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For the Banner of Light.

## My Religion.

During my sojourn here in Virginia since the war began, while visiting among my friends and relatives, the subject of religion has often been the topic of conversation, in which my views have been pretty freely expressed. At times, my remarks have been misunderstood; at others, I have reason to think, by bigotry they have been perverted. I differ, it is true, from the Orthodoxy of the day-my religious sentiments have not been lightly embraced as mere speculative opinion; but are the honest convictions of my mind, after careful and prayerful investigation, using as best I could, all the faculties God has bestowed, with simple, unalloyed aspiration for Truth, asking of him who said, "Seek, and ye shall find."

That I may be neither misunderstood or traduced, I leave this paper for the benefit of my children, in which I shall endeavor to set forth in clear and explicit terms what it is I do and what I do not believe, and "give a reason for the faith that is in me."

Truth is God's word, and a blessing to all; but error is a constant curse, whether spoken at the fireside or from the tasseled pulpit. We never can he sure that our ideas are correct until we have examined them fairly, and scrutinized them without prejudice; otherwise we may be hugging a dangerous error to our bosoms, and casting the truth from us. There is nothing good that is false, and we should always be glad to exchange an error for a truth. Carlyle says, "To honestly believe a thing, we must first have disbelieved it." Yes, otherwise our judgment is partial and prejudiced, and we are apt to fall into the weakness of believing a thing because we like to, and not because we know it to be true. Many church members assent to the dogmas of their sect, and think they believe them, but between assent and belief there is a wide

There was a time when I considered it wrong to investigate such a subject as this -- when I thought that reason had no right to intermeddle with sacred things, and that every one did wrong who questioned God's Word, as I then regarded the whole of the Scriptures to be. That time is gone-gone. I argue with the proverb, "He that will not reason is a bigot; he that cannot is a fool; he that dare not is a slave." I have thought, read, investigated for myself. My practice has been for some years to cut from the papers whatever struck my attention, and also make copious extracts, culling here and there wherever I found anything that accorded with my sentiments, and from a little book, the title of which is forgotten. The result of my investigation is before you.

The rough draft of this paper was completed on the 5th of August. The Sunday following (9th) was a happy day for me, for then was granted the great desire of my heart—then was the barrier thrown down which separated me from my unseen friends. I no longer require a medium to aid me in communing with them; for I myself am one, and can and do hold sweet converse with

Soon after I began to investigate the Divine Harmonial Philosophy in 1855, I hoped that I, too, might become a medium. I sat at the dial, off and on, for many hours, continued with short intermissions for several months; but all of no avail. I never could perceive the slightest motion of the table, and finally gave it up in despair—for the last six years or more I have not even made an effort.
Early in 1856, my spirit-friends endeavored to

develop me for writing, and in some measure suc-geded—a good deal was written through me, but I never could feel confidence in what came through my own hand, unless afterwards confirmed by the dial, or otherwise through some other me dium. I struggled against this want of faith, but in vain; and for this, perhaps, the gift was with-drawn after a few months' trial, and no influence

has been since imparted.
While sitting at my desk reading, on the 6th of August I felt impressed to take up the pencil. Instantly the well known electric thrill rushed through my arm, my hand was shaken, and then a short sentence of not much import was written. Next day this was repeated, giving a page or more. I knew it was not from my own brain, because the phraseology was quite different from what I should have dictated.

What I should have dictated.

Seeing they could so easily shake my hand, I requested them to confirm it by three distinct shakes, if it was indeed spirit-writing. Instantly the answer was given with an interval of two or three seconds between each motion. More writing followed, confirmed in the same way. It writing followed, confirmed in the same way. It then occurred to me that possibly this might be the means of opening a channel of communication in which I could confide; accordingly I inquired if they could respond through the alphabet by shaking my hand. "Yes." And immediately was given, "Get the dial—I will communicate. Nancy." Just the last thing I should have expected.

With a throbbing heart the dial was placed on the table. I sat for half an hour before I could perceive the least motion. Another half hour was spent in slow oscillations of the index. Then came: "It is difficult, father—be patient; we shall

This encouraged me. In a quarter of an hour more there came communications from my son Frank, and step-mother, clear and unnistatable! Overwhelmed with joy, with screaming tears, and a voice broken by sobs, I fell upon my knees and a voice broken by sols, I fell upon my knees am poured out my soul in gratitude to God for the great blessing just bestowed. Returning to the dial, it gave, "God has answered your prayer, for he is the hearer and answerer of prayer, and the rewarder of all who seek him."

Communications after this came freely from my spirit-friends. It seemed they were always in waiting, for the moment I took my seat the dial began to move. I inquired if they knew what had lately engaged my attention:

"Yes; you have been writing out your belief in religion. It is the strength of the Christian

I expressed a desire to read it out to them, and to have their opinion of it as I proceeded. To this they assented, and appointed 4 o'clock that afternoon for the meeting. At that hour I took my seat, and as I read along the dial moved, giv-

ing their comments, and concluded with:

This is the truth of God. Go on, my son; the angels are your ministers, who will record what you have written, and have it in remembrance when you are called from earth."

Who presided at the dial?

Francis Hopkinson."

Who else were present?
"Father, mother, Frank, Isabelle, Leigh" (my children), "two grandfathers, two grandmothers,

The next day my son continued the list, and after giving fifty-eight names, some of them entire strangers, others known to me by reputation, but chiefly my friends and relative. I remarked:

"Why, you seem to have had quite a Congress"

gress."
"Half a thousand, father. They all approved "Half a thousand, father. They an approved of what you wrote; they thought it unanswerable. Take your stand on this platform, and naught can prevail against you. Delightful is the remembrance of this Congress."

I shall now resume my essay, and introduce the comments of the spirits as given.

The opinion of the Protestant churches is this: The opinion of the Protestant churches is this: The Bible is a miraculous collection of miraculous hooks; every word it contains was written by a miraculous inspiration from God, which was so full, complete and infallible, that the authors delivered the truth, and nothing but the truth—that the Bible contains no false statements of fact or doctrine, but sets forth all religious and moral truth which man needs, or which it is possible for him to receive and no particle of error, therefore truth which man needs, or which it is possible for him to receive, and no particle of error; therefore, the Bible is the only authoritative rule of religious faith and practice. To doubt this is reckoned a dangerous error, if not an unpardonable sin. The Bible is master of the soul, superior to intellect, truer than conscience. It presupposes that each book within the lids of the Bible has an absolute right to be there, and each sentence and word therein is infallibly true.

Spirit .- " Believe nothing but what you can un-

Now I ask, is the Bible "the inspired Word of God?" On the answer to this the whole argument depends. Let us look into its origin. When was the Bible formed? where? and by whom? The Council of Nice, which assembled A. D. 325, under the command of the Emperor Constantine, is the pivot upon which all Ecclesiastical History turns. It was at first composed of two thousand

is the pivot upon which all Ecclesiastical History turns. It was at first composed of two thousand and forty-eight bishops, who became so violent and vociferous, that but for the Emperor's presence they would have engaged in battle. Constantine was obliged to expel one thousand seven hundred and thirty of them, and only three hundred and eighteen of them remained. Before them was produced a vast number of parchments, or pamphlets, comprising most of the religious writings of the day. From them was selected the present Bible, except "The Acts," not then discovered; also, James, Jude, and the "Revelations," which were rejected.

The Book of Tobit is in the apocrypha—that is, the Church may receive or reject as to them seems proper; but Eusebius, who was present, says it was rejected by three votes; consequently it lacked but three votes of being the inspired Word of God!

But the decision of the Council did not settle.

But the decision of the Council did not settle the matter, for Dr. Lardner acknowledges that so late as A. D. 506 the Canon of the New Testament had not been settled, but Christian people were at had not been settled, but Christian people, were at liberty to judge for themselves concerning the genuiness of writings proposed to them as Apostolic, and to determine according to the evidence. Thus it continued until the Council of Toledo, A. D. 633, when the whole subject came up again for consideration. By them the rejected books were received and added to the Canon. Also, "The Acts," found A. D. 408, and thus was the Bible formed.

Now why were not those one thousand seven hundred and thirty discarded bishops as well qualified to decide which books were the "Word of God," as those who remained? It was no infallible judge who made the selection but the cor

Thus it appears that what is and what is not "the Word of God," has been decided for us by three hundred and eighteen exasperated bishops, whose decision was afterwards revised and amended by another set of bishops, and given to us as an infallible rule of faith and practice.

Spirit.—" This is all true. The Bible is a collection of pamphlets, given to the world at different times by different writers, each one differently in-spired. Belief in them should be according to their respective merit, of which each must judge for himself."

I said, "You are doubtless aware that Church History has kept dark about the early Fathers and the Nicene Council. Have you obtained further information on the subject since you have been in the spirit-world ?"

Spirit.-" We have. Your account, as given, is

But the Bible itself makes no such pretension of infallible inspiration. It no where says that the sixty-six books of which it is composed are the "Word of God," and that it does not, is a powerful argument against its being so. David seems to have regarded the ten commandments as God's Word, but that is far from claiming the title for all the books. Paul indeed says, "All Scripture is given by inspiration of God, and is profitable for doctrine, &c.;" but it should be known that the word "is," is in italies, showing that it is not in the original, but supplied by the translator. Scripture means writing, and as it now reads, if all Scripture is given by inspiration of God, then Homer and the Arabian Nights are inspired writings. What Paul appears to mean is this, "All to have regarded the ten commandments as God's ings. What Paul appears to mean is this, "All Scripture given by inspiration is profitable, &c." Let the Scriptures bo tried by this rule, and it may well be asked what is there in the endless genealo-gies, or Solomon's Song, for instance, that is good for doctrine, for reproof, for correction and instruction? Does not this interpolation of the word

is," look very like a priestly fraud?
There are several theories of inspiration. The most common and Orthodox is, that God appointed men to write it, and breathed his spirit into them, so that they gave a faithful transcript of his will. Let us test this Book, and see whether it is in agreement with reason and the character we love to apply to the Divine Being, and to the Book of Nature.

The astronomy of the Bible differs widely from that of Nature. Genesis represents God as being employed for five days in making this little globe and yet forming the universe of rolling universes in one day! Six days spent by Omnipotence in forming and adorning this floating dew-drop; and an ocean of stars, one hundred millions seen by the naked eye, poured out in a breath, and dis-missed in five words! "He made the stars also." The same writer informs us there were three evenings and mornings before the sun was made "to divide the day from the night!" Light on the first day.

first day—the sun and moon on the fourth!

In its Geology it teaches that God made the earth in six days about six thousand years ago; whereas Geology demonstrates that the earth has existed for millions of ages, and no geologist worthy of the name disputes it. Many attempts have been made to reconcile this, new explanations are being constantly made, and no two of them agree. One thinks the six days means six thousand years, " for a thousand years is with the Lord as one day and one day as a thousand years," which also makes the Lord to have rested a thousand years! Another pretends that every day was an indefi-nite period of time, embracing countless millions

of years. Some think the six days were occupied in merely remodeling the earth—others, that it only applies to a limited portion, the Garden of Eden.

Spirit.—"The world is indeed millions of millions years old." When and by whom were the books of the Bible written? These are questions still open to Biblical critics. I will briefly advert to some of the

arguments relied on to show they could not have been written by their reputed authors.

1. The annals of Egypt record none of the Pha-raohs recorded in Genesis and Exodus; and no history except the Bible and those taken from it

history except the Bible and those taken from it celebrate the deeds ascribed to Moses, Joshua, Samuel, and others.

2. In Gen. xiv: 14, Abraham pursued his brother's captors unto Dan. No place called Dan existed until three hundred and thirty-one years after the death of Moses. In Judges xviii: 27, it is said the place was called Laish at first, and received the name of Dan after the death of Samson.

3. It is said in Gen. xxvv. 21 that Iuroal "saread". ceived the name of Dan after the death of Samson.

3. It is said in Gen. xxxv: 21, that Israel "spread his tent beyond the tower of Edar." Now the tower of Edar was over the gates of Jerusalem, and was not built until the reign of David, many years after the death of Moses.

4. In Gen. xxxvi: 31, it is said, "And these are the kings which reigned in Edom before there reigned any king over the children of Israel." No king reigned over Israel till eight hundred and sixty years after the death of Moses.

5. The book of Deuteronomy is made to record the death of Moses.

5. The book of Deuteronomy is made to record the death of Moses.
6. Joshua xxiv: 31 is made to say, "And Israel served the Lord all the days of Joshua, and all the days of the elders that outlined Joshua; ..., 7. The phrase "unto this day" occurs free, tently in the book of Joshua, and shows that the unthor lived after the event was supposed to have happened; thus: "And Joshua burned the city, and model to hear forever a desclution rate this face." made it a heap forever, a desolation arto this day,"
"And Joshua" " " laid great stones in the This expression means the lapse of a long, long time. It is supposed the book of Joshua was written after the establishment of the Jewish mon-

nrchy.
8. Between the first and last books rolls many centures. All other languages have undergone great changes in much less time. In the English

great changes in much less time. In the English, for instance, the reader of Chaucer requires the aid of a glossary. But any one who can read Genesis can read any other book.

The Gospels, some of the Epistles and Revelations are supposed to have been written from thirty to sixty years after the crucifixion, and except some of the Epistles—the authors unknown—that the chief inquiries and the collection of facts relative to the birth, life and death of Jesus were not unde until many years after his death were not made until many years after his death, and were transmitted more from hearsay than from actual knowledge, the art of writing being understood only by a very few. But all this I consider of minor importance. It

concerns us little by whom or at what time they were written. Here are the books handed down to us from remote antiquity, and believed for ages to be the inspired word of God. Let us look into

If God has written a book to be the universal guide of man; to teach him what to do and what not to do; to deliver him from eternal death, and exalt him to everlasting bliss, we may reasonably expect that one part will perfectly agree with another, that the principles would be the same throughout, since God is the same in all ages, man's nature the same, and the laws of right eter-nally the same. But the principle of the earlier books is hatred. The Old Testament teaches us to do our enemy all the harm we can, while the principle of the New Testament is love, and we are enjoined to do our enemy all the good we can. In the Old Testament we read, "An eye for an eye, a tooth for a tooth, stripe for stripe;" but our Sa-viour teaches us, "resist not evil; but whose shall smite thee on the one cheek, turn to him the other

Joshua orders, "thou shall save alive nothing hat breatheth:" " and Joshua smote all the counthat breatheth;" " and Joshua smote all the country, &c., and destroyed all that breathed, as the Lord God commanded."

Lord God commanded."

The very opposite of this we read in the New Testament. "Love your enemies, bless them that curse you, do good to them that hate you. If thy enemy hunger, feed him."

A book written by the hand of God would show no contradictions. Turn to these passages: "I have seen God face to face, and my life is preserved." "And the Lord spake to Moses face to face as a man speaketh to his friend." "Then went up Moses and Aaron, Nadab and Abihu, and seventy of the elders of Israel, and they saw and seventy of the elders of Israel, and they saw the God of Israel." How do they agree with these? "No man hath

seen God at any time." "Who only hath immortality, dwelling in the light which no man can approach unto, whom no man hath or can see." Ye have neither heard his voice at any time, nor seen his shape."
In one place we read, "I will not pity nor spare,

nor have mercy, but destroy." "Thine eye shall have no pity upon them." "The Lord thy God is a consuming fire."

a consuming nre.

In another, just the opposite: "The Lord is very pitiful and of tender mercy." "He doth not atflict willingly." "His mercy endureth forever."
"The Lord is good to all." "God is love."
In II. Samuel we read that one of the ponalties

of David's sin was seven that one of the penalties of David's sin was seven years of famine. But Chron, xxi says three years of famine.

"So David bought the threshing-floor and the oxen for fifty shekels of silver." II. Sam, xxiv.

"So David gave to Ornan for the place six hundred shekels of gold." I, Chron, xxi.

trea shekels of gold." I. Chron. xxi.
It is asserted in Ezekiel xviii: 20, "The son shall not bear the iniquity of the father."
In Exodus xxv: 5, "I am a jealous God, visiting the iniquities of the fathers upon the children." In the second book of Samuel, xxiv, are these words: "And again the anger of the Lord was kindled against Israel, and He moved David against them to say, 'Go number Israel and Judah.'"

In the corresponding plan, I. Chron. xxi, it reads, "And Satan stood up against Israel, and provoked David to number Israel."

As these two quotations confessedly relate to Which of the two quotations comessenty reinte to the same event, how can they be reconciled? Which of the two was it that tempted David to number Israel? There is nothing to qualify or alter the literal reading of the two accounts, nor is the language metaphorical. If it is not a constitution of the two accounts and the language metaphorical. tradiction. I do not know how words can be put that nearly all books written without inspiration can be understood by all alike, while a book said to be inspired by God himself as an infallible rule to be inspired by God minser as an intance rare of faith and practice, should need commentators to explain it, and yet so intricate that no two commentators can agree as to its meaning.

Gen. i: 31, "God saw everything that he had made and helald it was very good."

made, and behold, it was very good."

Gen. vi: 6, "It repented the Lord that he had

made man, and it grieved him at his heart."
Ezek. xviii: 32, "The Lord has no pleasure in him that dieth." Joshua x: 20. "The Lord hardened their hearts,

that they might find no favor and be utterly de-Here the prophet asserts that the Lord does take

"he hardened their hearts," to keep them from the state in which they might find favor, and thus "be destroyed." Scores of such self-contradic-tions can be shown, and no violation of the con-

Are they to be explained away by an ingenious Are they to be explained away by an ingenious and elerical reading of the text? Can it be said that these inconsistencies will not appear when the whole is read in its connections? Can they be repuditated on the ground of garbied extracts and misrepresentations? Is it not fact opposed to fact, principle to principle? All assertion and demundation I regard as more breath—it amounts to not think to include relite and nothing. It is one thing to include ridicule, quite another to confute with argument.

Spirit.-" God is the same to-day and forever." Turn to Deut, xiii: 6-10. It is the natural, in-alienable right of every one to judge for them-selves of the character of God, and of the true selves of the character of God, and of the true and most acceptable form of worshiping him, and also to teach the same. Suppose my religious views differ from those of my family, my friends and my neighbors, differ from the community and nation in which I live, and by Christendom generally. The object of their religious adoration is to me a demon of wrath, rovenge and blood; and but for the fact that their conceptions of God could not wholly root out nor suppress in their hearts all kindly instinct and sympathy, all reverence for truth and humanity, all sentiments of justice and right, their theology had converted them into monsters of iniquity and cruelty. From a desire to save them from such dangerous views

them to what I deem higher and truer views, and to a more practical and elevated worship. I am seized, and without regard to my sincerity and parental love, am stoned to death!

The idea that God ever enjoined a husband to stone a wife to death, a parent to kill a child, a child a parent, is monstrous. Human nature shudders at it. The human family is a unit, bound together have common parents committee. together by a common parentage, common natures, common destiny. The idea that the universal Father could have exacted this is simply horrible—the human soul recoils from it. It never was and never can be done, while man is man and God is God. The Bible says he did, and gives certain evidence to prove it. I have no more respect for the proof than for the thing to be proved. l can believe nothing which militates against the noblest attributes of Deity. Both are opposed to the teachings of God in Nature. A wrong is a wrong, no matter who commands it.

Spirit.—" Death is the triumph of life, but God never sanctioned such barbarity."

never sanctioned such barbarity."

Turn to Exodus xvii, Deut. xxv, I. Sam. xv. The Israelites attack the Amalekites, but are repulsed. Because of this it is said, "The Lord will have war with Amalek from generation to generation." Moses was commanded to record the injury done to them by Amalek, and their wrath and revenge kept alive till a suitable time arrived to gratify it. In I. Samuel is an account of the final extermination of the Amalekites, and the accomplishment of the long-nurtured revenge. Saul is sent by Samuel to do the deed; and the commission begins with the usual "thus saith the Lord of Hosts, go and smite Amalek, and utterly Lord of Hosts, go and smite Amalek, and utterly destroy all that they have and spare them not, but slay both men and women, infant and suck-

out to slaughter men, women, children and suck-lings, to punish them for wrongs done by their re-mote ancestors. Can it be believed that the God of Nature ever commanded a tribe of men to be exterminated because their ancestors centuries ago did wrong? What would be thought of venago did wrong? What would be thought of ven-geance inflicted upon the people of England be-cause of something committed by their forefathers in the time of Edward IV? Can it be believed that the Father of Love commanded his children that to cherish the spirit of deadly hatred toward their fellow-beings from age to age, and then, af-ter ages had passed, instigate them to satiate their cherished revenge in the blood of infants? Yes, this is all assented to as truth by Christendom, and I am denied the name of Christian because I do not and cannot believe it.

Spirit.—" God is a God of Love; that is a suffiient denial."

Turn to Deut, vii. Did the God of Nature write the laws of love and fraternity on the hearts of his the laws of love and fraternity on the hearts of his children, and then forbid one portion to promote one another's prosperity or enter into any agreement or friendship with another portion of them? The Bible says it did, and gives the following reason why he did it: "For thou art a holy people unto the Lord thy God; therefore thine eye shall have no pity upon the nations which the Lord thy God giveth unto thee, but shall utterly consume them all." Holy people, indeed! If this be holiness, what is sin?

Joshua vi. tells how this holy people executed

Joshua vi. tells how this holy people executed these instructions. "They utterly destroyed all that was in the city, both men and women, young and old, ass and sheep, with the edge of the sword." And in viii: 24-26, it says: "He drew not back his hand until he had utterly destroyed all the inhabitants of Ai as the Lord God of Israel

Then we are told that for four hundred years God watched over and disciplined that portion of his children called Israelites, to wage the extrem-ity of war against other portions of the great hu-man family, all children of the same heavenly Fa-

The story, as told in the Bible, is one of fearful horror. God, as it relates, had settled to destroy certain nations, and to give their country and wealth to another nation. Four hundred years weath to another hatton. Four hundred years before the deed was done, he is made to say that he must wait "till their iniquity is full." So the Jews are led through various trials for four hundred years, till the Canaanites are wicked enough to be destroyed! Why not convert and not kill them?

Then by a series of most astounding events such as the passage of a deep sea or river on dry land; of one million of people being sustained forty years in a desert without laboring for food or raiment, one suit of clothes lasting all the time; a flock of quails gathering round the camp of Israel, covering the surface of the earth over thirty miles in width all around the caup, and three and one-half feet deep, to furnish food for the people; the sun and moon standing still to enable these holy people to march to the slaugh-ter of whole nations of God's children, which had never known or injured them. This, God is said to have done, because he had sworn to Abraham that he would do it.

The great end of all this slaughter is said to have been to establish on earth the worship of one. God, in opposition to Palytheism. Important as this may be, can it be supposed that to win men to this doctrine, the just and loving Father would array his children one against another? Is this the way to root out error and establish truth? If living in darkness, could not the infinite wisdom and power of God have devised some way to enlighten them? But the Bible and all Christians would have us believe that the sword, dyed deep in the blood of millions, was the great argumen to establish the doctrine and worship of God! So

pleasure in the death of him that dieth, because lions of innocent people in Mexico, to set up the "he hardened their hearts," to keep them from the cross. Who justifies this now?

The state in which they might find favor, and thus own records, that these Jews were "the chosen people of God?" Does any cotemporary history even allude to such a claim? That they were corrupt to the last degree we want no other proof than that afforded by themselves; nor have we any reason to believe that the nations whom they destroyed, with all their idolatry, were more wick-ed than themselves, in all the relations of life.

Spirit.—"The God of all the earth is a God of Justice."

Justice."

In Judges xiv, 9: we are told that Samson, on the occasion of his marriage, put forth a riddle to thirty young men, and made a bet of thirty sheets and thirty garments, that they could not solve it. Through the connivance of his wife, they succeeded; and Samson, according to the account, inspired by the spirit of the Lord, murdered and robbed thirty men to obtain the means of paying his bett

his bet!

If God is Love, the spirit of God is the spirit of Love. How, then, could Samson, under its influence, slay thirty innocent men? Suppose a man in the present day loses a bet, and to pay it, robs and murders the first person he meets on the highway, and when arrested, tells us that the spirit of God incited him to the act! Who could believe him? If sinful now, was it not so then? "Thou shalt not kill—thou shalt not steal" was the law then as well as now.

In Judges xv, 14-20: we are told, "The spirit of the Lord came mightily upon Samson," and with the jaw-bone of an ass he slew a thousand men. Allow one minute to one man, there were then

a desire to save them from such dangerous views the Lord came inightly upon Samson," and with of God, I go to them and seek earnestly to win them to what I deem higher and truer views, and Allow one minute to one man, there were then

Allow one minute to one man, there were then seventeen hours of slaughter!

And now the day declines—there stands Samson, and around lie the bodies of his thousand victims, cold, stiff and ghastly. Exultingly he exclaims: "Heaps upon heaps, with the jaw-bone of an ass have I slain a thousand men," His long continued labor made him thirsty, and he prayed. Prayed? Yes, prayed. To whom, Mars or Moloch? Is he a devil worshiper, about to offer his supplications to the God of Evil, who has assisted him in his fiendish work? Not he prays to the God of Mercy, Truth and Love—the Christian's God, who inspired Jesus to say, "Be ye merciful as your Father in heaven is merciful," and "Father, forgive them, for they know not what they do."

But the story tells us, "God heard the prayer of Samson," and caused water to spring out of the gory jaw-bone to revive his strength?"

Spirit.—" All that is a fable, and not worthy of

belief."
When I withhold my belief in these so-called miracles, I am told "all things are possible with God." True; that God can atwill, control or modify nature, is unquestionable. I say, at will, for the question is of will not of power. It is not that the Deity cannot modify his laws, but that we insult him in imagining a possible necessity for mod-ification. God's laws were fashioned to embrace all contingencies that could be in the future. With

an contingencies that could be in the future. With God, all is now.

An unchangeable God cannot work a miracle in the theological definition. He cannot produce an effect without an adequate cause, or an event above eternal law. God cannot contradict himself. He can will what he pleases, but he must will in accordance with the principles he has esbut slay both men and women, many and short ling, ox and sheep, camel and ass."

Some four hundred years had clapsed since the injury was done; now we are told God roused up injury was done; now we are told God roused up to be oblong or square, gravity, one of his own principles, would pay no heed to it, but would be supposed to will a world to be oblong or square, gravity, one of his own principles, would pay no heed to it, but would not set would a dew drop. We cannot round it just as it would a dew drop. We cannot suppose God to annul, alter or destroy his own perfect attributes.

The Israelites, at the command of God, through Moses, Num. xxxi: warred against the Midianites. All the male children and married women were ordered to be massacred, and the unmarried women to be given to their captors for wives and concubines. Thirty-two thousand maidens were thus distributed among them. How many men, women and children were butchered the record does not show; and all done by the express com-mand of God—"The Lord said unto Moses."

