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Translated from the German of Reinrich Zschokke, by Cora Wilburn, expressly for the Banner of Light.

CHAPTER XXXVIIL

It Grows Darker.

nurtured by those who look to her with the right eve, with the left toward the Ruler in command, who In the first days and weeks of his mishap he had endured it with good humor, like any other travel- hold the scales in secret, with closed doors, and do ing adventure. He was not displeased with his com- not have to blush if they have shown favor or dispulsory isolation from the world. It was one of favor toward guilt or innocence, as they have the those experiences of life never entered upon before. power of using the dead letter carelessly, or mak-He did not lack for entertaiment in his solitude, nor ing it formidable, according to their will, or in a case for the little conveniences be desired, and which of necessity, the strongest right can be so enveloped were granted to him without opposition. But as the in formalities and formulas as to smother it comisolation continued, against his expectation, from pletely."

duce him to you."

Lyonel shook his bend, and smiling, bitterly re-

joined : "It needs much formality to prove a guilt-

less person innocent, and to leave a truth a truth.

The poor Goddess of Justice sits here below upon a

fragile throns, especially when she is tended and

" It depends chiefly, my dear Harlington, whether

"So, my good friend Counsellor, a legal oath can

change the most crying falsehood into a judicial

dicial transubstantiation? Let us no more scoff at

the ancients, with their 'lawful combats and God-

Heaven, or rather to the biased opinions of men

were really prepared to do this."

week to week, and he heard not from his faithful "Still the biting, bitter mockery of the American l" said the Baron, as he gave his friend a light Jackson, nor aught concerning the fate of Cecilia, tap with his hand. "For the sake of guarding your he became at length tormented with the longing and rights from the suffocation of formalities, you shall the impatience to behold other faces than those of have an experienced lawyer, who understands the prison attendants, judges, plaintiffs, and witnesses. loosening of the knots of the law. And, in case At last he began to feel care and apprehension from the slowness of the proceedings and their ignothat you are condemned, appeal to the upper court, whose President I am, but who dare not meddle

He began to be alarmed at the malignity of his in your affairs, as I have appeared as witness." " How? What ?" cried Lyonel, with indignation ; accusers, who, he could not imagine why, seemed to " do you think of the possibility that I can be found be in league against him, in at least compelling him guilty? Dear Baron, what a fearful judgment you to lose so costly a portion of his time.

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pass upon the justice of your own land! Declare • One day, as he was sadly pacing up and down the room, and lecturing himself for not bearing more me guilty upon empty suspicions ! Every suspicion with which the honor and intentions of an innocent patiently with circumstances, he was gladly surperson is assailed, becomes the offence of those who prised by the unexpected appearance of the Counselstamp the mere suspicion as a fact." lor Von Urming.

"What," he cried joyfully, " is this you? Indeed, I-forsaken one of the world-believed you, too, had the witnesses will dare to seal their testimony forgotten me. Welcome, my dear Baron, to this against you with an oath. Some of them, I heard, grave of mine i" The Counsellor embraced him, and regretted to

behold his friend under such melancholy conditions. He had, with others, been prevented by the law, from | truth? So there is not only a theological but a juvisiting the prisoner, which favor now had been granted. He came therefore, most gladly, to offer him advice and aid, which he felt it, all the more to ordained ordeals. Oaths are, as I am now informed. be his duty, as he feared that his father's testimony the ordeals of the nineteenth century': and refuze of Lyonel's sojourn at Lichtenheim had augmented is taken to them when the reason of our tribunals the distrust of the authorities, and had complicated stands still. In some cases they leave the decision to the matter.

in evidence, tell me plainly, as friend to friend, how

matters stand. Do not conceal anything, not even

if you are conscious of some unreflecting step, or of association with secret societies. If I could help

and hold triffes for matters of importance."

"Your imprisonment," he continued, "has caused without conscience. How many oaths of office and a great senation in the Capital. You are universal. of honor are falsely sworn to annually, because of ly looked upon as the chief of a secret association their immoderate use, by which they have become a for high treasonable purposes. That is the worst mere formality. The man who does not shrink from that now a-days can happen to any one here. The giving false witness before a Court, will not scruple to lift three fingers in the air and call upon the Duke himself, has made inquiries. He is an excelname of God !" lent, intellectual, even a freedom-loving Prince, but, like many others, troubled with the contagious fear "You are angry, my friend. I will not now dispute with you. I will, as I have said, bring you an of revolutionary hot heads and enthusiasts for liberty. This hinders him, also, in the introduction of many excellent lawyer; and should the worst take place, do you, without delay, call upon the higher Court." benevolent reforms, to which he is otherwise inclined. "Poor consolation that! I am getting more and He fears that the slightest alteration of existing more painfully homesick for my happy country beconditions would cause the overthrow of all government : for that reason he has commanded the strictyond the sea; and I am to waste time here, heaven knows how many precious days and weeks! It is est investigation toward yourself and those impriscruel to have to live imprisoned without news oned at the same time." "And at the same time," said Lyonel, "he limits from home, without any tidings of my faithful companion; for sometime, I do not even know where he the free judgment and opinions of the authorities, lives, or whether he lives at all." who, in most humble obedience, pre-suppose me "He lives !" interrupted the Baron, as he hastily guilty." drew forth a letter. "Here is the proof. I sought "But you have influential friends," continued the him in the Hotel du Monde, in order to question him Counsellor. "Unfortunately they are too precipiconcerning the fray at Binsenberg, and also to detate! The Court banker, Assur, and even the Princess liver any message he might have for you." Gabriella, have plead for you with the most heartfelt With joyous haste, Lyonel took the letter; there interest, but at the wrong time. That was useless. was in it one enclosed from Mr. Waynes, at Mary-The judges must first see clearly through the matter. The Duke cannot, and will not, end the inves. hall. He tore them open eagerly, ran his eves over tigation, by his decision; and the wounded Lieu- the contents, laid them aside, took them up again and tenant demands satisfaction and punishment of the folded them afresh. The Baron observed his impatience, and took his leave, promising to return often offender, whoever he may be. Now I have had opportunity to look over the mass of papers prepared and endeavor to comfort him in his solitude.

"No. my dear Harlington, not so ; we are not of I ton-hole ribbons, orders, stars and crosses-honors | one answer to ninety-nine questions ; 'Do n't know !' such a oringing spirit here; and the Duke has alabundance, but honesty is rare. ways proved himself averse to all flattery and serwithout fear. One of our best lawyers shall appear

in your defence. I will myself seek him and intro- through, from without and within, glared at, and the United States. You know it. You would n't. Now we would be sitting in our dear Maryhall, cosy that he was surely not capable of a crime. and well. But no reproach on that subject."

[SOME DAYS LATER.]

do n't read it.

My blockhead of a policeman, Tron de don, drags after me in all places, even to church. The chief affectingly, yesterday, on faith, hope and charity. ity, and did as you requested me to do before our arof you or the conversation in the palace garden; Duke's study room; dismissed me abruptly. There vain, the devil shall settle the matter." we have it, and yet a right reverend preacher ! Ecco ancara un vero Pulcinello / Yes, sir, you can believe my word; the people here are not what God has made them, but what the tailor's scissors have. The coat is the real live man, and the man himself only the lining of his coat."

0 0 [LATER.]

"What do the gentlemen or fools of the State house mean? Do they imagine I know all the world, or that all the world knows me? In Europe, the third or fourth one on the street is a celebrity. They put two females before me, an old one and a young one; they asked who I was; looked at me ever so long; shook their heads. Now, they said, I must know them; must confess without circumlocution, or obstinate denial would lead to a prison hole. . Non dipende che davoi. and if it were into a rat hole.

said I, have never in my life seen the two before, neither the white one nor the black. And who I am, good Lord? I have told you, gentlemen, over and over again. Once more, then ; am Arnold Jackson, born in Lexington, County Fayette, State of Kentucky; am the friend, traveling companion, assistant of Mr. Lyonel Harlington, owner of the colony of Maryhall. on the banks of the Tombigbee, State of Alabama."

The questioners and the writers laughed shamelessly in my face; the white one laughed, too; but the young black one grew white in the face and looked at me with strangely sparkling eyes, whether must acknowledge a living Virgin Mary, like the |cence?" one in Raphael's pictures; no, better still, a virginal Mater dolcrosa. She did not carry the seven swords | with a mysterious countenance, that was meant to outside upon her breast, but invisibly in her heart."

Women folk are inquisitive, all the world over. Mrs. Do they think we are rogges? Five times they Russ, in her white frock, may be a police emissary. vility. The Duke desires only justice. Be therefore have overhauled our trunks and chests, valises and But, on the other hand, I could have wept and been haversacks; taken off the seals, opened, poked silent with the black Augel, that was silent and weeping all the time. Only once the pretty child sniffled over. Oh, sir, I said, in Baarmingen, away timidly opened her lips to say she would go to the with us over stick and stone, over land and sea, to palace; and take a petition to the Duke; convince him what a good heart Mr. Harlington possessed,

That touched my heart. Well meant, that! But good Lord! such a guileless dove amid their ducal hawks and falcons ! The gold brocaded, frizzed-up "I could how like a wolf in a trap! Must con-puppets would open their eyes to see a simple sole myself with ink and a goosequill, even if you country girl, in a coarse black petticoat and bodice. appear at Court.

I told the young Miss so, and that you had ordered me to take care of her. If she wanted to appear chaplain prayed most beautifully and preached most before the Duke, she must wear a better dress ; she should choose in the shops, and order dressmakers; That is my man, thought I. Went to see him to- I would pay for all. Then she could present herseff day, as you ordered me, full of faith, hope and char- at Court to all the Dukes. Frau Kunigunde was of the same opinion. Have promised to go and see her rest. But the reverend gentleman had left faith, every day. Yes, she shall go to the Duke. Every hope and charity in the pulpit; he snapped at me means must be tried to save us from the clutches of in a wonderful manner; would n't know anything their justice. I reckon if it do n't help, it wont hurt. Such a face is the loveliest petition; I could nothing of the picture of Mrs. Harlington in the not deny it anything; and if the Angel pleads in

> Wayne's epistle. The Counsellor Von Urming has shown me much honor; has given me consolation in my troubles. Farewell, sir. Your faithful and ARNOLD JACKSON."

CHAPTER XL. Mope and Disappointment.

A single flower that is cherished by us, that thrives and blooms through the still Winter days in our chamber, occupies and cheers us more lovingly than does the vast paterre in its Summer bloom of splendor. One little gift of happiness refreshes and delights the poor in their desolate hovels more richly than the extravagant display of the millionare in palaces, feasts and balls. So, in Lyonel's still life of imprisonment, the letters, and the appearance of his friend Von Urming, became unforgotten occurrences; and the meagre tidings of Cecilia, of her loving gratitude, and friendly intercourse with his faithful Arnold, were evangels of joy to his longburdened heart. When, the next day, the chief superintendent of the prisons entered his cell, and inquired for his health, with unusual politeness, announcing that he had received the order to provide

Mr. Harlington with better accommodations, more adapted to his convenience, Lyonel did not feel reiced ; he was only astonished.

upon the change in your locality. The Duke keeps aloof from meddling with the course of Justice; he watches severely, to his honor be it said, over its undisturbed measures. But when he heard, like every one else in the city, of your arrest, and the accusations brought against you, heard, too, that you were a man of good education, a citizen of North America, and not yet convicted of treasonable endeavors, and that, notwithstanding you had been incarcerated in the common prison, he reprimanded the Tribunal and the police authorities severely. Both apologized for the miserable condition of our prisons, and I have heard there is a ramor of bettering them at once, which has been a necessity a hundred years."

The same tidings were brought by the Baron Von Urming; but as he stood nearer to the Court'of the Duke, he knew of something more, and he told t without reserve, though with visible ill-humor.

"Our Duke is an excellent Prince, intellectual, experienced, humane, just and firm ; but, since Napoleon's time, he seems to be attacked by the uniersal fear of the rulers ; he beholds in every freely uttered opinion, an evil opposition ; and in all corners, the phantom of political overthrow. He is himself exalted beyond the reach of prejudice; is of uncommon boldness of thought; but dreads it in his subjects. While he does much that is great for the furtherance of science, art, and popular culture, in an uncountable manner, and in contradiction to himself, he holds fust, in State affairs, to the slowness of the olden time. And, as relates to you, poor Harlington, you, since a few days, are, for him, one of the most dangerous persons in the country. A few days ago he had all the papers belonging to your case placed before him; he had your servant taken to the palace, to question him more closely concerning yourself, your travels, your aims and intentions."

Lyonel could not refrain from laughing aloud at this, and he cried :

"The poor, honest Jackson. I hore, if any one can, that this physican must have cured your Ruler of his besetting phantom fear. You have then spoken to my good Jackson since I saw you last? What did he say of the extraordinary interview ?"

"Almost nothing," replied the Counsellor. "He had been strictly commanded to keep silence. But let it end as it will, I repeat to you, after sentence s passed upon you, appeal."

He entertained but little hope of fortunate escape from the fange of the law; but, although indignant at this last adverse stroke of European adventure, he did not lose all courage, but maintained his manly pride of conscious innocence.

"Well, then, let them without a reason, steal from me a portion of my life, the better portion of my years," he said, to his friend. "I cannot ask exemption from the common fate of Adam's children Let the blind distrust of your Prince, or the blind justice of your Tribunals, rob me for six years of honor, freedom, and the enjoyment of life; there reigns in the universe a higher Prince than yours; a higher law than that of your country; a higher power than that of your mole-cyed justice. 1 will steadfastly endure, be it here in this pleasant isolation, cr in a fortress. Only he can boast of having enjoyed life who has tasted it in all its sweetness and bitterness. I am glad, for once, in place of a republican land owner, to have to become the bondman of a monarch. But one entreaty, dear Baron. You must see this letter safely in the post office for me. It is, as you see, for my steward at Maryhall. and contains instructions and dispositions of affairs that will be necessary, if I am retained here a long time."

[LATER.] "Now, my dear sir, I send you mine and Mr. sorrowful servant.

CHAPTER XXXIX.

