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Original Essay.

CATHOLICISM AND SPIRITUALISM: THE OPPOSING RELIGIOUS SYSTEMS OF THE WORLD.

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Catholicism, at the time of the Reformation, had become a gigantic consolidated system, so intrically interwoven into the government of States that their existence depended on its approval. With a towering self-sufficiency it.heralded itself as the organ of God on Earth—the infallible organ of his decrees. It not only assumed control over the religious sentiments, but over the mind, the person, and State, and by every means sought to found a temporal as well as spiritual supremacy, and succeeded so well that it held in servile obeyance the entire royalty of Europe.

"Catholicism is opposed to progress. It is the essence of conservatism. Its eyes are fixed on the past. The by-gone is its saviour, the future its devil. The voice of its priest is the voice of

With one fell sweep, it has brought together all the mythologies of the world; Jew and Gentile are equally well represented; and, in hypochondriscal bigotry, it has created from the foul debris its system of worship.

Its study carries us directly back twenty centuries or more-for it ignores that time, and more, of human progress. If we enter a cathedral, we step into the dark gloom of mediaval ages. We see the tinsel and gewgaws made to attract babymen, and we hear the twaddle of the nurses of religious babyhood.

Catholicism has ever been intolerant. It is just as intolerant to-day as five hundred years ago. It cannot progress. The heretic is regarded with the same evil eyes here in America, as in Spain during the Inquisition. The power of compelling belief only is wanting. In this it is logical-it is logical from beginning to end. Grant the divine origin of its Bible, and it will push you to its conclusions by logical deductions therefrom.

Here we have an infinite revelation from an infinite being. How can finite beings comprehend it? Only inspired teachers can do so. Peter was inspired; he communicated his gift to the priesthood, through whom it has, in an unbroken line, descended. Thus the laity are cut off from investigation. God has forbidden it. The fact of his anointing teachers, forbids it. The revelation is infallible; the teachers are infallible. The voice of a priest is the voice of God. Give heed and

Man has committed infinite sin, and must be infinitely punished, or offer an infinite sacrifice. God, in Christ, was such a sacrifice. As God, dispensing the merits of this sacrifice, placing them between himself and the laity, the priest becomes the pardoner of sins, the real power to which to appeal. The priesthood is infallible. From their desks, surrounded by lighted candlesthough it be broad daylight-and the flummery of the stage, they preach this cardinal doctrine every Sunday. It is wrought into the very texture of the infant soul, and the man cannot outgrow it.

They deny the right of individual reason. You must not reason. To allow the right of private reason would sap their vast superstructure—that is all Protestantism claims.

The priest says, "I stand here, because Godhas placed me here. I am anointed, and of the direct line from Peter. I have passed through the gate. I have received the knowledge. I have a right to teach you. Those who have not been anointed have no right to teach. They have received no commission from God. Their words are lies, and they will deceive you. You have no right to think for yourself. Reason is a snare of Satan's. I am

your final appeal." Any one who will attend a cathedral, will hear such biasphemous doctrines heralded any Sunday-the doctrines of the black night of Europe, forced on American intelligence. This it is that blights Catholic countries. This that benumbs and eventually kills thought, and settles over its tomb a withering incubus.

When such dogmas are promulgated, can we doubt that the Inquisition is far off? Only the power is wanting to put it in force.

Jesuitism rears itself, a hideous colossus, in Europe, and its black shadow is cast on our shores. Europe is governed by the priesthood. Its rulers bow in the dust, and kiss the toe of the Pope. The Hapsburgs, the most detestable tyrants and idiots of the earth, have, throughout their long line, been strictly Catholic-intolerantly Catholic-and some of them have abdicated their thrones, and shut themselves up in cloisters.

The abominable Bourbons are all Catholics, all The Emperor of Austria is detested by the peo-

ple, co-rather is too contemptible for hatred, but he is the darling of the priests. Louis Napoleon laid the basis of his govern-

ment in Catholicism. The priest is his adviser, his State Counselor, his author. The Jesuits bolster up his sham government, and unite, as they always do, in supporting tyranny, and crushing the people.

Had it not been for the close unity between Church and State, by which Liberalism in Europe has been throttled, long ago would the masses have been redeemed; but this "old man of the sea" has crushed it whenever it made an attempt to

I may seem illiberal, but I fortify my position by their own words, taken from one of their prominent English organs. Hear what it says:

"Believe us not, Protestants, for an instant When you see us pouring forth our noeralisms. When you hear a Catholic crator at some public assemblage declaring solemnly that this is the most humiliating day of his life when he is called upon to defend once more the glorious principles of religious freedom —be not too simple in your when you see us pouring forth our liberalisms. When you hear a Catholic crater at some public

credulity. These are brave words, but they mean nothing; no, nothing more than the promises of a candidate to his constituents on the hustings. He is not talking Catholicism, but nonsense and Protestantism; and he will no more act on these notions in different circumstances, than you now act on them yourselves in your treatment of him. You ask, if he were lord in the land, and you were in a minority if not in appeless, yet in nower. You ask, if he were lord in the land, and you were in a minority, if not in numbers yet in power, what would he do to you? That, we say, would entirely depend upon circumstances. If it would then fit the cause of Catholicism, he would tolerate you; if expedient, he would imprison you, banish you, fine you; possibly, he might even hang you. But be assured of one thing: he would never tolerate you for the sake of the glorious principles of civil and religious liberty. If he tolerated you, it would be solely out of regard to the interests of the Catholic church, which he would think to be best served by letting you alone."

Thus does Catholicism nourish the hope that it will yet have power to grasp the genius of America by the throat, and compel belief with a "thus saith the priest."

Thus do they fancy the reënaction of St. Bartholemew massacres, auto da fes, inquisition, rack and torture-that they may roll back the car of progress, stifle thought and establish, as the universal religion, their system of Paganism, with its images, altars, incense, holy water, candles, processions, saintly relies, bogus miracles and shams, by which ignorance is cheated out of its birthright of free thought

Not in Europe only, but here, even in our free land, do they anticipate such results. All religions are tolerated; we have, in the generosity of our strength, considered ourselves out of danger from such disturbances. We have, until recently, thought that eighty years of nationality insured our eternity. Well, we are awaking from that delusion.

Foreign emigration pours a vast river of Catholicism on our shores-ignorant Catholics, who are trained, faithfully trained, in the school of despotism. We feel no alarm. Yet well has it been

"Were there an army upon our shores equal in number to the Roman priesthood in the United States, and professing the same designs, the whole people would be ready to arm against it. The cry, 'Our liberties are in danger!' would go forth from one end of the land to the other, and a spirit would be aroused whose first breath would drive the invader from the soil. Yet this Roman army is far more dangerous to our liberties than the military army we have imagined. It comes among us in the name of the Prince of Pence—It professes to be devoted to the cause of God and Humanity—it steals into the bosom of the people processes to be devoted to the cause of God and Humanity—it steads into the bosom of the people-with an aspect as meek as its designs are sinister, and it is only when its doings in other lands are exhibited that the cloven foot is discovered; and we find it aspiring to political sovereignity—arrogating universal dominion—assuming to lay its iron grasp upon the souls of men, and secretly applying the torch to our free educational civil applying the torch to our free, educational, civil and religious institutions."

We are not alarmists. All the conflicting elements which Europe. Asia, and Africa pour on our soil, will ultimately unite and form a homogeneous nationality; but before that time, convulsions will occur, such as are now agitating our political sea, and, although not wrecked, we may incur great perils.

Catholicism appeals to the superstitious ele ment. It ignores knowledge, and, by its infallibility, precludes investigation. Man fell and became demon by being inquisitive into causes. The Stylite, for twenty years standing on the top of a tower-the bloated, idiotic monk, abhorring human nature and despising his body-are its types toward which it would have us assimilate. Her body, sinful in all its desires, is despised, crucified. abhorred. This is the doctrine preached—while the caste of priests, absolved from control of laws, revel in the deepest abysses of carnality, and rise in their desks recking with the foul slime of unbridled nassions.

We underrate the vast and incomprehensible power they wield. I said that the kings of Europe were under the control of the priesthood. It is not an unguided, isolated control. The universal Jesuitical hierarhy is controlled by one mind, animated by one motive, subsidized to one endthe extension of their dogmas. And, fortified by the axiom that the end justifies the means, they are prepared for any iniquity, any deed of right or wrong, if it furthers their schemes. Kings, Emperors. Princes, are puppets, who skip and dance as the Central Power pulls the wires. If they dance to the command of that power, they have its holy commission to garrote the people. And when they refuse, the angry growl which arises, brings them at once to submission. Even Napoleon allied himself with the Church as the only means of sustaining himself, and that, too, at a time when the most daring thinkers fired the heart of France with the cry of reform.

Our rulers are beyond the beck of the Central Roman Power—in a measure at least. The number of Catholic voters, however, united, as they always are, is sometimes sufficient to decide the balance of power. That vote has always been cast on the side of darkness, always been allied to slavery of body as well as of mind. I suppose many there are who think they know liberal Catholics who uphold liberal institutions, but I believe such to be mistaken; either such are not Catholics or are deceivers. I believe they are mistaken, because the high oracles of Catholicism declare that they are. To use their own wordswords which put the nineteenth century to shame:

"What is liberty?" and sneeringly they answer, "Cant—and cant is always mischievous. Where is civil liberty to be found? In fact, it does not exist, and it never did exist anywhere. But if the mischief done in the name of civil liberty is not a little, far more serious are the consequences of the upholding of religious liberty consequences of the upholding of rengious hosery by Catholics. The very word liberty, except in the sense of permission to do certain definite acts, ought to be banished from the very domain of re-ligion. For religious liberty, in the sense of a liberty possessed by every man to choose his own religion, is one of the most wicked delusions ever

Such are the teachings of that school wherein the Catholic element of our society is reared, and, as it is an infallible voice which speaks, it is believed with unshrinking faith. The most miserable laity of our land are directly under the eye and command of the Pope, The most debased laborer divides his hard-earned shilling, giving the priest the larger share. The Church is always filled-no complaint from the preacher, of bare walls. And ah! what devotion! what abject prostration of the man to the creed! The scavenger from the street kneels there and counts his beads, utterly oblivious of the scenes from which he came and to which he must return.

I said I was not an alarmist, and, no doubt, you will think me intolerant and unjustifiably severe. I am not intolerant; I will explain why. As I have intimated, there is no doubt but the laity cast their political influence in a solid phalanx, as their superiors dictate. They do this, if their words mean anything, no matter how loudly they declare that their religion never meddles in politics. We know that it always has endeavored to wrest political power from rulers, whether monarchs or republicans; and that by its very nature it is aggressive.

Tell me when, in our own history, the foreign-Catholic element-went for reform? Always oppressive, it has been the slimy abysm where demagogues have concocted elective frauds—the hope of slavery, in the riots it was expected to engender. I am not intolerant, for I state these bitter truths, in all their deformity, not in anger or malice, but to present, at one view, the aspect of one great division into which reform has divided the world.

There can be but two classes in the coming day. There are but two classes now-conservative and radical, or Catholic and Spiritualist. There is no middle ground. Protestantism, theoretically maintains the right of private opinion, the fallibility of anything else but human reason; but practically it denies this cardinal doctrine, and is as intolerant as Catholicism.

Protestantism is a protest against the old-the assertion of the right of private judgment. But its end is different from what Luther or any of its founders desired. The right of Luther or Calvin to protest, allows John or James to protest against Luther or Calvin. Protesting and directly and inevitably in infidelity. Protestantism declares this, and Catholicism declares it. Protestantism is. in its ultimate, nothing more nor less than infidelity to all mythology; and, consequently, belief in the divinity of man, and the principles of the Spiritual Philosophy. It is either Catholicism or Spiritualism. Inasmuch as it denies the right of free thought, (and where is the Church but has a gag in every member's mouth?) it is Catholic. ans it is not quite as rankly given to feti chism as Catholicism.

The savage worships roots, trees, beasts, reptiles: the Catholic the dead bones of saints, the scraps of the shroud of their Saviour, the despicable traps of Jesuitical mumbo-jumbo: the Protestant transfers his worship to the Bible, the Church, the holy Sabbath. It is fetichism through and through. Learned divines make a difference appear by calling the same manifestation in a savage, or themselves, by different names. In one it is Mythology, in the other Theology-fetichism in one, holy religion in the other. In vital essence, however, where is the difference? Is it in forgiveness of sins? The Catholic is pardoned by a priest, a man ordained by Christ to forgive in his name by reason of the sacrifice he has made. The Protestant confesses directly to Christ, and is forgiven in the same manner. The Catholic is denied the reading of the Bible; the Protestant is allowed to read. But where is there a Preshyterian, or a Methodist, or any layman that dare assert doctrines contrary to the established creed? Charles Beecher happens to believe that the devil was once an angel, and demons were all very good beings around the throne of God, and other singular ideas, drawn from his method of Biblical study. Well, does the Church retain him? The synod meet-recant, or be excommunicated! The rack is withheld from them; they cannot put Mr. Beecher to thumb-screw torture, or burn him with fagots, but they show the spirit of the inquisition. He has no right to believe different from them. God is on their side. Why not compel him to believe? Do you doubt that, one line of law placing the power in their hands, would compel Mr. Beecher to believe or suffer? I have great confidence in the progress of the age, but I have more in the

pertinacity of bigotry. Let a Churchman, deceived by the idea of the right of private opinion, deny the absurd doctrine of the Trinity—disputing that God was his own Son, and Christ was not only the Son, but his own Father, and the Holy Ghost was Son and Father, both and yet neither; that the only way an infinite God could redeem man, whom he had made the best an infinite being knew how, was to take on human nature, and die on a cross -I say, let him deny such heathenism, at which African fetichism would blush, and the D.D.s and LL.D.s. like well-trained hounds, will utter one cotemporaneous howl.

The ideal of Protestantism is very well; its actual is Catholicism-mild Catholicism, divested of its rack and tortures, not by any grace of its own, but by law. The spirit of the inquisitor is present in all. It has other and keener tortures which it brings to bear. I need not illustrate this to you who are Spiritualists. Perhaps you became so peaceably, easily, and met no opposition; but the chances are that you were brought to feel the keen shafts of malice and bigotry.

Gotomozia smiled on burning coals. Well, bewould not, if turned out to bitter winds of bigotry and the simoon of superstition. What are burning coals, racks, thumb-screws and the diabolic inventions of the holy hierarhy to the spiritual cinders, racks and tortures to which the holy Protestant hierarhy damn the excommunicated

and excommunicated you. Your former brethren pass you in the street with a leer; they scarcely recognize you. They will not deal with you. You may starve-and they hope you will. What care they for an infidel? They call to their aid the forked-tongue demon of slander, and the viperbrood of hate, envy, malice, falsehood, and set the pack on your path. Death is no relief; from year to year it is related how awfully you died in your sins. Thomas Paine died peacefully as a saint. What difference does that make to those who make a merit of lying for God's sake, and are in want of examples of infidels dying horribly? "Ah," say the preachers, "Paine screamed, and raved, and tore his hair, and cursed and implored! He repented of his sinful life, and called vainly on the Creator he had cursed." In their treatment of him you see how they will treat you. "The Infidel!" say they to their Sunday-school

children. If there he a name of honor, of glory, of everlasting fame, it is Infidel! I would rather have it attached to my name than all the degrees that the colleges and societies of the land can bestow, for it means a thinker. It means more It means one who dares think for himself, and says to Bible, creed, Church, priest, and all their rubbish, stand there while I think.

I have approached the point where the second grand division forces itself on our observation. Catholicism is one class, Spiritualism is the other. There is, as I have shown, no mean. All I have said of Catholicism is true of Protestant Churchanity.

Spiritualism, embodying the glorious ideal of the freedom of body and mind, absorbs all that elevates and ennobles our conceptions of this life. and the life hereafter, of Nature, and of human relations. It is a gigantic system of eclecticism. It seizes the good everywhere. Like the bee drinking nectar from the poisonous nightshade as well as from the fragrant rose, it absorbs the truths of Catholicism, of Mahometanism, of Buddhism, of Philosophy. It is not a religion; it is not a philosophy; it is the perfect union of the two with

Witness its results in the world. All reforms are marshaled under its banner. The temperance movement, woman's rights, land reform, magnetism, phrenology, all the new and unprotected issues which look to the amelioration of human burdens, whether physical or mental, have become parts of its gigantic scheme. Their only advocates are the spiritual press. A conservative Spiritualist is a rare object, and either becomes a reformer, or goes over completely to the party to which he of right belongs.

You have heard of Spiritualists becoming Catholics. It is a very wonderful change-not so wonlerful when understood. As Spiritualists, they learn that there are but two issues—going ahead or going back. They are not capable of going shead, and hence at once take the fearful leap into the lap of the Mother Church.

The educated Catholics see it, too. The Pope orders Home to leave Rome. A hundred years ago he would have made an auto da fe; now England's strong arm stretches across the ocean to save the citizen. One or the other must go to the

In Spiritualism, Protestantism has worked itself clear of Romanism; cast off creed, church, priest, and allowed freedom to all. You can never organize anything out of its elements.* Its tenlencies are directly opposed to organization; its aim is to disintegrate, individualize. Of Catholieism, to ignore the individual, to absorb the individual into a system—that system sacred, holy, and blasphemous to assail. Spiritualism teaches that the INDIVIDUAL is superior to all systems; that there is nothing sacred or holy, except TRUTH.

I say you cannot organize Spiritualism, except as its supporters are drawn together by the ties of universal brotherhood. Its purpose is to disinte-

grate and individualize the individual. For a moment glance at its origin. It has not. and never had a leader. No Christ, no Mahomet, no Smith, to herald its claims. Scores and thousands have arisen from obscure corners, and. as by one breath, proclaimed its truths. There are a few instances where men have attempted to organize and lead, but always with disastrous results. It is willed by the vast motive power of this measure, that hero-worship shall form no part of its gospel. Truth alone shall be praised. You might as well take the fragmentary granite boulders of the field, and endeavor to mold them into one, as so many Spiritualists, and form them into an organization, acknowledging a creed or a leader. All the creeds in the world cannot hold them. There are no holy books for them, no holy houses,

von appeal in vain. I say leaderless. The first mediums are heard of no more. They were wonderful rapping mediums, and after sorving their time, their oracle departed. A short time since one of our prominent speakers wailed like Jeremiah over the departure of former workers in the field. He did not understand that men, like seasons, have their time, and afterwards wither away. The spring gives us blossoms, the summer fruit; each is good for its time.

no holy days. If you appeal to their superstition,

The individual is his own priest. If he has sins, he must confess them to himself. If Christ did not die for him, God did not make Satan to torment him. What he loses here, he gains there. If he has sinned, he must work out his own salvation. This doctrine is wonderfully egotistical, and brings with it the pains and burdens of isolation. Out of such material are the spiritual ranks filled. It necessitates thought and constant warfare. It is not an easy doctrine. Do you wonder, then, that sometimes recruits go over to the other side? They are tired of the conflict. There is no certainty. The old, loved and reverenced, may any day

be overthrown, and wholly unexpected results By Organization I do not mean association for general busi-

principles of religious liberty. Short of Athelsm, thinker? You, my infidel reader, simply asserted the theory of religious liberty is the most palpable of untruths."

the right to think. The Church held a meeting and rest. Infallibility of a creed is an easy doctor untruths." trine. To all questions an answer is ready-God willed it. Nothing unexplained; everything set at rest by the mystery of Godliness.

It is not desirable there should be organization. I think we mistake the drift of events, when we desire it.

Shall we think it desirable that Spiritualists shall have one cut of garments? The Catholic said that Catholics should have, a thousand years ago. The priests made a suit of baby clothes, and the laity have worn it ever since. They tied leading strings to these children, and have never untied them. That we consider folly. The difference between it, and fashioning garments for the present, however, is only a difference of time, not of character. Baby-clothed Catholic, or frock-coated Spiritualist-in principle the fitting of garments is the same. It is fashioning all men's garments after one pattern-not the pattern that is disclaimed.

A creed advocating vicarious atonoment, or discarding the same, are equally acceptable. It is not what the creed contains, it is the creed itself which we repudiate. To subscribe to a creed, acknowledges the supremacy of its doctrines to the individual. Its boundaries are those set by its makers, and yielding to it is hedging one's self by those boundaries.

Such are the two great systems which now diride the world.

On one hand, Conservatism, or Catholicism, restng on the infallibility of a book expounded by infallible teachers, surrounded by gorgeous trappings calculated to excite the attention of rude natures, to stifle inquiry, it denies the right of reason, ignores the individual, absorbing all into

On the other hand, Spiritualism, the ultimate of rotestantism, setting the individual free trampling on the traditions and mythologies of the past, and declaring MAN to be the most sacred object in

The two systems are diametrically opposed. One looks to the past; the other to the future. Which shall triumph?

Humanity never goes backward-it moves even oward the right; for there is a Divine Power which wrenches human actions, after an omnipo-

The leaf torn from the branch by autumn winds: he bird caroling its song of gladuess; the sandgrain rolled by the tide; the drop of dew on the flower, all things, from the least active of tiny life to the gigantic efforts of the elements, work after prescribed plan, from which there can be not the least departure. So with man, He works, seemingly futuitously; but there is no chance. He puts forth his bravest efforts in the tide, striking out for this or that object, but the strong curent bears him onward to a goal well undeviatingly approached, however unknown to him. The Divino Energy has marked out a plan. an archetype to be attained in future ages, and the Powers of Darkness, though they ally themselves to block the wheels of progress, will only find that they do so to be crushed into oblivion. They will stay it only for a time. The bringing of such opposing forces together, will of course produce conflict. They already begin to mingle n our national affairs-in the affairs of all great

Spiritualism in France speaks through its past heroes, and she feels the effects of superior wisdom. It is the dawn of a new day, when departed intelligences will mingle in the affairs of men. Again, it speaks to the Czar of Russia. through a spiritual medium, and the people of the vast steeps stretching from the Baltic to the Pacific Ocean, from the Altai to the Arctic sea, feel its breath-the chains of the serf fall from his festered limbs, and millions arise free men, ready for a glorious career of progress.

In England, the higher classes are impressible to spirit thought, and its civilization begins to glow with new vigor.

The garroted masses awake at the new voice. Priest and king feel that what they considered solid earth-earth formed of prostrate human beings, cemented together by concrete blood and tears-has no consistency, but heaves like the billows of the stormy sen? The breath of Diginity s abroad. They hear its call, and arise.

Catholicism is a child of the old world, Spiritualism of the new. The former has grown old, is in decay; the latter is in its infancy. The result is easily seen—it is not in a distant future.

The intelligence, learning, and hope of the ago are on one side; on the other, the bigotry, superstition, and darkness. Be not alarmed if men forsake the light, and return to the old. Leaders may desert the standard of the new to rest at ease in the lap of the Mother Church, or enjoy the officen she gives. These are accidents to be expected; they have no universal significancy, except as they show the necessity of standing with one or the other cause. Those who are fully vitalized by Spiritualism, never can desert; with them, there is no falling from grace.

Thus marshaled, the two forces are to wage a war of extermination. Not here alone, but over the whole world, and the end, after misery and suffering, will be the destruction of all creeds, superstitions, and dogmas, the severing of all shackles, whether of body or spirit, and the production of a universal brotherhood of free men.

THE OYSTER.-Open an oyster, retain the liquor in the lower or deep shell, and, if viewed through a microscope, it will be found to contain multitudes of small oysters, covered with shells and swimming nimbly about-one hundred and twenty of which extend but one inch. Besides these young oysters, the liquor contains a variety of animalculm and myriads of three distinct species of worms. Sometimes their light resembles a bluish star about the centre of the shell. which will be beautifully luminous in a dark

Written for the Banner of Light. DE VERE.

BY BELLE BUSH. PART FIVE. The Magdalen's Story,

Come here, my child," she spoke to a fair girl, Whose presence in that room seemed like a pea Set in the brow of night. "Come here," she said, "And learn what you must do when I am dead." Then to her arms there stole a lovely child, A fair young flower on whom the angels smiled, As on a lily pure and undefiled, That showers its sweetness on a desert wild. She smoothed the tresses of her mother's hair, Then clasped her hands in hers with tender care, And, at her bidding, knelt in humble prayer, When dropping from her lips like music there, The Saviour's words came pulsing through the air, "Our Father which art in heaven"-she breathed

In measured cadence, and in accents slow; And when 't was finished, with a kiss of love Her cheerful act the mother did approve. Then clasping her about with tender arms. As if to shield her from the world's alarms, She breathed a blessing on her lovely child, The only flower that cheered her desert wild: She blessed her with a feeling deep and strong, That thus she might protect her child from wrong, Then thus to her resumed her mournful song: "My child, the secret of thy mother's life Thou ne'er hast learned-may thou ne'er feel its

For with deep woo its very name is rife. Now list to me, and I will tell thee how My heart with grief and shame was made to bow. In the fair morn and innocence of youth, While yet I trod the flowery paths of truth, I learned to love a mortal more than God: Then was I made to feel His withering rod. I beauty had; 't was all my earthly dower, Save virtue, and a woman's melancholy power Of so adoring one she learns to love, That all his actions she must needs approve, And, right or wrong, accept them at his word, And in all things acknowledge him as lord. This blind and wicked worship proved my snare: My love was false, though all his words were fair— False unto me, and to himself as well; But on his errors past I will not dwell. You pulled a rose to-day to deck your hair, The petals dropped, but all the thorns were there Just so my rose of life fell off, and care Alone was left; that drove me to despair, And I became the scorn and jest of men-A thing of shame, a weary Magdalen! Heart-broken and forlorn, I roamed the street. The while a double life-pulse in me beat. Oh, how my heart yearned then for some retreat Some sheltering home where I might rest my feet But none was near; none pitied my distress, Or looked on me with loving tenderness. Alone I wandered in my wretchedness, Till faint and sick I grew one dreary morn, When you, like Christ, was in a stable born! Oh God! in this, the winter of my woe, My tears were frozen, and refused to flow. Men gathered round me in that loathsome place, And women came to gibber in my face, And talk with righteous scorn of my disgrace, But none to bless or pity me, save onc-A lonely heart, whose work was almost done. She was a widow, yet she took me in-Feeble and poor, and yet she took me in, Soothed me to rest, and chided not my sin. Oh, how I blessed her! With what fervent tears I poured into her list'ning, friendly ears, My penitential plea! She heard, believed, And o'er my life of suffering wept and grieved, As though I'd been her child, and just returned, A wanderer, to her fold, for whom she'd yearned With all a mother's tenderness and love. The holy love that nothing here can move. That lives and brightens in the land above. This friend, this angel, as she now appears, Remembered through the mists of circling years In which she passed away to brighter spheres, Taught me, my child, to look upon this life, In all the turbid torrents of its strife, With a calm patience, trusting still in God, Whose spirit cheers and animates the sod, And will sustain us, e'en beneath the rod That falls on us; not from revengeful hands, For disobedience to his high commands, But through our blindness, and the partial cause That we are ignorant of his holy laws. She taught me, too, that while we linger here. We're but preparing for a higher sphere, And that to die is not a thing to fear, But something that should give us lofty cheer, And make us sing for joy when death shall come And from our house of clay we wander home. She taught me this: but ah! the creeds of men Lay with such crushing weight upon me then-They do so curse the lowly Magdalen-That, spite of justice, reason, and the light That seemed just dawning on my mental sight, Yea, spite of this I could not then receive What in my heart I wanted to believe, And what to-night seems easy to believe-The blessed truth, that all to whom we give A grave on earth have risen and still live. And may return sometimes to watch o'er those Toward whom their love's electric current flows. But now let me resume the task begun, And tell thee what atoning deeds I've done, To wipe the sin-stains from my darkened soul, Audabeed it onward toward a brighter goal. You ve seen the gaping wound here in my side, And staunched for me the obbing crimson tide That flowed so fast I thought I should have died Ere I could reach thee in our lonely home, Where you sat watching long for me to come. You know that on the battle-field below. Where lately streams of blood were made to flow And where I strove to ease the soldiers' woe,

His heart and mine, that had been bleeding long, And clinging to its love with faith so strong, That to die for it seemed not hard or wrong, Only fit ending to a mournful song. My prayer was answered. By his side I stood. Just when he braved the battle's flercest flood, And when he fell, the friendly missile burst And wounded me that wounded him the first; But ere the trance of death that on him fell Locked up his senses with its palsying spell, Glancing around, he saw me by his side, And oh, thank God! he called me then his bride His own, his best beloved, his spirit-bride; And, blessing me, he cursed the power of gold, For which his love's dear birthright had been sold. He blessed me; 't was enough; my heart forgave, And blessed him in return; with joy forgave The wrong of years, and owned itself his slave, Eager to follow him, e'en to the grave,

A dart struck home; but oh, you do not know

Why I went forth, while yet the battle hymn,

The hissing bullets, and the shells that skim

It was, my child, it was to watch o'er him-

With a deep constancy, as I have proved.