Pause—reflect on this order. "Kill every male among the little ones." The little ones all to be killed solely because they are males! and women solely because they are mothers! and thirty-two thousand young daughters to be handed over to become wives and concubines of those who had murdered their parents and defenceless infant brothers! And the Bible assures us all this was sanctioned by God, and the Churches of Christendom say they believe it. No one would believe it were the account in any other book; yet they profess to be-

Spirit.—"This is the strongest passage you have written."

We read in Judges xx: that the children of Israel went up to the house of God, and asked coun-eil of Him, saying: "Which of us shall go up first to battle against the children of Benjamin?" And the Lord said, Judah shall go up first. Judah went up first, but was defeated, with the loss of twenty-two thousand men. Again they inquired of the Lord, and the Lord said, "Go up against him;" and in the second onset Benjamin slew eighteen thousand of them. Again they inquired, and the Lord said, "Go—I will deliver them into thy hand." They went up—they surprised the the Lord Said, "Go—I will deliver them into thy hand." They went up—they surprised the Benjamites and slew twenty-five thousand. Thus, in these three battles, fought according to the Bi-ble, by direct command of God, sixty-five thou-sand of God's children are slain, brother against brother! Call you this a God of Mercy? Spirit.-" No; that is a God of wrath, while our

Father is a God of Love." We have another dreadful account in 2 Sam. xxi: which states that God sent a famine in the days of David, for three years, and when they in-quired of the Lord, he said it was for Saul and his bloody house—he slew the Gibeonites. We might ask, was that any worse than killing the Amali-

ask, was that any worse than killing the Amalikites? However, to appease the wrath of the Lord, they hung up Saul's seven sons to atone for the sin of their father, and after that we are told, "God was entreated for the land."

Is it reasonable to suppose that God moved David to number Israel, and then for his doing so, slew seventy thousand people innocent of David's sin, if sin it be? or that God slew fifty thousand men in one fown for looking into the ark.

As Elisha is journeying toward Bethel, he falls in with a number of children, who, sportively, call him "Bald Head." For this trivial offence he curses them "in the name of the Lord," and there came forth two she bears from the wood and tear

came forth two she bears from the wood and tear forty-two of them to pieces. 2 Kings, i, 22-24. By this we are taught that the Almighty God—

by this we are catched that the Almignity God-the source of all loveliness, who fills all space with his glory, who is never swayed as man is by the impulse of passion—suddenly felt into a rage with children, and sent two infuriated wild beasts to destroy them! and all this because they cried out in mirthful derision of an old man! And what sort of a prophet or teacher of truth and goodness, both by word and actions, could be be who could thus malevolently curse a child? Not so did Jesus, the greatest of all prophets. He evoked no curse, but blessings, even on his enemies; and as to children, he said, "Suffer little children to come unto me.

Viewing these things with a mind divested of to establish the doctrine and worship of God! So the projudic caused by early training, I am shook-thought the Spaniards when they sacrificed mil- ed by these atrocities; and many more might be cited, committed under the pretended sauction of Jehovah. As likely would it be for the clouds to rain down fire, and burn up all vegetation, as that an all-loving Father should give his sanction to

Spirit.—"We like that; knowledge is too well diffused for men to believe all that is in the Bi-

Turn to Exodus, xxxii: which represents God as exceedingly angry, and saying: "Let me alone that my wrath may wax hot against them, and that I may consume them, and I will make of thee a great nation." But Moses is represented as remonstrating against such a wholesale slaughter; appeals to the Lord's ambition and vanity, and asks what the Egyptians will say of him if he does; tells him they will exult over him, etc. The Lord finally repents of the evil which he thought to do in killing the whole nation for that one act, Lord finally repeats of the evil which he thought to do in killing the whole nation for that one act, sparing only Moses. But the Lord said, "Put every man his sword by his side, and go in and out from gate to gate throughout the camp; and slay every man his brother, and every man his companion, and every man his neighbor;" and there fell that day three thousand men. By this sacrifice, the Lord's anger was appeased.

And is God angre with them passionate revenge-

sacrifice, the Lord's anger was appeased.

And is God angry with men, passionate, revengeful? Is his to be teased and coaxed from murder?

Are we called on to believe this in the name of Christianity? It is true, there are men who profess to believe this to the letter—pious men, who find comfort therein, and count it part of their Christianity to believe it. Read the whole chapter, then contrast it with the idea, "God is Love," and recordile the two if you can. It has been said and reconcile the two if you can. It has been said with truth, "Perfect love casts out fear." The converse is quite as true-fear casts out love. The superstitious man begins by fearing God, not loving him.

Spirit .- "We are pleased with every word."

This God of terror, fear, hatred, revenge, belongs to the Jews; one which they fashioned for themselves after their own image. Now, turn to the teachings of the blessed Jesus and his disciples: "Beloved, let us love one another, for love is of God, and every one that loveth is born of God and knoweth God, for God is Love. Herein is love, not that we loved God, but that he loved us. Beloved, if God so loved us, we ought also to love

Look on that picture, then on this. Can two things be more essentially and eternally at war than are these two ideas of God? Yet we are told that both are true, and that we must learn to reconcile them.

As it possible for human ingenuity to effect a compromise between the spirit that dictated the 109th Psalm, and that which dictated Luke vi:27-28? The spirit that controlled the Psalmist, led him to imprecate every conceivable curse and calamity upon his enemy, and upon his wife and children: "Let his days be few, and another take his office—let his children be fatherless, and his wife a widow—let his children be continually vagabonds and beg—let them seek their bread, also, out of their desolate places—let the extortioner catch all that he hath, and let the stranger spoil his labor. Let there be none to extend mercy unto him, neither let there be any to favor his fatherless children. Let his posterity be cut off, and in the generations following, let their name be blotted out. Let the iniquity of his father be remembered with the Lord, and let not the sin of his mother be blotted out. Let them be before the Lord conimprecate every conceivable curse and calamity

ed with the Lord, and let not the sin of his mother be blotted out. Let them be before the Lord continually, that he may cut off the memory of them from the earth." And all this because his enemy had slandered him!

How different the spirit which influenced the heart of Jesus, which led him to say, "Love your enemies; do good to them that hate you; bless them that curse you and despitefully use you and persecute you."

Sairt — "This is the type religion"

Spirit .- "This is the true religion."

The great evil of the doctrine that the Bible as a whole is to be received as a truth, is that it lays one under the constant mental effort to reconcile contradictions in morals; to prove that which is false now was a tritir once; that which is injustice now was justice once; that which is wrong now was right once, and what is inherently opposed to the nature of God, was once in harmony with it

The word of God should be pure. Coming from a God of purity and holiness to teach men to be pure and holy, there should be nothing in it to sully the mind and thus brutalize man. If the Bible had been God's book, and intended by him to be in the hands of all, he certainly would have made it fit for all to read. But many parts of the Bible are fifthy, and unfit for the hands of young persons, and were they in any other book, a de-cent man would be ashamed for it to be seen in his house. How can that be the word of God which is too indecent to be read? what father would read out aloud such parts to his daughters?

Spirit.—" That is a just criticism." If God had written, or inspired men to write, 'a book which was to be man's guide to happiness and heaven, in all ages of the world, to the end of time, is it not reasonable to expect that it would be alled with the prost important truths and that be filled with the most important truths, and that nothing would be found therein but what was of universal benefit? Now, all who shave read the Bible with open eyes, know that a considerable portion of it is occupied with trifling matters of no importance to any one, and a great deal more is occupied with what might have been useful to the Jews, but do not in the least concern us. Look at the long and conflicting genealogies—the dreadful account of murder and rapine, and the numerous stories which can have no relation whatever to our well-being here or destiny here. he filled with the most im

whatever to our well-being here or destiny here-

what moral lesson is taught by telling us of Judah's intercourse with Tamar—of the Levites cutting up his concubine into twelve pieces, and distributing a piece to each of the twelve tribes—of David's killing and mutilating two hundred Phillitines, that he might marry Saul's daughter of David's numerous adulteries, and of David's dying charge to Solomon to bring down the hoary head of old Shimei to the grave with blood, because Shimei had cursed him.

Of what use is it to us how the tabernacle was

built—how many curtains were made for it, and what the length and breadth of them? Of what importance is it to us to know what kind of a importance is it to us to know what kind of a dress Aaron wore—what the shoulder-pieces were composed of, and how it was fastened together? Such petty details might suit the cramped minds of a semi-barbarous people, but what world-wide use of beauty is there in them that they should be regarded by intelligent persons of the present day as divine oracles?

Who can believe that the God of Nature ever regional a man to be decked out like a hardequin

Who can believe that the God of Nature ever ordered a man to be decked out like a harlequin, in order that he might minister acceptably at his altar? Read the description of the breastplate, the ephod, the robe, the braided coat, the girdle, the mitre, and crown. Imagine a man decked out in all this gaudy show. Yet we are told that the quality, the cut, fashion, and trimming of the garments were all ordered by the Being "who hath measured the waters in the hollow of his hand and meted out heaven with the span," "whom the heaven of heavens cannot contain!" Spirit —"All this accords with our sentiments."

Spirit .- " All this accords with our sentiments." Now let it be distinctly understood, once for all, that no one can entertain a profounder respect for the truths of the Bible than myself. Its moral teachings embraced in the golden rule, its sublime teachings embraced in the golden rule, its subline prophecies of good to come, and its eloquence challenge our deepest regard. But it does not follow that I am bound to accept the interpolations, puerilities and absurdities of the Rabbins, because they happen to be bound up within its lids along with much that is unquestionably true.

I cannot believe that the waters of the Jordan ever stood in heaps like solid walls in the time of its flood nor that the sun and moon stood still at

its flood, nor that the sun and moon stood still at the command of Joshua, or any other man. I cannot believe that in Noah's time a flood of water only twenty-seven and a half feet deep above the level of the sea, covered the Himalaya moun-tains, which are five miles high—"fifteen cubits upwards did the waters prevail and the moun-tains were covered." A cubit is twenty-two

I do not believe that the Egyptian magicians ever transformed rods into living serpents—that a whale's throat, no larger than my arm, ever swallowed a man—that the Hebrews in their flight from Egypt numbered 603,550 fighting men flight from Egypt numbered 603,550 fighting men over twenty years of age, and to this we must add the old men, women and children to get the entire population. Those who have visited the plains where this vast host were said to have been, aver that by no possibility could every available spot of cultivable land in that whole region, from Siai to the Mediterranean, and from the Nile to icho afford food enough in one year to supthat number for a single week; while water for

such a host could have been had nowhere. I cannot believe that the Glicadites slew of the Ephraimites, their brethren, 42,000 men—that the Benjamites killed 40,000 men of Israel, nor that the latter retaliated, and killed 43,000 Benjamites "all mighty men of valor"—that the Philistines slew of Israel 30,000 men—that the former had 30,000 chariots—that David slew 40,000 Syrian horsemen—that Pekah, king of Israel slew of Judah in one day 120,000 men, "all valiant and brave"—or that he carried away captive sons and daughters, women and fair maidens to the number of 200,000—that Abijah with 400,000 men went out to fight Jeroboam with 800,000, and beat him, leaving half a million Israelites dead on the field, to say nothing of his own losses, a carnage simply impossible. such a host could have been had nowhere. I cana' million Israelites dead on the field, to say nothing of his own losses, a carnage simply impossible.
Waterloo's bloody field counted less than 5000 dead,
Manassas, Richmond's seven days' fighting, Fredericksburg, Antietam, Chancellorsville, Gettysburg, with their mighty hosts, backed by Parrot
guns, shell, grapnell, grape and Minié bullets,
rified cannon and revolving pistols, swords, carbines, heat and thirst, with all other dreadful enginery, did not send half that number of souls to
their long rest. How, then, is it possible to believe these Rabbinical statements?—and how can
I believe that 12,000 Israelites slew all the males I believe that 12,000 Israelites siew all the males of an entire nation, the Midianites, and took captives all the ir little ones and women, without the

oss of a man?

It is reasonable to suppose that if God had made or caused a book to be made that was to be a guide in the most important matters to young and old, learned and unlearned, that it would have been written in the plainest possible manner, with no ambiguity, that all inight understand and obey. A book full of mysteries can benefit no one. But the Bible contains a great deal that

the mass of people cannot understand, and not a little that no one can understand. Take the Book of Revelations, for instance. Take the Book of Revelations, for instance. Hundreds of persons have written comments upon it, and yet there is no agreement upon its meaning; a proof that it is anything but plain. One supposes that it is the history of the Christian Church to the end of the world; another, that it refers to the destruction of Jerusalem and the works of the Remove Besteering think that it wars of the Romans. Protestants think that it points in the very plainest manner to the Roman Anti-Christ, and the final destruction of Popery; while the Catholic is equally certain that it refers to the Anti-Christ Luther, and the final destruction. of Protestantism. The greatest portion of Ezekiel is a cloud of thick darkness that the mind's eye seeks in vain to penetrate; and the same may be said of Daniel. In fact, except the historical part of the Bible, a great proportion of it is dark and mysterious, and comparatively little of it plain and easy to be understood. Hence we have many contending seets and parties seek professing to

and easy to be understood. Hence we have many contending sects and parties, each professing to make the Bible its guide and standard, yet all satisfied that the rest are wrong.

The Bible is so dark that it reflects the image of every sect professed to be based upon its teachings. The Methodist looks therein, and he sees the religious system of John Wesley. The Calvinist sees his partial, cruel God, and the everlasting damation of all but the chosen few, the elect. ing damnation of all but the chosen few, the elect he Universalist, the ultimate felicity of all short, every one sees the image of his own belief, as in a mirror, and persuades himself that he alone is right. If the Bible were not obscure, there could not be this world-wide difference among honest, well-meaning men, as thousands of sectorious are

Many think that the doctrine of the Trinity is Many think that the doctrine of the Trinity is coeval with the writings of the Apostles, but history has marked its origin at a later period. The sentiments of the primitive Christians for the first three centuries were pretty uniform, but in the reign of Constantine a dispute arose between two bishops of Alexandria—Arius and Alexander—which soon spread into other Churches, inflaming histon gagingt history and exciting the most deadbishop against bishop, and exciting the most deadly strifes and latred against each other. The controversy related to the character of Christ; one maintained the unity of God, while the other contended that the son was "consubstantial with the Father." Nothing was ever said of the "third per-son;" that came in long after, nor was the word Trinity ever mentioned.

It was to settle this question that the Council of Nice was in fact assembled; the making of the Bible was a secondary consideration, and came up incidentally. The Council decided in favor of Alexander, and proceeded to draw up the "Nicene Greed," and to anothematize all who dared enter-tain a different opinion.

The Scriptures were then no longer the standard of the Christian faith; what was Orthodox and what Heterodox was to be determined by the decisions of Fathers and Councils, and enforced by imperial edicts and decrees. The new doctrine and the old were banded about from council to and the old were banded about from council to council, first the one and then the other being in the ascendant. Now the Orthodox are deposed, the Arians substituted in their places, with the murder of thousands, the new bishops introduced into their churches by armed soldiers, and when once in possession they treated those who differed from them without mercy. Then again the Synod of A. D., 375, after two months' consultation, decreed the doctrine of "the Son's being like the Father or to his essence," to be the true Orthodox faith, and deposed all the bishops of the Arian party. This highly exasperated the Emperor Valens, who convened a Council of Arian bishops, transferring their

a Council of Arian bishops, transferring their churches to their opponents. In the year 378, Gratlan, of the Orthodox party, ascended the throne. He recalled those that had been banished, and drove the Arians like wild beasts out of their churches.

beasts out of their churches.

In 383 the Second General Council was assembled at Constantinople, "in order to confirm the Nicene faith." Here, then, is the origin and progress of the doctrine of the Trinity. During all this time the controversy was confined to "the consubstantiality of the Father and the Son;" several centuries rolled on before the personality of the Hely Surit was brought in per was the of the Holy Spirit was brought in; nor was the dispute finally settled until the Council of Trent in 1562 fixed the doctrine of "three in one and one in three" upon the Christian Church.

[CONCLUDED NEXT WEEK.]

For the Banner of Light. LINES. THROUGH MRS. CARRIE V. McLELLAN.-WASHING-TON, D. C.

The earth was shaken with terrific thunder That sounded far and wide. And shed o'er Washington's great city A pall of warfare's tide.

The cannon told its fearful story, As loudly booming, its shot it sped, Marking with a desolation gory, Its pathway o'er the early dead.

Soldiers with earnest looks and mien Went forth from out their earthly screen, And bade defiance to the band That would pollute a nation's land.

Man takes his course, and vengeance falls With fearful force. Lo! rise the dead, That waken from their bloody bed. On the bright spirit's happy shore. There, lost in wonder, joy, and peace, Each mortal feels immortal life, And greets once more familiar face. Still voices fall from spirit-land

To every patriot on every hand, 'Your country cries-it begs-it bleeds For Justice, aye, for honest deeds! Oh, will ye let it die indeed, For want of truth, in want of good Merely, for politicians' food? Ah, no! remember the early fathers stood With planted foot, uplifted hand, Upon a glorious, free-born land; And now with eyes and ears more clear, Mark a nation's action on earth's sphere. Oh, listen ere it be too late! A people's pride and boast should be Justice and Truth and Purity." Ah! loud and fearful is the storm That's gathering round the quiet home! For Vengeance treads with awful feet The Nation's path-and small and great Must feel the force of heavenly fate, 'Till Truth is come, and Justice done

In all the land of Washington.

Weltten for the Hanner of Light.

A PLEA FOR THE TEMPTED. BY MARY ANN WILLTAKER.

"Hut go ye, and learn what that meaneth; I will have merey, and not sacrifice."

Swift rolling centuries have passed since He, The holy one, in whom was found no guile, Bade men, self-righteous, solve the mystery Of those strange words, nor the weak heart re

When striving 'gainst the flerce and angry sweet Of dark Temptation's waters, as they rise, And onward rush across the mighty deep Of life, o'erwhelming all its sympathies; And yet our hands we coldly, proudly wave, Unlike His hand stretched forth the sinking soul

Man scorns his fallen brother, even now, Though Christ's pure teachings echo through the land.

He stands erect, with stern and haughty brow, The strictest retribution to demand: And the poor sinner, trampled in the dust, Bears to his grave the footprints of disdain; He looks around, but finds no place of trust Where he may rest, in hope to rise again. Relentless glances freeze the blesséd tears, Which angels consecrate, and penitence endears

Shame on the coward Pharisees that spurn The trembling, erring child of grief and sin, Who longs, yet fears to speak of thoughts which

On the stained altar, once so fair, within That glorious temple of humanity, Now desecrated, yet not ruined all; Oh! Love's restoring power, so strong and free, Alone can answer the wild spirit-call. And by a thrilling music of its own, Change every burning thought to sorrow's gentlest tones.

Where, where are they, the champions of our faith.

Whose bosoms throb with impulses divine? Heedless of all that worldly wisdom saith In Reason's name, they wait not to define The complicated causes that have led Frail human beings down the rocky steep Of Error, with a rapid, whirling tread, Till, dizzy and affrighted, they would leap Into the dark abyss of woc, but there, E'en there God's servants haste to save them from

despair.

On wings of love they fly, and fondly clasp The drooping form so sullied and debased; No worldling's taunt can loosen their firm clasp, Which close, and closer grows, till hopes en cased

By iron Prejudice once more are free; That casket shivers at Compassion's touch, And the warm sunlight of the life to be Renews the softening heart, though overmuch sinned. Who knows how long such hearts have striven,

Bruised, crushed, unaided, lone, by vain men unforgiven?

Hopeful, we turn our yearning gaze around This busy, moving scene of mortal strife, Believing Christian heroes may be found, Steadfast and pure, to lead us on where life Immortal flows from the Eternal source, Transparent, pure, bursting the icy chains, Designed by rigid formalists to force The free-born mind to own their ruthless claims. Alas! how few stand true to Liberty, That glorious heritage of humanity!

Rise, soldiers of the Cross! your leader lives! Lift your glad eyes to yonder home of peace, Vhence he surveys the struggling world, and gives

New power to wield the weapons of release Rise, in the strength of Him whose name ye bear Fight the good fight of faith for all who mourn, Victims of sin, oppressed by wrong and care, Down-trodden by the world, despised, forlorn-Up! rest not till the victory be won!

Christ triumphant reign, till His great work be done! St. Louis, Mo., 1864.

## Correspondence.

Practical Spirituality---An Appeal for the Suffering Unionists.

There was a time when every moral impulse which filled a conscious nature with inward satisfaction was regarded as the Holy Spirit, so that Christianity came down to us baptized in its very essence with the idea of spirit influence. Too vague and mythical are all the expressions of religious literature for the metaphysician, who would base the laws of mind upon a natural and firm basis, with its superstructure symmetrical and beautiful, the handiwork of a divine artist, who had studied the sculptured souls of all creation, and imaged forth in man the omnipresent principle of intelligence in its perfection. For want of a true appreciation of divine or perfect harmony, we have fed, like the prodigal, upon the husks, and now the present age of reason and free thought calls aloud for the fatted calf to be slain. and the great family of mankind to be gathered together for a feast of rejoicing that our erring brothers are still with us, and not cast out of the humanitarian church, or the brotherhood of God, to wander alone with the passionate and selfish swine, and partake of their unsatisfying food, haggard and pale for want of a full and generous diet. The day when devils and diseased conditions were synonymous is being revived, with the latter as the most prominent idea instead of the former, and preachers of the sublime truths of love and humanity are quite willing that many theological notions which have hung as dead weights about Christianity should lie submerged beneath a rational religion which has for its object the cultivation of the moral nature. That cultivation is founded upon a recognition of a germ of divinity implanted within every human mind, and by right of its divine origin and nature is yet to stand forth in its growth of freedom, an emancipated deity, that shall with one hand forge into plowshares and pruning-hooks the shackles that once bound its limbs, and with the other grasp the sword that determines the destinies of Empires and States, and say, "Peace, be still." Then the passionate elements shall listen to the song that comes through all of Nature's harmonies, written in glowing letters, and vocal to the enraptured ear, "Peace on earth and good will to

man.' The descent of the holy principle which rules and governs the universe was not more marked at Pentecost than it is to-day, when the language of Nature is so recognized that every man can hear and see in his own native tongue the words of humanity uttered and written on the bulletin, as telegraphic dispatches that come from the internal battery wherein is generated every motive and impulse. It is the day prophesied of when "the watchman should see eye to eye, and knowl- | and want would be illuminated by its rays, and | tions of Indians, all understanding her as well as

edge should increase." He who lives true to himself, whose aspirations are for divine growth, will receive those inspirations which will link him to all the magnetic centres from which are radiated divine intelligence, and he may be said to be in rapport with Delty, and a most perfect image of Delty himself. But as the shell is often more conspicuous than its contents, and must be necessarily sacrificed in the perfection and growth of the germ, so the old forms, the old theologies, must decay in the incubation and birth of higher conditions.

The dawning light of to-day reveals where we have slumbered in the night of the past. Real practical benevolence is the watchword of souls standing at the threshold of heaven, and they who, infatuated by passion and selfishness, are wandering by the moonbeam's misty light to seek some easy couch or rose-scented hower of repose, and cling to the drapery of mysterious marvelousness, selling the gift of God for pieces of silver, will, like Judas of old, blindly fall from the rugged heights of sublime grandeur where they have stood in the presence of Deity of old, they betray him with a kiss into the hands of those who would cast lots for the spotless robe of purity, and place thorns upon the head of the just, till drops of grief and bloody sweat trickle down the face, and cruel thrusts bring forth the exclamation, "My God! my God! why hast thou forsaken me?" You upon whose vision has burst the floodgate of everlasting light, proclaiming freedom and deliverance from the thralldom of the past, why stand ye at the giddy shrine of pleasure, idly intoxicated with your petty schemes for happiness and a name, in the worship of idols you have carved with your own hands, while the cry of the mourner is heard in the land and the wretched souls ye have starved are crying to you for light, and seeking at your hands sympathy, encouragement, and The great battle between Gog and Magog is be

ing fought. Hundreds of thousands of sufferers are martyrs, by loss of everything that life holds dear for the cause of freedom. The freed, themselves, fly in destitution together, only to suffer from fear of those who hunt, shoot and rob them, to whom they are indebted for property and wealth. They stand dying upon the shores of the great Father of Waters for want of food and clothing and knowledge. Family after family of white and black refugees, in the most squalid wretchedness and poverty, are coming to these shores for protection. Are those who ignore the Church for want of pure benevolence, who assume to contend for the weightier matters of the law, justice, temperance and mercy to be without commissions for their aid? Is it necessary that Spiritualists become organized into a body before they can send men and women, money, food and clothing to the suffering? If so, then in the name of humanity, be ye organized; if not, let it no longer be said to you, "By your fruits shall ye know them," that while "Christian Commissions" and "Sanitary Commissions" of every other name abound, that nowhere are the Spiritualists represented in the great work of humanity and benevolence. While they are rich and influential, ready for every good word and work, they have nowhere agents, or teachers, or commissions to give dignity to the great cause of social and political progress by occupying the field of usefulness and labor, upon principles corresponding with the liberality and charity which they hold forth, uninfluenced, as not many societies are, like their representatives, by the bigoted and sectarian lines which they draw for the guidance of their charities. Hence the popular soldier, who is paid by Government and furnished by Government with liberal rations and food when well or

none the less deserving class. and others, who says she has had nineteen chilthe cold ground for a bed, suffering from disease and inclemency of weather. As I went from the wretched dwelling to another where were congregated women and children in the same condition, another said, "I have five sons in the army, fighting for freedom." And yet she, like thousands of others who have borne and raised up defenders on our way rejoicing. of our country's honor, the martyrs for freedom in a darker hue, are gathered together in camps, women and children, whose husbands, fathers ed huts, rudely built, you will find an old woman learning her letters, with her children, half naked. around the blazing fire, terrified at the thought of guerrillas or rebel soldiers, who treat them without mercy.

Is there not work here for practical Spiritualists and philanthropists? and is it not consistent with the position by which you wish to contradistinguish yourselves from others? There is a fascination in words fitly spoken, come they from intelligences in the form or out, but there is a more sublime significance in deeds that dry the tears of and weary with want and suffering and pain.

Are the millions of Spiritualists, whose very name links them to the most benevolent and pure that ever trod the earth, who went about doing good, feeding the hungry and staying the tide of misery, the teacher and saviour of his age, who spoke the parable that illustrated the spirituality of the kingdom of heaven in these words, "I was an hungered, and ye gave me meat; I was naked, and ye clothed me; I was in prison, and ye visited me," to stand idle amid scenes like these?

Is the kingdom of heaven, of spirituality, to degenerate, its light be hidden under the bushel of selfishness, and its only landmarks through the land be its arcadias of selfish and passionate pleasure, its mercenary psychometrists, its fortune-tellers, its clairvoyants, its showmen? Is all the mediumship of the land to be sacrificed upon the altar of Mammon-a trade by the side of jugglers, advertised and made the capital stock of a lucrative employment?

