alists however, but nevertheless liberal minds who are not afraid to come in contact with ideas and principles they cannot accept. Our people from the city and vicinity came together for a day of enjoyment—a season of pleasant intercourse to or enjoyment—a season of pleasant intercourse to renew old associations and form new ones. There was speaking at intervals through the day, and an opportunity for rational and diverting anuse-ments, not accepting the *awful* one of following the music of a violin.

Between 9 and 10 o'clock, we gathered in the grove, and after several songs, listened to the mel-low inspirations of our sister Townsend. The oclow inspirations of our sister Townsend. The oc-casion and the scene conspired to give her utter-ances a depth and breadth of meaning which went straight to the heart. Beneath the blue bending canopy of heaven, under noble old trees, within the hearing of the murnurings of the waves as they curled and hymned the might, majesty and glory of the Eternal, our sister, whose lips were touched by celestial power, spoke words of wis-dom, and uttered those sentiments which were consonant to the occasion. She spoke of the soul's worship, and the sources whence it could draw the sustenance necessary to its growth and pro-gress. Men had had sacred places, but no work-manship of man's hands had ever constructed a temple so sacred and grand as the one within temple so sacred and grand as the one within which we are worshiping. No organ ever pealed a symphony half so grand as that rising from all objects around. There was melody everywhere, and baptizing ourselves in the music of the grand choral anthem we heard on every hand, we could return to the bustling walks of our every-day life refreshed and invigorated for any duty. In this spirit did our sister speak to us, and unfold the blissful truths of the Spiritual Philosophy. At the close of this gathering, the friends scat-

ADDRESSES OF LECTURERS AND MEDIUMS.

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

DR. H. F. GARDNER, Pavilion, 57 Tremont street, Boston, will answer calls to lecture. apli-t MISS EMMA HARDINGE, San Francisco, Cal. sop19-1y\* CORA L. V. HATCH. Present address, New York. jan2-+ Miss SUSIE M. JOHNSON intends spending the full, and per haps winter, in the West, should employment warrant. These lesiring her services will oblige by an early application. Ad-dress till August, Bradley, Mc., care of H. B. Emery. 192-3m IRA H. CURTIS speaks upon uestions of government. Ad-dress. Hartford, Conn. nov21-1y\*

dress, Hartford, Conn. nov2i-ly\* MRS. SARAH A. BYRNES, formerly Miss Sarah A. Magoon, trance speaker, will answer calls to lecture. Address, No. 87 Spring struct, East Cambridge, Mass. mari2-fm\* MRS. SUBIE A. HUTCHINSON, Millord, N. H. ap23-6m\*

MES. SUBLE A. LUTCHINSON, ALHOFG, N. H. **APZJ-Ene** Mus. C. AUGUSTA FITCH NEWCOMD, trance speaker, will make fail and winter engagements to lecture. Address, Voiney Iowa, care of M. S. J. Newcomb, Esq. may28-10w<sup>6</sup> Miss Lizzie M. A. CARLEY, Yasilanti, Mich., will make summer and fail engagements wherever (on public routes) her services are desired. Will take subscriptions for all the spiritual papers. public routes ons for all the may28-3m\* piritual papers.

piritual papers. may28—Jm\* MRS. JENNIE Š. RUDD, trance speaker, Taunton, Mass., will inswer calls to lecture and attend funerals. jy1—Jm\* Mus. C. FANNIE ALLEN'S address will be Stockton, Me., after July 9. She will now receive calls to lecture for the coming autumn and winter, and attend funerals when desired. jy16 MRS. H. F. M. BROWN may be addressed at Cloveland, O.

jy16–† MES. C. A. PULBITHER, of Oneida, Knox Co., Ill., will answer calls to locture, or speak on funeral occasions. jy9–3m<sup>6</sup> calls to lecture, or speak on nuneral occasions. JJ--on Miss A. P. MUDGETT will answer calls to lecture, and attend funerals. Address, 86 Cambridge street, Boston, Mass. Jy9-3m\*

DR. HORATIO L. TRYON, clairvoyant and trance speaker. His Post Office address until August will be Chicago, 11. may 28-3m<sup>6</sup>

FANNIE BURDANE FELTON, So. Malden, Mass. jun4-6m4 MRS. ANNIE LOED CHAMBERLAIN, musical medium. Address, 19 Chapman street, lloston. Juni-DR. A. P. Pirkucs, trance medium, will answer calls to lec-ture on Sundays. Address, No. 8 llaymarket place, Boston.

e, Boston. Jun4—3m\* MRS. FRANK REID, Breedsville, Van Buren Co., Mich. Jun4--2m\*

HENRY GEORGE, tranco medium, will answer calls to lecture. Address care of O. B. Murry, box 1201, Baltimore, Md. aug6-3m\*

MRS. E. K. LADD, medium, No. 4 Stoddard street. Jc4-3m MRS. FRANCES LORD BOND, care of Mrs. J. A. Kellogg, Am-herst, Mass. junii-care.

MRS. MARY PARKHURST, Fairport, N. Y., will answer calls to ecture and attend funerals. junil—liw\* ccure and attend funerals. Mrs. A. P. BROWN'S address, St. Johnsbury Centre, Vt. Junil-3m\*

Juill-3me Juill Charles of the following subject with any Orthodox minister of regular standing, who will accept the chailenge: "That the resurrected body of Jesus Christis to Christian Church personitied." may 7-3me MRS. CLARRE II, DEARBORN will answer calls to locture. Address, Worcester, Mass. marl2-6m A. B. WHITHO, Albon, Mich. Jy-3m<sup>6</sup> MISS L. T. WHITTER will answer calls to ceture on Health and Dress Reform, in Wisconsin and Illinois. Address, White-water, Walworth Co., Wis. Janl6-t MRS. SOPHIA L. CHAPPELL. Battle Creck, Mich. DR. JAMES COOPER, of Bellefontaine, O., will answer calls to speak on Sundays, or give courses of lectures, as usual. † MRS. F. O. HYZER, box 166, Buffalo, N. Y. mar5-† Mn. and MES. H. M. MILLER, Elmira, N. Y., care of Wm. B. Hatch. jan23-† MOSES HULL, Battle Creek, Mich. ian9-t F. L. H. WILLIS, 1295 East 20th st., New York. THORAS COOK will speak, where re desired, (to circles) on the Setting up of the Kingdom of Heaven, and other reform subjects. Address, Huntaville, Madison Co., Ind. May 1-3m<sup>2</sup> SAMUEL H. PAIST, the billed medium, will answer calls to bec-ture and sit for tests. Address, Henry T. Child, M. D., 654 Bace street, Philadophia, Pa. L JUDD PARDER, Boston, Mass [10]-t

l		Janll-t
	J. S. LOVELAND, Willimantic, Conn.	apl1-t
	H. B. STORER, Foxboro', or 4 Warren st., Boston.	jel8-t
		marl2-t
	REY. ADIN BALLOU, lecturer, Hopedal, Mass.	apl1-t

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## 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 downtrodden, the "awfulcst" 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 gerin, and arouse the tender emotions of even those the world abandons 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.

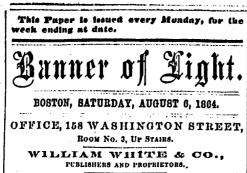
Her invitations of unfeigned kindness, and her pure love for what has commanded the world's hatred, has saved a soul from long and sorrowful years, it may be, of agony and remorse-agonyand remorse that come at the hand of a government by commandments, and shall be lost in a government by forgiveness.

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 murdored, 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 don't 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 -, I did it in a quarrel, and not intenkilled Ltionally. 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 miud 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, " to such I am not over civil." 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."



T For Terms of Subscription see Eighth Page. \_\_\_\_ LUTHER COLBY. · · · · · EDITOR,

SPIRITUALISM is based on the cardinal fact of spirit commun ion and influx; it is the effort to discover all truth relating to man's spiritual nature, capacities, relations, duties, weifare and destiny, and its application to a regenerate life. It recog-uizes a continuous Divine inspiration in Man; it alims, through a careful, reverent study of facts, at a knowledge of the laws and principles which govern the uscult forces of the universe; of the relations of spirit to matter, and of man to God and the spiritual world. It is thus antholic 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 ts 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 wil 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 long time ignorant of it, or we may refuse to do anything toward accomplishing it after our ignorance is dissipated; 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

#### BANNER LIGHT. OF

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 peace 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 jour-nals, 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 coöperation to the increasing of our subscription list. Type-setting costs no more for 20,000 copies than for 5,000, and the larger the edi-tion, the greater the advantage in press-work, nailing, 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 sub-scribers at the present price per year. But with a limited circulation, taken in connection with the rapidly-advancing cost of paper, and a corre-spondingly increased price for every branch of labor connected with our establishment, we find 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 annum, 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 do not want us to be embarrassed and crippled by

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 pros-ecuting 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 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 publishinga 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 demaud. 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.

#### Presbyterianism Declines to Discuss. Decease of the Medlum for Answering Scaled 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 scaled letters which have been sent to this office, for the past year and a half. After a severe illness of over two months her wearied 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, unsolicitous 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, unmixed and uninfluenced 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 oven.

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 and keener analysis and grand-er 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 sway gave all their vitality to these dead elements and conventional forms shall not only enter an sway gave an their vicinity to these detail 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 tolls 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 glimmerings 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 Presbyterian Missionary, Rov. F. R. Braco, preached a sermon at Hammonton, 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 let-

ter 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 intepreter 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 crevice 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 acccept, 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 erroncous 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 I 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 neace. 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 littlo 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 nent, since it introduce arrai 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

## AUGUST 6, 1864.

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-cating families as about four times as great as in those households which have followed the advice.

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 beleaguer 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 influ-ence on our fellow beings as at the present time. Men and women whom we may think are firmly established in the christian doctrine, are the point of yielding to the teachings of the "evil angels." It would have been thought a thing in-credible, 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.

BP Read the lecture on Reconstruction on our second page. Whether the thoughts uttered by Mr. Pardee, or by his spirit-teachers through him, are acceptable or not, they certainly are novel and diers. The idea is certainly a good one, and weighty, and deserve candid and careful consideration.

#### 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 finc-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 solworthy of consideration - and more than this, worthy of being immediately acted upon.

#### 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?-these come by long, high-strung labor." To which Miss Prescott, herself an admirer of Reade, 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. Reade, too, that in his own line he is himself eclipsed by Mrs. Lewes, Charlotte Bronte, 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.

#### 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 comnanion-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 my 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 holden 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. Millis, 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. Millis 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.