Letters of Sorrow and of Consolation, No sooner were the doors closed and bolted, than you out of this troublesome situation, it should as- the prisoner applied himself to the perusal of 'his

letters ; that of Mr. Waynes, treating chiefly of suredly be done." "I cannot be more truthful toward you than I business matters, he did not feel so eager to read as have been to the Judges," said Lyonel. "But let us that of Arnold. He was not satisfied with a first or sit down; I will tell you as nearly as I can what I second reading, but closely weighed its every word have said and done since my arrival in this neighbor and somewhat obsoure meanings, for the third time ; hood. I have no hesitation in informing you of all, | and some sentences appeared so important he studied even the minutest details."

them attentively, as if committing their significance He told his story. The Counsellor interrupted to memory. It is not difficult to find these passages, him from time to time with questions, and then on perusal of the missive, which was as follows : wrote down one and the other in his little note book. "Deuce take it, my dear sir, what is to be the The expression of his countenance, at first so serious, end of all this? Don't know whether I shall have relaxed into that of a restored tranquility.

an opportunity to send this page, but I write all the " Thank you !" he cried, as he pressed Lyonel's same; must talk with you; am dying with impahand ; "I am now without any care ; you can feel tience. Enclosed, a letter, without doubt, from Mr. so too. Your arrest has caused a great sensation. Josiah. Came from Frankfort, directed to the care The relatives of the Lieutenant-yes, the entire corps of Mr. Banker Goldtwig, here. ... They must be longof officers, are indignant at the outrage. The Duke, ing and waiting for us at Maryhall. And we sit who I know well by whom; has been ill-advised to here faster than ever, I reckon; do n't know where behold political endeavors in the matter, and has, you are-my humble self, as before, in the hotel of therefore, commanded the strictest investigation. I 'All-the workl' A familiar spirit, a Peluquero concomprehend it all. The Judges are somewhat afraid, denado, is ordered' by the police to stand sentry at my door. If I go out, the long fellow hangs about "I do not doubt it," responded Lyonel. "Where me like a shadow. Have given hand-clasp and word the mare conjecture or prejudice of the Ruler passes of honor, in the State house, that I would not leave for a sentence already spoken, no judge or witness the city. In spite of that the long churl pesters will inour the danger of contradicting the highest me. Ask wherefore? Que la diable Pemporte 1 Ha

in the land-of falling beneath the ban of his dis wears a ribbon and a medal at his button hole. In pleasure," and the state of but demanding twelve years. Do' not count to much onment in a fortress, rebign yourself to it, af Fahall riogent and arts and to be be be and, also all adjunta-I fall in themalies is all in, they are had you would to ex-

[LATER]

"Have been this morning at the Baron Von Goldtwig's; wanted to know when, where, and how it than the wrong reverend gentleman of the pulpit. Takes great interest in our confounded misfortunes ; will go security for us. Wish him God-speed ! and Goldtwig, and their efforts in his behalf. Then he gave me a letter for you, postmarked New Orleans. Hallo ! calculate that's from Mr. Josiah but unnecessary. We need freedom, not money.

Put the letter in my pocket; went to the house of the communicate to you by writing. The particular gentleman thought he must first read what I send. know what I had to tell you. I said : 'Nothing, but to wish him a good day.' So we three returned light his orders. home to the inn, without success, I, my letter, and my ghost of a policeman."

[LATER]

"No, I will not swear! Yes, cap sagrant ! but I could fly out of my skin with impatience and misery in this wretched nest of a Capital 1 All is bleak. fiat, colorless, tame, dull and drear i The eternal gaping can give me the lockjaw yet. I go out but seldom ; do n't like to be stared at by the folks, for I carry my police shadow with me as if he were grown to me.

The police of this place have politely and punctually fulfilled the commission you had given to me, the discharged Hussar, Toblas Thork, is found, and for a long time. has been transported here, and, a day after her arrival, well taken care of in the house of the Widow. three, by the kindness of Mr. Banker Goldtwig. Have received a visit from both of them, today; recog- anew. nized them at once as the same I saw in the State house. The Russ is white, the Angel, black.

They acked questions-what you were socused 19 where was the place of your imprisonment? Fran Kunigunde's tongue ran on as fast as the best onment, according to paragraph 878 of the Criminal spinning wheel, but if I was the flax on her distan, Law Book. ... The State attorney even persisting in doids aut flien a colla wend ton feuor

"How ?" is it time for the last meal ?" he asked : out of vexation or wonder, or pity, do n't know. But | " or has the Tribunal become convinced of my inno.

> "Neither one nor the other," replied the inspector, express sympathy and pity. "It is done by high command."

" Of the Court of Justice ?"

"Beg pardon. You will remain as before in closest arrest; but at the most gracious command of His would be with us both? A real Christian gentleman | Highness, the Duke, you are to be made more com. is this Hebrew; has more faith, hope and charity, fortable, and are have the rooms set aside for persons of rank."

"At the command of the Duke !" cried Lyonel, in will go to the Duke's palace, will kneel to the Duke, amazement-and he thought of his friends, Urming

He was conducted into a small, neat saloon, that was furnished in a rich, but old fashioned style. At Waynes. He asked, too, if we were in funds; one side stood a new, large plane forte, open, with wanted to advance us money; very Christian like, the music in its place; two small rooms led from it; one a scrupulously neat bed-chamber, the other

a study, fitted up with elegant writing apparatus, president of the criminal court, my policeman trailing and a choice collection of books, enriched with the behind me. Wanted to inquire whether I could newest English, German, and French works. Nothing here reminded him of the prison, except the barred, windows and the double-locked and bolted I thought I would not trouble him. Could tell you entry door. But, according to the explanation of verbally if it was permitted. Because he wanted to the superintendent, he had but to pull a bell-rope, and an attendant would appear to respectfully so-

Lyonel was well pleased with the change, although he was much surprised to find himself transported there, as a person of rank, at the Duke's command. But he thought the enigma solved, when, on trying the fine piano, he found, in the music before him, the familiar Italian air he had so often sung with the Princess Gabriella, at the Villa of Lichtenheim; "Dolce Speranza mia !" It was, he thought, the amiable Princess, the bride of Prince Louis, who yet remembered him; and who, by her influence with her illustrious father, sought to ameliorate his condition, and with that "Dolce Speranza," to console him, and indicate his near deliverance. He pressed the page to his lips with grateful emotion, and gave and not to them. Miss Geoilia Angel, the niece of himself up to the most joyous expectations; but not

For, according to the opinions of his lawyer and the Baron Von Urming, the only persons who ob-Kunigunde Russ, in Kalber street, number seventy- tained cards of permission to visit the prisoper, the cheerful prospect was overclouded in a few days,

> "Your defence, is well-worded," said his solicitor." but you will have to appeal, as far as I am informed, or I can presume to know; you will be condemned by the present court to six years of impris-

The Counsellor stepped back with a declining resture, and said :

"Since I delivered to you the message of your servitor, the strict measures in regard to your person, have been doubly increased. Wheever is permitted to approach you, must give his word of honor not to hand you any papers, or to receive any writings from your hand. Excuse me; what you write and intend to send away, must first be looked over by the authorities, who then will safely forward it ; if it contains nothing likely to arouse a fresh distrust. Weigh therefore every word, I entreat you, before you confide it to paper, and deliver it to the inspector for perusal."

"Pardon me, Baron," responded the prisoner, as he threw the letter back into the writing.desk : "I had again quite forgotten that I was an object of suspicion; in consequence, most unanswerably, guilty."

CHAPTER XLI.

Lyonel's Letter.

He gave his letter into the hands of the prisoninspector, with the earnest request that it might be forwarded at once. It was a matter of indifference to him whether the suspicious Justice of the land peeped at the contents behind the seal ; or that the eyes of the most obedient police found new traces of treasonable tendencies. As he did not hesitate to let Justice and the Police know of his secrets, it will surely be permitted to us to communicate themi. We will pass over his narration of the events that had occurred, as well as the instructions and mecounts concerning his Colony. The other half of the missive ran thus :

"Not one syllable more of the mad inquisition brocess. Such scandalous proceedings of justice, are. as I hear, of frequent occurrence in this highly out. tured Germany. Therefore, if I am condemned by the Courts of this country to some years of impris-

BANNER OF LIGHT.

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with all my chimness, nay, even pilds. 1 she woly vered that I cannot suffer in a hollor cause. No. purple mantle of a King, equals in splender and majesty, the garment of the man that is purpledyed by his innocent blood, when he endures. for Truth and Right and Virtue, strong and erect in his innocence.

It is strange enough that, toward the end of my wanderings I should have been overtaken by such an adventure and held fast against my will. It was a sort of fulfilment of duty that caused me to linger so long in Germany. My mother caressed me most tenderly, while speaking to me in her mother tongue ; she recommended this land, if I ever visited Europe, as the most beautiful of all lands upon God's earth. She was born on the banks of the Rhine ; lived there the Eden days of her childhood, I believe, until her tenth year-until Colonel Morrison married her widowed mother, and took wife and child with him to Baltimore. You remember with what constant preference she arranged everything about the house in accordance with German usages; with what longing, homesick desire she ever spoke of her first home. I have, unfortunately, not been able to find the slightest trace of our German relations.

If I am most graciously acquitted, I shall flyrely upon it this time-with the wings of the morning, over the sea, to my beloved home ! I have only to settle some little affairs. First, the orphan of Saint Catharine's Valc, of whom 1 have written to you before ; I must see her placed in security. Secondly, I must strive to get my old-fashioned watch out of the clutches of the law. I do not know why the Inquisitors retain it, for 1 have often requested its return. I think it cannot be accused of treasonable designs; perhaps they take me for a pickpocket, also. What is impossible to a secret law organization? They have nothing to fear but their own conscience. On two occasions they tormented me with questions and cross-examinations of how I came to the possession of the old watch. It is and will forever remain, the dearest keepsake of my darling mother, upon which, on her death-bed, she rained her last tears, and consecrated it in holiness for me !

Then, too, I must have, let it cost what it will, a copy of the before-mentioned miniature, to take with me to America, if I must kneel for it ! It is all the same to me what European Queen or Princess sat to the painter for that dearly familiar face. I possess no true portrait of my mother; I will-1 must have it. Arnold declares the picture resembles her only as she was when the bride of the richest man in Mobile, as he used to designate my father; when she lived in Baltimore, and was known as the beautiful Miss Mary Morrison. I confess it is a delicate. virginal face, a form much more youthful than that of my mother, but yet as like her, feature for feature, as can be possible.

When I have that, then, off and away! I am weary to the heart, of European happiness. It is true every land and every nation has its light and shadow sides. Even with us, all is not heavenly. pure. But I am more charmed than ever with our youthfully blooming America. Long may its healthfal nature withstand the mass of degrading influences brought to bear upon its cities from the shores of Europe. Here, they laugh at us Americans, or gaze at us in wonder, because we live in noble independence, without the existence of a high or low nobillty; and yet thousands come to us to seek a better fatherland. We come here for business interests, or to gratify our curiosity, that would look upon the moral, political and theological torments of the remaining Old World, of which we knew only from hearsay and the school books.

My dear Josiah, how ardently I once longed to behold that much-vaunted Italy ! But amid the ruins of past splendors, the monks now erv their haras ; by the side of wretched hovels arise magnificent palaces, villas and abbeys; and the Vicegerent of God, upon St. Peter's chair, vainly hurls his thunder, and is visited by impotent vexation on account of the robber hordes that infest his domains. France, some years ago, in the rage of despair, crushed out her aristocratic and hierarchial tormentors, and strowe, as was believed, toward a nobler destiny; and see, the Old is there again under a new aspect. A people that, beneath the rule of despots, has lost in servitude, the virginal dignity of its moral condition, is no longer fitted for freedom, it is fit for anarchy alone; if it is strong it can be of use in a conqueror's hand. Praise me no more your Old England, oh Josiah ! It is the manufacturing site and staple ground of the commerce of the world, and it swings the moneyed sceptre over the nations of the earth. But it is tottering beneath the weight of vice, revolting luxury, and rebellious misery. The heartlessness with which she tramples Ireland into the dust, and desolates and plunders Asia, to fill her coffers, is more, than Napoleonio policy. Since she treacherously bombarded Copenhagen ; since 1814, when England burns and plundered our towns and villages, finding no resistance, no Englishmen may curse the atrocities of Louis the Fourteenth, in the Palatinate, or Suwarrow's cruelties. But this is European civiliza-I will not continue the States' review; but do not imagine, my dear Waynes, that I am suffering with the spleen. Although I am now a prisoner in Germany, yet do I elove these Germans above all other people. My beloved mother was in the right; I have here, more than elsewhere, met with compre-'hensive culture, truth and honesty, and with open, heartfelt, household manners-of course only amid the middle classce, not in the floating upper foam, nor in the filthy dregs of the nation. They have allowed me some German papers to while away my time-that is, newspapers that, according to German State policy, have passed through the revision of the police and the censorship. I am by them informed of all that is passing in France, England, America, Asia and Africa ; of Germany itself bat little, alas I is said, with the exception of articles upon Court festivals, railroads, arrests. princely visitings; accounts of the weak and humbly subservient transactions of the authorities ; the erection of monuments ; descriptions of actors and singers; of theological and literary quarrels. The German nation is the insatiably studying, eternally meditating school-mistress. Americans, Britons, and Frenchmen, on the contrary, labor and push rapidly on. The Germans, with proud self-flattery, imitate all that they-dars. The cities and villages of this country are througed with celebrated men, who are seldom known outside of their native land. and who, in a few years, are no more famed here, but, are forgotten in the mass of new celebrities. This country appears to me sometimes like a moral and political mosale work, framed of by gone fragments and the adornments of modern times.

