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The Spirit-World.

THE ANNUAL MESSAGE FROM THE SPIRIT OF

HENRY WHITTEMORE.

THROUGH THE MEDIUMSHIP OF MRS. L. SMITH.

The near approach of the time of my annual

round, and your comparative freeness from active duty, admonishes me to write when I can. I have come again for the purpose of giving another long message; and, with your permission, I will speak of some things after my own fashion, for I am Henry Whittemore still, and none other-your own brother.

Remember, I have sailed away on the voyage of discovery, and as I glean facts, I feel it my especial privilege to reveal them to you as they present themselves to my observation. You, on the contrary, remain where you are, until the Boat of Life stops to take you on board, a passenger, journeying from the shores of Time to Life Eternal. The ferryman, "Death," is a harsh customer sometimes-inexorable; but imperative necessity pleads his cause well, and his harsh features change, and he becomes the kind master and well chosen friend. After the first relentless grasp, he holds you no longer in his grip as a conquered party, but you glide along willingly together-the released and the releaser, the friend and patron; the beauties of your voyage assuming every moment brighter and more golden hues. Such was my experience. It was hard to give up my hold on life-a part of our being-as a natural consequence. But the trial softened every moment, as life receded, until, in that foaming abyss, or watery grave, no place seemed so much like Paradise. And when, upon opening my eyes, behold! I was not there.

The spirit has an upward tendency, which the body alone keeps from soaring away, and like leaden weights, holds back the balloon tendency of the mind, its natural uprising desires. We should look upon life as the weakness of man, ere the powers of manhood enable him to walk alone; a restricted, bound-down sense of childish dependence, for such is the case. Man has not yet learned to walk alone without his dependencies. Like liberated school boys, on our first entrance here, we rush along with headlong zeal, scarce stopping to quench our thirst with the really Beautiful, which we find everywhere about us. Our fondness for particular things develops itself here, as was our wont on earth. Thus, the man because his intellect has been developed into that particular line or direction, sees more plainly a thousand times here, and finds constant food for speculation. The thinking, feeling man has no lack of interest where immense fields of occupation are all spread out before him, inviting him to labor. All find duty pleasantly parceled out, each man in his own sphere.

Your unfortunate brother (never so fortunate before) finds complete occupation in that which he most loves-producing results for logical demonstration, and scientific attainments such as I should have loved had my mind been directed into the right channel. There is a reasonable fondness in most minds for the investigation of the underlying of all things-the cause from which all things flow; but misdirected, life-long principles shut up or close in all the laudable inspirations, and man is no more what he should be-what he naturally is-than are the products of wild prairie lands, compared with the delicately flavored and juicy fruit of long cultivation. The material is not wanting, only the unfolding process has not begun. Ages upon ages may roll on, and yet the impetus movement might not be communicated to earth which a short residence here imparts. This may be as well, perhaps better, for man, as lie is now situated-with an element of imperfection everywhere about him. To be educated out of that sphere, and lifted out of himself to a fuller conception than earthly needs, would be more productive of discomfort than gradual, slow development, whereby he may lead on his fellowmen by virtue of attraction. Man necessarily leads, and should be led; else why are we all created alike, with the same tastes, desires, influences, attractions, and wherefore are we created as we are, unless to be led one by the other? The parent is productive of good to the child, and its earliest influences are attributable to them for its youthful development, and for many years of its infancy; and when they no longer control, the world does. Fashion, society, enthrall and hold their devotees innumerable—ay, the whole world. We travel on; impressions are imbibed never to be forgotten; but we hold fast, also, to youthful impressions, first; consequently boyhood has learned some lessons from the mother's early counsels, and all go to make up the man.

Man is, really not so much to blame as appear ances would at first seem to indicate; for when you reflect that he is made without his self-control-molded after the fashion of another, with incongruous elements, ignorantly framed-thrown together, as it were, the only wonder by the thoughtful is, that there is as much good predominating as we find really exists in him. Study your own being, and you will learn much that will tend to remove your prejudices and ideas of man's depravity. Longand laborious are the efforts made to lower man in his own estimation, when, on the contrary, reason plainly proves that in order to make progress, the opposite course should be pursued. Does it look reasonable that by an under estimate of one's capabilities, man would learn more? Would you tell the student in intrinsic science that he is incapable of acquiring what he undertakes, because it is not in him? This is not the course to be pursued. Study, application, necessary instruction day by day, will master the science. Teach man that the good is in | fountain.

him, and must be sought after, and it will be

We come not so much to give a moral lecture, as to write something that will be interesting to you; but we roam along into disputed points sometimes, hardly knowing how. You want to hear from me, your brother, relative to my new home. But what can I tell you more than I have already given at various times? You and some members of the family are removed wide apart from each other, and communicate only by short mesages, kind remembrances of love, in worded epistles; but what intimacy of feeling is there between you more than exists between you and us, although am more completely removed from you? True, you may get more correct views of their earthly duties, daily toils, &c., because you can better understand them, as their course of living corresponds in every particular with your own mode of living. I cannot as perfectly impart to you, for you have no true conception of spirit-life.

But let me repeat over and over again, that the present existence (that is mine) is just as tangible. and a thousand times more pleasurable than your own. We live in higher relation-more in the field of thought. This you cannot understand, because you imagine the fleshly body the one allmportant necessity. Let me see if I can more horoughly explain myself; I would be undertood, if possible.

You live in the realms of thought sometimes. Distract, if you please, your mind from all worldly occupation, and live over again some loved scene, some pleasing recollection. Have you not known such times as these—when you became so completely absorbed in thought that all else would be forgotten, and you would feel pained if the thread of your thoughts were broken? You forget the body then, and wake up as from a dream, when recalled once more to outward surroundings. This only goes to prove that the body acts in obedience to a higher controlling power; but the mind can and does act sometimes, independgnt of it. Consequently when releasement comes, and we are no longer acted upon by the body, these momentary sensations become living realities. We live, and move and have our being in exactly the same ratio as with you, with only this difference: we have moved on, and you are left behind.

The locomotive or propelling power has been improved from the old fashioned modes of stagecoach traveling. Science has put has lever to the wheel, and man profits by the appliance. He leaves his home more frequently, goes faster and further, and reaps the advantage.

So with spirit-life; the old modes of conveyance, limiting all our powers of investigation, are done away with, and we pass along into higher life, with purer tastes, loftler desires, but none the less sensitive to pleasure-to all that once made us happy. Because we are the recipients of greater joys, we are none the less sensible of minor happiness.

The earthly life is full of joys, as well as of sadness; we would not deprecate that-because the measure of our love is greater. We know that which prompts to duty now to be productive of joy above; and when the fulfillment comes, we would not forget the means by which it came. The body was the instrument which gave birth to present organization, the germ of spiritual power, and we are but an outgrowth from that; the vital power which has used up all the forces of animal life, and left that but an outgrown encasement, while we go on, as we emerged from it.

Spirit! yes, we are spirit; but that makes no difference with us as regards you, any more than the grown development of the parent subtracts from the love of the child. You understand this. Look not, then, for so great a difference between the soul inborn and the soul set free. You are spirit; we are spirit; the one a formation, the other a maturity. The former a conception of earthly existence maturing; the latter the new birth. subject to conditions similar to the new-born infant in its earthly existence, learning to grow. developing into the fully formed spiritual man. We should learn to think of these things, and practice upon our reasoning power. They give strength and maturity of thought, and are within the reach of all. We live on, from year to year, with scarce a thought as to the wonders associated with our being, of which we have no positive knowledge, save what we glean from the calls of body, to gratify its necessities, and even then without reflection, entirely unmindful of its higher attributes. Thus we pass through life with very little advantage gained to promote our future interests, compared to what might and ought to have been ours.

The spirit needs this kind of cultivation to strengthen its purposes; it is its natural food. The regime of its diet consists in thoughtful study, comparison, application and careful analysis. You strengthen memory by storing up facts in memory's journal. You discipline the mind, as von would the body, by exercising all its various faculties in laborious work. The soul draws its nourishment from like channels, and is strengthened according to the work it has to do. This is apparent to all, but all do not act upon it, but continue the starving process, literally to the end of the term of animal existence. And yet you find individuals who wonder that spiritual comnunications come clothed with so little real good sense, when perhaps both operator and the operated upon never had a serious thought of sober. mature reflection in their life. This may be one disadvantage to the coming of all—the undue reflection of all earth's children. The mistake is quite as apt to arise from the unfitness of the medium's mind, or the channel through which our words love to flow. If you would have clear spring water, unadulterated, you must see that the spring from whence you draw is cleared of all obstructions, and its passage rendered free and

easy. The water will not be sweet and clear so long as all sorts of impurities, exist within the

the course laid out for us, in accordance with here. nature's laws, so that we may not be continually transgressing—as has been our lot through the earthly pilgrimage; that we may have a brighter and more reasonable hope of our endless hereafter, than was even entertained while in the aspirations. Are they so very different from sensations experienced by you? No, but exactly the same differing only in the immensity of our working powers over yours.

What we will to do, we find the means of doing, at some time, and never fail in a good object. You profess to be a Christian-and trust you are one-but daily, hourly, transgress rules of conduct you feel are laid down for you. You feel illy satisfied with yourself, but see little improvement on the morrow, and so you go on. But these strivings after righteousness, though you. fail a thousand times, indicate truthful progress, an undermining of the evil nature; not that slow, torpid state of unhealthiness which lies so deeply rooted in some natures.

Here lies the difference between us and you. Having discoursed upon evil, in all its various phases, from our large field of observation, and seen its effects upon man, felt it in our systems, and compared it with its positive good, we are more ready to classify it in all its bearings, and put it away from us.

We have need of an association with evil, that cope with it. And a fair trial of one's strength here helps to build up, rather than to pull down. We have need of all these things; a life-long experience, perhaps, to fill out the weak points transmitted to us by imperfectorganizations; else what position of sums of money, in his confidence in himself, because he is above temptation, is properly organized in the moral organs. Evil has become good, in this instance, because the heart is right. But how is it with mathews The same thing becomes positive will address undecided, lacking firmness and honesty. The secretive powers are called into play, and then the struggle begins. The man yields; he could not resist, for lack of strength within him; but does he flee from the enemy? Warring parties come forth upon the field of action, and the conflict continues. Alas! for the poor man, he has become strong now, where once he was weak, and exerts almost superhuman powers to flee from danger. But where can be flee to? The dungeon is nothing compared to the fierce conflict going on in his soul. He may be tempted again and again, but he does not crush out the instinctive, repelling forces against the act. The outward appearances may be merely to avoid punishment from his fellow man, but in his secret soul the flame dies not, and he is a pursued criminal until the wrong is overbalanced by the right; and when all eyes come to behold him in his nakedness here, there is no longer any escape, and he must yield, a helpless foe.

Has the man become better for his sad experiences? The vanquished enemy always comes to terms more readily than the victorious. This poor criminal has been sorely beset from without and within; he is known as he is. The struggle has may begin to build himself up. This is a privilege always granted any one.

The man was wrong from the beginning, and could not wholly resist evil. This is our version of that form of evil. We have need of a greater discrimination whereby we may discern between good and evil; and here spirits have the ascendency, beholding all motives and all conditions of

Further back in this writing, we spoke of spiritnessages imparting so little good sense, and we attributed it partly to the closed avenues of mediunderstanding. Let us again touch upon this sub-

It is true, we cannot directly communicate with all, or the majority of the human race, in a connected manner. Behold the obstacles in our way. We approach no individuals without having first placed them in a condition to receive, by partial mesmerization. For instance, if we wished to write, a certain set of organs would have to be brought into play, and tuned like an instrument for the band of players, else all would be jargon, a continual discord, breathing, one moment, of pure insniration, then a medley of strange sounds, productive of contradictions, and so forth. We use our strength of will over their will, and if perfect harmony can be produced, then we are enabled to write well. But who does not know that this cannot always be done? Again, look upon the task we have to perform in order to distract the mind from all its surrounding cares, and lead it of before by them, and endeavoring all the while to give them a clear understanding of that which they write, word by word-a slow process at best -and you have some of the objections to full, free communications.

It is the manifest desire of all to know something of the interior spirit, the future destination, else we could not control, even in a small degree. And the greater desire one has for improvement of this kind, the more easily can the mind be operated upon, for it resists not so much the action of spiritmind over its own. Some peculiar bents of mind assist, while others retard, and we have much more to overcome, in their connection with us. and we cannot always overrule, or do away with certain influences. Some may desire and not re- taken you along; but the frame is fast doing its

The spirit needs to be clothed with under- | yet their peculiar organization permits of partial | comes and frees you-from all bodily restraints. standing befitting the true child of God, born for control, without the agency of their wills being a purpose, wise in its fulfillment, an endless consulted, as is the case with the easily psycholsource of joy to the possessor, We have need of ogized. This we have endeavored to explain sevs clearer understanding, that we may perceive eral times before, but thought best to repeat it

Conditions in different individuals vary as much as the individuals themselves, no two being exactly alike; and the laws of mind show that no two can be educated exactly alike, to the best advantage. According to the mind, so must be its edubody. These are some of our hopes, desires, and cation. This is a truth beginning to be established among you, but is seldom practiced; and yet it is one of the essentials of successful cultivation. In this respect we differ from earth, and justify a man according to what he really is. Important truths like these are becoming better known, and already bring forth results worthy further trial. The mind of man is a great kaleidoscope, with infinite powers reflecting all it contains, in what it does, in a lifelong action. Witness what it does, has done, may do, with suitable training and proper adaptation of cause and effect. The suitable education of mind is what man needs to fit him for spirit-life, to fill out the measure of his days complete, after the most rational plan of salvation-a saving process not less brilliant, because less denunciatory, than some doctrines too harsh

for man to hear as he progresses. Punishments belong to low conditions, where fear alone drives the victim along; but educated reason wins and leads without blind force. The higher man goes in the scale of reason, the less arbitrary does he become. You will always find this to be so. The very best men the world has ever known, have been distinguished for their we may see through its devices, and be ready to moderation, gentleness and kindness toward the erring and less fortunately developed. It is a part of their formation. Does this not go to prove they exert a wise influence over all those lower conditions with which they must come in daily contact? Behold the good-man; wherever he is dormant strength within us now, might continue | goes every soul feels his influence. And where to be weakness. You see the point, do you not? you find an instance of this boly, breathing pow-Observe the strong will and firm determination of er exerted on earth-our-more favored, happy that man. He sees no danger in the carcless dis- land, the home of all sweet influences-the whole air is laden with fragrant perfumes which emanate from the continual good deeds of all wise hearts; and there is a generous uplifting of all burdened ones, until they find a footing on our golden

No language is beautiful enough to depict the glories of this peaceful home of ours. No earthly voice of praise is half as harmonious as that we have here, where all is peace, serenity and love -a condition consequent upon a right understanding of man, and his relations to man. This is a beautiful theme, and one upon which we love to: dwell; for here it is that we may do good, by openplacing man more upon an equal footing with his

brother-spirit man. 🥆 The two spheres are not so widely different, after all, were you but educated into all that nobleness and purity of thought which might easily become yours by a process of internal afflatus of soul, enlarging the perceptions, that more solid truth might find entrance and commence its work amongst you. The two spheres may never walk upon an equal footing as regards external conditions; that is, spirits may not approach your tables and partake of food as you now do; neither will you leave your homes to locate in ours, until you leave your mortal bodies; but there may be a greater nearness of approach, so that we may communicate more frequently and readily, while the distance will not be felt to be so great between been long, but it is ended now; he has no hope but us. This would be pleasant, and remove some one, and that is, that by kindness and lenity he harassing features from our sudden departure, sometimes. It would not be desirable to remove all the frontier walls and leave the passage clear: neither could it be done; for the development we undergo by coming here, could in no other manner be performed; and the new birth admits of no other exodus than this. The boundary life once passed, we may not enter the body again, for, once having laid it aside, you are one of us. The two spheres must move on differently, each obeying the fundamental law of its being; but all relationship is not needfully broken. The mere fact of your not seeing us, is of small moment, ım's minds, not receiving matter above their own | if you can only school yourselves to believe we are in your immediate presence, for are you not often separated from those you love, so that you communicate with each other only from a distance? Where, then, is the great difference, after all, between absent ones in the flesh, and out of it, remembering always that by complying with certain conditions we may present ourselves to your impressional natures, if not through yourselves, through others? Mediums are not so few now, but that nearly all may receive some loved token, if not unwilling to hear and be benefited by us.

A correct estimate of spirit-life can never be given you, until you can partake of its benefits equally with us; and, as I have said before, it is. your own want of conception, not seeing as we see. It is not right or proper that you should comprehend all. It would unfit you for a home on earth, and your natural relations to life. You look upon the child, and do not expect in it the maturity of manhood, for you know that would be away to the investigation of new truths, unthought impossible; still you instruct the child all that you can; you speak to its growing mind of things beyond its years to comprehend, and you strive to educate him, slowly, into future usefulness. At least you should do so. Expansion of intellect comes slowly, but the more perfectly, by association with solid truths, of which it has but feeble comprehension at first.

There is a difference between us and you; but all that belonged to us of sentiment, feeling, thought, in earth life, is ours now. Look back upon your infantile days, and you will see that you are not what you were then. You have grown stronger, stronger, stronger; frame and mind have grown together. But you have not changed, only as growth and expansion have ceive; while others are comparatively averse, and I work, leading you along, until, at last, dissolution

The soul draws unto itself all the elements of its structure, and sallies forth into the new birth. Here begins the new process, animal extinction, and the true spiritual forces are set at work. Man has now commenced upon a new footing, and when you can altogether disassociate the animal from the spiritual man, and understand its capabilities, then you may solve the questions, to your entire satisfaction, What is spirit? and wherein does it differ from mortal man? The real difference is not very great, though this is not apparent to your minds. It is not a disconnected affair, but both parts of one great harmonious whole. And thus we go on, changing and changing still, from the first moment of organized life to all eternity, always conformable to Divine law.

The lineaments of the face in its every controlling passion, reveal the spirit within. Absorbed in some evil practice, you see its motive strangely depicted-in its power of reflecting action-on the dial-plate of the human countenance. Happiness speaks through the eye and the whole contour of the frame. You receive the influence, and are really conversing with the soul within; but ah! you do not see it, only in its various lineaments. You perceive nothing of its divine form, but only what you see of its emotions.

But because the thinking mind cannot see all. cannot grasp all, must that detract from the reality of our coming? Not at all. If I may not come and grasp you by the hand, may I not feel that my presence is very acceptable, to come just as I can come, by not displaying myself to your outward vision, but to the depths of your soul, by such friendly intercourse as now exists between us? When the mantle of earthly life shall have fallen from your shoulders, then it is that we shall behold one another face to face, and renew our investigations together.

The second stage of our existence seems to bring all our moral reflections into active play; for in the beginning it was one step lower than the moral, the animal, or first part of man.

The next stage toward which we are all moving will be further in advance; a more perfected system, for which we are preparing now, both on earth and in heaven.

We reach forward still; man finds no standingstill place here, any more than with you; and what we may yet become, passeth the understanding of man. A play, and a most bountiful one, seems extending throughout the entire universe, and God, our Heavenly Father, has ordered

We need to stand still in wondrous awe, and contemplate the magnitude of His power, and say with the Psalmist, "What is man, that thou art mindful of him?" It becomes us in our feebleness of/intellect to stop, and survey again the ground we have traveled over during our continuance upon earth, and see how far we have progressed, from the babe of no knowledge to mature manhood, thence forward to the present time, when it is to be hoped we have added much more to our not yet full reservoir of intelligence.

And how is it with each one of you? Is it not a pleasant recollection - when one gives himself space of time for sober thought? But all how and that we should ever neglect to do ourselves this much justice.

The very contemplation sweetens life; for all that goes to make us better is for the soul's highest good. The native joy arising from one's heart, -spontaneous burst of feeling in any line, or direction-is the soul's answer to prayer. We feel, and as we feel, we pray. Such prayer is part of our being; and all thus do pray.

God's inspiration acts upon the soul of every man, and we feel the power and are guided somewhat by its influences. The good in us lies beneath the surface, perhaps, and the outward may never revealits hallowing influences, reaching as it does but little beyond the soul's immediate presence; but it is there, and although no hand shall find it, yet it is doing its softening work, and the time is not far distant when you shall plainly see its working upon that individual sonl. There is good in man, a spiritual need that we cannot be deprived of, for it is the germ principle of soul. Its encasements may be ever so many, yet the interior workings will force them all away some time, and you will see the living beauty of that child of God progressing before you.

Is this an unpalatable doctrine? Is it not more reasonable than that the heirs of eternal salvation will receive eternal condemnation? .

False education has done a wrong to your soul, which you, too, shall live to outgrow. Were it not for the natural purity of the embryo man, ah! where should we all be? Not in heaven, surely, but in the lower, lower, lowest hell of which we have any conception; for we are always surrounded by temptations in the fiesh, sufficient to crush, only for the saving influence of God's grace in the beautiful formation of the inner man. We were orthodox once, so far as we know or understood the subject. We are orthodox still, but upon a broader platform of God's own erecting.

We always had our views ingrafted from the earliest education, views as to what looked ressonable and proper to us, but we could not clearly define our position, because what looked reasounble and right to us, might be altogether wrong; so men are taught that they should not rely upon their native instinct in determining. But is this right? For what purpose was the God-given faculty of soul vouchsafed us? This was always a mystery to me. Supposing we are led into error by listening to its dictates, does it follow that it should not be heeded at all? Not so; to adopt such a plan would be highway robbery to man's best interests.

It is only in the one thing, religion, that man is ever taught to gainsay the truthfulness of reason. The evil tendency of such a doctrine is clearly manifest to my mind; for we are continually having it illustrated here from all classes of schools; and we find none harder to disabuse of prejudicial beliefs than those spoken of above. These

embody a large class, and you would be astonished to see with what tenacity they hold to their former belief. But facts are facts; and one of the first lessons learned and deeply considered by them is, that to err is mortal, and that no than has arrived at the whole measure of the truth. but is a learner, from the beginning to the end. A wish problem, when once solved. The investigator has but to remember this truth, as he travels along, and all will be well.

Such a wise relation exists between man and his fellow-man-involving a large field of life-long action-that we must needs once more speak upon the subject.

We are created, one from the other, in natural gradations, from father to son, and son's son, in a genealogical line. Inheritance, worldly possessions, distinctions, names, are each and all handed down from parent to son, and continue for a long time in the family. Equally so, dishonors, clouded fame, and all hereditary sins are "visited upon the children, to the third and fourth genera-

We emulate past virtues, or, on the other hand, we live under the bane of evil implanted in our natures - transmitted inheritance. Bearing this always in view, it will give us a greater critical right, for we shall not deal out so largely in denunciation; neither deem that praiseworthy which proceeds directly from native impulse, or rather in the subordination of all-those powers given us for wise and useful purposes.

Here it is we greatly err. Man does not undersnard his relations to man, if, while he is ever ready to deal the blow of reproof, he does not stop by the wayside and learn the various temptations of that man, and know how far he has striven to conquer; and learn with what facilities he had to work, in order to accomplish anything.

Were you to require of a daily_laborer a certain amount of work to be performed, within certain limits, your first care would be to see that he was furnished with suitable tools for the work, and time given him for the accomplishment of his task.

Now look at the laborer in God's vineyard. Has he commenced the work in a manner the most likely to effect its object? Does he know what he has to do? Does he understand the nature of the soil of his heart? Whether it be all clay, stony, or fallow ground? Whether it has grown tares and thistles, or borne an abundant harvest? Then again, if he understands nothing of all this, has he been furnished with tools adapted to the furtherance of his object, according to the work Inid out before him, and are his abilities commensurate with what he has to do? And lastly, what obstacles are there in the way of his doing the work at all? It needs close inspection to reason from cause to effect.

The requirements of your sphere are slavish in the extreme. This we all know to be the fact. but never dispute the theory that it must be so. Our neighbor does so and so; we follow in his wake. A leaning dependence. Now what we desire to know is this: if man, in the ignorance of his object in life, accomplishes anything, is not the act meritorious? He may have done but little, but remember his ignorance, and believe he has done the best he could, though blindly, perhaps. It is not according to a man's talents, but the improvement he makes of them.

We are all dependent upon one another. The inhe seeks its nourishment from the mother's breast; from then until manhood it leans upon stronger props. So all the way up in life we are trying to walk alone, but have scarce effected this before we take leave of mundane causes, and commence anew the journey of life. And do we not bear the same relation herd? Ah! yes, and even more, perhaps, in one sense, for we have learned our need of dependence, and seek from the fount of Wisdom to know more. This is a wise relation, although perverted from its true purpose in our intercourse with our fellow-man ped the connection here—as this written message in primitive life. Let us see. We have not dropgoes to prove-for am I not now exerting my influence over a mind yielding most willingly? All the relations of life are beautifully arranged. The great Supreme Mind has ordered all things for the best, and in his own good time will shadow forth the whys and wherefores, as we become fitted, by internal improvement, to understand them. Man walks not alone here: he is dependent upon higher sources. And well may it be for us all that it is so; for do we not, in childhood, find it the only sensible form of school-instruction to first obtain competent teachers? If a class of boys were to attempt to instruct each other, how much improvement would they be likely to make?