If not, then in the name of the angels of mercy -who would be glad to use the humblest agency for good-take a position in your country's misfortune worthy your numbers, your intelligence, and your noblest aspirations. Such a work is necessary for your vitality and permanence; for want of it your conventions and gatherings are overrun with speculative theorizers and monomaniacal hobbyists, from whose visionary harangues arise contentious bickerings and animosities that endanger your future influence and usefulness. The intellectual mind wants work; the moral as well, or its efforts will become abortive, and diseased from misdirection, become sickly and weak, the prey of idle passions or ambitious motives, till the otherwise nobier nature is wrecked on the shoals of deceit. Let the spirituality of Spiritualism but be the watchword; purity and benevolent action be inscribed upon its banners, then would it go forth, and its leaves would be for the healing of the nations. The darkest caverns of misery

no power could stay its onward progress. It would cause the desert to blossom like the rose, and bring the blest of the spirit-world into rapport with the generous souls of this, till love, goodwill, kindness and harmony would drown the spirit of passion and hate.

J. DWIGHT STILLMAN. A. A. Surgeon, U. S. A., Columbus, Ky.

Overland Sketches.-No. 2.

DEAR BANNER-Again from the land of sunset I greet you and your many readers with a few brief sketches. We are now encamped for a few days to recruit our teams, upon a beautiful stream on the western slope of the Rocky Mountains, sixty miles from Salt Lake City.

While ascending the mountains, for many days before we reached Ft. Laramie, we saw Laramie Peak, whose snow-capped summit, high reared amid the clouds, seemed almost to join the shadow-land with ours. The scenery along our road is beautiful, ay, even grand, and defies my poor powers of description. Yet its grandeur does not come up to my expectations. Instead of passing through deep defiles and ragged gorges, with craggy cliffs towering mountain-high on either side, as I had supposed, our pathway has been smooth and almost unbroken over the top of the Rocky Mountains. The chief objects of interest along our journey on the eastern slope of the mountains, were the rocky bluff on either side of the Platte and Sweetwater rivers. These bluffs are not high, but old father Time, with his chisels of wind and storm, has beautifully carved their perpendicular sides into funciful and grotesque shapes, making them resemble ancient castles, towers, and fortifications.

The Devil's Gate is composed of granite rocks forming a solid wall over four hundred feet high, on either side of the Sweetwater, a beautiful stream, whose surface seemed like a polished mirror, reflecting the perpendicular walls and the blue sky above, until the beholder fancies he has found a gateway to a beautiful world below. Inscribed high upon the walls of this gate are the names of hundreds who have passed on to the land of gold. Why this should be called the Devil's Gate I cannot tell; it seemed to me more like an entrance to paradise.

As we neared the South Pass, the lofty, snowcapped peaks of the Wind River Mountains presented a cold but beautiful contrast to the scenery we had left behind, yet one-half of their grandeur is lost to the beholder, for he cannot see them until he has more than half way ascended to their summit. Our descent down the western slope of the mountain, for nearly two hundred miles, is the same smooth and almost unbroken roadway which characterized that of the eastern slope. The surrounding scenery, however, is changed, for upon three sides of us are high mountains, whose snowy summits are lost amid the clouds—the Wind River on the northeast, the Bear on the west, and the Uintah on the south. Nestled upon a little stream which winds its way through the latter into the Great Salt Lake, is our present encampment. Close by, and on either side of us, these mountains rear their snowy heads. One of our party has just returned with a pail full of snow gathered from the top of the nearest. It was certainly a rarity for midsummer.

Our journey thus far has been a very pleasant one, the weather fair, and in the mountains quite cool. We have encountered but one storm since we left Iowa, and that was more terrific than I thought it possible for me to behold. The clouds commenced gathering about noon, and as they drew near they grew dense and still more dense, until it seemed as if one-half the sky was vailed in midnight darkness. And thus it continued sick, is the almoner of popular commissions, while to gather the blackened clouds of heaven, as if the poor, and ignorant, and suffering die in sightfof preparing for the mighty combat. We halted, well-stored buildings for a more fortunate but pitched our tents, and prepared for the worst. About dark the storm broke forth in thunder To-day I met a woman living in a wretched hut peals above our heads, and the lightning danced with eight of her children, several grandchildren, in mystic majesty, lighting up the dense darkness, not at intervals as I had seen it in the States, for dren, five of whom are in the Union army, six there was no cessation until nearly day-break. are dead, and eight are with her, with nothing but The rain fell not as is usual in thunder storms, but the whole heaven of blackened clouds seem condensed to water, and fell in one vast sheet, submerging the land surrounding our encampment in about eight inches of water; but the morning dawned again as calm, and the sun looked forth as if forgetful of the stormy past, and we passed

We have passed hundreds of men and women, mostly with ox teams, bound for Idaho, California, Nevada, and Oregon. Nearly all exhibit and sons are conscripted. In their closely crowd- happy, smiling faces as they greet us with, "Where are you from? whither are you bound?" Although we have traveled hundreds of miles

without seeing a human habitation save that of the red man, yet we have been in the constant society of numerous friends and familiar faces; not only have those of this sphere contributed to our happiness by their presence along our tedious journey, but the immortal ones from the summerland have also been with us. Especially have they allayed our fears in regard to Indian depredations, which the emigrant is sure to hear have been perpetrated a little ways ahead. Through anguish, that warm the freezing heart, desolate Mrs. Mary E. Beach-who with her husband and only daughter, like myself, are seeking on the shores of the Pacific the boon of health which they lost in the East-a fine test and speaking medium, come the denizens of the summer-land.

One evening after arriving at our camping ground, tired and weary with our day's travel, four red men of the mountains rode up and dismounted from their ponies. One aged man, claiming to be a chief, presented us with a paper, written by some officer at Ft. Laramie, saying that he was a chief, friendly, and worthy to be treated as a brother. And as brothers we greeted them; gave them a place at our table, which was upon the green carpet Mother Nature had spread so beautifully around us. After finishing our meal and while trying to make them understand us, Mrs. Beach was controlled by one of their tribea Sioux brave. She raised her hands and head as if in prayer. The old chief bowed his head and wept, saying, "That is good, that is good." She then talked to him of the beautiful hunting-ground the Great Spirit had prepared for his red children beyond the river of death-of his own loved children who had passed before him. They then entered into conversation, he asking and she answering questions. Although we could not understand them, yet it was interesting to see with what intense eagerness those red men listened to catch each word as it fell from the medium's lip.

The old chief who could speak a little English, said she talked to him in his own proper dialect. This was a good test for the few skeptics in our company. To us it was a holy communion with the in-

habitants of the spirit-world.

They left us pleased and happy, telling us that the Great Spirit would bless us-that we were good pale-faces, and that they loved us-that we need have no fears of the Indians on our journey. Oh! how much better it would be to treat the Indians according to father Beeson's plan than according to that of our Christian civilization!

Mrs. Beach has talked with three different na-

one of their own brethren; yet she, in her normal miscegenation of Creols capital and Yankee enterstate, knows no other tongue than the English. We have passed several new graves, with headboards informing us that the occupants were killed by Indians. Yet we have never been treated better by white men than by these same Indians, and we have found upon inquiry that where Indian depredations have been committed, that the white man has been the aggressor..

Before leaving the subject of the Indians I will describe a Sioux grave-if it could be called a grave. It consisted of four posts driven into the ground. At the height of about ten feet is stretched the skin of a but alo. The dead Indian was placed upon the skin shrouded in his blankets and buffalo-robe, his gun and hatchet and bow and arrow placed beside him. Beneath his airy bed his brethren had killed and placed his favorite pony, believing that in the beautiful hunting-ground beyond the river of death he could use all that they had given him.

Since writing the above we have arrived at Great Salt Lake City. But of this city and this beautiful valley, and of its inhabitants, the length of this letter admonishes me to defer speaking until some future time.

Yours for the right, MRS, C. M. STOWE. Chalk Creek, Utah Ter., July 14, 1864.

#### Letter from New Orleans.

In the midst of "wars and rumors of wars." the peaceful folds of the dear BANNER OF LIGHT with its "glad tidings of great joy," come down to me with their heavenly treasures, breathing of peace, and love, and harmony, and a heaven near to us, and everything so good and true, what wonder that I hail with eager, thankful heart, the medium of enfranchised spirits-some from the flesh, others from mental and religious thralldom?

When the eyes grow weary of beholding the conseless accumulations of War's horrible paraphernalia, and the soul sickens and revolts at the narration and realization of this terrible sanguinary conflict that absorbs all else with its exciting intensity, then it is that the contemplation of a page containing communications from spirits dear to us in this and spirit-life also, fills the soul with joy unspeakable, and brings us nearer to the fact, that despite all the conflict and strife between the inhabitants of earth, those in spirit-life and those in this "lower sphere" are certainly drawing nearer each other, and approximating toward a loving union of the two worlds. May God youchsafe to us, through the instrumentality of his "ministering spirits," as full a union of love and confidence between man and his brother man, as between mortals and spirits.

It is impossible, dear BANNER, for me to write you anything about Spiritualism and its believers (if it has any in New Orleans), for I have not seen a single Spiritualist since I came South, excepting those from the North, who are with the Army, of whom there are a large number, I am told, including several officers of high rank. There may be Spiritualists amongst the citizens here, but being a "Yankee," and knowing how obnoxious everything that savors of Yankeedom is to the Creoles (the name here for everything native to the city or State), I have taken pains to do as they have desired of "Father Abram," "Let them alone."

Since favorable conditions are requisite to a spiritual state of mind, I doubt not my communication will be full of the doings of this world. As I write, everything breathes of the "earth earthy." excepting the BANNER on the table where I write. The steady, measured tread of the patrol guard rings out from the sun-heated sidewalk. and the deep rumbling of wheels tells of artillery dragging their murderous weapons of war to and from various barracks in and about the city. Near me, on one hand, a massive pile of brick and mortar rears aloft its dark form, and from many a quaint, venerable looking gable rises a luge cross (typical of the God therein worshiped). which answers as an unmistakable label, and says, "Cathedral."

On the other, looms up a less imposing piece of architecture of the same material, indicated to be "Parish Prison" by a troop of hard-visaged mortals who find their way thither every morning from the numerous courts of justice. The most noxious plants and poisonous vegetation grow rankest in the shade. Thus, the temples reared by man shut out the sunlight of God, and crime and sin flourish as a result.

New Orleans may not be a worse city than any other, but I think one can truly say there are as many cases brought before the various Police, Provost, and other Courts each week, as there are church-communicants on the Sabbath in this temple of worship, numerous though they be.

There is an opinion that poverty produces more crime than any other cause. If so, New Orleans has plenty of material on hand, or will have anon. The prices that prevail here for the common necessaries of life, make it nearly impossible for people to live who have a very small income.

Walking through the Market of a morning, inquire, "How much apiece for those chickens?" (half grown.) "\$1,50, madam." Look dissatisfied | ing interest to show her. So soon as opportunity with the price, and you are assured they are "Creole chickens, madam." As though the information would silence all objections!

" How much apieco for those peaches?" "Forty cents-Creole peaches, madam "-the invariable clincher resorted to when a word or a look evidences a difference of opinion as regards

value. "How much per dozen are your oranges?" "Three dollars—fine oranges, madam."

"So they should be;" and remembering how much better I had bought for thirty cents per dozen in Boston, make no purchase. Strawberries in their season, sold for one dollar and fifty cents per box, which would be considered dear at ten cents in Boston. Fruit is a necessity in this climate, and where it grows so abundantly, almost spontaneously, one would expect to pay at least fifty per cent. less than at the North; but "Creole" is equivalent to Rebel (in the opinion of one Yankee, at least), and the fruit-venders, &c., seem de termined to try and maintain the exorbitant prices that ruled under the "reign" of Jeff. Davis, when gold sold at \$12,50 instead of \$2,50. And so long as the authorities do n't interfere, they are

successful to a great degree. This is one of the richest States on the conti nent, the resources of which have never yet beer developed. The "upas," Slavery, blighted all the enterprise that has ever been introduced here, and thousands of acres of land are waiting for Democracy to supercede Aristocracy, to make glad the hearts of hundreds of homeless men and women, who need but meagre capital, if possessed of much energy, to make this desert waste of uncultivat- did no brain work; he exercised no intellect in the ed land blossom like the rose. A shrewd Yankee farmer would hardly credit his own senses, if he were to see the implements used here for tilling the soil (they are three hundred years behind New England), and the rich reward which comes of their poorly executed labor.

Think of the prolific productions of this country under its farmers and present management, and ask, "What may we not expect when the picture is of the earth earthy." old shall give place to the new?" Let there be a

prise half as many years as there has been of Angle-Saxon and African blood in this country, and the wealth of the State would be increased an hundred fold, ay, a thousand.

The health of this climate cannot be disputed, since the "Yankees" have demonstrated to a certainty that "cleanliness is next to Godliness:" and notwithstanding the numerous predictions (accompanied with prayers that it might be so) of the rebels, that yellow fever would soon make way with the contemptible "Yankees," we find that Yankee prudence and cleanliness have as fully non-plussed "Yellow Jack," as rebel wiseacres and prophets have been disappointed. Two months of summer are gone, and the city and parish are both remarkably healthy. Thanks to the vigilance of such able Post Commanders as Generals Butler and Banks.

The announcement of the Grand National Convention at Chicago, fills me with a longing desire to be with the many noble and true hearts that will meet there. My heart responds to the call. and if impossible to be there in propria personæ, I shall be in spirit, and hope to be remembered as one still true to the faith.

Thine for Truth and the Right, LAURA DEFORCE GORDON. New Orleans, La., July 30, 1864.

For the Banner of Light.

LINES.

WRITTEN AT THE GRAVE OF A YOUNG FRIEND. BY JOYCE JOYCELIN.

Trend lightly, speak gently, For here 'neath the shade Of the cypress and myrtle, Sweet Elsie is laid. Where the fragrant sweetbriar, And the jessamines climb, And the wild flowers blossom To the brook's mellow chime; . In the vale of her birth, Just in life's summer morn,

Perished Elsie; oh, Elsie!

Thou hast left us forlorn.

So graceful thy beauty, So guileless thy truth-Oh! why hast thou fallen In the spring of thy youth? Fair rose of our valley, Like the roses of June Though withered, they still yield A fragrant perfume; So thy beauty still liveth-In our inner heart glows, And a hallowed sweetness O'er our memory throws.

And hillsides were green, And the maple-buds crimson, And mignonette seen, Her step was as light As the nimble gazelle's, And as blithe was her song As the glad marriage bells, Till death, cruel death-Without warning came he, In the bloom of her youth Struck down lovely Elsie.

When the spring-birds were joyous,

Then tread lightly, speak softly, For here 'neath the shade Of the cypress and myrtle, Her grave we have made; 'Long the murmuring brooklet Where the violets bloom, In the spot that she loved, We have made her a tomb; And though tears wet the grass Of her grave neath the tree, Yet we know a bright angel Art thou, lovely Elsie.

# Spiritual Phenomena.

#### A Remarkable Manifestation of Spirit Power in the Fine Arts.

In a former communication I gave an account of the portrait of a child with her guardian angel, painted by an old gentleman of this city, in vision, through spirit-power. I have now to give an atcount of a similar manifestation, which, to my surprise, comes much nearer home to me.

My wife, who is a medium of varied powers, on seeing the portrait above alluded to, expressed in the hearing of the artist medium, that she would like of all things, to possess a portrait of our daughter, who departed this world some eighteen years ago, when she had only passed ten months in this earthly existence. After giving this expression to her desire, we thought no more of the matter. Two or three weeks subsequently, our artist friend told my wife that he desired her to come to his residence—that he had something of exceedpresented, my wife went to the residence of the medium artist, and to her amazement, was shown a life-size portrait of a young woman of nineteen years of age, whom she readily recognized as our daughter. Of course my wife told me of the wonder, and as soon as convenient, we went together to see the picture.

On looking at the portrait, I was more than surprised. Without saying a word I gazed upon it for full a quarter of an hour. There were half-adozen ladies present at the time, and they were anxiously awaiting some expression from me.

Finally, I said: "Mr. Starr," addressing the medium artist, "I sincerely trust that picture is a portrait of my daughter as she now is in the spirit-world." Mr.

Starr replied: "It is a portrait, as much as the gross material of paint and brush, in my hands through spiritpower, could make it."

I asked how it was painted, and Mr. Starr proceeded to explain: That soon after he heard the wish expressed by my wife to have a picture of our daughter, he was deeply impressed to execute a portrait; and some days thereafter he was absolutely impelled to take paint, brush and canvas, and go to work; and when about to begin, with all materials collected together, a most beautiful vision presented itself, of a young woman; and then, with that vision before him, to work he was impelled to go, his hand, in the execution of the picture, being guided by spirit-power. He exercised no volition about it, his hand and brain and eyes seemed to be possessed by another. He production of the picture, but was merely an instrument with all material prepared in the hands of a higher power.

"But, oh," says Mr. Starr, "if you could only have seen that young spirit woman, as I saw her. To say that that picture represents truly what I saw in vision, would be a gross outrage; what I saw was spirit-form, feature and lineament; that

He then went on to describe his vision, and I

must confess, his description was far superior to

"But nevertheless," concluded Mr. Starr, "that picture is as good a representation of what I saw in vision, as paint, brush and canvas could make

And now to the picture itself. It is that of a young woman, apparently about nincteen years of age-the age that our daughter would have been had she survived upon earth. She holds in her left hand beautiful flowers of the "Forget-menot," and with her right hand and index finger, her arm across her bosom, she points to them, as if she were reminding us to forget her not. She is of blonde complexion, golden hair in ringlets, blue eyes, and full face, with singularly regular features, all of which were the eminent characteristics of our child. But a peculiar characteristic is that of a pouting under-lip which belonged to our child. She looks more like my wife than myself, yet there is a combination of the likenesses of both my wife and myself in the picture, and this every one who has seen the picture has observed, and think it remarkable. The dress is of a beautiful azure color, and covered over the shoulders with a mantle of lace of most exquisite workmanship. This lace painting is truly skillful. On the right shoulder is a beautiful, small white rose. And all this white and azure, the artist told us, was emblematic of purity and truth. From the top of the forehead shines an effulgent star, its rays beaming upward, and its centre made resplendent by the insertion of a "gem of purest ray serene." The artist told us he was obliged to insert this gem in the centre of the star, to give any idea of the brightness of the pure star which he saw in vision. What is most curious to observe is, that the portrait seems to be in a kind of haze. How this effect is produced, I know not, but it is remarked by all who have seen the picture. It does not, indeed, look quite like the production of mor tal hands alone.

As to the character of the painting, I do not think a connoisseur in art would place it on the highest pinnacle; but even with them it would be considered a good painting. The artist medium, Mr. Starr, has always been an amateur painter but he wholly disclaims being a professional artist, and besides, he is now over sixty years of age He tells us he cannot paint now in his normal condition. So soon as he undertakes to paint, he gets at once under spiritual influence, and some spirit guides his hand. He has executed recently several other spiritual paintings.

This painting of my daughter was exhibited by the medium artist, at the hall some Sundays ago, before the congregation of progressive Spiritualists, and all recognized the combination likeness in it of my wife and myself, and thought it truly remarkable. No one failed to observe the singularly hazy atmosphere which seemed to belong to the picture. I was called upon by the audience to speak of the picture, and I did so in some fifteen minutes' narration and reflection, and concluded by assuring the audience that, the picture was certainly a portrait of our daughter, as we would expect to see her now, if so we could, in the spirit-land. A. G. W. C.

Cincinnati, O., July 6th, 1864.

[We have received from our friend, D. H. Shaffer, of Cincinnati, a photographic copy of the picture above described, together with ten others, one being that of a child of Mrs. Anna E. Carver, formerly Miss Anna E. Renley, of this city. The child is represented as being brought in the arms of its guardian. It was immediately recognized by Mrs. C., as being a picture of her child. The other picture is a group, in which a young lady is represented as having just received a letter announcing the death of her betrothed in battle. Near by stands the spirit of the departed, seeking to impress the young lady with his presence. The scene has been recognized.]

## Mediumship Among the Contrabands.

MY DEAR BANNER-Are you willing to receive one more paper from an old subscriber and contributor? If so, you are at liberty to publish this, and I may send another, if material offer of sufficient interest to fill a place in your columns.

I am in the service of our venerable old relative, Uncle Samuel, and have been since last spring. I am First Lieutenant in a Wisconsin regiment, and we are doing picket duty about the enemy actually in arms. There are, however, any quantity of enemies in the city and all around us; but Gen. Washburne knows how to handle the Chivalry, and where to put them when they get too blatent.

We have just had a sharp fight at Tupelo, be tween Generals A. J. Smith on our side, and Forrest on the part of the rebels, in which Forrest was wounded, and his army badly whipped. There is another expedition on foot that will move ere

We had a terrible steamboat accident, by which we lost many brave soldiers, mostly belonging to the Tenth Missouri Cavalry. I saw the boys when they came ashore from the wreck, and while they gave evidence of sorrow for the loss of their comrades, they were still ready and willing to fight and whip rebels.

The negro is here in great abundance, and is virtually free. No slaveholder in this city, or State, at present, pretends to hold or retain them. The negro character is one of great interest to me. and should be to every Spiritualist. It is intuitive, inspirational, religious and mediumistic. They are good, natural, jolly fellows, and make the best of soldiers, and are always faithful to the Union cause. I said that the negro is mediumistic. My reasons for saying so are-First, a knowledge of the properties in man that warrant mediumship; Second, in the fact that they have amongst them those who see spirits, foretell events, and recognize influences. They, of course, from their religious training as slaves, believe it that it is of God, and through his agents the spirits | ple. He continued to dwell at some length upon and angels.

I saw an old, grey-headed negro, a slave from Mississippi, an exhorter in the colored Methodist Congregation, and he told me thus:

de ones dat he talk wid. Massa, I saw de Lord in his own home up yonder in de skies, and he told dis poor child dat he should live to see de glory of de Lord, and dat de niggers should be free. But, Massa Lieutenant, de Lord showd dis chile more den dat."

"Well, Uncle Ben, what did he show you?"

"He showd me dat after many years de colored people should pass away like de red man, and be no more in dis country. Dat I did n't like; but de Lord knows what is right, bless him."

"Well, Uncle Ben, when did the Lord show and tell you all this?"

"He showd me dis ting more'n ten years gone; an' my ole woman's mother saw dis war when she was a little gal, and dar is more'n fifty dat I knows on who saw dis war long time ago."

On the 4th of July I was at the Negro Camp,

near our regiment, when I noticed a negro man looking earnestly and mournfully at one of the soldiers, a negro also.

"Well, my man, what do you see about that man, or soldier ?" said I.

" What?-me?-dat soldier? Nothin." "But hold on, my man; what were you looking at, if you saw nothing?"

"Well, Massa Lieutenant, dat soldier die fore

"How do you know?"

"'Cause I seed it." "What did you see?"

"I saw de light over his head, and I saw de black spot in de middle of de light, and when I sees dat light wid de black spot in it, den I knows de person is gwoing to die; but when I sees de light and dar is no dark dare, den I know he is gwoing to live."

"Do you see anything about me?" I asked. He looked at me earnestly for a few moments. then there came a light, spasmodic shudder over him, he waved his hand toward me, and said;

"De good Lord talks with you, and shows you more'n he does this chile;" and then walked off. I then talked with the negro soldier referred to. I found him well, his pulse regular, and his tongue gave no evidence of fever. Ten days after this, the negro soldier was borne to his long home

in the spirit-land. Now, Mr. Editor, every medium will at once recognize in these traits, mediumship. We know what it is. There is considerable interest here on the subject of Spiritualism, and my mediumship attracts a good deal of attention, and I am so situated that I can give considerable time to the discussion of the subject. Among the firm believers here, Dr. Gilbert stands out in bold relief; and next to him, Elder Watson, presiding Elder of the Methodist Church in this section; and he preaches it, too. All minds engaged in investigating the subject are of the best order; and I predict that the day is not far distant when there will be a spiritual revival here that will astound the world. I am, dear BANNER, thine fraternally,

Memphis, Tenn., July 25, 1864.

#### Do Animals see Spirits? While at Alton, Ill., on business, I became ac-

quainted with a lady who is a partially developed medium. Being a stranger, she introduced me to Mr. and Mrs. Burns, who are both mediums-Mr. B. a healing, and Mrs. B. a tipping medium. As we approached the gate Mr. Burns was there, and at his side a large Newfoundland Dog. The lady aforesaid introduced me to Mr. Burns, but declined going in on account of the dog, as he was not inclined to be sociable to strangers. The gate was opened for me to pass through, and immediately the dog was noticed to act uncommonly strange. He rushed in the house and crept under the sofa, from which place Mr. Burns had the ed that it was the second time only that the dog had ventured into that room. After harmony was restored I was invited to the table, and we placed our hands on it for a few minutes, when it tipped. Mr. B. then asked if there were any spirit-relations of mine who wished to communicate. The answer came, "yes." I then asked what relation: answer, "Grandfather." I then inquired if my good old friend, the Indian doctor, was present; answer, "Yes." Mr. B. then asked my grandfather if he could tell why the dog acted so strangely. He answered that the Indian came with me through the gate, dressed in his full costume, and brandished at the dog to keep him from me, and that the dog was a seeing medium, and saw the Indian. The next evening Mr. Burns asked his guardian spirit about the dog; he said he saw the whole proceeding, and described it the same as my grandfather had done. This being the first occurrence of the kind I'

have heard of I send the account of it to you, thinking it may possibly interest your readers.

CHARLES CHATFIELD,

## The Fifth Annual Festival of the Reat St. Charles, Ill.

(Reported for the Banner of Light.

This Society convened for their Annual Festival at St. Charles, on Saturday morning, July 2d, and continued through the following Sunday three miles from this city. We see but little of and Monday. A large number were present, and nearly all the Northern States were represented. The weather was fine, and a harmonious spirit pervaded the large assemblage.

> Hon. S. S. Jones, of St. Charles, was chosen President; E. S. Holbrook, Mrs. Martha Wilson and S. R. S. Ufford, Vice Presidents; Milton T. Peters, of Salem. Ill., and Mrs. M. M. Daniels, of the Rising Tide. Secretaries.