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## New Publications.

JENNIE JUNEIANA: Talks on Women's Topics. By Jennie June. Boston: Lee & Shepard.

A very handsome volume of two hundred and forty pages, and crammed full with all sorts of sparkling gossip and winey information about the dress, manners, attractions, duties, sphere and beauty of Woman. It is an Ollapodrida of intelligence on all sorts of topics in which the fair sex may ordinarily be supposed to be interested. The papers, which are brief and well seasoned with wit and pleasantry, were originally published in one of the Sunday papers of New York, over whose fashion columns Jennie June presided as the very capable editress. They are well worth preservation in their present form, and will prove of use in both serious and playful moods of the feminine mind. Their good sense furnishes a solid foundation for the champagne sparkle with which they are enlivened.

THE ATLANTIC MONTHLY for August, full of freshnoss and variety, will be read with more than usual interest, these "piping times" of war and scorching weather. Among the contributors to this number are Miss Prescott, Mrs. Diaz, Mrs. by some tranquil happiness or affectionate feeling. Stowe, Messrs. Trowbridge, Longfellow, Aldrich, and Dr. Holland. Trowbridge has commenced a powerfully and irresistibly. new story. Mrs. Stowe has a fine article on "Economy," abounding with useful hints which will do every one good to read.

PETERSON'S LADIES' NATIONAL MAGAZINE for August opens with a lovely picture, exhibiting two healthy looking faces, not often seen of "Summer Morning." The beautiful fashion plates, and embroideries, added to the literary contents, make Peterson a favorite monthly.

#### Incomes and Economy.

1.16

fit: Mrs. Beecher Stowe says in her "House and Home Papers," that the first essential in the practice of economy is a knowledge of one's income, As early as possible in the education of children, they should pass from that state of irresponsible waiting to be provided for by parents, and be trusted with the spending of some fixed allowance, that they may learn prices and values, and have some notion of what money is actually worth, and what it will bring. The simple fact of the possession of a fixed and definite income often suddenly transforms a giddy, extravagant girl into a care-taking, prudent little woman. Her allowance is her own; she begins to plan upon itto add, subtract, multiply, divide, and do numberless sums in her little head. She no longer buys everything she funcies. She deliberates, weighs, compares. And now there is room for self-denial and generosity to come in."

#### A Stand at Atlanta.

The rebel leaders at Richmond, having removed Johnston for his series of retreats, appointed Hood to succeed him. The new commander signalized his promotion by coming out of the defences of the city before which Sherman had arrived with his magnificent army; and falling upon a portion of the Union army with all his force. The slaughter and maiming of the devoted rebels was beyond description. Our own loss was small in comparison: This has been the first open-field, hard-fought battle of the Georgia campaign. It has been Johnston's habit to retreat when he found Sherman was getting ready to fight; the new commander supposed, of course, that if fighting was really to bedone, Atlanta was the very place where it should be tried. And he tried it without a shadow of success.

#### Miss Sprague's Poems.

The London Spiritual Times in a favorable review of this work, thus speaks of Miss Sprague:

'Throughout her career she not only longed to "do something worthy life," but she actually did it, and that in the very midst of difficultities far too stupendous for a young, sick person like herver her soul caught "the music of the subcres." and responded in clear, quick, bold gushes of song, which make you feel that Heaven is somewhere near, and that injustice, ignorance, and demoniac wrong are not the only presences with which we are acquainted. There is little in Miss Sprague's poems to excite other than heroic instincts. She is, evidently the embodiment of heroism, and having laid her earth-life on the altar of progression, it remains a sweet incense typical of sacrifice and love. 🤺

## BANNER $\mathbf{OF}$

## ALL SORTS OF PARAGRAPHS.

DP In raising the price of the BANNER OF LIGHT, (the particulars of which will be found in another column,) we would state that those who have paid for the paper beyond the 15th of Aug., 1864, will be entitled to it at the old rates up to the time for which they have paid. We desire to deal justly with all men, hence we allude to this matter publicly, as we would leave no doubts in the minds of any one upon the subject. If such subscribers think proper to aid us by donations, they may do so; but we have no claim upon them.

Dr. H. F. Gardner informs us that he intends to leave here for the Chicago Convention on the 29th of July, and that his address, while in that city, will be at the Sherman House.

A friend of ours informs us that he hired a man to "get in " a ton of coal for him, on Friday last, and that the employee "struck" twice for more pay ere the load was safely deposited in the bin.

It is an exquisite and beautiful thing in our nature, that when the heart is touched and softened the memory of the departed comes over it most

A COMMANDMENT CRACKED .- A little girl who was walking with her mother, was tempted by the sight of a basket of oranges, exposed for sale in a store, and quietly took one; but afterwards, stricken by conscience, returned it. After her return home she was discovered in tears, and on being asked the cause of her sorrow, replied sobbing, " Mamma, I have n't broken any of the commandments, but I think I've cracked one a little."

Mind you, a child is not a wooden top, that you can make come round as you will, by whipping it.

An English married lady has consulted her lawyer, on the question whether, having married her husband for his money, and that money being spent, she is not a widow and at liberty to marry again.

The famous Dr. Brown Sequard of Paris, whose remarkable success in the treatment of Senator Summer is well known, has come to this country, and has been appointed to a professorship in Harvard college.

It is often the case that men, for the sake of getting a living, forget to live.

The most numerous names in the Boston directory is Smith, as it appears 554 times—and there are 408 Browns.

The petition to the Emperor praying him to abolish capital punishment, has already received the names of thirty thousand working men of Paris. Another petition of a like kind is in circulation among the members of the legal profession.

Why is a man charged with a crime like types? Because he should not be locked up till the matter is well proved.

A musical prodigy, a Portugese boy named Ferreira, has appeared in France. He plays upon his hands, using no other instrument. He does not whistle at all; it is pure flute playing. The notes are produced on the left hand, and he plays upon it with his right. The four fingers on the left hand are opened like the letter V-two fingers on each side. The mouth is inserted in the opening, so that the tips of the fingers come near the eyes. The thumb of the right hand is placed on

the palm of the left, and the fingers play freely, as it seems in the air; but they affect every note. If the reader attempts to produce a musical sound in that way he will probably fail, but Ferreria produces two octaves and a halt. His fortissimo is tremendously strong, and his pianissimo as faint as the distant warbling of the lark.

A foppish fellow advised a friend not to marry a self to surmount. There was ever a progressive poor girl, as he would find matrimony, with povangelic voice whispering to her, " Excelsior !" and | erty, " up-hill work." " Good," said the friend, " I would rather go up-hill than down-hill any time.

# Correspondence in Brief.

Fare from Detroit to the Convention. I write to say that arrangements have been

made with Mr. W. K. Mulr, General Superintendent of the Detroit and Milwaukce Railroad, by which all who desire to attend the National Convention at Chicago, on the 0th of August, can pass and return from Detroit over this road and across Lake Michigan at half the usual fare. This is a very pleasant route, giving a fine opportunity to see Northern Michigan, cross the lake (ninety miles) on a beautiful steamer, visit the city of Milwaukee, and, I think, is the cheapest route for all to go.

The Grand Trunk road connects with this road at Detroit, and would be a much shorter route for those from the East who have no time to pass around the lakes. This arrangement was effected rather late, but the knowledge may reach many of your readers. DORUS M. FOX. Lyons, Ionia Co., Mich., July 24, 1864.

Spiritualism in Des Moines, Iowa. Spiritualism in Des Moines, Iowa. Spiritualism in Des Moines has a permanent foothold, and is growing in interest and propor-tions, slowly, but surely. The society have their meetings at a commodious hall, furnished by Ed-win Hall, at his private residence in this eity, each Sunday. Bro. Hall has a library of some four hun-dred volumes of spiritual and progressive works, that is free to the society, and those who wish to investigate. The stand has been occupied, gen-erally, by resident speakers. Last Sunday it was occupied by a lady trance speaker, much to the satisfaction of the audience, the most of whom witnessed trance speaking for the first time. Bro. Potter, of your State, is expected here daily, to

witnessed trance speaking for the first time. Bro. Potter, of your State, is expected here daily, to lecture for the society regularly. With the prospect of the Rising Tide being trans-forred to this city for publication, Bro. Potter to lecture for us, mediums of different kinds devel-oping, and a good, progressive feeling in the coun-try generally, we may say Spiritualism is on the rising ground here. As demonstrative evidence of the fact, Elder Nash, of the Baptist Church, has preached two sermons especially against Spirit-ualism The other Churches are doing their duty against the heresy, "Still it moves." B. N. K. against the heresy, "Sti Des Moines, Iowa, 1864. B. N. K.

#### A Friend's Opinion.

Mrs. S. E. Warner, a most efficient lecturer and co-worker in the spiritual field in the West, writes under date of Berlin, Wis., July 14th, as follows: "Though I do not appear often before your read-ers, let me assure you and them I am not idle. The same may be said of many more co-laborers in the 'Badger State.' They are working quietly and efficiently, reaping their reward in seeing many turning from the ways of darkness, and do not care to have their names go beyond their im-mediate fields of labor

mediate fields of labor. I buy your BANNER weekly at the Berlin newsroom. Whether it improves, or whether I better appreciate it than formerly, I can hardly say, but I like it more and more. Miss South-worth's 'Moss-Side' was a gem of a story. My children never tire of Mrs. Willis's department. 'The Doings of Intemperance,' by George Stearns, should be in the hands of every Spiritualist. I would like to say to him that on the opium and tobacco question I am with him, exactly. Their 'inspiration,' with that of ardent spirits, 'is neces-sarily infernal.'"

#### The Infinence of the Banner.

I have been taking your very interesting and truly valuable paper the last half year in the name of B. F. Moore, Bingham, Me. 1 was desirous of knowing more concerning Spiritualism, and particularly the reliance that might be placed

and particularly the reliance that might be placed upon messages from departed ones. I am fully convinced that there is no deception practiced by the living in regard to the messages, and have learnt much which causes me to rejoice in this over the thousand and one *isms* that must eventually crunible before Spiritualism. I am not ashamed to confess to my friends and the world, that I am a confirmed believer in Spiritu-alism and wish the BANNER OF LIGHT sout to alism, and wish the BANNER OF LIGHT sent to me personally. SIMON GOODRICH.

me personally. SIMON GOODRICH. EDITOR BANNER—The above well illustrates the nature of the glorious work which the BAN-NER is doing, and is another proof, amoug thou-sands of similar ones, that it is rightly named, especially when taken in connection with the fact that this friend who thus gladly confesses his newly-found faith, was, only six short months ago, too shy to allow his name to be used as a subscriber. B. F. MOORE. Binnam. Ma. July 14, 1864.