We need regulation and strict habits in all things; and the more a man regulates his household, the better order abides there. A life of servitude to one's daily toll cannot be productive of rapid improvement, but may not as easily ensuare into wrong indulgence. Exemption from both is the rightful way.

Industry-not overwork-laborious toil, causes man to reap the richest reward. In too tollsome labor the activities of life become lessened, the recuperative powers weakened, and life not the sweet reflection it should be. Situated as man now is, this state of things may not at once be wholly repaired. But great advantages might be obtained by a general knowledge of the laws of life and health. An undermining principle is, of itself, going on in every thoroughly matured frame. The seeds of dissolution have commenced, but should not be hastened to premature ripeness. The more solid fruits are the longer time ripening, and bear no marks of age until long after the period of maturity. And so it should be with you.

"Now old age comes creeping on "which, correctly apoken, means, it should come creeping on, and not with the rapid strides of pres-

ent decay. Go to yonder orchard; which apple would you choose? The ripest, fullest and roundest upon that tree, though more days' suns were needed to perfect the fruit; or would you rather select from among the fallen, the early windfall, nipped in its early growth by the treacherous worm? I can think of no better comparison to give you an idea of my meaning. In the one case, disease has sapped the true foundations of life, and its death has been gradual, leaving the freer marks of its withering power; while the other, snapped suddenly from vigorous growth, has lost nothing of its vitality.

Man, in his humblest conceptions of himself, knows full well when he lives virtuously, consistently, uprightly, and it is not beastful to acknowledge the same, for a proper appreciation of one's self tends to regulate conduct It is the highest standpoint we most love to see.

As we value the gift of a thing, so do we bestow care and trouble for the best use of said gift. A worthless bestowal the donor cares not for; it loses half its value in other eyes. We value life more than any other gift bestowed upon man, because it is priceless, money cannot buy it, and the love of friends cannot save it. We cling to it as the one thing needful, the necessary condition of existence. The natural framework of society depends almost wholly upon this sacred regard for | shoveled dirt at the Dutch Gap Canal."

life; were it not so, man would be stricken down upon almost every pretence. There would be no respect for rank or station, bond or free, without this strong love-principle of life. Man's highest conceptions are always the best; and mark, as you go along, if this be not so.

War does not exist among you now to so fearful an extent as in the early ages. The extermination of whole nations by the sword belongs to the past, and in various ways do we see improvement everywhere. The war spirit still exists, but is modified to mean, Kill a man when all other means seem to have falled of an amicable adjustment, without compromising your national integrity. The word once went forth, "Blaughter! slaughter! slaughter! We want your homes, your wives, your lives! extermination!" so saith the Lord of the meekest man who ever lived in olden times. So said Moses, rather, according to modern interpretation. But what has brought about this radical change, so much for the better? What but man's more intimate knowledge of himself. And as he travels along, he gathers facts relative to his own existence, and slowly perceives, little by little (the refining process), that in order to live we must respect other men's lives-self-preservation in the first instance. Certain boundaries are affixed to laws protecting lives and property. Next comes in order the annulling of other heathenish practices. That man's rights be respected, it is not necessary to put in force the eye for an eye" system; but, Christ-like, if smitten on one cheek, turn, the other also. Here it is we have outlived first principles, and been ushered into a new era of thought. When man begins to believe in his brother man, he has made one grand step toward future progress. From that era of individual progress to this, platforms have constantly been erecting all over the stage of action, and a sort of political warfare has been going on for the better condition of mankind everywhere.

and for what he was created. Man must have a high estimate of himself, else he may be an automaton, constructed for wise and noble ends, but having no higher aims or range of sentiment and feeling than has been marked out for him in olden, time. It is the power of manhood within us which gives force of character, presses us forward to greater elevation and a just estimation of our capabilities for action. Rather let the man think too well of himself, than to have no pride of character. Moral elevation is secure against the whole category of vices, and strengthens because it fills out the weak points in man's nature, and guards him against temptation's alluring snares. The filled out, well organized, evenly balanced brain, is sure of a passport to heaven, and man needs no more than this to insure his entrance there. By knowledge we mean *living* knowledge.

We find speakers contending for the right every-

where, according to their standard of right-a per-

fect medley of reformatory ideas, but insuring

success in the end, for where any point is dis-

cussed, agitation keeps the waters moving, and

the dead calm no longer exists; and out of revo-

lution comes invention, new light, fresh forma-

tion; and out of all this shall come that better

light which reveals unto man what he really is,

We have written a long message. We came early and found you prepared, and gratefully accented the task. We have not much more to say. We shall come again sometime, when opportunity offers and conditions are favorable.

To all my dear friends I dedicate this feeble of foring, for it in written for the penetit of all, as the best testimony I can bring of the love I bear them now and evermore.

Believe me ever your affectionate brother. H. WHITTEMORE.

Written for the Banner of Light. SWEET SPIRIT-LAND.

Far up beyond the purling clouds, That dim the earth in gloomy shrouds, The azure fields are glittering bright With gorgeous rays of golden light; And sparkling gems of pearly hue, Are gleaming in the azure blue.

Night's beauteous queen, In silvery sheen. 'Mid ether's vast, unfathomed deeps, Full orbed, in regal beauty sleeps.

Enthroned in beauty, angels there Are hovering ever, bright and fair: And music sweet, entrancing swells. lke magic chimes from fairy bells. It floats in low, soft murm'ring tone, Far up to God's eternal throne;

And angels bright, Enrobed in light. With voices sweet, will e'er prolong The cadence of that spirit-song.

Oh! realm of God's unchanging love! Sweet spirit-home of bliss above. How yearns the soul to mingle there, With loving spirits, pure and fair; To linger on the golden strand That glistens in sweet spirit-land.

Celestial dome! Sweet spirit-home! Oh! how my anxious spirit waits, To enter through thy pearly gates! Cincinnati, O., 1865.

A CAPITAL BATH.—An open window, with the freet rays of the sun coming in, will be good for the little one. On a hot summer day, to lay it down near the window, quite nude, and let it lie for some minutes where the rays of the sun may fall upon its skin, will give it new life. There is a vital relation between sunshine and a vigorous human being. Seclusion from sunshine is one of the greatest inisfortunes of civilized life. The ame cause which makes potato vines white and sickly when grown in dark cellars, operates to produce the pale, sickly girls that are reared in our parlors. Expose either to the direct rays of the sun, and they begin to show color, health and strength. When in London, some years ago, I visited an establishment which had acquired a wide reputation for the cure of those discussion. wide reputation for the cure of those diseases in vhich prostration and nervous derangement were prominent symptoms. I soon found the secret of prominent symptoms. I soon found the secret of success in the use made of sunshine. The slate roof had been removed, and a glass one substituted. The upper story was divided into sixteen small rooms, each provided with lounges, washing apparatus, etc. The patient, on entering each his little apartment, removed all his clothing, and symptomy himself to the direct rays of the street. ms into apartment, removed at his clothing, and exposed himself to the direct rays of the sun. Lying on the lounge and turning over from time to time, each and every part of the body was thus exposed to the life-giving rays of the sun. Several London physicians candidly confessed to me that many cases which seemed only waiting for the shroud were galvanized into life and health by this process.—D. Dio Legis. this process.—Dr. Dio Lewis.

A beggar posted himself at the door of a Chan- in Mr. Potham. "And Peter's wife said, that Miss cery Court, and kept saying, "A penny, please Jones said, that she knew a man who fell from a siri Only one penny, sir, before you go in!" hay rick and hit his head just exactly where Pe"And why, my man?" "Because, sir, the chances ter's was hit, and he never breathed but just ten are that you will not have one when you come times, and all he said was, 'I'm done gone.' And out!" was the beggar's reply.

"Sam, are you one of the Southern chivalry?" "No, massa, Ise one ob de Soudern shovelfy; I time something was done."

Children's Bepartment.

BY MRS. LOVE M. WILLIS, 192 WEST 27TH STREET, NEW YORK CITY.

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."
[LEIOH HUMT.

(Original.) GREAT SUCCESS.

CHAPTER II.

The pleasant Autumn days came, rich in golden fruits, and beautiful in the changing color of each tiny leaf, and the fading light of each starry blossom by the roadside. Uncle Isaac's visit was

among the things to be remembered. Abraham, in his low-roofed chamber, looked out at night from his little window, and thought of the good times of his visit, and the pleasant words

of the kindly old man. "He said I could be something, if I would try, better than a mere drudge. He said I'd have success if I tried for it, and I'm quite sure of it; for he is going to send me to school, and I shall learn all that is to be known and become a very great man.'

This Abraham imagined would be success. But the weeks were on, and no letter came from the good uncle, telling him when and where he should begin his education. As the old stage coach came rumbling through the village street, and the package of letters was unfolded from the capacious mail bag, among the eager watchers was Abraham; and as disappointment came each time, he began to feel as if some one was doing him a great wrong. He began to condemn his good uncle, and to wish he was not living in the quiet village, but in a large city; and he was quite sure that his uncle might have sent him money to take him away. A spirit of discontent was arising within him, and that spirit always blames some one for what it considers ill luck.

Besides this, John Smith began to exult in Abraham's disappointment. Ever since the excursion to Roundhead Mountain, John had tried to vex and annoy Abraham every way possible. He met him on the street corners, and pointed with his finger to the road leading to Adams, where was located the Adams Academy, the place where Abraham expected to be sent to school by his uncle; then, with a laugh, he would run to the tavern. where were assembled most of the boys of the village, and set them in a roar of laughter by some fun about Abraham and his relations.

Abraham was a boy of temper and spirit, and he had many a smart brush with John, and as Abraham was the strongest, he always came off best; but this only aggravated John the more, and made him attempt all sorts of ill-natured tricks. There was in the village an old shoemaker, who had grown old making boots and shoes, and hammering out his ill-natured thoughts. He seemed to hate boys, and to wish, above all things, to make them uncomfortable. For this reason the mischievous boys were fond of playing tricks on him. They would tie up his hens by the legs, and set them a cackling, for the sake of hearing the old man scold as he came out to the barn in the early morning, while they, safely hidden in some out of the way place, watched his motions and listened to his

rough speech.

The best natured of the villagers tried to find out the boys who were engaged in the mischiovous prauks; but very many thought it was just right for an old man who made himself so very disa-

One night Peter Hink, the shoemaker, was awakened by an unusual noise in his back yard. He rose in the dark, lighted his candle and went out into the shed. There he found his old cow with a huge blanket pinned around its neck, and nightcap on each horn, standing with her fore legs in a washtub. The old man, in his anger, stumbled and fell, striking his head and cutting a deep gash in his forehead. The termination of this piece of mischief was too serious for the people to bear in quiet. They determined to find out the rogues and have them punished.

Abraham, although loving fun as well as any boy, yet had a kindly heart, and was quite unwilling to join in the rudest of the sport. John was the leader, and suggested the most of the mischief. But now that the people were ready to bring puuishment to the offenders, he was determined to shelter himself from blame. The readiest way to do that, he thought, was to have others suspected. The nightcaps he had taken from old Dame Tinkerton's clothes yard, intending to return them safely before morning; but the alarm caused by Peter's fall, made it necessary for him to run away as fast as possible. He, however, seized the caps and the blanket, and running home, bid them in his father's woodshed, thinking the next day he would return them, as no one would suspect him, because he had soon pulled himself up over the long shed into the windows opening from his little room, and was fast asleep there when his moth-

er came up in the morning. But the question came up in his mind the next day, whether he could not put the people on a false track, and thus throw all appearance of blame from himself. He took the caps and tied them into a little bundle not larger than a ball, and went out to try and get up a game among the

Abraham, who had slept well all night, was ready for a good game, and quickly ran for his bat and his ball. In the excitement or heat of the game, he threw off his jacket and laid it on the grass on the common. John, pretending to be looking for the ball, slipped the nightcaps into Abraham's jacket.

In the afternoon, when many of the men of the village were assembled, waiting for the arrival of the stage and its much desired mail, the boys were there also, and among them was Abraham, longing more than ever for the well known handwriting of his uncle, and for the good news which he hoped was in store for him. The men had been discussing Peter Hink's misfortune.

"I am determined," said Squire Niles, "to find out who did the mischief. A great pity it is, if an honest man can't be left to sleep in quiet. I've heard my father tell about the stocks that were set up in every town, were all ill' meaning persons were punished, and the whipping-post in the public square, where even women had to suffer; and I believe we'd better go back to the good old days, and see if we can't have order and peace."

"Well, now, they do say, that the doctor said, that if Peter had struck his head an inch higher, that it might have been the death of him," chimed he left ten children and a lovely widow, though she married Sam Elder and lived ten years."

"Well, as I was saying," said Squire Niles, "it's John listened all this time, and as soon as there

was a pause he spoke to Abraham, in a loud, sharp voice: "Give us your ball, will you? I see you have

it in your pocket." Abraham felt in his pantaloons pocket, the place where he always carried his ball, but it was not there.

"I have n't it," said he.

"But I see it in your jacket." Abraham thrust his hand into his pocket and drew out the round ball, and all saw its white appearance. John selzed it hastily, and in an instant unrolled the caps.

"What's here?" said he. "Caps, hey? Oh, I guess it's plain who fixed up the old cow of Peter Hink.

All eyes were on Abraham, and all looked suspiciously at him.

"I did n't put them there, and I did n't know they were there," said he.

"A likely story," said John. "I'd like to know how they happened to be in your pocket?" "Who'd have thought it?" said Mr. Potham.

"Well, I never knew the like," said Captain

"Well, Miss Jones said, that Miss Hink said that Mr. Hink did n't know exactly what it was on the old cow, but they looked like summer squashes, in the dark, and she queried as how the cow eat them up, because they didn't find them," chimed in Mr. Potham.

"But they was n't squashes," said John, "they vere caps; and here are the caps in Abraham's nocket.

"Are you sure they were not someher?" said Squire Niles, with a shrewd look at John.

"Oh, I am very sure," said John; "they were ans, to look like an old witch with two heads." "Eh? it was for that, was it?" asked Squire

But the stage coach came, and all thoughts were turned to the packages that were to be unfolded from the mail bag. Squire Niles received his weekly paper, and was soon absorbed in that, Capt. Spooner received a letter from England. Mr. Potham took Miss Jones's letter, and at last Abraham received, with his hand, the long looked for letter. He forgot all his chagrin and surprise at the contents of his pocket, and ran swiftly home to his mother.

Meantime John had left the store, and went to a group of girls that were waiting outside.

"Have you heard," said he, "that old Mrs. Tinherton's nightcaps were found in Abraham's pocket?"

The girls all laughed, of course, as girls are apt to do at anything that seems to them funny and worth laughing at. "But do tell us how it was?" said Mary Niles

who had come to the village with her father. "Why, you see there were caps on Peter Hinks' old cow's horns, to make her look like a witch with two heads, and the caps were found in Abraham's jacket pocket; and so you see everybody knows now who did it, and it's very likely that Abraham will be punished, because Squire Niles

says boys must n't do such tricks." Souhia Taft listened attentively, but said not a word. Susan Sloan gave a toss to her head, and turned it away from John, saying:

"Psha! a likely story that! I'd like to know how some folks happened to know all about the caps, and who they belonged to?" Jane Dean gave a triumphant curl to her lin.

and then uttered: "I think it a very likely story! I'm sure Mr.

Potham said that folks that had rich relations and felt so proud, would be very likely to be doing something out of the way." "I guess folks' relations do n't make 'em good

or bad," said Susan.

Just then Abraham came out of the post-office mother. Susan ran after him.

"We do n't believe it, Abraham."

hurry to read it."

"Who does n't?" said Abraham, with a look toward Sophia.

"Sophia and I don't; and if other folks do,

who cares?" \ "I'm sure no one should believe it," said Abraham; "but I must run home quickly, for here's a letter from Uncle Isaac, and mother'll be in a

Mrs. Foster took the letter with many anxious misgivings, for she saw that the long expected letter was not in her brother's handwriting. It proved to be from a friend of his, who announced

the sudden illness and death of Isaac Parker. "He died happy, as he had always lived; but owing to his generous mode of life, and his great benevolence, he had left no property; but his good

name lives in the hearts of all who knew him." That sentence took away from Abraham and his mother their only means of living. Uncle Isaac had each year brought his sister sufficient money to support her and Abraham in their simple life, but this year he had promised to send it to her very soon. It took away, too, from Abraham's future all that bright prospect that had opened before him like a beautiful pathway.

There were many tears shed in that cottage home that afternoon, and when Abraham went to his little room at night, and lay looking at the shadows and gleams that the harvest-moon spread over the fields, he had many carnest thoughts. At first he said to himself that it was all wrong, that it was a great shame that he should be disappointed. He did not believe that it ever could be right; but then he remembered that what was wrong must be made right, as far as possible, and that he had now something to do. His mother could do but little by spinning and knitting toward buying all they should need, and Abraham saw at a glance that he must set himself at some kind of work. His mind was active, and a few moments sufficed to present to him every possible means of labor that would pay him enough to find his mother in the few necessities of life. At that season of the year he could work for the farmers for a few weeks, but the season would last only a short time, and then he would be obliged to be idle, or to be away from home. This he did not like to do, for he remembered the cold winter, the deep snows, and the need of brisk fires and a plenty of wood, and he was sure his mother would need his help. He thought of Mr. Stamp, the postmaster, who had been needing a clerk, but he remembered to have heard him say that he had sent for his nephew. He remembered that the cooper lind a plenty of hands, that the blacksmith could not keep all his own boys employed. There was only one trade left for him, and that was the shoemaker's." He was sure that Peter Hink needed help, and that he would willingly take any industrious boy for an apprentice, and would allow him a little for extra work at the

and he thought over all his uncle had said to him. Trying is success," at last he said; " at least I can try;" and with this noble resolve sticking fast to his heart, he was soon asleep. [To be continued.]

[Original.]

MY NEIGHBORS IN THE CITY.

NUMBER SEVEN.

Not far down in the street is a German school. and every day the little ones go with books and slates and luncheon-boxes to their studies. Some are so young that their steps are unsteady, and one little one with hanging curls hits her toe, and falls in her eager haste. Very much I like to watch their coming and going, for they are never noisy or rude; but what pleases me most is the sweet singing I hear from the school-room. Above all the noise of the noisy street, I can catch the sweet voices. Sometimes when the city seems a hard place in which to find beauty and loveliness, then the ringing, clear voices enter my room, and I am sure there is something more beautiful than the sunshine on the meadows, and it is the beauty of childhood in its goodness and purity; and something more lovely than the sweet wild flowers, and it is the flowers that blossom in the child-heart. So I am very glad that my neighbor, the teacher, brings me such sweet music, and leads my thoughts above the noise and dust of the street. It is easy to think of the sweet summer-land and its little ones that sing the songs of heaven when we hear sweet music, and I am sure if children knew how the harmony of their voices could rest those that are tired, and give courage to them that feel sad, they would never make a discordant tone.

I must not omit to mention my neighbor, the Ailantus, who spent all the spring in clothing its branches in beauty. Some one has cut off its finest branches, and it seems shorn of its beauty. I could not but think how very great a disappointment it must have been; but it holds up its head quite bravely, and seems determined to spreadits remaining branches wider, and to still cast arefreshing shade. I hope it will not weary in its efforts and droop. I am sure it will not, for already it seems to be saying, "Since my inner life is left, who can harm me? Outward misfortunes cannot destroy inner beauty, and if I have life enough left, I am determined to make up for my present loss, and to show myself a tree worthy the good mother earth that gives me so richly of which I need."

To Correspondents.

CHARLIE E. S., HOLDEN, ME. - Thanks for your pleasant words, and for the many trusting aspirations that found expression in your letter. We all need them at times. The spirit grows through its longing and effort; that which it needs it calls for, and there it makes known its wants, and the loving Providence of its existence cares for and supplies its needs. Thus will come to you the answer to your desire. More soon. L. M. W.

Yours,

GEORGIA J. O., NORTH TURNER BRIDGE, ME .-Your letter was very nicely written, and its words were very pleasant to me, and I thank you for writing. Many little girls and boys do not like to write letters, I think, because they are too indolent; but it is like a pleasant conversation to be able to write easily and well. You are right, I love children very much, and often wish I had great arms of love to fold them all in and keep them from harm. But there are loving ones who can do all that I wish, and more. I trust they will keep your spirit in goodness and purity. "

Your true friend, Love M. WILLIS.

Will correspondents address me a few weeks at the Banner office, Boston? I am going to leave with eager steps, carrying the letter down to his my neighbors in the city for a while, and find some in the country.

A Note from Cincinnati.

I came to this city a few days since for the purpose of testing the healing powers of Doctor J. Wilbur, in my own case. I had dwelt so long in the shadows of affliction, that nearly every ray of hope had departed, consequently I had very little faith that he, or any of the great healers, could do me any good; but to my great joy and surprise, I was enabled, after the first application of the hands, to sit up for hours, whereas before I was obliged to be on my couch almost constantly, having suffered for many weary years from weaknesses that made life almost intolerable, and yet anxious to live.

Yesterday, the glorious Fourth, was indeed a joyful day to me. To be able to sit up for hours, and witness the grand pageant as it passed along with its bands of music (that seemed to bring heaven very near) and waving banners, and many wonderful attractions, was very, very pleasant indeed. In the grand column were to be seen our country's defenders-those honored braves, white and black, to whom every loyal heart feels like paying homage.

Oh, the day seemed the brightest and most glorious that ever dawned upon my vision. I was filled with new life and strength, while the sweet dawn of freedom from physical ills seemed brightening suddenly, strangely all around me, and the future growing golden with hope. All these blending with the one thought thrilling the hearts of millions with its electric flame, that the time-honored Declaration of American Independence has a grander meaning now than ever, filled my soul with thanksgiving and praise.

I can now recommend Dr. Wilbur's healing powers to those of my own sex, and to all who are suffering with disease, feeling fully confident that he has no superior. In doing so I am only prompted by gratitude to him for the great benefit I have already received, and my sympathy with the afflicted, to whom I would say, Come, and be healed. The lame, the blind, the sick, the sorrowing, seek him for blest relief, and truly can they renose great confidence in him.

He has removed from the American House to 79 Lake street, where he will treat the sick until further notice, having concluded to extend his stav here. SARAH BENEDICT.

Cleveland, O., July 5, 1865.

WATERING PLACE ANUSEMENTS.—Dr. Brochard, of France, has just brought out an entertaining volume on sea bathing, which contains many hints of value to those now departing for the watering places. Thus, what he says in regard to balls at the French resorts will apply equally well to our own: "Of all amusements which are in vogue at the seaside, dancing is the most dangerous, although unhapply, the most resorted to. The fatigue which exercise and bathing have already induced, and the excitement of the functions of the skin which the salt water has occasioned, render especially children of a tender and would allow him a little for extra work at the woodpile. But then Peter was such a crabbed master, that he knew he should have a sorrowful time with him. He thought of his snappish ways, and of his impatient voice.

Abraham had been used to the loving care of his mother, and, being a good-natured boy, to the pleasant words of the neighbors. No wonder that he dreaded so great a change as coming under the care of Peter Hink, whom everybody called crotchety Peter. But he could see no other way, Written for the Banner of Light. DE VERE.

BY BELLE BUSH.

PART TWO. Earth's Voices and Angel Responses.

Long o'er the dreary scenes of strife," That track the seas of human life, I gazed in mute and sad surprise, While Faith, far from her native skies, Vailed the mild splendor of her eyes. Then suddenly before me rose, What pen of mine might ne'er disclose, What ne'er before had been revealed. What I would fain have had concealed-A vision of the battle-field! Earth shook, as in an earthquake shock; I felt the iron-ribbed mountains rock, While, harnessed to their thunder cars. Rushed on the flery steeds of Mars. O'er valleys fair, and fertile plains. Where lately waved the golden grains, There, dealing death, and woe, and pains, I saw the awful war-flends pass, And crimson drops lay on the grass. At every step the leaden rain Went hissing o'er the fertile plain, Till in their track lay heaps of slain. Oh woe of woes! what horrors then, And hells of anguish, met my ken! Before me rolled a fearful flood, A" Red Sea" made of human blood! Above it screamed a raven hoarse, "Ill omened bird of free discourse," And vultures followed in its course; While, writhing in the crimson tide, The living, with the dead beside. I saw ten thousand ghastly forms-Distorted, mangled, shapeless forms-Of men and horse together thrown, As wrecks upon the earth are strown In heaps, by one wild storm alone, When whirlwinds from their awful throne Sweep in dread wrath the torrid zone. Ah mel what dreary sounds and throes, What dismal shricks of mortal woes, From that one field of carnage rose. Night, lovely Night, with tender care, Let fall her starry tresses there. Yet still their wailings rent the air, And groans and curses mingled were With cries of agony and prayer. For days the Morn, with tearful mein, Looked down and viewed the sick'ning scene; For days with clouded brow she rose* Above this sea of human woes, Then, weeping, went to her repose, And left the solemn Night to shed Around the dying and the dead The balm that follows in her tread.