After the transaction of some preliminary business, the President addressed the Convention. In behalf of a common humanity, he said, he again greeted them with a cordial welcome. This was the fifth call which had brought them together; and once more upon a broad and free platform we were to compare notes of the additional experiences and wisdom we have gained while floating down the tide of time. He then alluded to the present time as a momentous era in the history of our country. We were active members of an age big with mighty events. But he whose soul is filled with the inspiration of truth, can look calmly upon the terrible convulsions of the times; for with the prophetic eye of the seer, he can behold the bright sunshine just beyond the dark clouds that now enshroud our beloved country. The resplendent glory which is soon to dawn upon us, will more than compensate for all our present suffering and sacrifices. We, as Spiritualists, as harmonial philosophers, see and acknowledge the power that controls all for good. He ther-spoke of the hard struggles through which all reforms had to pass. Experience was the schoolmaster, and "compensation" the result. The ordeal is teris God, or Jesus, who influences them. We know | rible to pass, but the compensation is full and amthis theme, and then proceeded briefly to discuss man's religious enslavement. In speaking of the subject of slavery, he said African slavery was the only type that seemed to engross the atten-"Why, Massa Lieutenant, we knowd all bout | tion of the masses at the present day. He feelingdis war long ago; de good Lord cum an' told it to ly touched upon various other conditions of bondage. How long, he asked, would it be before the victims of all kinds of tyranny-despising their condition-would strike for independence, demand a reform, and with the powers now dormant in in their natures, execute the demand.

When every soul is willing to listen to the "still small voice" speaking from within, and crying out against public and private wrongs, then, and not till then, will the fathers of this Republic be able to draw near, and imbue impressive minds with the spirit of a new and high type of Government which shall be truly democratic in spirit and fact. The true principles of the harmonial philosophy will then be felt and recognized, and upon it will be built the future Government of our people. Then let us, friends, be bold and firm; and with renewed energy persevere in the great work of human emancipation from the thralldom of ig-

norance and superstition. The cause is a noble one, and worthy of our greatest exertions.

Milton T. Peters thought organization was necessary, so far at least, as to obtain the names of Spiritualists, so that we might know who they were. Mr. Dayton spoke upon harmony and charity, and endeavored to show that evil had its uses and benefits. Mr. Hamilton favored liberality. He thought we should divide the fruits of our superior mental and muscular faculties with our neighbors. Dr. Dunn spoke upon the diversity of human organisms. Dr. Lowell explained the developing influence of Spiritualism.

Dr. Hamilton, of Maine, delivered the first regnlar lecture. His subject was "Charity and the overruling power of fortune."

Mrs. Crowell and Mrs. Conner spoke on the subject of spirit influence. Dr. Lowell spoke upon mediumship. Mrs. Todd, Mrs. Tryon, Mrs. Tefit, made brief addresses,

Mrs. Tefft then read a very beautiful lecture written by Cora Wilburn, on the subject of "The Life of the Affections."

Warren Chase spoke on the good time we were now having, and Harvey Jones on the free agency of man; followed by Mr. Dayton, Mr. Parks, Dr. Dunn, Warren Chase and Mrs. Tryon, which closed the first days' session. The house was so crowded that many who came could not obtain admission.

Sunday Morning .- Met in the grove at 81 o'clock. Opened in Conference. Judge Boardman, of Waukegan, made some very interesting remarks upon the religious instinct of man; his emotional or affectional nature, and true and false religion.

Dr. Lowell, Mrs. Snow, Mrs. Tryon, Mrs. Lyon, Mrs. Parker, Dr. Hamilton, Mr. Matteson, all took part in making the occasion one of profitable instruction. Music and singing were freely interspersed between the speeches, by Miss Morgan, Mr. Watson and others.

Mrs. Barnes, of Chicago, then gave the first regular lecture of the day, on "The Past, Present and Future," which was listened to with close attention.

Warren Chase and Dr. Hamilton made brief speeches, and after Miss Morgan sung "Spirit-

Rappings,' Mr. Warwick Martin, of Waukegan, delivered the second regular lecture, taking for his subject this text: "I was alive without the law once, but the law came, sin revived, and I died." He dwelt with marked ability upon the power of Authority and the power of Love.

After singing, the Convention adjourned till

Afternoon.-Mrs. Potts, of Geneva, spoke on selfulture, dress, reform and individual freedom; followed by Mrs. Munn, on the same subject.

Mr. Peters spoke of the transition state of the world, religiously, spiritually, theologically and politically. Mrs. Lyon recited a poem, and after

The third regular lecture was given by Warren Chase, who took for his text, "Gen. Grant," and for his subject, "Change of Base." The discourse was full of live sentiment, and practical suggestions, which, with Mr. Chase's well-known ability, commanded the closest atttention of the large audience.

A session of Conference followed, in which Dr. Lowell, Dr. Hamilton, took part, when the meetng adjourned.

Evening .- Mr. Niddozier spoke upon Spiritualism, and the absurdities in the Bible, followed by Mr. Hopkins and Mr. Robinson.

Dr. Dunn said Spiritualists were constantly eaching out and upward after truth.

Monday Morning, July 4th .- The Convention was very largely attended, and the grove was alive with eager listeners, by 81 o'clock. After singing, Mr. Swan gave an interesting ac-

count of his visit to Salt Lake, and interview with Brigham Young.

Judge Boardman made some able remarks on the supremacy of faith.

Letters from Dr. John Mayhew and Dr. Underhill were then read. S. S. Jones, Esq., then read and explained the Constitution of the Religio-Philosophical Society, closing with some inter remarks on organization.

Mr. Brewster, of Michigan, advocated home reform associations, and gave a description of one

Warren Chase then delivered a Fourth of July Oration, defining what he considers a truly democratic government.

After singing, Miss Worthington spoke upon the war and the good results which will accrue from it. Mrs. Barnes spoke upon the beauties of truth.

Afternoon.—The President exhibited to the Convention an ambrotype of the spirit-pictures, by Anderson, of the deceased husband and children of Mrs. Martha Wilson, of Princeton, Ill. Mrs. Wilson then explained their history and how she obtained them.

E. S. Holbrook spoke of Mr. Anderson and his spirit-pictures. Leo Miller exhibited the spiritnortrait of his deceased sister, and related how he was converted to Spiritualism while lecturing against it.

Leo Miller then delivered the second Oration of the day. His subject was "War generally: the present war; the state of the country generally, and the issues involved in this rebellion." It was an excellent and highly instructive discourse.

After singing, and brief speeches from Dr. Lowell, Mrs. Logan and the President, the Convention adjourned to meet again on the next Fourth of July. Harmony and good feeling pervaded throughout the three days' sessions.

### Pay up Old Debts. Now is the time to get out of debt and to release

the property from all pecuniary incumbrance. The abundant, depreciated paper money will pay old debts once payable in specie, or its equivalent. The Government can, and has, and will, make the greenbacks as good as gold, to pay all liabilities on contract, however much the unjustifiable raid on the currency by a set of Shylocks in New York may depreciate it, or widen the margin between it and gold. A metallic currency is the currency, or basis of currency, of all nations; and of course for foreign trade we need it, or export exchanges, but for home use we have no more use for gold and silver for currency, than we have for foreign coinage. We are capable, as a nation, of producing all we need, even of gold and silver, and our foreign trade should be in our favor by balance of exports, and will be in times of peace. If the rivers were out, and all our intercourse with New York and Brooklyn closed for six months, our cur-York and Brooklyn closed for six months, our cur-rency would be regulated, and there would not be over ten per cent. difference between greenbacks and gold, and prices would recede to reasonable rates. This wild speculation and reckless extrav-agance is neither produced by scarcity of articles, or of money, nor by real depreciation of value in or of money, nor by real depreciation of value in the currency, except, perhaps, in the over issues of some local banks. The people need not look after gold, nor care what its price, but sell all they have to spare at the high prices; buy as little as they can get along with; pay all debts, use no tea, coffee, tobacco or liquors; mend the old clothes, wear the old coat and dress a year longer; work steadily, and practice rigid economy, and all will be well, and the country prosper in spite of the speculators.

WARREN CHASE.

Whitevater, Wis., July 27, 1864.

speculators. W. Whitewater, Wis., July 27, 1864.

## Correspondence in Brief.

The Banner-Herald-Convention. Enclosed please find one dollar, the half of

which you will do me the favor to accept as an act of justice, to enable you to meet the current expenses of the publication of the BANNER, and the other half you will be kind enough to appropriate toward the support of your "Free Circles," neither of which should be allowed to fall for

neither of which should be allowed to fall for want of adequate pecuniary support from its list of grateful, and, I trust, generous subscribers.

In an emergency like the present, when high prices rule, I think it is the bounden duty of every one of the subscribers to the BANNER, who really and truly values the sublime philosophy of Spiritualism, and is desirous that its lofty and, divine the subscribers health he propulated to the world. ualism, and is destrous that its lofty and divine principles should be promulgated to the world, should come forth and not only protect you from a pecuniary loss in its publication, but should also use every effort to distribute and extend its circulation as widely as his influence may permit; that those beautiful principles which we so sacredly cherish, and by which we have been enriched, may be sent forth on the wings of the wind to bless and enrich others. Let every one feel this a duty incumbent upon them, then shall our glorious BANNER not only wave from pole to pole, but the praises of our exalted faith and its divine philosophy become resonant from shore to shore.

I sincerely regret that our Brother Davis has been compelled to suspend the Herald of Progress for lack of support. These things should not be; and I do think if our brother and sister Spiritualists would only consider the matter over a little in their minds, they would arouse themselves and rally to the rescue.

I do most earnestly hope that the doings at the forthcoming Convention at Chicago, as it is the first great National Convention of Spiritualists, may be attended with much good, and infuse new life into the hearts of all who may assemble there on that occasion. I hope, dear BANNER, that you will have a reporter there, and that the sayings and doings of this first National Convention of Spiritualists may be duly and fully reported and put into pamphlet form, similar to those of the Rutland Convention a few years since. I think the thing would pay; but apart from that, should there not be a record kept of one of the most extraordinary movements that has ever agitated the world? Say, shall this thing be done? I know not but that you may have already arranged it to be so.

be so.
With best wishes that prosperity may attend your every effort in the good cause, believe me, as ever,
Yours very truly,
Thomas Middleton.

Woodstock, Vt., Aug. 8, 1864.

#### A Loud Voice from Canada.

RESPECTED BROTHERS.—I don't know what effect the suspension of the HERALD OF PROGRESS may have with you, but it seems to me as though I had lost a dear friend. Whata pity that amongst the millions of Spiritualists in America there should be such lack of liberality to support their presses. There must be thousands of Spiritualists to whom five dollars per annum can be no object. Why, then, do they let a well-conducted organ like the Herald of Progress perish from lack of support? It is a shame! It is a shame!

My object in writing to you is, that should you (which God forbid) find yourselves in like circumstances, before you suspend the publication of the BANNER, you will make an appeal to your wealthier subscribers for an increased subscripwealthier subscribers for an increased subscription, sufficiently remunerative to enable its proprietors to keep it flying to the end of time. I don't know the number of your subscribers, but, according to its merits you should have them by the hundreds of thousands. Let not a second such calamity afflict the spiritual camp. Let a few thousand well-wishers to the cause of Progress and Truth, pay five dollars for their yearly subscriptions, and then they need not fear the lowering of the BANNER, to the great rejoicing of our opponents.

our opponents.

Let my subscription in future be charged five Let my subscription in future be charged five dollars, until such time as the restoration of peace and prosperity to the land will not render it necessary. I would rather pay twenty dollars than that the BANNER should stop.

Yours sincerely, for the advancement of our truthful Philosophy,

L. BERTOLOTTO.

Quebec, L. C., July 25, 1864.

[Those who love the cause and have the means, our worthy brother adds in a postscript, had better "go and do likewise." We should n't have the slightest objections. Bro. B. will please accept our heartfelt thanks for the great interest he manifests in us and our glorious cause.]

## Notes from Dr. Coonley.

DEAR BANNER—We are longing to meet you again regularly. In this section the HERALD OF PROGRESS has been taken more than the BANNER; and for some reason which I cannot tell, where that has been the case, the Spiritualists have not been so active as where the BANNER OF LIGHT circulates most freely. It will soon be dif-ferent. We lectured here July 24th, and more interest was manifested in this place, than at either of the times when we were here before. We are to speak again Saturday evening, Aug. 6th, in Bank Hall—largest in the place—on the "Warand its Results;" and next Sunday in the Court House. Last Sunday we spoke in Marengo twice, to good audiences. A sudden and heavy shower caused the morning meeting to be rather small. In Mathe morning meeting to be rather small. In Marengo progression is plainly visible. The Spiritualists and Universalists have united, and now hold regular meetings in the Episcopal Church, every Sunday afternoon at 3 o'clock; Rev. A. B. Call, officiates. Bro. Call was a regular Methodist minister until quite recently, when his spirit, grown to big for the Methodist body, burst its bondage, and is now an anxious seeker after spiritual light, and teaches, as far as he sees, the truth. Spiritual lecturers who may be acceptable to the moral perceptions of the people, can have to the moral perceptions of the people, can have the use of the church Sunday morning and even-

We have had in this section, for the last three We have had in this section, for the last three works, the finest harvest weather I ever saw; and it is pleasing to report that the crops in Illinois have never been better in average; two months since some of the farmers thought to plow up their wheat fields, but leaving them, those very fields are now yielding from twelve to twenty bushels to the acre.

L. K. COONLEY.

## Elgin, Ill., Aug. 5th, 1864.

An Appeal to the Subscribers of the Banner. Mr. EDITOR—In consideration of your appeal in a late number of the BANNER for help, and more especially since the announcement of the more especially since the announcement of the fate of the Herald of Progress—viz., its discontinuance for want of sufficient means—I am constrained to hand you one dollar, in addition to your present price of subscription, which I have heretofore sent you. Every reader of your most excellent paper must be aware that the BANNER must ere long share the fate of the HERALD, unless you receive a larger price for each and every

What Spiritualist is ready to say, Discontinue the publication of the BANNER; we can do with-out it? I trust not one. No; you can each and every one of you better afford to send on another every one of you better afford to send on another dollar, gratis, to the publishers, than you can do without your paper. Shall we, the subscribers, allow an enterprise of the magnitude and bearing upon the progress of the civilized world to go down to the shades of night, and then grope our way on the journey of life in Egyptian darkness, as it were? I trust not.

In behalf of our noble cause, in behalf of the propert and of couling generations. I appeal to

present and of coming generations, I appeal to you, one and all, with the earnest request that you, without fall, forward the sum of one dollar, and that immediately. Say to the editor, send me your paper as long as you can afford to for the amount advanced, and then give us notice that you want more. W. D. Holbrook. you want more. Waukesha, Wis., Aug., 1864.

## Dynamic Institute, Milwankee, Wis.

Healing the sick, raising the desponding, and casting out disease, forms a large part of living and active Spiritualism at the present time. It is astonishing to see the success of some healing mediums, and the interest awakened thereby. It is only three weeks since the above Institute was opened by Dr. Persons and Mrs. C. A. Gould, who opened by Dr. Persons and mrs. C. A. Golin, who purchased and fitted up the magnificent residence of the late Moses Kneeland, one of the largest and finest in the city, and they have already treated almost one hundred patients (having over eighty

on their books). Many of Dr. Persons's cures are of the same character as those of Drs. Newton and Bryant, equally wonderful and powerful, and his success seems as great, to the extent of his applications. Mrs. C. A. Gould, M. D., whose success as a practitioner in Chicago has long since given her a wide acquaintance, I have known for many years as one of the best and most successful clair-contents and magnatic constraint in the West voyants and magnetic operators in the West They have also one other excellent tranco medium and operator, and will soon need more, as their business rapidly increases. Several of the most prominent citizens of the city, inside and outside of the professions, are among their pa-tients, and give their testimony to the cures or

tients, and give their testimon,
benefits,
It seems a day of triumph for our cause. I
have been compelled to yield the last two weeks
of my time to the treatment of a patient in this
State, but lectured to good audiences July 24 and
31, in Whitewater, Wis., and in this city twice
yesterday to two of the most intelligent audiences
I ever addressed in this city. I enclose a notice
of the Institute for the afflicted.

WARREN CHASE.

Milwaukce, Wis., Aug. 8, 1864.

### Spiritualist National Convention.

Byran Hall, Chicago, Illinois, August 9th, 10th, 11th, 12th, 13th, and 14th, 1864.

[Reported for the Banner of Light by U. CLARK.]

Pursuant to the call published in the BANNER OF LIGHT for several weeks in succession, the National Convention of Spiritualists to commence in Chicago, Tuesday, Aug. 9th, began to attract a large number of visitors from a distance, several days befort the appointed time. On Sunday, the 7th, Metropolitan Hall, the place used by the Spiritualists of Chicago, was well filled in the morning and evening. Miss Lizzie Doten, of Boston, had been engaged by the Chicago friends to occupy the platform. Her inspirations were in her highest and happiest vein. In the afternoon, ten-minute speeches were announced as the order, and J. S. Loveland, Miss Julia J. Hubbard, Mrs. Dr. Bryon, U. Clark, Dr. H. F. Gardner, and an Iowa friend, were called to the platform.

On Tuesday, the 9th, at 10 A. M., a large number of speakers and delegates from a distance, as well as Chicago friends, assembled in Bryan Hall, the largest hall in the city, and intense interest appeared in every countenance.

Dr. H. F. Gardner, of Boston, Chairman of the Committee for calling the Convention, called the meeting to order, and was then elected Chairman pro tem, and J. S. Loveland, of Willimantic, Ct., Secretary.

The Boston and Chicago Committees having been in council on the day previous, and having prepared suggestions in regard to organizing the Convention, U. Clark, in behalf of said committees, was called on to report, J. S. Finney, and several others entered into a warm discussion, protesting against receiving the suggestions of any previous consultation. But all objections were finally

Voted, that one delegate from each State, Territory, and the British Provinces, be appointed to prepare a list of all the persons in attendance, willing to act as delegates; and that the said delegates select one man and one woman from each State, Territory and Province, the whole acting as a committee to nominate permanent officers for the Convention. Adjourned.

Tuesday, 2 P. M .- Dr. Gardner in the chair. The following States, etc., reported the following persons to form the nominating committee: Maine, D. M. Hamilton; New Hampshire, Miss Julia J. Hubbard; Vermont, N. Randall, Mrs. E. M. Wolcott; Massachusetts, Miss Lizzie Doten, A. H. Richardson; Rhode Island, delegate not arrived; Connecticut, J. S. Loveland, H. B. Storer; New York, J. W. Seaver, Mrs. L. Heath; Pennsylvania, J. Whiting; Maryland, J. Brist; Tennessee, J. E. Chadwick; Kentucky, Mrs. S. Smith, J. L. Taylor; Ohio, Mrs. Laura Cuppy, S. J. Finney; Michigan, J. G. Wait, Mrs. J. E. Fuller; Illinois, M. W. Leavitt, Mrs. J. S. Fuller; Indiana, F. M. Shuey, Mrs. P. Eddy; Iowa, A. P. Bowman, A. J. Smith; Wisconsin, C. Townsend, Mrs. S. Williams; Missouri, A. J. Brown, Mrs. D. Oversole; California, C. Pinkham; Canada, Wm. Bissell, U. C. V hiting

The Committee retiring, U. Clark moved that the interim be filled up by voluntary ten minute speeches. Leo Miller, Benjamin Todd, Dr. H. F. Gardner, Warren Chase, H. C. Wright, J. M. Peebles, Dr. Parker, Mr. Reynolds, and Mrs. S. E. Warner each spoke in the order named, and held the meeting with interest.

The Nominating Committee then reported for President of the Convention, Hon. S. S. Jones, of Illinois; Vice Presidents, Dr. H. F. Gardner, Mrs. Laura Cuppy, Ira Porter, and Miss Lizzie Doten; Secretaries, H. B. Storer, Mrs. L. Patterson, F. L. Wadsworth, and Mrs. Buffum. The report was accepted and adopted. The President, on being introduced to the chair, made some pertinent, congratulatory remarks. Several Committees were appointed, after very warm discussions, growing out of a radical minority element among a few Western friends, and the afternoon session adiourned.

Tuesday Evening Session.—An audience of about one thousand appeared in Bryan Hall, notwithstanding the intense heat of the evening. S. S. Jones in the chair. On motion of H. C. Wright, a committee of five was appointed to report on the state of the Country, consisting of Mr. Wright, Col. Fox, Mr. Waterman, S. J. Finney and Leo Miller. J. M. Peebles was announced for a half-hour speech, and was followed the same length of time

by J.S. Loveland. The Committee on the State of the Country reported a series of strongly loyal and patriotic resolutions which were loudly applauded by the large assembly. On motion of Warren Chase, the resolutions were received and laid over for action till Thursday. Dr. D. M. Hamilton closed the evening with some pointed drives at the popular idea of infernal agents, and the Convention adjourned to meet at nine, A. M., on Wednesday.

The delegation of the first day was much larger than the most sanguine had anticipated, about twenty States being represented, and more than fifty of the most popular lecturers reporting themselves in preparation for the greatest Pentecost in our age. It is difficult to anticipate the results of this Convention, but the readers of the BANNER may look for an interesting report in as few words as possible. Our synopsis will continue in the next issue of this paper.

#### Peace between Germany and Denmark.

The following is the latest European intelligence by the Persia:

LONDON, July 31 .- The Paris Press, under reserve, announces the conclusion of peace between Germany and Denmark. The basis is unknown. The amnesty has been slightly prolonged. The French journals continue to harp on an im-

pending sea-fight between Federal and rebel cruisers in the channel.

In the House of Commons Mr. Layard said England intended to recognize the new Mexican Empire without waiting for the States and Territories now under Juarez to be brought within the authority of the new government.

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

# Bunner of Tight.

BOSTON, SATURDAY, AUGUST 20, 1864.

OFFICE, 158 WASHINGTON STREET, WILLIAM WHITE & CO.,

PUBLISHERS AND PROPRIETORS. For Terms of Subscription see Eighth Page. \_\_\_\_\_

LUTHER COLBY. - - - EDITOR.

SPIRITUALISM is based on the cardinal fact of spirit communion and influx; it is the effort to discover all truth relating to man's spiritual nature, capacities, relations, duties, welfare and destiny, and its application to a regenerate life. It recognizes a continuous Divine inspiration in Man; it aims, through a careful, reverent study of facts, at a knowledge of the laws and principles which govern the occult forces of the universe; of the relations of spirit to matter, and of man to fod and the spiritual world. It is thus catholic and progressive, leading to true religion as at one with the highest philosophy.—London Spiritual Magazine.

### Price of the Banner.

Our friends will please take notice that the price of the BANNER, commencing with this numper, is three dollars per year, or eight cents per single copy.

Our former co-worker, the Herald of Progress, was obliged to suspend for want of sufficient support; but we trust the friends of the BANNER will not permit a like disaster to befall their favorite

#### Economy.

It is easier by far to talk of this homely virtue and the practice of it, than to set up an example which others will like to follow. And yet the times press such a lesson upon us with full force; everything, in truth, has turned into a preacher of economy. Not long ago the country was teeming with all that was wanted to eat and to drink, and the last thing that troubled a body's thoughts was the fear lest enough more might not readily be got where the last supply came from. And so the country produces now, refusing nothing which its generous bountifulness has always furnished. But the difference between these times and those times is just here: we have to carry the heavy burden of a vast national debt on our shoulders now, and those shoulders had not felt the gall of such a load then. We were perfectly free then, and knew not what was the privilege we enjoyed.

Yet, even if this necessity did not press us so neavily, and were not sure to press us still more so in the future, it would be just as incumbent on us to take care of our current expenditures, and see that they did not outstrip our incomes. Economy should be the order of the day; instead of that, however, wastefulness would seem to have taken its place. There is little or no thought about reults-everything is left to present luck. We do not stop long enough to calculate. We crack on as if there was no end to the resources. Caution and prudence are the least fashionable of all habits and practices. There is waste everywhere -waste at the spiggot, and waste at the bunghole. A dollar more in the yard now, is of less consequence in general estimation than a shilling more only a little time ago. The war, with its gigantic expenditures, which few or none of us can realize now, has so familiarized us with large sums of money that we appear to think it as necessary to lavish on ourselves as for the treasury to answer lavishly to the calls of the nation.

It is so easy to fall into such habits that the lifficulty of getting out is all the greater. But get out we must, and that right speedily, else the fate that awaits us is no different from that which has overtaken other nations before us, for having given themselves up to the temptations of enervation and luxury. Where expenditures exceed incomes, as ours do in this country to-day, ruin will inevitably result; and we cannot expect that our experience is to be very much different from what that of other people has been in the past. In dressing, in living, in equipage, in general style of social expenditure, in all things where money is to go out of the pocket, we must certainly begin at once and turn over a new leaf. The hasty ones will say, upon this, "Oh, yes, we can economize in ever so many respects. There is the weekly paper-" But we ask you to stop right there, friends. When you seriously take hold to cut down expenses in the matter of meat and sugar, of wines and cigars, and of the various superfluities and waste that afflict rather than advantage your lives, then it will be time enough to reduce your living and your life by trying to do without the weekly visitor whose cost to you is so trifling at the most, but whose return is so generous and permanent. It is short-sightedness that begins at the wrong end in these matters: Dr. Sam Johnson trying to get up earlier in the morning, by way of mending his habits, but going to bed no earlier the night before.

How effective this huge debt will prove, through its taxes, to make us temperate and thoughtful. almost any reflecting person can forsee. It cannot operate otherwise than as a power to balance us and keep us steady. We shall find that we must either increase our supervisory care over ourselves, or go entirely under there is such an ocean of waste all around us. Go into almost any large family where money comes easily just now to the head of it, and you will find a recklessness in relation to the table alone as will make a prudent person discouraged. In France the people are economical to the last letter; nothing is suffered to be thrown away or wasted; it used to be said that they could cook a nettle in forty different ways, and we know that every scrap of everything is adroitly turned to advantage and made to contribute its part in the general economy. Just so in Germany. Probably a more frugul nation of people, in a domestic sense, does not live anywhere, than these same thrifty, healthy, industrious, and always well-to-do Germans. None could get along more economically than they and

still secure a better subsistence. And from these, and such as these, old-world people, all of them, we must take our lessons. They have practiced this primal virtue of economy from generation to generation, and know how to do it traditionally. They have learned to bear the burden of taxation, and do it patiently. And all these things are come but newly upon us, and we must now begin to learn. Our aptitude, however-be it set down to our credit-is far in advance of that of any other people in existence; and there is little question that we should learn in a single generation what it has cost others so much time and struggle to master. Yet learn it we must as a first condition of our knitting together and consolidating the character which it is our undoubted destiny to fill up and establish.