Bingham, Me., July 14, 1864.

send us packages of old spiritual newspapers, the soldiers would glady receive them, and I doubt not much good would result. I trust the assembly of spirits, and their co-workers here, will be much edified at Chicago on the 9th of August, and that much good may be accomplished. HENRY STRONG. Co. H, 95d Regt. Ill. Vols. Kingston. Geo., July 15th. 18th.

LIGHT.

Kingston, Gco., July 15th, 1804.

#### Wants to go to California.

E. H. F. having noticed a paragraph in a recent copy of our paper, in which it was stated that seventy-five thousand females are wanted in California, writes to us inquiring whether we know of any way by which she and a few thousand others can get there. Our correspondent is a widow without encumbrance, can do all kinds of housework and sewing, can run a Grover & Baker machine, and feels confident that if she could once pass the golden gate of California she would do well. Not being able to answer our 'friend's inquiry, we submit her case to our readers, with the hope that some one may be competent to do it.

#### A Rare Case.

EDITOR OF BANNER-A short time since a manufacturer in your State, advertised in your col-umns, a small article of household use for twentyfive cents, I accordingly sent him the money, Not being able to furnish the article according to his expectation, the advertiser sent back the twentyfive cents, with a postage stamp, and five cents for my trouble. He also sent his card, which I shall keep to remind me that there is at least one honest nau left yet. J. B. E.

#### PERRY D'AVIS'S Vegetable Pain Killer!

THE UNIVERSAL REMEDY

FOR INTERNAL AND EXTERNAL COMPLAINTS. the At this period there are but few of the human race un-consisted with the merits of the Pain Killer: but while some extol it as a liniment, they know but little of its power in eas-ing pain when taken internally, while others use it internally with great success, but are equally ignorant to its healing vir-tues when applied externally. We therefore wish to say to all, that it is equally successful whether used internally or externally, and it stands alone, unrivalled by all the great cata-logue of Family Medicines, and its sale is universal and immense. The demand for it from India, and other foreign coun-tries, is equal to the demand at home, and it has become known n those far-off places by its merits-the proprietors have never advertised it, or been at any expense in its introduction into foreign lands. 2w-Aug. 6.

## ADVERTISEMENTS.

Our terms are Alleen cents per line for the first, and ton cents per line for each subsequent Insertion. Payment invariably in advance.

FOR \$1000 IN GREENBACKS FOR \$1000 IN GREENHACKS THE following described property may be purchased of the subscriber (ille purfect): Over two acres of City Lots in the lat Warl of Bipon, Wis., incely located, being a spot select-ed long ago for my residence, and fitted with trees, fruit, åcc. for that purpage, has over there hundred trees, fruit, åcc. for that purpage, inas over there hundred trees, fruit, åcc. for the heet nill and union school in the town, fronting two streets, and alleys on both the other sides. Abo, a Tenement in a block of buildings, two stories, with while corridors, front yard and strip of hand with it, 20 feet by 12 rods. Tenement and fixture cost in cheap times over 8000, and is but little damaged: fronting a public square,; fenced lots also corner on the square. Apply soon, if you want it, as Ripon is one of the most thriv-ing little eites of the West, and the price may increase, as Ir-fused this sum several years ago. Walter etters, WAREN CHASE. Whiterater, Wis, Jalp 24, 1664. Waltera Hyrde's Spaoiolty

Walter Hyde's Specialty.

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720 BROADWAY, ..... NEW YORK. TEIMS for Classic Instruction in the Art of Healing and the Development of Media, Ten Bollars. Lessons every week, Tursiday, Wednesday and Thursday. Original Panoramic Views (painted on 1,428 feet of entwas,) always accompany the lessons. Parties desiring to be magnetized, will please call on Fridays and Saturdays. Terms §1 a sitting. For further particulars, address as above, or any of the many indies and gentiemen who have attended our classes, the names of a few of whom we subjoin: Mrs. Nancy E. Miller, M. D., Saratoga Springs, N. Y. Mrs. Margy a Lucas, M. D., New York City, Mr. I. Sargeni, M. D., 247 Washington street, Boston, Mass. Rev. G. H. Pool, New York, City, Dr. H. So, Hullins, Westfield, Mass. Dr. T. C. Foulder, Troy, N. Y. Marg. 6.

MRS. LAVINA HEATH, Clairvoyant Physi-cian and Inspirational Speaker. Address, Lockport, N. 2w-Aug. 6.

Wm. R. Prince, Flushing, New York,

HAVING devoted his entre life to the study of Trees and He Plants, and having analyzed their Medical Virtues, has so lected from the visit Vegetable Kingdom The Most PortExt MEDICAL SPECIES—NATURE'S SOVEREIGN REMEDIALS— a Treatise comprising Eighty-five Eclectic, Specific Remediate is just issued. Price oxe blac AND status, mailed to appli-

ania. C.F. N. B.-Every phase of Inherited Scrofula cradicated. Aug. 6.

A SPLENDID VOLUME, ENTITLED, POEMS FROM THE INNER LIFE!

SECOND EDITION

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## BY MISS LIZZIE DOTEN.

TillE quick exhaustion of the first edition of these beautiful Poems, and the rapid sale of the second, shows how well they are appreciated by the public. The peculiarity and in-trinsic method the Poems are admired by all intelligent and liberal minds. There had long been an carnest call for the re-publication in book form of the Poems given by the apprit of Poe and others, which could not be longer unheeded, hence their appearance in this splendid volume. Every Bpiritualist in the land should have a copy.

#### Table of Contents :

A Word to the World (Prefa-ory); The Prayer of the Sorrowing, The Prayer of the Sorrowing, The Prayer of Sigurd and PART I. ory]; The Frayer of the Sorrowing, The Song of Truth, The Embarkation, Kepler's Vision, Love and Latin, Gerda, The Meeting of Sigurd and Gerda.

Kepler's Vision, Love and Latin, The Spirit-Child, [By "Jen-lic] The Bovelation, Hope for the Sorrowing, Compensation, The Eagle of Freedom, Mistress Glenare, [By Ma-rian,]. Tahuny, The Spirit Child, Spirit Statement, [Construction, Mistress Glenare, [By Ma-rian,]. Tahuny, The Spirit Child, Spirit Statement, [Construction, Mistress Glenare, [By Ma-rian,]. Tahuny, Spirit Spi

Little Johnny, "Birdie's "Spirit-Song, My Spirit-Home, [A. W. "Birdle's "Spirit-Song, [Poc,] My Spirit-Home, [A. W. The Mysteries of Godliness, Sprague,] A Lecture. I Still Live, [A. W. Sprague,] Fareweil to Earth, [Poc,]

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D and. Readings, designed to meet the progressive wants of the age in Church, Grove, Hall, Lyceum and School, BT LEVI K. COONLEV. This very neat and most excellent collection should be in every family whose feelings are the least interested in the dr-velopment of the times. It is without the musile, but inreciv adapted to tunes in popular use. Where unusual musile is re-quired, reference is given so that it can be obtained. In the "Reasons for publiching this ald to Mclody." the author says: "In traveling for the last seven years in various sections of our country, and attending Progressive Meetings, the want of more general singing to produce a onences of feel-ing has been very apparent. When othering, in such places, the works having the music attached, the reply often comet: "We are not nequalited with nusle: give us a book of Hymns and Songs without music, adapted to familiar tunes and well-known metres, of convenient size and comparatively low in proce, and we should like it better." On the uther hand, many of the Leaders of Choirs say they prefer the works separato from the music, and in large-sized type i that they choose to select for/themseives the music adapted to the works be used in the works the in large-scare to be used in another, so that two books become necessary. This work is issued to meet, in part, these deficiencies." Bediet Readings at the commencement and closing of meet-ing is a common pructice, and gives a variety of exercises that cannot well be dispensed with in the present demands of sockety. Wear and only the works have been taken from copyrighted

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

inimed, so as to give a wide-extended notice of such publica-tion. Nothing is given in the HYMNS of PROGRESS that can give offence to any true Reformer in whatever department he or she may feel it a duty to labor. The first one hundred pages are nearly all occupied with the Hymns adapted to Tunes in common use throughout the country, and the rest of the work is classified as follows: If Mast be Born Aquin-Being Hymns and Songs concerning the change from earth to spirit-life, in various metres. Misselinay-Being selections mapped to a great variety of subjects and occassions, in various metres. Matel Biossoms and Fruits-Designed for the use of Lyceums, Schools and Festivities, in various motres. Songs-Offerings of the Ariceitons. Union Pearle-Songs, particule and sympathetic, of our coun-try and in selections. Select Readings-For opening and closing meetings, and for private or social gatherings. EFW W. White & Co., Publishers. 12 mo., 224 pages, large

private or social gatacrings. (F) Wm. White & Co., Publishers. 12 mo., 224 pages, large type; cloth bound in various colors. Price 75 cents, postage 12 cents. For sale wholesale and retail at this office. Je 25.

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Vy lotnerty atender of Congress, and American Arineter to Suples. "As it is the peculiar method of the Academy to Interpose no personal judgment, but to admit those opinions which appear may be reasonably stated in hvor of each proposition, and so, without obtruding any authority of its own, to leave the judg-ment of the hearers free and unprejudiced, we will rotatin this custom which has been hunded down from Socrates; and this often as possible, in all our dialogues together." - Creero.

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#### Talk of Peace.

What has recently transpired at Niagara Falls shows that there is a hearty desire for peace, not less in the South than the North, And what the great body of the people want, that they will finally have. Just so soon as we deserve to have peace, on both sides, we shall have it. The simple fact that through war and bloodshed, the popular heart yearns and reaches forth for it, is evidence enough of the fact that the popular heart has not been chastised so long to no offect. The nation feels that it is bruised and bleeding; and it silently puts up a prayer, which proceeds from the very centre of its being, for the return of those choicest bless ings which flow out of a state of peace, where brotherly feeling reigns and charity makes itself felt through all classes.