O'er all this scene I gazed in stillness sad, And saw, as 't were, the sky in mourning clad; Yet still the clouds grew darker, like a pall, And flercer tempests seemed about to fall. Oh God! I cried in awe, is this not all? And a deep voice responsive said, "Not all!" And then I saw, as through a curtain lowered, The vials of God's wrath again outpoured. When lo! there swept, as with a whirlwind breath O'er all the earth the winged powers of Death: Fires, famine, pestilence, and scourging wars, Urged madly on their desolating cars! From North to South, from East to West they

sped, Till heaved old ocean with their haughty tread; Yet on and on, in flery speed they fled, To hold their fleudish dances o'er the dead! Far o'er the land toward the rising sun. I saw their steeds and fearful charlots run. And yet their awful orgies seemed not done. How long, oh God, how long shall these things be I cried in grief for sad humanity, That like a sea of anguish to and fro Seemed urged and lashed by tempests of wild

While not a ray shone o'er the heavens afar, To show that Peace had lit her morning star. Again I cried, How long shall these things be? And the same voice responsive answered me-"These furnace fires of God shall long endure, Till human hearts through them become more

Till men shall learn to love mild Justice more Than all the merchandize that lines their shore; Till they love Wisdom, and their brothers, more Than the base metals, or the golden ore; Till not a bondman toils upon their shore. Plending for freedom at their very door. Men's idols must be broken, dashed to earth. And trodden in the dust ere the 'new birth,' The dawn of heaven, shall come, or joy and mirth, All clothed in light, and jeweled o'er with love Shall wave their starry banners from above, And whisper: Peace on earth, good will to men. Be brave and strong, oh sister heart, till then; Fear not, but calmly let thy little gem-Thy gift of song, that, like a diadem, With brightening rays shall yet encircle thee-Cast its pure light o'er all the troubled sea,

And sorrowing ones shall look for hope to thee."

As died these words upon my list'ning ear, There fell upon my hand a pearly tear, And through my heart there passed a thrill of fear, The while stern Duty's voice became more clear. But not the tasks that were assigned me here. I saw the pall of Sorrow o'er the land. And heard the mourners in each household band Weeping for those who came not at their call, And a deep sadness seemed on me to fall; Then felt I in my soul those chords astir, Whose music, when a wakened, drops like myrrh, Or healing ointment, on the weary heart, Easing the anguish of affliction's dart; And by those chords of sympathy astir, I knew God called me for a solacer To those who sit in darkness, grieving o'er The broken harps that sing for them no more. I saw my duty, and I heard a voice-A mild, but firm and most persuasive voice-Bidding me "Rise and do it!" yet I paused; The waves of grief rolled on, and still I paused, Mistrustful of my powers, till unto me, As from a storm-tossed, restless, moaning sea. Came up the voice of sad humanity, And mingling its wild notes through all my lay, Seemed thus, in half reproachful tones, to say: "Oh, child of song, wouldst thou in grief deplore Tuning thy lyre to Sorrow's plaintive lore, The loss of one, when thousands, and yet more, Whose lives on earth as fair a promise wore, Are gliding daily to the silent shore, By Death's rude hands too early ferried o'er The narrow stream, whose wild and sullen roar We listen to with faltering hearts of dread. That takes from us, but brings not back our dead? Thousands are calling to thee, day by day, For words to charm their heavy griefs away; Wake, then, thy lyre, and give them cheerful lay. Hear now! from yonder cottage on the plain, Where but a year ago Love's joyous train

After the battle of Gettysburg, the sun was obscured by clouds for a week in that and noighboring places.

Dwined the bright links of gladness in her chain!

The harps of joy are folded up and gone, And a pale mother mourns her only son, And asks, with quivering lips and tearful eye, Why all the treasures of her heart should die.'

Those words thrilled through me like a solemn strain;

Then, as if borne from o'er the distant plain, By the sad winds, amid a sobbing rain, Feli on my ear a mournful, wild refrain. [To be continued.]

Middle Granville Yearly Meeting.

[Reported for the Banner of Light.]

The Spiritualists and other friends of progress of Middle Granville and vicinity met in their hall at that place at the time appointed, the 16th, 17th and 18th of June, 1865. The following resolutions

were offered by H. C. Wright:

Resolved, That the authority of the human soul is above all creeds, constitutions and books, and when these conflict with that, it is our duty to reject their teachings, and obey the voice of God within as on all subjects, occasions, and in all relations.

Whereas, Nothing is true and right because the Bible affirms it, and nothing is untrue or wrong because the Bible denies it; therefore,

it, and nothing is untrue or wrong because the Bible denies it; therefore.

Resolved. That a text from the Bible because it is in the Bible, can be me evidence that any principle is true or fails, or any practice is right or wrong, and that in an argument for or against any such principle or practice we will not offer nor accept any text from the Bible, or from any book, as authority, pro or con, on any subject.

Resolved. That our opposition is not to the Bible, but to the false and pernicious views respecting it entertained by the church and cleray, one of which is that it is of absolute authority, and that whatever is in it is true because it is in it; and this error we deem it a sacred duty to seek to overthrow, because it is the great enemy of all progress.

The following were offered by the Secretary: The following were offered by the Secretary:

Whereas, The use of intoxicating liquors as a beverage dethrones reason, makes men demons, and the following crimes are often the result, such as quarreling, fighting, robbing, prostitution, starving innocent children, horribly abusing and inhumanly murdering loved ones; it also largely augments the list of criminals, and increases crime in all forms; therefore therefore.

Resolved, That the rum-seller is often among the deepest and darkest criminals that inhabit our globe, and fully deserves the dark, horrible hell that he is fast making for him-

Whereas, The vicarious atonement teaches that man may commit any crime, it matters not how horrible, and be fully absolved, also washed white in the blood of Jesus, and fitted for the kindom of heaven without any merit of his own;

erefore, Resolved, That it is utterly false, and a wicked, dangerous

Resolved, That it is utterly laise, and a wide of decirine to be taught.

Resolved, That it is not in the power of God to blot out any set of man; therefore our only safety depends in our doing the very best that we know under all circumstances.

Whereas, The abuse of the reproductive element in man fills our houses of ill-famo with unfortunate human beings, also causes many to languish upon beds of disease, and sends tens of thousands yearly promaturely into the spirit-world; therefore.

Resolved, That man should be master, and not be ruled by the impulse of passion.

The above resolutions were discussed candidly, The above resolutions were discussed candidly, and, I trust, with much profit to all present. Our speakers who delivered set speeches gave us words of wisdom upon the subjects of Spiritualism and the religion of reason, woman's rights, education, and other subjects. The circular of the Male and Female Industrial College at Vineland, N. J., was read, and attention called to it. The following address and resolution were presented and read by H. C. Wright, and adopted by the Convention:

THE BALLOT-WHAT DOES IT MEAN?-WHO

BHALL USE IT?,
To the citizens of the United States—In all governments the supreme power or sovereignty must be lodged with one, with the few, or with the many. In the American Republic it is with the many. That which Blackstone calls "the supreme, irresistible, absolute, uncontrolled authority or sovereignts." sistible, absolute, uncontrolled authority or sovereignty," is in the people, from whom the government derives all its powers. The majority of the voters, as that is made known by the ballot, represents the people. If the Republic ever dies, it will die not by the ballot, but by an abuse of the ballot. As the ballot is its life, so it may be its death. Not the bullet, but the ballot, by its abuse, is the great source of danger in all democratic governments. Two things are by the present governments. Two things are, by the present crisis in our nation's history, forced upon public notice in regard to the ballot, i. e.:

1. What does it mean?

2. Who shall use it?

WHAT DOES IT MEAN?

It means power in the voter, not only over himself, but over the life, liberty and property of each and every man, woman and child over whom the government holds jurisdiction. It means not only power, but "supreme, irresistible, absolute, uncontrolled" power over the domestic, social, commercial, ecclesiastical and political relations and institutions of all the people. The voter is the sovereign, the ballot is the symbol of his sovereigaty, and the means by which he makes known his sovereign will; the ballot is the governing power, and whatever influence the government exercises over the condition and happiness WHAT DOES IT MEAN? ment exercises over the condition and happiness of the people, is exercised by the voter. All the good or evil done to all or any portion of the people, is done by the voters. They are the principals; the legislative, judicial and executive branches of the government are but agents, chosen and paid by the voters to do their work. But the sovereign power is with the voters, and the ballot is the symbol of that power and the instrument by which they execute their will. which they execute their will.

WHO BHALL USE IT? The ballot is not a natural but a conventional right. You, the voters, as the sovereign power, say who shall use it. Whom will you invest with this "uncontrolled power" over your homes, your lives presons and property?

lives, persons and property?

1st Those who sell their votes. Will you put this

symbol of power into the hands of a man who, on taking it, hastens into the political market, saying, "The party that will give me the most whiskey, or money, or the fattest office, shall have my voto." He in effect sells, for whiskey, for money, or office, your homes, your life, liberty, property, and country; for the ballot is the representative of absolute power over them all. Will you invest such men with such power over all you hold dear?

2d. Those who buy votes. There are those who enter the market where ballots are sold, saying to enter the market where ballots are sold, saying to one, "How much whiskey for your vote?" to another, "How much money for yours?" to the third, "What office for yours?" The political market is full of these sellers and buyers of ballots. Their stock in trade is your homes, your liberty, your country, your lives, and the lives of all that are dear to you. Will you invest these hucksters in your own and your country's destiny with this symbol of absolute authority over you?

3d. Drunkards stand her the Bullet Boy or you? with this symbol of absolute authority over you?

3d. Drunkards stand by the Ballot Box on election days. See that babbling drunkard reeling up to deposit the vote that is to decide the destiny of your wives and children and of all that you deem most sacred and dear. If they are too drunk to walk up, those are ever at hand ready to bring them up. Shall such then be allowed to wield their power over you and yours? You would not trust yourself, family and property on board of a ship with a drunken engineer or conductor. Will you trust the destiny of the Republic, and of all its priceless and countless treasures, aboard of a National ship or train, and place at the helm, or, engine, a poor, helpless sot? It is apalling to see the American Republic, laden with the lives, the property, the hopes and aspirations of hundreds of millions, rushing to its destiny under the control of idiotic, staggering drunkards. They have no power to staggering drunkards. They have no power to guide themselves. Will you place them at the helm of the Ship of State, freighted with your wives and children, your homes and the life of a Nation that is regarded as the last governmental hope of earth's toiling millions? earth's tolling millions?

4th. Those who avow a higher allegiance to a for-

4th. Those who avow a higher allegiance to a foreign despot. There are hundreds of thousands in
our midst, and their number is rapidly increasing,
who profess a higher allegiance to a foreign tyrant
than to the government under which they live.
The ballot in their hands is wielded by that foreign despot. That heartless bigot and bloody tyrant has recently issueed his decree to all of his
subjects in all countries, declaring that "freedom
of conscience and worship," "freedom of the press,
of speech, and of assembly, is delirium" "the liberty of perdition." The doctrine that all power is
derived from the people, that the unajority shall erty of perdition." The doctrine that all power is derived from the people, that the majority shall rule, and that all in authority, in Church and State, receive their appointments and their power from the people, and are subject to their will, these essential principles of free democratic institutions are branded and scouled by that tyrant as maddless and their will was place work and tutions are branded and scotted by that tyrant as madness and crime. Will you place your own and your country's destiny in the hands of those who say that their first allegiance is due to such a despot, and whose votes are controlled by him? If so, then is it true that the destiny of the American Republic is to be derided by a foreign tyrant, who regards this and 'all governments as owing allegiance to him; and who affirms that all offences

against his religion ought to be punished as felony by the atrong arm of the law. Will you invest that bigoted tyrant with "irresponsible power" over your own and your country's destiny? You do, when you place the ballot in the hands of his subjects, whom he sends among you for the very purpose of placing you and yours, through the ballot, at his disposal, and who cast their votes in the interest of their supreme sovereign beyond the seas.

5th. The Nearo. Will you exclude the intelli-

in the interest of their supreme sovereign beyond the seas.

5th. The Negro. Will you exclude the intelligent, industrious, and loyal negro from the ballot, because God made him black, and admit to its use the ignorant, drunken vagabond, rioter and traitor, because God made him white? Will you invest drunkenness, bribery, brutality, treason, and any crime with this "uncontrolled power" over your homes, and over all you hold degr, because they are dressed in white, while you withhold it from sobriety and loyalty, because they are dressed in black? If you will thus insult God and outrage humanity, you deserve the doom to which impartial justice will consign you.

6th. The Women. Will you invest ignorance and vice with this absolute power over your homes, your property, persons, lives and country, because they are embodied in masculine form, and exclude from its exercise intelligence and virtue because they appear in female form? The intelligence

clude from its exercise intelligence and virtue because they appear in female form? The intelligence, plety, the love of peace and order, and the loyalty of this Republic, are more generally embodied and made manifest in women than in men. Whose life is so bound up in the purity, peace and prosperity of home, of society and of the Republic, as that of your wives, mothers, sisters and daughters? Yet you exclude all these from the use of the ballot, because they are women; while you give it to drunkards, rioters and traitors, because they are to drunkards, rioters and traitors, because they are men. You act as if you thought your persons, property, liberty and country, were safer in the hands of masculins drunkenness, bribery, corruption, anarchy and murder, than in the hands of feminine purity, peace, order and prosperity. You act as if you preferred adversity and ruin by the act as if you preferred adversity and ruin by the votes of men, to prosperity and salvation by the votes of men, to prosperity and salvation by the votes of men. Would you rather see your country made desolate by ballots in the hands of drunken and vicious men, than have it made prosperous and happy by the same power in the hands of sober and virtuous women? Would you rather have your wives made widows, and your children orphans, and your loved ones killed, or mained in battle, or starved in prison by a civil war, brought on by an abuse of the ballot hy men, degraded by every vice, than to have them all saved and blessed by that power in the hands of momen, ennobled by every virtue? Will you deny the ballot to those in the North who are most deeply interested in proserving and perpetuating the ballot to those in the North who are most deeply interested in preserving and perpetuating the American Republic, with all its divine principles and invincible power to elevate and save the race of man, simply because they are women? Will you deny it to the only truly loyal people of the South, because God made them negroes, while you give it to those who have four years. while you give it to those who, by a four years civil war, have laid the mangled bodies of half a

civil war, have laid the mangled podies of half a million of your loved ones in bloody graves, simply because they are white?

With the experiences and facts of the past four years of civil war, originating solely in a crime against the ballot, and by long years of abuse of that symbol of power in the hands of slave-mongers and their ambitious and corrupt allies and with a fature leaving a way have now allies, and with a future looming up before you, freighted with a glorious or inglorious destiny to unborn millions, and to States and nations yet to be, can you go on in your rashness and madness to refuse the ballot to the most intelligent, law and madness to refuse the ballot to the most intelligent, law and order-loving portion of the people, because God made them women, and to the most loyal and liberty-loving, because God made them negroes, while you commit your own, and your country's future to treason, drunkenness ignorance, and to moral, social, and political corruption, because they come to the polls with a white skin, and in

a masculine form? Drunkards, and drunkard-makers, and those who seek to spread around them domestic, social and political corruption, cannot be loyal to a "Republican form of government." They are traitors publican form of government." They are traitors to Democratic institutions, whose only basis is intelligence, purity, integrity, honesty and loyalty to God and humanity in all relations of life. Those who, by precept and example, exert an influence adverse to domestic, social, and political virtue and integrity, are the real sappers and miners of the American Republic; and as such, are to be more vigilantly guarded against by the lovers of freedom and free institutions than any other traitors. The Republic has more to fear other traitors. The Republic has more to fear from the ballot in the hands of such insidious traitors, than from the bullet in the hands of mil-

lions of open enemies. If this Republic ever dies, it will die by the bal to the hands of those who, for a price, are ready to use it in the interests of avarice, ambition, despotism, and partyism. All that is dear to you and yours as men and women; all that is angust in the career of States and Nations; and all that is grand and triumphant in the destiny of the human race, appeals to you to guard the ballot against all abuse. See to it, that those only shall use it who will use it for impartial justice, liberty

and equality before God and the laws.

A crime against the ballot is a death-blow aimed at the heart of the Republic. Guard, then, this symbol of Democratic sovereignty, as you would your lives, your homes, and your country. I will close by offering the following resolu-

tion: Resolved. That this Convention of Friends of Freedom and Progress carnestly urges upon all who would save the American Republic from those who would make the ballot the means of its destruction, with all its countiess blessings to the human race, to form themselves into a National League, to protect the elective franchise from abuse, and to enlighten the people on the two great questions, What does the ballot mean? and Who shall use it?

A vote of thanks was passed by the Convention to Mr. and Mrs. Staples, for their hospitality in giving us the use of their house and yard for the

purpose of setting our dining table.

Our meeting then closed with an able argumentative speech upon the subject of "Woman," from the lips of Mrs. Currier. George F. Baker, Sec'y.

THE GOOD OF SPIRITUALISM.

BY MARY I. PURINGTON.

The evidence of one single person will do little for or against Spiritualism, but yet it may cheer some one who is drooping by the way. One and another continually ask, "What good has Spiritualism done?" I can only answer for myself, and my own experience. It has done everything to make me happy here. At first, this beautiful religion was to me simply a stumbling-block " and foolishness," because I had not investigated it. I cannot tell when this best of all religions took possession of my soul. I only know that its growth was imperceptible; I only realize that my entire being is now pervaded by a calmness and peace that are not born of mere earthly influences.

I was bred, born and raised in the sulphurous atmosphere of Calvinism. From the earliest recollection, my reason rebelled against their God. I was of a weak and nervous temperament, and there could be no more cruel punishment invented for me than the fits of despondency that I was often thrown into by being under the influence of that cruel creed. My horror was such, at times, by reason of thinking that if I were not one of the elect all my good resolves and good deeds would amount to nothing, that I had terrible convulsionfits which threatened my life.

At last came Spiritualism, and in her hands were leaves for the healing of the nations. I had faith, and was made whole from that very hour.

I am, happy. My soul is lifted up and borne above the petty trials of life; they sting but for a moment. I can appreciate God ten thousand times better than ever before. I see Him in the least as well as in the grandest of His creations; I feel him ever near. That hand is forever outstretched into which we can place our fevered palms and cool the hot fires of life. Spiritualism has taught me that " God is love; ""it has filled my heart with charity for all mankind;" it has made me wish to take all leprous humanity in my arms, and bear them to the Canaan of God's love, and wash them white in its healing stream.

Correspondence.

Letter from Dr. Mayhow. DEAR BANNER-I will now complete the his-

tory of my last season's labor. Prior to my visit to Springfield, Ill., I had often heard and read of Doctor Newton, "the GREAT HEALER," and many had asked my opinion of the newspaper statements; but not having witnessed his cures, I could form no estimate of them. I however determined to witness them as soon as practicable, for the satisfaction of myself, and many inquirers.

On March 30th I went from Springfield to Chicago, and spent the following three days, to a great extent, in company of Dr. Newton. On Frilay, the 31st, I went with him to Metropolitan Hall, which he had engaged for three hours each morning, to heal the poor in, without money and without price. He ocupied this Hall at a rent of forty-eight dollars a week for six weeks, and had to hire attendants beside. On that morning I should judge as many as three hundred passed under his hands, and perhaps fifty garments of the sick, brought from remote parts of the country. There the mine, blind, deaf, stammering, consumptive, asthmatic, rheumatic, dyspeptic, and almost every form of disease, both curable and incurable, were represented. As they passed in single file before him he laid his hands on each one with his healing blessing.

A few facts representative of many like. One man, a cripple, walking, or rather moving, with difficulty on two crutches, at his word and touch, threw aside his crutches, walked, ran, leaped from the floor, and went his way rejoicing. A blind man, led into the room, not able to see anything but a dim light with one eye, the other being perished by medical malpractice, was made to see, so that when he returned to the street, which he did with the Doctor and myself, he could read some of the signs on the houses. A deaf man, who could not hear but by shouting in his ears -the Doctor placed his fingers in his ears, and said "Be opened." This was done twice, and he could hear a whisper.

Stammering tongues were instantaneously loosed, so that they spake plain. Old rheumatic cripples, and sufferers in various degrees were healed by a few passes of the hand over the parts.

This is my testimony, yet it must not be supposed that all the cases presented to the Doctor were instantaneously cured. This is not so. As near as I can judge of the three hundred on Friday and two hundred on Saturday mornings, top per cent. might be instantaneously healed, ten per cent. were absolutely incurable, and probably were sent by skeptical physicians, who desired to throw discredit on his works. The residue were healed or relieved in various degrees, according to the more or less confirmed condition of the disease, and the faith and consequent receptivity of the sufferers. Faith was a needful condition for the healing by Jesus, as well as Dr. Newton.

During the afternoon and evening of each day a perfect stream of visitors attended the Doctor, at his rooms at the Sherman House, variously diseased. The charges for those who are able to pay, were upon a scale something like this: If worth from ten to one hundred thousand dollars, or more, one dollar per thousand; from one to ten thousand, ten dollars; if worth less than one thousand, the Doctor refused all pay.

I think, with the evidences I have received, that all who need to be healed should, if practicable, make a point of visiting him. The Doctor has my warmest sympathies, and best wishes for his increasing usefulness.

My next place of visitation and labor was Richland. Iowa. To this field my attention was called by Dr. Paque, of Richland, while lecturing in Keckuk. I was cordially welcomed by my good Brother James Davis, and his brother John, Bros. Quackenbush, Garrison and Gump, with others. There is a meeting-house here, which was built by subscription, under a promise that it should be free to all. But the Church has broken its engagement -which is nothing new for Churches to do in such cases—and its doors are now closed against the Spiritualists. We obtained the school-house, however, but not without some opposition from the Trustees, who were connected with the Church. I delivered seven lectures to good and highly interested audiences. Some were present, and approved, who had not been before considered favorable. I relieved a few sufferers.

Sigourney, eighteen miles north of Richland. had for two years called for a visit. I was welcomed to the home of Joseph Talbot, stayed a week, and lectured six times in the Court House The audiences were small, and with a few exceptions, apparently indifferent. Here I had occasion to use my healing powers in relieving the sufferings of a brother.

Washington, some thirty miles east of Sigourney, lying at the southwest terminus of the railroad from Davenport, is a promising and thriving village, of, I should think, some two thousand inhabitants. Here I was kindly received, and homed with my worthy Brother E. J. Woolley, and his dear lady-good angels bless them for their affectionate acts of kindness to a wanderer. I also bear in mind, with pleasure, the good offices of Bros. Sheldon, Brooks, Pay, and several others. I delivered a course of seven lectures in the Court House, which were well attended, excepting the first two. A lack of sufficient notice, and a theatrical performance in the Methodist Church, inter-

Ononwa, on the Muscatine road, was my nextand last place of visitation. Here I was domiciled with my good Brother Furnace, and had the pleasure of an introduction to my good sister and colaborer, Mrs. Morse, formerly of Joliet, Illinois. I take this opportunity to commend her to Spiritunlists. I think they will be generally pleased with her lectures. Bro. Furnace, his three sons and daughters, and Bro. Woodward, are the main stay of Spiritualism here, though there are several other earnest cooperators. I lectured seven times to good audiences, in the village school-house; and I hope my labors, and those of Sister Morse, will be productive of much and lasting good.

I now rest from lecturing till next fall, when I commence again. My course then will be, via Springfield, Ill.; St. Louis, Mo.; Springfield, Hannibal and Quincy, to my last field of labor. Friends on that route desiring my services, will please address soon, Middle Branch Post Office, Chicago County, Minnesota.

Yours for Truth and Humanity. JOHN MAYHEW. Sweet Home, Minn.

A Card.

Will you allow me space in the Banner to express my warmest and most heartfelt thanks to those dear friends of Hammonton, N. J., for their kindness and sympathy extended to me in my late affliction, in the care of my dear, suffering companion, while she lingered in the mortal form, and the careful interment of that form after she had exchanged it for the spiritual. Prevented by a railroad accident from being present and directing her funeral ceremonies, it is with a grateful

heart I say, that by no suggestion of mine could they have been more to my mind.