It is mut ! My desire and longing is for the familler, will life of Alabama, and I am & prisoner; The Asistin-European collection attracin the no longer. Has not America, also, its richly mysterious foreworld of Tolteks, Cechemeks, Aztecs, and the like ? Of wandering, destructive nations, who may have been worth as much as the Huune, Vandals

and Gothe ? Have we not, also, antiquities of that fore world, time-worn bequeathals of extinct mations? Indeed, Josiah, the gigantic buildings, altars and bas-reliefs in the Teocalles of Peru and Mexico; the ruins buried in the forests; the pyramids and unsolved hieroglyphics of old in the interior of Yucstan; the splendid city of Palenqué, with the temple six hundred feet in length, of polished marble; the remains of the city of Copan in Honduras; all the fallen buildings of Gautemala, Tocuyo, Ulalattan, Quirigua-are they not all as interesting as the fragments of robber castles and convents, or the decayed relics of Egypt, Greece, and Italy? Even the mystic darkness enveloping our monumental stones erected by an early, long-forgotten race, invests them with a powerful and most poetic charm. The European antiquaries should make a pilgrimage to our land of wonders.

But why, my dear friend Waynes, do I so long inflict this empty talk upon you, wherewith I do not seek to entertain you, but to divert my own mind? See, I could, for a holy cause of humanity, cheerfully offer my days, ay, even the longest life, to an imprisonment in four bleak walls-but forced apartation from the world, on account of harmless words, that have been falsely interpreted by malice or stupidity, or because of old barbaric laws, or colored spectacles of the judges-this is hard! Every day is a torn leaf from my book of life-oh, Josiah, believe me, out of the most beautiful, most important portions of the book l

Yes, I will confess to you, never, since the commencement of my travels, not even when, my loved ones, I lived with you at our quiet Maryhall, did I live there so exclusively as now. Ever, waking and in my dreams, I stand upon the verandah of my villa, that my dear father called by that most beautiful of names, my mother's-and surrounded with

gardens as with a blooming wreath. My eyes wander from that eminence over the fertile abundance of its environs; strays to the soft, dawn-like outlines green, in which colonies, like islands, uprise with trailing moss that winds caressingly around me and baron on his own threshold, and one is the helper

of the other, the hospitable entertainer of the stranger, who at his hearthstone can warm himself, and need not pay for it.

Enough now: I am still in Europe! Farewell my dear, good Waynes."

[TO BE CONTINUED.]

Written for the Banner of Light. A VISION OF THE NIGHT.

BY BUBIE BIVEBS.

Mother, I had a dream last night ! Methinks it left a glorious light, Which fills my soul with radiance bright, E'en to this very hour.

Methought, as I upon my bed Lay down to rest, with weary head, That to my side an Angel sped From the bright realms of

But ob, the smile of mutchless grace Which swelt upon her gentle face ! Buill, "month Its beauty, I could trace Her well-remembered looks.

She woole, and a delicious thrill My very being seemed to fill ! Around my beart it Magers still, That sweet, angelio voice !

" Welcome." she said. " my sister dear. Full long I 've waited for thee here. But now within these mansions e'er Thy blessed home will be.

Here is thy harp-I'll touch each string. And learn thee notes which angels sing, For 's new song' this day thou 'lt bring Unto our glorious Lamb.

And off together we will roam Around our former earthly home. Until our loved ones all shall come In this fair land to dwell.

O, well this glorious life rewards Earth's cares, to those who are our Lord's." And then she touched those golden chords, With soft and gentle hand,

When such melodious sounds arose, As from no earthly harp e'er flows. Oh, still within my spirit glows That music strain divine !

But as my soul with joy did teem, Till every sense entranced did seem, Mother, I woke-and t' was a dream-A vision of the night !

RESIGNATION: BY GEORGE STEARNS.

of what we have once perceived, is the basis of intelligence. Without this faculty our ideas must be as fleeting as the sensations of which they are born. and we could never know anything more than we of the Alleghany mountains; to the forest range of are capable of learning in a single moment. There oak, pine, cedar, oypress and hickory, that stretches would be no such thing as reasoning ; because the along the wide and fragrant plain, like a sea of shadowy premises of an argument would be too evanescent for a conclusion; and if the light of a their plantations of sugar and cotton. Or I wander syllogism should at any time illumine the soul inamid the labyrinthine shades of my native trees, tuitively, the flash of wisdom would go out in oblivfrom which streams the silver-grey beard of the ion before it could be appropriated. There would be no society save that of strangers, for no two perthe flower beds beneath. Or I enter the friendly sons would ever become acquainted. Parents and habitations of our planters, where every one is a children, brothers and sisters, would be all uncon. scious of consanguinity, and there would be no conception of what is called identity. The consecutive order of our sensations would disappear; the present would retain no clue to the past; and human experience, narrowed down to the compass of an instant,

were devoid of all emotion, and all but the fleetest pleasure. So essential to the intelligence and happiness of mankind is remembrance, that without it. all must be less than idiots.

Nevertheless, propitions as this faculty is, and useful as may be its exercise, it is liable to certain habits of misuse which favor neither intelligence nor happiness. In this respect, Memory resembles other faculties, and is intended, as they are, for discretionary use. It is important that we eat and drink, but not every substance which is palatable and digestible. The eye is a revealer of beauty-the lamp of delight; and yet every sight is not comely nor pleasing. The ear brings music and also discord. The tongue is an eloquent discourser of truth, though it sometimes descends to babbling and slander. It is not desirable to utter all thoughts, to hear all sounds, to see all objects, to eat every kind of edible; neither, for a like reason, should we ponder all events, but only such as in some way inform, chas. ten, or happify the soul. All facts are not worth remembering. Why should I charge my memory with the small talk of great talkers, or the offensive epithets I may chance to hear in the street, but will not repeat at my own fireside? It is only an eclectic part of what I read that I wish to remember. A head crammed with incidents has little capacity for principles. Attention to trifles hinders important studies; and thus " that which does not elevate, lowers and degrades the mind." I know it is said

is wiran then nothing, it is painted. Experience of chain bes and avil consists of certain disagreeable affections, with-ever which We should never recognize it as evil; and ended in a library, and keeps its contents without her loved and lost, it is with the same tearful emo- fortunes. I offer three directions to this end. tions as when she bent over the couch of her dying 1. Do n't talk about your troubles. By speech with aversion. Ah ! kind is the grave which hides think of. Thus you will the more readily so opportunely what we vainly love, and auspicious, 2. Cease to ponder old calamilies. We cannot pre-

with dread is remembered with repugnance.

And this repugnance supersedes benignant feelings | judicious, will habitually reject the unhappifying. and elevating thoughts. The waking mind is never Whatever we omit to review, is at length forgotten. character is a second nature responding to the first. | will rejoice to SEE. On the contrary, those misdirections of the prime instincts which foster inconvenience, pain and disgust. dwarf the organs through which they act, and dete riorate the mental phasis, if not the soul itself. Every brooding upon cvil begets a temporary perversion of will-a short madness; and habitual contemplation of error and wrong, except with a view to their amend ment, engenders sadness, peevishness and morose-

the it is fully one, is only redict care is es-

these affections are partially reprodoced by recol. our will and beyond buy consect; but to read them teoflon, as I have mad. When a man of irrascible is the our option. We may as well choose what we templer relation to a third person the substance and will remember as what books we will read. Nothing circumstances of some recipient insult or abuse, he is clearly recollected without endeavor, and nothing manifests just such angry feelings toward his ad- should be without a purpose. It is easier to forget versary, as he cherished in the plight of affront. what we wish than to remember all we will; still When a sensitive widow recounts the sourcenirs of some will press the question, how to forget past mis-

husband, or was dragged from the urn of a dead thoughts are riveted. The burden of your tale must heart. I know there are psychical states to which first be recollected, and what you communicate you all are more or less liable, when the stricken soul still retain ; just as every faithful teacher is a more fosters grief, or the wounded spirit chooses the net- thorough learner than any of his pupils. Then contle of resentment; but I also know that every mind versation is a motive to reflection, and what you ont of the dominion of such moods regards them have resolved never to utter, you are less inclined to

too, the frailty of sense which takes no ineffaceable vent the return of thoughts we have purposely disimpress of hatred's features. Let sorrow be drowned missed, yet they need not be entertained. Repel unin Lethe, smother the foe of malice in oblivion, and welcome suggestions, and disagreeable recollections the recuperated mind no longer loves its idol : will be averted. In turning over the leaves of Memmourning is not pleasant now, and revenge is sweet ory, the cursory eye of association snatches the conno more. So with all evil : whatever is anticipated | tents of many a page, without stopping to peruse it. Attention reads only the themes of choice, which, if

vacant. It may be worse -- filled with ghastly imagery 3. Remember what you have enjoyed. If 'the murof what the head and heart abhor; but it should not. murer would take this counsel, one might except the The past is checkered, and he that hath an evil eye two former maxims, in view of a salutary comparimay always feast it to his liking-I mean his loath-| son of the ills with the goods of life. How much ing. But the eyes of Fortitude are ever single to the more we commonly enjoy than suffer, few have ever complacent in retrospect, as well as prospect, and so thought. It seemes to me that the human mind in no shadow of temporal evil can tinge her visions of its present stage of development, is more sensitive eternal good. She never lets the hell behind her dis | than sensible-oftener irritated by the touch of odturb her joy for the heaven before her. And why casional evil than pleased by the ordinary tenor of should you, reader ? Is it not certain that you can- good. Like a pampered baby, it is continally teasnot be both angry and pleased, sad and delighted at ing for something beyond its reach, and then whimthe same time? Do not disagreeable thoughts and pering for the mishaps and disappointments which feelings exclude the agreeable? Must not the mind come of its own temerity and turbulence. Many habituated to recollections of evil suffer a proportion are so engrossed by life's petty losses and crosses ate loss of real enjoyment? Truly, this harping on that they are unmindful of the greatest blessings. If ouondam troubles is a mischievous way some have of a man lose one of a hundred pieces of silver, he will aggravating the very evils they deplore, of detaining forget the ninety-nine and go a moping for the lost them when they would be gone, of winning them one. The grief of a parent at the grave of a child is back when fairly rid of them. How unwise, if- often greater than the joy of a household. Recipient Finally, this pre-occupying the mind with frequent abuse encountered but here and there, is never forrecollections of past evil, degrades it. This it does, gotten, and makes a waspish mind mad with the first, by perverting the mental functions, and then world; but the faces of kindness met at every turn by depriving the soul of its natural food. Every fac- -who remembers them? So we deal with Proviulty, all the vital and spiritual powers grow by nor- dence. Prosperity is a matter of course : adversity mal exercise. Disuse enfeebles, and misuse distorts is its interruption. We are never half so grateful them. Thus the muscles acquire strength, the for life as we are sometimes perplexed by its necesnerves and senses acuteness, the propensities vivaci- sary cares. We remember, so well what we have ty, the intellects segacity, and all the faculties adept- suffered that we have no time to be conscions of ness, in and for, but never out of or against, their re- what we ought to enjoy. Let this habit be reversed. spective functions. Human nature, both specially and past misfortunes will go to oblivion; light shall and integrally, progresses by intuitive action; and dawn on the former darkness, and blind ingratitude 1.5- 11.44 - 3 Ch + 4 - 1

West Acton, Mass. MARRIAGE.

BT WABBEN OHABE.

True and real marriage consists in a harmonious and mutual blending, in unitary duality, of two (only ness. Thus by useless familiarity, evil is spiritually two) persons in four departments of life, viz: the assimilated, and the mind contracts perpetual insan- intollectual, the affectional, the passional, and the ity -- a habit of representing repugnant emotions and pecuniary. 'Most pairs are united in one, or two, or corroding thoughts. These cannot feed the soul, three of these subjects, and few on all, and hence which grows by influx of wisdom and love-by in- few marriages are truly happy in all. If the man spirations of truth and beauty. Can hunger nourish earns, and the woman wastes or squanders; or the the body ? can nausea refresh it, or pain recreate its woman earns, and the man wastes or spends her

Original Essays. THE USE OF MEMORY. The ability to retain, or recall at will, impressions

But oh, the glorious, joyful sight [His eyes were stars with silvery light. And spotless were his garments white, Like the untrodden snow l

His wings were like the purest gold. And yet so light, they seemed to fold Like gossamer, with grace untold, Around his shadowy form.

Upon my ear his accents fell. Like distant music's gentle swell, But oh, how sweet no tongue can tell, My mother, dear, to thee !

He said, " Why tarry here below, When yon fair world so bright doth glow? O leave this life of pain and wo, And come with me above !"

" But oh. I have no wings," I cried ; " Nor need'st them," softly he replied ; And following my angel guide, I sought the heavenly way.

Up, through the liquid ether blue, Above the fleccy clouds we flew. While the bright angel closer drew, And closer to my side.

We soared through skies with glory bright, Until upon my ravished sight, A city, full of golden light, With gates of pearl appeared.

And as we near its entrance drew, Its massive portals open flew, And with the angel I passed through The streets of shining gold.

He led me where a crystal stream Flowed clear and cool, with silvery gleam, Reflecting in each liquid beam The cloudless, azure sky.

And there, upon the verdant shores, My eyes beheld most lovely bowers. Where bloomed such fair and fadeless flowers, As earth hath never known ;

And in those fields of living green, Full many a shining band were seen, All robed in white and spotless sheen. And palms within their hands.

While from the city of pure gold, Anon such heavenly music rolled. That I was fain my breath to hold, To catch that scraph strain.

But while upon the air were borne Those harpers' notes to earth unknown, Until my spirit full had grown Of that sweet melody,

A form of light and loveliness Beside me stood, whose gentleness Bo won my heart I longed to press Her fondly in my arms.

Oh. mother, 't was my sister, dear, For whom we shed full many a tear, mail way When in the churchyard, lone and drear, We laid her lovely form 1

511

"A little nonsense now and then, Is relished by the best of men;"

but only now and then; and 1 must add, they thrive on something better. Great souls are committed to the business of life, which, with transient intervals of diversion, admits of nothing insignificant. But small brains carry little histories.

If I should find a person who professed never to have experienced anything which he was unwilling to experience again, I should question either his veracity or his sanity. No man or woman ever lived without suffering, more or less. Every one who's so disposed, may recite long accounts of evils endured through accident, disease, loss, disappointment, and social abuse. Some seem to know of no better way to entertain their associates than by repeating the tale of their peculiar troubles. They are accustomed to while away whole winter evonings, and would probably consume night and day. in this idle business, if they did not too soon for their murmuring habit, wear out the ears of their most condescending auditors.