#### Spirit-Portraits.

W. P. Anderson, the spirit-artist, informs us that he now holds himself in readiness to respond to six orders for spirit-portraits-three of them for the benefit of the Children's Progressive Lyceum, and three for the benefit of the Moral Police Fraternity of New York City. The terms will be ten dollars each, and must accompany the order-the applicants taking their chances as to the pictures Philadelphia mines now reaches the very large being faithful likenesses. Those who have long been waiting for an opportunity to get such pictures, may consider this a good one-and the only one that will be offered for at least a year or two. A coal company was organized in Philadelphia The name and age of the spirit, and the time of last spring, and the net earnings for the months the departure from earth-life should be given. The of May and June were upward of one hundred style of work is the same as twenty-five dollars and twenty thousand dollars, from which they is charged for in New York. Orders responded | have just declared a dividend of \$90,000. That to as, soon as received. None will be received, however, after the 25th of August. Mr. Anderson's address is, Station L, Box 92, New York Oity.

#### National Convention.

Arrangements have been made by which Mr. L Millis, General Agent of the Vermont Central Railroad Office, No. 5 State street, will furnish excursion tickets to Chicago and return, all the way by land, for thirty-five dollars. Those who go via. Sarnia Steamers, can obtain their tickets for meals on the steamer, price five dollars for the round trip. Those preferring the land route will take due notice, and send to Boston for their tickets. The Chicago Committee will be in attendance at Metropolitan Hall, on and after Monday, August \$147,000; Brooklyn, \$300,000; Cleveland, \$120,000; 8th, to furnish accommodations to visitors. First class board can be obtained at the eating houses, as low as in Boston, before the war.

H. F. GARDNER, M. D., Chairman.

If you throw yourself into the dust, you must expect to be trodden upon.

The meanest man on record sent in a bill against his wife's. estate for half a day's labor attending her funeral.

An old sea-captain said he never knew but one man who had a good excuse for going to sea, and that was Noah, for had he remained on shore he would have been drowned.

A lawyer once pleaded with great eloquence the cause of his client for nearly an hour. When he had done, his antagonist, with a supercilious sneer, said he did not understand a word the other said who merely replied, "I believe it: for I was speaking law."

The St. Louis Union tells about a young lady belonging to a Secession family who, now aged eighteen, has been in a state of slumber since her fourth year. She wakens but twice in twentyfour hours, remains awake for seven minutes converses and eats, and again drops asleep.

- THE BLAVE. "Who shall avenge the slave?" I stood and cried "The earth, the earth !" the echoing sea replied. I turned me to the ocean, but each wave Declined to be the avenger of the slave. Who shall avenge the slave?" My species cry,
- "The wind, the rain, the lightnings of the sky." I turned to these. From them one coho ran : The right avenger of the slave is Man."
- Man was my fellow; in his sight I stood— Wept, and besought him by the voice of blood. Stemly he looked, as proud on earth he trod, Then said, "Th' avenger of the slave is God." I looked to heaven in prayer; awhile 't was still,
- And then methought God's voice replied, "I will."

ABOUT COAL .--- The tonnage of coal from the aggregate for the middle of the summer of over 5,000,000 tons, an increase over the tonnage of the corresponding time last year of over 500,000 tons. company might afford to sell their coal a trifle lower-but they won't. Cannel coal has been found on the Cottonwood river, about one hundred miles from St. Paul. The vein is eightyeight feet below the surface, and is six feet in thickness. This discovery is of very great importance to the manufacturing interests of Minne-

sota. PROCEEDS OF SANITARY FAIRS .- The magnificents series of Sanitary Fairs, begun several months ago at Chicago, is now nearly closed. The substantial results have been in the highest degree satisfactory. The following is a tolerably accurate statement of the proceeds of the fairs:--Chicago, \$75,000; Cincinnati, \$120,000; Boston, Buffalo, \$100,000 ; New York, \$1,200,000 ; St. Louis, \$575,000; Philadelphia, \$1,300,000; Pittsburg, \$350,000; smaller fairs aggregate about \$150,000. Total, \$4,437,000.

Mrs. Spence and Jennie Lord at Windsor, Ct.

DEAR BANNER-Our little town has been awak-DEAR BANNEL-OUT Ittle town into been awar-ened of late, by a visit from Mrs. Spence, who de-livered three of her interesting lectures to crowd-ed audiences, followed by Miss Jennie Lord, from Chicopec, who has been with us for the past two weeks, astonishing the skeptical part of the comweeks, asconsing the skeptical part of the com-munity by her wonderful demonstrations of spirit power. Every one who came to the scances ex-pressed themselves fully satisfied of the genuine-ness of the phenomena. Nearly two hundred each night who could not gain seats on the inside of the ouse, remained on the outside. I would advise

all those who have not witnessed Miss Lord's manifestations, to engage her immediately, before she goes West. I will not attempt to give you the details of these manifestations, for fear of trespassing too much on your valuable paper. All who engage her services will be pleased with her powers as a medium, and her accomplishments as a lady. May the good angels guide and sustain her through the earth life. FLAVIA HOWE.

Windsor, Ct., July 23d, 1864.

## Mrs. Bond in Connecticut, etc.

#### A correspondent writing from Somers, Conn. July 22d. says:

"Mrs. Frances Lord Bond spoke in this place "Mrs. Frances Lord Bond spoke in this place last Sunday, according to announcement, and will conclude her engagement next Sunday. The Spir-itualists have a beautiful chapel, or house, here for meetings, given and dedicated by Dr. Calvin Hall to 'God and humanity'—not God in humani-ty, I conclude, for, I understand, the chief rulers, the committee in 'charge de afairs,' padlock the doors of the house in question against speakers who are humanitarian enough to advocate human rights, irrespective of clime, birth or country'. Oh that Spiritualists should so pervort the spirit of that Spiritualists should so pervert the spirit of true democracy, and in its name countenance, and virtually sustain, the consummation of all tyranin and despotism—that of chattel, as, also, mental slavery. God help them to see their own slavery, and, it may be, they will yet see the inconsistency of their ways, and the contradiction such views sustain to the spirit of Spiritualism."

#### S. J. Finney in Michigan.

Bro. S. J. Finney finished his first course of lec-tures at Hope Chapel, Sunday evening last, to a large and enger congregation. While here he orlarge and engre congregation. While here he or-ganized and inaugurated the Children's Lyceum, which is now in the "full tide of successful ex-periment," with all its paraphernalia, and num-bers ninety-four members, with a prospect of large increase.

Bro. Finney is an earnest and indefatigable la Bro. Finney is an earnest and indetaigable in-borer in the cause of progressive reform. He is possessed of a rare quality of eloquence, which sways the multitude and earries it by storm. At times he is exceedingly logical, elucidating his propositions in such a masterly style that they ap-pear incontrovertible. E. G. F. Coldwater, Mich., July 8, 1864.

#### Correction.

MR. EDITOR-My attention has been called to a mistake in my article, "A few Questions," in the BANNER of July 23d. I said in it: "New York pays eight thousand dollars annually for the laces and silks worn by the poorest poor "--the fallen women. The sum should have been eight mil-lions. H. F. M. BROWN. lions.

#### From A Soldier.

This place, like all other deserted Southern towns, is occupied by Federal soldiers, our regi-ment occupying the residences and stores of the former citizens, who have went an run away. We former citizens, who have went an' run away. We are on guard duty here, and shall probably remain here all summer. If the Spiritualist friends would

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to know nothing."-Tertailian. CONTENTS OF VOLUME I. An Apology for Faith in the Ninetcenth Century ; Spiritual-ists before the American Ibevelopment ; Manifestations of the Supernatural in Germany-continued; The Supernatural in Bwitzerland and France; The Supernatural in the Bible; The Supernatural of the Apoerphan; The Supernatural of the New Testament; The Supernatural in the Ancient Nations; The Supernatural in Assyria, Chalden and Persi; The Supernatural in Ancient Greece; The Supernatural in Ancient Supernatural in Ancient Greece; The Supernatural in Ancient India and China; The Supernatural anongst the Candinavis; Super-natural of the Neo-Platonists; The Supernatural of the Bo-man Catholic Church.

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#### BANNER LIGHT. OF

# Message Department.

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

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## 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 doctrino 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 Septomber, when they will again be reopened.

#### MESSAGES TO BE PUBLISHED.

Monday, Jane 20. — Invocation; Questions and Answers; Coi. 0. J. Wise to friends in Virginia; Alonzo M. Jones, to his mother, in Chelsea, Mass.; Patrick White, to his friends in this city; Margaret Moore, of Manchester, Eng., to her pa-rents.

ents. Tuesday, Jane 21. — Invocation; Questions and Answers; Jommunication from Gen. Lander; Joe Green, to his mother, and Mr. Algers; Helen A. Graham, of Savannah, Ga., to her

and Mr. Algers; Helen A. Graham, of Savannah, Ga., to her father. *Thursday, Jane* 23.—fuvocation; Questions and Answers; Rehecca Thaxter, of Boston: Ben Cooley, to relatives in Wil-lamstown, Pa.; Eleanor Jarvis, of Clarkwille, Mo., to her brother, Col. Joseph Jarvis, in the Army: Charles Williams, to a hother in the Navy; Annie Ellenwood, of Hamilton, L. C. *Monday, Jane* 21.—Invocation; Questions and Answers; Col. Richard Todd, to Thomas Todd of Kentucky; Cyrus Fhil-lips, to his mother; in Huntsville, Mo.; Louisa Griffin, to her nother, in New York City, and her father, Andrew Griffin, in the Army; Peter O'Brien, of the 32d Mass. Reg., to his brother Tim.

mother, in New York City, and her father. Andrew Gidlin, in the Army; Peter O'Brien, of the 32d Mass. Reg., to his brother Thu.
 Tweaday, Jude 28. — Invocation; Questions and Answers; Eliza Lacey, killed at the destruction of the Arson at Washington, D. C., to her mother; Clarifle Wilkins, to his relatives in Jersey (Fity, N. J.; Jonathan Wilhers, of Portsmouth, Eng.; May Grity, Jona 20. — Invocation; Questions and Answers; Mary Greg, to her souther; Clarifle Wilkins, to his relatives in Jersey (Fity, N. J.; Jonathan Wilhers, of Portsmouth, Eng.; May Greg, to her souther; Clarifle Wilkins, to his relatives in Jersey (Fity, N. J.; Jonathan Wilhers, of Portsmouth, Eng.; May Greg, to her souther; Olive Singer, at present in Richard, a silve, to Mass Greenge Burgess, of Crylle, La.; Andrew Cole Perry, to his wither, Jone, and his parents.
 Twenday, July 5. – Invocation; Answer to Thought Question; Cole Perry, to his mother, Mrs. Sand Col, Yun, Wright, John D. Hanney, to Capt. Martin, of the 3d Mass. Battery; Francis Stacey, to his mother, Mrs. Sand, C. Maesey, at Wickett, Va.; Clarissan Odaey, of Montgouery, Mass.
 Mullamsburg, N. Y.
 Thursday, July 8. – Invocation; Questions and Answers; Miras Maraburg, N. Y.
 Marday, July 8. – Invocation; Questions and Answers; Internation, July 9. – Invocation; Questions and Answers; International of the States, to his brother, Timothy Downey, ton Missouri, and Springfeld, Mass.
 Mattle Foller, to her parents, in Cambridge, Mass.
 Monday, July 9. – Invocation; Answers to Secret Questions by AMINISter; The Coal Oil Question is Alaha a Hindoo Goot Alative bis brother, Theothy Downey, to a Nessouri, and Springfeld, Mass.
 Monday, July 1. – Invocation; Questions and Answers; Win, Roland, to his family in Portients, Classing, May 1. – Invocation; Answers to Secret Questions by AMINISter; The Coal Oil Question is Alaha a Hindoo Goot Alative bis family in Portients, Classing, Ja

### 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 today in the valley where night reigns, in the future it shall dwell upon the mountain where there is no night; where the sunlight of thy 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 over 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 is 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, illume 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.

trappings; when you have given up these things, and laid them all at the foot of the cross of eterand 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 desirons 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 tres passed 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, 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 eves 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, prophesies, omens, etc. Just before setting 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 un- troi. derstand.