Heaven teaches us economy on all sides. The Almighty Power wastes no single stream, however minute, of that unlimited, spiritual force which is all the while flowing over the universe. Great as are the divine expenditures of spiritual power, they are such by reason of the fact that nothing of it all is suffered to be lost. Profuse beyond human and angelic conception as are the

resources of that power, they are nevertheless expended with a wise adaptation of means to an end, which rebuke our thoughtless wastefulness In the most overwhelming manner. There is certainly no excuse for our criminal lavishness with all our resources, given to us, too, when the generous donor himself takes infinite care that not a particle of His power be thrown away or used to

#### Browning on Mediumship.

Robert Browning, who owes his distinction chiefly to the circumstance that he became the husband of Mrs. Barrett Browning, has put forth a new volume of poems, entitled, " Dramatis Persona," in which he undertakes to throw ridicule on the spiritual phenomena. In a piece entitled, 'Mr. Sludge, the Medium," and which is understood to be aimed at Mr. Home, we find the following passage:

"What's a 'medium'? He's a means,
Good, had, indifferent, still the only means
Spirits can speak by; he may misconcelve,
Stutter and stammer—he's their Sludge and drudge,
Take him or leave him; they must hold their peace,
Or else put up with having knowledge strained
To half-expression through his ignorance.
Suppose, the spirit Beethoven wants to shed
New muste he's brimful of; why, he turns
The handle of this organ, grinds with Sludge,
And what he poured in at the mouth o' the mill
As a Thirty-third Sonata (fancy now!)
Comes from the kopper as bran-new Sludge, naught else—
The Shakers' hynn in G, with a natural F.
Or the 'Stars and Stripes' set to consecutive fourths."

This is a fair specimen of the somewhat hazy tyle which Browning indulges in. With the exception of one or two tolerable ballads, he has lone nothing to entitle himself to any high reputation as a poet. In genius he falls incomparably below Mrs. Browning. This lady, as we all know, received the great truths of Spiritualism, investigated them with the profoundest interest, and found a congenial soul for them in her devout studious and liberal mind. It was a sore mortifi-cation to Browning, that in spite of his own protests and bitter opposition, his wife should accept as true, what he chose to reject with a supercilious and arrogant contempt. And now, not even respect for his wife's memory, was potent enough to withold him from the expression of the bitter ness he has long cherished.

Mr. Home, in a communication to the London Spiritual Magazine, has given an interesting account of his own interviews with Mr. and Mrs. Browning, in which he exposes the ill-temper, bigotry, and intolerance of the former, and the truthfulness and candor of the latter. The lady seems to have been as far above her husband in generosity and elevation of character as she was in literary ability and poetical genius. Browning's foggy verses against Spiritualism can do little harm to the cause, and will hardly be relished even by those who hate it as heartily as he. The testimony of two such intellects as Archbishop Whately and the late Mr. Senior, is more than an offset for all that a host of such bardlings as Browning can utter.

The truly great poets, like Shakspeare, Milton, Dante, Tasso, are all Spiritualists. The number of passages that could be quoted from these writers, showing the truth of this assertion, would surprise the foes of modern Spiritualism. We may some day give evidence of this in our columns. Meanwhile, we dismiss Mr. Browning with the remark, that as his new book will be soon republished by Ticknor & Fields, the curious may learn for themselves whether or no we have done him justice in our remarks.

## No Need of Arguing.

Many persons think they cannot have a sound hold in what they are really conscious of believing, unless they can at any time support their formula of faith successfully, against the world, with downright arguments. It is a mischievous delusion. Our spiritual instincts are far above reason, and reason comes up late to do its work of harmonizing what is perceived so clearly with the capacity of the intellect to comprehend. But a living faith never rests upon reason. It takes hold a good ways ahead of that; flies farther and faster; outstrips it everywhere in the race; completes its work, in fact, before reason has begun it. More than this, it is impossible to make the reason adopt views which the higher instincts ositively reject; thus showing that it is the soul which explores for ground on which to establish its faith, and not the intellect, which is but one of the faculties of the soul. Emerson discourages everything like holding arguments over one's form of belief; for, in arguing, we talk for not much more than victory, in spite of ourselves. But the truth is what we want to get at, and not intellectual victory. Besides, a very different class of feelings, thoughts and reflections are called out when a person is under the stimulating operation of discussion with another; but in the hour of contemplation, which is the most truly spiritual season the soul knows anything about, the stimulus is of a very different character. Then no spirit of antagonism rises in the heart to cloud the thought. A subject is taken hold of by the handle, and for the sake of mastering it; not wherever it can be most adroitly seized for the purpose of overthrowing an opponent. Much argument only proves too little genuine spirituality.

## A New Policy for England.

The English Ministry have just laid down a policy entirely different from any which has charactarized their national life hitherto. It has been publicly announced that hereafter, England will occupy a ground, among nations, of complete iso lation, refraining from all interference in the interests or rights of other nations, and prepared to use her army and navy only when such use is demanded by an immediate threat of danger. The leading English journal, the Times, endorses this novel platform for the nation and proceeds without delay to apply it to the matter of aiding in putting a stop to the African slave trade. That paper argues that, under the new rule of national conduct, it can no longer be expected of England that she will lend a hand, in the shape of a fleet, off the coast of Africa and in the West Indian wa ters, to repress the slave trade, that being none of her business any more, and the Africans being probably as well off with this incident of slavery hanging over them as if they were suffered to be left alone where they are born. It all meansthis change in English policy-a plan to get the slave-trade machinery ready to run, by the time it is expected that the South will achieve its independence; then there will be cheap labor in plenty to take the place of what has been sacrificed in the rebellious States by means of the war and cotton will be got out of the Southern fields for British account without any hindrance. England means, by isolating herself just now from the world, to do what the old rat did, that bade his children good-bye because he was about to retire from all earthly vanities; when it was discovered that he had provided himself with a snug berth in a whole Cheshire cheese!

We invite especial attention to an article on our first page, entitled "My Religion." It is from the pen of one of our old and valued contributors, and written in the spirit of fairness and

### Paychometry applied to Stones.

We had a little experience a day or two since that may interest the readers of "The Soul of Things." A friend, recently from Rome, gave us several specimens of marble from various interesting localities thereabouts. Happening to be in company with Mrs. J. S. Adams, we placed one of these relies in her hands in such a way that she could not see it, and said nothing in relation to what it was. She was therefore ignorant, so far as the outer senses were concerned, of its nature and history.

In about one minute she remarked, "I am in the sphere of some place, or building, that is very old. I see a dark marble, and the name of Severus is before me."

This was all correct; for we had given her a piece of dark green marble taken from the Baths of Carracalla, at Rome, the building of which was finished about A. D. 212, by Severus!

We then, without imparting to her any knowledge of the object, placed in her hands a piece of white marble from a temple on the Via Appia, at Rome, and she said:

"I see a large and elegant building formed of white marble.' To test still further this power, another article

was handed to her, which was no sooner done than she remarked:

"I see fine palm trees, and camels, and sandy plains."

This was in keeping with the object she held-a small earthen mold taken from a catacomb in Egypt.

Such uniform correctness in her expressions concerning the sphere of each object, and the rapid changes from one to another, giving the appropriate surroundings of each without the least hesitation, may well puzzle the savans among us whose only source of information on these subtle mental phenomena, is a dry and musty library, a repository of the thoughts of those who knew no more than themselves. Leaving these, however, and becoming receptive to the tide of inspirational thought that is flooding the world with light, we may become informed of the philosophy that: governs these things, and add something to our limited knowledge of the wonderful powers of the human mind.

#### Popular Fiction.

Those journals, styling themselves literary, which have taken it upon themselves to stigmatize works of fiction like Hawthorne's "Scarlet Letter," as unhealthy, because they lay bare the springs of human action and minister to the long hidden diseases of the human heart, are found on examination, to be the very ones which endorse and praise the melodramatic tales, as thick as the locusts of Egypt almost, whose turning-point is rascality of the deepest dye, and whose heroes are sure to be adulterers, traitors to all forms of morals, and scoundrels without room for apology or palliation. This style of fiction is especially popular in England at the present time. It argues anything but a pure and healthy condition of the human heart over the water. Miss Braddon's works, largely as they are read among the higher classes of readers in England, all turn upon a hinge of the description above alluded to. As for healthy domestic fiction, or fiction whose interest rests mainly on those natural and legitimate analyses of human motives in which all speculative minds are strangely interested, and which they love to follow out to the last investigation of the mystery -little or none of it is "the rage" in the reading world of England to-day, and it is a question if for some time it is likely to be. That fiction is a powerful preacher of morals, there can be no doubt; but nobody can make us believe that such superficial and such really dirty stuff as is spawned from the English press, is of any particular account in the work of making men wiser or better. It is not nature at all; it is high-spiced crime, vulgar and unseemly; unfit to be taken iuto the family where a healthy domestic sentiment is sought to be produced and perpetuated.

#### New Philanthropic Paper in New Orleans.

We have received the first number of the "New Orleans Tribune," printed in French and English. the object of which is to advocate and defend the rights of the colored population. It is now published tri-weekly, but the proprietors announce a daily edition, to commence as soon as type and press can be obtained from New York. The number before us contains a report of the proceedings of a meeting of the National Union Brotherhood Association, No. 1, held at St. James's Church. This association, to use the words of one of the speakers, is composed of "a people just emerging from darkness into light, from chains and handcuffs to freedom, some of them with the marks of the slave-driver's lash upon them." Another speaker, Rev. J. Goodwin, said, "I judge this to be one of the greatest institutions of the present age. I have passed through blood to reach this land of liberty, Where I came from the number of stripes was from five to six hundred, and if you could not stand the flogging you would have to die. I have known some to die under the lash. I have been whipped to make me deny my religion, but here I stand, thank God, upon free soil, a living monument of God's mercy and protection to those who love and serve him."

The new paper, in connection with the "Brotherhood," is destined to do a great and good work. Certainly the field of their operations is very large, and one in which there is much need of laborers. May their philanthropic efforts be crowned with abundant success.

## A Slight Mistake.

The Herald of Progress was the medium through which departed spirits communed with the inhabitants of this terrestrial ball, and its decease will cut off all communion with the celestial powers.—

Our friend of the Mercury has made a slight mistake which we hasten to correct, that he may not suffer under the idea that communion with the celestial spheres is entirely suspended, for such an event would leave this world in a sad condition. The writer has ascribed to the Herald what is due the Banner. The former never has, to any extent, published communications from the spirit-world, while the latter has in every issue for the past seven years given its readers from two to six columns of them. And we are happy in being able to state that it will continue to do so. If the editor of the Mercury could see the quantity of MS, articles sent us for our columns, and the almost innumerable letters which wait our attention every morning, he would reasonably conclude that the interest in Spiritualism had not abated to any very great extent.

Susie Rivers informs us that the poem published in the BANNER of August 6th, entitled 'Angels are ever near." by Isaac P. Aiken. was written by her and printed in our paper about a year ago, (with the exception of part of the first two lines,) under the title of "Presence of Angels." We are sorry that any one should so far forget the golden rule as to desire to impose upon us or any one else.

#### A Case of Premoultion.

writer in the Christian Ambassador, after taking special pains to impress upon the minds by vote of the people. of his renders that he is no believer in spirit manifestations, admits that he derives sweet satisfaction from evidence showing that the spirit, on the approach of death, catches glimpses of the beauty and glory of the immortal state. He then relates the instance of a boy six years and six months old. as follows:

"One evening he rose from his couch very much affected. On his parents inquiring the cause of his feelings, he replied, 'I dreamed I was dead, and in a beautiful place, which was laid out in pleasant walks—a garden where all was bright and beautiful and fair, and everybody and everything seemed to be very happy; and I was very happy too, but I wanted to come back and see Ma. There were a great many people there, but I knew none of them but God. Sitting on his mother's knee, he soon burst into tears, while his mother's knee, he soon burst into tears, while his gaze was riveted on some scene beyond the lamp which burned before him. Being asked what grieved him, he answered, 'Our yard is full of horses and buggies. I did not dream it; I see

#### Mrs. Currier's Lectures in Haverhill.

The Haverhill Publisher, in alluding to Mrs. A. A. Currier's recent lectures in that place, says: "The subject of her first lecture was a comparison between Christianity, in its primitive simplicity and purity, and that which is regarded as such at this day, and set forth in the creeds and dogmas of the various denominations. She denied the charge of infidelity made against those who, by carefulinvestigation and research, have come to look upon death and immortality in an entirely different light from that in which they had been accustomed to by early education and association, and declared that true Spiritualism, when rightly understood and practised, was calculated to elevate the human race and harmonize the many conflicting elements which now distract mankind.

The speaker claims to be moved or impressed to speak by spirit agency; but however this may be, it is a well known fact that she is wholly unfitted, either by education or natural ability, to asked him if he had ever been at Cork. "No. sir." speak with the power she exhibits upon any of said Foote, "but I have seen many drawings of the subjects of her lectures."

#### New Publications.

of Prof. S. B. Brittain-" Man and his Relations" -in the next issue of the BANNER. We desire more time to investigate the contents of a volume to which the author has given so many of the best years of his life, before putting pen to paper in order to speak of it as it properly deserves. It is, however, a great work; we can assure our readers of that. It is printed in readable and most attractive form, and will have a large sale throughout the country, and wherever there are advanced minds to appreciate the author's thoughts and speculations.

THE PHILOSOPHIC AND SCIENTIFIC ULTIMA-TUM is the title of a neatly printed volume of 420 pages, which the advertiser informs us may be had, at two dollars per copy, of W. A. Allibaco, Box 4774, New York P. O. It professes to have in view the discovery and application of Truth, in every department of the Universe.

#### Advance in the Price of Newspapers. We notice that most of the weekly papers have

been obliged to add fifty cents to their yearly prices.

The Boston daily papers, Post, Advertiser, Journal, Traveller, and Transcript, have raised their prices to thirty cents per week, or eight dollars per year, and the Herald to eighteen cents per

At the recent Newspaper Convention in Maine, a proposition was adopted to advance the price of all the papers fifty cents.

## ALL SORTS OF PARAGRAPHS.

fice for the last six weeks. What is the reason, agreement in black and white," responded the Bro. Mendum?

The new Government Loan is being taken up rapidly. Five million dollars' worth were taken in New York in one day.

A lady in this city has recently had extracted from her right thumb the fragment of a needle, which was accidentally broken off in her hip about twenty-eight years ago. Dr. Page, who performed the operation, regards this as one of the most singular cases which has come within his knowledge.

President Lincoln is confident that the draft for five hundred thousand men will promptly be filled. Men here are working hard to justify Presidential confidence, and several towns have already filled their quotas, and in some cases have exceeded them.

As the dove will clasp its wings to its side, and cover and conceal the arrow that is preying on its vitals, so is the nature of woman to hide from the world the pangs of wounded affection.

The Virginia City papers state that a convent is shortly to be established by a Catholic order at American Flat, N. T. The Catholic clergy contemplate establishing, shortly, a nunnery and female school at American City, Nevada Territory. So says the Washoe Herald.

Oil wells have lately been discovered near Visalia. The flow is said to be very large and in a crude state. It burns as brilliantly as refined oil.

Often, over my silent hours of solitude and communion with the unseen, sweep refrains from the shores of past experience, and I hear again the voices, and clasp the dear hands of "long ago,"-Cora Wilburn.

Dr. Edward Beecher, in the funeral sermon of Owen Lovejoy, at his home in Illinois, stated that Mr. L. originally sought ordination in the Episcopal Church, at the hands of Bishop Chase, who required him to pledge himself in writing, that he would not agitate the subject of slavery. He replied: "My right arm shall drop off before I will sign that pledge. If I should sign it, I should expect it to drop off." The Bishop then agreed that he might lecture on slavery, if he would say nothing about it in the pulpit. "Promise not to preach against sin, and that a prevailing sin? Never." And so he turned to the Congregational polity.

FOREIGNERS FORCED INTO THE REBEL ARMY. A Mr. R. D. Ogden, an English actor, was seized as a conscript, a few months ago, and sent to camp, although he had his consular certificate showing that he was a British subject. His case is now before a Confederate Court at Richmond. Mr. P. H. Aylett, in behalf of the War Department, maintained that all domiciled foreigners are really on the same footing as to military service as the resident inhabitants. And he further maintains that if Ogden is released, twenty thousand soldiers will have to be released.

The Constitutional amendment of Pennsylvania, allowing soldiers to vote, has been adopted

People are beginning to find out that much which they have heretofore looked upon as indispensable on their table, can be omitted altogether without injury or inconvenience to themselves.

Monday was so hot that many people thought they were dead, and yetting their due.—Traveller. The Degree of Doctor of Laws has been con-

ferred on Gen. Butler by Williams College. INTEREST EARTHLY AND REAVENLY.

Ben Adam had a golden coin, one day,
Which he put out at interest with a Jew;
Year after year, awaiting him, it lay,
Until the doubled coin two pieces grow,
And these two, four—bo on till people said,
"How rich Ben Adam is," and bowed the servile head.

Ben Sellm had a golden coin that day,
Which to a stranger asking alms he gave,
Who went rejecting on his unknown way—
Ben Sellm died too poor to own a grave;
But when his soul reached heaven, angels with pride
Showed him the wealth to which his coin had multiplied.

One day a little girl about five years old, heard In his dream he saw a room full of people; the wall hung with nice pictures, thus in all describing minutely his own funeral scene, which took place April 26th, after the spring had spread a speaking the maternal ear to a speaking distance who which took place appears to be the maternal ear to a speaking distance who which the strength of the maternal ear to a speaking distance who which the strength of the maternal ear to a speaking distance who which the strength of the maternal ear to a speaking distance who which the strength of the maternal ear to a speaking distance who which the strength of the maternal ear to a speaking distance who which the strength of the maternal ear to a speaking distance who which the strength of the strength tance, she whispered, "Mother, don't you think that if he lived nearer to God he would n't have to speak so loud?"

It is said that Renan's "Life of Jesus" has made him "independently rich."

Do you think a rough hand, rudely swept over the strings of the human heart, will be likely to bring much music out of it? It will bear no such performances.

"That's what I call repetition," exclaimed a wag the other day. "What's that, Tom?" said his friend. "Why, look at that sign across the way-J. E. Weller, jeweller.

The distinguished individual known among the ancients as Cupid, has recently changed his name to Cupidity, and will hereafter devote his attention to matters of money as well as matrimony,

Foote, praising the hospitality of the Irish, after one of his trips to the sister kingdom, a gentleman

Admiral Farragut, in command of the Federal

fleet, has succeeded in gaining possession of Mo-We shall take occasion to review the new work | bile Bay. Fort Powell was evacuated and blown up, and Fort Gaines, the most formidable one in the bay, surrendered to the fleet. This seals the fate of the city.

Two Government ammunition barges blew up, Aug. 9th, at City Point, Va., killing and wounding over two hundred persons, destroying wharves, warehouses, and sinking several vessels. Loss of property, \$2,000,000.

If we will not accept facts on evidence unless we understand how they are produced and all about them, our creed will soon be reduced to the single article—"I believe in nothing at all?" for belief is the result of powers and processes which are in themselves inscrutable.—Thomas Brevior.

A philosopher, who married a vulgar but amiable girl, used to call his wife brown sugar, because, he said, she was sweet but unrefined.

Milton was asked by a friend whether he would instruct his daughters in the different languages, to which he replied, " No, sir; one tongue is sufficient for a woman."

### THINGS REQUISITE.

Have a tear for the wretched—a smile for the glad; For the worthy, applause—an excuse for the bad; Some help for the needy—some pity for those Who stray from the path where true happiness flows. Have a laugh for the child in her play at thy feet; Have respect for the aged; and pleasantly greet The stranger that seekoth for shelter from thee— Have a covering to spare if he naked should be.

Have hope in thy sorrow—a calm in thy Joy; Have a work that is worthy thy life to employ; And oh! above all things on this side the sol, Have peace with thy conscience, and peace with thy God.

A white man not long since sued a black man in one of the courts, and while the trial was before the judge, the litigants came to an amicable settlement, and so the counsel stated to the court. "A verbal settlement will not answer," replied The Investigator has not been received at this of- the judge; "it must be in writing." "Here is the counsel, pointing to the parties; " pray, what does your honor want more than this?'

All of the \$50,000 subscription required from Amherst to get the Agricultural College there has been secured. William Kellogg, formerly an Amherst merchant, gave \$5000.

George Selwyn once affirmed in company, that no woman ever wrote a letter without a postcript. 'My next letter shall refute you," said Lady G. Selwyn soon after received a letter from her ladyship, when after her signature stood, "P. S.—Who is right now-you or I?"

A great comet is predicted for 1865, by a Bavarian astronomer now in Australia, who says it will come near enough to endanger the earth; but if it should n't annihilate us, the sight will be most beautiful to behold. During three nights we shall have no darkness, but be bathed in the brilliant light of the blazing train.

Mr. Hall, the Arctic explorer, was at St. Johns, N. F., on the 18th of July, in fine spirits, and expecting to sail immediately. He was cordially received by the citizens. His Esquimaux guide was in very feeble health.

During an examination, a medical student being asked the question, "When does mortification ensue?" "When you pop the question, and are answered, No."

"Peace brings plenty, plenty pride; pride quar-rel, quarrel war; war spoil, spoil poverty; pover-ty patience, patience peace."

A dilemma with a number of horns; on which shall we hang?

At church, Joe says his manly heart
With true devotion swells,
Denying that—as some assert—
He's led there by the belies;
While Jane, the happlest of coquettes,
Whose eyes no sorrow dims,
Most plously employs her time
In Jooking for the hims.

Sir William Temple said, "The greatest pleasure is love; the greatest ease is sleep; the greatest medicine is a true friend."

Prof. Agassiz says that a grasshopper's organ for hearing are his legs. Of course, when in doubt as to the threatening danger, he is enabled to jump to a conclusion and a safe position at the same time.

A Spiritualist says he sometimes sees the spirits of departed friends. The religious opposer cries humbug! deception! or the work of the Devil! impossible! You can't see spirits; and then away goes this same religious opposer, and aids in paying a minister from five hundred to five thousand a year to preach about Christ taking his disciples up into the mount, where they beheld his very raiment transfigured, and saw Moses and Elias talking with him, long after the bodies of Moses and Elias had been changed to dust. Now, if the opposition of these religionists to Spiritualism was founded in right reason and consistency, they would oppose the spiritualism of the Bible, as well as that of the present day.—Hacker's Charlot. A Spiritualist says he sometimes sees the spirits

#### Spirit-Portraits.

We will fill orders for spirit-portraits during this month, for those who are very auxious, and have MAN AND HIS RELATIONS; long been waiting for an opportunity. The name and age of the spirit, and the time of their departtre from earth-life should be given, also a lock of of hair, if convenient. Terms ten dellars accompanying the order; applicants taking their chances as to the pictures being correct likenesses. The picture forwarded or the money returned, within

picture forwarded or the money returned, within one week after receiving the order. The style of the work will be the same as we have twenty-five dollars for in New York.

Fraternally, W. P. Anderson.

Box 92, Station L, New York.

"Good News" for the Sick.

Hundreds of those who are languishing under chronic allments, will rejoice at the return of Dr.

J. P. Bryant, the successful practitioner of new therapeutics, which renews the suspended action of vitial organs, replaces those that have been deranged, and gives new, healthful and vigorous tone to the whole system, and that without medicine or machinery. The thousands who have been treated by Dr. B., and been restored to health and usefulness—some after years of suffering and incapacity—testify to the efficacy of his system. Wherever he goes, his rooms are thronged by the sick, lame and dumb, seeking to he restored, and not often fulling to flud relief. He is now at Constitution of the production of the supersition of the supersitions of the incurse of thousands who have been treated by Dr. B., and been restored to health and usefulness—some after years of suffering and incapacity—testify to the efficacy of his system. Wherever he goes, his rooms are thronged by the sick, lame and dumb, seeking to he restored, and not often fulling to flud relief. He is now at Constitution of the substantial in the production of this substantial to the realm of Universal Intelligence. The curlous substantial numbers and expendiculated by the common mind. The curlous substantial of the supersitions of the sense, cr hallent hover along the horizon of our present existence—which the heart hove and external forms and intendiptence. The curlous substantial manner and statement has been rescored. The substantial manner as the substantial to the realm of Universal Intelligence.

The curlous substantial position and explained with peculiar applies of Nature, and to the realm of Universal Intelligence. The curlous substantial positions of the sense, cr hall whether have a consense, c

therapeutics, which renews the suspended action of vital organs, replaces those that have been deranged, and gives new, healthful and vigorous tone to the whole system, and that without medicine or machinery. The thousands who have been treated by Dr. B., and been restored to health and usefulness—some after years of suffering and incapacity—testify to the efficacy of his system. Wherever he goes, his rooms are thronged by the sick, lame and dumb, seeking to be restored, and not often failing to find relief. He is now at Congress Hall, Avon Springs, N. Y., where he will receive patients during the present month. The poor, who are unable to pay a fee, are invited to accept his services, which are offered gratuitously. We learn that thousands of the sick poor have been restored by him, as well as hundreds of the wealthy, and all unite in commending his practice—Roohester, N. Y., Express, Aug. 1.



The readers of this paper can form an excellent dea of the appearance and use of the celebrated Craig Microscope by examining the above cut. This instrument is warranted to be all and more than is represented in the advertisement. It will show the thousands of strange animals swimming and chasing each other about in a small drop of water taken from any stagnant pool, or ditch, and, in fact, the minute and wonderful works of Nature, unseen by the naked eye, which can be brought to view by this great invention are without number, and its low price places it within the reach of everybody. All who live in the vicinity of Milwaukee are invited to call and examine, corner of East Water and Huron streets. Persons living at a distance need not be afraid of being humbugged. Beautiful mounted objects, adapted to the use of this instrument, can be sent by mail for \$1,50 per dozen. If agents and others wish to make money fast, we advise them to send for a supply of these Microscopes. It is very good employment for persons unable to do hard

## Notice to Advertisers.

Advertisements will be inserted hereafter in this paper at the following rates, viz: Twenty cents per line for the first insertion, and fifteen cents per line for every subsequent insertion.

## To Correspondents.

[We cannot engage to return rejected manuscripts.] Mrs. F. A. L., McHENRY, ILL.-The money was received.

Ohituaries.

Passed to the Higher Life, July 28th, Richard B. Lane, only son of Harrison and Blary Augusta Lane, of Taunton, Mass., aged 17 years 8 months and 27 days.

This young man bore with patience a long illness, and with the hopeful views of death and the future life which characterize the spiritual faith, calmly awaited his transit to the higher life.

His many friends experienced a melancholy pleasure in ministering to his bodily and mental wants; and his parents sustained with the unfailing consolations of the Spiritual Philosophy, resigned without a murmur their only beloved son to that indwelling and surrounding Providence that ever ordereth all things well. From the sorrow of temporary, outward separation springs the immortal hope of a reunion in the Summer-Land. Even now they welcome his presence and spiritual influence, and feel assured that there is Indeed a balm for every wound, and that the affectional and spiritual nature is brought, through the discipline of affiliction, into a closer communion with all that is beautiful and immortal. The overshadowing presence of the impersonal life is brought nearer to their homes and hearts.

Taunton. Mass., Aug. 10, 1864. oresence of the impersonal me is broug and hearts. Taunton, Mass., Aug. 10, 1864.

Passed through the portals of Resurrection to the Spirit-Eden, July 5th, 1864, Mrs. Lottie B. Smalley, aged 77 years 9 months.