I have sometimes listened to such whiners, when my only interest was to observe how the same passions that accompany an original sense of wrong, are reproduced by remembrance, and indicated in the countenance as the rehearsal proceeds. It may be this was the first hint I had at the folly of recollecting our past sufferings of whatever name. Thus I have been led to a more extended observation, as well as to a greater scrutiny of my own mental habits; and after much reflection, I have come to the conclusion that it is wise in all cases to dismiss the thought of our troubles, with the wave of time which bears them away behind us. To forget past misfortunes has become one of my favorite max. ims.

In the first place, the remembrance of past suffering is useless. If it have any good end, I know not what it is. Surely it can have no tendency to annul error, wrong or accident, nor to reverse the sad sequel of either, ever and anon to recall it; nor Neither is it necessary to recollect at all what and how we have suffered in order to escape the like afwhich the human lives and grows.

pifying, the querist may still demur as to the possiof every kind. Acquisitiveness hoards only what is to kind, ice for the ice-house and fire for the grate. will? Indeed, if it were, Infinite Wisdom or Infinite Goodness must have been faulty. So, by the very absurdity of negation, the volition of the recollective will till they are made more general subjects of disfaculty is established.

Here a very important distinction is to be observed between Memory and Remembrance. The former is the faculty itself; the latter is its exercise. Memand distinct, while its suggestions to the mind of a Memory, as a bound volume, contains the whole history of individual experience. By no possible accident can any portion of that life-record be obliterated of weal or woe, but through all the cycles of our immortal destiny it will remain, an autobiography for reference and useful application. It is there, but pit, and still more by our schools. A few families but not in conscious remembrance. Nor can it ever be recalled and made to pass clearly in review; save in consecutive or selected parts, as the soul wills for of the agitators will lose their reputations by talka chosen purpose ; and this should always be according to Reason. While the record of experience is spontaneous, the order and manner of its readings are voluntary. Connect this verity with the known law of mind; that repetition begets facility of remembrance, and by successive readings impressions can I conceive of the least pleasure in the habit. are deepened. Thus school children learn to recite ry in unlans to make them happy and lasting. their lessons, and actors to perform their respective

parts in a drama. What is oftenest remembered is

wearied powers? Just as well as anger can solace, earnings, even though they are psired happily on the sorrow invigorate, bhame exhilerate, or any conception other three, the marriage cannot be a happy one; of evil support the spirit of a man. All froward af both must earn, both save; or both waste, both fections, one or more of which is concomitant with spend, &c., to be mated on that plane of life. If the every reminiscence of what has formerly made ns man is full of passion or lust, and the woman has unhappy, displace the congenial-what would other- | none, or the woman has abundance, and the man litwise delight, develop, sustain and happify the soul. the none, the marriage is not a happy one, and no They preclude the inflowings of truth and beauty by law or religion can make it so. It is and must be

unhappy, and usually soon breaks by the death or The reader may feel the utile import of my argu- runaway of one party. If the man is full of affection ment, without perceiving its pertinence ; being ready and the woman has none ; or the woman (which is to ask how one is to choose between the good and evil | far more common) has a heart and soul full and overof experience, so as to remember only what is pleas- flowing with affection (love and sympathy), and the ant. Admitting that some reminiscences are unhap man is cold and has only passion to return, the marriage is and must be unhappy, and even a perfect bility of discarding them. Now, to such the first blending on the other planes cannot make it happy, requisite is to know that Memory is not, as almost but it is also almost impossible for the passional everybody seems to think, a dominant principle--a union to exist without the affectional, if the affectional blind impulse to be obeyed, to whatever mischiefs it exists in either, both should be affectionate, or neimay incidentally tend; but a pliant faculty, an im- ther. There are happy marriages, or at least harmeplement which the soul may wield at will for self- nious ones, where both are as void of affection as improvement and pleasure. Reason is the appointed marble statues, and both should be, if one is, or the guide of all other powers. We close our eyes, stop affectionate soul, left out in the cold, will sicken aud our ears, and turn away from disagreeable sensations die, or seek elsewhere its ailment. Like to like, kind estimable; seoretiveness conceals not all things; Rev- If the man is intellectual, and the woman has no erence worships only the highest ideals, and so on to taste for the subject, or the woman has it and the the base of the brain. Why should Memory be an man has not, the marriage is unhappy, however efexception from this general law of license to human fectual they may be in masking it from the public. Young people are not apt to take these things into consideration in forming unions for life, and never oussion.

Young ladies are seeking homes and husbands to provide them, because they can seldom earn them, or inherit them. Young men are seeking companionory is like a book, and remembrance is like the ship, a mate, in a majority of cases, through and reading of a book. The printed page is permanent for the passions, and, in a majority of cases, seek the very opposite of themselves. The more passion they reader are comparatively indefinite and evanescent. have, the more they try to get the girl from the other extreme, which is sure to make an unhappy union. Yet it is strange, after so much social discord and so many unhappy unlons as daily occur, that they or lost. Not a thought can perish, nor an incident will not learn from the experience and observation of others. But it is owing much to the fact that the subject is ignored or neglected by our press and pulnever all in mind. It is in the library of Memory, of Spiritualists are taking hold of the subject, and awakening public attention ; but the great body of the people are so sensitive on this subject, that most ing or writing on it. Yet it is evident to all that unhappy marriages and misery arising from them are increasing, and it is vain to expect or hope to blander or pray into the right channel to avoid them. We must educate the young on the mature and relation of the sexes, and on all that is necessar Some persons suppose that an Intellectual period can sway and control all other departments and flictions in future. It is the occasion of adversity, most likely to recur, while that which is beldom re- mands of Nature, and make Sappiness out it mands rather, that should be regarded and pondered by all collected is resalled with affort . Books must be re- monious relations on all others; but even when they who would not know adversity itself; for which, viewed and arts must be hackneyed, else old acquain- fail in themselves to do it, they are not ready to ar

JUNE 7, 1862.]

BANNER OF LIGHT.

ouse or forgive others for not succeeding where they fail themselves.

Marriages formed in a union on one only of the but break either by death or separation. Those rest-'life, and the parties worry through an unhappy doing on two corners often hold out many years, or for mestic life with a sort of half-and half, or cat and dog life. Those resting on three corners are usually reckoned happy marriages ; and they are, compared to a majority, for a majority falls below these; but even these cannot be put down as true and real marriages, for there are dark spots and hidden worms gnawing at the core of such unions. Only the few whose interest and dispositions (in the matter of property), intellect, affections and passions, blend its logical ultimation, the Sovereignty of every Indiand are one, are the truly and really married, and such no law of divorce nor power of church and state can separate when once met, for God has put opinion are becoming constantly less over the action them together. I know there are such, and heartily of the Individual, while, on the other hand, self-rewish all marriages could be made so, both old and liance, or the consciousness of individual power, is new, even at the expense of some divorces of young couples. The old had better wait for the next life and a new union there.

PRINCIPLES OF ORGANIZATION, AND

THEIR RELATION TO SPIRITUALISM.

BY EDWARD B. FREELAND. NUMBER THREE.

harmonio Government of the future, must result feat the natural tendency of the majority rule, the from the practical adjustment of the two opposing and antagonistic principles, Absolute Sovereignty of ment of it, from the corporation of towns and vilthe Individual, and Allegiance and Obedience to pi- lages up to the Executive Bureaus at Washington, votal men, in every sphere and department of life, will become the most corrupt and openly licentious, because of their competency and fitness to perform to which the world has ever witnessed. The successive the greatest individual and societary advantage, cer- City Government of New York, regularly impeached tain offices; that the Democratic governmental prin-or indicted for various schemes to plunder the city, ciple is allied to, and tends toward this complete and are not exceptional excrescences upon a healthy body. entire emancipation of the individual from enforced They are the fatal pustule which indicates the imcontrol; and that the Monarchial governmental perfection of the whole system. The tapering deprinciple tends toward, and is allied to, loyalty and clension of dignity in the Presidential office, like an devotion to authority, in any and all of its consti- inverted pyramid, from Washington to Pierce, is tuted forms; that the fruits of the Democratic idea another index to the operation of an inevitable law, are a free, intelligent, independent, thinking, celf. by which the political dogma of Equality, and its atare a free, intelligent, independent, thinking, selfjudging and self-guiding people; those of the Mo- tendant, the practical assertion of unlimited Sovernarchial idea, an orderly, effective, strongly-comented, powerful organization or government; that in proportion as a State tends to one, or the other of these ideas, in that proportion it loses those elements which are predominantly developed by the opposite one; and finally, that the elements existing in these opposite methods, include all the essential requisites of a perfect government. I shall show in this paper that the combination and harmonious adjustment of these opposing principles in practical life, is perfectly feasible, at the present time, and tralize each other; or else there is the incipient prewould secure a healthful organization, or govern-ment, retaining all the benefits of both the Democratic and the Monarchial systems, while avoiding all their disadvantages.

Let me in the outset, however, disabuse the mind of any person of the idea, if such be entertained, that such a government is adequate to force or coerce people into this state of harmony and right living. with proximate certainty, the length of any vibra-No such absurdity is intended. The whole power of tion. this new method of organization depends upon a spiritualized people. It is an exposition of the manner in which any number of people, may live togeth. er, in perfect liberty, harmony and strength; and the definition or the true limitations of Individual of the manner in which they must live, in order to Sovereignty are seasonably inwrought into the web follow the true method of life, as exhibited in Nature, and woof of popular opinion, and the true theory of and as scientifically demonstrated by new principles, now for the first time discovered and announced. If there be five, ten, one hundred, one thousand Majorities. Without this only remedy for impendpersons in the world who have reached that plane ing ovils, the Conservative instinct of Society here of human development which is distinguished by an would betake itself, in another generation or two, to untiring, carnest search after truth, a determina- the Despotio protection of a strong Government, to tion to live according to the true principles of right escape from the outrageous encroachments and vulliving, when known, a paramount regard for truth, gar domination of the mob. It is the scientific fact, and a secondary regard for self, a predominance of that the Governmental force of all our large towns reason over impulse, of benevolence over selfishness resides, to day, in the bands of the "Short boys" and -in short, that plane of development in which the spiritual predominates and keeps in subjection and obedience the material, then is it possible for such of physical-force "rowdies" are not yet fully aware a company to institute upon the earth a new government, founded upon the eternal principles of or- | confidence, and they need only await the advent of a der and harmony throughout the universe, which bold and unscrupulous genius to organize and direct shall last while time shall endure, shall secure the their energies, in order to fill every office with their utmost individual liberty, and the most powerful own men, and prostitute them openly to their own government, and shall provide for the unlimited ex. most scandalous uses. They will then force the pansion and development of every human faculty choice upon the respectable classes, between submisknown, or to be known, in the widening cycles of sion to the most intolerable abuses, and the vesting human progress. Such a government, so organized, would quietly the law, who is the coming diotator and despot. and peacefully proceed in the heart of our present political system, imperium in imperio, gathering to its false, the vaunted Democracy of America equally folds such individuals, as, from time to time, came with the rest. All have been and will be lamentato an appreciation of its beauty and truthfulness, and to a conquest of their own personality. It would thus gradually and steadily increase by the adjunction of the highest developed natures, the old government of force remaining, meanwhile, as at present, for the outside world, until the practical working of such an organization should strike the world with wonder and desires at its harmony, beauty and benefit. From that moment the transforma- est analysis of which the subject is susceptible, and tion of the whole world into such an organization, would be speedy and easy. The details of such rise us in Practice. and transition, the time probably required, the interior structure of such an organization, and many other particulars in relation to the whole matter, which may perplex those to whom it is new, I would be glad here to explain and unfold. I cannot, however, stay, for those minor points, now. I wish to man society. This basis assumed, it follows that get before my readers the whole scope and application that will be the True Form of Government which of these newly discovered principles, as far as they shall secure the exhibition of the greatest practica-relate to the great general laws of Organization in ble amount of each of these principles in operation, the departments of Government, Beligion, Commerce not hindering but helping the equal development of and Social Construction. Afterward, we may re- the opposite principle. This is simply another form turn to the consideration of the minutest particulars of statement of what was above denominated the in every sphere. I turned aside from this main object, only to show that I am not dealing with magnificent theories, adapted to some far off. future institutes governments of her own among men, and state of society, and of the world, but with vital that in the governments so instituted, the two contruths, competent, from this moment, to organize so- | tending principles of Unity and Individuality are, cial regeneration, and to lift the world from misery, in fact, reconciled and harmonized with each other. degradation and poverty, to a glorious and harmo. nious existence. What, then, is the method by which these two opposing and antagonistic principles can be harmonized dividual; that is to say, it is always vested in a in practical application, so as to secure all the bene. single person. She never entrusts the business of fits of each, and avoid the ovils which have heretofore accompanied the operation of either in society ? The answer was well given in an article entitled bility. On the other hand, she never obtains obedi-"Physiocracy," by Stephen Pearl Andrews, pub- ence to the behests of her leaders by compulsion, lished in the The Spiritual Age of September 12th, but always by attraction-that is, by rendering it 1857, which I copy entire: "The Bocial Development of the world proceeds under the operation of two grand antagonistic principles. The first is Unity. The second is Individuality. Unity tends toward the Sovereignty of a lead ing Individual or Despot, governing the masses, and complete manifestation of Individuality. Thus, Na-imparting to the whole that identity or conformity ture secures the operation and harmony of these of movement which belongs, to the operations of a single will. Individuality tends toward the Sovereignty of every individual governing himself, and baffles, the efforts of the wisest of rulers and states. leads to the greatest variety or diversity of mani-festations. The principle of Unity ends in Despotrestations. The principle of individuality, applied in Gov-ism. The principle of individuality, applied in Gov-ernment, ends in Democracy, the ultimate of which is the Sovereignty of the Individual; or Individual is characterized by the greatest quickness and origin-Unity is the principle which tends to Orders. In- Natural loader. Nobody thinks of disputing his dividuality is the principle which tends to Breedom. prerogative, or contesting with him for the right to The Love of Order is the Soul or animating sontiment of Conservatism. The Love of Freedom is the in the enthusiasm with which the whole troop pro-Soul of Progress. Unity is the Static, and Individ in nonce in favor of his schemes, and the gladness, usility the Motive Force of human scolety. Both with which they submit to his distation. True, the are equally inherent in the Constitution of man, and scepter may pass from his hands at any moment, equally important as elements of a trac Social Har- and must pass so soon as the scene shifts and some mony. mony.