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 mightly 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: 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 aint 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 n't 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 aint, 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 letto him, etc. And the old gentleman, too, that see 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 sist on no other food. So, then, we know that be under the circumstances. [Then you think it that upon which the soul is fed is the spirit of takes such people some time to feel right?] I do. sir: these cre 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 aint 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 corched 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 n't go down in the spiritworld, for we can't get burned up no way. Now them ere 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 n't 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 fill space with our spirit-bodies-you would say that fire could not harm me.

I want the old lady to know that in the spiritworld, where I now live, it's the opinion of folks that this ere singing to all eternity don't amount to much, particularly to those who, like myself, do n't care a great deal about music anyway.

I'm from the Seventh Ohio, Company G, and I was a private; do n't know but what I might have got up higher in the world had I lived longer in it, but I did n't stay a great while, so did n'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 soutching so that 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 over 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 to him. [Do you know how Mr. Nowell spells his name?] I do n'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.

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 Spottsylvania, and died to-day. I would say more, but I have n't the power to con-June 14.

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 transmundane, 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 huntan 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 appreclate 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 dore thee. June 16.

## ing the dark day of 1780 ?

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 glve ?

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 yot 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 spiritworld, 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 sothat 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 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 spiritworld 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 nome 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 and he is forty-two, sir. 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, " Georgie, be a good boy and I'll come back and talk to you. I'll co ne 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 'in sure she will get it. Say that what you have received is from Mary Elizabeth Oliver, to her brother Georgie and Mrs. Hopkins of Cleveland, Ohio. June 16.

AUGUST 6, 1864.

Q .- Can you give us any information concern- [Donaldson, are in the spirit-world, and he wishes my father to give him an audience, and wishes A.-We believe it to be merely a phonomena, him to find out some way that he can come home incident to the planetary world. History will and talk as I do here. [Which of them wants to give you as much information concerning the come?] Both. My brother is most auxious, but

both want to come, My mother, too—I should like to talk with her, but sho's afraid of the spirits—she's afraid of the spirits, 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 many children he has in that mystic land, giv- if he don't, he 's coming to the spirit-world. If he ing their names, time of death, age at the time passes over a certain time at home in Charlesof death, and whatever facts they may be able to ton, 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 forget. 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 me children. He says, " My good woman, go as soon as you can." So I go to this place, hecause 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 recks 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 coumissioned 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 come here-when I come here 1 take my own name. [What was your age?] Thirty-seven-June 16.

#### Obituaries.

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

ageu 45 years 3 months and 28 days. Mr. Charlesworth was born in Middlewick, Cheshiro Co., England, April 18th, 1821. He came to this country in the years 1849. Was a member of the Congregational Church two years before leaving the land of his nativity. If became interested in Spiritualism some eight or nine years since, and from that time until his departure, gave practical evoluces or his deep and abiding faith in our beautiful Philosophy. He was over ready to help the cause with his good influence, and his money was not withheld when ngeeded. Those who differed from him was not withheid when needed. Those who differed from him in sontiment were compelled to respect him. Children smilled when he approached them, and the aged welcomed him as bright sumstime to their hearts and homed. If was a true husband and father; hence, in the home cir-cle he was most truly loved and homored. The consolations of the truths he so warmly cherished alone sustain his bereaved family. They know he lives in the Land of Bloom, and loves and watches over themself, a public death than was Mr. family. They know he lives in the Land of Bloom, and loves and watches over them still. I never witnessed a more sublime death than was. Mr. Charlesworth's. Ile was in a itendance at a Spirftual Conven-tion in Omro, and while listening in the overlap to a discourse from Mrs. It. T. Stearns, his spirit passed away without a strug-from Mrs. It. T. Stearns, his spirit passed away without a strug-from Mrs. It. T. Stearns, his spirit passed away without a strug-from Mrs. It. T. Stearns, his spirit passed away without a strug-from Mrs. It. T. Stearns, his spirit passed away without a strug-from Mrs. It. T. Stearns, his spirit passed away without a strug-from Mrs. It. T. Stearns, his spirit passed away without a strug-ral was attended on the following Tuesdry by a large concourse of people. The Matcholfst Society kindly gave the use of their church, and their choir sang for us pieces selected from the "Pasims of Life." The discourse was given by the writer. I could feel Mr. Charlesworth's influence, and see his spirit-form after I entered the desk. Ho gave me the subject for dis-course, and asked me if I would speak from it. This is a fact, as tangible to me as any fact of my life. Everything moved in perfect harmony and good order, and at the close of the ad dress the faces of that large audience looked as though their wearers hoped, at least, that our philosophy of death might bo true. Berlin, Wis., Jaty 14, 1864. Berlin, Wis., July 14, 1864. Passed on to be with the angel loved ones, on the morning of April 23, James O. Tilton, of Kenduskeag, Mo., aged 43 years. In the passing away of this our brother and friend, the com-munity has lost one of its brightest ornaments, one of its noblest members; one who will be missed by all classes in so-clety where he was known. Ite was a man of noble worth and storling integrity, combined with an over kind and geniat tem perament. He commanded the love and respect of the com-munity in which he lived to a greater degree than usually fails to the lot of mortals here. With a kindly word sympathy for those in sorrow, and a substantial charity for the poor and needy, he was "ever ready" without ostcutation. While a whole community mourn his departure, the band of working Spiritualists feel most his mortal loss; for he was not only a believer but a worker in the cause that had brought to thin so much of truth. He loved those soulcheering fraths to to hast of his mortal cause that had brought to the last of his mortal cause that had brought to the last of his mortal cause that had brought to the soft of fors could ever cause him to turn aside from his purpose of seeking and finding the truth his own soul demanded. The circumstances of his sickness, his aliesae being conta-Passed on to be with the angel loved ones, on the morning of from his purpose of seeking and finding the truth his own soul demanded. The circumstances of his sickness, his disease being conta-gious, and of such a nature as to exclude from his bediside those who had for years labored with him in the spiritual cause. He fait their absence, and they, as friends and neighbors, regretted their insbilling to be with him in his last hours, as he had been with them in life. Still, the ties of friends in we read broken, and though earthly friends were excluded, yet to the last he enjoyed the presence of the loved ones who sang their sweet melodies to cheer him in his past neighbors. He leaves a companion and two sons to mourn his departure. He was a kind and loving husband and an induigent faither. Jary they amidst their tears of sorrow find consolation in his spirit-presence as their guardian and protector. As in mortal lik ho faithfully filled his place to them, so may they now in their and try every tear of sorrow, till remnited in their spirit-home, is the wish of a sorrow, till remnited in their spirit-home, is the wish of a sorrow. The mas a their guardian and an induigent faither. Jary they and the his place to them, so may they now in their some meet and feel his daily presence to assunge their spirit-home incet and feel his daily presence to assunge their grint-home, is the wish of

Invocation.

Charlie Fisher.

City.

#### Questions and Answers.

SPIRIT .- 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 selfopinionated 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. Bo 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

#### Questions and Answers.

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

QUES,-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 holist 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 sub-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 circomstances, 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.

### William L. Smith.

William L. Smith, sir, of Missouri, fireman 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 n't get off. so I went down.

Now, stranger, I want my folks to know that I an 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 over 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 moet me; half way, that's fair, is n'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

Passed on to the Summer-Land, from Tully, Onondaga Co., . Y., June 12th, Miss Anna M. Trowbridge, in the 21st year of

Miss Trowbridge had been for soveral years engaged in teach-ing, and was more than onlinarily successful. She possessed an intellect of superior brilliancy, was passionately fond of reading, and occasionally attuned the "golden lyro" to sweet

The seeds of consumption were early sown, and while she poetle numbers. The seeds of consumption were early sown, and while she was yet quite young, the insidious discuse exhibited itself in the heetle cough and the flushed check of the fair young girl. She suffered long yet patiently, until at length her spirit sourced on ange-philons to its radiant home muong the blest, there-again to resume its onward progress, still upward through the brighter realms of her Creator. She was a firm believer in Spiritualism, and early embraced its truths. She was a mo-dium, and could hold sweet converse with the loved ones that had gone to the Stumer-Land before her. Another gem has been plucked from Life's diadem to glow forover in the crown of immortality. Another pearl has dropped from the jeweled thread of Friendship. Another lyre has struck higher notes amplic the auged throug in the upper world. Another voice has been hushed, and the flushed raso has been nipped, but to bloom again among the peremised for yet of l'aradise.

las been nipped, but lowers of l'aradise. Homer, N. F., 1864.

Departed from the earthly form at Newburyport, Mass., July

In gentiumen nore stat you wantou to know
 bow old I was. My father knows how old I was, aint that enough? [You'd better tell us.] I
 My name was Mary Arabella Lee. I'ye only been dead since October. My uncle, and my brother that was killed at the storming of Fort
 Departed from the earthly form at Newburyport, Mass. July
 Departed from the earthly form at Newburyport, Mass. July
 Departed from the earthly form at Newburyport, Mass. July
 Departed from the earthly form at Newburyport, Mass. July
 Bit was in Ged and the angels, with whom she conversed daily.
 Been and from the spirit-fand, to meet and converse, and she heredf' a channel through whom they often held sweet companion and one son, who was always ready to administer to hor wants.