My thanks are also due to those good brothers H. T. Childs, M. D., and M. B. Dyott, of Philadelphia, for their attendance on the occasion, and the words of truth and comfort, glittering with the fresh dews of inspiration, they spoke to the large circle of friends that had come together to see her dust committed to its kindred dust, and to hold "festival," that a sweet spirit had found

For weary, lingering twelve months, an extreme sufferer on the billows of mortal life, with the immortal shores, with all their beauty and loveliness inviting to luxury and to rest, in full view, I deem it not unmanly to say, I was glad when I knew her worn and weary body had found the quiet, unconscious repose of the grave, and her pure spirit the conscious, invigorating rest in the embrace of angels! Nor do I think it untruthful to say that those angels smiled a deep, heavenly smile of sympathetic joy and triumph when she crossed their love-lighted threshold of life,

With another "treasure in heaven"-another beacon-light gleatning o'er its calm, blue "offing," with another bugle-note from the glittering towers of light, sounding above the din of the battle with wrong, to cheer me on, I will gird me anew for the conflict, and rest only, when radiant with the glintings of light and life immortal, this earthly armor may be exchanged for the spiritual robe of triumphant peace and heavenly rest.

For labor, for love and for truth, J. G. Fisir.

A NEGLECTED SUBJECT.

BY WM. 8. WAIT.

To the only free people on earth, no subject is more important than the just administration of government; yet how very few of us can be induced to reflect that the duties and the responsibilities of government are in our own hands, and that if the laws are unjust or imperfectly executed, each and every one of us is equally accountable for the wrong which is inflicted upon the public,

We are not in the habit of reflecting upon the fact that under our constitution all men are equal, and that each and every individual is a sovereign. The President of the United States, and every officer exercising legislative, executive or administrative functions, of any nature whatsoever, are but the agents and servants of the people, selected by them, whether directly or otherwise, to administer and perform the duties of their respective stations, for the common $b_{0R}^{\rm ind}$ efit, and are each and all of them strictly accordable to the people for the faithful discharge their duties during the specified and limited period of their agency.

Our late President proclaimed in his first Inaugural, that he should be at all times prepared to obey the expressed will of his "rightful masters, the American people." The people themselves were not universally prepared to receive such a declaration from their Chief Magistrate, and it was not in strict harmony with those aristocratic tendencies which have so long and so ostentatiously prevailed in the atmosphere of the Federal city for the President of the United States to acknowledge the people to be his masters, nor possibly would this expression have been used by that wise and venerated servant of the whole people, had he not felt it necessary to remind public officers of every grade that they were but the chosen servants of the people, and strictly bound by the constitution and the laws to be true to the interests of the same controlling power which the sovereign and his temporary agents are equally bound to obey.

For one moment only let us be persuaded to reflect upon the origin of this power. It is simply the will of the majority fairly expressed. In a community consisting of nien possessing equal rights, there can be no exercise of government but by common consent. This consent must be shown by a public and general expression of sentiment, and this sentiment can only be satisfactorily known and determined by the same practical means which we have adopted and adhered to for three-fourths of a century, the bailot-box. Voting at the polls, which is the simple act of casting our vote into the ballot-box, is easily performed; but we should be prepared for this duty by a knowledge of the public wants and interests, and by using our best judgment in the choice of suitable agents to provide for and sustain them. We should never neglect nor leave to other men our own share in the duty and the privilege of selecting a candidate for public service, and sustaining him by our vote. The consideration of this question should be forced upon every one of us: "If I neglect this important and indispensable duty, who shall perform it?" There is no reason to fear that God has not blessed us with the faculties to discharge this duty well. But we must ourselves call these faculties into constant and vigilant ex-

Under every constitution or system of government hitherto established amongst nations, excepting our own, the governing power has been independent of the people, and the skill and ingenuity of man has been called into exercise to subdue the masses to the convenience and purposes of a few; and the most cunningly devised schemes to effect this object are sometimes found in printed volumes which are respected in the Old World. and studied as the "Science of Government!" But such is not the science of American Government.

Some of us do not consider the subject at all: and none of us habitually or sufficiently reflect that our political views and social habits are essentially influenced by such as prevail under arbitrary systems of government, and that each and every one of us, in our social relations, is an aristocrat. We do not all acknowledge the doctrine of equal political, civil, or social rights, whilst none of us conform to its practice. We all neglect this subject, yet it is a great and a fearful neglect. If ready to admit that each and every one of us is a sovereign, and that the reins of government are in our own hands, we cannot or we will not be made to feel that this fact makes it an imperative duty to qualify ourselves, by the best means in our reach, to discharge the whole duties of a wise and just . sovereign. Every man, woman and child that we meet, is a friend and an equal; and we cannot trespass upon any one of their rights, without sanctioning a principle which puts our own in jeopardy. Not only true religion, justice, morality, and every good principle which govern human actions, demand it of us, but our own safety and happiness can only be secured by the conscientious and ever-active endeavor to promote the general welfare.

But we have made and are still making progress in the true science of government. The late rebellion has impressed upon our hearts a great heson. It has not only assured us, but has convinced the world, that "Liberty and Equality" are the only safe foundation of national existence.

It takes but a moment to cloud a lovely morning, and a slight misdeed may mar the happiness of a lifetime.

Greenville, Ill.

Correspondence in Brief.

Letter from Dr. J. R. Newton. MR. EDITOR-I observed in the Banner of June

17th, a brief communication from Mr. R. C. Barrett, addressed to me, in which he impuires why I sometimes make failures in my practice of heal-

To this I answer, that when conditions are right To this I answer, that when conditions are right I do not know of any failures in the cure of diseases that are carable. I usually know when I can cure instantly. If I find a lack of faith or harmony, I sometimes request the patient to come for a second treatment, or give directions to be followed for a given time, which is usually successful, but not always. If persons are brought to me against their wishes, or are antagonistic to healing by what they term mirroles these are the healing by what they term miracles, these are the hardest class that I come in contact, with, being usually church members. I have often heard of their saying that they would rather die than be cured by or through me.

Again, there are some who come, not only with a strong positive will, but, in opposition to all my requests, keep up a constant talking to me. By my listening I become negative, of course, and hence lose my power. In many instances, when I find a person incurable by this or any other power, I do not tell them so, or discourage them, but hid them be of good cheer; for I have had many, that I had no hope of myself, restored to perfect health through the effect of this magnet-ism, or life-principle. It is sure to benefit all, even

those in apparent health.

I merely profess to be a medium of the power of healing, which seems to be climinated through my own being at will, under certain positive couditions. It is indispensable on my part that I be positive. If I become negative, or, in other words, lack faith, I lose the power. I also know that it is the power of God through me to heal the sick. Now I do not profess to know all the laws that control this healing power, but I do know that the more I live in accordance with the teachings and practices of Jesus, the great medium, the more power I have; and it was owing to my faith in his sayings and doings that I am indebted, although I feel that I am ever controlled and guided by angels and ministering spirits, and that I am but the mere instrument of a higher power, that requires certain conditions and surroundings, which, if I was able to fully explain, would give a key to this wonderful power of healing by touch or will, Truly yours, J. R. NEWTON. Truly yours,

A Test.

Feeling that my clinging to her was holding her panting spirit in mortal suffering, my wife urged me to leave her and fulfill my engagement to lecture during the last half of June and the month of July in Cincinnati. Declining rapidly from the time I left, but still refusing to have me notified, for the reason above stated, she passed away on the morning of June 26th. On my way home, I was bliged to tarry over the night of the 28th with 70, H. T. Child in Philadelphia. After retiring, the came to me, and told me she was sorry for me, Fut glad for herself, that I was not with her in her fast hours on earth, for I would have made her leaving the body so hard and painful to her. I requested her to come and report herself in Cincinnati, if possible Abrough Miss Lizzie Hizer, a mem of very superior powers as a clairvoyant, e told me she would try. On my return to this city, on Saturday, July 1st.

on my return to this city, on Saturday, July 1st, I was told by Mr. A. W. Pugh, Mr. W. Taylor, and Mr. and Mrs. Beck—at whose house the medium resides, in the capacity of "hired girl"—that on Thursday night, June 30th, Mrs. Fish controlled the medium, wrote her flame, told them my father brought her there at my request, that her body was buried, that I did not arrive in time for her was buried, that I do not arrive in time for her funeral, and that I was then on my way-back to Cincinnati to fill my appointment on the Sunday following—all of which was literally true.

I should here state that I had not been informed

of her death, except by spiritual impression, before leaving Cincinnation the evening of the 26th, the last intelligence being a telegram on the morning of the 26th that she could not probably live

through the day.

This test I consider valuable, demonstrating spirit life and spirit power.

Thine for demonstration, J. G. Fish.

Cincinnati, July 6, 1865.

New York Matters.

The Working Women's Association in this city is doing a good work. They are cemented in bonds of sympathy, and meet once a week to as-certain the condition or situation of their members. If any one is out of employment, they pro-cure for her a situation; and if any mumber is sick she is entitled to three dollars a week until she is able to labor again. So that while we see much 80 deplore in the city, we also see much which is calculated to elevate and refine the

Emma Hardinge and J. S. Loveland are our speakers for the present; but I am more particularly interested and engaged in the discussion at Metropolitan Hall, 25 6th Avenue, between Orthodox Christians and Spiritualists. Subject— "Has Spiritualism any coundation in truth, or is it an hallucination, and contrary to the teachings of Jesus Christ?"

The hydra headed monster intrudes himself in The hydra headed monster intrudes himself ingameuts too narrow to hide his deformity, and the Spiritual Philosophy lays bare his hideous form, covered all over with scars and bruises received from his angry, revengeful God, and the stamp of the dark ages has left an impress that unfolding ages fraught with living truths can alone clace.

Yen York, July 12, 1865. New York, July 12, 1865.

Professor Grimes.

DEAR BANNER-A Professor of the name of J. S. Grimes is giving a course of lectures in this place on Phrenology and Human Nature, and at the same: time takes occasion to denounce Spiritualism, on the ground that he is the originator of it, and hence knows the doctrine to be a humbug. He says: "Though my lectures in Poughkeepsie gave

birth to modern Spiritualism, and first caused A. J. Davis to come into notice, I distinctly protested, at the time, and always since, against the principles and the practices which grew thus ille-gitimately out of my labors, and finally resulted producing a motley brood of pretended spirit-eliums." He further remarks: "The so-called spirit raps are never made except by rogues, and no table was ever moved except by human agency."

Be good enough to say whether there is any truth in his assertions.

Very truly,

Tiffin, O., July, 1805.

H. A. BOYER,

[There is not a word of truth in Grimes's statements; and yet it is all right that he should 'talk." Judas, Benedict Arnold, and Jeff. Davis performed their missions. Why should n't Grimes

perform his?] Identification of a Spirit Message.

I take great pleasure in notifying you, Mr. Edi-tor, and the public, through the Banner, of a cilse July 1st. I allude to the hoy Short, from Buffulo, I knew his father, Levi Short, who was the inventor of the celebrated (?) Greek Fire projectile, and I knew that there was a girl, a member of the family, deaf and dumb. I have made some in-quiry as to the whereabouts of the widow, but have as yet failed to find her. It is sufficient, however, to stamp with the seal of positive reality the fact—most wonderful, beautiful and beneficent—of spirit communion, and that other still grander fact, the continuous conscious individuality of our race, to be able to recognize the parties, Yours very sincerely, Buffalo, N. Y., July 7, 1865. J. FORSYTH.

Mediums and Speakers Wanted.

Joshua J. White, one of our subscribers, who is endeavoring to break the ice of old theology in Balley's Crock, Oswego Co., Missouri, says:

"I earnestly wish that some good test medium and speaker would pay us a visit, and develop a few mediums amongst us, for I believe we have the material to work upon for that purpose."

Nothing appears to us more derogatory to human progress than the assumed infallibleness of the general ruling classes. They learn, aptly enough, to grasp power, but unfortunately they use the power they grasp with an iron hand.

J. BURNS, PROGRESSIVE LIBRARY, 1 WELLINGTON ROAD CAMBERWELL, LONDON, ENG. KEEPS FOR SALE THE BANNER OF LIGHT AND OTHER SPIRITUAL PUBLICATIONS.

This Paper is issued to Subscribers and sold by Periodical Dealers every Monday Muraing, six days to advance of date.

Bunner of Light.

BOSTON, BATURDAY, JULY 22, 1865.

OFFICE, 158 WASHINGTON STREET. ROOM No. 3, UP BTAIRS.

WILLIAM WHITE & CO.,

LUTHER COLBY, · · · · EDITOR.

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

The Rights, Privileges and Elevation of Labor.

The last Legislature of Massachusetts donsidered the propriety of reducing the number of bours of daily labor from ten to eight, and appointed a regular Commission to make thorough inquiry into the matter, with instructions to report to the next Legislature. That Commission consists of Rev. E. E. Hale, Hon. Joseph White, Hon. Charles T. Russell, Dr. H. I. Bowditch, and F. B. Sanborn, Esq. Its members are authorized to collect all the testimony pertinent to the subject which they can, and report the same, together with their own arguments and conclusions, to the next winter's Legislature. It is therefore expected that all will be said which can properly be said in favor of a change from the ten to the eight of the Spiritualists have had a booth assignable to the following really: hours system; and the laborer as well as the J. S. Fuller, the following reply: capitalist will have an opportunity to read, in the gressanother.

"She has one booth for Spiritualists; the Friends of ProTHOMAS B. BRYAN,
Pres. Ex. Com. Sanitary Fur.

Chicago, Ill., May 17, 1865." ter, about all that can be said at the present time on both sides of a subject on which they feel so profound an interest. Massachusetts proves her claims to superior general intelligence, as well as her feally to the spirit of progress, by taking cognizance of these important social questions as fast as they suggest themselves, and by betraying no as they suggest themselves, and by betraying no darrof approaching them with the determination. We do not make the above statement to create the correct superior general intelligence, as well as that Mrs. Fuller stands unimpeached in this matter, and that our confidence in her integrity was not misplaced. We admire her indeptity was not misplaced. to find out the true path of progress and prosperi-

It is worth seriously considering whether, by the rapid invention of labor-saving machinery and the accumulations of mechanical skill and industry during the last fifty years and more, the condition of the laborer has indeed been improved as greatly as it should be, and whether he receives that full compensation which ought naturally to go with the advanced state of mechanical invention." For unless all this saving of muscle accrues at last in favor of the spirit of man, it is to all intents and purposes in vain. We all have to do about so much work in and for the community any way; if, then, by inventive processes a large pertion of that labor, and the time devoted to that labor, is saved, it should follow that the saving is to the personal advantage of the laborer. The fact that machinery is every year doing work in two hours that used to occupy four and five, makes it positively certain that the old number of hours per diem for the workingman is not going to be necessary. Whether when working eight hours in place of ten he is likely to obtain the same dally wages, is another question. For ourselves, we hardly suppose it can be reasonably expected that he will. In such case, he will find his hours reduced and his wages likewise. That offers an entirely new aspect to the case. That offers an entirely new aspect to the case, consideration by the laborer and the capitalist in the time which is to come.

The case may be partially met, at least, if not wholly, by suggesting that the habits of labor will have to be conformed to greater frugality than before, and that the leisure thus obtained by the reduction of hours will be thought of the first value in consequence of the opportunities it will bring. So far as frugal living is concerned, it is not to be disguised that no laborer in the civilized world has ever been placed within the reach of such luxurious styles of living as the laborer of this country. No European worker ever had at his command so many and such generous sources of enjoyment as the worker of America. This heritage is indeed a blessed one. There are no chances of fortune which may not bring him more than the dreams of romance. We have a President to-day who began life as a tailor's apprentice; and we lost another President but yesterday, who was once a flatboatman on the Western rivers. So far as the means of living go, our mechanics have it within their power to secure all that is desirable, if not positively luxurious. Schools of the term of the means of living as a second limit of misrepresentation and scandal, I ask the opportunity of protesting against such paternity because of the term of the second limit if not positively luxurious. Schools of the best sort are open for their children, and libraries swing back their doors for their own use and improvement. They can dress more expensively, buy more elegant furniture, live more generously, and educate their children better than they ever did before, owing to the improvements in lavor-saving machinery and the long term of time for which patented inventions are allowed to run. 'Now if this process of labor saving is to go on, it will not be long before the laborer will have just twice the "appointed by the Spiritual Society," and the retime to himself which he has now. The question is, what is he going to do with that leisure? If he improves it, then it is going to be a blessing to him; any, or all. otherwise not. The suggestions for improvement and elevation are to be met on every hand. The opportunities will be doubled. All he will then lack, if he do indeed lack anything, will be the spirit and the purpose. Armed with these, practicing frugality and that self-continence which is higher than mere self-denial, he will stand where he is and assert the dignity of man as it never has been practically asserted before.

The New York Tribune touches lightly on this most important subject, but does not presume to do more than throw out hints for the reflection of others. It rather inclines to believe, however, that the necessity will in due time arrive for a still further reduction of the hours of labor, but still it warns the laborer against the idea that it will be possible for him to raise his wages as he lowers his time table. It plainly hints that the compensation for the changes is to be found in the improvement of the golden leisure which is to accrue. That is to be considered of more value than money, for something besides money can readily by got by it. As labor becomes intelligent it becomes powerful; and at that stage, whatever is best for labor must be best for capital likewise.

community in a long time. It is of more concern than the quarrels of kings and rulers, or the boundan's telegram been dated the 15th, instead of the 17th,

free labor States are developed, advanced, and made powerful as no prince or potentate is able to make them. The laboring classes will not be backward in taking up the matter where it now is, and showing themselves thoroughly prepared to give it their intelligent discussion. For labor is the great power which lies at the bottom of the social state.

The Chicago Fair-Mr. Wadsworth, etc.

A misunderstanding having arisen in regard to the part Mrs. J. S. Fuller took in connection with the Spiritualists of Chicago, in the late Sanitary Fair held in that city, we deem this an opportune time for publishing the subjoined correspondence. In the Banner issued May 22d, for that week, we made the following simple statement of facts, (unmixed with any animosity or insinuations) which we considered it our duty to do under the circumstances. But Mr. Wadsworth thinks injustice has been done him, therefore we give his version of the matter entire.

"THE CHICAGO SANITARY FAIR.—We have before spoken of this Fair, the object of which is to raise money for the relief of the sick and suffering soldiers. We also stated that the Spiritualists had a department, or booth, as it is termed, espe-cially assigned to them, and that it was to be under the charge of Mrs. J. S. Fuller, of Chicago; that Mrs. Fuller had been delegated by the Board of Managers of the Fair to solicit donations from Spiritualists, and that she had visited this city for that purpose, and was met by the Spiritualists who appointed a Committee to cooperate with her.

with her.

Last week Mr. F. L. Wadsworth called on Mr. William White, the Chairman of the Boston Committee, and stated that he had recently been in Chicago, and had ascertained that neither Mrs. Fuller nor the Spiritualists had been assigned a place in the Fair. As the Committee were about to forward what donations they had collected, Mr. White deemed it his duty to make inquiries as to the correctness of Mr. Wadsworth's statement, and immediately telegraphed to Mr. Bryan Choir.

This settles the question, and shows that the statements which have been made to the contrary are not to be relied upon. We are pleased to learn, that Mrs. Fuller stands unimpeached in this mat-

any inharmony among the Spiritualists or the Friends of Progress, as each will no doubt do all that lies in their power to aid the poor soldier, who risked life and limb to preserve our glorious Union intact, but to place the matter in its true light before the public."

MR. WADSWORTH'S FIRST LETTER.

New York, May 25, 1865.

MR. WM. WHITE—Dear Sir: I notice an article in the Banner of this week, in which you appear to involve me in a false statement. What I said to involve me in a faise statement. What I said to you, I said as a friend—not as a partizan or meddler. All that I said concerning Mrs. F. I repeat, and can prove by official certificates. As to the booth, she had none when I was in C. She had none a week before I saw you; and it was proposed by the Committee of the Fair to put her with the F. of P.; and the Chairman of the F. of P. (by the decision of the Indee who conducted the desires.)

That offers an entirely new aspect to the case, which will compel a very careful and anxious paper, with no positive evidence against them. It is sometimes easy to violate fraternal bonds and mistrust motives; but, at least, it is not pleasant to be "stabbed in the dark," or have a well-earned he "stabled in the dark," or have a well-carned reputation for honesty of purpose assailed. Had you spoken to me of your purpose to print the statement to which I refer, in a moment I could have shown you my relation to it. I wish no controversy on the matter through the paper, therefore suggest the paragraph as the first and easiest way of settling the matter. But as I have the means to relieve myself of all appearance of wrong in the case, of course I shall not let your

imputation rest, though ever so lightly, upon my name.

I am yours respectfully, P. S. You will confer a favor ou me by writing a note with your decision to 22 Market street, Chicago, Ill. I shall be there till June 3d, after that, Sturgis, Mich.

MR. WADSWORTH'S SECOND LETTER.

EDITOR COLBY-1 have been waiting some time portunity of protesting against such paternity be-ing held in my name, and the right of explanation.

WHAT I SAID.

I stated to Mr. White, May 16th, that Mrs. Fuller was not appointed or authorized by the First Spiritually Society of Chicago as its representative in the Fair; that the Society had not cooperated with her: that a part of its members were at work with the Universalists, and a part with the Friends of

Progress.
This statement was and is a simple fact. Mrs. peated endorsements of the same in the Banner, there could have been no misunderstanding, for she certainly had a right to act independent of

I stated that when I left Chicago, April 1st, Mrs. F, had not secured a booth for the sale of what goods she might collect; that an article from the Executive Committee had appeared in the Chicago papers informing us that all who did not secure papers informing us-that all who did not secure booths prior to April 1st could not do so. A list of the names of societies who had secured booths was appended. Mrs. F.'s was not among them. As late as May 1st, I was informed that Mrs. F. had not secured a booth, and it was proposed by some members of the Executive Committee to put the Friends of Progress and Spiritualists together. So I stated to Mr. White that Mrs. F. had not secured a booth put of the time of my letter informacured a booth up to the time of my latest information, but that possibly she might yet secure one before the Fair opened. I advised him to write to Mr. Bryan, and learn the facts and state of things, and thus be able to act with certainty, which he did (by telegraph), but he failed to give me credit for any qualifying words or fraternal kindness in the statement made in the Bauner of May 27th, which if he had done, and told the whole truth, there would have been no need for this explanation.

THE DIFFERENCE OF A DAY.

May 15th the societies met in the Fair building o determine choice of locality for booths. Judge Bell, I think, acting for the Executive Committee announced that the societies must be consolidated for economy's sake, all Presbyterians to have one booth, Methodists ditto, the Friends of Progress and Spiritualists one, &c.; choice to be determined This whole subject is yet to undergo a rigid examination at the hands of an enlightened public. The organs and agents of advanced public opinion are yet to take it up and treat it with the seriousness it deserves. No greater or more interesting problem has been presented to the thought of the arrangement afterwards made—how I do not know. Mrs. F. was assigned a both or the community in a long time. The arrangement afterwards made—how I do not know. Mrs. F. was assigned a both or the community in a long time.

have contradicted my whole statement to Mr. White.

white.

WHAT I CLAIM,
and all I claim, in this matter, is, that I have acted
according to my knowledge of circumstances and convictions of right. From the first, and before the
Friends of Progress had any part in the Fair,
there was division in the Spiritualist Society. The
Friends of Progress started, not in opposition to
Mrs. F., but for themselves. The Bauner refused
or neglected to notice them, just as the Preshyterian organ would refuse or neglect to notice them rian organ would refuse or neglect to notice them or the Spiritualists. No public explanations were allowed the society, and if opposition was generated, it was not all done by one side. "I am all right, and you all wrong," probably cannot be said by either party. by either party.
That I stated that Mrs. F. acted without any au

thority, as I heard for the first time less than a week ago, is, in all respects, untrue. That she ob-tained her certificate as a "Friend of Progress," I never heard intimated till I saw it in the Banner of last week, and a score or more of other ab-surd accusations and scandals seem very much as though they had been hatched from the lotbed of spite and jealousy for the occasion. What others may have said and done, I do not pretend to say, neither do I expect to father. What I have said, and all that I have said, is in substance and spirit embodied in this letter. If I have been mistaken in my convictions, and wrong in my affirmations, I will make due acknowledgment, when, in the spirit of fraternity and good will, I am approached and convinced. If, on the other hand, it will do anybody, or the "cause of humanity," (?) a real good, if it will tickle anybody to prove, on paper or by gossip, that I have lied, by suppressing half that I say, and by attributing to me motives that I never had, why, I shall submit to the ordeal, and "bide my time."

I am, fraternally, F. L. WADSWORTH.