The grand problem of Human Government is, therefore, the reconciliation and harmonization of the principle of Order and the principle of Freedom ; or, in other Marriages formed in a union on one only of the words, of Unity in the Household, in the Commu-four corners, are miscrable, and seldom hold out long, nity, in the State, and in the Race, with Individuality, or the utmost stretch of personal Freedom. No such reconciliation was ever yet effected. Ap-

ment. Its final attainment must be through scientific discovery affecting the question. Experiment alone will not answer.

Unity is a prior idea to Duality, which last is the parent of Diversity or Individuality. The development of the forms of human government has followed, historically, a corresponding Order. Hence Despotism, the first-born of these forms, has come to maturity in many countries, while Democracy, the later development, has never been carried forward to vidual, in any, although, in America, it is rapidly tending to that point, which it promises to reach at an early day. The restraints of Law and of public equally augmenting.

Despotism, gaining the entire ascendency over the opposite principle, extinguishes the Freedom of the Individual, in the effort to secure Order. Anarchial Democracy, or the Sovereignty of the Individual without limitation, extinguishes Order and destroys the Unity of Society in a merely blind impulse toward the enjoyment of Freedom. Either principle, unbalanced and unlimited, is equally inimical to the true harmony of the race.

Among national Governments, Russia may be taken as the most perfect existing type of Despotism, and the United States as that of Anarchial Democracy, in its partially developed and rapidly de-GOVERNMENT. I have affirmed, in previous articles, that the true veloping stage. In another twenty years, if the true Science of Government does not interfere to deeignty residing in the People, demoralize the public opinion and end in anarchy and confusion.

All mixed Governments, like that of England, are a compromise between these two drifts-the drift toward Unity and Order, and the drift toward Individuality and Freedom. They are not, any more than the extremes, the true form of Government, since the two opposing principles, instead of being scientifically adjusted, so as to work harmoniously, simply meet at a dead-lock, so as to hinder and neuponderance of one over the other, and the inevitable tendency, only a little less developed, either toward Despotism or toward Anarchy. In the blind play of these two drifts, Despotism succeeds to Anarohy, and Anarchy to Despotism, with the regularity of the oscillation of a pendulum. History has only to be read in the light of these principles to discover,

In America, Democracy is about to have its final development in the prevalence of an individual law-lessness unparalleled in history, except in so far as Government substituted for our present vague notions of political Democracy, and the Government of "Shoulder Hitters," who haunt the station-houses, the lager-beer saloons and the polls. These bodies of the power they wield, but every year adds to their of extraordinary powers in some special officer of All past forms of Government have then been ble failures, viewed with reference to the only true end of Government, the security and happiness of the people. What, then, is the True Theory of Government ? The question presses for an answer, and since experiment alone has failed to solve it, and to divert the progress of the race from the vicious circle in which it has continued to move, let us attempt the profound. so gather what aid we may from Science, to guide The first clue to the solution of the problem of Government is the recognition of the presence of the two opposing drifts of Nature, Unity and Individuality, as inherent and indestructible principles in the organization of man and the constitution of hureconciliation of Order and Freedom. It has not been sufficiently reflected that Nature Government signifies leadership, and the correlative subordination of those who follow the given lead. In Nature's political arena, leadership is always Ingoverning to Committees or Boards. By this means she secures Unity of movement and direct responsimore agreeable to the followers to obey than to refuse. Obedience to Attraction, or the pursuit of the Agreeable, is the essence of Freedom. So, again, the action of the Individual, under the Law of Attraction and in full freedom from Constraint, is the complete manifestation of Individuality. Thus, Natwo seemingly antagonistic and irreconcilable principles, the adjustment of which has baffled, and still The Nursery, the Play-ground, or the Parlor, will ality of thought and promptitude of action, is the govern, a right which declares itself spontaneously, other project comes uppermost, in which some other

boy or girl exhibits a superior ability to lead. For Sovereignty of every Individual,' and culminating the time being, however, his authority is supreme. in . Individuality of Lead,' in every department, is The movement which he guides has the Unity of a therefore, the Grand Physicoratic Order, the sacred single thought, and the concurrence of all the di- Government of the world in the harmonic ages of verse individuals present. The same thing occurs the Future. Let the realization of the philosopher's in the parlor. From the very absence of all arti- dream hasten the social millenium." ficial attempts to secure order, the most perfect or- I have adopted Mr. Andrews's exposition of the der results. No presiding officer is elected by the method of reconciling these two principles in a bareither of the whole party present, or of the minor subject. groups of which it is composed.

An admirable illustration of Natural Government

In the major affairs of life there are also innulatter than the former. When the City Government reached through the highest, until all are brought of New York left the City buried in filth, Genin, the into harmony. hatter, undertook the office of street-cleaner, levied

By the rottenness and decay of democratic government in America, is meant that of those political institutions which are now recognized as government. Society, on the other hand, so far from sufto the natural or true Order.

nitude of those interests with which such governments and enforce obedience to commands.

head of the house of Rothschild-one an Emperor and the other a private individual-preside over almost equally extensive organizations, and none more extensive exist.

Upon the other point, Nature substitutes attraction for authority. The men of genius and wealth, the powerful classes, the natural governors of mankind, must consent to study and imitate Nature.

These men, or individuals among them, must no longer decline their legitimate function as the guar- every particular in these generalizations, relatively to dians and protectors of the weak. Let them insti- every other particular, until we can solve problems in tute movements in Society for housing the people Political Economy, Social Statics, Religion, Morals, and providing them with every means of comfort etc., with the same unerring exactness and cer and improvement in every department of life. The tainty as we now solve difficult problems in mathepeople will not be slow, the moment they are con. matics, all governmental or other organization, upon vinced that their interests are really cared for, to repay the services of such leaders with the most devoted allegiance. Even the vicious and criminal ernment to be the sovereignty of the individual and lasses are still human, and can be governed by individuality of lead, but unless the leaders have

their volunteer benefactors.

But mere benevolence on the part of Governors is not enough to insure the continued allegiance and now at hand—as I have before announced--- to guide, devotedness of the governed. It must be, at the same time, a just and wise benevolence. The science the easiest possible, and the only true method of of social rights must be thoroughly understood and organization. applied. A universal prevalence of Equity is the

which universal kindness should who was most competent to discover and apply, for basis upon rest. Above all, the lines of personal freedom and the good of the whole, the principles of nature. The personal restriction must be exactly defined, and a legislature would be the great body of scientists and public sentiment created in favor of their scrupu thinkers in the state, discovering the laws of Nature ous observance. He who would guide, or lead, or and promulgating them, not arbitrarily enacting govern another, by attraction, must grant to the their own opinions of what was best. The religion ther the freedom to do all that he may of right do, of such a state would be the discovery of all truth He must, therefore, begin by tolerating the Sover and its practical application for the blessing of the rignty of the Individual out to its very ultimates, short world. And thus would arise a new order of things, of the limits of actual encroachment. Thus, the in which religion and science should vie with each same principle, which, without limitation, terminates in other in striving to lift the world from ignorance anarchial democracy, becomes, when fully indulged and vice, to a future, surpassing the conceptions of up to this boundary, and arrested by it, the essential the poet, prophet, or enthusiast. and foundation-principle of Order and Harmony. The world has never yet dared to indulge this drift CHRISTIANITY AND SPIRITUALISM. toward Freedom out to its legitimate limits, and sence. no basis has been found broad enough upon which to build a government purely of attraction, BY W. S. WAIT, unarmed with coercive power. The Sovereignty of he Individual, with its just limitation, as the basis TRUE BELIEVER CANNOT LOSE HIS FAITH-REV. MR. of harmony, is the subject of another article. This AMBLER & CHRISTIAN AND & SPIRITUALIST-JUDGE nay be ended by a resume of the features of natural EDMONDS AND DR. HARE-BOTH OF THEM CHRISTIANS Government, with a glimpse of the future working AND BPIRITUALISTS-THE CAUSE TOO OFTEN MADE of such government upon the large scale in the place THE INSTRUMENT OF THE WEAK AND THE WICKEDpast and existing forms. ITS INFLUENCE IN PROMOTING HAPPINESS. Natural Government is characterized by the ab-A believer in Spiritualism, who has embraced the sence of all organization, which is not as natural, doctrine with a satisfactory knowledge of the facts and, therefore, as inevitable as chrystalization; by the self election, or spontaneous recognition of leadwhich sustain it, and such facts are within the ers, coupled with the continuous freedom of revolt on reach of all who have a sincere desire to know the the part of the subject; by charm or attraction truth, can never relinquish his faith. through the sontiment or the interest of the indi The Rev. Mr. Ambler left his position in the secvidual governed, in the place of coercive authority, tarian church of the Universalists, and devoted himas the sole means of insuring submission ; by an ever varying changefulness in its own forms and self to the cause of Spiritualism. After an absence manifestations, instead of fixed or permanent instiof twelve years, he desires to return to that ministry tutions, and, in a word, by the reconciliation of the for the purpose, as he informs us, of taking his stand inherent Sovereignty of every individual as a basis, before such minds as he was unconsciously instruwith the paramount Sovereignty of Nature's Princes and Noblemen, in a magnificent superstructure of mental in leading away from truth; to whom he would be as a "herald of Gospel light, pointing to varying dignity and rank pervading every department. Let us denominate this order of Government the kingdom of heaven." This he declares, with Physiceracy, the Government of Nature, and look the frank and honest admission that his labors in or its early coming upon earth. Under the physicoratic regime, government will the field of Spiritualism have fitted him " better than onsist, in fact, of many thousands of distinct and ever before" for this godly labor, physically, mendifferent governments, each functionating in its dif-ferent sphere. The nation, and finally, the world, tally and morally." It does not appear from Mr. Ambler's "explanawill have its musical Monarch or Governor, its comtion," as copied from the "Christian Ambassador." mercial King, its agricultural Princes, and so on to nfinity, in the greater and the smaller departments of that he has changed his doctrinal belief at all, things. Free and unbounded competition will exist. but that he desires to return and worship with his not as now, under the elective system, for a chance old friends in the "house and home of his fathers." to attempt the business of governing, but for excel-The effect of a full belief in Spiritualism has lence in the performance of a task, the 'assumption brought tens and hundreds of thousands of inquirof which will be equally open to all. Every legitiing minds that were before skeptical, unsottled, and mate ambition will be encouraged and developed, and tendered a fair field for the fullest display of its consequently unhappy, into an entire conviction of powers. When some transcendental genius shall, for the immortality of the soul. It has brought them time, manifest a superiority of organizing powers, capable of touching every branch of affairs, the also into the belief, and so far as human weakness rovernment of the world will be a Monarchy under may permit, into the practice, of the blessed teach. his reign ; when no such man exists to bring all ings of Christ. The same facts which are the sole these varying interests into unitary relations, the evidences of the truth of Christianity, establish also chiefs of inferior spheres: will constitute a sublime the doctrine of Spiritualism. Nor is there anything Digarchy of Nobles and Peers, the simple or the multifarious hierarchy resting in every event upon a new in this view. of the identity of faith which is broad basis of absolute Democracy, in the Sovereign- sustained alike by all honest and intelligent Spirty of every Individual-a grand composite harmony itualists, and by all sincere Christians. of government, embracing the Despotic, the Aristo-oratic, and the Democratic Principles, in beautiful Upon this subject we quote from a manuscript letter now before us, which was received from Judge and reciprocal relations with each other. "Infinite Variety in Unity,' based upon "the Edmonds, more than two years since :

assembled guests, but self-elected Presidents declare monious cooperation, because of its intrinsio clearthemselves, from moment to moment, who lead the ness and fullness, and because it was better than conversation, and are the real Governors, in turn, anything which I could have elaborated upon the

Such a Government must be inaugurated by the An admirable illustration of Natural Government wisest and most highly developed organizations upon is found in the orchestra, or the choir, in which the the planet. With any others, it would be, in the leader assumes his function from the consciousness outset, worse that folly. Reform, to be efficient, of a superior power to lead, and in which the follow- must commence with the head of humanity, not with ers yield their allegiance, because they desire to be | the foot. When the natural leaders of the race, the highest natures, first put themselves right, their influence will extend to the next circle, and this will merable instances of the collective activities of in turn, effect the next, and so on, in gradually enmasses of men cooperating to a given end, under larging concentric circles, until the whole lump is self-appointed individual lead. The Express System leavened, and the outermost and least developed poris as complicated and extensive as the Post office. tions of society feel its power, and yield to its correc-One is an individual affair, the other a Government tive guidance. The mass of the people, the igno. Department, and far more complaint is made of the rant, the low and the degraded, are thus to be

Such a government could not have been instituted his own taxes, which the people gladly paid, and in any preceding era or epoch of the world. It is performed his function to their entire satisfaction. adapted to this age of the world only; an age in which So, when rightly reflected upon, it will be perceived humanity has culminated, in which the wisest and that the mass of human performances, individual most cultivated, and ripest manhood and womanand Social, which are now carried on under individual hood has appeared, and in which Spiritualism has, leaders, is a thousand times more than the aggre- with marvellous celerity, opened to the interior sight, gate of the functions performed by Government, new and actounding views of mankind, its destiny and further, that just in proportion to the progress and its character. Such an illumination must needs and development of a people, the individual enter have been, before a government, based upon the de-prises become more numerous and important, and sire of its voluntary subjects to do right, and upon the office of the so-called Government more insignifi- the impersonal love of truth, devoid of individual cant. Why, then, may not the artifical or instituted conceit or ambition, could have obtained an exist-Government wholly disappear, and the natural lead ence. Nor would all this have sufficed had there ership of the best men in every department of hu-man affairs be instituted instead? been no grand scientific discovery by which we may add to the desire of doing right the knowledge of add to the desire of doing right the knowledge of what the right is.