7

## AUGUST 6, 1864.

God bless them in their lonely condition, and may that angel wife and mother watch over them to cheer them on a few years more, when they will also follow her. Mr. Worthen is a hollever in the beautiful faith of spirit-continuulou, and lives to commune with three spirit compan-tions that have gone before him, who are waiting to give him a happy reception on the other shore when he leaves his earth-ly form.

ly formi. Mome alx years ago 1 officiated in that city at a funeral where slater Worthen was present, when she said to me, " if 1 pass on before you do, it is my request that you officiate at my fune-ral." To which 1 assented. That was also her dying request, and 1 was happy to be able to gratify that wide dying request, Largerer, Mars. 1804. Mus. M. B. KRNET.

Passed on to the Summer-Land, from the home of his parents in Lynn, Mass., Eddie Muckie Robinson, aged 19 months and 18 days.

ills parents mourn, but not as once when parting with loved ones. The friends who gathered to sympathize with the be roaved were appropriately addressed by Mrs. Hardy, of Lynn.

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March 28. MRS. T. H. PEABODY, Clairvoyant Physician, at home from 4 to 9 o'clock p. x.; No. 15 DAVIS STREET, Boston. May 7.

Hoston. 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<sup>+</sup> July 23. MRS. H. P. OSBORN, HEALING AND TEST MEDIUM, No. 14 Kneeland street, Boston. 4w<sup>+</sup>-Jy<sup>3</sup>0.

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21

July 30,

March 19.

BY MRS. LOVE M. WILLIS.

8

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

## AUNT RATIE'S STORIES.

## No. 7.-Autumn Leaves; or, Euthanasy.

"How glorious these autumn leaves are," said Aunt Ratie, as we brought handsful and placed them before her. "I am to teach you to-day how to arrange them in wreaths and crosses, to make pretty ornaments for your rooms in the winter. But I see you have gathered the largest you could find. I forgot to give you any directions concerning them."

"Why, Aunt Ratie," said Arthur, "I climbed the tallest trees, and reached to the topmost boughs, in order to get the very largest and grandest leaves of the whole region; but we had lots of fun, and if these are not right we would be glad enough to make another trial."

'You must look for beautifully formed leaves, and for a great variety of tints; and for the crosses, the smaller the leaves the better. You will find little seedling maples, that grow so low you would hardly see them, but whose tiny leaves are beautiful. When I see them I always think of the dear little children that put on their beautiful garments and pass to the spirit-life, growing more lovely and divine as they change the garments of earth for the immortal ones."

"Why, Aunt Ratie," said I, " you make death seem natural and beautiful, just like the fading of the leaves. I thought it was more like a terrible storm in winter."

"Why," said Willie, "I thought death was a great man, on a great white horse, that chose just whom he would, and carried them away beyond the stars."

"I thought death was an angel, with a great long sword," said Anna, " and I have lain awake nights wondering if it had the sword to cut people's heads off."

"I thought death was a great king, who frowned and shook his sceptre at people, and then they fell down and died," said Arthur. "I see," said Aunt Ratie, "that you all have

gathered your ideas from what is called allegory. People have tried to represent what they dreaded in some dread form, so they have called death a king of terrors, and so on; but I wish you to understand better, so I am going to tell you how I learned better about death."

Oh do, Aunt Ratie," said I, " though I should think it must be a very sad story, only that you look so happy and smiling."

"That is because I see all the beauty and blessing of death. But to begin: My father sent Gertie and me away to school. We had grown to be quite young ladies, and he wished us to know more of the world than we would be likely to by always remaining at home. We had very happy school days, for we determined to make a good use of our time, and we learned rapidly, and at vacations bore home many prizes. I remember well it was one beautiful autumn day like this, and I had been looking at the forests, radiant in their many-colored robes, when I received a message from home, saying my father was ill, and wished to see me. I did not know enough of sickness to be very anxious, but gladly obeyed the summons. Gertie insisted on going with me, and after a day's travel we reached home. I was greatly distressed to find my father so ill that he hardly knew me, and to hear that he could not possibly recover. At first I would not believe what they told me; but when he took me by the hand and said, 'Ratie, if I go from you, be the same dear child, and never do anything to make your mother or me ashamed,' then the truth entered my heart. I was beside myself with grief. I said it must not, should not be. When he told me that I must submit to God, I said my father

Children's Department. not have gone; or if it must have been that I must know, we were to spend in arranging the autumn obey, yet I should have done it with sorrow, and leaves. And now as I see you are all rested, we my way would have been darkened with grief. will take an excursion into the woods for a better But will you not weep when I am gone?" " Rather will I crown myself with flowers, and adorn myself in my gayest attire, for shall not thy

good fortune be my Joy?" "But what wilt thou do without my protecflon?"

"Loving thoughts of thee, and thy loving thoughts of me will keep me from all evil." " Beautiful child, I go, for thy love compels me;

but I will not cease to entreat the king to send a message for thee speedily."

"Oh, no, my father, you must not do that, but let me remain until 1 have worn out these gar- | laying up our treasures of goodness and love." ments, and have had time to prepare the new; you know yours have long been ready."

" But, my daughter, if I sent for thee wouldst thou not come?"

"No, father, but rather wait until all is in readiness for me to depart."

So saying, the lovely Euthanasy smoothed her father's gray locks, and kissed him lovingly, and name was Fannie. We had a nice, pleasant saw him depart alone into the beautiful country over the river.

She toiled on patiently day by day, weaving her own beautiful garments of the softest silks, and asking her; then at the close of school in the afseeking for the most pure gems for a chaplet. She | ternoon, if we had all been good children, and had opened her mornings with a song of thanksgiving not once disobeyed her, she gave us a small slip that her father was to find a day free from want and hard toil, and closed them with praise that his at vacation the one who had the most had a presrest would be sweet and free from all pain. She became every day more and more lovely, and when indeed the summons came for her to go, her garments were found to be the most lovely that over were seen.

'That was the story of good Simon. What does my Ratie think of it?' said Freddie.

' You think I ought to be an unselfish daughter like Euthanasy, and let my father go to the beau tiful country whither he is called; and so I will. I have been selfish and thought only of my own good. I will try and think now of the good of my beloved father. But, oh Freddie, to see him die; how can I?'

'You see these autumn leaves change, and you delight to watch them. Death is a more beautiful change. Think of the beautiful garments of peace and joy that your father is putting on, and then see if you cannot be glad.'

Freddie's lesson was better to me than all the instruction I had ever received. I went back to my father's sick-bed and watched him like a loving child; and when he said, 'Ratie, I sorrow to leave thee,' I replied:

'I would have you go, for you will make the way beautiful for me."

'So I will, my darling; and heaven shall not keep my love from thee.'

Thus my beloved father left me, and I felt myself, for a time, very desolate; but I tried to remember that he had gone to a beautiful home, and not to be so selfish as to wish him to return.

After a time it was ascertained that his property, considered so large, was left in such a state that little would be left for me, unless I took advantage of some rights, and laid claim upon what really ought to go to pay his debts. This I positively refused to do, and insisted that everything should be given up; thus I was left almost penniless. And now, Anna, can you not see that it was not so very splendid not to know how to do anything? I had been so tenderly cared for that I had not learned how to work; and now, without a home or money, I was left to gain the experiences of toil. I determined first of all, to take care of myself. So I opened a small school, hiring a little cottage, and trying to do my own work. Gertie and her mother urged my living with them; but I wanted to feel that I was really taking care of myself. It was in that little cottage that I learned to cook, and to wash, and to iron, and to do all sorts of useful work. I am not ashamed to say that I had many a hearty cry.; and sometimes I was selfish enough to wish my dear father was by my side. But I tried to remember the noble Euthanasy, and to live my life cheerfully.

I had many sweet proofs that my father and mother rejoiced in the course I had taken, for when my toils were over, and the calm rest of evening came, I sometimes heard their sweet words of approval, and then I grew strong and happy."

assortment of treasures, 1 will pack up a basket of luncheon, which the boys shall carry, and we will have a merry time even in the midst of the fading leaves."

"Only think," said Anna, "if you had not learned how to make such nice bread and cookies we should have missed many a pleasant day's sport. I am going home to beg my mother to teach me to do everything in the very best way." "And so am I," said Bertle. "We will none of us forget," said Aunt Ratio,

to be weaving our beautiful garments, and to be

Letter from "Blush Rose," No. 2. DEAR CHILDREN .-- I promised in my first letter to you, that I would tell you of a little girl I knew, and what she did to me.

When I went to school I sat upon the same seat with a little girl some older than myself, whose teacher, and to avoid the noise that all her little scholars might make, she made a rule that none of us should whisper to each other, without first of paper with "Merit" marked upon it, and then ent. You can well imagine what a strife there was among the boys and girls to be "best," and get the largest number of "Merits."

Now Fannie had a long way to walk going to and from school, through a piece of woods, and perhaps she thought I had, too-for I do not know that she knew where I lived-so one day when I was trying to be very good and quiet, she whispered to me and said, "The bears will catch you when you go home," and I after a while whispered, "I was not afraid of any bears." I felt very sorry to whisper to her, but she kept talking to me until I answered her, and then she told the teacher I had whispered. When the teacher asked her if she had not whispered, too, she said 'no," so the teacher punished me, and at night I had to stand before the whole school and confess my fault and then go home without any Merit. O, how unpleasantly I felt, for I thought Fannie had been very naughty, too. Perhaps she may see

this letter sometime and remember this circumstance of our childhood, for she is still living on earth.

You all remember the story of the Golden Fountain and its pictures? Now, shall I tell you the lesson Fannie teachers me? To always try aud be careful how I treat those around me, that I may form no unpleasant pictures of untruthfulness and wrong in their Spirit-galleries. I cannot write you quite as long a letter this time as I would like, for I must attend to the wants of others you know, and make that a pleasure as well as writing to you.

We all have much to do to make life pleasant and interesting, and grown people must make work a pleasure both for themselves and little ones. I like to write for you and to you, because as I talk to you thus, I feel that to make my lessons useful, I must grow pure and good.' Is it not so with you when you are trying to teach your little friends what you have learned?

That the true and pure may ever guide you is BLUSH ROSE. the wish of

#### Enigma.

I am composed of 22 letters.

My 1, 2, 14 has done much towards elevating humanity. My 3, 14, 11 is an industrious but troublesome

insect. My 22, 21, 14, 5, 12 is a necessary evil. My 8, 21, 11, 11, 21, 22 is not found in the Ortho dox hell.

My 4, 10, 13, 15, 6, 9 is useful to children and farmers.