Like thunderbolts through air, made daylight dim

Your father, who deserted me, yet whom I loved

I prayed that death might smite with the same

I knew that he was there; and should he fall,

He died; I fainted, and was bothe away, Far from the din of that flerce battle fray. When consciousness returned, alone I lay Within a tent that some kind hand had spread, To make a shelter for my weary head. From thence, in Night's disguise, unseen I fled, And wandered home, oh, how I hardly knew, Till it was reached, and to my arms you flew. The rest you know. Now, child, be brave and

.strong!

Death soon will end for me my mournful song, Learned in the school of earthly ills and wrong; But you; my love, will live, and unto thee I would commit a holy legacy— Sweet words, that, falling from my lips, are pure And undefiled, must through all time endure: It is, my child, that pure and holy prayer That from your lips just fell, and thrilled the air Like the sweet pulse of music throbbing there. Oh, write it on your heart, that holy prayer, And in your hours of darkness and of care Breathe it with fervor, breathe it everywhere, In sickness and in health, and when despair

Spreads for your feet her many-colored snare, Oh, breathe it then, my child, that holy prayer, And though the world, through scorn or poverty, Should seek to dim thy pearl-light, purity, T will prove to thee a calm security. And oh, my child, when I am gone to rest, Fold up my name across my peaceful breast, And then thank God that I am gone to rest; But do not weep, or think of me as dead, For, living still, by love's sweet instincts led, I'll keep bright watch o'er all the paths you tread, And shower rich mother-blessings on your head. Thus do I hope. Can you, my child, receive This cheering faith, and learn no more to grieve O'er the cold form the unfettered spirit leaves To darkness and the grave, when it receives The summons to go hence, and wander free Where love may lead it o'er the eternal sen? Oh, tell me from your heart if you believe?" "I do," replied the child; "I do believe! You are my mother, and will not deceive, And God our Father is—he'll not deceive. And if, through dreams and visions of the night. Or wandering messengers from realms of light. He has informed and blessed your mental sight With this high hope, this pole-star calm and bright Set in the sky of your long, dreary night, Why should we not in thankfulness receive

This sacred gift, and, trusting it, believe

In joy for this most beautiful belief?"

The truths it teaches, till we lose all grief

Thus in soft accents spoke the lovely child,

And in response the dying mother smiled,

And said, "God bless thee now for those sweet

words, That, like the sound of many singing birds, Warbling together in the winter time. Have reassured my heart, till faith sublime Already hears the low, melodious chime Of voices beloved, that in the summer ellme Are singing to give me welcome. Now I see The shining hosts beckoning again to me. They come, they come, I know, to set me free, And with them-oh, my God! and can it be Thou art thus merciful to one like me?-Yes, 'tis, it is my mother's form I see! Now am I blessed indeed! She smiles on me, And in the light of her angelic eyes I read this holy truth: Love never dies; It only blossoms when we think it dies, And comes to fruitage under brighter skies. And now, my child, one kiss; then let the air Thrill with the music of thy voice in prayer, Oh, breathe it to me once more, that holy praye Then by my side compose thyself to sleep, Angels about thee faithful guard will keep; Ere the nightwatch be passed bright guests will

And bear thy mother safely to her home." The child, obedient to the loved commands. Pressed with sweet lips her mother's cheek and

hands. Then knelt and said the prayer, as if her heart Felt all the meaning that its words impart. She breathed it, too, in simple, childlike trust As if she knew God's ways were always just, And should be called in question here by none; Then rising, murmured o'er, "Thy will be done," And calmly, peacefully laid down to rest, By angels guarded, and by love caressed. Thus was she found next morn in slumbers blest, Her young head pillowed on her mother's breast. That throbbed no more with its unquiet guest; And when aroused, and told that she was dead Whose love had blessed her in her cradle bed, She did not sob or weep, but calmly said. 'Not so, oh friends; my mother is not dead!" Then, rising, she disposed the limbs to rest, Folded the arms across the silent breast, Brushed back the tresses of dark, waving hair, From the pale brow, and left an offering there-A kiss of love, the music of a prayer, That from her heart went up to God in heaven, Asking that peace and rest might now be given The weary one, so long by tempests driven. This wish, unsyllabled, she uttered there, Then by the still, cold form she knelt in prayer. "Our Father which art in heaven," she thus begun "I thank thee that on earth her race is run; Henceforth with me thy holy will be done. The friends who listened to the lovely child, (If friends they could be called, who never smiled, Or gave to her a word or look of cheer That showed they were above the mortal fear-And dread of death that leads us captive here,) Looked on her with the air of those amazed. Some thought her foolish, others thought her crazed:

But through it all, unto the closing scene, That ended in a distant churchyard green, She neither sobbed or monned, but, calm, serone, With a strange majesty of look and mien, She moved along, and unto all she said, "Why should I weep? My mother is not dead! Only the mortal form lies 'neath the sod: Her spirit, free, is wandering home to God; And oft, permitted by his Father love, She'll keep o'er me a faithful watch above, Smooth the rough paths my weary feet may tread And shower rich mother-blessings on my head. Thus did she teach me-thus my heart believes; So at her death it neither 'plains or grieves, For what to us seems death to her is life, A life more perfect than this mortal strife." The few who listened, and who heard her say These words so calmly, knew not what to say, And so, in wonder, doubting, went away, Each whispering as they went, "Strange words

Were they For her to speak, whose mother went astray." But none remained to show a better way To one whose only friend they thought was dead Who had no home, no place to lay her head, Yet who, all dauntless, stood till they were gone Then calmly said, with fervor in each tone, Thank God, I'm neither friendless or alone; Angels will guide me still. 'Thy will be done!' So I but keep my pearl-light, virtue, pure, All care, all griefs, all sufferings I 'il endure,"

This holy prayer, I heard it in the alcles, The forest sieles, Where birds keep singing when the summer smiles,

And my heart leaped for joy, for I had come, Weary and doubting, from my lonely home, Seeking for strength to do'the will of heaven, And to bear calmly all earth's trials given. I had been wishing, praying for high power To do great deeds, more worthy of the hour That calls for lofty aims and bids them flower, And o'er the world their fragrant influence shower Yet when I felt within those chords astir, By which God called me for a solacer To hearts that unto Grief's sad music thrill, I hesitated, doubted, wavered still, And hushed the song-waves with a stubborn will Yet still I yearned for loftler powers of thought, For higher aspirations to be taught My humble, quivering and uncertain lyre, A re-baptism of poetic fire; And so I waited, listening to the lone And the low, sobbing, melancholy moan Of the sad waves that best upon life's shore, Till, heard above their tumult and loud roar, Came that pure prayer, and swept my spirit o'er; Then all its chords thrilled with a loftier lore. And with it, like a blessed pearl-drop cast Into the troubled waters of the past, Bringing me peace and rest, there came a voice, That, like a pican, made my heart rejoice, Seeming to whisper, as it trembled past, "Rise, child of song, and use the powers thou hast, And as you use them, more will follow fast."

Thus found I comfort in the pathless wild, Thus was I tutored by a little child, Until, my heart its stubborn will subdued, I humbly asked that I might be endued With trust like hers, that I might henceforth run With willing mind the race she had begun, Singing her little song-she had but one-"Our Father which art in heaven, thy will be done!" Then rising from my soul on songs of prayer, This fervent aspiration thrilled the air. [To be continued.]

Children's Department.

BY MRS. LOVE M. WILLIS.

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

[Original.]

GREAT SUCCESS.

CHAPTER V.

The autumn days passed, and the winter came on with its deep snows, and its long nights and short sunlight. There had been but little merrymaking since the apple-paring at Squire Niles's, for Sophia Taft had gone to Adams to the academy, and Mrs. Niles kept Mary at home, fearing she would lose her quiet ways, and without these two girls there was not much genuine sport to be expected. To be sure, Cerinda Potham tried to have what was called a kissing party, but the boys said it was too much to ask to have her saub nose and pouting lips thrust into their faces, and as it was a stormy night, they made a ready excuse not to go.

Abraham had fixed in his mind his resolve so firmly, that he did not waver from his course. He determined to work his way above all that had been said against him, and to prove himself worthy the estgem of all who knew him, if he was a shoemaker's approntice. A noble resolve firmly adhered to will make any course comparatively easy; but it will not smooth away the rough places; it only gives one strength to tread bravely over them. To rise before light, and prepare his mother's wood, build her fire, and put the kettle on the hook that hung from the iron crane in the fireplace, to shovel the snow from the doorways after a storm, and to bring water from the well in the yard, was the pleasantest part of his day's work. There was something social in the riendly fire that lighted up their neat room: and his mother's smoking hot cake, turned from the large iron pan, tasted sweet to him. His mother's kindly words, also, and her pride in his manliness, made the morning slip away quickly. But as he took his sent in Mr. Hink's small shop, so badly ventilated, and so hot that all the blood seemed rushing to his head, leaving his feet cold and lifeless, the world seemed like another place. There was nothing excellent to be found in the hard sole leather, and the continued clink, clink of his hammer and Peter's, drove all healthy thoughts from his mind.

Sometimes he looked out on the fields of white snow that lay spread out behind the shop, and the life of a shoemaker seemed very much like it. "It is just as desolate," he said to himself; there is not a living thing on it, but all is cold

and still, and freezes me." Peter also fulfilled the expectations he had formed. He was never weary of snapping and snarling, and fault-finding. Strive as hard as he would, he could not please him. He was sure to hammer too hard or too lightly; he drew through his waxed ends with too great a snap, or he did not jerk enough; he sat too straight, or too crooked. If he stopped a moment to look out of the window, he called him lazy. If he wiped the perspiration from his brow, he told him that he was making a useless fuss.

Abraham found himself sinking day by day into the great slough of despond that Benjamin told him of. Once in a while he had a diversion by the entrance of some neighbor, who would talk of the news of the day; but usually every one avoided Peter's shop, and went instead to Mr. Stamp's store. Squire Niles, however, always made an errand in when he came to the village, and he had some friendly word for Abraham.

"I shall never be anything," said Abraham to himself many times a day. "I may as well give up first as last;" and 'yet he had a constant trust in the Divine Providence that kept his life, and at night, when he laid down to rest his weary body, ie was never too tired to lie awake and entreat that Providence to guide him into a better path.

Peter had been particularly cross one day, and had made Abraham work harder and later than usual, and he was hurrying home through the deep snow that had fallen during the day. The storm-clouds had passed, and a pure white mantle lay over the whole village. The sun had set clear, and the western light was reflected on the hills, and the world seemed so still and beautiful that one could imagine it had put on its white robes, and was offering its thanksgiving of beauty to the bending heavens. Just as Abraham was passing the corner that turned the road from Peter's shop, he saw some one coming quite hear him, but he felt too gloomy to mind who it was,

"Well done!" said a merry voice; "I was just wishing I could meet you, but I supposed you had gone home an hour ago," 100 1 100 2 "Why, Sophial when did you get home?" asked

"Well you might ask! I have been at home all day, and could n't think why you did not come in and see me. But how gloomy you look! I do n't

wonder; it's enough to make a saint groan to

even look at Peters face, much more to sit opposite him all day. I say, Abraham, why do hit you change your beach into the other corner, and then you could get a glimpse of the hill? But I've been waiting to see you every minute since I came for I wanted to ask you to come and look over the books I study, and tell me about that horrible arithmetic.'

"Oh, Sophia, I can't; I 'm tired." "Fudge! you never used to be tired, and you don't look half so tired now as you did five minntes ago. Come. I'll walk home with you, and we'll tell your mother, and then you shall come back with me."

"But the snow is so deep, Sophia!"

"Well, is n't that what I like? I've been on my proper behaviour long enough. Why, Mrs. Ames, the woman I board with, says no city girls ever go out in the deep snow; and she says, too, it is quite derogatory to the character. That's just what she said, and I went to the dictionary to see what it meant. I tell you she's just like a walking spelling book, with an almanac at the end; for she's always thinking that it's going to storm, and then it would be highly improper for young ladies to circumlocute through the mucilagluous footpaths."

Abraham laughed so heartly that he felt his lungs breathing freer than they had for a week. Could this be the same weary way he had traveled the whole winter through? His step was light, and a fresh glow was on his face.

Sophia ran on in the same manner, telling Abraham about the school and the girls, and what the teachers said, and what a ridiculous figure some of the boys made when they came to ask her to go to the singing-school, and how they sung like a great bellowing calf, &c., &c.

Now Abraham had thought of Sophia away at school, and fancied she would be so grand that she would hardly speak to him when she returned. He had imagined the fine boys in the Adams Academy would make her quite unwilling to speak to him. These thoughts, to be sure, were not noble, manly ones; but the influence of Peter. who was always talking about purse-proud people, and the effect of John's insinuations, which had caused many people to suspect some ill of Abraham, had made these thoughts strengthen.

When Abraham was seated with Sophia before the open fireplace, in which the heavy brass andirons supported great logs of maple, that sent out heat enough to make the atmosphere of the room warm, although the wind whistled through the cracks, and made the scarlet serge curtains wave like banners, he felt his old resolves kindle within his breast.

Sophia brought her new Pike's Arithmetic, and told him of the perils she had had to pass through. He looked over the sums, and his clear head saw through the solutions at once. She had also a Columbian Orator, and he was charmed with the selections that she pointed out to him. Her Murray's Grammar, too, was much clearer to him than he supposed any book could be without a teacher. New thoughts began to spring up in his mind. He saw that he could study and understand books without going to an academy; and that; after all, it is better to learn by one's self than to be always helped; for Sophia kept constantly telling him

"I can be a scholar without going to the Adams Academy," said Abraham, to himself. "I wonder I did not think of it before."

But where was he to get his books? This question puzzled him. He was sure his mother had no money, except that which she had laid by to purchase him cloth for a new coat, which lie greatly needed; for since his work in the shop, his arms had grown so large and so long that he could hardly force them through the sleeves of the old

On his way home, that evening, he had resolved on two things: to beg his mother to get some books with the money reserved for his coat, and to study faithfully every evening, and, if possible, keep pace with Sophia, who would soon return to

The district school was about to commence, and Abraham knew he could go to the spelling schools in the evening, by hurrying home from the shop; and he was sure he could master the whole of Pike's Arithmetic by the close of the winter. A new life had begun for him, and the way no longer seemed dreary and dark.

How differently sounded the clink of the hammer now! It seemed only to be keeping time to his busy thoughts. Sometimes a sum in Rule of Three puzzled him, and he hammered away, and every beat seemed to clear away some difficulty. Even Mr. Hink's voice sounded quite pleasantly, as he thought over the phrases to be parsed, and he amused himself by correcting his bad gram-

"Now I do railly believe," said Peter, "that you're a-going to make a shoemaker, though off and on I've doubted on't; but I'd kind o' like to know what you're thinkin' on, for you seem to have mighty clever thoughts, latterly."

Well, Mr. Hink," said Abraham, "I've been thinking of the sums in my new arithmetic, and of some pieces in the Columbian Orator that I've been learning."

"Now you don't say you study arter you go home? Well, that beats me. I recomember when I ware a boy, and tried a little larnin' and it ware no use. I took to shoes and boots a heap better than to the books my father bought me; and I kinder thought you was the same sort. I do n't mind if you take time to go up in the garret and bring down them ere books I spoke on. They 're in the big red chist, just as I locked 'em up arter my father died. Most of 'em were his'n, and he tried to make me think well of 'em, but 't wan't no use. And he died, poor man, and I learned a trade, and stuck to it just like a bee to a clover blossom; but not a thimblefull of honey ever did I get. Oh, this is an awful world, and nothing else. Ho hum!"

Peter wiped his face and groaned again. Abraham seemed to see in his face the misery of dragging one's thoughts down to the body, instead of lifting work up to the mind. A gleam of delight kindled his face as he thought of all that Sophia had helped him to do; for he saw in Peter the danger that he was fast approaching. He went, by Peter's direction, up the narrow stairs that led o the attic chamber, and soon found the red chest and its contents. Among the books was a well worn copy of Rollins's History, one volume containing three plays of Shakspeare, Sterne's Sentimental Journey, and a Life of Washington. Abrahain looked them over eagerly, and carried an amuful down stairs.

"Now you're welcome to take them home; and

"Now you 're welcome to take them home; and if you 'll leave one here, perhaps we 'll find time at nooning to read a little, jest to, think on."

Abraham took, his treasures home, and soon found himself bury with the history. The next day Peter asked him what he had read, in his books—for he seemed to feel as if the contents belonged to him, and he was responsible for their effect. Abraham gave so clear and interesting an account of what he read, that Peter insisted on

his bringing, his book the next day, and reading aloud to him. He declared that he was willing to work a little later and harder for the take of the pleasant thoughts that came afterwards. How transformed was the old shop now!

Abraham hastaned to his work in the morning that he might finish his task in season for an early nooning. Peter was always on hand, for no love of knowledge could make him forget just how many pairs of shoes were to be finished by Saturday night. But if the hard work did not cease, many of the cross words did; and Abraham found that Peter, after all, had stored away many quite wise sayings, and some valuable memories. When noon came, Abraham ate his simple meal, put up by his mother; and then took down a volume of history, while Peter listened and prepared his waxed-ends.

On sunny days, when the sun shone in at the southern window, and threw its light on Peter's gray hair, and struck the old bottles of blacking until they shone in a most social way, and reddened the cuttings of leather that strewed the floor, Abraham thought it a very pleasant place, and Peter quite a pleasant companion.

Sophia had gone back to Adams, and Abraham expected to hear nothing more from her until the next spring. He was greatly surprised, one day, in passing Mr. Stamp's store, to hear him call out:

"Abraham Foster! here's a letter for you. I

"Abraham Foster! here's a letter for you. I expect you'll be glad enough, for Miss Jones, who came in after her paper, saw it, and she said it was from Sophia Taft."

Very much pleased, surely, Abraham was as he

read the following:

DEAR FRIEND—I thought I would write to you just to ask you if you would be so good as to send me the sums in Rule of Three, worked out. You know I hate aritimetic, and I am ashamed not to keep up with the class; and besides, the teacher here looks in a bock to find the answers, and why nere looks in a bock to find the answers, and why should not I? Please do be so good as to send them all. Oh, I wanted to tell you that Charlie Stanton, from New York City, is here. He is a very handsome fellow, and very obliging; and I asked him about the sums, and he did not know as much as I. as much as L

as much as I.

Mrs. Ames says that it is highly probable that
Charlie has never seen a country girl before, and
she trusts we will not revolutionize his sentiments
as to the proprieties of the feminine sex, and go
out when the earth is concealed by the frost crystals that descend in showers, and blanch nature.

"What did you say, ma'am," said I, "about
blanched almonds?"

"My denr," said she, "I meant the snow." You

blanched almonds?"

"My dear," said she, "I meant the snow." You see she thinks that if she takes boarders for the Academy she must be very learned, and give us big words; but, for my part, I would rather have a little more butter on my bread and less dictionary. Oh, I must n't forget to tell you that Charlies (Mrs. Ames says we ought to say Mr. Stanton,) can dance splendidly, and he says he'll go home with me sometime and attend one of our parties; but of course I shall ask mamma. I presume Mrs. Ames would say it was highly improper. Now do n't forget about the sums. I got Mrs. Ames's leave to write to you, because I told her it was a matter of very important business; and so it is, I am sure. I am glad you are such a scholar, and I wish I was n't so stupid; but what do girls care for arithmetic? I'm sure I would a great deal rather that you had my place here; but, you know, for arithmetic? I'm sure I would a great deal rather that you had my place here; but, you know, mamma expects great things of me, and I would not disappoint her for the world. I will try and close my letter very properly—as Mrs. Ames told us we ought—by subscribing myself, most respectfully yours in the bonds of fellowship,

Adams Academy.

Sophia Taff.

Adams Academy.

Abraham was moved by quite contrary feelings as he read his letter. He was proud to be called on to help Sophia, although he did not know as it was quite right for him to do so; but, as Sophia said, if the teacher looked in a book it could not be any worse for her pupils to look in a letter. But what Sophia said of Charlie Stanton made the color rush to his cheeks. Here, no doubt, he how her teacher showed her how to do this and that sentence; but she could never tell her how to apply the rule to another sum, or to analyze another sentence.

But what Sophia said of Charlie Stanton made the color rush to his cheeks. Here, no doubt, he thought, was a fine city gentleman, who would come over, one of these days, and he and Sophia both would be sure to despise a shoe-maker's apprentice. He thought of his old coat, and of his tence. in the eyes of one used only to fine gentlemen. But, then, this Charlie was not able to do Sophia's nims, and there he surely had an advantage over

him.
That evening he worked out carefully the sums Sophia wished, and transferred them to a sheet of paper, and added: "I am sure I am very thankful to help you, and I am glad you have so many friends, and I thank you for putting it into my head to study." He thought of adding something about the boy from New York, but concluded to wait until Sophia came home. To be continued.

MY NEIGHBORS IN THE COUNTRY.

NUMBER TWO.

A fresh, sunny morning in the country, when every aprig of grass has its separate dewdrop that glistens like a little star, and when every leaf shines with its coat of beauty that the night cast upon it, and when the birds give their quiet twit-ter, and the hills send their shadows westward but on their tops sits a great glory—such a morning seems so much like heaven to me, that if I could forget or not feel the many little chords that keep tugging at my heart and sounding their many bells of care and duty and love and hope and fear, I think I should not imagine myself on the earth at all, but in the spirit-home. It was on such a morning, when the sun had climbed far enough above the maple trees to let the grass before me forget the shadows so lately resting on them, and gleam forth in quite a glorious way, that I had a visitor that seeined to be wishing to be very friendly; and I took this call as a very neighborly act.

It was a great, spotted butterfly, a truly mag-nificent fellow. Its wings were of brown and orange and golden color, and it folded and opened them in a most social manner. It rested its six delicate legs on a beautiful clover blossom, and with its spiral probosis it sucked honey from the pink flowers. Yet still I could but fancy that its visit was not for the selfish pleasure of eating, but to say some beautiful words to me, just as a kindly-disposed neighbor ought. I will try and repeat to you what it seemed to say, swinging there in its kindly hearty while the developes gleened and

to you what it seemed to say, swinging there in its kingly beauty, while the dewdrops gleamed, and the soft air breathed, and the birds twittered:

"I suppose you remember an ugly worm that, with its fourteen legs, crawled on the door-steps, and with its horrible jaws and pincers ate the tender leaves, and bristled all over with its hairy coat, and that you thought hardly fit to live, and not at all pleasant for ladies to feel on their necks or arms, or even to look at: if you do remember. or arms, or even to look at; if you do remember, allow me to say that I am that very same creature. One day I rolled myself up like a cone, and succeeded, after a time, in making myself a coarse covering that fastened me to a little twig, and then I went to sleep. I could neither walk or crawl, and had no desire for food or drink. In truth, I was as good as dead. I don't think I ever imagined what a change would in time come to me; but one warm spring morning a beautiful glow came to my heart, and I burst from my coarse garments and beheld how I was clothed! I, a poor worm, had garments fit for a king; and I was not forced to crawl, but moved these wings, and I could took that the could be the company. and I could touch the thistle blossoms in a mo ment. Over the sweet-scented fields I went and

into beautiful gardens, and I coaxed lovely children to play with me, and I danced and fluttered all day long. Though I am only a butterfly, I seem to know all you have been thinking, and I have been thinking, and I have been the company of the c seem to know all you have been thinking, and I just oponed and shut my, wings that you might look at me so that I could tell, you all about it. You think of dear little feet that began to walk the hard ways of earth, and soft eyes that looked always for something beautiful; and little hands reaching wistfully forward, and when these all wrapped themselves up for a little sleep, you looked for the more beautiful just where you missed the dear ones, and all the time they were in this new life, touching the blossoms, which missed the dear ones, and all the time they were in this new life, touching the blossoms, which were your holy wishes, and sipping the honey, which was your love, and living just as much better a life as I, a butterfly, live above the worm. That is about all I have to say to you, but I am sure I wish you knew how very glad I was when I waked up out of hily sleep, and then you'd never cry for those who went to sleep to become angels. I think this is, a very sweet cloven blossom, and I am quite obliged to, you for any string to each ma under your hat, is all perceive you for a time half intended, that, you, might, put a bit of my down under the lens of your, Novelty, Microscope. I wish you a very good day, and many cheerful thoughts about butterflies and angels."

ABSTRACT OF A PHONOGRAPHIC REPORT OF A THREE DAYS' GROVE MEETING, DeWitt, Clinton County, Michigan, on Sun day, Monday and Tuesday, July \$4,, 8d, and 4th, 1865.

BY W. F. JAMIESON, FOR THE BANNER OF LIGHT.

At the appointed hour, L. B. Brown, President of the DeWitt Society of Spiritualists, called the meeting to order, when Sela Van Sickle was called to preside over the meeting.

A. B. Whiting sung, and played on the melocal and of his cours heavitful spiritual sense.

deon, one of his own beautiful spiritual songs, en-titled, "The Land of the So-called Dead," The titled, "The Land of the So-called Dead." The grand old woods echoed the song, and as its notes died away, the souls who had assembled in "God's Temple." dedicated by the angels long ago, seemed already baptized with the inspiration from on high. Deeply did I feel the sacredness of the occasion, having, just as the exercises were about to commence, received intelligence of the departure of a dearly loved brother to spirit-life. I thanked the Spirit of the Universe in that hour, with all the fervor of my soul, for the blessed light of Spiritualism. light of Spiritualism.