There is no commoner expression among good people than that which affirms that if one is only desirous of doing right, there will be no danger but fering decay, was never so rapidly and healthfally that he will know what is right; and none more developing as now. Society is outgrowing the po- false, nor any productive of more evil. The most litical or instituted government, by virtue of ten cruel records of the past, the most bloody wars, the thousand new social institutions, under individual most agonizing tortures, have been the history of guidance, and having in them more approximation the deeds of good men in their blind zeal for that which they believed to be right. All religious perse-Two obstacles occur in the way of dispensing with artificial government altogether; first, the mag- secutors believed they were doing God service. The worst evils of our own day, as of every other, arise ments are charged, and secondly, the necessity for an from the blunders and errors of those earnestly authority vested somewhere, to restrain encroach. striving to do right. The curse of the world, to-day, as ever, is ignorance. And until some science of But the largest enterprises are already consigned right is promulgated, until we are able to carry the to individual leads. The Czar of Russia and the methods of scientific research into government, religion, commerce, social, life, all departments, in fine, we cannot know what is right.

Outside of the recognized sciences, there is to-day, no knowledge, nothing but belief, opinion, guess. There is not, to-day, upon the earth, and never has been, a being who knows what is right in morals, in religion, in politics, or in social organization. Until there is a science, which unifying all knowledge in broad generalizations, is able, also, to distribute Bane bases, is impossible.

We may understand the true constitution of govkindness, when force will fail. To be rendered vir- some science to demonstrate to them what is right, tuous, men and women must first be made happy, they can only lead by guess, which may be right or Government, to be effective, must first be social, inti- wrong. Such a government would be the death-knell of mate and all-pervading, and not, as now, forbidding, human progress. The worst evil that could to-day beremote and incidental. Government is right only fall humanity, would be, to have it become the followwhen enthusiastically accepted and devotedly served. | er of a leader or leaders, whose sole standard of right Genius, Philanthropy, and the Power of Wealth, was their own opinion, either direct or the supposed dedicated to great undertakings in behalf of hu- communication of exterior intelligencies, unaided manity, of a kind which shall come home to the and unregulated by some scientific adjuster, known lomestic wants and touch the hearts of the masses, and relied upon throughout the whole domain of the will, when habitual, call forth in them a universal state. Either tyranny, the destruction of individuand continuous burst of enthusiasm in behalf of ality and the consequent relapse into ignorance and barbarism would result, or continued dissension, conflict, and barbaric strife. But such a science being direct and impel leaders, such a government becomes

The supreme ruler of such a state would be he

the field of bean-vines the world went off to its business and its pleasure. When that man was a boy. his father taught him the trade, of making pencils. Faithfully he worked, until one day he made one perfectly. Nothing could induce him to make another. He had done with pencils forever. This is what he said afterward, "I would not be one of those who will foolishly drive a nail into mere lath and plastering; such a deed would keep me awake lights. Give me a hammer, and let me feel for the furrowing. Drive a nail home, and clinch it so faithfully that you can wake up in the night, and think of your work with satisfaction-a work at which you would not be ashamed to invoke the Muse. So will help you God and so only. Every nail driven should be as another rivet in the machine of the universe-you carrying on the work." He went out into the woods and pastures and lived. He found out almost as much about the pine tree as the Indians knew: and he paddled their own cances better than they could. He caught the sumach in its weakness of breaking beneath its own weight. He knew birds and flowers, and thistles, the river and the ponds. He surveyed land and landscape. He found birds' eggs and arrow-heads. He watched the crows, the hawks, and the fishes. He built the little house by Walden Pond, and lived in it. His thrifty friends could not see that he was doing ang, work at all. They asked him what he was looking for. Hear his answer! "I long ago lost a hound, a bay horse, and a turtle dove, and am still on their trail. Many are the travelers I have spoken concerning them, describing their tracks and what calls they answered to. I have met one or two who had heard the hound and the tramp of the horse, and even seen the dove disappear behind a cloud; and they seemed as anxious to recover them as if they had lost them themselves." Now the seeker is gone on, and only far behind can we follow the trail. He was no misanthrope, but a brave, companionable man. He liked visitors. "Children came a berrying; railroad men, taking a Sunday morning walk, in clean shirts, fishermen and hunters, poets and philosophers, in short, all honest pilgrims who came out to the woods for freedom's sake, and really left the village behind." The philosopher tells us, Let a man make even a nail better than any other, though he build his house in a thick wood, you will soon find a beaten track to his door. Few at first trod the path to the little house in the wood, near Walden.)there now have found the way, and the path is a beaten highway. Come all of you, young and old, boy and girl, man and woman, along the path through the pines. Enter the simple door. Meekly bend your bend, and gratefully gather around the board that he has spread for you. Drink the water he pours from the homely oup. He draws at the fountain of truth. Eat your fill of the bread he has broken, and freely offers to all. There is enough and to spare. This house is gone long ago, but still by the shore he loved, the one that is true and pure enough, can take the warm hand, and feel the throb of the faithful heart of Henry D. Thoreau.- The Monitor, Concord, Mass.

"I have read your article with deep interest and gratification, and regret that some of our most useul laborers in the field have so pertinaciously confined their attention to the philosophy of Spiritualism to the neglect of its religion. But I, have no right to complain, and am persuaded they are doing their share of the work, as there are many who cannot as yet receive it as a religion. To them the view is valuable, though it subjects the cause to the imputation of irreligion, and sometimes to that of infidelity.

But let us be patient. The work cannot be all done in a day, and step by step as time rolls on, the devotion of Spiritualism dawns even on the mind that first receives it merely as a science.

Dr. Hare was a striking illustration of this. When he began his investigations, he was a disbeliever in God, a future, and in revelation. Entering upon the subject, as a mere matter of science, he ended by be. ing a believer in all; and in the last conversation I had with him, he told me he not only believed in God, and in his own immortality, but in the revelation through Jesus, and said emphatically, "Now I am a Christian."

He is by no means the only one on whom such an effect has been produced, and it becomes us who have been fortunate enough to have been conducted to that point, not to find fault with those who have not, but content ourselves with letting the world know what is the effect produced on us. And while neither you nor I may be able to put our finger on the specific good that is done by any single effort, we may rely upon it, that the seed is not sown in vain, and that repeated efforts of the kind, will, in the end, give to our much loved cause its deserved character of being a Religion for the whole family of man."

We thus have the testimony of two men of distinguished eminence, both extensively known, and deservedly respected for their wisdom, integrity and extraordinary scientific and professional attainments, both alike avowed believers in the doctrine of Spiritualism, and in the Religion of Christ.

This entire compatibility of belief, which exists between the doctrine of Spiritualism and the Christian religion, may not have been fully presented to the mind of the Rev. Mr. Ambler, yet, his course would seem to be a practical admission of the fact. No less than that Reverend gentleman do we regret the fact, that the cause of Spiritualism is rendered disreputable and even odious in the eyes of many very good people, by its frequent prostitution to evil purposes, through the instrumentality of weak and wicked persons. Yet, in this respect, it shares the common fate of every good gift of God to man. For the encourgement, however, of sincere inquirers into the subject, we feel it to be a solemn duty to declare, that during more than twelve years which have transpired since our attention was called to the subject, our own communication, and that of our friends with the spirit-world, has been uniformly pleasant, and often extremely gratifying and consolatory; giving us new courage to go on with the labors and trials of this life, with a deep, firm, and immovable conviction of being finally united with all that are, or have been dear to us here, in a better life beyond the grave; banishing all fear of death, whilst giving new and stronger motives to a pure and virtuous life, in the approbation of those dearly beloved ones, who look down upon us from a better world.

WALDEN. We pledge thee, crystal lakelet, fair As a pure diamond, rimmed with green

Of emerald foliage, set in gold Of sunset, of our home the Queen.

Walden is a curiosity in its way. It has no visible outlet or inlet. Its water is very clear; you can lean over your boat's gunwale and see the silvery sand of the bottom through many fathoms. You can, floating on its surface, easily imagine yourself in a balloon, for the water in certain lights is hardly distinguishable from the air. On one side of the pond, overhung by noble pines and almost overgrown by the frail sumach, there was once a little house. Let us open the door-it was never locked-and go in. One room simply furnished; on the closet door a picture drawn in pencil by an artist hand, of a man feeding a tame mouse. A few books, some simple furniture, and last of all a man. What is he doing there, nobody knows. Who is he-no one can tell. Come away, we shall miss the train. Across

Down let the shrine of Moloch sink. And leave no trace where it stood ;-No longer let that idol drink No longer let that idol aring Its daily cup of human blood; But rear another altar there, of the second state of To truth and love and mercy given: sates wat: And freedom's gift and freemen's prayer Shall call a blessing down from Heaven.

State State State Bar State State State States

Errs of Hair Snakes.

EDITOR BANNER-In your paper of date May 10th, sixth page, is an extract from Prof. Agassiz, on the Eggs of Hair Snakes. Following that is a letter from "an old farmer and editor," giving some other views upon the subject.

The writer of this communication, when a boy, was very gravely informed that the little hair snakes were transformed from hairs; and one very sagacious and probably truthful individual, fully impressed with the truth of this theory, went so far as to assert that he had often witnessed the transformation of bundles of hairs which he himself had placed in the water for that purpose: Of course the phenomena of Nature are such that similar phenomena will be presented under like conditions; thus I reasoned, though I might not so bave explained it at that time; but intuitively recognizing this beautiful truth. I casaved to set up a hair snake factory on my own hook. Having procured a bundle of horse hairs, I fastened them securely in a little stream of water that flowed through a mud hole near by, and watched it day after day, until-until what? Until I came to the conclusion I had been humbugged. The hair snake factory did not work, and would not work, though I tried all I could to screw it up to the working point. Perhaps some "old farmer and editor" who has happened to see the tail of a dead horse whisked about by the unsteady flow of a stream of water, will insist that the dead horse was a necessary adjunct. Perhaps so, but let us see.

The hair of a horse, like the hair of any other animal, is a peculiar organization, composed of elements in peculiar combination, such as will be found in the boofs and horns of cattle, the nails of the human hand, a corn on a person's foot; indeed, the outer skin of most animals presents the same chemical qualities, and the peculiar substances (of a chemical nature) com posing a hair, are organized in such a manner, that except by a vital process known as digestion, which must be performed in the stomach of an animal, it is not possible to convert a hair into the same chemical combinations as are exhibited in the various other structures which careful dissection would reveal in the so-called hair worms, or gordius.

There are certain seasons, when certain forms of life are found in abundance, while at other seasons the can scarcely be found. The gordius is governed by this law, and so far as this law can be traced, it refers to animals whose life is limited to a single season, those of any one year being the parents of those who succeed them them the next year, and the egg being the transitional state from parent to progeny.

Where the gordius abounds (as It will be found in most rivers) it will be seen in greatest abundance in this latitude, during the month of August, tangled sometimes singly, sometimes in groups, among the weeds in the shallow water, along the muddy margins of the stream. Its diameter is considerably greater than a horse hair, its color somewhat variable; the smaller end bifid, or split, one part appearing to move on the other like the jaw of a vertebrated animal (which, however, the gordius is not.) Placed in alcohol, the gordius shrivels into an irregularly flattened, crooked thing, becoming a little tougher than the living animal, but not strong enough to bear such a pull as even a human hair would endure, and preserve its integrity.

People who look with both eyes, and who will not only look, but preserve the things they look at, inspect them carefully, study their habits, and not take too much for granted, even if they should see the wind make the hairs in a live horses' tail "wiggle," not to admit that the hairs had become snakes, there would be more consistent ideas about nature. Nature has only one mode of operation, so far as life is concerned. though the details of these operations have been found in some instances of such a character as to give probability to a much more wonderful theory than that involved in the horse hair snake story; they have nevertheless always come back to the egg as the starting point of all forms of life; and even man is included under this law.

In this instance of the hair snakes we have an illustration of the manner in which error is propagated. Here we have an intelligent man (at least, so he is evidently regarded in the BANNES of the 10th.) who vouches for the truth of a matter which, if it were true, would be more wonderful than the truth, as it is known to be, now is. This man's imperfect observations and hasty conclusions are put forward in a very plausible way, to disparage the labors of one of the most devoted students of Nature the world has known -one whose investigations have extended in all directions in which life may be, investigated, and who, it may seem reasonable to believe, would not utter an untruth knowingly, for the purpose of building up a theory which he must know some future student of Nature would be sure to destroy if it were false. Why will not they who have traditional theories, first put them to rigid test before they thrust them upon the public? Such is the course that is taken with all purely scien. tific matters by men engaged in their investigations. There may be a few rare exceptions, but so rare are they, that, by common consent, the writings of scientific men, as published in scientific works, when touching upon questions even of life and death. are received as evidence. Can any higher test be applied to sci-JAMES LEWIS. ence? Mohawk, N. Y., May 10th, 1862.

It is too true, and spirits weep from the spheres, to who can contain themselves. In fact, while teaching and the great lights of our cause no longer give their the secret of home-discipline, Rarey only imparts the countenance to our public meetings, as an example to valuable secret of self-discipline. There, at the cenothers, while the cause is spreading to and fro to the tre of things, rests all power over others, whether aniuttermost parts of our globe. Every Spiritualist mals or men. Even where people do not happen to should attend our meetings in harmony and love, so have horses to govern, it is not a bad matter to underas to draw to us the heavenly hosts, as well as the stand that self government, after all, is at the bottom spirits of our departed friends, who are anxious to in. of it. We might all of us have known something spire us in our progress toward our spirit home.



What Spiritualists chiefly need now is, to find one another out and form local unions "for the sake of the unions." They have been groping and stumbling about quite long enough, unacquainted and without purpose. As the world goes, and human nature along with it, there must be a system of free and voluntary cooperation among those of like sympathies, or the reuits are small. The old idea has always been, that that is the great organization which is powerful and imposing at the centre; so the Roman Church has thought, and so have believed the founders of the anclent monarchies, who thought they were establishing something that would never be shaken. But the newer and better theory is, that real power is greatest when it becomes, within certain consistent can readily knock almost any opponent higher than a imits, individualized; that the Church of Protestantism is greater than the Church of Romanism, because engine, and flaunts the colors of Young America its organizations are multiplied, are comparatively individual and altogether independent, are full of the ness that has no sort of respect for the crockery in the vigor which is not drained off into the reservoir of a house. They call him the lightning train; and his central and arbitrary establishment.