The paragraph marked with a * in the above letter, where Mr. W. says: "That she obtained her certificate as a 'Friend of Progress' I never heard intimated till I saw it in the Banner of last week," etc., probably refers to the following remark in the letter of our Chicago correspondent:

"The plea that Mrs. Fuller obtained her author-"The plea that Mrs. Fuller obtained her authority as one of the 'Friends of Progress' is false in every particular; and even if it were true, there would be no excuse for the course which has been pursued toward her in this respect."

But Mr. W. has so intimately connected another sentence of his with an and, which reads, " and a score or more of other absurd accusations and scandals," that it leaves the reader to infer that he saw "a score or more of accusations," etc., in the Banner, which would not be correct, for we have studiously avoided admitting anything of the kind into our columns.

MR. WHITE'S STATEMENT.

We admit all our friend Wadsworth avers that he said to us, and a great deal more. He certainly conveyed to us the idea that the Spiritualists would not be allowed a Booth, or Department, in the Fair, or we are unable to determine the meaning of words. We said to our friend that we did not believe the officers of the Fair, after authorizing a person to collect money and goods under a particular name, would neglect to reserve a Department for them; and if they had, it was, an outrage on the public.

MR. PARTRIDGE'S LETTER.

MR. PARTRIBGE S LETTER.

New York, June 5th, 1865.

MR. WILLIAM WHITE—Dear Sir: In reply to your inquiry as to Mr. F. L. Wadsworth's statements to me relative to booths or departments being assigned by the officers and managers of the North-Western Sanitary Commission and Soldiers' Home Fair, to be opened in Chicago on the 30th of May, I have to say that Mr. F. L. Wadsworth called at my house in the evening of the 13th of May, and said that he was just from 13th of May, and said that he was just from Chicago, and that while there he had made it his business to learn all the facts about the assignment of booths or departments by the manager of the Fair to Spiritualists and Friends of Pro ress, and that he had learned that Mrs. J. S. Fulet had called on me to make her statements, and also that she had made her statements to the Sufficialists' meeting in Hope Chapel, and that we were making and soliciting donations to the Spiritualists' Department, he came to undeceive me, and to say that Mrs. Fuller was not appointed to represent Spiritualists, that she did not represent them, that Spiritualists did not recognize her, that she had no authority from the officers or managers of the Fair, that no booth or depart-ment was promised her in the Fair, and that none would be assigned to her, neither would there be any department assigned to be designated Spirit-ualists, or Spiritualists' and Progressionists' De-partment. I asked him if "Spiritualists" had been crucified afresh there, and ruled out of the Fair. He said yes, that no department would be assigned to them to be designated Spiritualists. He said a department had been assigned to them, and it would be designated "The Friends of Progress," and that we could send our donations to

I replied that I had seen Mrs. Fuller's credentials appointing her, with the signature of the President and Secretary of the Fair signed to it, and the seal of the Fair stamped upon it; that she had represented that a department had been either actually assigned, or had been promised to the Spiritualists and Progressionists, and that I was not ready to believe that Mrs. Fuller had deceived us, or that the officers of the Fair had deceived us, or that the officers of the Fair had deceived her. But that I would write to the President, Thomas B. Bryan, Esq., and ascertain from him the facts. I did so write, and received his reply by telegraph as follows:

"Spiritualists and Progressionists have two Departments under their chosen name; no interruption."

(Signed)

Tuos. B. Bryan,
Prest. Ex. Com."

We gave no more attention to Mr. Wadsworth's misapprehensions, neither to the self-styled "Friends of Progress," which seemed to do nothing for the Fair, except as I have here stated.

The First Spiritualist Society, (meeting in Hope Chapel, New York,) have donated, and collected and forwarded to the Fair, Spiritualist Department, Mrs. J. S. Fuller, \$2466.

Respectfully yours,

CHARLES PARTRIDGE.

MR. PARTRIDGE'S STATEMENT.

To the Editor of the Banner of Light: I regret very much that a collision should have occurred between the Spiritualists and others calling themselves "Friends of Progress," at the Northwestern Sanitary Fair, at Chicago. It seems to me that the rights and interests of Spirit-ualists demand that a statement of the facts be nade, to the end that some of the errors and misepresentations may be corrected. So far as I have learned the facts, they are sub-

tantially as follows: When the assignment of departments or booths in the Fair at Chicago to different religious denominations was under consideration by the Executive or authorized Committee, Mrs. J. S. Fuller applied for a department for the Spiritualists, which they readily promised, and allotted to her for them, and was quite satisfactory. Subsequently to this arrangement between the Comquently to this arrangement between the Comquently to this arrangement between the Com-mittee and Mrs. Fuller, the "Friends of Pro-

gress" applied and obtained a booth, also.

Mrs. Fuller issued an appeal to the Spiritualists and Progressionists, and started on a tour through the chief cities and towns East, and New York and Boston among others. In New York the Spiritualists and Friends of Progress agreed to meet in Hope Chapel and listen to Mrs. Fuller's appeal and statement. After she made her ad-dress, and exhibited her credentials, signed by the President and Secretary of the Fair, and stamped with the seal of the Fair, a Committee, composed of persons from both societies, was constituted to solicit donations. Those of the Committee who have preferred the name "Friends of Progress" to Spiritualists, have never made or reported any

donations. The Spiritualists have solicited and donated to the Fair \$2466, in money and property. This amount would probably have been much larger had not F. L. Wadsworth came here and represented, or rather misrepresented, that no booth

be sent to them.

I am informed that this Wadsworth followed aries of States; for with educated and powerful it could not have been what it was, nor could it | Mrs. Fuller on her tour, and made similar mis-

representations; and that many Spiritualists have believed him, and have sent their donations to the department of Friends of Progress.

We think, if it is not too late, that those who have been thus misled should signify by letter to Mrs. Fuller, or to E. W. Blatchford, Esq., Secretary and Treasurer of the Fair, that they wish their donations credited to the Spiritualists Department, Mrs. J. S. Fuller.

I enclose a letter just received from the President of the Fair, which confirms the main facts here presented.

here presented.

I hope it is not too late to have the donations of Spiritualists credited to their department.

CHARLES PARTRIDGE, New York, June 17, 1865.

U. S. North Western Fair of the Sant-SANITARY tary Commission and Soldiers' COMMISSION. Home, Room 66 Madison street,

COMMISSION. Home, Room 66 Madison street Chicago, Ill., June 14, 1865. Mrs. Fuller asks me to state the facts in re-Mrs. Fuller asks me to state the facts in regard to the assignment of separate booths to the "Spiritualists" and the "Friends of Progress."
Mrs. Fuller applied for a place in the Fair for the "Spiritualists." It was promised and allotted, to her entire satisfaction. The "Friends of Progress." (before unknown to the Executive Committee) also applied for a booth, and upon this being, as stated by them, a distinct society from that represented by Mrs. Fuller, their wish was also complied with.

Thos. B. Bryan,

President Ex. Com. THOS. B. BRYAN,
President Ex. Com

A Remarkable Dream—A Shipwreck Foreshadowed.

The Rochester Express relates this curious concidence respecting the recent burning of the ship William Nelson:

"The ship sailed from Antwerp on the 4th of June, and it so happened that a gentleman of this city was expecting his wife's father and moththis city was expecting his who a latin. Last Saturday, the day of the disaster, his wife had a remarkable dream about five o'clock in the morning, in which she distinctly saw her mother lying very pale and white, with all the appearance of death. When she awoke she was very much troubled, and told her husband she knew her mother was

A few days after, another person, a sister, we believe, called at the house and began crying, saying that she had a very bad dream on the first of July, in which she saw her mother dead, and she was assured that it was really so. Of course mutual explanations took place, and the extraordinary fact of the identity of the dreams and their coincidence as to time was shown. Since the report of the burning of the ship on the same day with the dreams, the coincidence becomes still more remarkable. Of course it is not known that the father and mother of these parties were on the ship, though they were expected to start about the same time. Even if not on the vessel, it is possible the mother may have died as seen, though in some less terrible manner. The fathiof July, in which she saw her mother dead, and though in some less terrible manner. The famil-lies suffer from the apprehension of the disaster almost as much as if it was verified, as we very much fear it will be. The case is one involving much speculation for the curious in such matters."

Canadian Affairs.

A ministerial committee have been over to England from Canada, on a visit to the British Government, having for their errand a plan for confederating all the Provinces into one government, erecting defences along the entire border, taking up the reciprocity treaty, and seeing what was best to be done about the crisis which is held to be upon them at the present time. From appearances, the committee got little or no satisfaction. The British Government did not want to go to the expense of erecting costly fortifications which they well know are no real protection against military demonstrations from the United States; nor would it do anything more than urge a confederation of the provinces and promise to to try and make a new treaty with our country, The only thing for Canada is, to cultivate friendly relations with us and think no more about hostilities or fortifications. It is her politicians who are making all this fuss about nothing.

Education in Mexico.

Maximillan wants to ingratiate himself with Mexican liberals, knowing by this time that they are the stronger party by far in that country. Accordingly he has come out with an imperial order, directing that every child in the empire shall be sent to school, and that education shall be free. The Church and State he has separated from one another in their influence in the work of education, forbidding everything like priestly meddlesomeness, yet insisting that the priests shall not neglect in their parishes the giving of proper and timely religious instruction. This is certainly a step in the direction of genuine liberalism, which he was obliged to make in order to save himself with the liberal party under Juarez. He will have to yield a good deal more even than that.

Labor at the South.

It is going to task the patience and skill of the people in this country, and especially of the southern portion of it to the utmost, to reorganize the labor system of the South upon a basis which will be profitable and permanent. The blacks are without land and capital, besides being wretchedly ignorant, and the great body of the poor whites are in the same condition. The old planting interest is gone, because lands and slaves are gone; yet that was the only really vigorous, intelligent, and energetic interest at the South, controlling every, other, element of southern society. It is an intricate problem to solve, how to harmonize all interests and elements, to weed out what is disloyal and corrupt, and to elevate the mass so that it shall speedily come into the control of its own inheritance.

The Banner Bread Fund.

Of late the demand upon this Fund has been so much larger than the contributions we have received, that we feel compelled to ask our friends to aid us in continuing to feed the hungry. We are pleased to say that we have never appealed to them in vain in behalf of the poor. Thousands have been thus aided, through our instrumentality, the past winter, and their grateful tijanks have amply repaid us for all our trouble and inconvenience in this department of our duties, recommended for us to perform by the angel-world.

"The Way of the Aucient Word,"

We shall publish in the next Banner the first number of a new series of papers bearing the above title, from the pen of our gifted contributor C. B. P."

Read the letter we publish on our fifth page from the Davenport Brothers. It shows conclusively that religious intolerance is still rampant in the Old World; yet the leaven is working, and in good time glorious results will be achieved; the shackles of superstition, that now bow the people down, will drop off, and the bright sun of Spiritualism shall beam upon them and warm them into new life. The pioneers in any great reform are always martyrs. Thus it has ever been, and thus it ever will be. The Brothers presented, or rather misrepresented, that no booth or department had been promised, nor would be assigned to the Spiritualists or Mrs. Fuller; and that it had been changed and given to the "Friends of Progress," and that our donations would have to the Spiritual Philosophy; while such men as Dr. the Spiritual Philosophy; while such men as Dr. Ferguson demonstrate the higher and more spiritual.

Magazines.

GAZLAY'S PACIFIC MONTHLY, _A. Williams & Co. have placed upon our table the July num- markable energy and ability, although she was ber of this spirited magazine. It has entered upon in such feeble health that she had to be conveyed its second volume, which promises to excel the to the hall in a carriage. The Mercury, in speakprevious one, and the contents of this number indicate that the promise will be well kept.

THE HERALD OF HEALTH for July enters upon the sixth volume of the new series. It is a valuable monthly, as we have repeatedly informed our readers, published at 15 Laight street, New York; R. T. Trall, M. D., editor.

Benj. Todd, the Lecturer.

This earnest laborer in our ranks is now in this city. He is ready to answer calls to lecture in any part of the New England or the Middle States. Bro. Todd comes here well endorsed by our Western friends, as the readers of our paper are aware, as one of the very ablest speakers ever in their midst, aside from his remarkable oratorical powers. He is engaged in our neighboring city Charlestown during December. He can be addressed care of this office.

Personal.

Rev. Dr. Ferguson, of Tennessee, who has been preaching the sublime truths of Spiritualism to the people of England for some time, and who has made a deep and lasting impression upon the public mind there, has just returned to this country. We thank him, in behalf of the Spiritualists of America, for the noble work he has performed in thus sowing the seed of our beautiful philosophy in the Old World. We earnestly pray that it may spring up and bear fruit a thousand fold.

A Concert.

A grand vocal and instrumental Concert will be given by Miss Laura Hastings, in Charlestown City Hall, on Tuesday evening, July 18th. Talented vocalists and soloists have been engaged for the occasion; also the Charlestown Brass Band.

A good programme is offered. Miss Hastings is too well and favorably known to our Charlestown friends to need any urging from us to attend her concert.

The Picnic on Wednesday.

Our readers must not forget the Spiritualists' Picnic on Wednesday, the 19th inst., at Island one great park. "Walk in, gentlemen." Grove, Abington. From the interest manifested we expect to see a large party on the grounds, and trust all will be richly repaid for the excursion. Cars leave the Old Colony Depot at precisely quarter-past nine, remember. Fare to and from the Grove 75 cents; children 40 cents.

Our Friends Everywhere,

Are earnestly called upon to sustain their organ, the BANNER OF LIGHT, by unrelaxing efforts. Speakers are particularly requested to call attention to it at all public meetings. We are under heavy expenses continually, and need every dollar we receive to keep our institution in good working order.

New Spiritual Journals.

A Spiritual paper, titled Giornale dello Spiritismo, was commenced on the first of May last, in Bologna, Italy.

A weekly magazine was also commenced on the first of June, 1865, in Bordeaux, France, called L'Union Spirite Bordelaise, Mons. Auguste Bez editor. Price twelve francs per year.

A Spiritual Gathering.

The Spiritualists of Auburn Corners, Ohio, are to hold their yearly meeting in that place on ganization, to take steps to effect such business. Saturday and Sunday, August 12th and 13th. fraternal cooperation, industrial, or other associa-We notice that S. J. Finney and Hudson Tuttle, two able champions in the Spiritual ranks, are to sented in the National Convention next October, be present and address the people. A profitable in Philadelphia, where the subject of a Central or time may be expected.

ALL SORTS OF PARAGRAPHS.

Read the Questions and Answers in the Spiritual Department of this paper. They are un- delphia, Cincinnati, Chicago, and many smaller commonly suggestive this week. We have been obliged, for lack of space, to lay over several mes- these and these only as organizations, will the sages, intended for this number, until our next.

Donations of new or second-hand books. on Spiritualism will be thankfully received at this office for a public library in Canada.

Will Rev. J. B. Ferguson favor us with his address?

Dio Lewis's light gymnastics are wonderful renovators of the human system.

placed in front of the State House on the Fourth send delegates as to give a full and fair expresof July, the Traveller says, the majestic statue of sion on the subject of a National Organization, Horace Mann, now standing on its pedestal be- from which may result such action, consistent and fore the State House, was modeled entirely from deliberate, as will bring the best results, and give photographs, evidently a difficult task, and yet it is as accurate and faithful to the original as if the whole country. taken from a plaster cast. Miss Emma Stebbins of New York, the modeler, is a delicate woman, now in the seventh year of her study of art, and this model was designed by her three years since.

The contributions to the fund for the mother of the murdered Joyce children, amounts to about two thousand dollars.

By the law of Illinois, and a certificate from the "Religio-Philosophical Society," Mrs. H. F. M. Brown is legally authorized to perform the marriage ceremony.

A curious fact has transpired with respect to the University of Oxford. It appears that the ten thousand to flight, with the aid of our spiritcelebrated printing establishment of that learned friends, of which H. W. Beecher seems to be so fearcorporation employs a large number of young ful are evil spirits—evil, no doubt, to the Church. persons from ten to sixteen; that they are got rid of when they reach the latter age, and that no attempt is made to secure their education. These facts may well be considered to reflect upa body with such pretensions.

Robbers are like rain - they fall on the just and the unjust.

A ludicrous incident was observed at the Meiggs' Wharf Museum, in San Francisco, when the opossum falling sick, the largest and most active of the monkeys took the sufferer in his arms and went to nursing it in the most comically: affectionate manner.

A mule in the U.S. service is now called a

"brevet horse." George F. Robinson, the brave Maine soldier given a clerkship worth twelve hundred dollars

M. Reville, a well known contributer to the Revue des Deux Mondes, and a popular Rationalist preacher at Rotterdam, is about to publish a biography of Theodore Parker.

The Richmond Republican has an estimate of the losses experienced by the South-in consequence of the rebellion, which sums up \$5,800,-000,000.

MRS. C. M. STOWE recently delivered a lecture in San José, Cal., to a large audience, with reing of the incident, says: " We are informed that in the Atlantic States, upon occasions of bodily illness, when unable to stand, or scarcely to speak above her breath, in her normal condition, she has been carried upon the stand, where, supported apparently by some mysterious, unseen power, she stood erect and spoken elequently for an hour or more, without the least apparent exhaustion or effort of body or mind." This is often the case with mediums. There is of course on such occasions an unseen power aiding and sometimes entirely controlling them.

Digby thinks it is of but little use for a man pinched with poverty for threescore years, to get rich then—to obtain luxurious food when he has lost the teeth to eat it with.

> PRACTICE WHAT YOU PREACH. PRACTICE WHAT YOU PREACH.
> Tell me not of garbled sermons—
> Elegance of thought and style,
> Heard from out your modern pulpits,
> Man from error to beguile.
> Eloquence may charm the fancy,
> Summon an admiring crowd,
> Who surfound the gifted preacher,
> With their praises long and loud.
> But if God's appointed servants,
> Would their hearer's conscience reach,
> Leading them to paths of wisdom,
> They must practice what they preach.

They must practice what they preach. Talleyrand's memoirs, which he ordered to be Published thirty years after his death, will probably appëar this year in Paris.

A granite tablet has been erected at the foot of the old Washington elm, in Cambridge, by the city Government, with the following inscription: Under this tree Washington first took command of the American army, June 3d, 1775."

Madame Kossuth, the wife of the famous Hungarian leader, died at Genoa, after a ten years'

Immense trains are passing through Lawrence,

Kansas, daily for New Mexico. Trade with that

section is larger than ever before. All the batteries of field artillery in the Department of Washingtod are to be consolidated into

"There is no truth so profound that some airy construction cannot be built upon it," as Professor King said, when he went up in his balloon with those Melrose school-ma'ams.

Napoleon III. has brought the Jews down upon him in full force, because, in his work on Casar, he says that the Jews crucified their Messiah, they not admitting, as every one knows, that the Saviour was their Messiah.

A large fire occurred in New York on the 13thinst., entirely destroying Barnum's Museum, together with six buildings on Broadway, eight on Ann street and five on Fulton street. Loss estimated at one million dollars.

LOSS OF MASSACHUSETTS OFFICERS DURING THE WAR.-General officers, 9; colonels, 16; lieutenant-colonels, 17; majors, 20; surgeons, 0; assistant surgeons, 9; chaplains, 2; captains, 110; first lieutenants, 150; second lieutenants, 94.

The Coming Convention.

TO ALL WHOM IT MAY CONCERN.

It is already late for the friends in many places who have not yet moved in the matter of local ortive organization, as will enable them to be repre-National Organization will be again agitated. disand perhaps accepted or postponed may then be deemed best by the delegates assembled from the local organizations. Examples, and good ones, of such organizations, with printed circulars, can be found in Boston, New York, Philaplaces, equally successful and perfect, and from action be taken by delegates in the October Con-

vention. It has been tried and found impracticable to effect a proper and consistent organization in an open and volunteer convention, as it draws in, especially from the vicinity of its sittings, so many impracticable, incompetent, angular and eccentric individuals, whose motives are better than their judgment, and whose feelings are stronger than their intellects. It is hoped by the Committee THE MANN STATUE. - In speaking of the statue that the friends will so generally organize and the best and most general satisfaction throughout

We know now that we are a Power in this nation far stronger than the Congregationalists, who so recently held their ministerial sittings in Boston and on the graves of Plymouth; and even far stronger than any denomination in the country, not excepting the Catholics. But we are disorganized, disintegrated minds from all the societies, and from none, and only need to unite, to show our strength, and command the respect of the pulpit and press, that now abuse us so falsely and ridiculously.

For self defence we do not need organizations, for we are amply able, single-handed, to put the There are other and far more potent arguments for an organization than those of defence or showing strength. There are needs and requirements for all the power reformers can put forth in the cause of education, to emancinate it from sunerstition, and build up a system of training for the young. The incipient movement of Lyceums, so nobly taken hold of by A. J. and M. F. Davis, S. J. Finney, J. S. Loveland and others, certainly needs and deserves all the aid we can give it by organic efforts. The College at Vineland, and several others in contemplation, also need aid and strength from concentrated and organic action. The Banner, which has carried our colors through many a battle triumphantly, and into many thousaids of homes and hearts, bearing messages of greeting from friends in both worlds, certainly deserves a foundation that cannot be shaken; and the who saved the life of Secretary Seward, has been new paper just budding in Chicago, with such fair prospects, will need the broad shoulders of a more compact form than we now exhibit; and the Friend of Progress, which glides along so silently we hardly know it is coming till it comes, and several other worthy co-laborers from the press, need aid and comfort.

Do not forget my starting point. Organize and send delegates, and let the voice of the Spiritualists and Friends of Progress give action to the WARREN CHASE Convention in October. South Hardwick, Vt., July 12th, 1868.

Letter from the Davenport Brothers. BRITTAN'S GREAT BOOK DEAR BANNER - Two months have now

clapsed since we left England, where we found it impossible to continue our labors without exposing our lives to the greatest danger at the hands of organized Cabinet-smashing mobs. And finding, after making the experiment, that we had as little reason to look for justice from the lauful authorities as we had from English mobs, we concluded to leave the country where mobocracy was resorted to, and brute force brought to bear against us. as the only effectual method of opposing facts which had created the most intense excitement, not only in England, but throughout all Europe, and which had stood the severest tests that the savans of England could impose, which had challenged the scrutiny of Faraday, and effectually silenced the pretensions of the most skillful magicians, which had shaken the skepticism of the most obstinate, and forced from many of the most distinguished men of England, after long and severe investigations, public acknowledgment of the reality of the facts connected with the phenomena occurring in our presence.

. It is now two months since our arrival in France, during which time we have been vainly endeavoring to obtain a Government permit to give séances to the scientific and literary men of Paris. And the result is, that after being held in suspense for two months, we can get neither a permit or refusal. But what can be expected of a government in a land where political freedom is unknown? where no gatherings, religious or political, are allowed without a permit from the police, sanctioned by Catholic priests? But we do not intend to be thwarted by religious intolerance, and superstitous bigotry. We have been visited by a number of the first and most influential men of the empire, who are deeply interested in the investigation of Spiritualism, and through their instrumentality, we shall, in all probability, succeed in accomplishing our designs sooner or later. Were we mere jugglers, we would meet with none of these difficulties. For while Auderson and other jugglers are allowed to reap a plentiful harvest by their miserable imitations in England, we were mobbed from town to town, our property destroved, and our lives imperiled. And here in France, while the Government refuses us permission to present the genuine, permissions are freely given to Houdan, Robin, and other jugglers, to present the counterfeit. But believing in the final triumph of our cause, it is our intention to persevere in the work in which we are engaged.

As ever yours, IRA E. DAVENPORT,

WM. H. DAVENPORT. Petit Chateau, Gennevillers, Asniueres, Paris, Jun 23d, 1865.

L. L. Farnsworth, Medium for Answering Scaled Letters.

Persons enclosing five three-cent stamps, \$2,00 and scaled letter, will receive a prompt reply Address, 1179 Washington street, Boston.

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Tost Medium, Answers sealed letters, at 102 West 15th street, New York. Terms, \$5 and four three-cent stamps.

Bread for the Suffering Poor. Fresh bread, to a limited extent, from a bakery in this city, will be delivered to the suffering poor on tickets issued at the Banner of Light office.

Bulwer Lytton says that a refined gentleman may always be known by the perfume he uses. In American society it is recognized as a mark of elevated taste to patronize Phalon's "Night-Blooming Cereus." Its purity, freshness, and delicacy commend it to all persons of poetic taste and feeling. Sold everywhere.

Those who wish to consult an excellent clairvoyant, are recommended to visit Mrs. H. B. Gillette, 830 Washington street.

To Correspondents.

[We cannot engage to return rejected manuscripts.] J. F., BUFFALO, N. Y .- We had put the matter right previous to receiving the slip from you. Thank you, however,

for your kind intention. W. B., MADISON, IND .-- We cordially thank you for your efforts in behalf of us and the glorious cause we advocate.