Mr. Van Sickle, as President, made the opening speech, as follows:

My Friends—We have assembled on this beau-My Friends—We have assembled on this beautiful morning to consider some of the great moral and intellectual questions that have agitated mankind, not only here, but in all the world; not only now, but in all past time. These questions will interest us while we live. The great question with us, as human beings, whose social and moral destiny depends upon the selections we make, the course we take and the measures we put into course we take, and the measures we put into practical operation is, how we can best secure the elevation of the race socially, spiritually, religiously. Everything connected with our social and moral development depends mainly upon our own efforts. We are interested in this nineteenth contury in questions that have ever interested the century in questions that have ever interested the century in questions that have ever interested the human family. What can we do to make mankind happy? Can we, as intelligent men and women, do anything that will better the social state of mankind? Can society be relieved of the evils in it? What measure can be taken to accomplish so desirable an end? Religion has been an element in the social structure of the world. Religions have been adapted to the condition of the human family. We are moral beings, endowed with moral faculties. We are, socially, what our social and intellectual faculties make us. We are under the influence of those faculties which we cherish and nourish. Every man's rewhich we cherish and nourish. Every man's re-ligion makes him feel better, because he has a religion. A kind of egotism seems to result from every system of religion. It is so in every coun-try, and with all the religions of the world. The

try, and with all the religions of the world. The world has not been made better by these religions, though they have been in existence hundreds of years. Now look at this state of things. What can be done to better the condition of humanity? We are destined to progress, as a race, until there shall be harmony everywhere; until men shall see, eye to eye. Viewing the present from the past, that day will ere long dawn. We trust that the events of the past few years have done more to open the eyes of the people than centuries previous to this. During my life of fifty years, I have noted the onward march of mankind. I remember very well, my friends, when, if a man believed that God is the Universal Father of the human race; if a man believed that God of the human race; if a man believed that God had so much mercy on his erring children that he would save them from an everlasting hell, and all dangerous man in society; that the flood-gates of crime would be opened, and man would go to ruin in the downward career of licentiousness. But what is the result? Will not Universalists be found who are equal in every regreat to those found who are equal, in every respect to those who condemned them? The world to-day is prepared to decide in that matter. Universalism today stands as fair in a moral scale as any other sect in Christendom. Mankind have looked on, and have concluded that the world needs liberal doctrines. The idea is becoming prevalent that there is no subject too sacred for man's investiga-tion. The human mind has dared to enter the

sanctuary of heaven; it has dared to go into the "Holy of Holles," and investigate that which it heretofore thought too sacred to reason upon.
We are living in an age of rapid changes. We realize that all liberal ideas which we entertain liberalize us.

We are here, to-day, a body of Spiritualists, be-lieving that when we shall have passed away we will still possess the powers that we now have; and that the psychological powers of the soul can be exercised after the death of the body as well

We all aim to be as happy as we can; happy in association, happy to dispute with those who differ with us. We seek happiness; we aim to take that course in life that will make us most

Though a man believe in Catholicism, Mahomet-anism, or Mormonism, if he is possessed of a good organization he may be a good man. We all want to see humanity raised up from ignorance; not my wife, not my family only, but the whole human racel We hate to see misery anywhere. We are doing all we can to raise man from ignorance, crime, folly and wretchedness. Now we are looking for a change in the moral world, as well as in every other department of life. Let us take the beam out of our own eye, that we may see clearly to take the mote out of our brother's. I do not want you to feel that I am finding fault with the world: no, no. The world has done as well as it could. We want, my friends, universal freedom, universal education, universal love. We are all the children of God—of one common God, or

the children of God—of one common God, or Father, who cares for all equalty: his rain descends upon the just and the unjust alike.

My friends, I have made these rémarks at the opening of the meeting, but I will not monopolize the time. I hope you will be more interested by those who may follow.

Mrs. Emma Martin then gave a discourse in poetry, under the influence of Robert Burns.

Song—"Leoline"—by A. B. Whiting and Mrs. C. B. Fobes, of Lansing, which closed the exercises of the forenoon.

AFTERNOON SESSION.

Meeting called to order by the President.

Song—"Adieu, Lenore"—by A. B. Whiting and Mrs. Fobes, after which the regular address was given by A. B. Whiting. Subject: "Progress." He traced the development of the child up to manhood; illustrated its progress through life by many beautiful similes; claimed that the earth is the beginning of man's individualized existence. The acorn meets with a change of individuality. It must die, in order that the oak may grow. We find in every lignariment of Nature the necessity It must die, in order that the oak may grow. We find in every department of Nature the necessity for this radical change called death. The worm dies, in order that it may become a butterfly. The human body dies, in order that the soul may become immortal. But there are elements that do not radically change. They are the same yesterday, to-day and forever. The light of the sun, which now shines on you, is the same as that which shone on the Egyptian kings that lived in their splendor, grandeur and magnificence thousands of years ago. The element of electricity is the same now as when the walls of Belshazzar's palace were shaken. Now, the liuman spirit, more refined than these, satisfactorily proves that it cannot be subject to decay. Everything that exists is substance. "We can conceive of no life, no development, separate and apart from matter." So says the Materialist. So say we. As man progresses, he learns more of the "laws of Nature," and his mind comes in contact with higher forms progresses, he learns more of the "laws of Nature," and his mind comes in contact with higher forms and substances, and learns how to control, in a degree, the elements by which he is surrounded. Within the memory of some here, the electric element has been, in a measure, made subject to the human will, and harnessed to the wire to think his thoughts, and do his bidding; so what God performs in an infinite degree and divine capacity, man performs in a finite degree and with limited capacity.

It is a common remark that man cannot comprehend God, which is true. Neither can be fully comprehend blusself. If he could comprehend himself, he could then be greater than himself. The finest elements that we know do not, of themselves, manifest in telligence. Man shows intellisolves; manifest in selligence. Man shows intelligence. The brite creature manifests intelligence, yet all the sagacity of the brute creation only relates to physical life." Not so with man. The mind of the bee is only equal to the life of the bee, In tropical climes the bee will only lay, up a store, of honey sufficient for its present wants. Though you may labor from morning until night, mind of the bee is only equal to the life of the bee, in the bee will only lay up a store of honey sufficient for its present wants. Though you may labor from morning until night, that is not all you think of or wish to know. You reason upon the stars, and all other works of the peoples of solutions. You reason upon the stars, and all other works of the solution, yet in its infancy, will give the same views as their parents, with the greatest to the host of spirit. So, kind friends, the psychometrist can give you the history alist parents, even, are imbured, viz; as they are in the habit of learning the religious views, end often treat visitors who entertain the views, and often treat visitors who entertain the same views as their parents, with the greatest

nature around you. All things in nature are connected, but who can trace the intricate lines of connection. As we go down in the scale of life, who can tell where the vegetable ends and the animal begins; who can say where the animal ends, and the human begins. Because the mind has been unable to trace the line of demarcation between the state of the second between these kingdoms, Materialists have, there-fore, concluded that man is not immortal! The distinction between the brute creation and the human, is difficult to be determined by mere Materialists. That the brute is possessed of mind is evident by the demonstrations of psychological science. The brute can be taught mechanically, or by imitation. We have seen the Hindoo serpent-charmer take the cobra de capella, one of the most poisonous of serpents, and perform all sorts of tricks with him; but the moment the serpent was taken away from the charmer he became the same writhing, poisonous raptile he was before. The wild elephant is, under the exercise of the same psychological power, rendered perfectly docile. It is a submission of the brute mind to the mind of the human. The positive elements of the mind of the human. the mind of the human. The positive elements of the mind may, sometimes, control the mind of the human subject, even when the mind of the sub-ject is superior in intelligence to that of the oper-ator. If a man believes himself totally deprayed, he will become psychologized with that idea, and act as he believes; but if he is a Progressionist he will act like a Progressionist. [Mr. Whiting cited several cases of persons who became psy-chologized with the belief that they were diseased, when they were not a Semetimes children even when they were not.] Sometimes children are told by their parents that they are thieves, or bad, and they act accordingly. We see, then, that it is of the greatest importance that people should be taught the doctrine of Progression. Fault is often found with Spiritualists because they talk progression and development. Why my friends this gression and development. Why, my friends, this doctrine underlies every fundamental principle

[The speaker next discussed the probabilities and possibilities of a future life.] Mankind desire and possibilities of a future life.] Mankind desire to be immortal. Had immortality never been spoken of, you would have realized it in your own life. [Here he introduced the testimony of the greatest minds among the Ancients in support of the spiritual theory of life beyond the grave.] Socrates inculcates in his teachings to his pupil Plato, the doctrine of spirit-communion. The same idea was taught by the Chistian Fathers in the early days of the Church. The Founders of the Christian Church were believers in spirit-inthe Christian Church were believers in spirit-in-tercourse; but when the Church became great in temporal power it declined in spiritual gifts; and then arose those dissensions which disgraced it Out of a line of two hundred and eighty-two Pon-

tiffs, more than two hundred have proclaimed against spirit-communion.

There are evidences in the present day to prove spirit-communion absolutely certain. Prove spiritspirit-communion assumed certain. Prove spirit-communion, and you prove immortality, the Church to the contrary notwithstanding. You have heard Presbyterians, Methodists, and other denominations of people relate, with tears in their eyes, the beautiful visions of spirits which they have had, and then say Spiritualism is a de-lusion. It matters not if the communicator be Christ or Judas. It matters not though there are impostors who may claim spiritual gifts, when they have them not. Every good thing may be counterfeited. So with spiritual gifts. Friend-ship and love are counterfeited, but that is no evilence against the existence of such attributes The manifestatation of one spirit from the spirit world, proves the immortality of the human soul. Some may say: "Oh! we are satisfied with our religion; we believe in the immortality of the human soul; we believe we are going to Heaven on the merits of Jesus." But what matters your bethe merits of Jesus." But what matters your be-lief, when in the dark hour of death you are called upon to part with loved friends. A knowledge of immortality is what is necessary. Spiritualism brings this knowledge to man. It gives evidence of a superior power which makes the lame to walk, the blind to see, and the deaf to hear. In the language of Jesus, "not only these but greater things shall ye do." Now, some may consider it blasphemous to say that greater things than Jesus performed may occur at the present day. Again,

performed may occur at the present day. Again, they may say there are no demonstrations in these days like those in the times of Christ. But Christ said, "the things I do shall ye do also."
[The speaker gave an account of the liberation of the Davenport Brothers from the Oswego jail, by spirit-power, as analogous to the liberation of Peter from prison, by the same kind of power.]
The opposer may insist that the Davenports got out of fall in some other way. The same might out of fall in some other way. The same might be said of Peter. There is just as much evidence that the Davenports were set free by spirit agency as that Peter was; the difference in the two accounts being mainly in the style of language used. The historian who gives the account of Peter being released from prison, uses the Oriental style of language. The Oriental style of speaking is highly wrought, and, with most minds, imparts to an ordinary event the greatest significance. [The speaker here gave an accoust, in the Oriental style, of the visit to England of the Davenport Brothers. The effect was truly magical, as the speaker rendered the account in the very best style of Orientalism, which carried the mind irresistibly back to the ancient days of "song and

Spirit portrait painting was adduced as one of the greater things that have occurred. Where will you find in ancient history an account of an artist painting the likenesses of spirits. These likenesses, many of them, have been recognized by their relatives, dwelling in the form. Persons have been taken up bodily. Though it is impossible for flesh and blood to enter the "Kingdom of Heaven," yet it is possible for persons to be carried up. This talk of human bodies going up into

ried up. This talk of human bodies going up into heaven, is a foolish fallacy—a mere assumption.

Mr. Whiting made an eloquent appeal to the Spiritualists to lay aside all party differences and petty strifes, and unite to advance the divine principles of Spiritualism; then, with giant strides, will Spiritualism sweep before it everything unfitted for our development. Closed with an improvised poem.

Mrs. Frank Reed sung a piece entitled the Outcast."

Invocation.—Father, God, speak to us from the mighty deep. Father, speak to us to-day; speak to us through the incense of the bright dew; speak to us in the trees around us; speak to us in speak to us in the trees around us; speak to us in the breeze that fans the brow. Let thy presence inspire us to-day. Father, we will pray to thee to-day. Our aspirations to thee, oh, Father, are answered by Truth and Love. We pray that angels, bright and beautiful, may meet with us. Thou dost speak to us in everything—in the sparkling stream, in the lightning flash, that speaks to us of thy Might, thy Power, and thy Love. When thy earth is crowned with beautiful flowers thou dost speak to us. To that great flowers, thou dost speak to us. To that great Principle, to that Divine Power, do we, to-day,

offer our prayer.

Lecture.—Subject: "Life." We see the outward form of all things; we see the outward form of the oak, but we cannot see the life; we cannot behold it with the natural eye. When the outward form of the oak passes away, where, then, is its life? Is it extinct? Oh no, it liveth on. The spirit, or life, of the rose we cannot see. The life of the rose animates other forms when the outward form dies. The spirit of man! Does that go, like the spirit of the rose, to animate other forms in Nature? Where is all life that animates the gross forms of matter? It is admitted that life must always exist. If the life of the flower life must always exist. If the life of the flower exists, and the life of the mineral, will not the life of man exist also? Where is it? "Where is the spirit-land?" is asked by many. Where will our souls dwell? Shall they have a place—a local place—to live in? Shall we be where the gentle zephyr shall fan our brows? The life of the mineral, vegetable and animal kingdoms becomes refined, passes away many miles—how many miles we will not say—and forms belts or zones which comprise the spirit-land. There we find the spirit of the varied forms of earth-life. All things move in "circles" throughout Nature. Thus it is with the spirit-world. The emanations which pass off from the earth-forms become refined and make from the earth-forms become refined and make

ip the spirit-world.
You ask, will music salute our cars yonder? You ask, will music salute our ears yonder? Will Geology be my study yonder? says the geologist. The artist and the poet ask, if there they will find the beauties of nature to admire? All can, and will, find occupations congenial to their souls, yonder. It is the mind that loves and makes music; therefore in spirit-life the soul will have a soul will that the soul will be soul will the soul will be soul w liave the same power of music that it has on

As all things are possessed of spirit, so kind

on the knowledge of all things. It is applied to disrespect. The speaker added that, being rather the knowledge of an traige, it is applied to the mineral, vegetable and an imal; to everything; it is soul reading! Penetrates reto spirit-life, which is Eternal. Why, man! you ilways existed with the Infinite! although not at individualized be-

Many ask, is there such a plice as "hell"? Oh, yes; we can tell you, as our bootch brother said, "Yonder, anywhere where ye are;" for it is within, and so long as it is with a long are you bound.

You are like the planets regolving around the

You are like the planets recolving around the sun, so you revolve around 1 (e. Supreme Being; he feeds you, as the spring finds the river. God is the life of all; therefore, if you could destroy the life of anything, you could destroy Cod.

To-day, friends, angel-volces are speaking to you. You feel their hands upon your heads, your shoulders, your brows. How glorious is spirit-life! All will have that which they desire. The desires of the soul will be fully answered. The Indian will have his cance, and will chase the deer in the hunting-ground of his spirit-home. He will find his heaven—Nature's Heaven. The Christians' heaven is hemmed in by "gates of pearl," and "walls of jasper." We give you our ideas. There is nothing supernatural; your heaven is a natural one; you cannot get beyond the domain of nature—nature here and nature yonder. nature—nature here and nature yonder.

Song: "Touch the Lute Gently," by A. B. Whit-

ing and Mrs. C. B. Fobes. The beautiful spiritual songs which were sung on this occasion, were composed and written by A. B. Whiting, of Albion. The singing, accompanied by Mr. Whiting's performance on the melodeon, was of the highest order, and lent a charm, and infused a spirit of harmony, throughout the exercises of the day. The pure, lofty, spiritual sentiment which is breathed through the songs of Mr. Whiting is in the highest degree creditable to Mr. Whiting is, in the highest degree, creditable to

his musical genius.

A Committee of Three was appointed to draft Resolutions for discussion at the Morning Conference.

SECOND DAY.

Meeting assembled at nine o'clock in Conference. L. B. Brown, Chairman of Committee on Resolutions, submitted the following report:

tions, submitted the following report:

Resolved, That it is the sacred duty of all the friends of progress to guard their children saginst the stultifying and demoralizing tendency of Old Theology, and to inspire them with more rational and practical ideas of God, immortality, and their relations to one another.

Resolved, That the evident progress of the human mind, in all things in this life, both practical and intellectual, virtually denies and disproves the doctrine, that, "as the tree falls, so it lies," and demands the recognition of the fact of elernal and universal progression.

Resolved, That the bondage of creeds, and a requirement of the performance of certain religious rites and ceremonies, is mental and applitual slavery, and the greatest impediment to human progress.

Mr. Brown then said: Mr. Chairman, I do not propose to take up much time in the discussion of these Resolutions. I consider them of the greatest importance. In order to inspire and invigo-rate, we must nurture and nourish the young plant.

plant.

The Resolutions reflect upon the doctrines of old theology, that has bound the world so long that it has taken the whole spirit-world to break the bonds of superstition. They contend, moreover, that it is the sacred duty of every man and every woman to educate the minds of the young of the present day, to correspond with the character of this progressive age. The manner which is adopted in some secular schools, of opening and closing school by prayer, shows that they have constituted themselves the teachers of the world stituted themselves the teachers of the worldself-appointed. Now, what is the duty of enlight-ened men and women of this age? It is to incul-cate liberal ideas into the minds of children, and thus prevent the riveting the chains of the reli-gious dogmatism of theological doctrines. We give entire liberty for the discussion of all cuesgive entire liberty for the discussion of all ques-

Elijah Woodworth: I rise to speak of the causes that produce this mental degradation. It is very evident that the human race, in their first development, were very low in the scale of human development, consequently the human mind, at the time of the reception of forms, religious rites and ceremonies, was unprepared to receive or under-stand them. The object of religious forms and ceremonies, in the first place, was a good one: to help the human mind in its advancement. There were instituted rules for the guidance of the mind and its unfoldment; but through ignorance, a mul-tiplicity of forms were introduced. The Judean Dynasty was formed. Paganism bowed before it. By the introduction of forms and ceremonies, man has progressed. As such ceremonies were introduced in a day when ignorance prevailed, it is our duty to ignore them, and develop our minds in such a way that they may be free.

John Southard: I will say to the friends pres-

ent, that I have had some experience in the doctrines of the Orthodox Church. My parents believed in an angry God. My mother taught me the "Saybrook Platform," and "Shorter Catechism," The result was, I became unhappy in trying to prove the approach the God to save me from the second death. But "after a storm comes a calm;" so it was in my case. I soon joined the Church; went on for a while, and baby haptism troubled went on for a while, and baby baptism troubled me. [Loud laughter.] I found, by reading the New Testament, that I must be immersed, and the Baptists buried me in the mill-pond. In time they made me a Deacon; but I was still dissatisfied. I read that the flesh is at enmity against God. Though I was joyful, most happy, most glorious, still there was an aching void. I was taught that hell was paved with infant skulls scarce a span long. By and by a man wanted me to sit in a hell was paved with infant skulls scarce a span long. By-and-by a man wanted me to sit in a circle with him. "A circle!" said I; "what is that?" "Why, a circle is where we sit for heavenly influences." I prayed to God, if it was divine, to let me feel the influence. Soon I was seized with a shaking. I wanted to know what was the matter with ine! They told me that the spirits were shaking the Baptist Deacon out of me! [Great applause and laughter.] I soon got rid of "baby baptism," and other absurdities of old theology; I soon learned that there was no endless hell, and no personal devil. I thank God that I have passed through darkness into light; I thank God for ed through darkness into light; I thank God for the experience! I now wonder how any person can suck down such doctrines. I will run the heavenly race with you, until we shall land in the spirit-world, praises be to God! Amen.

Dr. D. R. Stone: The Resolutions which we

Dr. D. R. Stone: The Resolutions which we have heard read, commend themselves to my mind as being just and proper. The Sectarian proceeds on the principle, "as the twig is bent the tree's inclined." I had learned some of the doctries of old theology and joined the Church. I was made a Deacon, then an Elder, then a Super-intendent of a Sabbath School. I soon began to think whether the minds educated in that way were benefited. I would no sooner allow my children to go to a Sectarian Sunday School than I would allow them to pass through the fire, un less they would allow me to go, too, and ask ques-tions. I know how difficult it was to get rid of old ideas. When I came to use my reason, I found the power of my old impressions binding me down. Let us, therefore, use our influence so that the minds of the rising generation will not be bound in mental slavery, and it will be well with coming generations. Let us worship our Father "in spirit and in truth," and teach our children to

A. B. Whiting: It is but a few words I have to say this morning. Probably it might not be proper for me, an old bachelor, to say anything on this subject; nevertheless I have an interest in it. [Mr. subject; nevertheless I have an interest in it. [Mr. Whiting gave an interesting account of the workings of the Children's Lyceums, as witnessed by himself, at the East, on the plan inaugurated by A. J. Davis.] The plan combines amusement with instruction, as well as philosophy with religion. This is why it is so grand. The child needs amusement; and when you combine it with instruction, success is inevitable. To lead the young mind away from the demoralizing tendency of old theology, was the object of instituting these Lyceums. I witnessed these groups as they went through the exercises; the system is beautiful. The children are eager to attend these Lyceums; they are not forced to go to them. The children of Orthodox parents—even Catholics—as well as Spiritualists, go there.

of Orthodox parents—even Catholics—as well as Spiritualists, go there.

Now, this plan of instruction will do more good than can be done by the preaching of all the discourses in the world. I know my old ideas still cling to me—my old Infidel ideas; not that I am skeptical in regard to Spiritualism, for Spiritualism with me is not a mere belief, but a positive knowledge. [Mr. Whiting called the attention of the Convention to one injurious effect of the these the Convention to one injurious effect of the theo-logical teachings with which children of Spiritu-alist parents, even, are imbued, viz: as they are in the habit of hearing the religious views of their

saucy and independent himself, whenever he met with such treatment he gave the person a piece of

his mind.]
L. B. Brown: I believe I have a right to the closing speech. I fully concur with what my brother Whiting has said upon this subject. I am reminded of a little circumstance that transpired not long since: As my boy was walking along the street, a little girl accested him with pouting lip and disdainful demeanor: "I don't like you, Don Brown!" "Why?" asked Dounle, "Because you are a Spiritualist; you caught it of your father and mother!" [Laughter.] This little circumstance illustrates, more than an argument could, the power of prejudice engendered by theological teachings. logical teachings.

The Resolutions were unanimously adopted.

MORNING SESSION.

Morning session.

Mrs. Lydia Ann Pearsall. Subject: "Religious Education." We love to contemplate upon the subjects that have just been before you. We rejoice that it is our privilege to extend to you the hand fraternal. It was for gain that those principles were promulgated and fastened on the minds of earth's children. The Education of your world! What should it be, and what has it been? Now here is a query, and it ever has been: What should be the Education of the world? We look over humanity and see that "'tis education that forms the mind." What has been your education that has left you in the world with wars, tumults and dissentions? Man's physical form is now allowed to go free; but there is a worse form of slavery—slavery of the mind in error! The education of the world, theologically, is what you have so long been taught as absolutely necessary to its well-being. Where now are the Theologians? You see them in the bendage of old forms. Ye have been educated in the religious element. It is natural to pan to be religious. You beast of e have been educated in the religious element. It is natural to man to be religious. You boast of being a religious people; yea, even that you are a Christian people. Is it so? The Spiritual Philos-ophy is the first Christian Religion that has ever dawned on the earth. The education of the world, theologically, is ever a source of sorrow. The little juvenile has a knowledge, perhaps, of the catchism, and that is his knowledge of God. The very principle of theology is the parent of all sin, of all misery, of all iniquity. We are ready to meet you on this ground, and will never take it back unless proved false. You have a religious element in your own midst. You may go to the islands of the sea and you behold that their inhabitants are religious in the same manner that your children are religious to the same manner that your children are: cducated to worship a wrathful God. The child should learn. You mothers, are the educators—the proper educators of the young. We ask you to live these principles of the Harmonial Philosophy in order that you may teach them to your children. Live Spiritualism. We are almost tired teaching Spiritualism to the mass. The preparation is to teach the young. we are almost tired teaching Spiritualism to the mass. The proper plan is to teach the young. The Education of your World! Oh! what a thought, a mighty thought is this! As science takes the lead religion is being led along. The Harmonial Philosophy is the blending of science and religion. The science that harmonizes with Nature we hold to be Spiritualism. The religion of the world is: "God made you!" How long did it take him? is the query of the young mid. of the world is: "God made you!" How long did it take him? is the query of the young mind. He looks upon the leaves and trees and flowers, and wonders who made them. He is sent to school and is ready to be catechised. He learns that God made the world in six days and finished it on the seventh. He reasons he can go out and finish his play on the Sabbath, but theology teaches him it is wicked. One day out of seven, he is taught, is the held day. We have the advantage of its more the holy day. We have the advantage of six more holy days in which to educate the young—the cultivation of the importal mind, or the cultivation of its faculties, destined to live on and on, for-ever and forever. Cultivate the attributes of the mind. Let the affectional and the moral be elevated so that you will live out the rule: "Do unto others as ye would others should do unto you," The religious elements of the world could not dethe religious thements of the world could not use velop the attributes of the soul. Has it taught the mind to love the neighbor? "Why, yes," says the religioust, "we are taught to love all the brethren, to 'love one another." Do you love your brother in Mahometanism? We can have no love for the heathen until they come into the doctrines and under the influences of Christianity. doctrines and under the influences of Christianity.

"We are commanded to love the brethren." replies the theologian. The principles of theology never have taught love to the whole human race. It is the Christianity—the Spiritualism—that has taught it. Theology has never developed the God within. [Mrs. Pearsall described the journeyings of a theological bigot in the spirit-world.] Mothers, it is your work to develop—to be teachers for the immortal mind that is passing into a higher sphere of existence. Be ye made whole. We will leave you for to-day. We will meet each and every one of you—will give you the right hand of fellowship. God will roll you on the great Car of Progress, forever and ever.

[Concluded in our next.] [Concluded in our next.]

Written for the Banner of Light. ON A SICK-BED.

My days glide by in silent sadness; No voice of love, no smile of gladness Comes to my lonely couch, revealing The warmth of true and tender feeling.

My lone, sad soul looks up to borrow Some gleam of hope to soothe its sorrow; And angel-friends, from lands Elysian, Fold back the veil that clouds my vision.

Fold back the veil, and lo! supernal Joy, Rest and Peace, and Love Eternal Bathe life and soul in morning splendor; While forms of light, with voices tender.

Break forth in songs, whose dulcet sweetness Drowns all my woe in swift completeness. With arms outspread, and lovelit faces,

Enwrap me in their warm embraces. They light my way o'er earth-life dreary; They soothe my heart with care aweary; They smooth the couch whereon I languish;

They pluck the thorns from stinging anguish They teach my soul that nought but goodness Can flow from all earth's seeming rudeness; That from all wrong and reckless madness Arise the pure, fair flowers of gladness.

They teach me I must rise to heaven By deeds of love and wrongs forgiven; The spiral stair of earthly duty, Alone leads to celestial beauty.

Truth only saves. Behold! O mortal, The way of life! The golden portal Unfolded wide, and sweet, and clear, above, Rang out the anthem of Divinest Love. March 31, 1865.

New Physical Manifestations, etc.

Messrs. E. H. Eddy and C. Schlimme (the gentlemen who preside at our scances,) are creating quite a furore in skeptical circles. They are the instruments through which the invisibles are making manifestations of the most astounding nature. A communication was published in the Banner sometime ago, setting forth an enumeration of these demonstrations; but, agreeably to the law of progression" these media are being developed, and new tests are presented at every sitting. While the mediums are secured in chairs. with hands filled with flour, a sewing machine in the room is set running, and the names of the onerating spirits are worked upon muslin, with black thread; the names of John King, Katie and Flora Watson being the most frequently spelled out. After the mediums are released from the ropes, they are re-secured (by the spirits,) and the knots sewed with a needlo threaded in the dark. All this time voices converse through the trumpet, hands are grasped, faces stroked, and communications written, showing the employment of more hands than the mediums possess, while all measures are taken to guard against collusion

with any members of the circle. Buch striking manifestations as these, added to

the coat test and the more common demonstrations of our circle, are facts which many endeavor to account for by crying "Jugglery!" but when naked to produce the jugglers who can accomplish these things, where are they? No. A force superior and above man's, must be the agent which causes such phenomena. Mr. Eddy, one of the gentlemen through whom these are produced, is a young man who, until recently, has practiced his mediumship in private, but, through the wishes of his spirit-friends, he has engaged himself, as above stated, to promulgate the proofs of spirit-communion. Mr. Schlimme's peculiar forte is the drawing of crayon pictures and life-charts, but he aids Mr. Eddy in drawing around those spirits who assist in the physical manifestations, and by his association with him adds strength to the demonstrations.