#### ADVERTISEMENTS. Our terms are twenty cents per line for the

first, and fifteen cents per line for each subsequent insertion. Payment invariably in advance

#### THE POSITIVE AND NEGATIVE POWDERS THE GREAT PEBRIPUGE, NERVINE AND FEMALE REGULATOR,

FEMALIE REGULATOR,

Lectricity and its laws run through all nature. Everything in Nature acts and re-acts in virtue of its Electro-Positive, or Electro-Negative State. Disease itself obeys the same great law; and hence all diseases are either Positive or Negative. This fact is recognized in the language which medical men, in all ages, have instinctively but blindly used, when speaking of those opposite states which always have existed, and always will exist in disease. Thus, we find them using such words as "Active and Passive, Inflammator; and Congestive, Sthenic and Asthenic, Fever and Ague, Hot and Cold, Synochal and Typhold," &c., &c. The true scientific names of these opposite stated as a scientific truth, and made the hasis of a true scientific formula for prescribing for disease. The Positive and Negative, which is now, for the first time, stated as a scientific truth, and made the hasis of a true scientific formula for prescribing for disease. The Positive and Negative and Negative Powbers being composed of the most exquisite preparations of a number of vegetable productions of unparalleled medical powers, properly combined and chemically claborated according to the basic law of Positive and Negative, are of more value than a whole apothecary's shop of drugs prepared and administered according to the old methods, almost at random, and without any reference whatever to the Electrical Laws of Diseases and of Medicines.

This UNPARALLELED FAMILY MEDICINE cures: last, All Fevers of every grade and degree.

2d. All Nervous Diseases, Neuraigias, Spasms, Fits, Convulsions, Palsies, &c.

3d. All Derangements of the Menstrual Function, and many other lemale diseases.

Malled, postpaid, to all parts of the United States on re-

3d. All Derangements of the Menstrual Function, and many other female diseases.
Malled, postpaid, to all parts of the United States on receipt of the price.
PRICE \$1.00 per package.
Prepared and sold by AMANDA M. SPENCE, No. 97 St.
MARKS PLACE, New York City.
Aug. 20.

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

### Vacation for our Free Circles.

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

#### MESSAGES TO BE PUBLISHED.

MESSAGES TO BE PUBLISHED.

Tuesday, June 23.—Invocation: Questions and Answers; Eliza Lacey, killed at the destruction of the Arsenal at Wash ington, D. C., to her mother: Charlie Wilkins, to his relatives in Jersey City, N. J.; Jonathan Withers, of Portsmouth, Eng.; Edward Mason, to his father, Gilles Mason, of New Orleans, La.; G. Lewis Barelay, to relatives in Wilmington, Del.

Thursday, Jane 30.—Invocation: Questions and Answers; Mary Gregg, to her son, Dr. Daniel Gregg, at present in Richmond; Wm. Delacey, to his wife, near Atlanta, Ga.; Victoria, a slave, to Massa George Burgess, of Orville, La.; Andrew Cole Perry, to his brother, Joe, and his parents.

Tacsday, July 5.—Invocation; Answer to Thought Question; Col. Fourke, of Virginia, to his family, and Col. Wm. Wright; John D. Hanney, to Capt. Martin, of the 3d Mass. Battery; Francis Stacey, to his mother, Mrs. Strait C. Stacey, at Wicksett, Vn.; Clarissa Oldney, of Montgomery, Ala., to friends in Williamsburg, N. Y.

Thursday, July 9.—Invocation; Questions and Answers; Illiam Annes, to relatives in Missouri, and Springfield, Mass.; Rachel Hill, to Capt. Alfred Todd, of the 7th Virginia Regulars; John Downey, to his brother, Timothy Downey, and Service of the Allele Hill, to Capt. Alfred Todd, of the 7th Virginia Regulars; John Downey, to his brother, Timothy Downey, and Service of the Shift and Hindoo God? Illram Davis, to bis family in Portsmouth, R. I.; Wm. 8. Reld, to his family in Guestion; Is Allah a Hindoo God? Illram Davis, to bis mother, now in New Orleans.

Taesday, July 11.—Invocation; Questions and Answers; Wm. Roland, of Norfolk, Yn., to his father; Capt. J. T. Cooke, of the Shift Tallyrand, to his wife, in Liverpool, Eng.; Geo. W. Shappell, to his mother and sister, in Morristown, Pa.; Jennie Ross, to her mother, and Joseph in the Arny.

Thursday, July 14.—Invocation; Questions and Answers; Rehard S. Andrews, to Jake Porter, Charlie Allen and Philander Ulee; Theodore Ellis, Jr., to his mother, in Bridgeport, Conn.; Edward Wilson, to his fat

#### Invocation.

"Father, forgive them, for they know not what they do." Oh God, this simple prayer we utter in behalf of the two great armies contending upou this American Continent. Surely, surely they know not what they do, know not for what they are contending. . They see, not the golden era that is to be ushered in when war is no more with them. They know not of the fair child who is struggling in the womb of this civil war for deliverance. Oh, Mighty Ruler of Nations, in our ignorance we would ask that we might bear these two great armies beyond their ignorance to wisdom. We would ask that they might know for what they are contending, might be led into a knowledge of truth, that they may no more answer blindly when questioned concerning that for which they are fighting. Oh, thou parent of our souls, we can but adore thee, notwithstanding the wild tumult that is raging, notwithstanding the darkness that floods millions of souls, not withstanding the hard experiences through which human life is called to pass, notwithstanding all that which men call evil. We praise thee, we adore thee, we June 23. will love thee forever.

### Questions and Answers.

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

QUES.—Please tell us why Christ said of Judas. "It had been better for that man if he had not been born."

Ans.-Christ, or that indwelling spirit of Truth by which he was at all times controlled, perceived not only the present, but the future and the past. He knew that the course Judas was taking would bring sorrow upon him. He knew that he would judge himself righteously when he should be called before the tribunal of his own better nature, and he knew that the God within him would pass severe censure upon him, and for many long years he would be called upon to pass through great sorrow and unhappiness. Jesus well knew that remorse, very keen remorse, would follow the course Judas was taking. He knew that sooner or later he would wake up to his true condition, and realize the wrong he had committed. "It were better for that man," said Jesus, when speaking of him, "if he had not been born." And so doubtless it would have been, when we look upon the external, look upon the circumstantial life of the man Judas. Jesus was very sympathetic. His whole soul was filled with love and sympathy, and he always looked upon the sorrowing with tender eyes. "Oh, it were better for him," said Jesus, "if he had not been born." He was then, doubtless, considering the sorrow that Judas would be compelled to pass through, in consequence of his choosing the wrong, instead of the right path to walk in.

Q.-Why did he say, "He that believeth on me shall be saved; he that believeth not on me shall be damned "?

A .- And again he says, " He shall be damned if he do believe"-at least so that portion of the ancient record which was rejected by Constantine informs us. "He that believeth on me shall be saved; he that believeth not on me shall be damned." When questioned concerning this speech, we are told by the ancient record that he added that "he who does believe shall be damned." What are we to understand by this? Simply that every soul must pass through a certain amount of human experience, or, in other words a certain amount of inharmonious life, that they may be fitted for use, may become bright and shining lights in the mental world.

Q .- He also says, "There is a way that seemeth right to a man, but the end thereof is the way to

A .- How many of you in your earthly experience ofttimes choose that which at the time seems to be right, yet find it ends in sorrow? It is because you are limited in your judgment? 'T is because you cannot see in the future what the result of your acts will be. No one knows aught concerning the right while they dwell in mortality. We cannot believe that any one living on the earth knows enough of right to guide them through this world to the spirit-land, and through the unending cycles of eternity. There never was a living distinct individuality that sometime or other did not commit a mistake. If you made none, you would hardly appreciate the harmony of the spheres. Night is as essential as the day, That which you call evil is as essential to man's future happiness as good.

Q.-The way to death-how do you explain that? and what is death?

A.-What do you call the death spoken of? We call it simply a condition of inharmonious life, by no means that condition that refers to the dissolution of the body. There is really no death, for there is no room for it. Life is everywhere, and if it is, there can be no death. It is only a term used by mortality to denote dissolution.

Q .- Are the facilities for gaining knowledge in the spirit-world greater than here?

are more free to investigate life in all its departments in the spirit-land. There poverty is not a misfortune, as here, over which the individual has no control. He may desire carnestly to acquire knowledge while in earth-life, but poverty debars him from doing so oftentimes. But in the spiritland there is no poverty. It does not depend upon how much gold and silver you have, but upon your anxiety, upon your desire to know. Whatever you earnestly desire to become possessed of in the spirit-land, that you will surely obtain.

Q.-Are we as liable to make mistakes in the spirit-world as here concerning the duties of life? A .- Yes, quite as liable. It should be remembered that we are finite still, and cannot comprehend the many mysteries of the Infinite Father.

Q.—Are not all clairvoyant in spirit-life? A .- All are clairvoyant in the spirit-land. The spirit is always clairvoyant, but there are many

degrees of clairvoyance. Q.—Does not clairvoyance enable us to judge more correctly of our relations to each other and

to the principles of life? A .- Most certainly it does. It is the great car

in which mind rides throughout the universe. S.—We are requested by one in office at the Capital of your nation to answer the following questions: Does modern Spiritualism give us any positive demonstration concerning life after death?

-and, if so, what are those demonstrations? The questions have been answered many times, and it would seem to a superficial observer to be hardly worth while for us to answer them again. But we have a purpose in view for so doing. Our answer, in brief, is, Modern Spiritualism gives you that you are ready to receive. These demonstraappear to the mind; sometimes they come through | you.] the circumstances attending everyday life; sometimes in the quiet still voice that speaks to the soul when you shut yourself in from the wild tumult of material life, and carnestly desire to commune with your God and the angels. Then modern Spiritualism will give you a demonstration that your soul will respond to if your external senses fail to recognize it. If that friend desires to question further, we shall be very glad to answer him. June 23.

#### Rebecca Thaxter.

Many things have changed since I was here in the body. I am like Noah's dove: I find no place that is familiar to me. Though I have been gone since 1780, yet I have kept my relation with the earth unbroken.

You are a strange people, a strange people. I look upon you as I can, and as many of us can, and we can but draw a great line of demarcation between you and ourselves, between what you are doing now and what we did in my day. Why, when my country was in war and I was here, do you suppose that we lived as extravagantly as you do to-day? Why, I should have expected the you do to-day? Why, I should have expected the vengeance of God Almighty to fall upon us. The women, as well as the men, were alike patriotic, not the patriotism that you folks have to-day, arriving the kind that don't amount to much I. You have the kind that don't amount to much, I You have the kind that don't amount to much, I about it. [What town do your relatives reside in think, else you would n't be so indifferent to what in Missouri?] Clarksville, sir. Good-day. is going on about you as you are. Why, the women of my day would kneel down four or five times a day, and pray to God that our General might be sustained, that light might be given him that in the end he might bring us out a free people. Why, I actually took my gowns and my pet-

ple. Why, I actually took my gowns and my petticoats off myself, and gave them for gun-wadding to the soldiers of my time. I see it done at the South, because war is right there, as it was with me when here. But do you think that you of the North would do it? No, not one of you.

I lived not far from King street, in what was called Pudding Lane. I don't know what you call it now. I had two boys under General Washington, and one of them did n't want to go to war. I told him if he did n't go my roof would n't afford him shelter a night longer, if he could n't fight for the salvation of his country. One of my sons was slightly wounded, and the other was killed. I was n't sorry for it then, and I nint to killed. I was n't sorry for it then, and I aint to this day. I'm only sorry I could n't do more, so you need n't have been plunged where you are to-

They called me when here Rebecca Thaxter. I was sixty-eight years old when I died. I am sometimes attracted to Boston, and so strongly that I often wish that I was living here again. I have learned to talk through your mediums, and in some respects my influence is a very strong one. But I find it very hard to exert it over those persons who have no real patriotism flowing in their veins, for they care very little about the country, care very little about anything beside their own comfort and pleasure.

I'm ashamed of you, every one of you. I am ashamed of you; ashamed to think you are inheriting rights that my children fought for, when you ought to be up and doing; ought to be doing all you can to save your country from ruin, instead of running here and there to places of amusement. Oh, you ought to be ashamed, and you will be when your day of judgment comes, and it's coming for you at the North pretty quick. Good-by, sir. Juno 23.

## Ben. Cooley, Jr.

I'm Ben. Cooley, sir, of the Pennsylvania Reserves. I'm from Williamstown, Pennsylvania. I reckon that old lady's denunciation do n't apply to me. If the coat fits any one of you here, why put it on and wear it.

Well, the world wags on, don't it? [It seems to.] And Richmond aint taken! The amount of it is, stranger, there's too much being made out of this war-money. Just so long as they can speculate and grow rich, just so long your war will last. Now if you'll all turn round and shoot that class who are making money out of Government, you'll get into Richmond a great deal soon-

er, and find yourself at peace. Why, you've got men right among you, captain, that would sell their country for fifty dollars. You've got men sailing the old Ship of State, who have got about as much reverence for the Federal flag as Semmes has, who sails the Alabama. I know it's so. I did n't fight to defend them. I fought for the Union and the Constitution; that's what I fought for, and I used to pray some power might cut their wind short. But somehow or other the devil within them don't seem to get killed out. I reckon he's fire-proof. I don't know, sir, as some of them ere fellows would get hurt if they were placed in the front ranks; and I think if I was Commander-in-Chief, I'd put them there, then if the devil could defend them when I put 'em there, he might do it, otherwise they would stand a poor chance.

Well, stranger, I've got folks in Williamstown that I should be glad so communicate with in this way. That I'm dead, my folks know; well, dead in the sense they understand it, but they don't know anything about my coming back-are not

posted there, stranger. I've got a mother, two brothers, and a sister

A .- They are superior, for inasmuch as you cast | that I should like to win over to some kind of deoff the tranmels that blid you in earth-life, you cent faith, if I could. I want my folks to know that I'm ready to open correspondence with them privately.

Well, I lived on the earth thirty-three-most thirty-four years. Ben, Cooley was my name-Ben. Cooley, Junior. I by occupation was a manufacturer of whiskey. Like the article? [Sometimes.] Well, I manufactured as good an article of the kind as you'd wish to taste, not excepting old Bourbon. All you'd have to do was to give it time to grow old, and then it would be as fine as any of it, anyway, if I was in the business. I believe my folks have disposed of all I had on hand. I made a very good article, and when I sold it I could afford to lay back for awhile.

Now I suppose there are these kinds of folks that we can speak through in Pennsylvania, and I'd like to have some one, or all of my folks find one I can come to and talk through nearer home. If they'll do this I'll come and do the best I can toward giving them some kind of light about this thing. How'll that do, stranger? [Very well we should say.]

They told me it was easier running the ropes after we'd been here. I don't find any trouble coming here, only I do n't like being so far away from my folks; feel as though I'd much rather talk to them than you. Beg your pardon, stranger, though. I shall have to get trusted, for I'm broke just now. [You can pay sometime.] I'll promise to pay, but whether I shall keep my promise I can't say. I do n't know what they 've got for currency in the spirit-world. Maybe it's worse sort of scrip than you have on this side, but from all I can hear I reckon it's better. I have not got any yet, because I have n't worked to get all the demonstrations concerning life after death it. You've got to work to get all you have there. So when I get a good situation, stranger, if I do tions are everywhere apparent. Sometimes they get it, I'll come round and pay you. [Thank July 23.

### Eleanor Jarvis,

I am away from all who know me, but I hope I am away from all who know me, but I hope to meet them by coming here; those who do know me. I have been in the spirit-world little over seventeen months. I have tried always to come, but never could till now. I suppose this place is a long way from Missouri. [Yes.]

My parents moved from New Hampshire in 1834, some years before I was born, ten—somewhere about ten years before I was born. They first went to Oakville, Michigan, and later they moved to Missouri.

noved to Missouri.

moved to Missouri.

My father is living—an old man. My mother went some years since to the spirit-world. I have three brothers in the army. One is a Colonel—Colonel Joseph Jarvis. He, of all others, I wish I could talk to. I've so much to say to him. I want to tell him I was gone when his last letter reached our folks. I was gone, but I knew what he wrote, and if I had lived I should have done as he desired, which was to assist his wife in taking care of the children; and in case anything hap. care of the children; and in case anything happened to her—she was sick—in case anything happened to her, that I should take charge of the family until his return. She's alive, or on the

earth, and I'm not. earth, and I in not.

I should be so glad to talk to my folks about this new country. It's so wonderful, and so different from what we thought it was; I should

### Charles Williams.

June 23.

Charles Williams, sir, 10th New Hampshire. I'm from Concord. [This State?] No, sir; New Hampshire, or now I hail from a city without a name; so can't give you any name for the place I come from now. But I'm speaking of my body.

world-something that we could n't understand when I was here on the earth. But I've learned

when I was here on the earth. But I've learned from the old gentieman how matters were, and where some things were we could n't find.

The battle of Gettysburg was pretty tough. I do n't suppose you was there? [No.] It was pretty tough. I suppose there was a good many that come out with whole heads, but a good many that was left there sure. I had a long time on the field and the least faw hours I suffered a good that was lett there sure. I faid a long time on the field, and the last few hours I suffered a good deal; the first few I did n't, but the last I did. I kind of take it on now, so I won't stay any longer than I can stay to some purpose. Tell the folks I 'm haply, well, and "a soldier in the army of the Lord." June 23.

## Annie Ellenwood.

Oh, say that Annie Ellenwood, of Hamilton, Lower Canada, comes pleading for a privilege to

I believed in these things when here, and told my friends I should return. Yesterday my body was buried. My friends will look for this, because said they should have it. June 23.

## Invocation.

Spirit of Divinest Love, Maker of these countless rolling worlds, each one of which seems like a wondrous lyre through which the soul chants its songs of joy, or requiems of despair, forever would our souls worship thee. We in childlike confidence and love, forever would look out toward thee, asking for that strength which thou alone canst bestow upon thy children. Though we can give thee no dwelling-place, though we call thee by no name, though thou mayest have no form, yet thou art a Principle enshrined in the universe, to which the soul by virtue of the state of the s tue of its own inherent power of adoration over pays its vows. Oh, thou Spirit of the Past, Pres-ent, and Eternal Future, we bear toward thee all aspirations of these thy children, their fears, the aspirations of these thy children, their fears, all the sorrows with which they are oppressed, all the joys with which they are buoyed up on the sea of Life. Though we may not grasp thee, yet we can come toward thee with these offerings. We can reverently lay them upon the altar of Life, and confidently ask thy blessing upon them. Oh, may we not call thee our Father, may we not address thee by that endearing tile with which address thee by that endearing title with which we have been accustomed to call thee? Though we have been accustomed to call thee? Though darkness surround us, and temptation be behind and before us, still may we not rest secure in thy love? and thy love embraces all life. There is no place where thy love hast not settled. There never was a time when thou didst not exist, and there never will be a time when thou wilt cease to exist. As we feel our souls are a part of thee, having been thrown off from thy Divine Life, we know we shall always exist, and can but look forward through eternity for still higher and grauder unfoldments; look on, on through the universe, ever aspiring toward thee, ever rest-ing secure in thy arms of love. Though war and discord and mental darkness overshadow us, yet we know thou art with us still, thy presence is felt by the soul, realized and acknowledged by it, which is ever holding sitent communion with thee. Oh, thou God of the Universe, unto thee now, as in all the past, and in all the future, we render deathless praises.

June 27.

Questions and Answers. SPIRIT.—We are now ready to consider what-ever propositions the friends may deem proper to Ques.—Please explain the words of Jesus:
"What shall it profit a man if he gain the whole
world and lose his own soul?"

Ans.-We cannot believe that Jesus Intended to convey this idea that man ever could lose his soul, for that we know is contrary to universal lawfor that we know is contrary to universal law—that law which recognizes the immortality of the soul. If soul he immortal then it can never be lost. We believe he intended to convey this idea: that they would gain nothing by striving to make themselves rich in the things of this world, but would lose much instead of gaining happiness or heaven, which all seek for but fail to obtain. It would draw around the soul such conditions as would render it imprisoned, for a time at least. Now it is a well-known fact, by those conversant with spirit-life, or life after death, that those persons who are blessed—or cursed we should say with spirit-life, or life after death, that those persons who are blessed—or cursed we should say—with great riches here, are always in hell in the spirit-land. What we mean by this is, they are unhappy in spirit-life. When Jesus said, "It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of heaven," he never spoke a greater truth; for we never saw a rich man in heaven; never saw one who was truly honey and at lease with him. who was truly happy and at peace with him-

Q.—What is meant by the words, "Make to yourselves friends of the Mammon of unright-cousness, that, when you fail on earth they may receive you into their everlasting habitations?"

A.—We believe the passage is entirely allegori-cal and has no reference at all to things of this Q.-If you never saw a rich man in heaven,

where are they?
A.—Can you tell us what heaven is?
Qu.—Yes, I think I can; a very happy place, all harmony and peace.
A.—Is it not a condition of mind rather than a

locality? Did you ever see one that was over-burdened with riches here, who was in harmony with himself and the world? Heaven means har-

-Will not all reach that state sometime? A.—Most certainly; we believe that is the des-tiny of all. We cannot believe that any soul is condemned to eternal destruction, for infinite love everywhere. Q.—Is it true that Jesus walked on the lake of

Gennesaret?
A.—We believe that it is.
Q.—Is it true that Peter in walking began to

sink, also?

A.—We believe that it is. Q.—Please explain the law that governed in that case, or how the law of gravitation was sus-

pended?

A.—You are well aware that the spirit has the power, or you should be aware that spirit has the power, under certain circumstances, to suspend the law of gravitation with regard to material things. Now this law was suspended with reference to the body of Jesus. With Peter it was not suspended. Therefore in active life the law of gravitation generally governs all things. It is a well demonstrated fact, that by spirit-power articles are held suspended in the atmosphere. Now this is positive proof to you, that the law of gravitation is for the time being suspended, else these ponderable bodies would gravitate toward a common centre on the earth.

derable bodies would gravitate toward a common centre on the earth.
Q.—Jesus says, "If ye had faith, ye might do greater works." What did he mean by that?
A.—Faith, to Jesus, meant something more than blind belief. It meant knowledge. Faith without works, Jesus once said, is useless, or it is like a body having no soul. That blind faith of which so many talk at the present day, is of little use. You have faith, you of the Christian world, of a Jesus of Nazareth. You have never seen this Jesus, and have no knowledge of him, only that Jesus of Nazareth. You have never seen this Jesus, and have no knowledge of him, only that which is imparted to you through imperfect records of his time. But there are some persons in Christendom whose faith has a living soul in it. If they have faith in a Jesus, it is not because external education has forced them into it, but is engendered by intuition, and intuition becomes active; and so their faith has a living soul in it.

Q-Has there ever been any other law suspended beside the law of gravitation, by means of which writings have been convoyed into rooms by being passed through some other object?

ing passed through some other object?

A.—No gross material object can be passed through any other gross material object, without separating the particles of that object, or the materials of which it is composed. The law that protects one protects the other. Spirit-power may suspend this table in the atmosphere for a certain time, but it would be a philosophical impossibility for me to pass this article of furniture through the side of your room without making an opening. Law protects every object coming within its range. So we cannot believe that any one ponderable ob-So we cannot believe that any one ponderable object can be passed through another ponderable

Q.-Please explain the law by which Jesus suspended the law of gravitation in regard to his own body?

A.—It would be impossible to demonstrate it to your human senses. There are no means by which we can do this. We know that it is so, We know

that it is done, yet cannot demonstrate it to your human senses. Q.—Is it true that Elijah was fed in the wilder-

ness by ravens?

A.—We do not know, but we believe it was so.

We have no positive knowledge of the matter ourselves, but have been told so. Doubtless it was

Q.—Is the animal creation subject to impressions of spirit? -Certainly.

A.—Certainly.
Q.—Is there such a being called the devil? A.—Do you refer to a personal devil? If you do, we shall answer certainly not.
QR.—A spirit at the last circle spoke of a devil.

A.—You have been so long accustomed to the term devil, that to use it becomes exceedingly natural to all. You have been taught from your earliest infancy to believe in the existence of a personal devil. QR.-Yes; taught that he goes about like a roar-

ing lion seeking whom he may devour. A.—It is high time that these ideas not founded upon truth, should fade away. If God lives in all his creations, then he must be everywhere. If he fills the whole Universe there is no room for the

Q.—Did those ideas of a personal God and Devil have their origin in astronomy, or the early ages of astronomy? Yes, we believe they originated with the Persians.

Q.—And were with them merely descriptions of certain conjunctions of the planets?

A.—Yes; and you wise, intelligent Christians are picking up the crumbs that fell from their religious table.

Q.—Is n't the term "devil" often used by spirits from necessity?
A.—Yes; it is absolutely necessary to make use of the term, when holding communion with you

anorcais.

Q.—Is not a similar phrase expressed when they say "in hell"?

A.—Yes; unhappiness is hell. Hell exists in the bosom of the suitorer, and nowhere else. The mother is in hell when she parts with her dear beloved child. When she stands gazing at the in-animate form of her darling child, she is not in with herself and the

harmony, is not at peace with herself and the world, therefore must be in hell. This is all the world, therefore must be in her. This is an the hell we know of.
Q.—Was Persia inhabited before Egypt?
A.—We believe it was.
Q.—How long a time would you state that these

religious notions were in existence before the com--Something like nine thousand years. Now A.—Something like nine thousand years. Now that, you will see, clashes very hard with your six thousand years period. If you could examine the ancient records you would find that the same ideas embodied in the Christian records, are today embodied in theirs. Now the Christian, if told he was patterning after the Chinese, would scorn at it. Verily it is so.

Q.—How far back do Chinese records extend?

A.—They claim to be the oldest records extend?

A.—They claim to be the oldest records extant; but we are not sure they are the oldest. We are inclined to believe that the Persians claim as great

antiquity as they do.

## Colonel Richard Todd.

I understand you entertain and deal honorably with all who come to you? [We endeavor to.] I have been striving to make my way here since I passed from my own temple of human life, at Fredericksburg. I assure you, I feet very strange in coming here. I am not at all acquainted with the use of the control of these bodies; thought I knew how to handle my own, but it's quite another thing to handle this one.

I am or was, from Enterprise Kentucky. I was

in the 2d Kentucky Cavalry. I fought against you. I presume, were I here in the body, I should do so again. Now if you are going to refuse do-ing for me what you do for others, you can say so, and I will leave. [We shall do the same by you as

and I will leave. [We shall do the same by you as we do by all others.]

I have friends in the North, I have friends in the West, I have many friends South. I believe all are ignorant of the fact that I can speak, and

the West, I have many friends South. I believe all are ignorant of the fact that I can speak, and can return. I am anxious to inform them that I can-anxious to inform them that I can-anxious to inform them that I ind myself the same in my feelings as when here.

I wish to inform my friends at the North, who are fighting in the Federal ranks, that I have no more sympathy with them now than I did before death. Could I be invested with my body again to-day, I should pursue exactly the same course as I did when here.