T. M. J., New YORK CITY .- We should be pleased to have the communications, if they are as "beautiful" as you represent. Choice "matter" is prefer to a surplus of crudely

O. C. R. CLEVELAND, TENN.-We should be pleased to write you a private letter on the subject named, did our time permit. Our private correspondence has rapidly increased of late, so much so, that we are unable to answer half the letters we receive. Therefore you must take the will for the deed.

S. S., PHILADELPHIA, PA .- We have positive evidence that the spirits of the departed do return and commune with earth's people; and, furthermore, that many of the spirit-messages ublished in this paper are continually being verified by the relatives or friends of the spirits that announce their presence at our public circle by name, giving incidents of their life, etc. which facts were entirely unknown to us or our medium.

W. F. J., DRCATUR, MICH.-We appreciate all you have done and are still doing in our behalf. Many thanks.

W. A. B., HANNIBAL, Mo .- Received, and placed on file for

ADVERTISEMENTS.

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From the Markett Polito Times.

From the Hartford Daily Times,

From the Hartford Daily Times,
"This original and valuable work has attracted much attention on the part of reflective and learned minds on both sides
of the Atlantic. * * * * * It is empiratically a work to be
studied. In it are many vital truths which have never before
been presented so fully or so well; truths, indeed, which may
be said never to have been propounded before in any work on
the human mind and its relations." From the Christian Examiner.

From the Christian Examiner.

"Dr. Brittan's book seems to us a philosophy, drawn up with much ability, carnestness and plausibility, resting on facts too obscure, exceptional and abnormal to make firm standing ground as yet. It is very bold in the nature of the facts it adduces; very explicit and clear in the recitation of its testimony. * * * * While it is hard to assign the volume its right place, and value as a contribution to selence, it would be unjust not to recognize the writer's carnest endeavor to connect his facts and theory with a higher tone of practical ethics than he finds prevailing in the world, and with an enlightened religious faith; and for a repository of evidence as to that twillight-region of human experience which we know as 'fascination,' espectral flusion, 'shouly appartium,' premonition,' 'clairvoyance,' and the like, its value is unrivaled and peculiar.

From the New York Daily Times. "It is impossible to give in a small space any idea of this chaborate and carefully prepared work. The title will show that the subject matter is as extensive as Nature Itself, and it is treated in a manner that shows the author sensible of its importance. Dr. Brittan has for many years been an attentive student of psychological phenomena, and apart from the theories they illustrate, his work has great value and curiosity as a collection of remarkable cases in which the influence of mind on matter, and the preponderance of the spiritual over bodily power and force, is wonderfully exemplified."

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From the National Quarterly Review.

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N. B. On receipt of the price and 40 cents postage, the work will be mailed by WM, WEITE & CO., No. 158 Washington street, Boston, Mass.

July 22.

CANCER.

D.R. J. C. DIXON, No. 726 Broadway, New York, op-posite the New York Hotel.

Dr. Dixon is a regular graduate of medicine, having been a successful practitioner for diven years, and devoted the last six years exclusively to the treatment of Chronic and Cancer-ons Diseases, during which time he claims to have attained a success unsurpassed.

CANCER, AND ALL CANCEROUS AFFECTIONS.

CANOER, AND ALL OANGEROUS AFFECTIONS,
In calling attention to my Cancer Antidote, permit me to say that it is one of the most wonderful discoveries ever made in medicine. It is the great desideratum so long sought for by the medical profession and those affilied with Cancer. Its operation is truly astonishing—without a parallel—and is the outy known antidote to Cancer, and all Cancerous Affections. The modus operand of the Antidote Isapparent by entering into the chemical composition of the cancer, cancerous, mallignant or unhealthy growth, thereby removing all life and viriality, antidoting, killing and destroying the cancer—every particle, root and fibre belonging to it—without cansite burning, use of knife, loss of blood, producing pain, or in the least injuring the sound parts. This Antidote can be applied to the naked eye, or an open wound as easily and as freely as water. By this means large cancers can be removed from vital parts, the eye, large blood-vessels, kee, where no other treatment could possibly be used: and in doing so we feel assured of making permanent cures when all other treatment fails. The medical fraternity, and all interested, are invited to call, and we will exhibit a large number of cancers—that we have thus removed and preserved, and, if destred, will refer to hundreds of cases cured throughout the country.

The following cases are referred to:

Mrs. Brier, of Williamsport, Warren Co., Ind., who had a cancer of the breast, involving the whole mammary giand, and measuring over three-ands half pounds. This entire cancer bremoved with my Antidote during the past winter of 1864-5, and Mrs. Brier is now entirely well.

Mr. William King of Lewispert, Hancock Co., Ky., cancer

mid Mrs. Brier is new entirely well.

Mr. William King, of Lewispert, Hancock Co., Ky., cancer

Mr. William King, of Lewisport, Hancock Co., Ky., cancer of the left eye.

Mrs. Francis Kelsey, of Harveysburg, Warren Co., O., cancer of the right breast.

Mrs. Nancy Madison, of East Enterprise, Switzerland Co., Ind., cancer of the breast.

Mrs. E. H. Whiteside, of Reynoldsburg, Franklin Co., O., cancer of the breast.

Mr. Peter Eckley, of Hillsborough, Highland Co., O., cancer of the control of the contro

the eye. Mrs. Elizabeth T. Walker, of Flemingsburg, Fleming Co., (v., cancer of the breast. Mrs. Elizabeth Haldermon, of Vandalia, Montgomery Co., I., cancer of the arm. Mrs. Willis Parker, of Elizabethtown, Bartholomew Co.,

nd., cancer of the leg. Mrs. Lewis Heath, of Indianapolis, Ind., cancer of the foremend. Mrs. Caroline McGinnis, of Indianapolis, Ind., cancer of the

Mrs. Caroline McGinnis, of Indianapolis, Ind., cancer of the nose.

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beyond—whether for good or eval. Internose who leave the earth-sphere in an undeveloped state, eventually progress into a higher condition. We ask the reader to receive no doctrine put forth by Spirits in these columns that does not comport with his or-her reason. All express as

much of truth as they perceive-no more.

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Invocation.

Oh thou whose wisdom giveth humanity this glorious day; thou whose love painteth the green leaf and gorgeously tinted flower; thou who art breathing upon us through this vernal atmosphere; thou who art our Father and our Mother, accept our praises. Here from the glorious temple of human life, do we praise thee. Here on the shrine of humanity, do we lift our utterances to thee. Here, oh God of humanity, do we worship thee. Oh, we worship thee in Spirit and in Truth. We bring all the choice gems of our soul's being to thee, lay them upon the altar of life, and ask thee to bless them. And we gather, oh Father, all the aspirations of thy mortal children, asking thy blessing to rest upon them.' May these children be conscious of thy presence, conscious of thy guardian care, that they are ever with thee, conscious that they are immortal. May they know, not simply believe, that there is a hereafter; that the soul-world is all around them; that messages are coming on every breeze; that everything is a medium for thy power; that all things are teaching them of thee. Father, Spirit, thou who art always true to us, now in this glorious present we praise thee. We have adored thee in all the past, and in all that lies before us we expect to adore May 30. theo.

Questions and Answers.

CONTROLLING SPIRIT.-We will now consider the inquiries of the audience, or of your corre-

QUES .- Do not governments, of what form soever - except, perhaps, patriarchal - as found among the nations of the earth, greatly retard the true development of man, by their despotic decrees; their superabundant and selfish legislation; their reckless extravagance and consequent onerous taxation; and most, and worst of all, their brutal wars, which spring from and are indeed the due effects of their pride, selfishness, lust of power, and inordinate ambition?

Ans.-Human nature has not yet outgrown the swaddling clothes of its infancy, therefore the garments are of need. The time may come, and in all probability will come, when every soul shall be, a law unto itself; when all shall know the higher law, from the lowest to the greatest; and knowing it, shall render implicit obedience to it. But while you, as humanity, are constantly throwing off your imperfections, gradually growing toward perfection, each nation symbolizes its own peculiar state or condition, in its government. The government that existed with the ancients. thousands of years ago, did but symbolize their spiritual condition, as yours, to-day, symbolizes your spiritual condition. It is true that all these human governments are faulty, but it is no less true that human nature is still faulty. Therefore were we asked to give opinion concerning your Government. we should say it is the best that your human nature could give you. True, there are many judividuals who have grown beyond the masses, who seem to stand out and look upon those governments-those that exist in the present time, that have existed in the past-from a different stand-point from that the masses gaze upon them today. But they are the exception. These persons are in the minority. The great mass, which has given you the government, quust rule; and until humanity, as a whole, have grown beyond it enough to throw off the swaddling clothes in which

as well as from a spiritual standpoint. Q .- It is said of the Nazarite, Samson, that his extraordinary strength lay in his hair; and when shorn, he become as an ordinary man. How could such a lifeless appendage as hair, in itself, possess any strength at all, or impart any to the body?

it now exists, and with which it is protected, it

had better remain as it is. We might speak large-

ly against all human governments, did we not

view them from your own particular standpoint,

Will you explain? A .- Well, in the outset, then, it is by no means a lifeless appendage. On the contrary, it is full of life; and with some persons it is the attracting power of mediumship. Samson was acted upon by superior intelligences, or at any rate, so far as physical force was concerned, through this medium-hair. It became to him a power. It drew to him physical power, or intelligences who, by virtue of their condition, exercised great physical force through him.

Q.-When vegetable or animal substances are infused in water, and exposed to the rays of the sun and to the open air for a few days in warm weather, innumerable microscopic creatures, called infusoria, are found in the infusion. Whence are these? Are they spontaneously produced? or

spring they from a preëxisting germ? A .- To begin with, we do not believe in what is generally termed spontaneous creations. Everything that is, is a result of some cause behind it. This feature of life doubtless sprang from a peculiar condition of decaying vegetation, acted upon by the atmosphere, the sun, and its own internal life. It did not spring from nothing, which amounts to the same as supposing we admitted that it was simply a spontaneous creation.

Q.—Are departed spirits with Christ, in his presence, and does he own and bless them?

A.-Christ, as a personality, is by no means omnipresent. Christ, as a principle, is everywhere present. So, then, you all dwell in and with the spirit of Christ, that principle of truth by which he was baptized and in which he lived.

Q .- Are the surroundings of disembodied spirits similar to those by which we are surrounded in the body? That is, do they see trees and flowers as we do?

A:-They do.

Q .- Then the transition does not appear to them very startling, after leaving the body?

A.-No. it does not. Q .- Do they walk on solid ground in the spirit-

world, as we do here? A .- There are some who in all honesty will declare to you that they walk on solid ground. And again, there are others who will tell you, in all | lose your individuality.

lionesty, too, that they float in the air. The soul is free, free in the largest sense of the term. Some spirits are so powerfully attracted to the condition in which they existed as humans, that they have no power to disengage themselves from that condition. They live here on the earth with you; enjoy the same scenes that you do; see the same mountains, rivers, trees and flowers. The same things Nature has provided for you, she has provided for them; for all this vast variety that meets your eye, is by no means devoid of spirit, else they could not exist. Many pass from your sphere that are hardly aware of the change called death, unless reminded of the loss of their physical bodies. But so similar is their condition to the one they left on earth, that it bears no evidence to them that they have passed beyond the River of Death.

Q.-Do they feel pleasure in meeting old friends. ns we do?

A .- They do; only that pleasure is far keener than that which is experienced through human army. I participated in something like nine batlife. The soul, the spirit, the indwelling man or tles, and I saw something of hard life, was shot, woman, always carry their emotions with them, for they belong to spiritual natures.

Q .- The Methodist doctrine-that spirits are all the time singing psalms in the spirit-world—is not realized by them, is it?

A.-By no means. Common sense should teach humanity that they would soon weary of this avo-

cation, however pleasant it might be. Q.—Do different denominations still hold to their religious ideas in the spirit-world?

A.—There are some who still cling very closely to grow out of them. But in the main, intellectual thousands of others who, well, in private life are life, at the change called death, passes beyond the thought to be loyal to your Government, while chains and fetters of earthly religion. Q.-I would like to know if Bishop Hughes

really believed in the use of holy water, and the various ceremonies of the Catholic Church?

A .- in his external nature, Bishop Hughes believed in these things; but in his internal nature. he ignored them. Consequently, there was perpetual war kept up with him between the two. The external was continually saying to the internal, " How shall I rid myself of these, if they be not true? How break the chains that bind me to society and the Church, and assert the truth?" And yet society and the Church had so thoroughly fettered him in the external, that he could not break his chains, and so he lived in warfare during his theological existence.

Q.-I should like to know how he feels upon the subject of theology now?

A .- He has thrown off the fetters that bound him as a human being, and no longer is a theological bigot. That belonged to physical life. Society forged the chains to bind him, and he has left them

to society and the Church. Q.-Are there those who in this life were so low to resurrect them in spirit-life?

A .- There are many souls, which, while in the form, were so thoroughly entombed in the rubbish of earth, it will take the light of many, many ages before they can be fully resurrected. Yet their resurrection morn will come, just as sure as they have been born of the great Infinite Soul.

Q.—Are there those that are wholly unable to discern spirits in spirit-life for centuries?

A .- Yes, in a certain sense this is true; inasmuch as many are only able to perceive the surroundings of the spirit, and not the spirit itself.

Q.-Do they not see those spirits that are low and gross like themselves, and are they not attracted to them?

A .- They do not see the spirits of even those They only see that in which the spirit is wrapped, and in which it manifests itself. QR.—Their condition must be a miserable one.

A .- Yes, more miserable than you, in your human condition, can conceive of.

Q .- Does not an imperfect body dwarf mind and A .- No, it by no means dwarfs the manifestations of soul. It makes them give an imperfect

sound; but the principle is perfect ever. Q.-Do young fetuses ever develop soul? A .- Yes, soul is allied to human life at conception, and goes forth as an individual existence

from that time. Q .- Will those fetuses, so developed, be known by their parents in the spirit-world?

A .- Certainly they will be.

Q .- Do they grow in the spirit-world? A .- They certainly do. Here is a point that your scientific men have failed to reach. This is because science does not take hold of the more refined. But as they let go of the science that belongs to the crude and unrefined portions of life. and tremblingly enter the great arcana of spirit then they will have different ideas of life. And by research they will begin to see that they are children who have learned only the first step in piritual science.

QR.-Jonathan Edwards says that those young fetuses referred to will be consigned to eternal

A.—That picture is only a result of the darkened condition of his own nature. A Jounthan Ed wards could conceive of total depravity.

O.-Was he not himself totally deprayed? A .- No, he was not totally deprayed. In the external, he was a perfect representative of total depravity, and there are many such among you; but the internal soul remains as pure as when it was thrown off from Deity. His learning, his wisdom, his philosophy, were only such as he could gather within the narrow limits of a seven-bynine theolgy. Now in the name of common sense, do not bow down to any wisdom like that. You have many such minds with you. Heaven grant that they may speedily throw off their fetters, and go forth seeking for truth.

Q.—The late Dr. Channing was a fine spirit here. Is he such now? A .- Dr. Channing seeks for truth wherever it

may be found, whether it comes through the lips of childhood, the humble flower, or murmuring ocean. He finds truth everywhere, and accepts it as God's gift wherever he finds it. .

Q.-Do disembodied spirits understand the moral condition of their friends.

A .- They do. That moral condition being symbolized in all external acts, it is very easy to understand it. The rose is not the lily, neither is

Q.-The late William Meade was called a pious man, and yet he was a great rebel here. I wish I could know what he thinks of the war now, or what spirits think of him?

A.-He, too, like thousands of others, was chained by fetters forged by human society. He saw according to the medium of circumstances in which he existed. He believed according to those circumstances, and was swayed hither and thither by them. His secession proclivities were doubtless children of circumstances in which he existed. Perhaps he loved freedom and Union as well as any other soul, and yet was unable to project that seeing through human life. Oh you have many, conditions. You read thoughts by the clothing many chains that are forged by your human surroundings, that bind you hand and foot. You are almost fettered in soul. If the great law did not protect you as individual souls, you would all

Q.—Is man born perfect? and do his surroundings make him imperfect?

A .- Yes, man is born perfect, but the manifestations, they alone are imperfect, not man himself. May 30.

Edwin Trenholm.

I am Edwin Trenholm, and I fell at the battle of Ball's Bluff.

I was second lieutenant in the 22d Virginia, Company I. I have been trying all this time to find a person through whom I could manifest to my father, to my sisters. But I've not been able to. I ask pardon for intruding here. I know it's not just the thing to fight against you, and then come and ask a favor of you. [You are welcome.] I feel that I'm under obligations to you, sir, but I feel, also, that I may be able to cancel those obligations sometime.

I was but sixteen years old, sir, sixteen years and five months, when I entered the Confederate and died upon the field.

. If my father would like to hear from mo, talk to me, I should be very glad to talk to him. I understand that he is about to be arrested and tried for-well, treason it is, I suppose. I'm not inclined to plead either for or against him. I suppose all who took up arms against the Federal Government were guilty of treason, and I think there's a pretty long account to settle. I suppose you'll be guided as to the best way of settling it. I cannot think, however, that Jefferson Davis to old theological ideas, not having been able and his associates were any more to blame than it's very possible that they might, with their money, their strong magnetic influence, force them to take that position, being too great cowards too take it themselves. However, your civil courts don't take everything into consideration; if they did, your code of laws would be such as would deal out justice to every criminal.

I should be glad to see justice done to all. And if my father deserves hanging at the hands of Government, if justice points in that direction, I should say, why hang him, by all means. But I should first find out whether justice did point in that direction or not. Good-day, sir. May 30.

Charlie M'Gowan.

Charlie M'Gowan, sir, 9th Reserve Corps, Pennsylvania.

I'm here by appointment. I was here almost before I knew it. I had an appointment to meet Billy Humphreys and John Arlington, They were to stand on one side of the stream holding a line, waiting for me to come on the other.

I've come, sir, and I should like to have them just throw their end of the line across to me, so I and gross that it will require a long period of time | can talk with them. I suppose it is necessary for me to telegraph from here. I am ready. Charlie M'Gowan, you tell them, is ready to talk to them, and his wild ideas about Spiritualism are more than realized. They'll understand that. I hope they will give me a hearing pretty soon. I'm none of your sleepy customers, who are willing to wait until some great-ways-off resurrection day. I want it to come soon.

Here the reb and the Yank meet on even ground. Oh we can take a light or a drink, even while here, if we get a chance. May 30.

Annie Wilkins.

I would like that you say that Annie Wilkins wishes to speak with her mother. My father, also, would like to open communication with her. After I have been in the spirit-land longer, I shall be strong, and shall know better what I want. I am very weak now, and hardly able to give my ideas correctly. But if my mother will furnish me a medium, I will try to use it, and satisfy her of my presence.

I lived in Boston, died here last month, April Good-day, sir. Did you ask for my age? I was eleven years old. May 30.

Invocation.

Oh Life, beautiful and mysterious, ever constant Life, from the countless altars whereon thou hast traced thy lessons, we would worship thee in Spirit and in Truth. From the deepest places of our being, from the most holy places, we would worship thee, looking out from Nature's countless phases as she is presented to us in her ever varying moods, in storm in sunshine, in day and night. From all this we can learn a lesson, and the lesson seems to be that comes to our inner consciousness, that thou art everywhere; thy love is omniscient; that thou art with us in darkness in light, in sadness, in joy, in the hells of earth, in the heavens, in the beautiful hereafter. Wheresoever the soul may go, there thou art to worship. There it can look upward and outward after thee. There it can read of thee in all thy manifestations. From the face of the beauteous flower there thy smiles are beaming. Oh Spirit of Eternal Truth, baptize us in thine own eternal truth. Let it water the tender flowers that are blooming in our lives; let it be like radiant sunshine to them, but also the means of lifting our finite souls toward thy great Infinite heart. Oh our Father, we offer all the petitions of these thy children present. They are precious in thy sight. Thou wilt bless them, wilt answer them, thou wilt care tenderly for them. Oh we can trust thee, for thou art ever constant. Through all ages thou hast led thy subjects, and though we cannot give thee a name, nor a local dwelling place, yet we can recognize thee, we can worship thee everywhere. We can turn with glad thanksgiving to thee at all times, in all places. So, oh Father, Spirit, accept our petitions, weak and frail and human though they may be, for they are of thee, oh Great Spirit of Truth. Thou hast written them in our being, and they ever must flow back to thee, as the earth revolves around its centre. Oh Mighty Law, let us understand thee better, then we shall worship thee more truly.

Questions and Answers.

CONTROLLING SPIRIT.-We are now ready to consider the inquiries of correspondents. QUES .- To whom and to what has the petition' just offered been presented?

ANS .- To the Great Spirit of Truth that is found everywhere, the Great Everlasting Principle by which alkthings exist.

Q .- Is that Principle external or internal to us? A .- It is both Q.—Is it anything more than the individual's

highest conception? A.-No; and how can it be anything beyond Q.-Why is it necessary to give expression to it

in words, then? A .- Because words are the common clothing of the thoughts of you mortals. Coming here conditions. You read thoughts by the clothing they wear. It is otherwise with us.

Q .- How do you perceive them when disembodied?

A.-In symbols, in signs, in forms, in living

see the internal. You see the form, we see the life of the form.

Q .- Are you able to see the action of the brain as it emanates thought? A .- Yes, we can do this.

Q.-Are these forms you see external to you? Are they your own thoughts?

A .- Our own thoughts are externalized always: therefore those things that are seen by us in the external, are our own thoughts.

Q.—Is thought emitted from soul?

A.—Yes. Q.—When in soul, is a rose a rose there?

A.-Yes. Q.—Is it perceived as a rose there?

A.-Yes. Q.-Why, then, is it necessary to emit that thought as a rose?

A.-Because it seems to be a wise decree of a wise Providence that all things should take form, and that they should possess an individuality allied to form, as well as an individuality that belongs to the external. We cannot tell why this is so, but only that it is so.

QR.-But the form existed before it was emitted? A .- The thought existed, and all the elements

necessary to eliminate the form. .Q.—What are the conditions requisite to elimi

nate that form? A.—That we cannot tell. It would be too elabo rate a work. It would be like following Deity through all the changes of human and divine life. Q.-Can you perceive thought as coming from any other source except the brain?

A .- Yes, if you have reference to the human, physical brain.

Q.-Do animals have thoughts? A .- Yes, peculiar to themselves.

Q.-Can you tell us some of the sources of thought beside the physical brain?

A.-It is said, and truly, too, that God is the source of thought. Then, all thoughts are referable to this Principle, this Intelligence, this Power, whatsoever it may be, that is moving in the Summer-Land, are often mistaken with regard to universe. It is contended by certain materialists that all these beautiful scenes that are, presented measure circumstances through this medium of to your human vision, are but the result of natu- time, while we are here for a brief period with ral law. Well, what is natural law? Is it devoid you, you should not wonder that we do make of intelligence, of thought? We contend that it is mistakes. As we do make mistakes sometimes, not. It is almost impossible for you to conceive of intelligence higher than that of the human form. But you may rest assured such intelligence does exist in the universe, and from this great, central, general intelligence comes all of life, of form, of thought, of power. It matters not whether you call this intelligence a Principle, a Power, Lord, God, or Father, or Mother, or Life, or Law. It is a Power; it is a something that moves you and I; that has called into being all these varied forms; that writes innumerable lessons upon these forms for intelligence to take up and go on

Q.—Is the effect the same upon the human mind or individual, whether thoughts are expressed in forms or not?

A.-No, we think a portion of the effect is lostor lost to you. Nothing is lost in reality. But where you do not give full expression to thoughts. passing in human minds, you lose a degree of that power that would rest upon yourselves.

Q.-Do you find, by consulting the anatomy of to the peculiar style of the brain?

A .- The kinds of thought that are manufactured in the human brain are peculiar. Your thoughts are different from the thoughts of others; and why? Simply because the atoms composing your physical machine, the brain, are aggregated differently. The instrument is differently tuned, therefore must give forth different sounds.

Q.—If persons lose a portion of their power by not giving expression to their thoughts, does it not follow that they may have gained some other power?

A .- That may be so; but it is our opinion you lose a portion of the power incidental to that pe-

culiar thought. Q.-And have gained some other power?

A.—That may be so. Q.—Are little children taught in groups in the

spirit-world? A .- They are, most certainly; for childhood would hardly understand the lessons that mature age enforces upon it were it alone. It has need of sympathy. It has carried its gregarious nature from human to the spirit-land. Therefore, as it was better satisfied to be grouped with other intelligences here, it is better satisfied to be so in the spirit-land.

Q.-How is the loss of earth-life or earth-experiences made up to children in spirit-life?

A .- The children are brought in contact with those persons or intelligences acting through human bodies, that through their experiences they haps you'll succeed this time.] tell 'em over again. [Well, try once more; permay gain what they should have gained had they remained in their own physical bodies.