We have found it to be eminently the case in the State, as well as in the Church. The British Government grows strong just in proportion as it grows pop. and without gloves. He frowns at Palmerston, and ular. This country of ours is great by reason of the pats Lincoln on the back. He fumes at the British great States it numbers, and not by reason of the lion, and gives the American nation friendly counsel. strong Central Government that sits at Washington. Because we are great in our local and individual charactors, we are great in the aggregate. We have half alliga-Young America. carned the lesson, on this continent, that it is MEN. human sours, that the world was created to cherish and develop, not governments merely, not systems either of belief or authority. We have realized the fact that the more we build up ceremonics, and forms. list of Cairos, Memphises, Romes, Athenses, Corinths, and authorities, the more we take from our own selves Troys, et id omine genue, is too much drawn out to proto do it with; and, hence, that it is of far greater im. voke even laughter. Future generations may change portance that the man should grow, even at the ex. the matter ; but we do n't think that will affect this pense of the system, than that system should grow at one much. It is not to be wondered at, in such a state the expense of the man.

And now, just when the fetters are breaking from every limb around us, we hear talk, in this place and that, of attempting to group together all the noble re. that a bit of a hobbery has been kicking up in Greece, sults of this growing liberality and freedom of thought of late, and in sorting out the latest news, a provincial around a new central or pivotal system, that shall journal has published a paragraph like the following, derive its power from the same sources and at the | headed-... The latest news from Greece:"-... At the same cost with the old systems that have been in a moment of going to press, we have received a telelarge degree broken down. Of all times imaginable, graphic despatch announcing that a battle had taken there could be none worse than this, in which to place at Corinth, and that the rebels had been crushed." broach a scheme of such a nature. Now when revolu. To which the journal aforesaid wiscly appendstion smites all other systems, making those who "Thus, it may be hoped, is terminated the insurreotrusted them look around for the larger and newer that are being born, is it not tempting Fate itself to King Otho!" Good. think of going off after the decayed and thrown-away organizations of the past, instead of hailing the freshborn now at hand?

Individuals, in Spiritualism, may and should com- It follows, quite in order, his baby shows-white and bine for local advantage, which of course secures at black-and draws to as good advantage. Everybody once individual advantage that might otherwise go un- in New York is, just now, ... gone to the dogs." Tray, reached. But, it is solely for the sake of the individual ad- Blanche, and Sweetheart are all there; Pointers, Bulls, ntage that the combination takes place at all; not for the sake of the combination's self, but because that is the most efficient, yet simple and direct mode there must be, and what a snarl of a noise they must of securing exactly what is wanted. When we give all to the means, we evidently either lose sight of, or care little for, the end. Yet that is the fatal mistake being exhibited to the vulgar gaze for a quarter the we have all been persisting in so long. Again, to what end, or for what undisputed good, is t proposed to centralize the forces of Spiritualism in He has taken the \$1000 prize, however, and it is this country, and thus build up a sort of Spiritual thought he may be reconciled to the music even of that vatican, whence corporate thunders may, from time band. Dogs are going and coming all the time: not a to time, be fulminated? Are we merely in search of a single dog within fifty miles of the city, but is filled still more ingenious and imposing set of machinery than was the old, by which to make individual authority more efficient over the general sentiment? Is not the prime object and end of this great and liberal movement that has been making for ten and fifteen years past, to secure for each individual larger scope, and liberty of thought, more latitude for his sentiments and opinions, and, above all, to inculcate the experionce as an educator could ill be spared to the necessity of every man's developing his self-reliance and entire self hood, under God? And do we now much feeling displayed about the matter, and the eriously think of undoing this good work, when we ust begun to see its early blossomings turning to fruit guise their disrelish for the way their favorite has been before our eyes? Forbid the thought, until, at least, all faith in a genuine spiritual faith is given over entirely l If we would be great and powerful, it must be by not secoming a sect, but by working out the very spirit and undeniably ranks the foremost. If he has been set. form of arrant sectarianism, root and branch, whereever it is to be found. When we establish a central be concluded that it is because of some particular point standard of authority and belief, from that moment we cease to pursue the investigation of truth for its own sake, and begin to practice the advocate's arts for depending and strengthening our standard and system. It is no longer the divine cause which we serve, aided hy inspiring angels, but it is "our eide" that we beome intensely cager to strengthen and make a formidable power. Let us all take heed to these things; and let us take care, too, that, while we think we stand, we do not really fall.

about the power of kindness, however, long before a horse-tamer came to tell us of it, had we but heeded our own perceptions. Little thought some persons that Rarey was the apostle sent to preach this bleased gospel to their cars.

Journalism.

Theory in journalism is one thing. Practice is another thing. It is an easy matter to start 'a newspaper. but it may be a hard thing to keep it going. We have been told many times that if the BANNER did not pursue a certain course marked out for us by others, it would be doomed to the same fate that has overtaken other, Spiritualistic journals. But we chose to pursue the even tenor of our way, regardless of dictation from any quarter, the result of which is apparent to all Never was the BANNER SO popular as it now is. It holds a place in the affections of the people that gives it a certain promise of future successand of its future success we have no fears-for we fully believe that the Spiritual World holds perfect control over it. It has a mighty host of supporters there.

The BANNER has been controlled by a thousand minds of free expression, without the universal practice of running every expression through the editor's tunnel. It has published every tint of belief without comment, from demoniac to scraphic. It has been liberal, and it shall continue to be so.

Geo. Francis Train.

Young America certainly has one representative abroadfiwith whom it ought to be satisfied; and he is the man whose name we have written above these lines. He is a good deal smarter than lightning, and kite. He hates fogyism with the power of a steam. in the face and eyes of creation with a perfect loose. friends amuse themselves alternately with praising and trying to keep up with him. All subjects are handled with equal readiness by him, and both with He instructs Wall street, and snubs the Hopes and Barings. He is a wonderful fellow-half horse and

The Classical Names.

We have in this country a " raft " of big names for our towns and cities, as well as for our children. (The of affairs, that the foreign journals some of them stum. ble at the great names they read, in running over our list since this war has been going on. It so happens tion, which, for a moment, menaced the throne of

A Dog Show.

The latest of Barnum's dodges is his "dog show." Beagles, Terriers, Hounds, Newfoundlands

BANNER OF LIGHT.

Wealth.

The insatiable desire for wealth has brought us as a nation to the verge of ruin. The fact is startling. anomalous, yet true. Aaron made a golden calf for the worship of Israel in the wilderness. We worship the tion, the Constitution, &o., are full of vigor, and calgold of which the idol was made. No Moses, though culated to wake up the reader's thoughts. "Among he came direct from the presence of the Eternal, with the Pines" is continued, and Richard B. Kimball, the laws in his hands, could compel us to resign our author of "Undercurrents in Wall street," opensa god. We have come to love wealth for its own sake, new story. The Editor's Table takes everything and thereby become corrupt.

being out of style; for he makes the style. Moneybags and a fine writer. We publish a poem from this numis the god of Americs. He receives the humble hom- ber of the Continental in another place. age of our nation. Genius may abide its time, unless worshiping at his shrine. Genius which tells us how to make cents into eagles, is applauded, is invited to dinner ; but genius delving after absolute truth, is refused the picked bone from the back kitchen.

A stranger drops down from-say the moon, direct into the centre of New York. The first question he will be asked, is, " At what hotel do you stay ?" " At the dollar House," "Ah, good day, sir !" "At the St. Nicholas." " Ab, my dear sir, I congratulate you on your visit, and hope for your further acquaintance." It makes great difference whether one dines at a dollar or three per day. Three dollars per day makes one respectable, gives influence, capabilities.

Wealth is a powerful agent. It should be. We do not disparage it. We only scorn the folly of making it the end of life. In this, man is unlike all animals. The bee seeks a store of honey sgainst winter; so of the squirrel and its magazines of walnuts and acorns. You never heard of a squirrel hoarding forty thousand bushels of nuts. That would be impossible. Very LES MISEBABLES. A novel, by Victor Hugo. New well: it would be as impossible for a manito lay up as York: Carleton, Publisher. well; it would be as impossible for a manito lay up as many dollars, if he did not compel others to help him. No man, by honest labor can become wealthy, more than a squirrel can gather so many nuts. To become

them a proper equivalent, reserving the balance for himself. If a squirrel could say, "Here, I own this wood lot,

enclosed in this line of fence. It came down to me from the antedeluvian squirrel, saved by Noah, and if you want to gather acorns here, you can do so by giving me half." Then this aristocratic squirrel might get his forty thousand bushels ; not otherwise. But if the equirrels who " pay rent' can have but half as much as they would have were it not for the aristocrat's title, or else they are compelled to labor twice as hard. or perhaps suffer both disadvantages. The squirrel is satisfied with its acorns; the man with his dollars. Beyond the little which satisfieth the bodily wants, their hoard is useless. This venerable, aristocratic squirrel may, after watching his mouldering pile for orphan squirrels. Miserable fool, seeking posthumous from the other world. notoriety ! Infamy will write your name with curses on every oak of the forest! Had it not been for your

rent, there would have been no orphans to feed. As small credit gains the man who waits death before using the means for good placed in his hands.

Colleges, asylums, libraries, founded by the munificence of Moneybags on his death bed, to gain the applause of coming generations; how puerile. Very good in themselves, but recking with corruption at their source. Grey old squirrel, the mouldiness of your hoard has rotted your heart out, long ago, and though the world smiles a "thank you," very graciously for your gifts, the silliest clown in the walls of your college well knows not from over-abundance of heart came your gift, but from the lowest selfishness, which sought to retain your money even after the journey of the Styx, building you a monument at which the crowd would gape, and repeat your name with adoration. In America you have gained your end. The Yankee comprehends you, and seeks to do likewise. Your lesson reads to him in this wise : Never stand for the troubles | Sunday, June 8th. of conscience. Conscience is a bad thing. Play your cards well, and turn a trump if your antagonist is a weakling. Never mind. Get all you can, and when you get through with it, endow a college to teach the ignorant, or asylums for the wandering. You will thereby not only have the enjoyment through life, but | during the month of June. the means to make all right at death, and also obtain a great name.

Practical atheism-life devoted to the simple end Mrs. H. F. M. Brown lectures in Milwaukie, Wis

[JUNE 7, 1862.

New Publications.

THE CONTINENTAL MONTHLY FOR JUNE CONTAINS many excellent and wide-awake articles; those upon matters of present interest, such as the War; Confiscadown, in that line. The Editor, Mr. Chas. Godfrey Mr. Moneybags can do as he pleases, without risk of Leland, is a scholar, a remarkably industrious man,

> THE ATLANTIC MONTELY FOR JUNE is filled with good things. An article from the lately deceased Thoreau opens the number, a capital paper on ... Walk. ing," full of suggestions and learning. Lowell has a poem entitled "Sunthin' in the Pastoral Line," and Whittier some verses on the abolition of slavery in the District of Columbia. Agassiz continues his articles on Natural History.

> THE PROGRESSIVE ANNUAL for 1862: Comprising an Almanao, a Spiritual Register, and a General Cal-ender of Reform. Published at the Office of the "Herald of Progress," New York, by A. J. Davis & Co.

> A very useful and convenient compendium for families or individuals, and worthy of taking the place, among this class of publications, of those other annuals and almanacs that are laden with matter which many an one would be glad to exchange for more liberal and spiritual reading.

The circumstances attending the late publication of this novel, by the author of "Notre Dame." we have given to our readers before in the columns of the BAN. so, he must get the help of others, without rendering NBR. The translation is said to be well done, and the work is well printed at Carleton's press and done up in "tasty" green paper covers. The European publisher paid Victor Hugo \$80,000 for the clear copyright.

> THE BIBLE EXPOSED. By Erasmus. Published by J. P. Mendum, Boston.

A pretty plain and searching criticism of the several Books of the Bible, by one who will not submit to be called an Atheist, but does believe in a Supreme Being, after the teachings of nature and reason. 'The author follows up his subject closely, never permitting himself to lose scent of the track he is on. The volume is a handsome one, and stoutly bound.

THE FRENCH SPIRITUAL REVIEW for May. This Journal, devoted to psychological studies, contains the following articles: Obsequies of Mr. Sanson; Causes years, until grey with anxiety, and trembling on the of Unbelief; Response of a lady to a clergyman; The Inbrink of death, leave his store to the maintenance of human Baker; Spiritual Dissertations; Conversations

Lecturers.

Rev. J. S. Loveland will speak in Lyceum Hall, this city, on Sunday next, June 8th-afternoon and evening. This will be the last opportunity for the present onr citizens will have of listening to this eloquent speaker.

Mr. N. S. Greenleaf will address the Spiritualists of Charlestown next Sunday, June 8.

Frank L. Wadsworth is announced to speak in Taunton on Sunday, June 8th.

Miss Lizzie Doten closes her engagement to speak in New Bedford next Sunday.

Mrs. Augusta A. Currier willspeak before our friends in Chicopee next Sabbath.

Mrs. Fannie Davis Smith is announced to speak in Lowell during this month.

Mrs. Fannie Burbank Felton's address during Jane is Worcester, Mass., care of James Dudley. Isaac P. Greenleaf will speak in Kenduskeag, Me.,

Mrs. M. B. Kenney speaking in Portsmouth, N. H.

during this month. Miss Annie Ryder is engaged to address the Spirit-

ualist of Great Falls, N. H., each Sunday during June. Mrs. M. S. Townsend speaks in Providence, B. I.,

N. Frank White speaks in Putnam, Conn., each Sunday in June.

The Spiritualists of New York.

The writer has devoted himself, soul and body, mind and purse, in promoting the spiritual cause. Day and night has he labored to penetrate into its mysteries, and seek more and more light. after sitting half a century under a theological palpit, listening to the same old harangue from Orthodox preachers, sworn to certain creeds, costly temples and high salaries, each member believing his church to be the surest road to heaven, without the least conception of heaven, the Bible being expounded by college.taught expounders, without the light of heaven or the inspiration of the Most High, or the influence of his holy angels, keeping the professed Christians in utter darkness, fearing and trembling for their future destinies, with that dreadful gulf yawning before them, and the rod of a revengeful God held over them 1

Spiritualists, on the contrary, are devoid of all fear; their God is a God of Love, not of Vengeance; they look forward to the hour when they shall change mortality for immortality with delight, exclaiming, "O Death, where is thy sting? U grave, where is thy victory ?"