Cora L. V. Hatch's engagement ceased last Sunday, but another speaker is engaged, and our meetings will continue during the summer.

H. OLMSTEAD. Yours, Chicago, July 17, 1865.

Items from East Tennessee.

Our political sky is brightening; the terrible war-cloud which has hung for four years over our mountain-girt land is fast fading away, though the seeds of discord which have been sown will doubtless bring forth many fold. But these things must needs be; the earthly sanctuary of the Most High must be cleansed, and "whom he loveth he chasteneth," therefore, this ordeal of blood through which we have passed may result for our good,

for " with many stripes are ye healed." Our people are already turning their attention to agriculture and other peaceful pursuits, and all we need to make East Tennesseans wealthy, prosperous and happy, is an influx of capital with, and the energy and enterprise to direct it, in developing the abundant resources of this "Switzerland of the South." Reader, take with me a superficial, bird's-eye view of our" hill country." By the Map you will perceive East Tennessee to be walled in by mountains on every side-save, perhaps, its Southern boundary. In the West, Northwest and North, the Cumberland chain rear their lofty peaks as if courting the embrace of the silvery clouds; in the Northeast, the same range is also visible; while away to the East, Southeast, and the South, the Iron or Smoky range-which is but a continuation of the Alleghany chainstands out in bold relief against the horizon, and seldom fails to impress the beholder with awe and reverence, instinctively causing him to exclaim with one of old, "Great and marvelous are thy works, Lord God Almighty!" In the Southwest alone, is an outlet by the plain between the extremities of the two great mountain ranges, which there seem to terminate rather abruptly.

As to the face of the country, there are many inequalities of surface, through which a number of rivers wend their way-here flewing quietly along with rich bottoms on either side there rushing rapidly against some stupendous cliff, and recoiling sullenly, but not until the solid marble and limestone are lashed furiously in the vain attempt to force a passage through the 'everlasting hills." Conspicuous among these streams is the Tennessee-the largest-whose head waters are gushing, limpid springs among the mountains of North Carolina and Virginia; thence, plunging and leaping wildly down their native hills through the channels of the Little Tennessee, Holsten, Clinch and Powell's rivers, they finally concentrate their united energies in one common channel, which winds along like some vast silvery serpent, in a Southwesterly direction, until it passes into Alabama, where, as if to be eccentric, it "'bout faces," so to speak, and finally empties its liquid treasures into the broad bosom of the Ohio.

In some sections the country is divided into vallies parallel with each other, with a small creek running down each, than which, there are few landscapes more beautiful and picturesque.

Of timber, we have immense forests of pine, oaks, poplar, walnut, and other useful kinds.

As to minerals, we have immense beds of coal and copper, with strata of lead, some silver and gold, with a liberal distribution of iron.

We have quite a variety of soils; some is poor, some is rich, but it is nearly all productive. On the rivers, creeks, and in the vallies are the best lands; the uplands are generally thin and less productive The principal productions are corn and wheat:

though cotton, tobacco, rice and hemp, are cultivated to some extent. For salubrity of climate ours is hardly excelled

anywhere in the same latitude; the air is pure and invigorating. As to water, I challenge the world to produce

better. I should have mentioned that all fruits, com-

mon in the temperate zoue, can be grown here in abundance. For machinery and manufactories, the facilities are excellent and abundant nearly everywhere.

There are numberless streams well adapted for water-power; and plenty of coal for propelling by steam. But we are intellectually and spiritually behind

the times. Will not some of your mediums, speakers, and reformers, "come over and help WM. A. SIMPSON.

Loudon, Tenn., June 5, 1865.

From Vermont.

That the human mind, in all ages, has been swaved by prejudice in favor of or against individuals, is a self-evident fact, and one that the world suffers much from to-day, as well as in the

I think it becomes us, in this age of liberality, to guard ourselves as much as possible against this difficulty, as it has been the means of excluding from the world at large many valuable and highly gifted mediums, who have been too modest or obscure to gain notice, or have lacked influence to bring them before the public; while others have been held prominently forth who could not boast of higher gifts than those more humble children of the same great Parent.

I wish, through the columns of the Banner, simply to state, that during a portion of the months of June and July, Miss Sarah A. Nutt, of Claremont, N. H., an inspirational speaker, and whose age numbers only eighteen summers, has been lecturing with much acceptance before the people of Woodstock and Bridgewater. Her subjects have usually been presented by the audience, and discussed to the entire satisfaction of her listenors. She is the same young lady who gained an almost unanimous vote of the audience in a discussion with Elder Streeter, an Advent preacher of North Dana, Mass., a short time since, which lasted three evenings.

I wish that more of the D.D.s and religious teachers would enter the lists with our mediums; teachers would enter the lists with our mediums; it might teach them that the great Influito Father has not limited truth to any one period, or held it within any one, or all the Churches and sects of religious believers; but the time is coming when God will be heard by those of his children who have never bowed the knee to Baal, whether the Churches will hear, or whether they will forbear.

Yours for the Truth.

THOMAS MIDDLETON.

Woodstock, Vt., July 26, 1805.

Woodstock, Vt., July 26, 1805.

Correspondence in Brief.

A Universal Alphabet.

To J. M. Allen:—In the Banner I read of your being engaged on a universal alphabet, and my hopes revive again. I am always happy to see any signs of progress or improvement in any de-partment of life, and I am always ready to dive n and try experiments. Some ten or twelve years ago I studied language reform in the Phonetic Advocate, and other papers and books, and became convinced of the following facts:

1. The human voice is a thing capable of about forty variations, needing forty different characters

forty variations, needing forty different characters to represent them on paper.

2. Each character or letter should have only one sound. This would so simplify our writing and printing, that children could learn to read and write in one-fifth the time now spent!

3. To get this new alphabet adopted, it should resemble the one now in use.

4. One set of letters will answer for writing and printing, with very little alteration.

5. Capital letters can be dispensed with; they are an aristocratic concern.

are an aristocratic concern.
With the above facts in view, I got up an alphabet and tried to get it into use; but-would any-body believe it?—I never could even get it printbody believe it?—I never could even get it printed, nor any part of it, and I am obliged to leave it out of this letter, because I want this printed in the Banner. How strange it is that when the Kingdom of Heaven is at hand, mankind will not f Heaven is in mann, Yours ever, for all good, WM. GOULD, Bates, Ill.

Pienie at Portage Bridge.

The Spiritualists of Western New York, are to pienic at Portage Bridge, Thursday, Aug. 24th, 1865.

Portage is situated on the New York and Eric Railway, about sixty miles east of Buffalo and thirty west of Hornellsville, and an excursion train is to be run from Avon at eight A. M., via Batayia, Attica, &c., to the picuic, and return at evening, at about two-thirds usual fare.

There is no other wooden railway bridge in the world, of such vast dimensions and height, it being eight hundred feet long and two hundred and twenty four high. The canal crosses the Genesee River there, by an acqueduct on stone abutments forty feet high. The wild, romantic scenery, and numerous attractions of the vicinity, are rarely equalled in the United States. When to these are added the picnic excursion, and a spiritual gathering of this character, it can scarcely fail to secure e attendance of many hundreds to participate in

Mrs. F. O. Hyzer, and other speakers are expected to attend. Let there be a grand rally to this York for two years, that the cause of truth and progress may be revived, and the minds of the people directed in the beautiful pathway of peace people directed in the beautiful pathway of peace at the close of our great national struggle for uni-versal freedom. Come forth by hundreds and thousands, and let us go up to worship, and have a joyful time in the coel, shady grove—the leafy temple of our Heavenly Father, where all his chil-dren, with well tilled baskets, are invited to join us and participate in the festivities of the occa-sion. Con ballet of the Computer On behalf of the Committee, J. W. SEAVER.

The Picule at North Wrentham.

Permit me to say a few words respecting a pic-nic held at Kingsbury's Pond, by the Spiritualists of No. Wrentham and vicinity, July 25th. As our boats floated amid the lilies, so pure and fair, we plucked those within our reach, while we breathed the dewy morning air. In the afternoon, W. K. Ripley was introduced by Mr. Richards, of W. K. Ripley was introduced by Mr. Richards, of Rockville. He read "The Little People," for the little folks, and then made a thrilling speech, which gave satisfaction and pleasure to the listen-ers. Gardener Adams, of Franklin, made some interesting remarks. The following sentiments, selected and original, were presented by your humble servent: humble servant:

It is good to soften, by pleasing recreation, the rigid expression of countenance, which a severity of reflection has a tendency to produce." "Everybody sees the cloud on the horizon, but

who thinks of the clear blue sky above it? "Do not be troubled because you have not great virtues. God made a million spears of grass where be made one tree."

In. Gardner.—In behalf of those who attend his pienies, we tender him our acknowledgment of his praiseworthy efforts in the cause of Spiritual-

Dr. A. B. Child.—May be ever possess the casket of Truth containing the flowers of Hope, Love and Charity.

BARBARA ALLEN.

Physical Manifestations, I shall do all I can to sustain you in getting sew subscribers for the Banner, as I am well pleased with the paper. I have been a confirmed believer in Spiritualism for several years. From close investigation, I became convinced of its truth. I have had writing done by spirit-hands; have seen the hand take the pencil and write with-out mortal aid; have had writing done upon a slate with a small particle of pencil, when the slate was held close up under the top of a table. We have had musical instruments tuned and played

upon in our own house by spirits. consider that the spiritual manifestations of our day have done more to demonstrate the immortality of the soul than all the priests of Christendom have done in eighteen hundred years; an I I shall always feel under lasting obligations to Judge Edmonds of New York, and my old-friends, Jonathan Koons, and John Tipper, of Athens Co., Ohlo, for the convincing proofs of spirit-power, and presence, during a visit to their hospitable homes near ten years ago, which put me first upon the cheering track of Spiritualism,

in the place of Materialism, to which I was fast hastening from a gloomy theology, that a reason-ing mind must reject. Hoping you will persevere in defending the truth and the right,
I remain, yours truly, BENJ, LEWITT,
Fullassburgh, Kent Co., Mich., July 25, 1865.

Spiritualism on the Prairies.

A correspondent writing from Columbus, Wisconsin, says:

"Some seven years ago a few persons on this beautiful prairie instituted circles, from motives Through their instrumentality of mere curiosity. a spirit of investigation was awakened, which still a spint of investigation was awakened, which still lives. Five speaking, and several healing and test mediums were developed. For five years one of the former, Bro. G. W. Tripp—coming a distance of seven miles once in two weeks—lectured gratuitously, under spirit control of a very elevated character. His health—never firm—now failed, and he was obliged to suspend his labors. The Spiritualists then hired a lecturer, Bro. J. D. Gano, who came from Pardecville, (a distance of eighteen miles) and held semi-monthly meetings for one year. For the last six months, a few private circles have been the only sources from which we have obtained spiritual food. This is not owing to loss of interest, but from inability on the part of its supporters, for, in addition to the loss of crops last fall, in this locality, heavy taxation, town and local bounties, many have removed, others were in the arms." others were in the army.'

The Indian Maiden's Message.

In No. 17, July 15th, of the Banner of Light, I read the communication from Dahomey—the Indian maid—and thought that it must belong to Mrs. Sawyer—the wife of the Rev. T. J. Sawyer, of New York—as she was long since very kind to an Indian girl in her sickness and at the time of her departure for the better world. She also raised funds to have her buried in Greenwood, and to remembered, but I did not remember the name of the departed one. After several ineffectual calls to learn it, I was directed to Mr. Price, a former editor of the Universalist paper, and there learned

that Dahomey was her name.

I have marked and forwarded the paper to Mrs. Sawyer, and hope she will receive it.

Yours for truth, New York, July 31st, 1865. P. C. SIMMONS. [The Embassador please copy.]

To the Renders of the Progressive Age. Permit me to use your columns, Mr. Editor, to say that it would take a small fortune to answer separately every letter I get concerning the Age and new paper which is to take its place. When I ceased publishing the Age, on the 20th of May the new paper was to be issued by the first of several large adjoining cities June. It has not made its appearance yet. The

reason I cannot tell. The prospects now are that in a very few days it will be out. If it does not come out soon, I shall commence publishing again, or make arrangements with some other firm to supply you with a paper in its place. I yet think the Religio-Philosophical Publishing Association is all right, but it has the slows outrageously. Moses Hull.

Mediums in Northern Vermont. THE ALLEN BOY AT HOME—THE PAYNE CHIL-

DREN. In company with a friend from Central New York, I visited Dr. Myron Brewster at his home and farm about two miles from the village of Morrisville, Vt. Dr. Brewster is a healing medium of well known and remarkable powers in the vicinity of his home, and is often sent for from towns many miles distant, to save patients the regular physicians cannot cure; but he has a large farm, and works too hard for the health and success he might have as a medium. This is the home of the celebrated Allen Boy, who traveled with Dr. Randall, and is so well known. Mr. B. is uncle to the boy, who is an orphan, but beloved by his uncle and nunt as if their own child, as they have no living children. The boy and Mr. B. came in from the hayfield, and after the spirits had given us a short speech through Mr. B., we piled the musical instruments in the box used by Mr. Randall and the boy when traveling, and with the top and part of one side open and in full daylight, we seated a large chair back to the aper ture, and put a quilt over the chair back. I seated myself in the chair, and held both hands of the boy, so I know they were not used. The instruments were played and passed out into the room, as were also hands so as to pat my head and be seen plainly by all in the room, and one of the most exquisite tunes of which the dulcimer is capable was played, sounding as if the instrument was carried slowly beyond the reach of our ears and then as slowly returned. The performance being in broad daylight, was among the best l have witnessed, and could not have failed to con-

vince any candid person of supra-mundane power

and intelligence.

There are also two other good test mediums of the same character in this vicinity - at South Hardwick-known as the Payne children, son and niece of Mr. George Payne, and niece and nephew of Mr. and Mrs. Samuel A. Tuttle, all of whom are well known in this part of Vermont as among the most honest, carnest and intelligent Spiritualists of Northern Vermont. These children, by some mistake which was no fault of theirs, have had some injustice done them, which has, however, not injured them where they are known, as every Spiritualist in this section who visited them at their home, or had sittings with them in the vicinity, has borne testimony to the honesty and genuineness of their mediumship. I have been two months stopping with their relatives, and had ample opportunity to test them. which I have done; and I can give my testimony unqualifiedly that these children are more remarkable and better mediums than the Daven port Boys were when they had been three years before the public, and better than Mr. Home was when he first went to Europe; and, taken together, the tests are as perfect and the facts more re markable than with the Allen Boy, or, in some respects, even the Davenports, as the music is more perfect than with any of this class of mediums which I have met, and I know most of them. These children will be before the public, and travel and give thousands a chance to test them and the presence of spirits, as soon as arrange ments can be made for traveling, and those who know me can have from me a full endorsement of their mediumship, honesty and capacity for prov ing spirit presence and power.

There are other mediums less known in this part of the State, but who do not design to travel

nor wish to be known to the public. WARREN CHASE.

Miss Emma Hardinge's Lectures in

New York.

South Hardwick, Vt., July 27, 1865.

Miss Hardinge has just closed her sixteenth ecture to "The First Society of Spiritualists," in Hope Chapel, New York. Notwithstanding the very warm weather, Miss H. has drawn full, and sometimes crowded houses. She has spoken on some of the most intricate phases of usychological science, and has treated them (I will not say as with "surpernatural" wisdom,) but with a master mind. Her lectures have been very valuable in 'resurrecting from the dead" many persons who had not dreamed that there is a future life, who are now in concern of mind as to their own chances and position, and also have instructed and inspired Spiritualists to greater efforts to force the new dispensation on public attention. We feel (as the Church would say) that a revival of Spiritualism has commenced here.

I forward with this the preamble and resolutions passed unanimously and with emphasis by a crowded house of intelligent and delighted listeners, at the close of her lectures.

Miss Hardinge very happily replied to the resolutions, and signified her consent to our publishing such of her lectures as we choose. I am sorry to say that we have reports of only four or five of them, which will be published in due time.

For truth and human elevation I am respect-CHARLES PARTRIDGE. fully yours,

The undersigned having been appointed at the close of the lectures of Miss Emma Hardinge to the First Spiritualist Society, New York, 30th July, 1865, as a Committee to draw up some suitable expression of their appreciation of her loctures, and of the sentiments occasioned by her in-tended departure from our shores, would, on be-half of this Society, submit the following:

Inif of this Society, submit the following:

Whereas, Miss Emma Hardinge has been engaged for years with great success as a lecturer in the field of reform in different parts of the United States, and especially on the subject of Modern Spiritualism: and,

Whereas, She has just delivered her parting lecture, previous to leaving for Europe, and we feel unwilling to part with her without tendering her our sincere thanks for the grand and noble utterances with which she has delighted and instructed us from time to time; therefore,

Resolved, That the thanks of the Spiritualists of America are due to Miss Hardings for her indebtigable labors and uniting zeal in the great cause of Truth and Humanity, and that the thanks especially of the Spiritualists of the City of New York are due, and are hereby tendered to her for her recent lightly acceptable and edifying lectures among us.

Resolved, That in leaving our shores for her native land, she carries with her the love, good will and kindred regards not only of this Society, but of thousands who have listened to her soul-stirring expositions of ennobling truth and appeals in behalf of the cause of Rightebusness, of God, and of Humanity.

Resolved, That we commend Miss Hardinge to the English

Accorded. That we commend Miss Hardings to the English public, and especially to the Spiritualists among them, as useful of expecially to the Spiritualists among them, as and of every effort they may put forth for the furtherance of her mission of truth and love; and that when her work shall have been accomplished on the other side of the Atlantic, we will take aspreme delight in welcoming her again to our shores.

shores.

Resolved. That we respectfully solicit permission from Miss
Hardings to publish such of her recent lectures as have been
reported, as a monument to her efforts, and highly esteemed
legacy to us and to the American people.

CHARLES PARTRIDGE. ALBERT DAY, GEORGE BUSH, T. C. BENNING, I. M. KING, WILLIAM FISHBOUGH,

The recently completed census of Boston raise the number of inhabitants close on to two hundred thousand. New York City, by including pointment to those who wish to continue the paseveral large adjoining cities which have been an-

J. BURNS, PROGRESS PE LIBRARY, 1 WELLINGTON ROAD, CAMBER PELL, LONDON, ENG., REEPS FOR SALE THE BANNER OF LIGHT AND

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BOSTON, SATULDAY, AUGUST 12, 1865.

OFFICE, 158 WASHINGTON STREET, BOOM No. 3, UP STAIRS. WILLIAM WHITE & CO.,

PUBLISHERS AND PROPRIETORS. LUTHER COLBY, -

Spiritualism is based on the cardinal fact of spirit communion and influx; it is the effort to discover all truth relating to man's spiritual nature, capacities, relations, duties, welfare and destiny, and its application to a regenerate life. It recognizes a continuous Divine inspiration in Man; it aims, through a careful, reverent study of facts, at r. 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 Lessons of Struggle.

We believe, because we positively know, that Dr. Thompson hit it exactly when he said at the late commemoration service at New Havenspeaking of the war and what it had done for us as a people in respect of profound interior experience, enrichment, and expansion-that, for one, he would not be without the thoughts and feelings which the war had given him through its conflicts, troubles, sacrifices and darkness, and at last through its brilliant light, for all that he had before learned and known of the country and its institutions.

Which simply means, when applied to the sunlry other events of life as well as to the conflicts of the war we have just passed through, that out of tough obstacles, by the help of stern and sturdy opposition, through the hard and almost exhaustive discipline of necessity, and always with the accompaniment of conflict, with its boiling passions and bleeding hearts, its tumultuous excitements and its dumb pathos, man invariably comes into the possession of a rich experience which he feels he could have got in no other way, and which he would not give up if it could be bartered for all the wealth the world has to offer him. This war of ours only serves to illustrate and intensify the great and simple truth about the matter, which crops out on the surface everywhere. It points the moral with a very great and striking force. What is true of this war is simply true of every other war.

It is easy to make the application. Suppose the Rev. Dr. Thompson, or any of his friends of the same "persuasion," were told, as we now tell them, that a war of creeds and dogmas was opened already; and that it would rage so long as superstition and bigotry, canting and pharisaism, and all the other practices of a mere professional religion presumed to maintain the ground which they have so long occupied to the world's hindrance and damage. Suppose, further, we should borrow his own language on the occasion we have already alluded to, and say to him and his friends and coadjutors that in consequence of this war of creeds, this war against bigotry and superstition in their intrenchments, we were all positively sure to have newer thoughts, fresher feelings, larger views, nobler aspirations, and a firmer because diviner faith given to us, which we would far rather have with the conflict than not to have without-what might we expect his and their answer to be to us then? Would they so readily see and admit that "conflicts" are good for releasing the human soul? Would they acknowledge that struggles between opposing principles are fine training-ground for the exercise and expansion of the spiritual faculties? Would they be willing to confess that out of severe and protracted fights-for they are really nothing else-the best influences are born for quickening and stimulating the human soul?

If they indeed put confidence in their own reasoning, then they will not hesitate to reply to these inquiries of ours in the affirmative; otherwise not. Which way they would choose at the present time to answer, unfortunately not a great deal of room is left for us to doubt. But the struggle which we have described is still going on, for all that. The conflict between opposing religious principles and methods is waging, whether they consent to recognize the fact or not. The fight is raging with decided fury, even though they insist on trying to still the tumult by crying, Peace! Peace! when there is no neace. The waves of this conflict will very soon be at their own doors. Even so conservative and unmeddlesome a religious organization as the Established Church of England has been reached by it, although it was the very last religious body to which suspicions of that sort would have been directed for certainly a long time to come. Much more is the certainty of the raging of the conflict in the very heart and centre of those Churches which are not timid about handling current topics that are electric from centre to circumference with life. They have been perfeetly ready to take up the humanitarian, the philanthropic, the reformatory questions of the time; they cannot now beg off when it comes to free examination of their own claims to a perfect divinity. They are not at liberty to take themselves out of the way because they fear this spirit of inquiry and investigation is being pushed too far. That was the slaveholder's answer; and they did not hesitate to taunt him with it, and to retort bitingly upon him.

It is because we are so well assured of the result of this struggle now going on in the moral and religious world, that we give the conflict itself so hearty a welcome. We shall all of us gain by it more than we shall lose. It will bring us a new experience-is doing so already; something that we should not have had without going through this trial of our faith. We cordially commend this view of the case, therefore, to Dr. Thompson and his friends. He and they will not decline to accent it, for it is of their own framing and advancing. Were it possible, spiritually considered, to reach the same desirable end by a different and easier route or mode of proceeding, there is not much doubt that we should all of us incline to avoid the trouble and the conflict; but the eternal laws of spirit, which are but those of God's universe, lay it down differently, and it belongs to those who would be wise as well as obedient to conform with alacrity and render our duty with cheerfulness and in a spirit full of trust.

To Subscribers.

As the time for which many of our patrons have paid for the Banner expires with No. 26 of the present volume, we hope they will renew at once. By doing so, it will save us much extra labor in our mailing department, as all names are withdrawn when the time is out, unless subscribers previously tenew. It will also prevent disapper. We are bbliged to be governed in this matter by our established rules and the art are

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Verifying Spirit Messages.

We have already published in these columns a letter from Mr. Weish, of New York, reciting the story of his interview with the Demorest family, of that city, residing at No. 11 King street. The spirit of Willie Demorest had come through our medium, and, among other things, stated that his parents lived at that house in that street. Mr. Welsh gave us enough, as the result of that interview, to prove the general correctness of the message in question, and that it could have proceeded from no other being but the very one from whom it purported to proceed. Miss Emma Hardinge, likewise, made a call at the same place for a similar purpose, and had her inquiries answered in as satisfactory a manner as Mr. Welsh describes his to have been. But it was plain, in both instances, that the child's parents were afraid of confessing to the truth, preferring to equivocate believers in it. This is but one of very many instances, in fact,

the whole truth in a case, operates to the tempohinders its progress among men. If those who who seek to come to them for their comfort and bility. happiness only, the space between the worlds would very much sooner be bridged than it is likely to be otherwise. If cooperation between the at a single step, is not a whit too stinging for the two multitudes could but be brought about, all would at once be well. To deny the identity of a spirit-friend who seeks to make himself known, is indeed a crime committed against the immortal them. Such intellectual coxcombs need trimsoul. The restraints of public prejudice—we will not dignify it with the name of public opinion- Howitt has done it for this one. If they insist on ought not to be respected so generally, and obeyed without even a single protest, as that the truth shall be kept down out of sight until some freak of fashion' or some social accident shall make it um before, pretending to have found out at a sinwhat is termed popular. There is much to contend with in this respect, in the work of spreading the Spiritual Philosophy, but it is being overcome faster than the enemies of that Philosophy would care to be told. They cannot dam up the they so often keep that light hidden till it is too waters so that they shall never overflow. They are up to their armpits in the flood already,

Herewith we append a second letter which has been received by us from a New York correspondent, in relation to this Demorest matter. It confirms all that has been said before:

"MR. EDITOR-In the Banner of Light of July 22d, a message was published, purporting to come from the spirit of Willie Demorest. I called at from the spirit of Willie Demorest. I called at the address given by the communicating intelligence; saw the mother, who admitted that she had a child, called Willie Demorest, who had passed into spirit-life, and that he was eight years old. But a gentleman present, whom I took to be the child's father, asked the cause of my visit, which I stated; he then affirmed that Spiritualism was false, but still inquired: "What was the name of the father?" I gave it; he denied its being correct, ending by saying "he wanted to have nothing to do with Spiritualism." My impressions are (from the gentleman's manner.) that he ignored the name to invalidate the message. ed the name to invalidate the message.

I am respectfully, M. R. Tucker.

I am respectfully, New York, July 23, 1865."

John Stuart Mill.

We think better of our far-off English cousins for the election of John Stuart Mill, to represent one of the most intelligent and thrifty boroughs of the metropolis in their House of Commons. Consider the facts:

Mr. Mill has been, for nearly all his adult life, a thinker, investigator, and writer on the most abstruse, political and social topics. It is not probable that one in ton of the electors of Westminster liant achievements, nor wealth, nor high connections, to recommend him; and he refused either to canvass for votes, or pay the usual expenses. He told the people frankly, "I must stick to my books, and cannot do the ordinary work of a member in answering the calls of his constituents. You must take me as you can have me, or let me

alone." But more: Mr.-Mill is the champion of what are termed advanced opinions, which a majority of no British constituency is ready to accept. He is opposed to all State religion. He favors an extension of the right of suffrage to women. He holds that whoever chooses to attend a theatre or other place of amusement on Sunday evening, should be at liberty to do so. There are probably a dozen important practical questions on which his opinions are not accepted by the mass of his constituents. Yet they said, "We will be represented by him in Parliament because he is a man of ideas, a true Liberal, and has given his life to the advancement of political and social reform." And in this they were eminently right.

When shall we be able to send our leading thinkers to Congress? Not till we scout the notion that a Representative must live in the district he represents, kick "regular nominations" to Coventry, and Jearn how to appreciate and admire able and honest men whose opinions do not wholly accord with our own .- N. Y. Tribune.