I was once told by one of my friends, or relatives I should say, who was slightly impregnated with abolitionist ideas, that I should see differently after death. I have failed to; should be very glad to, if his way is right. But as yet I have failed to see that I was wrong.

I have brothers in the Confederate service that I should be very glad to commune with. I would like to have them furnish a means and I will try to make use of it. I am very anxious to make personal communications to my friends who are living at the South. So, if they will give me an opportunity, I should be very glad to speak with any or all of them. I believe you exact, or it is necessary, that we give name and age. [Yes, and direct your message to some one.] Then I will direct to Thomas Told of Kentucky. My own name was Colonel Richard Todd, and I was thirty-eight years of age. Before I entered the Confederate service I was a lawyer by profession; thought I could do more good by entering the army than by remaining quiet at home. I am not sorry, and I would not have my friends mourn for me at all here. I would do the same again and have no regrets. Good-day.

Crows Phillips

#### Cyrus Phillips.

I died in camp at Cairo. [Speak louder.] Can't do it. I did n't speak loud for seven weeks before I died; you may ask surgeon Hodgman if I did. I lost my voice I suppose by inflammation of the lungs in the first place.

Stranger Live rot a mother in Huntaville Mis-

Stranger, I've got a mother in Huntsville, Missouri, I'd like to send some word to; good woman as ever was made. I was all the son she had. She's mourning over my death because she thinks I'm lost; 'tisn't so. I'm not so well off as I wish I was, but I'm about as well off as I deserve, I reckon. Now, won't you say that Cyrus Phillips reported himself here, and would be very happy to report himself nearer home. Say I have met my father in the spirit-world, Joseph Phillips, and a sister that died in infancy. And I've met

and a sister that died in infancy. And I've met a good many others, too; among the rest my uncle Nat, my mother's brother who died crazy. But he is not crazy there, and he says, "Tell Salhie—that's my mother—that I never destroyed those papers as they thought I'did, and sometime when I can talk myself, I'll tell where they are."

I was a private in the 6th Missouri, Company G, and I was n't quite twenty years old. They say, stranger, I'll talk better next time. Now, tell my mother I'm as happy as I ought to be. I'm sorry for a good many things I did, and a good many things I did n't do; so I aint exactly in heaven you see. [You'll soon work yourself there.] Oh, yes, sir; I'm all' right on the road. Get the order to march; then go ahead. Farewelf. June 27. June 27.

#### Louisa Griffin.

Louisa Griffin.

I'm Louisa Griffin. My mother would like to have me come here. She lives in New York. [City?] Yes, sir. My father's in the army.

I left her in March last. I was sick fourteen days; died on the 15th. I asked my mother to give me a drink—last thing I asked for. My mother is poor, very poor. My father drank before he went away, and she has only small aid from the State now; nothing else; and she's sick, and she's asked me to come, so I have come.

Can I send some word to my father? I want him to be sober and send as much money to my mother as he can; and if he lives to get home from fighting, I want him to be better to my mother than he was before he went away. My brother Eddle is in the spirit-land. He's been there a long time, and he wants my father to do different.

long time, and he wants my father to do different.

And my father's mother is there too, and says,

And my father's mother is there too, and says, "Tell Andrew if he do n't mend his ways he'll be very sorry when he comes to the spirit-laud." That's my grandmother.

I was nine years old. If I'd stopped until May, I should have been ten. I shall do all I can for my mother and shall come to her whenever I can. If she was here I should say more. [Will she get your message?] Yes, if you print it. She'll get it; she knows I'm coming. [Does she? how did you make her understand that?] 'Cause I told her I would. She's one of these folks herself. [Then you can talk to her without coming.] Yes; but she asked me to come here. She do n't know anybody here. I did n't before I come. Good-bye.

## Peter O'Brien.

Well, sir, I hear about your sending whatever we may come to give. I thought I might as well take me chance as the rest. Well, sir, I like to send something to me folks here, I like 'em to know—faith! I suppose they know I 'm dead—like 'em to know I can come this way again, Well, sir, I say I got to the spirit-world all right. When I first arrive there, I feel a little nervous—just a little while. I thought I was going to get something pretty severe when I reach the other side. We 're told here that we get taken through some small places when we die, as pun-

the other side. We retold here that we get taken through some small places when we die, as punishment for our sins here. So when I get on the other side I kind of shake to meself for a little while. "Ah!" thinks I, "I not do just right while living on the earth."

Well, sir, I had a name here. I suppose it belongs to me lives though I dropt it when I go

longs to me here, though I dropt it when I go away. Me name will be Peter O'Brien. I not away. Me hame will be Feter O Brief. I not got much experience in the spirit-world, sir. Well, I may say I got nothing at all; just been there. I suppose you hear of the fight at Spottsylvania? That's the way I come to be out of meself and in a condition to be somebody else just

Now, sir, I like to be able to speak to me brothers in this way. I got two brothers here. One's in an Artillery Company; the other is not in war at all. I should like very much to spake with me family, too. I got a wife, two children, and I got one in the spirit-world wid meself. [Where are your family'] How, sir? in Springfield, sir, this State. [Does your brother reside there?] Oh, no, sir; he's in New Hampshire. Ah, I think of it, sir; in Manchester.

sir, in Manchester.

Me brother Tim is in the war. I suppose he 'll come the same way I did. I believe he 's not been wounded, but I think he 'll come the way I did. Now, sir, I got no sort of money to come back for, but I got some things I 'd like to square up. Seeing as me brother 's away and can't 'tend to me wishes, I 'll tell what I want to have done with some of me things. Well, I 'll tell me wife what I like her to do if I can come to her.

Now, sir, I do n't care not a hank of tobacco to come and talk to you. Ils your brother a Catho-

Now, sir, I don't care not a hank of tobacco to come and talk to you. [Is your brother a Catholic?] Oh, yes, sir; I got something to do I know to get over that. He was a Catholic, and so was I meself when here. I'm nothing at all, sir, or else I'm anything, since I got to the spirit-world. Faith! I don't see as it makes any difference at all. But I suppose he's a good Catholic just now. [Did you give his name?] Tim O'Brien. Well, I'd like much to have him let me come and talk to him. Now, I'll give him something that will convince him it's me who comes here.

to him. Now, I'll give him something that will convince him it's me who comes here.
Well sir, the last thing we was talking about was about some lady he like, and meself got whipped. I did n't lay up nothing hard against him. I suppose we were a little the worse for liquor, at the time. I say nothing when I was meself, but I say what I'd no right to, at that time. Faith! he gave me a jolly thrashing; he 'll remember it, I'm sure. [What was it about'] About some lady he had. I did n't think much of her. I not say it had I been sober, and me brother—he not like it at all, and he thrash me a bit, and I having too much whiskey down, was n't a match for him.

at all, and he thrash mea bit, and I having too much whiskey down, was n't a match for him. Faith! I think I could lick him anytime, if I was sober, but, you see, I was n't meself then.

Well, sir, if you'll be kind enough to do for me just what you would for anybody else, I'll do something for you. I was from the 32d Massachusetts. [Were you killed outright?] Oh, yes, outright. Faith! I don't know how right it was, though I was just loading, just gooing to free. though I was just loading, just agoing to fire, ther thing to handle this one.

I am, or was, from Enterprise, Kentucky. I was I suppose. Good-day, sir.

June 27.

LECTURERS' APPOINTMENTS.

IWe 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 fecture. Lecture Committees will please inform us of any change in the regular appointments, as published. As we publish the appointments of Lecturers gratultously, we hope they will reciprocate by calling the attention of their hearers to the BANNER OF LIGHT.]

L. JUDD PARDER WIL locture in Chelsea, Sept. 4 and 11; in Worcester, Sept. 18 and 23. Will respond for the fall.

Mins Marina L. Bergwitzi, trance speaker, will lecture in Stafford, Conn., Sept. 4 and 11; in Portland, Mc., Sept. 18 and 25; in Quincy, Oct. 2 and 24; in Springfield, Oct. 16 and 23; in Philadelphia during November; in Taunton during Junuary; in Springfield during February; in Worcester during March; in Lowell during April. Address at New Haven, care of Geo.

Beckwith.

H. P. FARRPIELD, tranco speaker, will lecture in Glenburn, Blc., Aug. 21; in Milford, Aug. 28; in Taunton, Mass., Sept. 4 and 11; in Poxboro', Sept. 1b and 25; in Portland, Mc., Oct. 23 and 30. Will answer calls to lecture and attend funerals. Address, three with Village, Mass.

Address, Greenwich Village, Mass.

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

Miss. E. M. Wolcott will speak the first Sunday of cach month in Lelecater, Vt., for the coming year; and the second Sunday of each month in East Middlebury, Vt.

Miss. Fannie Burbank Felton will speak in Chelsea, Aug. 21 and 28. MRS. AUGUSTA A. CURRIER will speak in Old Town, Me., during August. Address, box 815, Lowell, Mass.

Guring August. Augress, box 815, Lowell, Mass.

18 AAO P. GREENLEAF WIll speak in Rockland, Me., Aug.
21, 28 and Sept. 4; in Glenburn, Sept. 11, Oct. 2, Nov. 0, and Dec. 4; in Stockton, Sept. 18 and 25; in Exeter, Oct. 9, Nov. 13, and Dec. 1; in Bucksport, Oct. 10, 25 and 30, Nov. 20 and 27, and Dec. 18 and 25. Address, Exeter Mills, Mc. JAMES M. ALLES speaks in Waltham, Mc, Aug. 21; in Verons, Aug. 28; in Stockton, Sept. 4. Address, Stockton, Mc. He will receive subscriptions for the Banner of Light; also attend functuals.

mil receive subscriptions for the Banner of Light; also attend funerals.

N. Frank White will speak in Plymouth, Mass., Sept. 4 and II; in Chelsea, Sept. 18 and 25; in Tanuton, Nov. 6 and II; in Quincy, Dec. 4 and II; in Troy, N. Y., during January; in Springfield, during March. Address, Quincy, Mass.

Miss Lizzie Poten will speak in Philadelphia, Pa., during October. Address, Pavillon, 37 Tremont street, Boston, Mass. Ghalles A. Handen will speak in Providence, R. I., during September; in Tanuton, during October, in Foboro', during November; in Worcester, during December; in Lowell, during January and May; in Chelsea, during February.

Mrs. M. S. Towssend speak in Quincy, Sept. 21 and 28; in Stafford, Conn., during November; in Troy, N. Y., during December. Address as above.

J. M. Perelles will speak in Rockford, III., the first two Sundays of each month. Address as above.

Subse M. Johnson will lecture in Tanuton, Nov. 20 and 27. Will not engage for August. Address, Bradley, Mc., care of A. B. Emery.

Warren Chase will lecture in Prophetstown, III., Aug. 19, 20 and 21; in Morrison, Aug. 23. He will receive subscriptions for the Bauner of Light.

Mrs. A. P. Brown will speak in Danville, Vt., every other Sunday until Turther notice. The opposite Sundays not yet engaged. Is at liberty to speak on week-day evenings, if wanted.

WALTER HYDE lectures every week in his office at Hope Chapel, New York City. See advertisement. Address, 720 Broadway.

Broadway.

J. G. Fish will speak in Cleveland, O., during September. Will answer calls to attend funerals, plenics, grove meetings, and to lecture week-day evenings in the vieinity of his Sanatay appointments. Address according to appointments above.

LEO MILLER will speak in Cincinnati, O., during September; in Cleveland during October. Address as above, or Detroit, Mich.

W. K. Rivley will speak in the grove, at Mechanic Falls, Me., Aug. 21; will attend the three days' meeting at Milford, Me., Aug. 26, 27 and 28; will speak in Stockport, N. Y., during September and October; in Somers, Conn., during December; in Stafford, Jan. I and 8; in Plymouth, Jan. 15 and 22, Address as above, or Snow's Falls, Me.

Mr. S. Busie A. Huteinisson will speak in Vermont during August-noddress, East Braintree, Vt.; in Quincy, Mass., Sept. 4; in Portland, Me., Nov. 20 and 27.

Miss Emma Houston will lecture in Somers, Conn., Sept. 8 and 25; in Worgster, Mass.

Miss Emma Houston will lecture in Somers, Conn., Sept. 3 and 25; in Worcester, Mass., during October and November; a Taunton, March 5 and 12. Address as above, or Manchespr., N. II.

ter, N. H.

AUSTEN E. SIMMONS will speak in East Bethel, Vt., on the fourth Sunday of every mouth during the coming year. Address, Woodstock, Vt.

Du. AND Mus. L. K. COONLEY will lecture and heal in Central and Northern Illinois this summer and full, after July 15, until further notice. Address, Chicago, Ill. Will furnish Spiritual and Reform Books at publishers' prices, and take subscriptions for the Banner of Light.

scriptions for the Banner of Light.

FATIER E. F. MARTIN will becure, by spirit-influence, at the Indian Spring Grove, West Townsend, Muss., every Sunday, at 5 o'clock P. M., when the weather is pleasant.

DR. JAMES Gooper, of Beliefontaine, Ohio, will speak in Greenshoro', Henry Co., Ind., Sept. 7 and 8; in Cadiz, at the Quarterly Meeting, Sept. 9, 10 and 11. Subscriptions taken for the Banner of Light, and books for sale.

May E. B. Berner of Condended Mass., will speak in Lowell.

Mus. E. A. Bluss, of Springfield, Mass., will speak in Lowell during September. W. F. JAMESON, trance speaker, Albion, Mich., will speak in St. Johns one-half the Bundays of each month.

ADDRESSES OF LECTURERS AND MEDIUMS.

[Under this heading we insert the names, and places of residence of Lecturers and Medlums, at the low price of twentyfive 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 remit 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 april—†
april—†
Miss Emma Handinger, San Francisco, Cal. sept9—1y\* CORA L. V. HATCH. Present address, New York. jan2—4
M188 Susie M. Johnson intends spending the fall, and per
haps winter, in the West, should employment warrant. Those
destring her services will oblige by an early application. Ad
dress till August, Bradley, Me., care of H. B. Emery. jy2—3m\*
IRA H. Curtra speaks upon uestions of government. Ad
dress, Hartford, Conn.

dress, Hartford, Cohn.

Mrs. Sarah A. Byrnes, formerly Miss Sarah A. Magoon, trance speaker, will answer calls to lecture. Address, No. 87 Spring street, East Cambridge, Mass.

Mrs. Susie A. Hutchinson, Millord, N. H. ap23—6m\*

Miss Lizzik M. A. Carley, Ypsilanti, Mich., will make summer and fail engagements wherever (on public routes) her services are desired. Will take subscriptions for all the apfritual papers.

Gra. A. Beinge, Auburn, Mo. trance speaker will connect

GRO. A. PRINCE, Auburn, Mc., tranco speaker, will answer calls to lecture and attend funerals. aug/0-6m\* Mrs. Jennie S. Rudd, trance speaker, Taunton, Mass., will answer calls to lecture and attend fancrals.

1y2-3m\* Mrs. C. FANNIE ALLEN'S address will be Stockton, Mc., after July 9. She will now receive calls to lecture for the coming autumn and winter, and attend funerals when desired. jyl6

MRs. Il. F. M. Brown may be addressed at Cleveland, MRS. C. A. PULSIPHER, of Onelda, Knox Co., III., will answer calls to lecture, or speak on funeral occasions. 199-3m\*
MISS A. P. MUDGETT will answer calls to lecture, and attend funerals. Address, 86 Cambridge street, Boston, Mass.

DR. HORATIO L. TRYON, clairvoyant and trance speaker His Post Office address until August will be Chicago, Ill. may28—3m\* FANNIR BURDANK FELTON, So. Malden, Mass. Jun4-6m\*
MRS. ANNIE LORD CHAMBERLAIN, musical medium. Address,
19 Chapman street, Boston. jun4-19 Chapman street, Boston.

Dr. A. P. Pirner, tranco medium, will answer calls to lecture on Sundays. Address, No. 8 Haymarket place, Boston.
jun4-3m\*

MRS. FRANK REID, Breedsville, Van Buren Co., Mich. juni-3m\*

HENRY GEORGE, trance medium, will answer calls to lecture.
Address care of O. B. Murry, box 1201, Baltimore, Md. MRS. E. K. LADD, medium, No. 4 Stoddard street. 1e4-3m\* Mrs. E. A. LADD, menium, No. 4 Stoudard street, 94-3in-Mrs. Frances Lord Bond, care of Mrs. J. A. Kellogs, Am-herst, Mass.

MRS. MARY PARKHURST, Fairport, N. Y., will answer calls to lecture and attend funerals. ecture and attend funerals.

Mns. A. P. Bnown's address, St. Johnsbury Centre, Vt.
junli—3m\* Mrs. Clarrie H. Dranborn will answer calls to lecture ddress, Worcester, Mass. mari2—6m°
A. B. Whiting, Albion, Mich. jy9—3m°

Miss L. T. Whittier will answer calls to ecture on Health and Bress Reform, in Wisconsin and Illinois. Address, White water, Walworth Co., Wis. MRS. SOPHIA L. CHAPPELL. Battle Creek, Mich. Mns. F. O. Hyzer, box 166, Buffalo, N. Y. MB. and MRS. H. M. MILLER, Elmira, N. Y., care of Wm. B. Hatch. Moses Hull, Kalamazoo, Mich.

F. L. II. WILLIS, 129% East 20th st., New York. Jan2—†
SAMUEL II. PAIST, the blind medium, will answer calls to least, Address, Henry T. Child, M. D., 634 Ra
street, Philadelphia, Pa. may28—†
may28—† L. Judd Pardes, Boston, Mass. J. S. LOVELAND, Willimantic, Conn. H. B. STORER, Foxboro', or 4 Warren st., Boston. jel8-

MRS. LAURA CUPPT, Dayton, Ohio. REV. ADIN BALLOU, lecturer, Hopedale, Mass.

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reliable."

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TO A BUNCH OF VIOLETS IN MY SICK ROOM.
THEY RID ME NERVE MY DROOPING

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nate Reproductive Organs.

Dr. E. SMITH, President of the New York Association of Bo-anic Physicians, says: tanic Physicians, says:

"No female, if in delicate health, should omit the timely use of this valuable Corollal. I owe much of my success in midwifery to the use of this Medicine."

MOTHERS AND MARRIED LADIES:

The following from Dr. FAY is well worthy your notice: The following from Dit. Fax is well worthy your notice:

"As a general remedy for Female Complaints, this 'Cordial' is a very valuable one, but by the Profession it is esteemed more highly for its good results during Confinement in releving the great suffering attendant upon childibirth. I acknowledge with Dr. Smith that much of my success in midwifery is due to the use of this medicine. It strengthens both mother and child. In such cases I follow the directions of Prof. King, by allowing my patients to use it a few weeks previous to confinement, as by the energy it aparts to the uterine nervous system the labor will be very much facilitated, and removes the cramps which many females are liable to. 'No woman, if she knew the great value of the Strengthening Cordial, would fail to use it.

I have received numerous testimonials from different parts of the country where used. Knowing the good it is capable of doing, I will warrant every bottle of my "Cordial" to be sat-isfectory in its results.

The following symptoms indicate those affections in which The following symptoms indicate those affections in which
the Female Strengthening Cordial has proved invaluable:
Indisposition to Exertion, Wakefulness, Uncasiness,
Depression of Spirits, Trembling, Loss of Power, Pain in the
Back, Alternate Chilis, and Flushing of heart,
Dragging Sensation at the Lower Part of the Body,
Headache, Languor, Aching Along the Thighs,
Intolerance of Light and Sound, Pale Countenance.
Derangement of the Stomach and Bowels, Difficult Breathing,
Hysteria, &c., &c.

It is a specific remedy in all Uterine Diseases, Chlorosis, or Green Sickness, Irregularity, Painfulness, Profuse or Suppression of Customary Discharges, Leucorrhea or Whites, Seirrhus or Ulcerated State of the Uterus, Sterility, &c., &c.

No better Tonic can possibly be put up than this, and none less likely to do harm, as it is composed wholly of vegetable agents, and such as we have known to be valuable, and have used for many years.

Price for Single Bottles, \$1,00; Six Bottles for \$5,00. Should your Druggist not have it, send directly to us, and when six bottles are ordered, we will settle Express charges. BOTANIC DEPOT, 106 HANOVER STREET, BOSTON, April 23.—6in GEO. W. SWETT, PROPRIETOR.

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Tills REMEDY will remove all desire for strong drink. It can be given secretly and without injury to health. Sen stamp for particulars with recommendations. Address, pds. MELLEN & THAYER, Lowell, Mass. 5w\* July 23. BOOKS!

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THE Men, Women and disabled Soldlers desiring an Agency, will please address, for further particulars, MRS. F. A. LOGAN, MCHENEY, McHenry Co., Ill.

July 9.

AT THE OLD STAND, NO. 684 WASHINGTON STREET, may be procured every variety of pure and fresh Medicinal Roots, Herbs, Oils, Extracts, Patent and Popular Medicines, together with all articles usually found in any Drug Store.

A liberal discount made to the Trade, Physicians, Clairvoy ants, and those who buy to sell again.

March 26.

OCTAVIUS KING.

DR. J. T. GILMAN PIKE, Hancock House, - - - Court Square, BOSTON. B. CHILD, M. D., DENTIST,

50 School Street, next door East of Parker House. "I STILL LIVE." A PORM FOR THE TIMES, BY MISS A. W. SPRAGUE.

THE above is the title of a beautiful POEM, by Miss Spracue, and is the last written by her which has been published in pamphlet form. It makes a volume of 22 pages, and was published by the lamented author just before her departure for the better land. The Poem is dedicated to the brave and loyal hearts offering their lives at the shrine of Liberty. For sale at this Office. Price, 10 cents; postage free, May 28.

## Mediums in Boston.

DR. MAIN'S

HEALTH INSTITUTE,

AT NO. 7 DAVIS STREET, is now open as heretofore for the successful treatment of diseases of every class, under Dr. Main's personal supervision

Patients will be attended at their homes as heretofore; those lesiring board at the Institute will please send notice two or three days in advance, that rooms may be prepared Those requesting examinations by letter will please enclose

\$1.00, a lock of hair, a return postage stamp, and the address plainly written, and state sex and age.

CF Medicines carefully packed and sent by Express.
Albertal discount made to the trade.

11 May 7.

#### MRS. R. COLLINS. CLAIRVOYANT PHYSICIAN,

No. 6 Pine Street, Boston,
CONTINUES to heal the sick by laying on of hands, as
Expirit Physicians control her. The sick can be cured; infractes are being wrought through her daily. She is continually
benefiting suffering humanity. Examinations free. Call and
see for yourselves. All medicines furnished by her wholly
composed of roots and herbs from the garden of Nature.
F.S.-Mrs. C. having so much business to attend to she will
not be able to examine locks of hair by letter. If-Aug. 20.

DR. A. P. PIERCE, Clairvoyant, Magnetic and Medical Electricians, also Developing and Business Medical Electricians, also Developing and Business Medical Carambie, prescribe and magnetise the sick, both in body and mind, of all kinds of diseases, at his office, No. 8 llaymarket Place, Boston, which enters by Avery St. from Washington street, or at their homes, in or out of the city. Charges moderate.

Charges moderate. 6w\*-Aug. 20.

P.R. WILLIAM B. WHITE, Sympathetic, Clairvoyant, Magnetic and Electric Physician, cures all discusses that are curable. Nervous and disagreeable feelings removed. Advice free; operations, 81.00. No. 4 JEFFERSON PLACE, (leading from South Bennet street), Boston. June 11.

June II.

Sam\*

SAMUEL GROVER, Trance, Speaking and Healing Medium, No. 13 Dix Place, (opposite flarvard street). Boston. Hours from 8 to 12 M, and 1 to 5 F. M. Will visit the sick at their homes, or attend funerals if requested. Residence, 3 Exerson Street, Somerville. If Aug. 20.

MRS. CHARTER, Clairvoyant, Trance, Speaking and Writing Medium; describes absent friends: 18 very successful in business matters. Hours from 3 A. M. to 8 F. M. Chacles Thursday evenings. No. 11 LaGrange Pince, Boston.

MRS. M. W. HERRICK, Clairvoyant and Trance Medium, at No. 13 Dix Place, (opposite Harvard street), Boston. Hours from 9 to 12 and 2 to 6, Wednesdays excepted.

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

MRS. H. P. OSBORN, HEALING
MEDIUM, No. 14 Kneeland street, Boston.

4w\*-Jy 30. MRS. S. J. YOUNG, Medium, No. 80 WARREN Aug. 13.

SOUL READING, Or Psychometrical Delineation of Character.

Or Psychometrical Delineation of Character.

MR. AND MRS. A. B. SEVERANCE would respectfully
announce to the public that those who wish, and will visit
them in person, or send their autograph or lock of hair, they
will give an accurate description of their leading traits of character and peculiarities of disposition; marked changes in past
and fature life; physical adisease, with prescription therefor;
what business they are best adapted to pursue in order to be
successful; the physical and mental adaptation of those intending marriago; and hints to the inharmoniously married,
whereby they can restore or perpetuate their former love.

They will give instructions for self-improvement, by telling
what faculties should be restrained, and what cultivated.

Seven years' experience warrants them in saying that they
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For Written Bellineation of Character, 81.09.

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Address, MR. AND MRS. A. B. SEVERANCE,
March 26. tf Whitewater, Walworth Co., Wisconsin. DR. E. P. GOODSELL. THIS highly gifted and successful Magnetic, Electric Physician, is spending a few weeks in Providence, Rhode Island.

Aug. 13.

The Great Indian Catarrh Remedy Is caring thousands of those afflicted with a cold in the head, or Catarrh. It excites action without inflammation, and is the only remedy yet discovered, whether in the form or a hauld or a smill, that does not aggravate the disease. It does not require the recommendation of Congressmen to make it sell, but by its own merits it finds a rapid sale and recommendations among those afflicted.

DR. Headway Star Place Congression

among those afflicted.

Dr. Higodysa—Sir: Please send me one more box of your Indian Catarth Remedy. I have been afflicted with a trouble in my head for years. Last fall I went to Milwankee, and employed a prominent physician to doctor me. Did no good. I grow worse. I applied to physicians in my own town, and was told I could not be helped. About three weeks since I wrote to you for a box of the Indian Catarth Remedy; commenced using according to your directions; fir a few days I began to get better, and am now able to be about 'the house. I have more faith in the poor old Senaca's remedy than all else, and think it will care me.

Jackson, Wis., 1864.

Sent by mail on the receipt of 50 cents and a second part of the contract of the contract

Jackson, 1711., 1861. Sent by mail on the receipt of 50 cents and a 3-cent stamp. Address by mail, DR. A. J. HIGGINS, Box 1908, Chicago, July 9.

# DWELLING-HOUSE FOR SALE.

A TWO-STORY WOODEN DWELLING-HOUSE FOR SALE.