My 3, 1, 1, 6, 18 is a common fruit.

My 7, 20, 13 is my baby's name.

My 16, 17, 7, 19, 14, 20, 6, 12 is what all should be. My whole is what every true heart desires. Oswego. C. A. P. Conundrum. BY COSMO.

the incoming day, must decide whether, by asso-ciated action, they will give direction and shapo to the new, securing to all and each the greatest possi-ble amount of individual, social, religious and po-litical freedom, compatible with the greatest good of the whole; or, whether religious and political demagories, the rulers of the past, shall, in the re-construction, so frame our Constitutions and Laws as to crush the millions, for the exclusive aggran-dizement and benefit of the fast, shall, in the re-try, oppression and wrong have had full sway un-der the old regime, based as it was, and is, upon the Mosaic code of barbarisms, and it is for us to decide whether they shall still rule the earth, or the more rational and beautiful theory of the Brotherhood of all races of men, and the Father-hood of God shall furnish the basic foundation of the new Church and State.

the new Church and State. 'In conclusion, the Committee would urge upon the attention of *all* Spiritualists the recommenda-tion contained in the last resolution. Do not fail to have a representation from every city, town or

Arrangements have been completed with the Vermont Central R. R. Company to convey pas-sengers from the following places to Chicago and return for \$25, exclusive of meals on steamer, or not exceeding \$30 meals included, the round trip: Boston Lowell Lewrence Workster and Fitch. not exceeding \$30 meals included, the round trip: Boston, Lowell, Lawrence, Worcester and Fitch-burg, Mass.; Concord, Manchester, Nashua, Keene and Portsmouth, N. H.; Bellows Falls, Rutland, White River Junction, Burlington, Montpelier and St. Albans, Vt., and Ogdensburg, N. Y., by the following route: over Vermont Central Rail-road from Boston to Ogdensburg, thence via Sar-nia Line of steamers to Chicago, and return by the soton only of L. Millis, Esq., General Agent, No. 5 State street, and at the teketo files of the Ver-mont Central in the above mentioned places. From the State of Maine passengers will be con-veyed over the Grand Trunk Railroad to Port Sarnia, thence by the Lakes as above for the same Sarnia, thence by the Lakes as above for the same fare, viz., \$25 for the round trip, or \$29 includ-ing meals on the steamer. Apply to William Flowers, Esg., General Agent, Bangor, Me. The Spiritualists of New York can make satisfactory Spirituansis of New York can make satisfactory arrangements for reduction of fares by calling up-on E. P. Beach, Esq., General Agent of Grand Trunk Railway, 279 Broadway, New York City. H. F. GARDNER, M. D., Chairman. H. B. STORER, Secretary.

IF All papers favorable to the movement will lease copy.

## Grand National Convention.

For the information of the friends in New York For the information of the friends in New York and the New England States who desire to attend the National Convention in Chicago, permit me to say that the fare from New York City to Chicago and return, via Buffalo, Sarnia and the Lakes, is \$30,70, exclusive of meals, or \$35,70, including meals on steamer, for the round trip. From Buf-falo to Chicago and return, \$12 without, or \$17 with meals or steamer. ialo to Chicago and return, \$12 without, or \$17 with meals on steamers. Excursion tickets to be had only of E. P. Beach, General Agent, No. 279 Broadway, New York, and George H. Tryon, op-posite the Erie street Depot, Buffalo. Single meals on steamer, fifty cents, or passongers can carry their own provisions. No extra charge for berths on steamer. For particulars in regard to farces from the New England States, and depots for the sale of excursion tickets, see notice in anfor the sale of occursion tickets, see notice in an-other column. Tickets good from July 20th to Sopt. 1st, inclusive. United States currency and notes received at all refreshment rooms on the line of the Vermont Central and Grand Trunk

The Spiritualists of Old Town, Milford, Bradley and vicinity, will hold a three days' meeting in Milford, on the 26th, 27th and 28th of August. Millord, on the 26th, 27th and 28th of August. It is expected that the Davenport Brothers, whose celebrity is world-wide, will be present, and possibly the Davenport Sisters; also, some prom-inent Spiritual speakers and lecturers. Among them, W. K. Ripley, H. P. Fairfield, C. A. Hay-den, I. P. Greenleaf, Mrs. A. A. Currier, Emma Houston, Susie M. Johnson, and, we hope, a host of others. All lecturers mediums and Swiritual of others. All lecturers, mediums and Spiritual-ists are most cordially invited to come and share with us our homes, hearts and hopes. The friends here will make provision to accom-modate those coming from a distance, and want

every niche of room occupied. Comel one and all! Let us join hand and heart that we may more effectually work—

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

- H. B. EMERY,

NEWELL BLAKE, A. RIGLEY, I. M. ROBINSON, J. J. NORRISON,

J. J. NORRIS, Bradley, Penobscot Co., Me., June 25, 1864.

Splitt-Messages from the departed to their friends in earth-life, given through the instrumentality of Mas. J. H. CONANT, from the educated and the uncducated, the wheed and the holy, which go to prove direct splitt-intercourse between the mun-danc and supermundance worlds. EDITORIAL DEPARTMENT. - Subjects of ieneral Interest, the Spiritual Philosophy, Current Eve Intertaining Miscellany, Notices of New Publications, etc. CHILDREN'S DEPARTMENT. — Original Stories, Poetry, etc., suitable for children's reading, by Mus. Lova M., Willis, one of our most glitted correspondents. ORIGINAL ESSAYS-Upon Spiritual, Philo-sophical and Subartic Sublacts.

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#### NOTICES OF MEETINGS.

HOSPITALAR HALL, - Spiritual meetings are held in this hall every sunday, at 199 A. R. All mediums are invited. Du. C. B. Rissa.

DR. C. B. REFA. CREATER.—The Spiritualists of Cheisen have bired Library Hall, to hold regular meetings Sounday attention and evening of each week. All comminications concerning them should be addressed to br. B. B. Crandon, Cheisen, Mass. The following spiriter has been engaged i—N. Frank White, Aug. 7, 14, and Sept. is and 25. Sept. in and 25.

Sept. is and 25. Lawren.—Spiritualists hold meetings in Lee street Church. "The Children's Progressive Lycchui" meets at 195 A. M. The following lecturers are engaged to speak atternoon and evening --Mrs. Sarah A. Horton, during August; Mrs. E. A. Bilss, during September; Neille J. Temple, during October, November and December; Chas. A. Hayden, during January. Other.—Menthus saves Gauday to Rudarts (Manel. Sav. November and Beccamber; Using J. Temple, ultring denoter, November and Beccamber; Chas. A. Huyden, during damany; QUECT.-Meetings every Banday in Bodger's Chapel. Ber-rices in the foremous at 195, and in the atternoon at 25, o'clock.
 Benkers emagned --Mirz, Muile A. Hutchinson, Nept. 4: Mrs. E. C. Clark, Sept. 11; Mirz, M. B. Townsend, Nept. 18 and 25; Miss Martina L. Beckwitti, Oct. 2 and 9; Mirz, Frances Lord Romd, Oct. 23 and 50; Mirz, M. Macomber Wood, Nov. 6 and 13; S. Frank White, Dec. 4 and 11.
 TAUNTON, MASS.-Spiritualists hold meetings in City Hall regularity at 2 and 75 v. N. Sprakers engaged:-11. P. Fairfield, Nept. 4 and 11; Sarah A. Byrnes, Sept. 18 and 25; Charles A. Hayden, during October; N. Frank White, Nov. 6 and 13; Miss Susie M. Johnson, Nov. 20 and 27; N. S. Greenkeaf, during December; Miss Mattle L. Beckwith, during January; Mrs. Anna M. Middlebrook, during February;
 PLYMOUTH, MASS.-Spiritualists hold meetings in Leyden Halt, Sanday atternoon and evening, one-half the time. Jeha-bod Caryer, Cor. Sec., to whom all letters should be addressed. Speaker engaged:-N. Frank White, Net. A and 11.
 Punovinzkez.-Meetings are held in Party's Hall, Wayboaset

breakt engager Guartes Ir. Higher, during september.
 POHTLAND, ME.—The Spiritualists of this city hold regular meetings every Sunday, in Mechanics' Hall, corner of Congress and Casco streets. Free Conterence in the foremoon.
 Lectures afternoon and evening, at 3 and 1% o'clock. Speakerers engaged:—Hon. George Thompson, of England, Aug. 28; Milss Martins L. Beckwith, Sept. 18 and 25: 11. J. Storer, Oct. 2; Win. Loyd Garrison, Oct. 91. H. P. Nritcld, Oct. 23 and 30; Mirs, Sarah A. Byrnes, Nov. 6 and 13; Mirs. Susie A. Hutchinson, New 20 and 27.
 OLD TOWN ME.—The Spiritualists of Old Town, Bradley, Millord and Upper Stillwater hold regular meetings every Sunday, athenoon and evening, In the Universalist Church. Speaker engaged :-Mirs. A. A. Currier, during August.

Speaker engages :- Ars. A. Currier, during August. XEW YORK. - Dodworth's Hall. Meetings every Sunday morning and evening, at 10% and 7% o'clock. The meetings are free. -Ebbitt Hall, near the corner of Thirty-third street and Broadway. Free meetings every Sunday morning and evening, at 10% and 7% o'clock. Fred. L. H. Willis, perma-nent speaker.

nent speaker. THE FRIEND OF PROGRESS will hold spiritual meetings at Union Hail, corner of Broadway and 23d street, Now York, ev-ery Sanday. Circles, wonderful diagnoses of disease, and pub-ile speaking, as per notices in the daily papers. CINCTNNATI, O.—The Spiritualists of Cincinnati have organ-ized themselves under the laws of Ohid as a "Religious Socie-ty of Progressive Spiritualist" and have secured Metropolitan Hall, corner of Ninth and Walnut streets, where they hold and 7% o'clock.

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BANNER OF LIGHT:

Journal of Romance Literature and General Intelligence; also an Exponent of the Spiritual Phil-

osophy of the NinetBenth Century.

Published weekly at 158 Washington street, Boston, Mass., by WILLIAN WHITE, ISAAO B. RICH, and CHARLES II CHOWELL. LUTHER COLBY, EDITOR, assisted by a large corps of the ablest writers.

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

LITERARY DEPARTMENT.-Original Novelottes of reformatory tenden from the French and German

Railroads and on the steamers. H. F. GARDNER, M. D., Chairman Com. Three Days' Meeting.

was more to me than all else, and it could not be a good God's wish to take him from me.