M. D. Conway, the London correspondent of 'The Commonwealth" newspaper, published in this city, has the following on the great triumph of Mr. Mill:

"Mr. MILL's ELECTION.—It is impossible to describe to you the joy of English Liberals at the election of John Stuart Mill. So bravely did be stand, so uncompliant to the crowd, so sternly re-solved that he would not pay a penny, nor utter an indirection, so resolved that his most unpopuan indirection, so resolved that his most unpopular views, (e. g., on female suffrage,) should not be kept in the background, as many of his friends desired; and, on the other hand, so outrageous were the briberies and expenditures of the Tory, who bought up every public house in the city, and many newspapers, which his enormous wealth could easily afford, that Mill's election is rightly regarded as the rightly of every superior of the state o could easily afford, that Mill's election is rightly regarded as the triumph of every sacred principle. The opposition to Mr. Mill was chiefly because of his radical religious views. The degree to which religious questions are brought into English elections, is very demoralizing, and it seems to me must at length make politicians habitual liars, unless it is checked. May Heaven save us from even such a germ of trouble and falsehood as the admission of the simplest religious phrase into our Constitution would be!"

Photographs of Emma Hardinge.

We have received a supply of Gurney & Son's highly finished and most faithful likeness of Miss Emma Hardinge, from the only sitting she gave previous to her departure for Europe. Her numerous friends and admirers can have this carte by enclosing twenty-five cents and a three-cent stamp for return mail, to " the Banner of Light,

Read the remarks of Dr. Clark in regard to the call for the National Convention of Spiritualists, which will be found on our eighth page. was done in the light, and visible to all present.

William Howitt's Letter.

It has not been our privilege, in a long time, to offer to the readers of the Banner so thoroughly good, so excellently searching, so entirely plain and satisfactory a statement as to the growth and influence of the philosophy of Spiritualism abroad. as is furnished in the letter from William Howitt, the distinguished English author, in another part of this week's issue. It is a letter in reply to some anonymous and superficial scribbler on spiritual matters, who halls from Scotland, and hence is properly addressed to the Glasgow Herald. It is rapid and racy in style, pungent in many of its expressions, bristling all over with facts, and vet as candid, and frank, and honest in spirit as we all of us know the pure man to be by whose hand it was penned. Our friends will be chiefly interested to see

what a stride Spiritualism has made in France, on a triffing point in order to bring discredit, as Germany, and England, within a very few years; they thought, upon Spiritualism, or at least to dis- in the French city of Lyons, for instance, since the sociate themselves from the multitudes who are year 1860. They will be equally astonished too to discover that this beautiful philosophy of life has, for a long time, been receiving the close and where a disposition to hold back from imparting | devoted attention of some of the savans and most advanced intellects of the several European counrary obstruction of the blessed truth, and so far tries. Mr. Howittsays that he has on his shelves, besides English and American treatises on the subchoose to interpose such obstacles can readily ab- | ject, some fifty volumes in the French and German solve themselves to their own consciences, of tongue, all devoted to its discussion and elucidacourse no one else can rightfully say a word; but tion. So that, as a belief, it is making its way all until then such a practice belongs very properly over Europe as rapidly almost as it has done in to the commentary and condemnation of all whose America. Emma Hardinge will have gone over souls have been opened to receive the higher forms | the water none too soon to meet with the popular of belief into them. If friends on earth would but reception her powers deserve, and to perform the be as candid and painstaking as the invisibles service which-lies within the limits of her capa-

Mr. Howitt's retort upon the conceited correspondent who fancies he has found out everything individual himself, nor for the class of individuals who suppose that all truth resides somewhere within themselves, or certainly is bounded by ming down with tingling switches just as Mr. putting themselves forward for ridicule, they must not find fault if they are seriously ridiculed. To think of a popinjay who had never seen a medigle sitting that it was all of it a piece of charlatanry and nonsense! How very easy it is for some of these fellows to let light in suddenly upon our darkened world! What a pity, however, that late, under the thick opaqueness of a bushel measurel

Let every one of us dwell with a truly religious emphasis upon the truth which is advanced in this admirable letter-that we draw to ourselves just such spirits as are likest to our moods, our tempers, our thoughts. When we summon spirits with a view to cheat them, we may expect to be met by cheating spirits in turn. When we approach the superior intelligences in a spirit of aspiration and trust, seeking only for that which is good, and pure, and lasting, we need not fear for being defrauded by any that possess the power to respond to our immost desire. The lesson is sometimes a hard one to learn, simple and plain as it is: but we shall have to learn it, and can do so all the sooner if we will strive to put away everything which is foreign and hurtful.

The Crops and Croakers.

It is about the time when croaking about short crops ought, in the course of things, to be heard, and, sure enough! we catch the unwelcome syllables on every side. They proceed, of course, from the trade-marts, where speculators are interested in keeping up prices until they can work off such stocks as they happen to have on hand. No doubt the expectations of sanguine men respecting immense yields of grain are more or less modified, owing to excessive wet for a certain time in certain quarters; but before any final judgment can be passed on the prospect for future supplies had ever seen him, or read one of his books. He of food, the whole field must be gone over and all the significant facts be honestly collected and collated. That has not been done yet, nor is it time to do it. If. as is reported, rust has hurt the wheat in portions of Illinois and Indiana, we hear correspondingly glowing accounts from Wisconsin and Michigan.

But even allowing that we get no more than a two-thirds crop of grain the country through; we should take issue with the croakers, then. It must be remembered that more grain will be raised this year, in the lately rebellious States, than their population can consume, twice over, were it fairly distributed. Then Canada, promises a very large surplus, which will, of course, be for export. And it is further to be considered that what lies over with us from last year's crop is no inconsiderable amount, upon which the speculators and croakers are to-day operating with all the skill they are masters of. But Europe will not call on us next winter for any large shipments of bread-stuffs, if she does for any whatever; she is raising her own food this year, and will permit us to keep all our own till another year. So that there is no single argument left the croakers and cheats to stand on. It is wicked beyond measure that such men should have it in their power to tell a whole people that they should pay exorbitantly for bread or starve.

The Daily Press and Spiritualism.

The puerile paragraphs which occasionally appear in the daily press of this city particularly, and other journals in different parts of the country in reference to Spiritualists, all sensible men and women pay no attention to; but scandal-loving bigots catch them up and circulate them as facts, when they are nothing but canards. Here is the last falsehood against us, which we clip from the Daily Evening Voice, a workingman's paper, printed in Boston, which we recommended to our Spiritualist mechanic friends, when the Boston

press would not notice it at all: "The Spiritualists have discovered that the esting of eggs by the medium causes the spirits to come out in greater force. It adds more phosphorus to the human body, and, consequently, to the

This slur first appeared in a Second Advent paper, months ago, and has just got into the newspapers. So tightly has the fangs of the creedists' serpent fastened itself upon these journalists, through fear of losing popularity were they more just and more independent, that they dare not utter one single word in favor of the Spiritual Philosophy any more than a Roman Catholic dares speak against the abuses of his Church. Out upon such sycophancy! Prate not of the freedom of thought, and the liberty of the press, while you, dastardlike, cringe under the intolerance of old theology.

Powerful Physical Manifestations.

Mr. Foster, at his own house in Salem. Mass., last week in the presence of Mrs. Barker, Mrs. Foster, Judge Waters, and others, was raised from his chair and carried around the room above the heads of those present, and laid on a table opposite to the chair in which he had been sitting. This

Rusticating---Invalid Home, &c.

From a note from our associate, Mr. White, who is now rusticating at Northfield, in this State, we learn that he is enjoying himself as well as could be expected these sweltering dog-days. He gives a glowing picture of the beauties of the country at this time, and the delight he experiences in inhaling the fresh and invigorating mountain breezes. He has taken a trip across the line into New Hampshire, for the purpose of personally examining the delightful retreat called the "Invalid Home." conducted by Mr. B. Howard and his amiable wife. This institution is located in the town of Winches. ter, N. H., about two and a half miles from Northfield, on a fine eminence about one mile from the Connecticut River, with surroundings well calculated to invigorate both the mental and physical system. Visitors have a commanding view of the beautiful Connecticut valley toward the south, and the renowned Green Mountains of Vermont on the west, forming a panoramic view rarely excelled in grandeur. This retreat is just the place for those who desire a resting-place from the cares of city life, without being obliged to go through the unnecessary and tedious ceremonies of " fashionable life," and yet enjoy the abundance of good and substantial food such as the appetite craves. The invalid will truly find this a pleasant home.

h New Zealand Savagery.

The British press is horrified over the tidings of recent outrages by the New Zealand natives, whom the people of England thought they had at length fairly won over to Christianity. But it seems that a new and fearful superstition has broken out among them, far worse in its effects than the original barbarism from which it is claimed they have been rescued. They run of a notion that it is necessary for them to kill and eat their missionaries, and in fact extirnate the whole race of British on their island; but so oddly are their whims mixed up with the Bible superstitions, they will not harm a Jew or any one of Jewish extraction. Hence they have fallen upon the missionaries and butchered them, and begin to wreak their religious frenzy on all other Britons to be found among them. The English Government is about to put off the velvet from its hand of iron, and "punish" these savages as they deserve. In other words, the natives will be driven to the wall and put out of existence, as being the weaker race; and England will make New Zealand another white settlement in the heart of the southern seas.

The English Elections.

The late elections in Great Britain for members of the new Parliament have been concluded. Six hundred and fifty-eight members were to be chosen, and, at last advices, the liberals had a majority of eighty-one. It struck all parties as somewhat of an anomaly, that the liberals should lose in the more populous cities and gain in the city. boroughs, while the conservatives, or tories, made their gains just where the liberals expected to. But so tortuous are the ways of politics; no reliance is to be placed upon the prophecies that are put forth before elections. Palmerston is called a liberal, but it is difficult to say what he is, except a veteran politician and statesman, who has been kept in public life to his eighty-first year by sound mind and health and a fortunate combination of events. He will soon have to give place to younger men. Gladstone, the present Chancellor of the Exchequer, will probably succeed him, and Eng land will acknowledge the beneficence of his leadership.

Mexican Affairs.

Maximilian has sent over a special envoy to Napoleon, to see if something cannot be done to extricate him from the inconvenient corner he is in at present in Mexico. The ambassador has returned, it is said, without having succeeded in his | Spiritual lecturers, free. In a note to us, he says: errand at all. This simply means that Napoleon is determined to have nothing more to do about Spritual lecturers, who can come well recom-Mexico, there would be open war with that nation | share in so good a cause." in less than five years. We do not doubt it, But there are symptoms that Maximilian is getting sick of his bargain where he is, and will shortly be ready to pack his trunks and leave. If he wishes to avoid being ground to powder, he may as well be thinking of such a step. He will be no more able to stand in the way of the working of the Monroe Doctrine than a feather could stop the blowing of the wind.

The Ruling Principle.

It is ideas, not mere men or families, much less force, that are to control the doctrines of civilized shall be also. nations for the future. Force has given way to families; next, families gave way to ideas, to principles, to policies; now we find an entirely new era, when the reign of ideas has come in. If this were not indeed so, then Napoleon never could govern the French people with the skill niture and materials, with the good will of the so democratic in the spirit of her government as particulars. This is a good chance for an enter-France. She is afraid to touch and test those principles which give fresh life to a whole people by their operation. France is prepared to experiment upon any theory that promises to give satisfactory results to the nation. Ideas, in fact, are coming to take the place both of force and families in government.

Berries.

This is right in the heart of the berry season. We do not mean the cultivated garden berries. but those fragrant and native country beauties that ripen beside old stone walls and up and across the rough hillside pastures: the huckleberries, and wild blackberries, and blueberries. How black and thick they hang on the bushes, drawing children on and on in quest of them, unwilling to leave till their baskets and pails are all full. We envy the children now. They ramble over the pastures all day, and sleep like lambs under the roof all night. They will look back to these days with hearts filled with regret because they are gone forever, yet cherishing them as among their most precious memories. The sounds and scents of the sweet old pastures never seem to get out of their heads.

The Convention at DeWitt.

On our third page will be found a report of the proceedings of this interesting meeting of Spiritualists, at which some fine speeches were made. The Michigan papers in that vicinity speak well of the affair. The Detroit Tribune says: "The Spiritualist Grove Meeting at DeWitt, Clinton county, recently, proved so successful that another is to be held at some point in the county during the month of August." The Clinton Republican siludes to the meeting thus: "The Spiritualists of this vicinity will hold another Grove Meeting at some convenient point in this county, sometime during the month of August. Their Three Days' Meeting, recently held at DeWitt, proved successful beyond all expectation."

Portonal.

P. B. Randolph, the celebrated author and lecturer, is in New Orleans, where he has been engaged in teaching the colored people for the last nine months. He will remain there some three months longer, after which he will make a lecturing tour up the Mississippi River to the Western States. Those desirous of listening to him should communicate with him before he leaves New Or-

Benj. Todd has been lecturing in Connecticut recently, on the Spiritual Philosophy, where he has reawakened quite an interest on the subject. Mr. T. is from the West, and is a very fine speaker. Mrs. Mary M. Wood is in the lecturing field again. Her present address is Putnam, Conn.

Mrs. H. B. Gillette, the healing medium, is out of town, and will be absent several weeks. Due notice will be given of her return.

Cora L. V. Hatch, since her recent successful visit to the West, is recuperating her health at her mother's home in Cuba, N. Y.

Miss Imogene Willis, eldest daughter of N. P. Willis, Esq., editor of the Home Journal, was married on Tuesday at Idlewild, to Dr. Wm. Eddy of New Bedford.

Another Picnic at Abington.

Everything passed off so orderly, pleasant and harmonious at Dr. Gardner's last pienic at Island Grove, Abington, that the large party in attendance unanimously voted a request that the Doctor repeat it on Wednesday, August 23d, and he immediately made arrangements to that effect; so our friends may be on the lookout for another pleasant social reunion. The time is near at hand. Island Grove is one of the finest in these parts, and is quite a favorite resort, as it has all the conveniences requisite for the enjoyment of large parties. As usual, there will be good speaking from the platform, besides the other diversions. The season is so auspicious, we expect to see thousands present. It will probably be the last of the season. The first picnic train will leave the Old Colony Depot at quarter-past nine o'clock; the second at half-past eleven. Fare for the entire excursion, seventy-five cents; children forty cents.

Children's Lyceum in Charlestown.

Before the close of the Spiritual meetings in Charlestown for the Summer vacation, it was decided that it was expedient to organize a Sunday Lyceum for children during the vacation, and if possible have it go into operation when the meetings recommenced in September. For this purpose a committee was appointed to provide ways and means to carry out the excellent project; and we learn they are meeting with encouraging success. We trust our Charlestown friends will not be backward in perfecting a measure which cannot but result in great good to the youth of that

Better Late than Never.

An old veteran down in Maine, who says he has lived out his three score years and ten, sends us the amount of a year's subscription to the Banner, and adds, "I begin to feel the want of spiritual food, and know of no better refreshment to feast upon than the contents of your valuable paper; and I know of others who are inquiring after the same kind of spiritual food." So it is with thousands who have nearly reached the end of their earth-journey, having fed for that length of time at the boards supplied with viands prepared from theological creeds, but which prove to be unsatisfying to the soul when the hour of change is near at hand.

A Free Hall in Morrisania, N. Y.

Mr. James L. Parshall, proprietor of the Exchange Building, in the village of Morrisania, N. Y., has fitted up a hall, which he generously offers to The Athenaum is open at all times free, to good the whole business; a wise conclusion, if he has in- mended-unless previously engaged-and they deed come to it. Lieut.-Gen. Grant is reported to will be taken care of free of expense. I should be have expressed the opinion at Springfield, that if pleased to receive communications from respecta-France was determined to back up Maximilian in ble lecturers and mediums, as I wish to do my

Another Excursion to Rocky Point.

The Spiritualists of Providence are to have another grand excursion to Rocky Point, on Wednesday, August 16th. Steamers will start from Providence at 84 and 94 o'clock A. M., returning in season for all trains leaving Providence in the afternoon. A number of good speakers will be present, and no doubt a large company, and a general good time may be anticipated. The previous gathering at that place a short time since was a complete success, and it is intended this

Bookstore for Sale.

Messrs. C. M. Plumb & Co., Publishers, 274 Canal street, New York, offer for sale their entire stock of books, stereotype plates, paper, type, furand success he does. England is to-day not half business. See our advertising columns for further prising man.

The Beverly Picnic.

We mentioned in our last paper that the Spiritualists of Charlestown and vicinity are to hold a picnic at Stanley's Grove, in Beverly, on Tuesday, August 8th. The picnic train will leave the Eastern Depot at nine o'clock, and the next train

Certificate of Cure.

The following certificate line been forwarded to us for publication. It sufficiently explains its pur-

Dr. Stewart—Dear Sir: I have been greatly afflicted for the past ten years with dyspepsia, and could find nothing which would give permanent relief, till the great success attending your labors, and by the advice of a friend, I was induced to make trial of your mode of treatment, which has succeeded beyond my most sanguing hours. I can succeeded beyond my most sanguine hopes. I can truly say that I felt entirely well after the third treatment at your hands, and have perfect confi-dence in your method of healing the sick and sym-pathizing with the affilicted ones of earth.

You are therefore at liberty to publish this, as a testimonial of gratitude from one who sincerely

wishes the happiness of all.
Yours, most respectfully,
Mrs. S. M. Smith.

Ithaca, N. Y., July 19th, 1865. The above named party can be referred to at any time as to truthfulness.

Neighborhood, by Ben. Shillaber. Neighborhood, by Ben. Shillaber.

My neighbor, say you, dead! What neighbor? Who? The Timilinson of but two doors away. Ah yes; but yet! scarce can say! I knew The man! 'we met so often day by day.

I never cared if sick or well were he.

Nor felt to note him as he passed me by, And, with a like indifference for me,

He scarcely deigned a recognizing eye.

Alt, neighborhood! a sad perversion thon

Of that which should be, by the standard rare;

I see the true relation piship now

'Twixt me and him within the comit there.

Ro far as neighborhood informed our souls,

We were as wide apart as are the poles.

We were as wide spart as are the pulce.

At one of the grand balls in London this season three hundred ladies appeared without crinoline

ALL SORTS OF PARAGRAPHS.

If you wish to read and lend five lectures, embracing clear, concise, comprehensive and consistent views of Spiritualism, in its relation to science, philosophy, religion, government and social life, send fifty cents to the Banner of Light or to the author, and get the GIST OF SPIRITUAL-ISM, by Warren Chase-only ten cents per lecture, and you will be sure of your money's worth every time you read or lend it.

Dr. Spence's Positive and Negative Powders are doing wonders in the cure of disease, according to all accounts. See an article from the Doctor upon the subject, printed on our eighth page.

Five thousand barrels of flour are brought into this city every business day, or one million five hundred thousand barrels per annum. Don't believe a word interested speculators tell you about short crops.

The population of the State of New York amounts, by the appearance of the present returns, to four million three hundred and fifty thousand. This is about the population of England in the time of Elizabeth, is nearly the present population of Bavaria, and seven hundred thousand more than that of the Kingdom of Holland.

The largest and most important council of Indian tribes ever held on this Continent, will assemble at Fort Gibson, September 1st, to settle upon their future relations with the U.S. Government. Thirty tribes will be represented, and the whole number will count upwards of seventy-five thousand strong.

It is said that some seven thousand Confederates have lately crossed the Rio Grande with a view of entering the Mexican service, and that Shelby is charged with their organization.

An Hibernian, impressed with the magnitude of the great Monitor which has been lying in our harbor of late, says it is not respectful to call the vessel Dick Tator, but that the dignified title of Richard Murphy should always be employed to designated so respectful a visitor.

The Memphis Bulletin reports that the planters in the Mississippi bottoms have been, and are still, suffering severe loss by the death of their horses, mules, cattle and hogs, by a most singular disease which is carrying them off in great num-

The N. Y. Herald's New Orleans correspondent says, the regulation of freedmen's affairs engrosses a large share of the attention of the government and public generally in Louisiana. From Shreveport, very favorable official reports are received, representing the majority of the negroes now working industriously under contracts.

The Spiritualists of Providence and vicinity, to the number of three thousand, visited Rocky Point on the 25th inst., where they enjoyed a clam bake, and excellent speeches by prominent speak-

Who was the first little boy mentioned in the Bible? Chap 1.

A mendicant well known in the neighborhood of the Church of the Madaleine, Paris, addressed to a friend of ours lately the following irresistible appeal: "I am poor, monsieur, but I am religious. want but one of the saving virtues. I have Faith, I have Hope, it remains with you to give me Charity."

A wise law executes itself; but a bad law needs a great deal of executing.

Sir E. P. Tache, the Premier of the Canadian ministry, who died on Sunday, in his 70th year, was a native of Canada. His death may have an

"Stuttering Ben," who was toasting his shins, observing that the oil merchant was cheating a customer in some oil, called out to him: "Jim, I can t-tell you how t-to s-sell t-twice as much oil as you d-do now." "Well how?" groaned Jim. "F-fill your measure."

Jo. Cose's description of his "rural retreat" is indeed graphic. Digby thinks he can find it now.

We had some pretty hot weather in Boston last week. It tried a good many people who were obliged to remain in town.

Whitewashed walls which are to be papered should previously be well brushed over with strong vinegar, or the paste will not adhere.

An itinerant preacher, who rambled in his sermons, when requested to stick to his text, replied that "scattering shot would hit the most birds."

litical party make capital from them. He is a hero. There is no discount on this, And History will so write him.

The committee and managers of the Great North-western Sanitary Fair, at Chicago, after a most animated discussion, have decided to stand by their first awards, which ordered fifty thousand dollars paid to the Christian Commission, and the residue of the net receipts to be divided equally between the Soldiers' Home and the Sanitary Commission. The latter organization has been formally dissolved.

An exchange is responsible for the following: Recently the wife of one of the city fathers of New Bedford, Mass., presented her husband with three children at a birth. The delighted father took his little daughter, four years of age; to see her new relations. She looked at the diminutive little beings a few moments, when, turning to her father, she inquired, "Pa, which one are you going to keep?"

The difficulty of acquiring the English language which a foreigner must experience, is well illustrated by the following question: "Did you ever see a person pare an apple or a pear with a pair of

An epicure's definition of a good wife-one who always takes care to have herself and dinner nicely dressed.

One firm in London advertises to the amount of two hundred thousand dollars per annum. All the partners have grown immensely rich.

"Waterfalls" have about passed over. The Empress needs her back hair to disguise a glimmering of baldness.

A Yankee doctor has recently got up a remedy for hard times. It consists of eight hours' labor, well worked in. In the black, unseemly engine, the press, lies

Josh Billings says: "That if a man is going to make a business of serving the Lord, he likes to see him do it when he measures out onions as when he hollers glory halleluyer."

the world's strength and time's most formidable

The Bay State wrecking company of this city raise sunken vessels by fastening empty casks to them, employing submarine divers for this purpose, and then filling the casks with air by means of hose running from the surface. When the casks are filled the vessel has to come up. This process has never failed, and it is proposed to try t on the sunken monitor in Charleston harbor,

Masses of salt, chopped from the salt mountains of Arizona, have reached San Francisco.

That was a smart youngster who, hearing his mother remark that she was fond of music, exclaimed, "Then why don't you buy me a drum."

The British aristocrats are on a strike. They have determined next season to abstain from attending any of the Queen's drawing-rooms or levees held by proxy, and not to visit them until they are received by the sovereign in person.

The cholera in Egypt is gradually diminishing, on the whole, although in Cairo its ravages have been increasing, till the deaths have been reported as high as eight hundred a day.

SHODDY FOLLY .- The rage at Newport this season is conchmen and footmen-to an extent never indulged in before. In most all cases their livery is of the most costly and luxurious charac-

It is estimated that the number of rebel troops called into service during the war was 1,121,000, of whom 660,000 were killed or disabled.

A lady in Indianapolis committed suicide because her husband refused to take her to an icecream saloon.

Domestic magazines-Wives who are always blowing up their husbands.

The Church Journal says the Southern delegates to the Episcopal Convention will be admitted without question or condition.

BURNT AT SEA .- The steamer Glasgow, which left New York July 30th, for Liverpool, with a full freight and two hundred and fifty persons on board, took fire on the evening of the second day out and was entirely destroyed. Passengers and crew were rescued and brought back to New York.

General Conference of Liberal Chris-

tians at Buttle Creek, Mich. A Conference of liberal minds, both within and without the Churches, is hereby called in Battle Creek, Mich., on Saturday and Sunday, Aug. 12th

and 13th.
The object is the same as that of the Conference recently held at Beaver Dam, Wis.—to fraternize together, and "the attainment of a higher religious

Universalists, Unitarians, Spiritualists, and everybody, are cordially invited to attend this impor-tant meeting. It is confidently hoped it will be initiatory to a greater degree of charity among brethren, and the eventual union of the workers in measures of reform and regeneration.

"Put off thy shoes from off thy feet; for the place whereon thou standest is holy ground."

Leave all isms behind, and come in the spirit of love. Brethren of every liberal name and senti-ment, shall we affiliate together for the Christianizing of humanity?
"The Spirit and the Bride say, Come."

Battle Creek, Mich., July 26th, 1865.

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To Correspondents.

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Jw-Aug. 12.

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

reported verbatim.

These Messages indicate that spirits carry with them the characteristics of their earth-life to that

them the characteristics of their earth-life to that beyond—whether for good or evil. But those who leave the earth-sphere in an undeveloped state, eventually progress into a higher condition. We ask the reader to receive no dectrine put forth by Spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive—no more.

Vacation.

The time having arrived when our medium takes her usual vacation, no public circles will be held at this office for the present. Due notice will be given when they are resumed.

Invocation.

Our Father, with thy smile beaming upon us through the face of this handsome day, we can but atter praises to thee. We can but tune anew the harps of our being, and rejoice that we are; and more than that, that we are the highest. grandest, divinest of all thy works. Although glory and wisdom beant around us on every hand, yet within ourselves is a something grander and holler, a something more God-like than we find in the outer world. Oh Life, for thy glorious gift we praise thee. Though the face of this day beams above thousands of new-made graves, though it kisses with its passing breeze the cypress, though it notes the tears of the widow and the orphan, yet it is a demonstration of thy power, thy love, thy wisdom. So we praise thee for it. What though the cypress blooms? what though every day adds its thousands of green graves? what though every day crushes new hopes and buries fair flowers? it is all the same. These are but the changes of life. These are passing scenes that belong to the soul, and soul has need of them all. So we praise thee for all thy works; for the cypress and the rose, for the shade and the sunbeam, for the tear of sorrow and the smile of joy. We can look outward unto the great face of our God in Nature and utter thanksgiving.

Questions and Answers.

CONTROLLING SPIRIT.-We are ready to consider the inquiries of correspondents.

QUES.-By D. P. L., of Lowell, Mass. Is the human being positively a free agent? If so, when did it commence with him and where will it end?

ANS.—There are as many opinions concerning the free agency of the human, as there are humans to form opinions. All think differently upon this subject, as upon all others, because all are differently aggregated in soul. As in physical life no two individuals are exactly constituted allke, so no two can come to exactly the same conclusions. True, they may seem to, but there will be some difference, notwithstanding the seeming.

Your correspondent desires to know what opinion we have concerning this. Well, if we could stand outside of human nature, if it were possible for us to stand above human nature, and at the same time be able to look upon human nature with the eye of wisdom, we might be able to justly, perfectly determine this thing. But as we cannot, our answer must be more or less faulty, must be a child of our experience, the result o. our observation. Judging from the infimate relationship you hold to one another, we should say, in the absolute, it is not possible for man to be entirely a free agent. Inasmuch as he is acted upon continually by forces over which he has no control, we cannot say much for his absolute free agency. And yet there is a sphere, a certain individualized sphere in which every soul revolves, in which it attains its experiences, and in which it may be, and is, doubtless, largely gifted with free agency.