A TWO-STORY WOODEN DWELLING-HOUSE, containing eight rooms, with an Ly-stinated at "Cambridge Crossing," in North Brighton is offered for sale at a bargain, it is on the line of the Worcester Ralicont and the Brighton Horse-Cars—five minutes water, obtained from pumps in the kitchen; handsome shade trees skirt the sidewalk. There are 10,500 feet of superior land, under cultivation, embracing Vegetable and Flower Gardens, with a supply of choice Pears, Apples, Quinces, Currants, etc., etc.

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

ROON NO. 3. The Ill. Service of the Ill. Washington Street, Roon No. 3. FOR \$1000 IN GREENBACKS

THE following described property may be purchased of the subscriber (title perfect): Over two acres of City Lots in the list Ward of Ripon, Wis., finely located, being a spot selected long ago for my residence, and fitted with trees, fruit, acc, for that purpose; has over three hundred trees, fruit and ornamental, mostly hearing—apple, cherry and plum trees, with shrubbery and small fruit; within half a mile of a college, near the best mill and union school in the town, fronting two streets, and alleys on both the other sides.

Also, a Tenement in a block of buildings, two stories, with wide corridors, front yard and strip of fand with it, 20 feet by 12 rods. Tenement in a block of buildings, two stories, with wide corridors, front yard and strip of fand with it, 20 feet by 12 rods. Tenement and fixtures cost in cheap times over 8800, 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 thriving little cities of the West, and the price may increase, as I recused this sum several years ago.

Whitexater, Wis., July 24, 1864.

SCENES IN THE SUMMER LAND! NO. 1.—THE PORTICO OF THE SAGE.

THE Artist has endeavored to impress on canvas the view he has often had clairvoyantly of a landscape in the Spheres, embracing the Home of a group of Sages. Wishing those who desire to have the same view as himself of that mysterious land beyond the guilf of darkness, he has published it in the popular Carra he Vistra form. Single copies 25 cents, sent free of postage. Usual discount to the Trade. For sale at this affice.

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Lessons every week, Tuesday, Wednesday and Thursday. Original Panoramic Views lopinted on 1,428 feet of canvas, always accompany the lessons.

Parties destring to be magnetized, will please call on Fridays and Saturdays. Terms \$1 a slitting.

For further particulars, address as above, or any of the many ladies and gentlemen who have attended our classes, the names of a few of whom we subjoin:

Mrs. Nancy E. Miller, M. D., Saratoca Springs, N. Y.
Mrs. Mary a Lucas, M. D., Now York City.

Mr. I. Sargent, M. D., 247 Washington street, Boston, Mass. Rev. G. H. Pool, New York City.

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VERMONT BOOK STORE, & O. B. SCOTT. EDEN MILLS, VERMONT. Books of all the sconstantly on hand and for sale on most reasonable terms. A supply of new and popular works as soon as issued. Also, for sale, any of the works advertised in the "Banner of Light."

BOOKS IN BRANDON, VERMONT.

KEEP CONSTANTLY FOR SALE all Spiritual and Reformatory Works which are advertised in the BANKER OF MILO O. MOTT. Light. March 19. tf '

MISS L. HASTINGS, TEACHER OF PIANO AND MELODEON, VOCAL MUSIC, (Italian Method.) and FRENCH and LATIN LANGUAGES, will visit pupils at their residences, or receive them at her own, 32 Lowell street, Boston. Terms reasonable. 11-June 18.

WM. L. JOHNSON, Dentist, Nassau Hall, Wash ington street, entrance on Common street, Boston, Mass. March 26. W ingtor March 26.

## Children's Department.

BY MRS. LOVE M. WILLIS.

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

### AUNT RATIE'S STORIES.

No. 9 .-- Love and Selfishness.

As the glad Christmas time approached we were all very busy preparing, according to our best means, some gifts for those we loved. Aunt Ratie, with her usual patient, generous kindness, had assisted us each, and suggested the best and most profitable use of our time and of our means. She always knew just which shades of silk would blend well, and which would contrast, so that our needle-books and pin-cushions were never so beautiful before. She taught us how to crochet little mats, and with her gentle words of encouragement our work seemed a delight.

She had been talking to us about the sufferings of the poor, and telling us how much we ought to do to make life more pleasant to them, when Anna

"I never could understand why, if God is good, he lets people suffer. If I could do all that he can I would make everybody happy and comfort-

"You forget, Anna," said Aunt Ratie, "that there is but one way to be happy, and that is by having a happy spirit. And has not my history shown you that it is far better to struggle nobly with adversity than to be helped? But sometimes we can become angels of mercy to the suffering, if we yield to the best impulses of our nature.'

"What do you mean by that?" said I.

"Why, we have good and evil inclinations, and as we yield to the one or the other we show ourselves generous and loving, or selfish and unloving. I can make this plain to you by reading you another of Fred Staunton's letters."

"Oh, how splendid," said Anna; "how briskly we can work while you read; but first tell me what is wrong in my stitches."

"And just tell me how many beads to string for the handle of this ampler," said Arthur. "I feel so proud of being able to make it all myself."

Most boys think it a disgrace to do anything ornamental or beautiful," said Aunt Ratie; "but I believe they can be just as manly, and brave, and strong, by cultivating their ingenuity and skill, as by loitering about the stores, or on the streets."

"You told us one day that Freddie could sew." "Yes, when he is on the seas he has no one to do a stitch of work for him, and so he determined to learn to do it for himself. He can also braid beautiful baskets; he learned of the natives of one of the islands of the Pacific."

"Oh, do tell us about it," said Susie. "I thought it was quite silly for men to do such things." "I will get the letter and read, and then you will know all."

She went for the inlaid casket and placing it on the table, she unfolded again its treasures and took out the package of letters, and selecting one, she laid it open before her and read:

"MY DEAR FRIEND-It is many months since you have heard from me, but I feel sure that you have trusted me all the time, and have never doubted my faithful remembrance. I have some strange adventures to relate to you. You know I always told you that I was sure that a loving providence ordered the lives of every child of earth, and that no one would ever be forsaken who did his duty faithfully. I hoped when I left port the last time, to be able to return with a good cargo, and to feel myself rich enough to give up a seafaring life, and to dwell in some quiet home; and I need not say that I trusted that I should not live alone."

"That means," broke in Anna, "that he meant to marry you. I always thought he would; and you see if he do n't."

"Hush, hush, Anna," we said; but we all laughed as we saw her earnest, hopeful face.

'Excuse me, Aunt Ratie, for interrupting you; I am so anxious to know that providence really intends to reward you for your goodness and your self-sacrificing love."

"Our voyage was prosperous at first; but a strange and unaccountable accident occurred to our vessel in the waters of the Indian Ocean. We landed on one of the islands where I hoped the ingenuity of the natives would enable me to make repairs and proceed; but nothing but delays met me at every turn; and soon all the officers and men, except the faithful Simon, declared they would desert me, and, moreover, they demanded their pay. I of course could have refused them, but I would not; so I made the best possible use of my cargo, paid them all, and was left among strangers, and with no means of accomplishing what I had believed so near. For the first time for many years I doubted the good providence that had always kept my life. I felt lonely and distressed, and had it not been for Simon's words of hope, I should have given myself up to de-

One day we walked out together, and I told Simon that I no longer believed that a kind and loving Father watched over our lives.

Why would he forsake us so, Simon, said I, 'if he really existed?'

Bless you, my dear captain, said he. 'God is often nearest when we think him farthest; I've just been praying these many days that he would show his love, and now I'm going to wait. Do you suppose that the hosts of angels get tired of blessing us? I tell you they're only waiting a good chance.'

We had walked quite a distance, and suddenly came upon a settlement of the natives. They looked miserable, and seemed most ignorant, and I felt great pity for them. Why not try to befriend them, I thought. That thought was one of those inspirations of love that, if yielded to, bring us the sure return of blessing. I went to them, and first learned their mode of life and their language. I spent weeks in making myself familiar with them, and then I began to teach them. I taught the women many ways of making garments, and I taught the men various methods of improving their modes of life. I grew quite happy with them, for they loved me devotedly. I began to feel as if providence had indeed brought me there for a good and wise purpose; I no longer felt doubtful of the kind care that kept my life; I was even willing to be separated from you for the sake of the good I found I was doing to others.

But soon there came a great test of my self-sacrifice. A vessel landed that would have taken me away and carried me to my friends. I thought at first I would go; but when I heard the voices of my new friends entreating me to stay, the inner voice of love spoke within me, and I determined to yet serve these poor children that I had found so ignorant, and that looked to me as their best

and truest friend. When they found what I had around each basket was a wreath of beautiful been willing to do for them, there was no bound to their love and devotion. They brought me, daily, some beautiful and valuable gifts; and, sures. Here they loaded me with gifts that, in a I determined to preserve them carefully. There wood, the plumage of beautiful birds, and very many specimens of stone, that I believed to be valuable. One beautiful moss agate I said should some day belong to my beloved Ratie.

When I found myself quite a prince in my possessions, I began to long, more than ever before, to bear my treasures to you; but I would not forsake my friends. So I told them all about my home, and even about you. And then the love of these people showed itself. They said, ' He shall go,' and they talked incessantly of my leaving. I began then to watch for vessels, but none arrived. This I thought the greatest of misfortunes; but I found it to be the greatest of blessings. I determined to see what could be done with the old ship, that had lain dismantled for so long a time. I consulted the most cunning and wise of the natives, and they proved themselves really quite skillful and ingenious. They brought me timber, and found substitutes for almost all kinds of material that I wanted. Finally, after weeks of toil, we found ourselves possessed of a very comfortable ship, and a hundred hands offered their services to go with me, if I would promise to bring them back soon. This I agreed to do, and we sailed eastward, for I could not feel it right to take these trusting children of the isles far away from their beloved homes, and I thought that we might land in California, from whence I could find means to reach home. I was right, and here we are. My valuable treasures have been disposed of. Simon is to take the ship back to the island. and I, a rich and happy man, expect to be with you by-and-by, to prove to you that there is ever a loving providence that watches over our lives. and guides and protects all those who seek to do right."

"Oh, Aunt Ratie," exclaimed Anna, "then it is true? Capt, Fred is coming; he will marry you, and we shall have a great wedding. Oh, how splendid!"

"But I have not quite finished the letter. Capt. Fred adds: But I must not forget to repeat to you one of Simon's beautiful stories:

There dwelt on a beautiful isle in the midst of the ocean, a prince who had two lovely daughters. He wished very much to bestow every good and blessing on these children, for he loved them very much; and as he loved one just as much as the other, he found it very difficult to decide how to distribute his favors. So he called them to him

'My children, I wish to make you the most beautiful princesses that ever lived in the Beautiful Isle, but I cannot do it of myself, for I know not how to choose gifts of beauty for you; but I give you both the privilege of choosing for yourselves. To one I give the power of blessing others, and she shall gain what she can, but only by first giving to others. To my other child I give the power of acquiring all she desires for herself.'

Then the oldest one spoke and said: 'Oh, father, give me the latter gift. I will be-

come beautiful, and wise, and good. I am sure every one will esteem me the most beautiful princess that ever lived.'

The voungest one said:

'Dear father, I was about to ask you to bestow on me the first gift, that of blessing others. So we are both well pleased.'

'Now,' said the father, 'you shall go through all the realm, and shall use your gifts, and when you return the people shall declare which is the most beautiful, and which they will choose to sit by me and administer my power.'

So they went out together, these two maidens, found the water too far down for them to draw. | gold or the regard of the good and wise." Here,' said Salina, the oldest, 'is a chance for me to try my power.' And so with a glance of her eye all the children turned toward her, and some made a place for her to lie on, and some fanned her cheeks, and some brought fresh leaves and bound about her tired feet. But the younger sister, Ahava, said, 'See these dear little ones, with empty pitchers. Let me fill them from the fountain, and bind about each handle a green leaf of the cool plantain, that their soft, tender hands may not be tired.'

When Salina had fallen asleep, thinking how good it was to have so many to serve her, the children returned to the fountain. There they saw their pitchers filled, and each handle bound about with a soft green leaf; and near by stood Aliava waiting to kiss them, and to help the smallest and feeblest carry their burdens a part of the way. Then they took a little water from their pitchers, and sprinkled it over the face and garments of the loving maiden, who by the soft touch felt sleep creeping over her, and laid down on the

bank not far from her sister. When they awoke there were no children by the fountain, and Salina saw herself clothed in her worn, dusty garments, but Ahava's were white and pure, and her skin was fair, and her cheeks were rosy, and she looked as if she had come from the beautiful land where maidens clothe themselves in lilies and catch the hue from the white and

What hast thou done, Ahava? said the eldest Thou lookest as fresh and fair as the morning, while I am dusty and worn, and my garments are soiled and tumbled.'

blushing roses.

'I have done nothing; but the children scattered some droops from the fountain upon me just as I fell asleep,' said Ahava.

'Oh, I know: this is the fountain of youth and beauty,' said Salina. 'I will draw water, and bathe in it, and then if a few drops have made thee so lovely, how beautiful shall I become.'

So she drew water, and bathed herself in it: but it did not make her look lovely, or her garments fresh and pure. So they journeyed on, Ahava as fresh and beautiful as if she had just come from her palace, while Salina looked like a tired traveler, whose step flagged and whose heart was sad

and sorrowful. Just at nightfall they came to a garden of fruits and flowers, and there many more children and aged and infirm people were trying to gather the fruits and flowers; but the fruit grew so high that the children could not reach it readily, and the old and feeble had not half filled their baskets. Salina turned her eyes commandingly upon them, and they all went toward her, bearing the best of ferings that they had gathered. She selected the choicest and ate them, and laid herself down to rest; but Ahava said, 'The poor tired little ones, and the weary feeble ones, how hard it is for them to toil and reap so little. Let me gather for them.

And so she filled the baskets of the little ones, and of the feeble and old, and when they returned from serving Salina they found their baskets full of fruit, gathered from the topmost boughs, and appears to be as bad as a plethora of paper.

flowers.

'This is the fair maiden that has done this,' said they, 'and she shall eat of the fruit that grew on finally, they promised to take me to their most sa- the topmost boughs. Ahava ate as they gave her, cred place, where they kept their greatest trea- and like Salina she fell asleep. When morning came and they awoke there was no one in the civilized country, would have made my fortune, garden. Ahava arose refreshed and beautiful, and her eyes sparkled like the beautiful star in were pearls fit to grace a queen, rare kinds of Lyra, while her face shone with a radiance like that of the flowers while the dew was yet on them and the sun first kissed them. But Salina was languid and her eye looked dull, and there was no gleam on her countenance.

'Why, my sister,' said she, 'how fresh and beautiful thou art! what hast thou done to make thyself so like Aurora, the queen of the morning?

'I have done nothing,' said Ahava, 'save at evening I ate of the fruit that the little ones and the poor and infirm gave me.'

'I ate, too,' said Salina, 'but they must have given me what grew on the lower branches, while to thee afterwards they gave the fruit of the topmost boughs; it is that which is sweet and luscious, and they say has divinest life in it.'

So she gathered of the ripest and fairest that grew on the boughs on the top of the trees, but it gave her no freshness or beauty; and they traveled on until they came to a deep ravine. Here were children, also, and many poor and friendless ones, and they were seeking for gems and rich metals; but the children knew not where to search, and the others seemed bewildered and unable to see the shining treasures. Salina with a word summoned them to her, and they gave her all the treasures they had found, and she held them in her lan and wondered if they were really worthy a princess like herself.

Ahava said, 'How weary they must be, toiling here with no one to direct them! These little ones only need some gentle words and some wiser love to lead them to the spot where the most brilliant gems and the rarest metals are to be found. So she began pushing away the sand and rubbish till she came to the bright, shining gems and the sparkling gold and silver, and when the children and other toilers returned leaving Salina asleep, they were delighted to see before them more gems than they had found in all the weary days they had toiled before. They gathered their leathern pouches full, and then they said, 'This is the maiden who has enriched us; let us weave her a chaplet that she may wear it forever." And they began twining a chaplet for her, and they made it of diamonds and rubies and emeralds and ameythists, and they placed first a cluster of rubies, and then of emeralds, and then of garnets, and then of amethysts, and then rubles again, and then of diamonds. 'Thus,' said they, 'we spell by the first letter of each gem the word R-e-g-a-r-d, which proves our love for her, and that she is fitted to be the princess to reign with her father.'

While they were making it Ahava fell asleep. and when the maidens awoke there was no one to be seen. As Salina looked on the beautiful chaplet of gems that the children and the poor toilers had placed on the head of her sister, she exclaimed, 'Oh, how magnificent! let me but wear it and they will all think me the queen of the realm.' So she placed it on her head; but it would not fit and she was obliged to relinquish it to her sister. Let us go home,' said she, 'I am tired and worn and soiled, and I have not a gift to bear back to my father while thou hast a fresh countenance, fair garments, and this beautiful crown.'

And they returned. When the Prince, their father, saw them, he called together all the wise men of the realm and bade them tell which of his children was to rule with him. They said with one accord, 'Why dost thou ask? Has not Ahava, thy daughter of love, beauty and fair garments and a crown, such as has never been seen in all the beautiful Isle before? Let her be called the Princess of Love, and let her rule over us forever.'

And she has been ever since the greatest ruler that ever lived, and her realm extended over all one with the rift of benevolence, the other of self- the earth; but yet some chose the maiden of selish power. They came to a beautiful fountain, fishness, and all such became like her, with soiled where many children had come for water, but garments and lifeless faces and without gems or Aunt Rachel paused but we were all

we all of us felt as if we were not under the entire rule of the beautiful princess Ahava the maiden of Love. At last Anna said, "I do believe, Aunt Ratie, that you are the good genius of my life! you always tell me something I need to know. But Captain Fred did not say when he should be at home, but I have the privilege of guessing and of wishing; and now I have a great secret to tell to all except you. So please let us go out into the kitchen while you put up that beautiful letter." We all followed, and Anna revealed her great se-

## Enigma.

BY X. E. W. X.

I am composed of 30 letters. My 7, 9, 8, 1, 19, 2 is a planet. My 21, 14, 10 is a domestic animal.

My 18, 15, 17 is an insect.

My 30, 29, 12, 11 is a (prominent) part of the face My 13, 3, 23, 22, 15 is a boy's name.

My 6, 16, 24, 5 is a coin. My 4, 25, 2 is a metal.

My 30, 28, 15, 5 is a number. My 23, 22, 26, 27 grows principally in swamps.

My 11, 20, 5 is a human organ. My Whole is the title of a widely known "Humane Association."

## Riddle.

BY S. F. R. I'm composed of six letters; I'm common but

By some living creatures I'm esteemed good to eat; Take my first-and to some pensive maiden I'm

Take my next—I'm not under the sod it is clear. Take my first, then transpose-and I almost revolve.

Go forth in the summer if this riddle you'd solve.

Answer to Enigma by A. H. M .- It is a foolish sheep that makes the wolf his confessor. ANSWER TO CONUNDRUM BY X. E. W. X .-

Because she is something to adore (a door).

S. F. R., PAUTUCKET, R. I.-Very "acceptable" is the response to the pleasant words. Let them not be the last. The heart of childhood needs all the golden gifts of love, and the gems gathered from the most experienced and faithful. It is sweet to know that there are homes that open their doors hospitably, and send out the kindly sympathies that reach where theeye cannot travel or the ear bear back messages.

Prices are higher by a hundred per cent. in India than they ever were before. The silver rupee worth about fifty cents, will not buy as much as twenty-five cents will in England. Articles of ladies' dresses there cost five times as much as they do at home. And yet India is draining Europe of specie and keeps it all. A plethora of gold

#### Three Days' Meeting.

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.

It is expected that the Davenport Brothers, whose celebrity is world-wide, will be present, and possibly the Davenport Sisters; also, some pron-inent Spiritual speakers and lecturers. Among them, W. K. Ripley, H. P. Fairfield, C. A. Hay-den, I. P. Greenleaf, Mrs. A. A. Currier, Emma Houston, Susie M. Johnson, and, we hope, a host of others. All lecturers, mediums and Spiritual-ists are most cordially invited to come and share with us our homes, hearts and hopes.

The friends here will make provision to accom-modate those coming from a distance, and want every niche of room occupied.

Come! one and all! Let us join hand and heart that we may more effectually work—

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

H. B. EMERY, NEWELL BLAKE, A. RIGLEY, I. M. ROBINSON, Committee Arrangements

#### County Convention.

J. J. NORRIS,

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

The Spiritualists of Boone County and vicinty will hold a Three Days' Meeting, on Friday, Saturday and Sunday, the 2d, 3d, and 4th of September 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 present, among whom is Rev. Moses Hull, of Battle Creek, Mich. A cordial invitation is extended 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; Wm. Wadsworth, of Leroy; H. Willard, of Boone, Committee. The Spiritualists of Boone County and vicinty

Calculation, of Flora; Wm. Wadsworen, 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 provided at Montpelier on reasonable terms. Arrangements will be made with the several Vermon railroads to carry members of the Convention for fare one wav.

GEORGE W. RIPLEY, NEWMAN WEEKS, NATHAN LAMB, GEORGE DUTTON, M. D., Cor. Sec'y. Rutland, Vt., July 30, 1864.

#### Grove Meeting.

A Grove Meeting will be held at Howland Springs, Trumbull Co., O., commencing on the evening of Friday, Aug. 19, and continuing Saturday and Sunday. Rev. Moses Hull will be present, and other prominent speakers and mediums are expected. Ample provision will be made for friends from a distance.

BAZELL BOWELL. L. NICHOLS,
D. CHERRY,
CAROLINE STULL,
BARBARY BANDUZZELL, Committee.

#### Grove Meeting.

The Spiritualists of Ridgetown, Bradford County, Pa., will hold their third annual Grove Meeting, August 21st, in E. B. Beckwith's orchard, three miles south of Wellsburgh Depot. Speakers 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, Sec'y.

## Grove Meeting.

The Spiritualists and friends of progress of St. Lawrence Co., N. Y., will hold their third Grove Lawrence Co., N. Y., will hold their third Grove Meeting of this season in the grove of Mr. Herryman, 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 cordial 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, REV. JAS. FRANCIS.

Parishville, N. Y., July 14, 1864.

## Grove Meeting.

The friends of Progress at Mechanic Falls, Me., will hold a Grove Meeting in the grove near the village, on Sunday, Aug. 21st. W. K. Ripley has been engaged to attend, and other speakers are expected. spected. A general invitation to all.

Mechanic Falls, Me., Aug. 1, 1864. Per Order.

## Annual Meeting.

The fourth Annual Meeting of Spiritualists will be held at Centreville, Bradford Co., Pa. on the 21st day of August, commencing at 10 A. M. Spencer, Pa., July 17, 1864. WM. M. PALMER.

## NOTICES OF MEETINGS.

Hospitallar Hall.—Spiritual meetings are held in this hall every Sunday, at 10% a. M. All mediums are invited.
Dn. C. II. Rings.

DR. C. H. RINES.

CHELSEA.—The Spiritualists of Chelsea have hired Library Hall, to hold regular meetings Sunday afternoon and evening of each week. All communications concerning them should be addressed to Dr. B. H. Crandon, Chelsea, Mass. The following speaker has been engaged:—N. Frank White, Sept. 18 and 25.

LOWELL.—Spiritualists hold meetings in Lee street Church. "The Children's Progressive Lyccum" meets at 10½ A. M. The following lecturers are engaged to speak afternoon and evening:—Mrs. Sarah A. Horton, during August; Mrs. E. A. Bliss, during September; Nellie J. Temple, during January. November and December; Chas. A. Hayden, during January. November and December; Ches. A. Hannie, during October, November and December; Ches. A. Hayden, during January. QUINOY.—Meetings every Sunday in Rodger's Chapel. Services in the foremon at 19%, and in the afternoon at 2% o'clock. Speakers engaged:—Mrs. Susio A. Hutchinson, Sept. 4; Mrs. E. C. Clark, Sept. 11; Mrs. M. S. Townsend, Sept. 18 and 25; Miss Martin L. Beckwith, Oct. 2 and 9; Mrs. Frances Lord Bond, Oct. 23 and 30; Mrs. M. Macomber Wood, Nov. 6 and 13; N. Frank White, Dec. 4 and II.

TAUNTON, MASS.—Spiritualists hold meetings in City Hall regularly at 2 and 74 r. M. Speakers engaged:—H. P. Fairfield, Sept. 4 and II; Sarah A. Haynes, Sept. 18 and 25; Charles A. Hayden, during October; N. Frank White, Nov. 6 and 13; Miss Susio M. Johnson, Nov. 20 and 27; N. S. Greenleaf, during December; Miss Mattle L. Beckwith, during January; Mrs. Anna M. Middlebrook, during February; Miss Emma Houston, March 5 and 12.

PLYMOUTH. MASS.—Spiritualists hold meetings in Lordon

PLYMOUTH, MASS.—Spiritualists hold meetings in Leyden Hall, Sunday afternoon and evening, one-half the time. Icha-bod Carver, Cor. Sec., to whom all letters should be addressed. Speaker engaged:—N. Frank White, Sept. 4 and 11.

PROVIDENCE.—Meetings are held in Pratt's Hall, Weybosset street, Sundays, afternoons at 3 and evenings at 7% o'clock. Progressive Lyceum meets every Sunday forenoon, at 10% o'clock. Speaker engaged:—Charles A. Hayden, during September. PORTLAND, MR .- The Spiritualists of this city hold regular

PORTLAND, Mr.—The Spiritualists of this city hold regular meetings every Sunday, in Mechanics' Hall, corner of Congress and Casco streets. Free Conference in the forenoon, Lectures aftermoon and evening, at 3 and 13 to clock. Speakers engaged:—Hon. George Thompson, of England, Aug. 28; Miss Martha L. Beckwith, Sept. 18 and 25; H. B. Storer, Oct. 2; Wm. Lloyd Garrison, Oct. 9; H. P. Fairfield, Oct. 23 and 39; Mrs. Sarah A. Byrnes, Nov. 6 and 13; Mrs. Susie A. Hutchinson, Nov. 20 and 27. Son, Aov. 20 mar 21.

OLD TOWN, ME.—The Spiritualists of Old Town, Bradley, Milford and Upper Stillwater hold regular meetings every Sunday, afternoon and evening, in the Universalist Church. Speaker engaged:—Mrs. A. A. Currier, during August.

THE FRIENDS OF PROGRESS will hold spiritual meetings at Union Hall, corner of Broadway and 23d street, New York, ev-ery Sunday. Circles, wonderful diagnoses of disease, and pub-lic speaking, as per notices in the daily papers.

не speaking, as per notices in the daily papers.

CINCINATI, O.—The Spiritualists of Cincinnal have organized themselves under the laws of Ohio as a "Religious Society of Progressive Spiritualists," and have secured Metropolitan Hall, corner of Ninth and Walnut streets, where they hold regular meetings on Sunday mornings and evenings, at 10% and 7% o'clock.

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