It so chanced-or rather the beautiful Providence of my life so ordered-that Freddie came home at this time. He insisted, first of all, that I should go out in the fresh air, for I had done nothing but seelude myself since I came home. He walked with me into the woods, and gathered a heautiful bunch of autumn leaves, and seating me on the ground, he said. ' See, Rai, how glorious these are; but would it not be better if they would never fade and change, but always keep fresh and green?

'Oh no,' said I; 'it is far more beautiful to have them fade, and then come forth fresh in the spring.

'Do you think so?' said he. 'Then why not more beautiful that these bodies of ours should fade, when they have served their time? I want to tell you a tale that the wise Simon told me one day, when I was talking about the cruelty of death:

There lived in the beautiful Eastern land a peasant who had a lovely daughter. She was beautiful, and he was good, and they loved each other as only the good and noble can. They were always together, for wherever the father traveled, there his beloved child accompanied him, and in all her sports and pleasures he delighted to take part. They had many trials and troubles, and sometimes suffered from poverty and want; but as long as they were together they bore cheerfully all the hardships that befell them. One season they had more troubles than ever before, for cruel wars laid waste their country and ruthless marauders seized their meagre means of subsistence. When they were sorest pressed, the good man received a summons to appear alone before the court, for he was granted the privilege of going to a beautiful country where he could not possibly want for anything. But he was compelled to go alone and to leave his daughter behind. When he told her of the message, she said:

"Of course, my father, you will immediately obey the summons."

"But how can I leave you, my child?"

"And would you think that I could be happy one moment after I knew that I kept you from this good fortune?"

"But how can you toil on alone?"

"Oh my toil will be gladness, if I know that you are so blessed. Only think how sweet will be my mornings, when I awaken and think of thy delights; and how holy my evenings, when I remember thy rest of peace."

" But, my daughter, thou wilt be so lonely." "Not so, my father, for in all I do I shall feel the sweet joy of thy remembrance; and then you know you are permitted to send beautiful gifts to me, and sweet messages; and then I am permitted to hope that I may one day follow you into that beautiful land. How much better that you should go first and understand all about it, so that when I come, I can be led tenderly by your wise care and love."

"Oh, n.y child, if thou hadst been selfish I could a subserve statut

"But I should have thought," said Anna. "that if Freddie really loved you so very much, he would have helped you."

"Freddie was obliged to leave the week after my father's death, and before it was known our house was to be sold, and I positively insisted that neither Gertie, or her mother, should write to either Freddie or Egbert of what had happened, so they both supposed that I was living in the old house, and surrounded by every comfort and luxury,'

"But, Aunt Ratie," said I, "what did Simon mean by the garment that Euthanasy was preparing before she went to the beautiful country?"

"He meant that we all are preparing our spiritual surroundings for the next life in this life. Every good deed we do is so much done for our spirits, and thus goes with us after death. You know Jesus told his disciples about laying up treasures in heaven; he meant by it just the same: that all we do that is noble and good, is so much done for our spirits, and so can never be taken away."

"Aunt Ratie," said Arthur, after having been a long time thinking intently, "is there not some meaning to the name of the noble daughter?"

"Yes," said Aunt Ratie; "Euthanasy means beautiful death. It is a sweet word, and conveys a beautiful truth, for death to the pure and good is the entrance to a more blessed home, and the beginning of a more beautiful life."

"But, Aunt Ratie," said Anna, "did you not feel very cross and ill-natured when you thought of your beautiful home, and of all the fine clothes you used to wear?"

"I am afraid I sometimes felt a little sorrowful as I remembered my former life: but no experience of my life ever did me so much good as this of caring for myself. I made many ludicrous blunders in my housekeeping. I boiled my eggs as long as my potatoes, and baked my meat until I had no juices; and I cut my garments in all sorts of fantastic shapes; but I was gaining experience, and I soon began to be much happier for knowing how to do even the simplest thing thing well. I felt myself richer when I had knowledge than I had felt with all the luxuries my father surrounded me with. And then I had so much sympathy and care for those who had to work. I never understood that it was any trouble to wash and iron any of my delicate garments until I did it myself; so I learned to be thoughtful and considerate, and thus love grew in my heart, and I prepared one of the beautiful garments of my spirit, that I never could have possessed if I had lived in the midst of case and luxury."

"What a dear Aunt Ratie you are!" said Bertha; "always making the best of everything. But I am in such a hurry to know how you happened to come here."

"I will tell you all in good time, but to-day, you

Why is the letter I like a cold night in winter? Why is the letter S like playing a joke on an old man?

ANSWER TO ENIGMA BY EVA.-Blossoms of our Spring.

ANSWER TO, REBUS BY COSMO,-Devil, The derived words are dive, evil, eve, vile, live, veil.

S. I. C .- Am at present out of the city. Should be pleased to see you on my return in the autumn.

#### First Grand National Convention of Spiritualists.

At a Convention of the Spiritualists of New England, held in Boston, in March last, the follow-ing Preamble and Resolutions, after a full and free discussion, were adopted by a unanimous vote:

Whereas, The facts given to man through communication with the spirit-world, conclusively prove that a portion of the inhabitants of that world feel a deep interest in the elevation and improvement of humanity, and are associated together for the perfecting of wise plans to accomplish so desirable an end; therefore

therefore, Resolved, That it is largely by associated action on the part of Spiritualists that their beautiful teachings can be made pracor spiritualists that their beautiful teachings can be made r tically useful to our race, and result in the establishment o dividual and social liberty, equality and fraternity through our works.

war world. Resolved, That we believe that the exigencies of our times lemand that measures should be taken by which this concert demand that measures should be taken by which this concert of action on the part of Spiritualists should be brought about. And for the accomplishment of this object, we recommend that a National Convention of Spiritualists should be conversed at some central point in the great West during the coming sum-mer

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

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

Resolved, That we most carnesity recommend all Spiritual-ist associations and neighborhoods to appoint one or more of their best minds to attend this proposed Convention when called.

After careful examination and deliberation the Committee have decided that the greatest facili-ties for the accommodation of those who may at-tend the Convention can be had in Chicago, Ill. They therefore most cordially and earnestly in-vite all Spiritualists throughout the country to meet in Convention in the city of Chicago, on Tuesday, the 9th day of August next, at 10 cclock A. M., and continue from day to day thereafter during the pleasure of the Convention, for the purpose of a free interclange of thought upon all subjects embraced in the foregoing resolutions subjects embraced in the foregoing resolutions, and to take such action in the premises as they may deem best. And as the Committee fully recognize the Identity of interest of all Humanity in the "New Dispensation," they would extend the same cordial invitation and greeting to the Spiritualists of the Canadas to unite with them in their deliberations.

"No pent up Utica confines our powers, For the whole boundless universe is ou

It was said in a former notice, all Spiritualists realize the great fact, that we live in a transition age Old things are rapidly passing away in the reli-gious and social, as well as in the political world. Behold all things must be formed anow. And the time has fully come when the millions in our country who have received the glorious light of

**County** Convention.

The Spiritualists of Boone County and vicinty The spiritualists of Boone County and vicinity will hold a Three Days' Meeting, on Friday, Sat-urday and Sunday, the 2d, 3d, and 4th of Septem-ber next, in the incorporated town of Belvidere. A free platform will be sustained. Each speaker

will be responsible only for his or her ideas. Speakers from abroad are expected to he pres-ent, among whom is Rev. Moses Hull, of Battle Creek, Mich. A cordial invitation is extended to all. Arrangements will be made to entertain these who come of interact.

to all. Arrangements will be made to entertain those who come from a distance. By Order of Committee, H. Bidwell, of Belvidere; D. Chapman, of Bonus; D. H. Ellis, of Manchester; S. Wellington, of Caledonia; S. Lovett, of Spring; A. S. Royal, of Flora; Win. Wadsworth, of Leroy; H. Wil-lard, of Boone, Committee. CHARLES GORHAM, Cor. Sec'y., Belvidere.

#### Vermont Annual State Convention.

The Annual State Convention of the Spiritualists of Vermont will be held at Montpelier, Fri-day, Saturday and Sunday, the 2d, 3d and 4th of September. A cordial invitation is extended to all. Mediums and speakers in and out of the State are especially invited to be present and participate. Ample accommodations will be provid-ed at Montpelier on reasonable terms. Arrange-ments will be made with the several Vermont railroads to carry members of the Convention for GEORGE W. RIPLEY, Committee. are one way.

NEWMAN WEEKS, NATHAN LAMB, GEORGE DUTTON, M. D., Cor. Sec'y.

Rutland, Vt., July 30, 1864.

#### Grove Meeting.

The Spiritualists of Ridgetown, Bradford Coun-The Spiritualists of Ridgetown, Bradford Coun-ty, Pa., will hold their third annual Grove Meet-ing, August 21st, in E. B. Beckwith's orchard, three miles south of Wellsburgh Depot. Speak-ers engaged: Mr. and Mrs. William Palmer, J. W. Mapes, and others. *All* friends of reform are invited to attend. Committee: Mr. A. H. Voorhis, J. Carley, P. Miller, Mrs. E. R. Beckwith, Mrs. E. Voorhis, Mrs. G. W. Mead. E. R. BECKWITH, See'y.

#### Grove Meeting.

The Spiritualists and friends of progress of St. Lawrence Co., N. Y., will hold their third Grove Meeting of this season in the grove of Mr. Herry-man, in Parishville, Aug. 20 and 21, commencing at 10 o'clock A. M. Speakers from the Chicago Convention on their return East, will find a cor-dial reception with us, and, if need be, their extra expense provided for. Stopping at Potsdam, or Napp's Station on the N. R. R., N.Y. By order of Committee, REY. JAS. FRANCIS. Parishville, N. Y., July 14, 1864.

#### Grove Meeting.

The Third Annual Grove Meeting of the Spirit-ualists of Superior, near Ypsilanti, Mich., will be held on the 6th and 7th days of August next, com-mencing at 10 o'clock A. M. Speakers on their way to the Chicago Convention are respectfully invited to attend. Accommodations free, and as large a fée given the speakers as can be obtained. Moses Hull is engaged, and others will be unless response is made to the above. By order of the Committee. By order of the Committee.

WM. F. GOODELL. 

, and Scientific Subjects

REPORTS OF SPIRITUAL LECTURES-By Tranco and Normal Speakers.

All which features render the BANNER OF LIGHT a popular Family Paper, and at the same time the harbinger of a glori-ous Scientific Religion.

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WILLIAM WHITE & CO.

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