You may say in all honesty and sincerity of heart, I can perform this or that act, or I can let it alone. But you cannot say even in whatever course you pursue, whatever choice you make, that there is not an absolute power determining for you. You cannot tell this, cannot tell how far you are controlled. All life is filled with intelligences. There are thousands and tens of thousands of worlds like your own, all systems filled with intelligent life, all pulsating to each other. Every atom is bound to every other atom. I. this is true, then you are all bound to one another. Your free agency depends upon this great general law or influence that pervades all

Q.-Can the spirit tell where Ignatius Loyola is, and what he thinks of his institution?

A .- In all probability this personality lives in a sphere peculiar to himself, and, to a certain extent, holds as sacred certain ideas that were sacred to him while here. But with the larger experience that that soul now has, in its freed condition, it of course must attain experiences that it could not have had here. But those of earth are not all laid aside, by no means. The chaff, the wind of experience, has blown away, but the grain remains. June 13.

William Maratt.

If I felt as hard toward you Northern people as some would, under the circumstances, I should hardly be here to-day. But I have been promised. for some time, that I should get the privilege of coming back this way, and was told that it was time to come to-day: so I'm here.

My name was Maratt, William Maratt. I was hung by your Government because your Government said I was a spy, traitor, and it's very true. I had a sort of a trial, but it did n't amount to much. I know the circumstances were very dark, much against me, but I was n't what they said I

It's true I started out from Virginia as a spy. I'll own that I was furnished with transport and whatever I would need to accomplish my object as a spy. That's true; but I had only one object in view, and that was to get out of rebeldom, to get North. But it seems I carried my spying business a little too far; did n't think I should be arrested as a spy, but I was, and without much judge or jury I was strung up. I asserted my innocence, and offered to take the oath of allegiance, but it did n't amount to anything; I was strung up. I don't know, I've a strange notion about me that Government had nothing to its about hanging me. I got across the river, anyway, by the rope. I didn't like it, and begged hard to be shot.

I've got a wife and two little ones at the South. I thought I'd laid a pretty good plan for my own escape and their's, too. Now they 've got the satisfaction of knowing that I was hung-that I died on the gibbet. I only want them to know that I was true to the principles I started out from Righ-

mond with. Though I was a spy to the rebels, as you call 'em, was in their employ, though I came among you as a spy-they thought I did, but I of escape.

Well, now the way of communication is open, 'm in hopes to get word South. I want my wife to know, first, that I can come back; second, that I was true, that I did n't turn against the old Government, after all. More than all, I don't want her to feel hard against the Federal Government because I was hung. I must say I think it had very little to do with my death. I don't know mitted to the General Government at all. [What leads you to suppose that? Because I don't think they would have done such an act without proper investigation. I don't want to believe it of 'em; that's why. Everything, I know, looked against me, but I was true for all that.

All I want is, if I can get any line through to my wife—her name is Charlotte—to let her knaz. that I was not a traitor; and then I want her to let all the folks know it, and particularly those who were sure that I was not true to the old Government. I want her to let 'em know that I was; I can't be satisfied in the spirit-world without letting them know I was a traitor to the rebel cause. I'm proud to say so; I own it. But then there's such a thing, you know, as carrying your spying business too far. I wanted to get North, and I wanted to find a way to bring my family North, too, and I thought I took the shortest cut; but it seems I did n't do it. Never mind! I won't talk about it, for the more I talk about it the madder I grow; so I'll stop.

Will you try and send it through? [Yes.] Well, if you could send it to Warrenville, Virginia, I rather think it would reach 'em, if there's any way you can get it through. And if there's any of these persons-medium folks-there, anywhere they can get at 'em, I want the folks to let me speak. I'm just the same as I was here, only 've learned some things I didn't know when I was here. Well, good-day to you. June 13.

John O'Brien.

I'd like for you to say that John O'Brien, of the 10th Indiana, Company C, comes back here and feels himself pretty well. I went out from the battle-field, and I come back here to-day because I see all others are coming this way. I got folks I have left behind that know very little about these things. I was in the Catholic Church when I was here, but I don't know at all whether I am there at all now. I don't know anything about it: I'm not able to tell what I am.

I suppose my folks would like to know how I was killed. Well, I suppose I was paralyzed by a shell-a passing shell. I was not hit; there was no wound, no bruise upon me at all; and all at once I was unable to use my musket, and then I found myself on the other side. That's all I make use of; it's when I was living-when I was just beginning to live like somebody.

Well, sir, I have a brother what's just now got home; and he's lost something-I was going to say he's gained something, but he's lost something, that's what I mean-and that's an arm. And, somehow or other, he feels that he 's no good, and must be dependent—and all that sort of thing -upon other folks, because he's lost his arm and can't work as he used to once. Ah, it's sometimes these things is all turned out for our good. Maybe his losing his arm will be a great providence to him.

I suppose they don't know I can come back to where I can have a bit of a chat with my folksto say "How are ye?" and have 'em ask how I am myself, and all that. What I want most is one of these people, where my friends are. [Can you go where they are?] Yes, I can go where they are, but I've not got one of these. [Can you tell whether they have?] Well, I sin't thought about that. [There are mediums all over the land now.] Well, I ain't thought about that.

If I've got anything in the way of property here, I'll say I'd like for my brother to have part of it. Maybe it's not in order to speak of such things. I want 'em all to know I'm happy. I don't know whether I'm a Catholic or not. I'm so situated in the spirit-world I not know what my religion is at all. Ahl it's gone out of my head entirely. I got some kind of an idea about God, but whether it's a Catholic idea or not, I can't tell. Ah, I'll let it go; somebody else will take care of it. If they do n't I can't, that 's sure. Well, sir, I was going to say if you asked anything, I'd nothing to pay with. Do you print what we ask you to without asking anything for it? [Yes.] Well, that's

Dennis Minnehan.

I'm an Irishman myself, sir, like the one that has just left.

Five years ago I was living in Boston, on a small, little street leading out of Dedham' street. went to California, my wife Mary and myself. because we had friends there, cousins and uncles, who wrote us that we could make a good support; so we went there, and after a bit I was taken sick, and never got my health again, and by-andby I died.

I heard about these spiritual things before I went to California. I heard about it through a man I once worked for here, Mister Pope; maybe you know him? [Yes.] Yes, sir, I used to work for him. I heard him say that spirits could come back, and what they could do, and how they was on the other side; and I promised if spirits did come back, I would come. I've been some time trying to get round here, and I feel a little bashful. I not like to be too familiar. I want to come round very much to keep my word, but I did n't

like to intrude. I should like very much if you could send to Mary Minnehan, of San Francisco, California, and tell her that Dennis has come here; I'd be very much obliged to you. And, like the one that come before me, I am happy in the spirit-land, and all things, everything, is not as we supposed it was, nothing like it.

When I was first born into the spirit-land, I thought I was not dead, but was still on the earth. I got well very soon; but very soon I see folks in the spirit-land that I know was dead, then I begin to think I was myself. But I'm happy now: I'm satisfied.

Tell Mary I'm very glad she took the course she did. She's been troubled about it for fear I would n't like the course she's taken. I'm very wouldn't like the course she's taken. I'm very Unrighteous gain has destroyed millions; but glad of it. You'll please say that to her. [Yes.] has never made one man permanently prosperous Well, sir, I'm much obliged. June 13. | and happy.

Ellen Maria Johnson.

Death severs the forces that bind us to the earthly body, and that body drops away from us, was no spy, after all-I never meant to go back, or and leaves us standing in the midst of our friends, furnish them with any information. Talk about unseen, unknown; and while they are giving utbeing reconciled to that you're compelled to put terance to their grief, we are there, we have not up with! I'd never thought but what I'd meet left them. We mingle in their sorrows, and with favor on this side of the line. I wanted to strive, perhaps vainly, to assuage their griefs. get North, and to be a spy seemed the only means | And then it is that we cry out in the agony of our spirits, "Why is it that their senses are so duli that they cannot understand our presence? Oh, what does it mean? Why is there this mystery surrounding the birth of the spirit?"

But a short time since I parted with my own earthly body; and while I was present in the midst of my sorrowing friends, so near that I could lay my hand upon their shoulders, and put my face close to their faces, so close that I felt why, but I kind of think that my case was n't sub- they could not fail to be conscious of my presence, yet they gave no sign of recognition; they were silent in their living tombs, and I felt that they were more dead than I was. I felt I was not in the tomb, but they were. I had entered upon life, while they were still bound to death. And oh, I thought when the glorious gates are opened, and I can return to those friends, how gladly will I tell them I was there that I heard what they said concerning me. I felt as though I would relinquish all the joys of my new state, whatever they might be, for one smile of recognition from them. It was all in vain.

I know you have kind hearts; I know you have large sympathies; and you will think none the less of me when I tell you I am from the heart of the Southern Confederacy. I sympathized with them here. Perhaps I was blind; if I was I shall have cause to regret it.

A few short years ago I was well off in the world. I had all to make one happy here. But the chances of war took away my friends, those who were near and dear to me, and one after another were stricken down. Blessing after blessing seemed to flee away, until at last I stood alone. All my worldly wealth was gone; Ifriends were gone; my house was made a place for strangers. I was not strong enough in the physical to bear up under so many trials, so I sank gradually under them, until, at last, surrounded by the dear friends I loved so well—those that I believe would have given their life to save mine—but they could not—I was to go. And now we shall meet

I come back to tell them of this beautiful hereafter. I do not regret that I have passed on, for I would not have been satisfied to have lived and been dependent upon their generosity. So a kind, overruling Providence seemed to know that, and wisely removed me from earth.

I am satisfied; and oh, while they think of me sweetly as one gone to some far-off heaven tell them I am often with them in spirit, and that I can but wonder that they do n't realize it.

I would tell them that I am happy in my new home. I have met my dear brothers, the two that were slain in one day and brought home, all that was left of them to gaze upon.

From that day I sank. My spirit grew so sad, and stretched itself out so earnestly after them, know about it; and as for the suffering, I had that I was never happy again. I have joined none. When I come back here I felt just about them. They are happy, they are active, they are as stiff as I did when I was going over-I was just satisfied. I have joined my father. I've met all going to say, as stiff as I did when I was dying, that were taken from me. And now I want to be Ah, you don't know anything about that. I was refinited to those I left here. They think I have going over, dying! ah, that's a very poor word to gone, but it is n't so, and I 'm here to tell them that I am living still, and sometimes living right with them, only I am free, not dependent upon their generosity. That is all the difference. I'm living with them still. I now inhabit a body that needs not the kindnesses of human life.

My name, sir, Ellen Maria Johnson, My age; wenty-two years and four months. [From what part of the South did you pass away?] From Richmond, Va. My time of death, the 16th of July, 1863. June 13.

MESSAGES TO BE PUBLISHED.

Thursday, June 15.—Invocation; Questions and Answers; Owen McCirath, 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 Cornegton, O., to Mr. Abbott; Philip Guinon, to his wife, in Boston; Horace Willey, of Connecticut, to his mother Nancy Willey, and sister Sarah N. Willey.

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

I aw. Monday, June 26.—Invocation; Questions and Answers; Monday, June 26.—Invocation; Questions and Answers; Charles Goodycar, of India rubber renown, to the Spiritualists of Boston; Esther Fendleton, of Philadelphia, to her parents; Mary Eliza Hammond, of Hamilton, L. C., to her slater Agnes Hammond, in Massachusetts; Jennie Alderney, of New York

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

Tuesday, Jane 27:—Invocation; Questions and Answers; Elien Murphy, of Judson's Court, New York City, to the Catholic priest, Father Kearney; Harry Hodgkins, killed on the Baltimore and Ohio Raliroad, to fits sister "Jip"; El-bridge Joy Harris, to his friends on earth.

Thursday, June 22.—Invocation; Questions and Answers; Wm. Smith, of Kookuk, Mich., to his aunt, and other friends; Matthew Perkins, of Boston, Mass.; Georgie Donelson, of New York, to his mother.

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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FLORAL CLOCK.-Flowers could be used to mark the time of the day and the night nearly as faithfully as the hands of a clock; thus: Lettuce flowers open at six in the morning; those of the water lily at seven; of the pimpernel at eight; of the field marigold at nine; of the Neapolitan fig marigold at ten; of the star of Bethlehem at eleven; of the ice plant flower at noon; of the pink of Spain at one; of the red fringe tree at two; of the cinchona at three; of the beam tree at four; of the onctions at three; of the beam tree at four; of the marvel of Peru at five; of the black and blue geranium at six; of the yellow day lily at seven; of the necturn marigold at eight; of the Mexican pystache at nine. The rainy marigold can be used for a barometer. If it is going to be fine weather, its flowers open at about seven in the morning and close between three and four in the morning and close between three and four in the afternoon; if it will rain during the day, they don't open at all.

A little learning is a dangerous thing:
Drink deep, or taste not of the spirit-pring.

"Spiritualism is a great fact of the age."—Quarterly Review.
"Our readers would be astonished were we to lay before them the names of the unfinching believers in it. The persons at its head would be found to be those whose intellectual qualifications are known to the public, and who possess its confidence and esteem."—Westminster Review.

"As a theory of religion, the development of these ideas will prove, without question, the most revolutionary movement which ecclesiasticism has confronted since the Reformation."—New York Herald.

"As for us, we are poor fools, ridiculous creatures, im-

"As for us, we are poor fools, ridiculous creatures, imbeciles, and that because we have had the candor to avow that we examined, studied, experimented, fort, handied, and have determined the evidences of facts; whilst you who have seen nothing, know nothing, and who, notwithstanding, deny hardily, are sages, people of sense, oracles perfectly infallible. O human nature! O impudence and effrontery! How can posterily ever heliova that you existed at this point of time."

Monitour Pierari.

SIR—Messrs. Longmans having sent methe Glasgow Herald of Thursday, the 28th inst., in which they have advertised my "History of the Supernatural," I see accidentally a letter by "B.," in which he informs the public that he has been to Mrs. Marshall, the medium, in London, and that he has found it all out! Mr. B., it seems, went there in a tricky spirit, and the spirits tricked him; he went with lies and he got lies, a most certain result of such a procedure. Had Mr. B. known the veriest rudiments of what he found all out at the first brush, he would have been aware that in this case, as in society in general, "like draws like," qui ressemble s'assemble. This is a trite axiom in all languages. Mr. B. thought he had discovered how people's names were so readily found out, and he had his little trick, and gave a false name, and got a false answer, and so on. Sir-Messrs. Longmans having sent me the Glas-A false name, and got a false nansver, and so on. He thought that he could trick the spirits, but they tricked him; that he had the laugh against them, and all the while they were laughing at him. He did not find them out, but they had no trouble whatever in finding him out. If he had not been the merest and shallowest notice in such matters, he would have known that lie stood before the spirity which were there and are according. fore the spirits which were there and are everywhere around him as transparent as glass. But they read his inmost thoughts off as in an open book. But they are much too clever to let a raw novice, or even a long practiced adept, trick them. If you go to the spirits with lies, you instantly bring round you a host of lying spirits, as certainly as a magnet attracts steel filings; it is they only who go in a spirit of truth, seeking truth, and that solemnly as it ought to be sought, who will get the truth. But suppose, Mr. B.—I cannot think this "B." stands for Bacon, for he is not for finding all out at the first glance, but by long and careful examination—suppose Mr. B. had found out that Mrs. Marshall was a humbug, and the spirit-manifestations there the same, I should like they read his inmost thoughts off as in an open spirit-manifestations there the same. I should like spirt-manifestations there the same, I should like to know what it would all amount to? Is Mrs. Marshall the sole existing medium? Does Spiritualism exist and consist in her alone? Given, that Mrs. Marshall was a humbug, what then? Mr. B. would have still a long road to travel before he found it all out. If he will take the trouble to read carefully my "History of the Superble to read carefully my "History of the Supernatural," advertised in the same copy of the Herald as his wonderful discovery, he will find that this same Spiritualism has been existing in all ages, and in all nations from the foundation of the world—that so far, even at the present day, from the disbelievers being in the majority, they are in a miserable and most contemptible minority. All ism alone has apostatized from the faith and ex-perience of the universal world, and even now through Protestantism, invincible, multitudinous, and daily-springing facts are restoring the empire

or Spiritualism to its natural throne in the heart and the intellect of man.

For fifteen years in the United States, for ten years in Europe, these facts, carefully examined by every class of society, and every class of intellect, literally from the palace to the cottage, from the high school to the simplest hearth, has resulted in figure will one of Spiritualists in Armetical the second of the simplest hearth, has resulted in the will be seen the simplest hearth. ed in five millions of Spiritualists in America, and one million in Europe. Mr. Uriah Clark, of Boston, U. S., in a "Plain Guide to Spiritualism," just published, tells us that in the United States there is not simply a single Mrs. Marshall, but five hundred public and fifty thousand private mediums, these things is just coming in Scotland. To experience for public circles, conferences, lectures, &c.

Yet with such open and daily opportunities of examining all the professed phenomena of Spiritualists their reasonings are the mere talk of children. But I beg the "B.'s" and "C.'s" to ponder on these remarks a little, and to be assured that they have yet far to travel ere they have found it all out.

Yours, &c.,

of Spiritualism to its natural throne in the heart

In England there are thousands of private fami-lies, including many of the very highest in rank, in intellect, and in learning, in which the varied phenomena of Spiritualism are as familiar as the daily newspaper. Professor de Morgan, who car-ries as strong, clear and calculating a head as any ries as strong, clear and calculating a head as any shoulders in this country do carry, has lately declared his faith in the facts, in a preface to his wife's volume, "From Matter to Spirit," which goes like a hot iron over the tender skins of the learned denegants. In some of the families of the highest nobility of Scotland, it is notorious that some of the most extraordinary mediums exist; and yet Mr. B., by going only to a single paid medium in Holborn, has found it all out at once! Truly Mr. B. does not need the prayer of once! Truly, Mr. B. does not need the prayer of Burns's weaver of Kilbarchan—"Lord, send us a gude conceit o' oursels!"

When Mr. B. has examined this subject in such families-in those of the nobles of station, and the nobles of intellect, for the next seven years—he will find that he is just as far as ever from finding it all out. In France, if he will pass over there, he will find hundreds of thousands of as clever fellows as himself, from the Emperor downwards, Spiritualists from close examination and conviction. In Lyons alone that practical and manufacturing city, thirty thousand Spiritualists have grown up there, chiefly since 1860. In Bordenux Nismes, Metz, and all the great towns, the like Nismes, Metz, and all the great towns, the like. In France, Germany, Switzerland, Holland and Russia, the question has long been thoroughly sifted by the keenest intellects. In nearly all these, works of a learned and projound character have been written on it. On my shelves, besides English and American, I have above fifty volumes of French and German writings on the subject, prepared after years of inquiry and of travel, in search of actual phenomena, by men of great learning and fame. We receive letters from the different countries of the Continent, from India and Australia, all detailing spiritualistic facts, breaking out sudall detailing spiritualistic facts, breaking out suddenly where no one dreamt of them. It is like the story of a man in America, whom I read of lately, who, seeing his carpet on fire, tried to stamp place; then he heard the fire was in a closet and burning; then that the fire was in a closet and amongst the rafters; and as he determined to fice amongst the ratters; and as no determined to nee and abandon the house to its fate, found it burn-ing in his locked boxes and trunks. In vain do newspapers sneer at it, pulpits frown on it, pliysical professors stamp on it. It is continuali cat professors stamp on it. It is continually catching, bursting out and spreading on all sides; and all the while the "B.s" and "C.s" take a single look at it, and find it all out. If they can put it out, let them. I, for one, will say "thank you," if they do, for I have no notion of believing in anything that can be put out.

anything that can be put out.

And now, Mr. Herald, let me say, in a few words, what I think of the matter. I have studied this subject and practically examined it these seven years, and I know much cleverer men who have done this much longer, and that, where there was no paid medium suifered to enter. I do not owe my knowledge to a single visit to Mrs. Marshall, made with a lie in my mouth, but to what I have seen amongst the able, the learned, and the good. I have seen plenty of these grasshopper observers who, at a single spring and jerk, find everything out; and a good many like Professor Taylor, who, for so many years, has been making his fun at the Colosseum and in Regent street out of Spiritualism, suddenly, like him, have it broke out ten thousand strong in their own families, and, as he has now done, confess their folly. My conviction of the matter, then, is this. For the list two centuries there has been a tendency amongst philosophers, and for the last century a most determined tendency to ignore; reason away, and trample down the best half of the miles of the miles of the matter. years, and I know much cleverer men who have tendency to ignore, reason away, and trainple where a gentleman; the true woman is a lady down, the best half of the universe, the universe, the universe of spirit. No, doubt these gentlemen had their objects, and the mainspring of hill treasons for their conduct. It was much more agreeable to them to have no apparation of a divine attribute of love.

SPIRITUALISM—FOUND IT ALL OUT!

The Hobbs and Tindals, Hunes, Voltaires, and Volneys, succeeded to a marvel. They not only destroyed faith in spirit action in the monsters of the French Bevolution, but in the monsters would be astonished were we to lay before them the names of the prolinging believe by the market of the and of Germany. France ized nearly the whole mind of Germany. France Kanta, Hegels, Paulases, and Strausses, materialized nearly the whole mind of Germany, France, and Spain, but they have gradually infected, by the creeping virus, the Universities and Churches of Great Britain. They have reduced Ohristianity in the public bodies who possess it in this country to as great a likeness to the Christianity of the New Testament as a dead broomstick is to a grand and bowing pine-tree. Try the professed Christianity of to-day by any principle of the Gospel—by its faith, by its love, by its humility, and self-renunciation. "Thou shalt love thy neighbor as thyself." Look now through Europe for this proof of Christianity of the nearly nineteen centuries of possession, and you see it from one end to proof of Christianity of the nearly nineteen centuries of possession, and you see it from one end to the other armed to the teeth—every man against his neighbor. "Thou shalt not kill;" and the most prominent feature of the age is the enthusiasm of its mechanic genius at work to invent new machines for your neighbor's destruction—machines only fit to be named in the halls of Pandemonium. "He that will be the greatest amongst you, let him be the servant of all;" and the whitewashed Paganism of to-day, calling itself Christianity, arrays itself in all sorts of frippery titles, in every species of feudal disguises and nicknames, and loves-greeting in the market places; and that men should worship one another, not for their love to one another, but for their monopolies of the good things of God's world. We see conand that men should worship one another, hot for their love to one another, but for their monopolies of the good things of God's world. We see congregations walking to church and chapels in good-liest silks and good clothes, and during the rest of the week beat on piling up wealth by any means, as if this were the lasting and the other the mere passing world. And all the time, around those strange Christians, Christ's own aristocracy—the poor—are neither properly fed, nor housed, nor clothed, as if he had never said, "Inasmueh as yedid it not to these, you did it not to me." Under this frightful assumption of the name without the substance of Christianity, lies the practical Atheism of Materialism. And it must be confessed that it is a very mortifying thing to the learned and philosophical of the age, that when they thought that they had completely put down spiritual faith, and branded it with the bugbear name of superstition, it should start up again, like the unaccountable poodle in the study of Faust, and swell itself into an elephant. When they thought that they had cut off this planet from all the rollthat they had cut off this planet from all the rolling worlds around it; from the spirit-life that breathes and burns through all space, and sent the earth on its circuit through the skies, a mere spinning clod of dirt, into which they could dig and carve, and mechanize at pleasure, tables should be in to many chairs to densure and ghosts. should begin to move, chairs to dance, and ghosts to rap around them. How ridiculous! they exclaim. Exactly so. It is most ridiculous that the finest theories and proudest assumptions of the Materialists should not be able to stand against a few auties of this case.

few antics of their own furniture!

"Can any good thing come out of Nazareth?"

But let all men look to it. The good did come out of Nazareth, and will come out of the Nazareth of Spiritualism again. It is not merely table-moving and rapping that are affoat amongst us, but the whole system of theology is undergoing a revolution. It is not only that spirits and the visits of univity. The property of the control of the contr worn—that so far, even at the present day, from the disbelievers being in the majority, they are in a miserable and most contemptible minority. All antiquity, with some mere and most scanty exceptions, were Spiritualists; and this stands not as the evidence of anonymous "B.'s," or a single trial, but of the greatest philosophical and historical authorities. Plato, Socrates, Aristotle, Ciccero, Seneca, Tacitus, Pliny, and the like. At the present day the whole hundreds of millions of population in the East are Spiritualist; all Catholicism is Spiritualist, and must be Spiritualist, or abandon all its saints and miracles. Protestantism alone has apostatized from the faith and exthat by no deathbed hocus pocus can a sinner be converted to a saint, but that his moral condition will fix him by an attraction stronger than that of gravity into his exact place in the invisible world, from which nothing but the blood of Christ, and the thorough purgation of his spiritual power, can enable him even to breathe the purer atmosphere of the higher heavens; that a whole life of crime of the higher heavens; that a whole life of crime or sensuality here will require a whole life of penitence and purgation there. The life of the inner world is thus brought home out of the vagueness of modern theology into a real, stern, ever-present fact; awful to the disputable, but cheering and inspiriting to the love of God. That sir, is Spiritualism, which may begin just at the point to which Materialism has led us—in matter, but will end—if followed faithfully, in that vital Christianity which has been so long abandoned for a Paran which has been so long abandoned for a Pagan

> It is not my intention to enter into any controversy with those to whom the first faint glimpse of

Yours, &c., WILLIAM HOWITT.

THE REQUIREMENTS OF A TRUE LIFE,

BY CORA WILBURN.

It is altogether an error to suppose that in order to revel amid the glories of the ideal life, we must have the surroundings of elegance and luxury. That we must scale the mount of aspiration, clad in the garments of a prescribed priesthood; and that, the soul-heights gained, we must sit enrapt. in beatific ecstacy, regardless of the calls that issue from below. All the implements of labor to be cast aside for the contemplation of beautiful visions, and the entrancement of celestial melodies. To cast aside the lowliest human duty for the loftiest ideals, is to make impossible the very attainment for which we strive; for neglect of obligations is no part of heavenward aspiration; and a forgetfulness of home duties argues ill for the soul's tendencies. The man who will neglect the everyday duties of business, the woman who will leave a disorderly house for the religious meeting, or the work of public philanthropy, will find the ideals she clasps, mere images of fragile substance, disenchantments, vanities, vexations, all.

We have committed the mistake of divorcing religion from politics; we put the poetry and beauty that should embellish every hour, like holiday robes, far out of sight for occasional uses only. We have best rooms, and set seasons ushered in by a tumult of preparation; and after all our pains, we clamor loudly against the disappointments of our destiny. We roam over the world in search of the angels of the beautiful that abide by the home hearthstone; we walk over treasures and heed them not; we grow wild in our public demonstrations over great men, and fail to behold the heroes, martyrs, patriots and sages, that greet us every day.