Q.-Do teachers in spirit-life use anything that corresponds to books and charts used on earth? A.-Certainly they do. Indeed, all that you

have in your human sphere of action has first been used in the spiritual, and handed down to you In other words, it has been originated in spirit-life. So, then, you but take up that that has been already used by the inhabitants of the spirit-land.

Q.-Does not the spirit-land contemplate imnortant changes as regards the education of children in earth-life in the future?

A.—That is a thought that is held very dearly by many philanthropic souls that have passed bemay take hold of and use them for little souls imprisoned in the flesh.

Q.-Will not Spiritualists act an important part in this reformatory movement for the education of youth?

A .- If they do not it, will be because they fail to do their duty spiritually. At present they are exceedingly weak in faith. They believe in the of the Summer-Land; but that belief-we are sorry to say it-is not always outwrought in deeds of duty. But the time is fast coming when Spiritualists shall find rest, neither day nor night, until they have brought the glorious truths they have received into everyday life; until they give expression to their ideas, their belief; until they are willing that the education of their children shall be nourished under a spiritual sunshine, shall be

watered by spiritual waters. Q.-Will not the impulse, and the acting out of such an impulse, have the effect to unite Spiritualists as a body?

A .- Yes; for this being what we conceive to be the only substantial foundation on which Spiritualists can stand, if you do not stand upon this you can have very little harmony and unity as Spiritualists; for that is firm, constant and secure that will tend to produce harmony among you.

thought outwrought. You see the external, we their germs of promise and shed their fragrance upon the morning air, you of maturer age will drink it in, and are benefited, spiritualized and harmonized. So it returns to you, after casting it upon the waters of life, after many days. But surely it will return, bearing you blessings fourfold.

A .- Will Spiritualists then be a power throughout the world?

A.-Yes; for they will be married, soul and body. Spiritualism then will be carried into practical life; and instead of thrusting your Spiritualism into dark corners, you will bring it out and set it up in the most conspicuous places, that they who are less favored may look upon it and see something worthy of worship.

Q.—Have you anything else to recommend be-

side union in educational means? A .- The suggestions that are already matured in the spirit-world, will fall upon you softly, gently, like evening dews. And you will take them

in and act upon them almost uncon Q.—Can spiritual unfoldment better be advanced than by first correcting the errors of physical unfoldment, or by educating our youth natu-

A .- This is a very direct means to unfold Spiritualism, certainly; perhaps one of the most direct. Q.-Why do human beings seek to apologize to

God for having done wrong? A .- Because they have been so humanly educated; because they fail to perceive that that which is termed evil is only lesser good. Or, in other words, because their human nature fails to perceive God in all things.

Q.—Can you foresee the time when a Children's Lyceum will be established in Boston?

A.-We can, most emphatically.

Q.-Will you state the time? A .- No, although it is not far distant, in our opinion. It has been said that coming events cast their shadows before. Now the shadow is already with you, the substance will shortly follow. It has been said that we spirits, we dwellers in the time. When you consider that we can only

of time as regards the occurrence of events. Q.-Please state your reason for declining to specify the time in this instance. Is it because of

we think it safer to refrain from any specification

the danger of making a mistake? A .- That is it; nothing else. Supposing we should tell you that it would be two months from to-day, and it should happen to be two months from to-morrow; you would say, "The spirit has made a mistake, or been untrue." Now we will not specify any time for the establishment of this Lyceum, but we are safe in declaring that it will

Q.—Do the spirits communicating here ap-

prove of the Progressive Lyceum? A.-They certainly do. And inasmuch as it meets with success, that should teach you that it is approved by the great mass of minds outside human life that are superintending it. Oh, yes, we are pleased with it, and more than that, we are greatly gratified with the effects already seen and realized in human life from these Progressive the brain, that the difference in thought is owing Lyceums. The atmosphere of thought is already changed, made better; and if this much be done in so little time, what may you expect in the future? Why, that you will accomplish great good through these sources, so much good that you cannot take it all into human senses, cannot compre-

hend it. It is too great, too vast, Q.—Are our spirit-friends cognizant of time only

through this medium? A .- Only as you come in contact with things

that are living in or measured by time. Q.—Does the Progressive Lyceum propose to pick up barefooted children in the streets and

A.—It proposes to do this. June 5.

Willie Demorest.

clothe them?

I've been here once before. [Then you have some reason for coming again?] Yes, sir; I did n't get a chance to do what I wanted to. My father and mother did n't get it. No, sir; you know I told you I was Willie Demorest, who lived in King street, New York; told you when I died, and of what, and all about me, and asked you to send to my father and mother, and you didn't. [Are you sure?] Well, it aint gone; they have n't got it. Well, I have n't got any chance to go home. [They may not have received your letter, or may have forgotten it, or not known how to give you an opportunity to speak with them.] Well, I thought perhaps they did n't know how, so I got permission to come here to-day to

I've been looking round to see if there was n't somebody close home like these folks, that I could use; and I found one-I found two or three, but found one that my grandfather says I can write through, anyway; and he'll set them on the right track if they'll—if they'll let him. His name is Marshfield-no, that aint the name-Mansfield. My grandfather says that he can write through him, and tell my father and mother all about it, if they'll only give him a chance. There'sthere's another one, a lady whose name is Castle. I reckon I could speak through her. I don't know as I can, for I have n't tried much; reckon I could. She's there, too, close by. I don't want to, I do n't like to give it up. [I would n't. Where do you want your letter sent?] King street, No. youd the scenes of time. These disembodied re- 11, New York City. [What is your father's given formers are intending earnestly to bring about a name?] John, sir. [Has he a middle name?] system of education by which your children may No, sir. [We will surely direct it right this time, receive truth, not falsehood. Childhood loves to and will certainly have it sent.] Well, I wish be taught by symbols, signs, and so these thoughts | you would. When I get older I can do better. are brought down from the upper land, that they [How old were you when you passed away?] I was most eight years old when I passed away. [We will send your other letter, too.] One I give last time? Good-by. June 5.

Alice Barrows.

I have seen a desire in the minds of some of my friends to know where my brother, my oldest brother, Robert, may be. Some of my friends beautiful truths that are taught by the inhabitants | think he is used, as you call it, but others think him to be alive, and they say they would give works to know where he is.

My brother may be addressed at Cincinnati. He is there. There are many reasons why he has remained in obscurity. One is, that he described the Confederate army; and another, he was not feeling pleasantly toward the friends he left. They differed so widely from him in their views of right and wrong, that he made up his mind when he left-to use his own expression-"that it would be a long day before they would know

where he was." It is now over three years since they have had any intelligence from him. I have come to give this intelligence for two reasons. One is to prove that I can come back, and that I still have the power of knowing what is transpiring on earth; and that I can communicate with the friends I

have left. realities more than words. The rose is but a | For, as your little tender buds begin to show forth | I wish to call the attention of my friends to this great subject. It is new to them. And when they ask who gave the information, say that Alice gave it, who died seven years and five months BOOKS ON SPIRITUALISM,

My friends are watching all the papers to see if they can get any clue to the whereabouts of my prother; and I know they won't fail to observe yours, for they are of the opinion that they may look for light from strange quarters sometimes. Mind you, they have no faith in spiritual things, knowing little about them, only they are seeking to know about my brother. And I have taken up that thought with a view not merely to enlighten them upon that point, but to enlighten them be-

Now you will say this is from Alice Barrows to Stephen, or Winchester, or Theodore Barrows, or any other friends who may be concerned. My friends are either at Richmond, Savannah, or Charleston. It's possible they may be in Montgomery. Many thanks, sir.

MESSAGES TO BE PUBLISHED.

Tuesday, June 6. — Invocation; Questions and Answers Elihu Brown, of Jonesville, Wis., to his brother Richard: Teresa Fauhnway, to her father, in New Orleans, La.; Patrick, O'Connell, formerly porter at Stewart's dry goods house,

New York City.

Monday, June 12. — Invocation; Questions and Answers; Wm. T. Brown, of Weldon, Tenn., to his son Wm. Brown, of Weldon, Tenn.; Jock Bowditch, of Boston, Mass., to a person at the State House; Mary Rand, who once lived in Avery street, Boston, to her sons Nathan and Thomas; Georgic Chessman, to his mother, in New York City.

Tuesday, June 13.—Invocation; Questions and Answers; Wm. Maratt, a Confederate apy, to his wife, Charlotte, in Warrenville, Va.; John O'Brion, 16th Indiana, Co. C, to the family; Dennis Minnehan, to Mary Minnehan, at San Francisco, Cal.; Ellen Maria Johnson, to Irlends, in Richmond, Va.

Va. Thursday, June 15.—Invocation; Questions and Answers; Owen McGrath, of Baltimore, Md., to his family, and Colonel Delancy, of Georgia; Charlie Smith, of Elmira, N. Y.; Mary Steele Grosse, of Liverpool, Eng., to Edward Grosse, Queen Ann street, Sidney, N. S. W.; James Clinch, who died at Station A, New York City, to his friends.

**Monday, June 18.—Invocation: Questions and Answers; Johnson Clemens, 22d Alabama, Co. C, to his father, in Montgomery, Ala.: Sarah Ellotson, of Corrington, O., to Mr. Abbott; Phillip Gulnon, to his wife, in Hoston; Horaco Willey, of Connecticut, to his mother Nancy Willey, and sister Sarah N. Willey.

of Connecticut, to his mother Rancy water, and Answers; N. Willey.
N. Willey.
Tuesday, June 20.—Invocation; Questions' and Answers; Aunt Jeane McDonald, to her relatives, in Dunkirk, Scotland; David Kenny, of Concord, N. II., to his brother Daniel, and other friends; Lydia II. S. Lovering, of California, to her parents; Dan'l Murphy, of Manchester, N. H., to his brother-in-

iw.

Monday, June 28.—Invocation; Questions and Answers;
Tharles Goodyear, of India nubber renown, to the Spiritualists
of Boston; Esther Pendicton, of Philadelphia, to her parents
dary Eliza Hammond, of Hamilton, L. C., to her sister Angre
fammond, in Mussachusetts; Jennie Alderney, of New York

Hammond, in Massachusetts; Jennie Alderney, of New York City, to her mother.

Tuesday, June 27. — Invocation; Questions and Answers; Ellen Murphy, of Judson's Court, New York City, to the Catholic priest, Father Kearney; Harry Hodgkins, killed on the Baltimore and Ohlo Railroad, to his sister "Jip"; Elbridgo Joy Harris, to his friends on earth.

Thursday, June 29. — Invocation; Questions and Answers; Wm. Smith, of Keokuk, Mich., to his aunt, and other friends; Matthew Perkins, of Boston, Mass.; Georgie Donelson, of New York, to his mother.

Matthew Perkins, of Boston, Mass.; Georgie Donelson, of New York, to his mother.

Monday, July 3.—Invocation; 'Questions and Answers; Judge Alcott, of Walpole, N. H., to his friends; Hon. Rufus Choate, of Boston; Benj. Aldrich, of Troy, N. Y.; Susan Wickliffe, of Philadelphia, Pa., to her father, John Wickliffe.

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BREAD TICKET FUND. RECEIVED PROM

Married.

Mr. Owen Handy and Miss Mary A. Parker were mar-ried in the Universalist church in St. Charles, ill., on Sunday,

Obituaries.

Passed to spirit-life, from Manchester, Scott Co., Ill., Apri 5th, 1865, Charlie B., only child of Charles and Julia Fluney aged 6 rears 11 months and 22 days.

aged 6 years 11 months and 22 days.

"For more than three years little Charlie had been a helpless cripple, not once during that time having borne lis weight on his feet. He was spiritually inclined, and conversed nach about the future. About a year age he asked if he would have a spiritual body, perfect and beautiful, he seemed willing and anxious to make the exchange, and to be released from his sufferings. Only a few hours before he died, he said: 'Mother, I hope my troubles will soon be over. 'The good-by kiss was bestowed on father, mother, and friends.'

This is the language of the mother's heart, who sdds, "I need not tell you how much I miss my darling. Suffering had made him wise beyond his years. I do not wish him back, for he wanted so much to go; but his departure has left an empty space in our household."

Oh! the holy trust, the glorious faith of the little ones who are left free to drink in the Gospel of Nature's religion—Spiritualism. The child-soul is hungering for the bread of spiritual life. Shall Spiritualists give it to them by training them in their own beautiful faith or shall they allow them to pass into the care of teachers whose souls are shrunken by the demoralizing tendencies of old theology? Spiritualism is as well adapted to the inflant mind as the adult. W. F. Jameson.

Passed to the home of the angels, of consumption, from Gar-

Passed to the home of the angels, of consumption, from Garland, Me., June 28th, Elien B. Oakes, aged 26 years, wife of Sanford H. Oakes, clairvoyant physician.

Happily she met the change; with faith, trust, and love she turned to the "evergreen shore." for its forms were familiar, its scenes had opened to her view. Passing from those she loved, husband, child, and other dear ones of kindred ites, her love still reaches them. From the higher life she speaks:

"I livel oh yo who loved me!

Our faith was not in vain;

Back through the shadowy valley

I come to you again. Sanford R. Oakes, clairvoyant physician.

Safe in the love that guides me. With fearless feet I tread: My home is with the angels— Oh say not I am dead!

The funeral services were conducted by the writer. Closing cmarks by Mrs. Wilson, of Camdon. A numerous company were in attendance.

Mrs. H. T. Stearns.

Passed on in the triumph of the spiritual faith he had lived rassed on in the triumph of the spiritual faith he had hved for years, N. Kellogg, from King's Ferry, N. Y., aged 63 years. He was a devoted pioneer in Spiritualism, and "lived and died a true and consistent Spiritualist," so writes J. G. W. Weeks, one of his neighbors.

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8w*

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FOR ACUTE AND CHRONIC DISEASES, ATE of Detroit, Chicago, Wankegan and Delaware, Ohio, Lake arrect, Dinas, Colorado, O., where he will remain until further notice. He cures all curable diseases with a few operations. No surgical operations performed. Also, cures at any distance without seeing the patient, by sending him their handwriting. Persons who cannot afford to pay are cordially invited, without money and without price. Cleanliness only teing required. Office hours are from § A. E. to 12 E., and from 1 to 5 r. E.

DR. M. B. PHILLIPS,
MAGNETIC HEALING PHYSICIAN,
HAS located at VINELAND, N. J. Office two doors west of
Radicoad Station, on Landia Avanue. His treatment is the
Apostolic mode—healing by the laying on of hands. My 20-3m PRYCHOMETRY AND CLAYRVOXANCE.
MRS. O. M. BALDWIN will read character personally or
Mrs. O. M. BALDWIN will read character personally or
out of the form: sit for spirit-communications, &c., &c. Send
a lock of hair, or the handwriting of the person. Terms, \$1.
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H. RICHARDSON, Mesmeric Physican and
Healing Medium, No. 132 Main street, Charlestown.
by 18—2m² DR. CHARLES BUTT, Magnetic Healing Physician, &c., &c., 385 State street, CHICAGO, ILL. Consultation hours from 10 A. M. 1111 2 P. M. 4w*—July S.

I. G. & P. B. ATWOOD, Magnetic and Clairvoy-June 10 - 3m MRS. COTTON, Successful Healing Medium, by the laying on of hands. (No medicines given.) No. III East 20th atreet, near 3d Avenue, N. Y. 3m June 17. MRS. C. S. HULL, Magnetic and Electric Physician, 89 West Madison St., Chicago, Ill. 7we-le 10.

MISS L. HASTINGS,
TEACHER OF PIANO AND MELOBEON, VOCAL MUSIC,
(Italian Method.) and PERKGI and LATIX LANGUAGE, will
vielt pupils at their residences, or receive them at her own, 33
Lowell street, Boston. Terms reasonable.

DR. J. T. GILMAN. PIKE, Hancock House, - - - Court Square, BOSTON,

Pearls.

And quoted odes, and jewels five words long, That on the atretched forestinger of all time Sparkle foreyer.

THE HAYMAKERS.

The sun laughs through, piercing the blue, And cleaving the red cloud's heart; Up from the corn in the sweet June morn, The larks by twenties start.

The wheat's green sea rolls wide and free For many a pleasant mile, As row by row the mowers go, On every face a smile.

Each corn-flower blue wears a jewel of dew, And over the bright green sea, The popples on high their red tiags ily, All fluttering in their glee.

The stalks between, bright flashing, keen, Sweep on each glittering scythe; Of the sorrel red, and the thirde head, They take a royal tithe.

But when the noon, no whit too soon, Comes with its lessening shadow, They sit and laugh, and joke and quaff, Under the oak in the meadow.

Then when sun sets, and cold dew wets The tawny hills of hay. Homeward they go, and the after-glow Greets them upon their way.

Poetry is only born after painful journeys into the vast region of thought.

SPIRIT VISITANTS. Sitting in the gathering shadows Of the twilight's tender glow, Well-known forms come-flitting by me, Of the happy long ago; Shadows that looked dim and vacant, Into loved forms seem to glide; Old age, manhood, blithesome childhood,

Now again are by my side.

Spirits, through mortal agency, are the teachers

EMMA HARDINGE'S FAREWELL TO HER FRIENDS IN AMERICA.

PART SECOND.

Let the readers who followed me to the house of the lady, where, according to my friend's promise, I was "to be developed right away," imagine a person totally ignorant of the meaning of this phrase, finding herself in a room full of strangers, in vague anticipation of some kind of mild surgical operation, by which a rational being, in a perfeetly natural state of existence, was suddenly to be converted into a modern prototype of the woman of Endor. Awaiting my mysterious fate with direful misgivings, I was suddenly addressed by the lady medium-to whom, by my own request, I had no introduction, and from whose notice I had sedulously shrank away-with the words, "Come here and sit with me; you are a great medium." Obedient to her commanding gestures, I seated myself at the magic table, when the lady began rubbing my hands with considerable energy, but complaining all the while that I wore a silk dress. Why I should not do so, was more than I could divine; but before I could even arrange a question in words to this effect, a strange, misty sensation came over me, which so completely obscured my faculties, that an endeavor to recall who I was, and where, only ended in convincing me that I was a highly respectable old gentleman, in which character I gave, what I was afterwards informed were some remarkable personating tests of spirit identity, to several strangers in the room. To recapitulate the events and sensations of that evening-the first of my test mediumistic experience -would be neither possible nor profitable. It is enough to record that the touch of Mrs. Kellogg's hand appeared like a magician's wand, illuminating the latent fires of magnetic power, which, once mkindled, ever after burned in the steady light of incidential mixtures.

During the three hours' scance of that evening, it was found that I could give tests of spirit identity by personations, impressions, writing and automatic movements of my fingers over the alphabet. All present seemed much more interested in this sudden and unexpected development than myself, its subject, who, to confess the truth, was so bewildered with my own marvelous performances, besides being half the time lost in the identity of the spirits who were influencing me, that I was far more disposed to question my own identity, than . that of any of the spirits I was said to represent.

The experience of most investigators in the spiritual philosophy, has shown that no tests are thoroughly convincing to individual minds, which are not addressed to the individual's own knowledge and reason; hence all I did by way of convincing others that night, would have failed to impress myself with any other belief than that of an unnatural and foreign influence upon me, had not some of the tests been-addressed to myself in automatic writing, which, though produced by my own hand-being written upside down and requiring to be held up to the light for perusalconvinced me my own mind was not the originator of the sentences. One of these contained simply these words: "Tom"-"Find a great sea snake!".

The name of an only and idolized brother was here written, and with it, the last words I ever heard him utter on earth; namely, a charge that I-a singer-would find for him the words of an old sea song, of which he was passionately fond, and which he had begged me to learn to sing for his gratification. He spoke this sentence as he was departing on his last earthly voyage, from which he never came back again. These utterances of the lost sailor boy were forgotten in the vast whirlwind of grief for his death, far, far at sea, which swallowed up all minor details, until, after an absence of ten years, what I had been taught to believe the impassable gulf of eternity, stood revealed before me as a bridge, on which stood my beloved and lost, smilingly repeating that sentence-too triffing to have been preserved in the solemn archives of the memories of death, and too surely identical with the precious dead to be repeated by any but his own very self.

In scornful unbelief of the power I was investigating, I had said to my conductor, before entering the circle room, " If all you tell me of Spiritualism be true, and they succeed in making me one of these wonderful mediums, I will return to England and make my fortune."

Late in the evening, automatic writing, through my own hand, purporting to come from my spirit father, assured me I was a fine medium; that I MUST use my gifts, as such, for the benefit of the world, but--repeating my own careless wordsthat so far from using those gifts to make my fortune, I was never to take fee or reward for mediumship, nor would the spirit communicating release me from the strong control in which I was held, until I made pledges before the witnesses then present, first, that I would devote my gifts to the service of others; and next, that I would not take fee or reward for the same.

As this was not the custom of my hostess, and certainly was far from my own views in the matter, this charge could have been no emanation from either her mind, or my own. And in justice to the many self-sacrificing mediums who have re-

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probability, have ceased my investigations at once. have since learned to appreciate the excellence and wisdom of the advice,

By not becoming a professional medium, I neither felt anxiety to please my sitters, nor temptation to impose, when the power failed me. Besides this, I passed through many phases too rapidly to be available as a stereotyped test medium for any special gift, and thus I had the happiness of doing good and conferring spiritual light upon those who sought me, besides gaining a vast range of experience and unfettered practice, which has been, and still is, of incalculable use to me as a teacher of the Spiritual Philosophy. All this I can now perceive "face to face;" though then, I may truly say, I could only "see as in a glass darkly."

Returning from this, my first mediumistic seance, a review of the memoranda furnished me of the circle convinced me I had been acting under some foreign influence, but by no means of the fact that the cause was supermundane. A full acceptation of this belief involved the abandonment of been seen and described accurately in all minu-opinions and prejudices too deeply rooted to be time of dress and appearance by strange mediums readily conquered; besides, in my condition of semi-conscious control, I could not exercise the clear judgment which was retained by the observer; hence I returned a medium, but adt a Spir-

I had been advised by Mrs. Kellogg to procure an alphahet, and continue to sit, at stated periods, for practice auddevelopment. This I promised to do; but not finding the requisite leisure during the following day, my convictions of the spiritual origin of my previous night's performances, waxed

weaker and weaker with the lapse of every hour. I mentioned, in a former paper, that I had come to this country in the steamship Pacific-one of the Collins line. Ever since my arrival in America, I had maintained a kindly intercourse with some of the officials of the ship, between whom and myself little offices of friendship were exchanged every time she came into port. The ship Pacific was due on the memorable day when I became developed as a medium, to wit, on Tuesday, Feb. 19th, 1856.

On Wednesday I went down to the wharf in the hope of receiving a little package that was to be sent me from England, in charge of the storekeeper-an officer between whom my mother and myself the most kindly acquaintance had been kept up ever since our landing.

The ship had not arrived, and no tidings were received of her; but as she was only due some thirty hours—the season rendered it likely that wintry storms would occasion the delay of even some days—no anxiety was felt in consequence. I mentioned the circumstance to my mother; but beyond a slight expression of regret, neither of us commented on the matter.

That evening, just as my mother and myself were about to retire for the night, a sudden and unusual chill crept over me, and an irresistible impression possessed my mind that a spirit had come into our presence. A sensation as if water was streaming over me, accompanied the icy chilliness experienced, and a feeling of indescribable terror possessed my whole being. I begged my mother to light up every lamp we had at hand; then to open the door, that the proximity of people in the louse, outside our room, might aid to dissipate the horror that seemed to pervade the very air. At at the table, with the alphabet we had provided turned from me and toward her, so that she could ence to myself. follow the involuntary movements of my finger, which some power seemed to guide in pointing out, "Phillip Smith, ship Pacific."

As that was the name of the store-keeper for whom I had been only that very day inquiring, our curiosity and interest was now considerably excited. For a few moments this mode of manian icy cold hand laid on my arm, then, distinctly and visibly to my mother's eyes, something pulled while the coldness of the air increasing so painfully that the apartment seemed pervaded by Arctic breezes. After a while, my own convulsed hand was moved tremblingly, but very rapidly, to Now and then an opportunity occurred of giving spell out, "My dear Emma-I have come to tell you I am dead. The ship Pacific is lost, and all on board have perished; she and her crew will never be heard from more."