Love, appreciation of æsthetic beauty, will enable every one to adorn with lasting enchantments, the meanest, humblest dwelling; it needs no velvet carpets, no costly adornment for the evidences of refinement and true culture that upraise the soul to angelhood. Must we be coarse and unmannerly because we sit on Windsor chairs, and have no damask curtains? Because our forks are steel and our plates are delf, must we dispense with all table courtesies, and beneath a cottage roof live in forgetfulness of all the amenities and graces that beautify, social life? Shall we not cherish the delights of poetry and music, because our means are limited? And, because we cannot attain the top of the social ladder, shall we forever remain at the very foot? Must genius have its outward insignia of regal robes and tiara; and is it impossible for it to thrive on country fare, to aspire in homespun and callco? Sooner than be called stars of third rate magnitude, do you pre-

fer to give no light at all?
The requirements of a true life are simple, allke in a palace of a oottage; the true man is every-where a gentleman; the true woman is a lady always; for she is gentle, hrin, renned, soliotions for others dominous, and the malespring of all truth and hobleness, all genius and aspiration, is the

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

Greeting The SECOND NATIONAL CONVENTION OF SPIR-ITUALISTS will be held in the city of Philadelphia, Penn, commencing on Tuesday, the 17th of Octo-ber, 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.

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

tion.
All Spiritualists and other Reformers through out the world, are respectfully invited to send delegates to attend and participate in the discus-Convention.

S. S. Jones, Chairman,
F. L. WADSWORTH, Sec.,
HENRY T. CHILD, M. D.,
H. F. GARDNER, M. D.,
M. F. SULING.

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

Vermont Convention.

April 15, 1865.

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 day.

day.

The Vermont Central, and Rutland and Bur-

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

W. W. RUSSELL,
THOS. MIDDLETON,
D. P. WILDER,
GEORGE DUTTON, Cor. Sec.
Rutland, Vi., July 7, 1865.

County Convention---Second Annual Grove Meeting.

The Spiritualists and Friends of Progress of The Spiritualists and Friends of Progress of Boone County, Ill., will hold their Second Annual Three Days' Grove Meeting in Belvidere, commencing Friday, Sept. 1st, 1865. Speakers from abroad are expected to be present, among whom is Mrs. Emma Frances Jay Bulleue, of Chicago. A cordial invitation is extended to all. Arrangements will be made to entertain those who come from a distance

By order of Committee H. BIDWELL, G. H. ELLIS,

D. Chapman, Chas. Wyman, S. LOVETT, A. S. ROYAL,
WM. WADSWORTH, H. WILLARD.
HIBAM BIDWELL, Cor. Sec., Belvidere, Il.

Spiritualists' Meeting in Grand Ledge. The Spiritualists of Grand Ledge and vicinity, will hold a two days' meeting at Grand Ledge, on the 19th and 20th of August next. It is expected that Mrs. S. A. Pearsall, Mrs. E. Martin and Mr. Whipple, of Kalamazoo, will be present to address the meeting. The friends here will make provision to accommodate those coming from a distance. Come on, friends, and let us have a good time. Committee of Arrangements, F. Oliver, J. H. Brown and L. Bolls. H. Brown and L. Bolls. Grand Ledge, Mich., July 14th, 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,

SILAS SMALL, DR. COOPER, Committee. AGNES COOK.

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 18th, commencing at 10 A. M. Selden J. Finney 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.

Grove Meeting of the Associate Friends of Progress.

The Spiritualists of Ypsilanti, Mich., and vicinity having organized under the above title, will hold their first Annual Meeting, August 26th and 27th, three miles east and south of the city, near the Willow Run School-House. Rev. Moses Hull, Mrs. Fowler, and others are engaged. All are invited to attend.

S. P. BALLARD, President. vited to attend.

Grove Meeting.

The Spiritualists of Ridgebury, Pa., will hold their Fifth Annual Grove Meeting, on Sunday, Angust 20th, in E. R. Beckwith's orchard, three Angust 20th, in E. R. Beekwith a breaking at 10th miles south of Wellsbury Depot. Speaking at 10th o'clock and 2th o'clock. A cordial invitation is extended to all friends of reform.

By order of the Committee.

Grove Meeting.

The Spiritualists will hold a Grove Meeting east of Cicero Village, Vt., near John Haskell's, on Sunday, August 13th, at 10 o'clock. A general invitation is extended to all. J. H. Randall is engaged as one of the speakers.

Obituaries.

Passed to the home of the Angels, from Chelsen, Vt., June 17th, Ogden E. Gibson, grandson of Job Bennett, Esq., of Roy-

alton, Vt., aged 11 years 4 months and 6 days.

alton, Vt., aged 11 years 4 months and 6 days.

With a smile upon his face, and with the full approbation of his parents, he started out from the house to go a short distance to a mill poind, as he was accustomed to do, for the purpose of bathing, expecting and expected to return his ashort time; but alas' interad of returning, as expected, he was drowned; the sliken cord was rent, and that bud of promise was borne by angel-hands to a more genial clime, where it might bloom more fragrant, and unfold in more perfect beauty in the celestial reams. beyond the river. He endeared himself to all, who knew him by a kind and genite disposition, and never deviated from the truth; and though with heavy hearts and many bitter tears, we wreathed the lovely form that once held the immortal part, around, which the tendris of affection were so closely twined, with flowers of which he was so fond, and laid it away in the silent grave, yet we believe he sleeps not there, but is sporting in the celestial bowers in a fairer land, where sunshine ever is, and the beating storms of adversity never come. Yet we missilim; miss his genite voice and his merry laugh. Yes, we shall hear them no more.

them no more, "Till we, in turn, away have passed. Beyond the river." J. G.

J. G. BENKETT. Passed to the higher life, from the residence of his mother, Albion, Mich., June 27th, 1865, Nicholson O. Jamieson, aged 22

Albion, Mich., June 27th, 1865, Nicholson O. Jamieson, aged 22 years 11 months and 3 days.

I feel that it is fitting that I should write of the departure of my brother to the beautiful Summer-Home. He was the companion of my boylhood days—those days that make us happy to think about. How vividly the reminiscences are re-impressed on the tablet of Memory by separation on this side of life's journey! Our family circle is broke for the first time in nearly cieven years. No longer will we look upon Kick's joyous countenance, and be convulsed with merriment by his dry, humorous wittleisms. He was the life, the aunshine of our family, and it was sad to see him wasting away by the constant grawings of quick consumption, engendered by too close application to the business of printing.

He had confidence that he would enter upon scenes of beauty and isopliness, and that he would meet his young, happy wife and little one who had preceded him but a short time to the eternal world. We sorrow only because we miss the familiar earthly form, knowing that it is better with him.

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careful that each package has upon it the name of the pre-parers, Messrs. J. R. N. & CO. 3m—June 3. "STODART" , PIANOS. FULL IRON FRAME, OVERSTRUNG BASS, &c.

THE BEST MADE AND MOST DURABLE PIANO KNOWN. STODART & MORRIS, - - - MANUFACTURERS.

684 Broadway, New York. NONE BUT FIRST-CLASS INSTRUMENTS. July 8-6w

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

IN HUDSON TUTTLE. THE Artist has endeavored to impress on canvas the view he has often had clairvoyantly of a landscape in the Spheres, embracing the liome of a group of Sages. Wishing those who desire to have the same view as himselfor that mysterious land beyond the guil of darkness, he has published it in the popular CARTE DE VISITE form. Single copies 25 cents, sent free of postage. Large size photograph, \$1; large size colored, \$3. Usual discount to the Trado. For sale at this office. June 23.

THE Spirit-World has looked in mercy on scenes of suffer-Ing from the use of strong drink, and given A REMEDY that takes away all desire for it. More than three thousand have been redeemed by its use within the last three years. Send for a Cincutan. If you cannot, call and read what it has done for thousands of others. Enclose stamp. The N. B.—It can be given without the knowledge of the patient. Address, C. CLINTON BEERS, M. D., It Essex street, Boston.

DELA MARSH, at No. Is BROWNELD STREET, keeps con stantly for sale a full supply of all the Spiritual and He offmatory Works, at publishers' prices.

LET ALL ORDERS PROMPLET ATTEMPTED TO.

July 1.

OCTAVIUS KING, M.D. Eclectic and Botanic Druggist, 634 WASHINGTON STREET, BOSTON. 654 WASHINGTON STREET, BOSTON.

ROOTS, Herbs, Extracts, Olls, Tinctures, Concentrated Medicines, Pure Wines and Liquors, Proprietory and Popular Bedicines, warranted pure and genuine. The Anti-Scrotinia Panacea, Mother's Cordial, Healing Extract, Cherry Tonic, &c., are Medicines prepared by himself, and unsurpassed by any other preparations. N. B.—Particular attention paid to putting up Stylettual and other Prescriptions. June 12—11

SIX DOLLARS FROM 50 CENTS. CALL and examine something urgently needed by every-body, or sample will be sent fire by mail for 60 cents, that retails for \$6,00. R: L. WOLCOTT, 170 Chatham Squore, N. Y Nov. 26—ly

TEACHER OF PIANO AND MELOBEON, VOCAL MUSIC (Italian Method,) and Francii and Latin Languagus, will visit pupils at their residences, or receive them at her own, 23 Lowell street, Boston. Terms reasonable. tf—June 16. TOR \$2, I will send, by mail, one copy each of my four books, "Life Line of the Lone One." "Fugitive Wife," "American Crisis," and "Gist of Spiritualism." For address, see lecturers column. WARREN CHASE.

A LADY who has been cured of great nervous debility, after many years of intery, dealres to make known to all fellow sufferers the sure means of roller, deep, enclosing a stamp, MRR. M. MERRITT, P. O. Box 368, Boston, Mass., and the prescription will be sent free by return mall.

HISTORY OF THE CHICAGO ARTESIAN WELL-one of the greatest practical tests yet made; the truth of the Spiritual Philosophy. Hend 20 cents (the cost only of the pamphlet) 40 A. JAMES, box 2079. Chicago, Ill. July 8.—849 DR. J. T. GILMAN PIKE, Hancock House, - - - Court Square,

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

Mediums in Boston.

MRS. R. COLLINS,

OLAIRVOYANT PHYSICIAN and HEALING MEDIUM,

No. 6 Pine Street, Boston,

Continues to heal the sick, as Spirit Physicans contro

Examinations \$1,00. All medicines prepared by her wholly
composed of floots, Barka and Herbs gathered from the garden
of Nature.

July 1.

DR. MAIN'S HEALTH INSTITUTE. AT NO. 7 DAVIS STREET, BOSTON.

TitlosE requesting examinations by letter will please en-close \$1.00, a lock of halr, a return postage stamp, and the address, and state sex and age. July 1.

DR. WILLIAM B. WHITE, Sympathetic, Clair-voyant, Magnetic and Electric Physician, cures all discases that are curable. Nervous and disagreeable feelings removed. Advice free; operations, \$1.00. No. 4 JUFFERSON PLACE (leading from South Bennet street), Boston. July 1. MADAM GALE, Clairvoyant and Prophetic Medium, 18 Lowell street. Examination of Diseases by Letter, \$1,00; three questions answered on other business for 50 cents, and two 3-cent stamps.

CLAIRVOYANCE. — MRS. COLOROVE may be consulted personally, or by letter, respecting Budiness, Health, &c., at 34 Whiter street, Boston. Directions by letter \$1,00; lost or stolen property, \$2,00.

MRS. A. C. LATHAM, Medical Clairvoyant and Healing Medium, 292 Washington street, Boston. Treatment of Body, Mind and Spirit.

MISS NELLIE STARKWEATHER, Writing Test Medium, No. 7 Indiana street, near Harrison Av. Hours from 9 A. M. to 6 F. M. 3m—May 20.

MRS. WM. H. MERRILL, Healing Medium, by the laying on of hands, No. 42 Hanson street mear Tremont). Hours from H A. N. to'd P. M. 3w*-Aug 5. MOONE, Healing and Trance Medium, No. 6 Lagrange Place, from Washington atreet, Hoston, 12w*-June 17.

SAMUEL GROVER, HEALING MEDIUM, No. 13 DIX PLACE, (opposite Harvard street.) July 1. DR. D. A. PEASE & SON, PRACTICAL PHYSICIANS,

CURING CHRONIC DISEASES,

CURING CHRONIC DISEASES,

A RE permanently located at 127 DEFERSON AVENUE, DE
A TROOT, MICH, and will devote their wholestims in licating
the sick body and mind. The happy day has come when the sick
and suffering can be healed without the use of polsonons drugs.
The unseen, yet all-potent elements of Nature used by persons
favorably organized and conditioned, perform the most wonderful cures without the use of medicine, and so certain is the
effect that many cases require but one operation of only a few
minutes to perform a cure. Most all forms of diseases that
are curable, have been found to yield under this mode of treatment; and what is still more wonderful, a large number of
cases that have been given up as incurable by the most renowned physicians of the different schools of medicine, have
been perfectly cured by this all-potent life-giving power in an
almost incredities hort space of time. No surgical operations
performed. No medicines given.

LY Charges reseanable. Persons unable to pay, are cordially invited without money and without price. Cleanliness
absolutely required in all cases.

CARD FROM DR. J. P. BRYANT. UABLI FRUM DR. J. P. BEYANT.

IN accordance with previous advertisements, I now give notice that I shall close my rooms in Detroit, on Wednesday, May 31, 1865, at 60 clock, F. M. Dr. D. A. Prase and Son will succeed me in heating the sick, occupying the same rooms, 127 Jefferson Avenue. Dr. Pease has been long and favorably known as successful practitioner. Ills affailed manners, and genuine sympathy for the afficted, has won for blim an envinched manne. Of his untiring energy and success thousands can testify. Being personally acquainted with them, I cheerfully recommend them to the suffering with perfect confidence in their ability to cure all forms of disease of either body or mind. July 1.

DR. H. S. PHILLIPS, PRACTICAL MAGNETIC HEALING PHYSICIAN, BY THE APOSTOLIC MODE, THE LAYING ON OF HANDS,

YORK, Pa., from August 4th to Sept. 4th. YORK, Pa., from August 4th to Sept. 4th. BY this treatment any curable disease may be cured in a Bew minutes, by the touch, when the magnetic adaptation is complete; and it only requires a few operations to cure the most inveterate cases, where the adaptation is but partial; provided always, the patient strictly adheres to the laws of health, without which no cure can be permanently effected by this or any other practice.

Terms of treatment according to the ability of the patient. THURDIAY of each week will be devoted to the treatment of the affilieted poor, free of charge. Cleanliness in person at ways required.

BY PERMANENT ADDRESS: VINELAND, N. J. MADAME JULIAN. MADAME JULIAN,
The Wonderful Portuguese Clairwoyant,
Whose powers for examining and prescribing for disease are
considered second to none in the country, will give attention
to any who may apply for her services, either in person or by
letter.

etter. 81.00 for Clairyotant Examination in person. 81.50 for Clairyotant Examination by letter. The Hours—From 8 to 12 a.m.; from 12 to 44 and 7 to 94 July 22

SOUL READING. Or Psychometrical Delineation of Character,
MR. AND MRS. A. B. SEVERANCE would respectfully
Mannounce to the public that those who wish, and will visit
them in person, or send their antograph or lock of hair, they
will give an accurate description of their leading traits of character and peculiarities of disposition; marked changes in part
and future life; physical disease, with prescription therefor; and future life; physical disease, with prescription therefor, what business they are best adapted to pursue in order to be successful; the physical and mental adaptation of those in tending marriage; and hints to the inharmoniously married whereby they can restore or perpetuate their former love.

They will give instructions for self-improvement, by telling what faculties should be restrained, and what cultivated. Seven years' experience warrants them in saying that they can do what they advertise without fall, as hundreds are will ing to testify. Skepties are particularly invited to investigate Everything of a private character xerr straigety as stock for Written belineation of Character, \$1.00 and red stamp. Hereafter all calls or letters will be promptly attended to by either one or the other.

either one or the other.

Address, MR. AND MRS. A. B. SEVERANCE;

July l. tf Whitewater, Walworth Co., Wisconsin,

DR. URANN, WHO has made so many wonderful and
INSTANTANEOUS CURES
in Boston, New York, Hartford, Springfield, and more recently
in New Hampshire and Vernont, has taken rooms No. 163
Court street, Boston, where he may be found from the lst to
the 20th of each month. The remainder of the month he will
visit patients at a distance who may desire his services.
June 17.

DR. J. WILBUR. OF MILWAUKER, WISCONSIN,

MAGNETTIC PHYSICIAN

FOR ACUTE AND CHRONIC DISEASES, LATE of Detroit, Chicago, Wankegan and Delaware, Ohlo, Lake street, Cirveland, O., where he will remain until further notice. Ho cures all curable diseases with a few operations. No medicine given. 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 cardially invited, without money and without price. Cleanliness only being required. Office hours are from 9 a. m. to 12 m., and from 1 to 5 r. m.

DR. E. M. HOWARD, BOTANIO, ECLECTIC AND SYMPATHETIC

CAN tell POSITIVELY whether or not you can be cured or helped, and will do so free. He cures all curable diseases. Medicines prepared exclusively by himself, and no cost or pains spared, and so compounded and concentrated as to combine power with mildness of action to remove disease without debilitating the system. No medicines are sold or prescribed unless the Doctor receives the impression that those medicines will benefit the patient. Office hours, 8 to 12 A. M. Terms reasonable. Office and Residence, 895 Washington street, Boston.

HEALING THE SICK WITHOUT MEDICINE! DR. D. A. PEASE, Jr.,

PRACTICAL PHYSICIAN for Chronic Diseases by magnetic treatment, will open rooms at FORT WAYNI, Ind., TURBDAY, AUE, B. at B. o'clock A. M., and close Thursday, AUE, 1, at 6 o'clock P. M. Will open in LAFAYETTE, Ind., Mosbay, Aug. 21, and close Thursday, Aug. 31; and commence healing in PEORIA, Ill., MONDAY, Sept. 4, and close Thursday, AUE, 5. day, Sept. 14th.

PRYCHOMETRY AND CLAIRVOYANCE
MIS, V. 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, 61.
Address, Ripon, Wis.

H. RICHARDSON, Mesmeric Physican and Healing Medium, No. 132 Main street, Charlestown, y 15—3m

I. G. & P. B. ATWOOD, Magnetic and Clairvoy-ant Physicians, 1 St. Marks Pl., opp. Cooper Inst., N. Y. June 10 -4m

MRS. COTTON, Successful Healing Medium, by the laying on of hands. (No medicines given.) No. 111 East 29th street, near 3d Avenue, N. Y. 8m June 17. D. F. CRANE, ATTORNEY AND COUNSELLOR AT LAW. AS COURT STREET,

House, 18 Webster street, Somerville. . April 15 Pit, LISTER, Astrologer, 25 Lowell street, Boston, Mass. For terms, &c., please send for a circular, June 17-6m°

SPIRIT COMPANY.

BY THOMAS IRWIN.

Up cheerful as the morn I rise. Though foreign airs around me blow, For well I deem that spirit-eyes Look into mine where'er I go: So, in the viny-window nook, With southern sunlight round, I sit, And read aloud, from some old book, Old music lines of poet wit, That those I love around may hear me, And melt in sweet, mute laughters near me.

With them I stroll all day along The fresh blue bay and sunny shore, and hear the brown old fisher's song, Above his nets hummed o'er and o'er: And wander up the evening cliffs, Askirted by the shadowy limes; And as I watch the fading skiffs, I whisper o'er of loved old times, That those I love around may heat me, And smile with gentle memories near me.

And when the golden sunset dips Beneath the garden's walnut trees In vintage gay I bathe my lips, Till the white star floats up the seas: Then as upon the bill o'erhead,
The quiet shepherd pens his fold,
I sit among the stilly Dead
And sing the songs they loved of old, And hear their echoes, grown divine, Come back through this waked heart of mine.

But when o'er hill and ocean soon Falls the deep midnight, blue and rare, And tolling bell and rounded moon Awake the trancéd time of prayer— Through starry easement lone I gaze Upon the heavenly path they trod, And murmur o'er their love and praise, With lowly knee before our God: And hear, as though beyond the sea, The loved Old Voices pray for me

Dr. U. Clark's Etchings.

Though retired from the lecturing field, I have withdrawn no interest from the noble pioneer men and women who are making the land vocal with celestial tidings. After eleven years of incessant toil and travel through nearly all the States, and more than twenty years' experience in public speaking, I remember with gratitude and pleasure the thousands of faces scattering sunshine along all the path of the past. And I hear voices calling for the old familiar " Etchings," the heading under which I began to write in the old Spiritual Telegraph, eleven years ago; under which I wrote in my own little Spiritual Clarion, and under which the good renders of our glorious Banner have been pleased to read my random notes.

"Well, how are you doing?" is the query of hundreds of old friends writing from a distance, and the query of friends dropping in on a visit to the "Hub." To all which I have a response gladdening to the souls who know what it is to struggle and suffer through long years of seemingly unrequited conflicts. There are those who have learned" to labor and to wait." Life's mission may sometimes require twenty, thirty, forty or fifty years of discipline, during all which time the world looks on and laughs with pity or scorn, and one friend after another drops off and leaves you as nearly alone as Jesus was in Gethsemane. "He never will succeed! she never will succeed!" Oh, no! And that is the sum of all the Job comfort you get. You must go on alone, conscious of "meat to eat" of which neither the world nor your nearest friends may have any knowledge. Well, what if you do fail of immediate success, and fail a hundred times? Had your first efforts been successful in a worldly sense, you might have been ruined, and would have lost years of discipline essential to the development of the divine powers of-your being. Oh, ye struggling martyr souls, whose aims lift you above the dead level of the morbid millions, take to yourselves the glorious assurance of ultimate triumph, though you seem to waste your whole lives in fruitless efforts and aspirations. Sooner or later, the day of recempense comes, and your richest reward shall prospect of bestowing blessings on those who are vet suffering.

Belchertown, Petersham, Salem, Chelsea, Hyannis, Marblehead, Lynn and New Bedford were the last places I visited previous to locating in Boston, in all of which localities are good friends faithful to the better Gospel. Our old professional friend, Dr. G. C. Tew, of New Bedford, is quietly doing a good work among the sick, though he takes no pains to advertise his superior healing powers. There are hundreds of such operators, more meritorious than others, who puff their preposterous pretensions into notoriety.

Distant readers of the Banner are constantly interested to hear of Boston and vicinity, and no wonder, when this great centre is compared with other localities. Boston is the only city sustaining certain spiritual interests through all the changes and shocks of the greatest, grandest war in human history. It has sustained public spiritual lectures eleven years in succession. The Banner and its Free Circles have gone on enlarging in usefulness during nearly the same period. Bela Marsh's publishing house stands after a trial of more than forty years, and the venerable sage is still sending out his liberal issues. Wm. White & Co. have become the largest well-established firm in our line of book and periodical literature. Boston has her suburban Charlestown, Chelsea, Lynn, Salem, Quincy, Lowell, and numerous other localities of spiritual interest. If she has been behind in Sunday Schools and Lyceums for our children, it is because she has been waiting for some sure basis on which to work.

New England has at last set the example of seeking an effective organization to enable Spiritualists to cooperate. "The New England Convention of Spiritualists," with its efficient board of officers, has become an institution, but not a sect or party, or anything else infringing on the liberty of the individual conscience. We predicted some such organization last summer, at the Chicago Convention, when some of the determinate "progressive" anti-organizers undertook to null wires and snub Boston, and leave New England out in the cold.

By the way, Bro. Banner, will you allow me, and several hundred others, to inquire who authorized the drawing up and the publication of such a call for such a "National Convention" as appears in your columns? I was present at the Chicago Convention, and took part in all its doings, yet I protest that no committee was appointed to call a Convention like that designated to be held in Philadelphia next October. The Chicago gathering was called and held as a National Convention of Spiritualists. That body appointed a committee of thirteen to select the time and place. and issue the call for another annual session of a National Convention of Spiritualists. That Committee now issue a call headed, " To the Spiritualists and Reformers," etc., and then add, "The Becond National Convention of Spiritualists will be held," etc. "" Hach local organization is requested to send one delegate," etc. "This call extends to all classes of reformers, without referitualists and other Reformers throughout the world, are respectfully invited to send delegates to attend and participate in the discussions of the questions which may come before the Convention"! The world ought to breathe freer after reading a call like this, for here is an invitation for the ventilation of everything in the universe. Now this is just what was anticipated by certain friends who understood the drift of certain parties who figured in the Chicago Convention to defeat all organization under the name of Spiritualism. On knowing that certain parties had managed to get an appointment on the Committee, in the presence of Dr. Gardner, J. S. Loveland, and others, the day after the Chicago Convention, I predicted that a part of the Committee would so far manage the affair as to issue a call for a mixed, medley sort of a Convention, instead of an out-and-out Spiritualist one. And so we have the above call. Whether all the Committee saw and signed the call before it was published, is a question which the members of the Committee are best prepared to an-Swer. I have no desire to question the motives of any, but we need to know facts, and state truths, I insist that the call now issued is not legitimate; and the Convention, if made up in accordance with the call, that is, of delegates representing all the so-called reforms of the age, will prove a failure, and defeat the objects and aims of Spiritualists as a people. It will prove to be only a rehash of the Buffalo, Utica and Rutland hebdomenal Conventions, in which Spiritualism found only a second or third class plane, and some of our ablest speakers and mediums were scarcely heard. According to this call, "all classes of reformers, without reference to name or organiza-

the time, and, if they please, vote Spiritualism out of existence as a humbug. As Spiritualism has been stated again and again, it claims to embrace all the legitimate reforms of the age. To make a distinction between 'Spiritualists and Reformers," is an insult to the former, and is virtually accusing them of being only one-sided reformers or no reformers at all. Moreover, if we are to meet in Convention as Spiritualists, it is due that we stand on our rights and respect ourselves and our peculiar sentiments, and not go out begging for all the humanitary hawkers of the age to come in and help us get up a debating Pandemonium. Spiritualism begins with a special reform, which includes all that is great and good in behalf of human progress, and we insist that those who are not prepared to come under its broad and ample banner, nor to recognize its principles, can add nothing to the interest or harmony of our Conventions. The experiment has been made long enough and often enough, and it is about time for Spiritualists to stand up in their dignity, on the eternal principles at issue; and when "other reformers" and the "rest of mankind" get ready to come into the ranks of spiritual progress, let them come without our

tion," are invited to participate. Now it is a well

known fact that there are hundreds of reform

movements, embracing every soct in Christen-

dom, besides those called infidels, atheists, ration-

alists, and nothingarians. And all these are in-

vited to come and participate, take their share of

compromising or coaxing. The Spiritualist public should know now whether the committee design to call a Convention having Spiritualism as its basis, or a Convention made up of delegates representing all the odds and ends of creation, "all classes of reformers, without reference to name or form of organization," "Spiritunlists and other reformers throughout the world."

I write the more freely on this subject, now that I am no longer engaged as a public speaker, and cannot be accused of seeking any leadership. I write as a private in the humblest ranks of our people, and yet I may be permitted to offer now and then a word of warning or counsel, since I have had some little experience in the spiritual pioneer field of our country.