I need not remind my readers that this statement, though made within too short a time from the day when she was due to permit of the least auxiety to be felt on her account, was strictly verified by subsequent results. The ship Pacific and her ill-fated crew were never heard from more; and despite the indignant threats of prosecution that the owners made against "the impostors" who dared to predict her loss on the faith of spiritual communications, which both myself and others to whom I named the facts did not scruple to repeat, Phillip Smith, and some few of his fellow sufferers, in their messages from the harbor which happily sheltered their enfranchised spirits, were the only revelators that ever lifted the avail veil of doom from their ocean grave. From this time, and during a period of eighteen months, I sat constantly, for all who sought my services, as a test medium for a great variety of manifestations. These followed in rapid succession, each one practicing my whole frame in a striking and powerful manner. I frequently saw spirits with great distinctness, describing them with accuracy, and conversing with them as I did with my fellow mortals. I wrote in various ways conditions of trance and semi-consciousness: beoccasionally a physician. In fact, with the exception of boisterous physical manifestations, or that which I coveted beyond all else-a medium for raps—it is impossible to name a phase of mediumship through which I did not pass, and in which I was not fully and powerfully exercised.

My experiences during this period were sufficient to fill volumes, and will not in this sketch admit of even a brief description. I visited almost every medium I could hear of; sat in circles morning, noon and night; pursued my investigations in garrets, cellars, saloons and public halls; was now lifted up in costacy, now depressed with misery, harassed by doubts, confused by contradictions, repulsed by lies, mistakes and decentions. But amidst it all there was the one great cardinal fact, that spirits disembodied could communicate to earth, and that spirits still embodied could and do act magnetically upon each otherappear, at times, in distant places, and frequently finding that I was likely to quit them and seek

signed other and more lucrative employments to give communications, with as much accuracy and give their services to the public in return for fees tost circumstance, as spirits from the other world. so modest, that they, too, often fail to supply the No phase of the spiritual phenomena ever more wants of those who demand them, I must here sorely perplexed me than this communication add, that the objection of my spirit friends to my with the spirits of the living. From what source, taking pay for mediumahip, was special to my own or by what law, such manifestations are made, I case. It seemed they perceived in me the capaci- cannot now pretend to discuss. My own experity to exercise many forms of mediumship, all of ence, confirmed by many others, bears ample teswhich they desired should simply be used as timony to the affirmative of this fact. And so means to prepare me for a lecturer-a destiny frequently did I find that the spirits of persons which I should then have contemplated with so still on earth were seen by me, described, and much disgust, that, if apprised of it, I should, in all gave manifestations, as if they were still and actually in the spirit-world, that I was often doubt-But though the reasons were not then given me, I ful of the fact, and sometimes disposed to attribute the entire phenomena of Spiritualism to the same cause; but in such hours of skepticism, some revelations, so clearly identical with the departed, and none but them, or some bright and beautiful evidences of true, genuine communication from the angel-world, invariably reassured me as to the inviolate and fundamental fact, that the disembodied soul of man can and does communicate from spheres beyond the grave.

That there is a vast field of untrodden science, in which the human soul, whilst still an inhabitant of its mortal prison-house, is the agent and instrument, I have full and conclusive testimony. For many months I communicated by mental telegraph, according to preconcerted arrangement, with my friend, Mrs. E. J. French, a resident of New York City, whilst she was at home, and I absent on distant travel; and these experiments were made in the presence of and witnessed by scores of persons still living. On ten different occasions, whilst I was engaged in lecturing, I have who had never seen me, and who were resident hundreds of miles away from my place of abode. Sometimes, I am told, a phantom Emma Hardinge has entered a circle, and given communications highly graphic of that remarkable personage, and all this without any knowledge of her own, or volition on her part. In short, the mysteries of mind are infinite, and the earnest and industrious student will find himself on the verge of a new world, and standing on the very threshold of a new era, when he enters upon the investigation of the marvels of the science of mind.

Another of the specialities of this mediumistic life, was the mass of revelation which the spirit-circle brought to light concerning the nature, cause and effect of crime. Fearful have been the disclosures made through this source concerning the causes of death recorded by the physician, in the shape of disease, but witnessed of by them, not unfrequently, as murder, and just as often negligence, ignorance, mistake, and every conceivable form of crime. Deeds, which the actors fondly thought were buried in the tomb, and laid away in the dim archives of eternity, have risen up, in all their glaring deformity, to confront the secret criminal in the very presence of the victim and accusing angel. Other scenes, too, varied these dreary records of crime. Dear loved ones reunited-bereaved hearts sent away in all the ecstacy of reunion-precious little children, deemed as lights untimely quenched, or buds of promise nipped in the bitter frosts of death ere the vital spark had made it a conscious soul-all these beloved and ministering band of angels crowded around my altar-like table, converting my humble circleroom into a living church of a living religion.

The Courts of Justice, too, are not forgotten; and many a piece of unlooked-for testimony, many a strange witness, and singular "chance of haphazard" disclosure, owes its momentous and timely appearance in the smoky atmosphere of the law, to the promptings and hints of the spirit-circle. Blessed spirit-circle! I have seen the blind eyes opened, the crippled limbs made straight, the broken hearts bound up, the criminal converted; and the guilty startled from the path of secret crime by the revelations of the spiritcircle; and, moreover, the whole time that I was last, at my mother's suggestion, I consented to sit thus privileged to minister to others, my own career was a marvel of spirit-guidance and influ-

By the urgent request of my invisible friends, I out the letters. In this way was rapidly spelled reading-room, as a public performer, and attempted to supply the lack of this source of remuneration by giving music lessons. This, however, I found a far more difficult task than I had imagined. I had myself been a proficient in music, and I found, with a sensitiveness rendered painfully festation ceased, and to my horror, I distinctly felt | acute by a first-class musical education, and yet more so by the inspiration from the spheres which musical spirits occasionally poured upon me, that my hair, which was hanging in long curls; all the the task of instructing the totally uninspired with

the rudiments"—the only branch which offered, itself to so obnoxious a person as a well-known spirit-medium-was irksome beyond endurance. instructions more in accordance with my taste; but no sooner did the fact leak out that I was "a medium," than my pupils fled from me as from a pestilence. Friends grew cold, acquaintances shrugged their shoulders, and pitied and prophesied "lunatic asylums and beggary."

My own best interests, means and position, depended on my return to England; but now by arguments, and still more by wonderfully cunning little schemes, my faithful invisibles kept me on, steadily, zealously pursuing my career as a fest medium, and an indefatigable student of Spiritualism, and though often bringing me to the very verge of desperate resolve and the last dollar, never leaving me there, but tenderly leading me back, with their own obviously arranged efforts, to hope and temporary prosperity again. Meantime I recall with astonishment the changes that are imperceptibly being wrought in my opinions, habits and manners. The gay and fashionable girl, educated amongst the privileged classes of Europe, enamored of French society, and French life and customs, imbued by both association and education with an unmitigated dislike of "common people" and "common ways" -was becoming converted into a thoughtful woman, a steady reformer, metaphysical thinker, and devoted Republican.

I dare not ask my readers to follow me through automaticity, and by impression, spoke in various the marvels of my mediumistic career, nor my moral and intellectual new bith; it must suffice came a psychometrist, partly clairvoyant, and to say that I owe to Europe the endowments and refinement, education, popular and aristocratic opinions, manners and accomplishments. To America, by birth into WOMANHOOD; and to the blessed gospel of Spiritualism, all light, knowledge of immortality, of (not belief merely) true happiness, charity and metaphysical lore that I possess: and when I add to this a partial realization of several precious spiritual gifts, who will marvel when I declare that poverty, persecution, obloquy, sordid cares, doubts, fears, disappointments, and a whole age of bitter struggle, fatigue and suffering, crowded into a few years' experience, are all too poor a price to pay for the invaluable boon of Spiritualism. From the Spiritualists of New York City, where my development and first two years of experience took place, I received the warmest tokens of personal friendship and appreciation. I had offered my services to furnish them music at their Sunday meetings gratis, and

remunerative employment elsewhere, they voluntarily pressed upon me a fair salary, and tendered the gratuitous service of a large and excellent street, Sundays, at 10M A. M. Proc. choir of voices, to be placed entirely at my dis-

Sometimes my choir numbered as many as thirty voices, composed of young persons of my own faith; mediumistic, and full of inspiration, and unbounded in their devotion and affection for me. For nearly two years this delightful choral society rallied around me, only breaking up at last with my enforced departure from New York.

Mrs. M. A. Ricker, regular speaker. The public are invited. Seats free. D. J. Ricker, Sup't.

CHELSBA.—The Spiritualists of Chelsea have hired Library Hall, to hold regular meetings. Sunday affection and evening aggeds—Chelsea have hired Library Hall, to hold regular meetings. Supragular Mrs. Pannie determined the meeting sup and the supragular meetings and supragular meetings supragular meetings. A. Ricker, regular speaker. The public are invited. Seats free. D. J. Ricker, Sup't.

CHELSBA.—The Spiritualists of Chelsea have hired Library Hall, to hold regular meetings. Supragular meetings su last with my enforced departure from New York.

last with my enforced departure from New York.

I composed the music of our services, met with my young singers twice a week for practice, and can truly declare that the angels sang with us, and that as much of heaven as can ever be known on earth, often burst forth from the lips of this dear choir, bound together as we were by affection, inutual admiration and esteem, and the constant presence and inspiration from beloved spirit friends, who christened my young singers

"Singing Stars," and for whom they would often signing Stars, "and for whom they would often signing Stars," and for whom they would often signing Stars," and for whom they would often signing Stars, "and for whom they would often signing Stars," and for whom they would often signing Stars, "and for whom they would often signing Stars," and for whom they would often signing signing Stars, "and for whom they would often signing signing Stars," and for whom they would often signing signi dear choir, bound together as we were by affecselect and compose special anthems they wished performed. I linger on this page, one of the brightest and happiest of my American memories; but time and space are still the elements in which my too fluent pen is manipulating; these warn me to conclude this portion of my experience, lest the still more important era of my life as a lecturer should be crowded out of the pages already overcharged with the lucubrations of the test medium. My next article, then, will invite my readers' company in the third and final era of that career, where my own wandering and faltering feet have been guided by that host "of mighty dead," whom the orthodox, in the words of their Scriptures, declare "are not"; whom the plous hide away from us in the unapproachable realms of an impossible Heaven or Hell, or a yet more impossible condition of oblivious corruption in the tomb, but whom Tknow to have been the lamps to my darkened eyes, the stars of my night, the sun of my day, the pillars of cloud and fire in my wilderness, the Heaven-sent Moses, who are still leading on their wayward charge to the shores of the on their wayward charge to the shores of the beautiful river which divides me from the promised land, where I know in grateful blessing and tenderest retinion I shall meet my invisible guides in visible glory, my veiled loves in the grateful literature of that morning whose sun shall know and 75 o'clock. beautiful river which divides me from the promrevelation of that morning whose sun shall know no setting.

Just What You Want.

The recently invented "Novelty Microscope takes the place of all others, because it can be used for examining larger objects. Mr. Mead, the "Microscope man," formerly of Chicago, Ill, where he sold hundreds of these instruments, can be addressed at Thompsonville, Wis. during the summer, or until further notice. Those who were disappointed with the Craig Microscope, will find the Novelty Microscope to be just the thing they want. Read the following from the well known Sunday School Advocate of New York, Rev. Daniel Wise, D. D., editor:

"Children, I have an instrument on my table which is worth more than all the playthings you ever owned. I do not mean that it cost more money, but that it is worth more as a source of amusement and instruction. It is called the Novelty Microscope. I once recommended the Craig Microscope to you, and now I recommend this. You can put living or dead insects, seeds, leaves, flowers, or any small objects into it, and it magnifies them hundreds of times. It thus gives magnifies them hundreds of times. It thus gives you power to discern the wonderful beauty with which God has clothed the tiniest insects which which God has clothed the tiniest insects which swarm the earth and air. Its use will please you and make you wiser, too. Save your money and send two dollars to G. G. Mead, Thompsonville, Wis., and he will send you the Novelty Microscope."

A rich man once asked a wit what sort of thing opulence was. "It is a thing," replied the philospher, "which can give a rascal an advantage over an honest man." True; but all rich men are not rascals."

To the Spiritualists and Reformers of the United States and Canadas the National Executive Committee send Greeting:

The Second National Convention of Spir-The SECOND NATIONAL CONVENTION OF SPIRITUALISTS will be held in the city of Philadelphia, Penn., commencing on Tuesday, the 17th of October, 1865, and continuing in session from day to day, till Saturday following.

Each local organization is requested to send one delegate, and one additional delegate for every fraction of fifty members.

call extends to all classes of reformers, without reference to name or form of organiza-

on.
All Spiritualists and other Reformers through out the world, are respectfully invited to send delegates to attend and participate in the discusdelegates to attend and participate in the discussions of the questions which may come before the Convention.

S. S. Jones, Chairman, F. L. Wadsworth, Sec., Henry T. Child, M. D., H. F. Gardner, M. D., M. F. Suttley.

M. F. SHUEY, SOPHRONIA E. WARNER, MILO O. MOTT, WARREN CHASE, SELDEN J. FINNEY, H. B. STORER, MARY F. DAVIS, A. M. SPENCE, M. M. DANIEL.

April 15, 1865. Vermont Convention

The Spiritualists of Vermont will hold their twelfth Annual State Convention at Ludlow, Vt. the last Friday, Saturday, and Sunday of August next, and cordially invite all Spiritualists and true reformers to meet with them. Warren Chase, Chas. A. Hayden, A. E. Simmons, M. Bent, E. B. Holden, Mrs. M. S. Townsend, Mrs. S. A. Horton, and other speakers are expected to be present. Board and lodging at the hotel, one dollar per

The Vermont Central, and Rutland and Burlington Railroads will return members of the Convention free.

W. W. Russell,

THOS. MIDDLETON, Committee. D. P. WILDER, GEORGE DUTTON, Cor. Sec. Rutland, Vt., July 7, 1865.

Grove Meeting.

The Spiritualists and Free-Thinkers of Cherry Grove, Fillmore Co., Minn., will hold a three days' Grove Meeting in Michener's Grove, one and a half miles north-west of the Cherry Grove post office, on the 21st, 22d and 23d of July, 1865. John L. Potter is engaged and other mod greekers are office, on the 21st, 22d and 23d of 5 day, 1000.

L. Potter is engaged, and other good speakers are expected. A general invitation is extended to all, as the platform will be free and the "latch-strings as the platform will be free and the "latch-string out." Per Order, A. B. REGESTER. Cherry Grove, Minn., June 25, 1865.

Yearly Meeting at Auburn Corners, O. The friends of Spiritualism and human progress will hold their Yearly Meeting at Auburn Corners, Geauga Co., O., Saturday and Sunday, Aug. 12th and 13th, commencing at 10 A. M. Selden J. Finsey and Hudson Tuttle are engaged as speakers. All are invited to attend. Accommodations will be provided for those coming from a distance. GEO. WM. WILSON, Cor. Sec. Auburn, O., July 9, 1865.

The Spiritualists and Friends of Progress

Of South-eastern Indiana will hold their next Quarterly Meeting at Bro. Bond's Hall, Cadiz, Ind., on Friday, Saturday and Sunday, the 25th, 26th and 27th of August. DR. J. L. BRAFFITT,

BILAS SMALL, Committee. DR. COOPER,

NOTICES OF MEETINGS

THE BIBLE CHRISTIAN SPIRITUALISTS hold meetings every Sunday in hall No. 118 Tremont street, at 10% A. M. and 3 P. M. Mrs. M. A. Ricker, regular speaker. The public are invited. Seats free. D. J. Ricker, Sup't.

September.

WOUGESTEE, MASS.—Meetings are held in Horticultural Hall every Sunday afternoon and evening. Speakers engaged:—Miss Emma Houston during July; N. Frank White during September; Mrs. Anna M. Middlebrook during November; J. M. Peebies, Dec. 3 and 10.

PROVIDENCE, R. I.—Meetings are held in Pratt's Hall, Wey-bosset street, Sundays, aftermons at 3 and evenings at 7M o'clock. Progressive Lyceum meets every Sunday forenoon, at 10M o'clock. Speaker engaged:—Miss Emma Hardinge during luly

during July.

PORTLAND, Mr.—The Spiritualists of this city hold regular meetings every Sunday, in Congress Hall, Clapp's Block, corner of Congress and Elm streets. Free Conference in the forenoon. Lectures aftermoon and evening, at 3 and 70 clock. Speakers, engaged:—Mattle L. Beckwith during September; Mrs. Laura Cuppy during October. 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.

ROCKLAND, ME.—Meetings are held at Rankin Hall every Sunday, afternoon and evening. Regular speaker:—J. N. Hodges.

DOVER AND FOXCEOFT, ME.—The Spiritualists hold regular

VINKLAND, N. J.—The Spiritualists of this place hold regular Sunday meetings at Union Itali.

LECTURERS' APPOINTMENTS AND ADDRESSES. PUBLISHED GRATUITOUSLY EVERY WEEK IN THE BANNER OF LIGHT.

[To be useful, this list should be reliable. It therefore behooves Societies and Lecturers to promptly notify us of appointments, or changes of appointments, whenever they occur. Should perchance any name appear in this list of a party

Should perchance any name appear in this list of a party known not to be a lecturer, we desire to be so informed, as this column is intended for Lecturers only.]

MISS LIZZIE DOTEN will speak in Philadelphia during October. Will make no other engagements to lecture until further notice. Her many correspondents will note the above an nouncement. Address as above, or Pavilion, 57 Tremont street, Boston, Mass.

MRS. LAURA CUPPY will lecture in Taunton, July 18, 23 and 30; in Haverhill during August; in Portland, Me., during October. She will answer calls to speak week evenings. Address as above, or care lianner of Light.

N. Frank Whitz will speak in Haverhill, July 23 and 30;

N. FRANK WHITE will speak in Haverhill, July 23 and 30; in Seymour, Conn., during August; in Worcester, Mass, during September; in Troy, N. Y., during October. Will answer calls to lecture in the West Sundays and week evenings through the rest of the fall and winter. Apply immediately, Address as above. DR. L. K. COOMLET will lecture and heal in Havana, Sparland, Lacon, Lai'rairis Centre, Henry and l'eoria. Address St. Charles, Kane Co., Ill. He will receive subscriptions for the Banner of Light.

M. H. HOUGHTON will speak in Stafford, Conn., July 23 and 30. Will answer calls to lecture in any of the Eastern or Middle States the coming full and winter. Address as above, or West Paris, Me.

Mrs. Augusta A. Currier will lecture in Bangor, Me., dur-ing July and August; in Milford, N. H., Sept. 3 and 10. Ad dress, box 815, Lowell, Mass. MISS MARTHA L. BECKWITH, trance speaker, will lecture in Portland, Me., during September. Address at New Haven, care of Geo. Beckwith.

care of Geo. Beckwith.

CHARLES A. HATDEN will speak in Bucksport, Me., July 23 and 30; in Chelsea, Mass., during Reptember; in Lowell during October; in Philadelphia during November. Will make engagements to speak in the West through the winter and spring of 1866, if the friends desire. Address as above.

Miss EMMA HOUSTON will lecture in Worcester, Mass., during July; in Buffalo, N. Y., during August; in Cheinnatl, O., during September; in Milwaukec, Wis., during October: in Cloveland, O., during November. Would be happy to make further engagements in the West. AUSTEM E. SIMMONS will speak in Woodstock, Vt., on the first Sunday, in Bridgewater on the second Sunday, and in East Betnet on the fourth Sunday of every month during the coming year. Address, Woodstock, Vt.

coming year. Address, Woodstock, Vt.

WARREN CHASE will be at South Hardwick, Vt., till August. He will attend the Annual State Convention of Vermont at Ludlow, in August, the National Convention at Philadelphia in October, and lecture during January and February next in Washington, D. C.; during Blarch in Philadelphia, and spend next summer in the West. Other engagements on the route will be made by an application soon. He will receive subscriptious for the Banner of Light.

Miss Sarah A. Nutt will speak in Woodstock, Vt., July 16 and 23; in Ware, Bass., July 30, and during August; in Petersham during September; in Athol during October. Address as above, or Claremont, N. H.

Benjamin Todd, normal-speaker, will lecture in Charles.

BENJAMIN TODD, normal-speaker, will lecture in Charles-town, Mass., during December. He is ready to answer calls to lecture in parts of New England. Address, care banner of Light office.

MRS. H. T. STEARNS will lecture in Bradford, Me., July 23 Address, South Exeter, Me. MRS. E. M. WOLGET will speak in Eden Mills, Vt., and vicinity during July. Address as above.

MIRS EMMA HARDINGE WIll lecture in Providence, R. L., during July. Address, 8 Fourth avenue, New York. Her time is all taken up prior to leaving for Europe.

Mrs. Fannir B. Felton will speak in Chelsea, Dec. 3 and 10. Will make engagements for the autumn and winter. Address, South Malden, Mass.

oreas, South Maiden, Mass.

J. M. Perbles, of Battle Creek, Mich., will lecture in Providence, R. I., during September and October.

18AAO P. GBERKLEAF will speak in Glenburn, Me., July 23, and Aug. 27; in Levant, Aug. 20; in Newport, Aug. 13; in Stockton, Aug. 6: in Haverhill, Mass., during September. Address, Exeter Mills, Mc.

Miss B. C. Peltor will speak at Sheddsville, in West Windsor, Vt., Aug. 6: and 13, and Sept. 3 and 10. Those desiring her services as a spiritual medium and trance speaker are requested to consult her by letter, directing their communications, until further notice, to Woodstock, Vt.

Alcinda Wilhelm, M. D., inspirational speaker, will lecture in Northern and Southern Missourt, July, Aug. and Sept.; in Kansas, Oct., Nov. and Dec. Address, in care of Jas. Hudson, Terre Haute, Ind., until Aug. 1st.

Mrs. A. P. Brown will speak in Danville, Vt., every other

son, Terre mante, ind., until Aug. 1st.

Mrs. A. P. Brown will speak in Danville, Vt., every other Sunday until further notice. She will attend funerals if desired. Address, St. Johnsbury Centre, Vt.

Miss Susie M. Johnson will speak in Dover, Me., during July; in Dexterduring August; in Bangorduring September; in Poxboro', Mass., Nov. 5 and 12; in Worcester, Dgc. 17, 24 and 31.

MRS. LYDIA ANN PEARSALL will lecture one-half the time at Utica and Washington, Mich., until further notice. Mgs. S. A. Horror will speak in Rutland, Vt., the first Sunday of each month until November; in Lowell, Mass., July 23 and 30; in Quincy, Aug. 13 and 20.

Mes, Susin A. Hurchinson will speak in Cincinnati during August; in Stafford, Conn., during December. Address as above, or Syracuse, N. Y. J. G. Fish will speak in Cincinnati during July. Will receive subscriptions for the Banner of Light. Address, Hammonton, N. J.

monton, N. J.

DE. JAMES COOPER, of Bellefontaine, O., will deliver a funcral discourse at Bowling Green, Wood Co., O., July 30th, on
the departure of Samuel Vall to spirit-life; will be at the
Quarterly Meeting at Cadle, Henry Co., Ind., on the 23th, 26th
and 27th of August, with a supply of books, and will take subscriptions for the Banner of Light, as usual.

W. K. RIPLEY will speak in Dover, Me., during August and September. Address, Foxboro', Mass.

Septembor. Address, Foxboro', Mass.

Lois Watsbrooker can be addressed for fail and winter engagements at Cadiz, Ind., till September.

J. L. Potter, trance speaker, will make engagements through the West to speak where the riends may desire. Address, Ccdar Falls, Iowa, until further notice. MISS MARTHA S. STURTEVANT, trance speaker, 72 Warren

MRS. LAURA DE FORCE GORDON. Address, until further notice, Bangor, Me., care of H. B. Emery.

MRS. DR. D. A. GALLION will answer calls, to lecture, under pipit control, upon diseases and their causes, and other sub-lects. Address Dr. J. Gallion, Healing Institute, Keokuk, Iowa.

F. L. WADSWORTH speaks every Sunday morning and evening in Sturgis, Mich., till further notice. Address accord-AMAM. MIDDLEBROOK. Engagements made for the remainder of the year. Address, box 778, Bridgeport, Conn.

J. H. RANDALL will answer calls to lecture in the central and northern parts of New York during August and September. Address, until August 1st, Butland, Vt.; after that, Up per Lisie, N. Y.

per Lisie, N. Y.

Miss Bornia Kundelick, trance speaker, will answer calls
to lecture Bundays, week evenings, or attend funerals. Address, Lebanon, N. H. E. V. Wilson, Menekaune, Oconfo Co., Wis. Parties wishing his services week evenings will address him as above. MISS L. T. WHITTIER, Densville, N. Y.

Moses HULL, Decatur, Mich. Mas. E. A. Bliss, Springfield, Mans. Mas. M. A. C. BROWN, West Bratileboro', Vt. Mas. NELLE TEMPLE BRIGHAM, trance speaker, Coleraine, N. H.

MRS. ELIZABETH MARQUAND, inspirational speaker, 97 Wal-nut street. Newark. N. J.

L. Judo RARDER, Somerset, Somerset Co., Pa-