Bostonians were exceedingly delighted with a visit from Mr. and Mrs. A. J. Davis, during annithe young, awakened new interest in this city. We had the pleasure of a call from Bro. Davis, consist in a retrospect of heroic struggles and the | and enjoyed a happy interchange of sentiments If Bro. Davis and the writer have ever used sharp pens with each other in public print, we never cherished any other than fraternal feelings in private; and whatever of the "hatchet" may have appeared, is now "buried" forever. If any of Mr. Davis's friends have attempted anything like a division in the ranks of spiritual progress, he is not responsible, nor does he wish it to be understood that he seeks anything like a leadership or a high-priesthood. He declared that he desired to stand where the writer stood, a private in the ranks, ready to cooperate in whatever harmonic movements might be projected for the betterment

of humanity. Most of the Sunday spiritual meetings in Boston and vicinity are suspended till September. The Sunday morning meeting at our Institute, however, continues, and our rooms, seating about one hundred and fifty, are more than full. Though the parlors are open free to all, we invite none to participate accept those who can come with genial, harmonic influences. We distribute singing books around the audience, gather the family around the melodeon, form a juvenile choir of Lilla, Chubb, Minnie, and other little enes, and with a chorus of forty or fifty voices led by Marsh, Bond, etc., we make the walls echo with the sweet melody of appropriate songs and hymns. We have no formal lectures or sermons, but brief readings and remarks by the head of the Institute, and others who drop in from Sunday to Sunday, It is a sort of public family service, and we attract visitors from the various churches, who join with our spiritual friends in feeling that "it is

good to be here." Let me say to distant readers that the Banner Free Circles are more than what the Banner indicates, and those who contribute to their support are not only helping the paper, but are ministering to the spiritual wants of hundreds of hungering souls in weekly attendance. When the history of those circles, in connection with the Banner, is published, the world' will have a record of phenomena and of deeds of celestial beneficence scarcely paralleled in the annals of sacred his-

U. CLARK. 18 Chauncey street, Boston, Mass., July 27, 1865.

THE MONROE DOCTRINE.-Here is the whole story, copied from Mr. Monroe's message, delivored Dec. 2, 1823;

"With the existing colonies or dependencies of any European power we have not interfered, and shall not interfere. But with the governments who have declared their independence, and maintained it, and whose independence we have on great consideration and on just principles acknowledged, we could not view any interposition for the purpose of appreciating them, or controlling for the purpose of oppressing them, or controlling in any other manner their destiny, by any Eu-ropean power, in any other light than as a mani-festation of an unfriendly disposition toward the United States."

A "big Indian" strayed away from his camp, and got lost Inquiring the way back, he was asked, "Indian lost?" "No," said he disdainfully," Indian no lost; wigwam lost," striking his ence to name or form of organization. All Spir- | breast; "Indian here."

General Conference of Liberal Chris-tians at Beaver Dam, Wis.

This Conference was at first projected by three This Conforence was at first projected by three Universalist Clergymen, afterwards assisted by a Unitarian. These gentlemen, feeling the need of fraternity among friends professing the same principles of love to humanity, sought, as their primal object, a more Catholic, spiritual life. They averred that all the liberal minded should work together as brethren in a mutual cause. They did not think it expedient, on fealty, to sever denominational relations, under existing conditions, but to throw out their feelers toward a basis of union where eventually each sect would naturally union where eventually each sect would naturally dissolve and localize into one Eclectic Church.
Accordingly a "General Conference of Liberal
Christians" was appointed in Beaver Dam, Wis.,
on the 19th and 20th of July. Circulars were
issued and sent out in all directions, inviting cler-

gymen especially, and lecturing Spiritualists. There were eight ministers present, mostly Unitarians. This seemed somewhat singular, for no more effort was made to call this class together than any other. Are the Unitarians any freer and bolder than the Universalists, or any more ready for union? There was only one representa-tive Spiritualist. Letters of sympathy, earnestly hoping the movement might be a success, or at least suggestive of religious harmony among the several liberal praties, were read, eliciting happy attention. These letters were from Universalists, Unitarians and Spiritualists, each looking to the same ends of union, in due time. Here again the Unitarians were in the majority. The design was to get the voice of every unsectarian mind in the country, and it would seem the Unitarians more

liberally responded.

In the first Conference meeting all were of "one accord." It was, indeed, a flow of soul, a baptism from the heavens, a transfiguration on the Mount. How beautiful to see brethren of diverse opinions drinking in of the same spirit in oneness of

A summary of the balance of the meeting is this: 1. In the majority of cases, a plain timidity for fear of losing denominational caste. 2. A practical wisdom in resolving against the forming of another seet and in fearoning the higher role. of another sect, and in favoring the higher reli-gious life. 3. A heart-wish to fellowship our Spir-itualist brother; but an outside fear of the Jews; so he was not invited to lecture. Policy, to say nothing of principle, demanded a bolder charity "which thinketh no evil."

Perceiving an unmistakable hesitation, our Spiritualist brother, defended by one solitary elergyman, determined to test the charity of the Conference; so, after making studied remarks de-Conference; so, after making studied remarks defining the position of Spiritualists, he introduced a resolution to the effect that the "Liberal Christians in this Conference assembled do most heartily and cordially invite the Spiritualists, on an equal basis of right, to cooperate with them in the work of regenerating humanity from its present thralldom and miseries." Mark it, he did not ask for a recognition of his issue, but simply the endorsement of Spiritualists as fellow-workers in the holy work which Christians expose. It was prothe holy work which Christians esponse. It nounced sectarian, and so was ruled out.

"Alas for the rarity
Of Christian charity
Under the sun!"

Quite an episode; but after all, only a " misunderstanding." The Conference power had its practical lessons of good. It proved that there is practical lessons of good. It proved that there is a plane of religious thought where all souls can blend, and that theology and isms always scatter; that the public mind is growing more charitable, in spite of creeds, for our unpopular brother, although not invited to speak, was received into the council without an expressed or implied objection, and into the desk to assist in the services. This was indeed heautiful, and so promising, considering how Spiritualists have been generally treated. Another "Conference of Liberal Christians" will be held in Battle Creek, Michigan, on the 12th and 13th of August, 1865. Let all isms be left at home; and let the Spiritualists everywhere invite their Churchal brether to meet them half

invite their Churchal brethren to meet them half way in brotherly love, for the work of humanitarian elevation. The test question is coming, and will have to be met boldly, and it remains for the Church brethren to answer it: Will you unite for the reformation of humanity; or shall there be an organization of Spiritualists, a third liberal party, that must eventually take back the vitality it has infused into Churches? Which shall it be? Let the question be solved! Let charity be the ruling spirit. Beaver Dam. Wis. AN AGITATOR.

AVARICIOUS.—The New Bedford Standard says that Miss Hetty Robinson, who contests the validity of the will of Miss Sylvia Ann Howland, who bequeathed large amounts to charitable institutions, had a million of dollars bequeathed to her by her father, and the income of several other versary week. Their laudable labors in behalf of millions. The case comes before the Probate Court in New Bedford on Friday next.

> What great man ever lived that had a fashion able mother?

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 known not to be a lecturer, we desire to be so informed, as this column is intended for Lecturers only.

J. S. Loveland will answer calls to lecture, and will pay especial attention to the establishment of Children's Lyceums. Address, Banner of Light office, Boston.

Miss Lizzie Doven will speak in Philadelphia during Octo-ber. 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 Haverhill during Au gust; in Armory Hall, Lynn, Sept. 3 and 10; in Portland, Me, during October. She will answer calls to speak wock evo nings. Address as above, or care Banner of Light.

nings. Address as above, or care Danier of Light.

N. Frank-Whitz will speak 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. and Mrs. L. K. COONLEY Will lecture and heal in Mar shall County, Ili., until Aug. 15th. Address, Henry, Marshall Co., Ili. Will receive subscriptions for the Banner of Light, and sell Spiritual and Reform Books.

M. H. H. HUGHTON Will speak in Stafford, Conn., Aug. 8.
Will answer calls to lecture in any of the Eastern or Middle
States the coming fall and winter. Address as above, or West
Paris, Me.

Paris, Me. Mustara A. Currier will lecture in Banger, Me., during August; in Milioni, N. H., Sept. 3 and 10. Address, 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 Chelsea, Mass., during
September; 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 Buffalo, N. Y., during August; in Cincinnati, O., during September; in Milwauke, Wis., during October; in Cleveland, 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 Bethel on the fourth Sunday of every month during the 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 subscriptions for the Banner of Light.

MRS. LAURA DE FORCE GORDOR Will lecture in Houghton, Me., during August. Address as above, or Bangor, Mc., care of H. B. Emery, Esq. MRS. SARAH A. BYRKES will lecture in Lynn, Dec. 3 and 10.
Would like to make early ongagements for the fall and winter.
Address, 87 Spring street, East Cambridge, Mass.

MISS SARAH A. NUTT will speak in Ware, Mass., during August; in l'eternham during September; in Athol during Oc tober. Address as above, or Claremont, N. H. BENJAMIN TODD, normal speaker, will lecture in Charles-town, Mass, during Becember. He is ready to answer calls to lecture in the New England and Middle States. Address, care Banner of Light office.

MRS. II. T. STRARSS will lecture in Monroc, Me., Aug. 12; in Stockton, Aug. 20. Address as above, or South Exeter, Me. Mrs. E. M. Wolcorr will speak in Eden Mills, Vt., and vicinity during July. Address as above.

MES. PARKER B. PERION will speak in Stafford, Sept. 3 and 10; in Lynn, Sept. 17 and 24; in Chelsea, Dec. 3 and 10. Will make engagements for the autumn and winter. Address, South Madden, Mass. J. M. PERBLES, of Battle Creek, Mich., will lecture in Providence, E. I., during September and October.

Gence, B. I., during september and october.

18AAO P. GEREKLEAF will speak in Newport, Me., Aug. 18; in Lavant, Aug. 20; in Glonburn, Aug. 21; in Haverhill, Mass., string September. Address, Excter Mills, Me.

MRS. MARY M. WOOD will speak in Worcester, Mass., during October and May. Will anawer calls to lecture in New England up to that time. Address during Angust, Putnam, Donn.

Miss B. C. Pritton will speak at Shoddsville, in West Windsor, Vt., Aug. 6 and 18, and Sept. 8 and 16. Those desiring her services as a spiritual medium and transc speaker are

requested to consult her by letter, directing their communications, until further natice, to Woodstock, Vt.

ALCINDA WILHERY, M. D., inspirational speaker, will lecture in Northern and Southern Missouri, 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
Sunday until further notice. She will attend funerals if, desired. Address, St. Johnsbury Centre, Vt.

W. K. RELEX Will speak in Dover, Me., during August and

W. K. Ripler will speak in Dover, Me., during August and September.: Address as above, or Foxboro', Mass. Miss Susik M. Johnson will speak in Dexter, Me., during August; in Bangor during September; in Foxboro', Mass., Nov. 5 and 12; in Worcester, Dec. 17, 24 and 31.

Mrs. S. A. Horrow will speak in Rutland, Vt., the first Sunday of each month until November; in Quincy, Aug. 13 and 20.

MRS. Susig A. HUTCHINSON will speak in Cincinnati during August; in Stafford, Conn., during December. Address as above, or Syracuse, N. Y. J. G. Fish will speak in Lowell, Mass., during January. Will receive subscriptions for the Banner of Light. Address, Hammonton, N. J.

DR. JAMES COOPER, of Reliefontaine, Ohlo, will be at the Quarterly Meeting at Cadiz, Henry Co., Ind., on the 25th, 25th and 27th of August, with a supply of books, and will take subscriptions for the Banner of Light, as usual.

F: L. WADSWORTH speaks every Sunday morning and evening in Sturgis, Mich., till further notice. Address accordingly.

DR. M. B. LAWRENCE will answer calls to lecture. Address, Quincy Point, Mass.

MES. JENNETT J. CLARK, Fair Haven, Conn., will answer calls to lecture or attend funerals in adjacent towns. She is engaged to speak in Fair Haven till Aug. 6. Address as above. MRS. Addin L. Ballou, inspirational speaker, Mankato Minn.

Minn.

EMMA HARDINGE. Persons desiring information of her whereabouts can obtain it by inquiry of Mrs. E. J. French, 8 Fourth avenue, Now York. Those who have occasion to write to her can address letters to Mrs. Hardinge, care of Mrs. Gilbert Wilkinson, 205 Cheetham Hill, Manchester, England.

DR. JAMES MORRISON, lecturer, McHenry, Ill. Mrs. Lydia Ann Pharsall, inspirational speaker, Disco

MRS. ELIZABETH MARQUAND, inspirational and trance speaker, 97 Wainut street, Newark, N. J., will answer calls to lecture. Edijah R. Swackhamer will answer calls to lecture on Communitary Life, the Commonwealth of the New Bispensa-tion, Spiritualism, and kindrod subjects. Address, 97 Wainut street, Newarky N. J.

Lois Waisbrooker can be addressed for fall and winter engagements at Cadiz, Ind., till September.

J. L. Portzer, trance speaker, will make engagements through the West to speak where the friends may desire. Address, Cedar Falls, lowa, until further notice. MISS MARTHA S. STURTEVANT, trance speaker, 72 Warren street, Boston.

Mrs. Dr. D. A. Gallion will answer calls to lecture, under spirit control, upon diseases and their causes, and other sub-jects. Address Dr. J. Gallion, Healing Institute, Keckuk, Iowa. Address Dr. J. Gaillon, Healing Institute, Kcokuk, Iowa.

ANNA M. MIDDLEBBOOK. Engagements, made for the remainder of the year. Address, box 778, Bridgeport, Conn.

J. H. RABDALL will answer calls to lecture in the central and northern parts of New York during August and Septem ber. Address, until August 1st, Rutland, VL; after that, Uppor Lisle, N. Y.

or Liste, N. I.

Miss Sophia Krndbick, trance speaker, will answer calls
of lecture Sundays, week evenings, or attend funerals. Address, Lebanon, N. H.

Mosas Hull, Decatur, Mich. MES. E. A. BLISS, Springfield, Mass. MRS. M. A. C. BROWN, West Brattleboro', Vt.

F. L. H. and LOVE M. WILLIS. Address, Hancock, N. H., ill September. L. JUDD PARDEE, Somerset, Somerset Co., Pa.

MRS. CORA L. V. HATCH, Seymour P. O., Alleghany Co., N. Y. D. H. HAMILTON will answer calls to lecture on Reconstruc-tion and the True Mode of Communitary Life. Address, Ham-monton, N. J.

Miss Lizzie Carley would like to make engagements for the late fall and winter months with the friends in New York and Pennsylvania. Address, Ypsilanti, Mich.

MRS. F. O. HYZER, 60 South Green street, Baltimore, Md. MES. ANNA M. L. POTTS, M. D., of Philadelphia, will lecture upon anatomy, physiology, hygeine and dress reform through the Western States. Address, 462 State street, Chicago, Ili. GEORGE F. KITTRIDGE will answer calls to attend public circles, and lecture on Sundays, in Northern Michigan. Ad-dress, Grand Rapids, box 692. dress, Grand Rapids, box 52.

Mrs. S. Hellen Matthews will accompany Dr. Roundy and wife on a tour through the northern part of New Hampshire and Vermont during the summer. Will answer calls to lecture. Address, East Westmortland, N. H.

H. B. STORER, Brooklyn, N. Y. J. M. and C. F. Allen may be addressed, for the present, at Searsport, Me.

MRS. FRANCES T. YOUNG, trance speaking medium, No. 12 Avon place, Boston, Mass. Mrs. FANNIE DAVIS SMITH, Millord, Mass. LEO MILLER, Davenport, Iowa.

A. B. WHITING, Alblon, Mich. MRS. N. J. WILLIS, trance speaker, Boston, Mass. MRS. E. K. LADD, No. 140 Court street, will answer calls to

REV. ADIN BALLOU, lecturer, Hopedale, Mass. MRS. FRANK REID, inspirational speaker, Kalamazoo, Mich. MRS. H. F. M. BROWN may be addressed at Chicago, Ill. MRS. M. S. TOWNSEND. Address, during July and August, Bridgewater, Vt.

ELIJAH WOODWORTH, inspirational speaker. Address, Les lie, Ingham Co., Mich. IRA H. CURTIS speaks upon questions of government. Ad-ress, Hartford, Conn.

MRS. LOVINA HEATH, trance speaker, Lockport, N. Y. MRS. MART J. WILCOXSON, Hammonton, Atlantic Co., N. J C. Augusta Fitch, trance speaker, box 1835, Chicago, Ill.

Mas. A. P. Brown, inspirational speaker. Address, St. WILLIAM H. SALISBURT, trance speaking medium, will an-wer calls to lecture. Address, No. 7 Bank Row, Taunton, Ms. J. W. SEAVER, inspirational speaker, Byron, N. Y., will answer calls to lecture or attend funerals at accessible places. SAMUEL UNDERHILL, M. D., is again in the field, and ready to receive calls for lectures. Address care of A. J. Davis, 274 Canal street, New York.

MRS. ENNA M. MARTIN, inspirational speaker, Rirmingham, B. T. MUNN will lecture on Spiritualism anywhere in the country within a reasonable distance. Address, Skancateles, MISS H. MARIA WORTHING, tranco speaker, Oswego, Ill., will answer calls to lecture and attend funerals.

THOMAS COOK, Huntsville, Ind., will answer calls to lecture

MISS BRILE SCOUGALL, inspirational speaker, Rockford, Ill. W. F. Jamieson, inspirational speaker, Decatur, Mich. MRS. SARAH M. THOMPSON, trance speaker, post office box 019, Cleveland, O.; residence, 36 Bank street.

E. V. Wilson, Menekaune, Oconto Co., Wis. Parties wish-MR. and MRS. H. M. MILLER, Elmira, N. Y., care of Wm. B. Hatch. MRS. SOPHIA L. CHAPPELL will answer calls to lecture or

attend grove meetings. Address, Forestport, Oneida Co. N. Y., care of Horace Farley, Esq. Mrs. C. M. Stowe will answer calls to lecture in the Pacific States and Territories. Address, San Jose, Cal. G. W. Rice, trance speaking medium, will answer calls to lecture. Address, Brodhead, Green County, Wis. A. P. BOWMAN, Inspirational speaker, Richmond, Iowa.

NOTICES OF MEETINGS.

BELIGIOUS SERVICE, with vocal and instrumental sacred music, is held at Dr. U. Clark's Health Institute, 18 Chauncy street, Sundays, at 10% A. M. Free. street, Sundays, at 10% A.M. Free.

The Biblx 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.

Christian Spiritualists hold meetings every Sunday at 10% A.M. and 3 P.M. at 121 Blackstone street, corner of Hanover street. Lecture by Dr. Clark in the afternoon.

CRELERA.—The Spiritualists of Chelsea have hired Library Hall, to hold regular meetings Sunday afternoon and evening of each week. All communications concerning them should be addressed to Dr. B. H. Grandon, Chelsea, Mass. Speakors engaged:—Charles A. Hayden during September; Mrs. Fannie B. Felton, Dec. 3 and 10. Foxboro', Mass.—Meetings in Town Hall. Speaker engaged:—Miss Susio M. Johnson, Nov. 5 and 12. Meetings during the summer months at 1% and 5% P. M.

TAUNTON, MASS.—Spiritualists hold meetings in Concert Hali regularly at 2% and 7% P. M. Admission 5 cents. PLYMOUTE, MASS.—Spiritualists hold meetings in Leyden Hall, Sunday afternoon and evening, one-half the time.

Hall, Sunday atternoon and evening, one-man the time.

Lowall.—Spiritualists hold meetings in Lee street Church, forenoon and afternoon. "The Children's Progressive Lyceum" meets at noon. Speakers engaged:—Mrs. Neille Temple Brigham during September; Charles A. Hayden during October; J. M. Peebles during November; J. G. Fish during January.

HAVERHILL, MASS.—The Spiritualists and liberal minds of Haverbill have organized, and hold regular meetings at Music liall. Speakers engaged:—Mrs. Laura Cuppy during August; lease P. Greenleaf during September. WORGESTER, MASS.—Meetings are held in Horicultural Hall severy Sunday afternoon and expulsed. Speaker supersident

PROVIDENCE, R. I.—Meetings are held in Pratt's Hall, Wey-posset street, Bundays, afternoons at 3 and evenings at 76 Velock. Progressive Lyceum meets every Bunday forenoon, at 10% o'clock.

at 10% o'clock.

PORTLAMD, 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 forencon. Lectures afternoon and evening, at Jam 7 o'clock. Speakers engaged:—Mattle L. Beckwith during September; Mrs. Laura Cuppy during Cotober. OLD Town, Mr.—The Spiritualists of Old Town, Bradley, Milford and Upper Stillwater hold regular meetings every Sunday, afternoon and ovening, in the Universalist Church.

ROCKLAND, MR.—Beetings are held at Rankin Hall every Sunday, afternoon and evening. Regular speaker:—J. N. DOVER AND FOXCHOFT, BIR.—The Spiritualists hold regular

meetings every Sunday, forenoon and evening, in the Universalist church. A successful Babbath Behool is in operation Speaker engaged: —W. K. Ripley during August and Septem

NEW YORK.—Spiritual meetings are held at Hope Chapel every Sunday. Seate free. Meetings are need at 11000 chappel every Sunday, at 1000 chappel and 110 clock. Seate free, and the public generally invited. The Children's Progressive Lyceum also holds its regular

sessions at 2 r. M.
Virriand, N. J.—The Spiritualists of this place hold regu-lar Sunday meetings at Union Hall.

CHROINATI, O.—The Spiritualists of Cincinnati have organized themselves under the laws of Obio as a "Religious Society of Progressive Spiritualists," and have accured Metropolitual Itali, corner of Minth, and Walnut streets, where they, hold rights will be seen to study mornings and evenings, at 19% and 7% o'clock.

MORPHEUS OUTDONE DESTROYED LUNGS RESTORED

PAIN AND NEURALGIA OVERCOME FINAL DEFEAT. AND UNCONDITIONAL SURRENDER OF THE DOCTORS

TO THE POSITIVE AND NEGATIVE POWDERS.

"Middlebury, Ind., July 9, 1865.

DR. SPENCE—Dear Str.: I think I can truly say that for the past fifteen years of my life I knew not what it was to experience a quiet, refreshing sleep; but now, since I have commenced taking your Powders, my sleep is refreshing."

Morplieus, the god of sleep, need no longer watch over the slumbers of men-the Positive and Negative Powders have superceded him-his occupation is gone-he had better go to bed, and if, after thousands of years of watching over the slumbers of others, he cannot go to sleep himself, let him take a Positive Powder.

"Although now some sixty years of age, I think I may yet get almost well. My feet do not swell quite so bad; my ankles begin to be limber, and also my knees; and I think the Powders will continue to produce more and more vitality in my poor, frail, physical body. JOHN F. SMITH."

Unon my writing to Mr. Smith, asking permission to make public use of the above letter, he sent me the following generous and enthusiastic

reply:

"Middlebury, Ind., July 23, 1865.

DR. SPENCE—Dear Sir: You ask the privilege of making public use of my letter to you, dated July 9th, 1865. With all my heart, yes. Publish it, and send it to the four corners of the globe. You may also say that the Negative Powders are restoring my lyngs that had recently almost hear de-You may also say that the Negative Powders are restoring my lungs that had recently almost been destroyed with the lung fever. Yes, they are so far restored that I begin to sing again. I do really feel encouraged. I think I may yet live to sing many years, and teach the youth the science and art of yould music, which has been my delight and practice for forty years of my past life. I am now going to organize a number of singing classes in my county, in a few days.

JOHN F. SMITH.

It is folly for any one to suffer from Neuralgia, or pain of any kind, when a few doses of the Positive Powders will give them immediate relief, and a few boxes will permanently eradicate the disease from their system. Read the following testimonials to that effect:

"North Wrentham, Mass., May 27, 1865.

Dear Doctor—I take great pleasure in informing
you of the effects of your Powders. I had been
troubled with Neuralgia in my limbs for a number of years, and had tried other medicines with not much teffect. About one year ago it went to my face. It seemed as if I should go crazy with pain. Nothing seemed to do me any good, until I saw your Positive and Negative Powders advertised in the Banner. I got two boxes of you, which cured me; but as it returned in a mild form, my husband went to the Banner office and got another box, which, I believe, has entirely cured the disease.

Jemma Day." JEMIMA DAY."

" North Wrentham. Mass., May 27, 1865. Dear Doctor-Your Powders have worked like a charm on my wife. The two boxes which I got from you by mail, took the pain from her face, but as the Neuralgia occasionally lingered in her limbs in changeable weather, I got another box for her at the office of the Banner of Light, and that has entirely relieved her from the trouble in her limbs. John A. DAY." her limbs.

The Positive and Negative Powders are rapidly passing into the hands of all liberal and progressive Practitioners of Medicine. Hardly a day passes but that I receive one or more letters like the following:

"PROF. PAYTON SPENCE-Dear Sir . Please send me two dozen boxes of the Positive Powders, and one dozen boxes of the Negative Powders. I use them in my practice, and I find them invaluable. I hope they will not be delayed, as I need them very much."

I do not expect that the Positive and Negative Powders will ever be used by that class of physicians who, if they had lived in Harvey's time, would have persecuted him for having discovered and taught the circulation of the blood: but I do expect that all other physicians will recognize the truth of the principle of Positive and Negative in disease and in medicine, and will use the Positive and Negative Powders in their practice. Every practitioner of medicine should at nce give them a fair trial: for they may sured that whether they enjoy the benefit of them or not, the people will. A liberal discount will be made to physicians, so that they can easily afford to use them-they would be cheap, however, at

any price. . The secret of the unparalleled success of the Positive and Negative Powders is this: They are, as their name indicates, magnetically polarized—the one Positively, the other Negatively. In other words, they are charged by a peculiar process with those very magnetic forces which are the real curative agents in all diseases. The Positive and Negative Powders thus become the vehicle, or carriers of those curative forces, and convey them first to the stomach, thence through the absorbing vessels to the blood, and through the blood to every organ of the body—the deep-seated as well as those on the surface—the Brain, the Lungs, the Heart, the Spinal Cord, the Pneumogastric and the Great Sympathetic Nerves, the Womb, the Liver, the Kidneys, the Intestines, &c., as well as the Skin and the Nerves and small Glands that are imbedded in the skin. No ngent but the Positive and Negative Powders does this, or can do this—not even human mag-netism; for that, like machine magnetism, moves along the surface only, and is therefore limited in its spheres of action.

It follows, therefore, that, as a deep-searching, penetrating, irresistible, curative agent; the Positive and Negative Powders stand alone, unrivaled—without an equal.

For a further explanation of the medical virtues of the Positive and Negative Powders, see our advertisement in another column in the Banner of Light. For a still fuller explanation, send for our Circular, which will be mailed, postpaid, free to any address. With the aid of this Circular, a child ten years old can tell when to use the Positive Parkers. tive Powders, and when the Negative Powders, and in what manner, how often, and in what quantities to use them, in any case,

Large and liberal inducements are offered to agents, male and female, local and traveling; also to Druggists and Physicians.

On the receipt of one dollar, a Box of the Powders, together with a Circular containing all the necessary directions how and when to use them, will be mailed, postpaid, to any address.

We consider it perfectly safe to send money by mail. Money thus sent to us by mail, is at our risk. Office, 97 St. Mark's Place, New York City. All letters and remittances should be addressed as

follows : Prof. PAYTON SPENCE, M. D., General Delivery, New York City.

A NEW MANUAL FOR CHILDREN.

THIS VOLUME, recently prepared by Mr. Davis, contains complete details and all necessary instructions for the Organization : And: Management of Children's

Frogressive Lycoums.

It is comprised in a volume of 316 pages, 32mo., is printed on good paper, and neatly bound in civili.

Price, per copy, 30 cents, and 8 cents postage, if sent by mail; do, for 12 copies, 38.70; do, for 10 00 copies, 38.70, Address the Publisher, BELA MARSH, No. 14 Bromfield street, Boston.

CANCER. A REW and wonderful discovery, Dr. J. C. DIXON'S CAKA CER ANTIDOTL. which has already proved, in over five
hundred cases, to be the most successful freatment for Canner
that has over been used by man. The method of treatment is
indeed simple: Ruis terrible disease is entirely removed in a
solid mass, without the use of the knife, loss of blood, producdag for pain; cannelle burning, or, affecting the sound parts.
Office bours from 9 A. M. to 4 P. M. No. 128. Broadway. C. DIXON, M. D.

DIXON, M. D.