Our principal place of meeting in this city is Dod. worth's Hall, where may be seen a great number of men and women, who have obtained their three score years and ten, who, after a life time in darkness, under a theological pulpit, in doubts and fears, have had the sanctimonious veil of priestcraft withdrawn from their eyes, and the giorious future of their existence opened with costatio pleasure, like refulgent sunbeams to exhilerate their drooping spirits, and enlighten and harmonize their hitherto discordant minds.

The spirit teaching, however, is gradually doing its work. The pulpits no longer smell of brimstone, and the time is hastening when all the Christian churches, as well as the Jewish synsgogues, will become spirit. nalizad.

Though our meetings are well attended on the Sabbath to hear the beautiful and instructive spirit lectures through the mediumship of Mrs. Hatch, as published in the BANNER OF LIGHT, it is painful to hear the inquiries of visitors...... Where is Mr. E., Mr. D., Mr. P., and others, who were considered, hitherto, pillars of the spicitual cause and its great promoters? We never see them at these meetings now. Have they backslidder ?? storidate and i test stored store should be they to be no right block proving to

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The Power of Gentleness.

Your burly, bustling, hurrah-boys, knock down anddrag-out man is not so very apt to make himself felt as he thinks for. He may smile with a semi screne contempt at what he styles the slowness of gentler. though none the less firm, men than himself, and say under breath that there is no use in waiting for such persons to bring the guns of their influence to bear: but, after the account is finally settled, who is the one and is bitter to the taste. We pray God that our chasthat comes out ahead? Who beats, in this race for influence-the hare of haste and heat and passion, or the tortoise of steadiness and gentleness and patience? Let the facts themselves always be permitted to show, and no other proof be admitted.

Rarey has been discoursing here in Boston, of late, to appreciative audiences, made up of every element of our social state, from the highest to the lowest, and all the way between. And the one simple lesson strangers. Add to this the excitement over the Gov. which our philosophic friend Rarey inculcates, from ernor's proclamation for more troops to go to Washbeginning to end, is the power of self command and ion and Boston for a few days, was as busy as a beekindness to others. In this citadel it is possible for a hive in swarming time. The several organizations man to entrench himself, and defy the world. He hold their own, as a general thing, in spite of the war. teaches him that the first and the last condition of a Their reports were listened to with interest, and so man's governing the temper of a horse is to govern his own; that by the indulgence of passion, power is bor. We hope we may be able, a year hence, to con. lost, and the man becomes at once a chip on the our- gratulate them on restored peace and a re-united rent of circumstances, or a tool in the hands of others country.

Constant Constant Courses

nards. Spaniels, and Sctters. What a snarl of them make of it! They say that some of the canines actually wear a " hang dog " look, so ashamed are they of lot! One Siberian Bloodhound does n't like Barnum's " band " at all, but howls as soon as the music begins. with excitement over this most momentous matter.

Harvard College.

The Board of Overseers of this University, were not able to ratify the nomination of Rev. Dr. Hill to th Presidency by the Corporation, giving it as their excuse. (out of doors) that that gentleman's talents and "cause of learning" in the West. There has been friends of the distinguished nominee but poorly disused. There is trouble it the camp, we do not question; and probably it is about some point of belief and subscription, after all. Of all the foremost men in the land on educational subjects, Dr. Thomas Hill aside so determinedly by a vote of the Overseers, it may for which the public care nothing, but which is raised at this time in order to carry some point behind and

Coming Home Sick.

beyond that.

Poor fellows ! It moves one's heart sadly to see them tottering and limping back again, after their courageous efforts to wrest the Government from its peril. They support their feeble limbs with canes, or else lean upon the friendly arms of others, scarcely able to wear their knapsacks as they go. If they can only get home safely again !- that dearest of all spots on earth, where kind words will greet them, and loying hands be held out to help them, and the atmosphere is that of tenderness and love ! How the heart grieves, to feel that all these woes must smite us with such energy, before the nation can understand itself and truly realize the grand mission on which it has been sent out among the nations of the world. This experience of our present is purchased at high cost, tenings may result in our speedy good.

The Anniversaries.

We have had them in Boston for the last week of May. They brought wet weather, as they generally do. All sorts of organization, from close corporations to the most liberal and fanatic, were duly represented, and the streets and churches were protty well filled with were their various propositions for another year's laiter j

of accumulation of property-is a waste. What matters it if Tom or Dick own ten thousand dollars of the wealth of the world, if it is only owned? John toils and schemes to get what Peter has, and James schemes to get what John has. They all die, and the world receives again the portions they clutched. Of what good is their toil?

If a dozen card players lay down a thousand. each laying down an appropriate share, all lose but one. who pockets the thousands. The world is as well. Charles may have lost with his comrades, but Ben has all the losings in his pocket, and probably will lose to some one else in the chances of the game.

True wealth is far above the money which represents it. Wealth is latent all around us. What are El Dorados to the free air or the crystal water?

We have become mixed in our ideas. We have come to consider money for that which it brings. I The London Times, for instance, begins to see the othwant food, clothing, intellectual nurture. Money pro- | er side of the story. It has been an, outright advocate cures all. If I have money, I can get all else. So we of Secession long enough; the moment it sees that "no have come to regard money as everything, and of hope" is getting to be the watchword for every rebel course all else subservient. Hence the motto of to- leader, it will turn short about, read the South a lee day; let us get money, no matter how got.

Yes. "no matter how got." Blood money will buy as much wheat, as many yards of cloth, as many books, as the price of the day's labor; and, miserable to tell, blood is vastly cheaper than sweat. A damning lie will often bring as much in the market as prehended the spirit, of this Government from the bea life of three-score and ten of hardest toil. Tell the ginning; if they change their abuse now for praise, if lie, then. It gets the money, and money covereth a will be simply because they are obliged to respect but the money will procure place, preferment and hon- has displayed. Out upon such judges of our instituor. Damnable doctrine, but true in every day American life. We have come to regard money as an end, and are now beginning to feel its effects.

A crisis comes which asks for something else. The God of the nations thunders in the sarf of a lea shore; "Men, bring out your men." Run, Moneybags. Call on Moneybags. Hold his gold-sacks over his head. Let the Almighty see the glitter | Ah, the roar is louder. I think we've had a terrible dream. We thought gold would bribe the Eternal. This surf. drenching and din of elements have brought us out of an eighty years' nightmare. We have money, but not system. There would be far less sickness if we ate a man, and we can't buy one.

We 've lost our avarice. See how we surrender our darling to the Government. Half a billion, or ten billions, ready and willing are we, and the "Banks;" but by dint of hard talking only, do "recruits" come in, even slowly. We ask them to join the ranks for patriotism, and then tell them of pay, pension, bounty, booty [

"Where are your men?" cries Jehovah. "Lord, Lord, have mercy, they will be up presently. They are all under this heap of dollars, which they have not strength to throw off."

The lesson of the hour is a terrible lesson. We are just learning that manhood alone can stem the tide times we defy it, and sometimes we court it. Now it which drifts our nation toward destruction, and they is a tyrant, and now a bugbear. Reflecting persons, who have learned this, feel the Atlas-burden which and wise persons, see that it is to be considered, and rests on the shoulders of the true men of to-day, 0.0

clock strikes according to their motion. It is the its own spirit; and then it is to be lightly considered ders; and the tongue is only the outer shop where it, and we are not. Who is the wise man to show they are vended, and the door of it.

at a property of the second states of the

consin, each Sunday in June.

Mr. Daniel N. Brown, of Drewsville, N. H., proposes to make a tour through the " Eastern Townships," the present month, and will probably arrive at Compton, C. E., by the 10th. He depends on the voluntary contributions of the friends for his support, and will lecture, in the trance condition, wherever the friends may desire.

The Foreign Feeling.

Since the Union forces have captured New Orleans and pushed on up the river, and since McOlellan has compelled the rebel army to evacuate Yorktown and the Peninsula, and fall back upon Richmond, the intelligence has created a decided stir with that portion of the English press which has hitherto decried the efforts of the Government to maintain the Union whole.

ture on its audacity, for entering upon so rash and destructive an experiment, and abandon the whole Becession concern to its fate. We expect just as much as that from these time-serving presses and men. They have never comprehended the character, nor apmultitude of such. The lie will be forgotten to-morrow, the hammer and tongs power which the Government tions I

Fruit.

The promise is astonishing. If we realize as we now expect, there need be no dysenteries, Summer and Fall complaints, or anything else among us. For it is well known-would it were better considered ithat the free eating of fully ripened fruit, while it pleases the palate and delights the nature, gives health to the stomach and blood, clears the brain, and exercises a gentle, yet effective, police duty over the whole much more fruit. There is nothing in this line which is not excellent in its season. Just to run over in the mind the names of the various garden and orchard fruits grown, makes the mouth water at the start: peaches, plums, cherries, strawberries, blackberries, grapes, pears-oh, it is too tantalizing, and we must wait till the first batch is actually sent in.

The Public Mind.

el"

There is one general sense, or sentiment, which we agree to call the public mind, and which we treat with the respect we think it deserves at our hands.' Some. yet feel unwilling to pay it too much deference. It is not at all times equally enlightened, or equally candid and just; therefore it is to be resisted. It is some-The cure of an evil tongue must be done at the times flerce and cruel in its judgments, owing either heart. The weights and wheels are there, and the to passionate excitement or to previous outrages of workhouse wherein is the forge of deceits and slan- -perhaps passed over sliggether. We are to respect

many harmonious characters yet, with perception, reason, firmness, and sense of justice sufficiently developed to be able to decide rightly and at the right time.

ALL SORTS OF PARAGRAPHS.

Read Miss Hardinge's lecture on the RISING GEN-REATION, given here on Sunday evening, the 25th ult., to an overflowing house. The subject is one of vital importance, and needs only to be read to be fully appreciated by heads of families.

ERBATUM .- In Bro. Chase's 'easay on " Marriage." on our second page, is a sad blunder of the compositor. In the thirty-third line from the top, read " or seek elsewhere its atiment," instead of "ailment," as misprinted.

" THE MYSTERY OF MELANCHOLY," a touching poem • by Belle Bush, the authoress of "The Angel and the Artist," (with which our readers are familiar) will appear in our forthcoming issue.

THE " UENTRAL AMEBICAN TEANSIT COMPANY" IS reorganized and re ohartered. They are now loading a vessel in New York with the wood-work of steamers to be put together at Greytown for the purpose of navigating the San Juan river, and Lake Nicaragua. Engines and machinery will follow in July, and by September the Nicaragua Route to California will be reopened. It never ought to have been closed, but the fillibusters were too much for them. The new company who propose to colonize and settle on the shores of Nicaragua Lake, are just in time to be benefited by this resuscitation.

We are pleased to know that our old friend, Dr. Andrew Stone, Physician to the Troy Lung and Hygienic Institute, and Physician for Diseases of the Heart, Throat and Lungs, at 96 Fifth street, Troy, N. Y., did not get burnt out by the late disastrous fire in that city. He desires us to inform the public that the Institute has received no detriment whatever on account of the late calamity. See advertisement.

Our troops have lost all respect whatever for the rebels. The latter exhibit flags of truce, and then shoot our men, who trust to the rules of honorable warfare ; they cut the throats of stragglers and sick soldiers ; they poison, in many cases, the very cup of water solicited by the tired and thirsty soldier, and shoot him down at the post where his duty calls him to stand. How different is our treatment of rebel prisoners. We see daily accounts of their gratitude for the tender care such a message as you allude to did appear; but we with which they are nursed, and with tears in their have not time at present to examine our files to ascereyes they say : " Had we have known you were such a tain positively. "There is a message in number six of people, we should never have had the heart to fight the present volume, from Henry Walchester to Dr. against you."

On the return march of Col. Mix's Third New York Cavalry from Winchester to Washington, a large num. ber of male contrabands followed the regiment. They were not permitted to be turned back or molested by the commanding officer, Col. Mix. They built camp fires and groomed horses for the troops, who in return fed them from their rations. Lieut. Chamberlain, of do not crowd us too much. Rochester, adopted one of them, a fine looking boy of about twenty years, as his servant. On reaching will be sent fram this office to any part of the United Washington, he gave him money to purchase an extra States (wherever the U. S. mails are transported) on supper out of camp. The negro went without the supper, and invested the money in a spelling book. He has studied this intently every leisure hour, and al- prepay postage. though perfectly ignorant of the alphabet one week ago, he is now master of his letters.

Major General Banks had a narrow escape on his retreat to Winchester, a shell exploding within four feet of his person. His praise is in every one's month for the superior skill manifested by him in his retreat before a far superior force of the enemy. Napoleon always considered an able retreat a sure index of supe- cillating from day by day between "a little better" and rior generalship. The "iron man" will yet make his mark on the battle-field.

He loves you better who strives to make you good than he who strives to please you.

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F P. W. Alexander, the army correspondent of the Savannah Republican, who writes over the initials P. W. A., says the Confederate loss at the battle of Shiloh on impartation of vital magnetism, and would call in the 6th and 7th of April, was fully ten thousand in "the good physician" to his aid. killed, wounded and missing.

-" all that live must die, Passing through Nature to eternity."

Why is the side of a mountain like a lazy dog?

From the Continental Monthly for June. degaast Post ENRAVANTI

BY WM. M. BOBINSON. mar hat to O God 1 let us not live these days in vain. This variegated life of doubt and hope ; And though, as day leads n ght, so joy leads pain, Let it be symbol of a broader scope.

God ! make us serve the monitor within :' Cast off the trammels that how manhood down, Of form or custom, appetite or sin, The care for foliy's smile or envy's frown.

Oh ! that true nobleness that rises up And teaches man his kindredship to Thee ; Which wakes the slaveling from the poison cup Of passion, bidding him be grandly free :

May it be ours, in those the evil days, That fall upon our nation like a pall; May we have power each one himself to raise, And place God's signet on the brow of all 1

Not race nor color is the badge of slaves ; 'T is manhood, after all, that makes men free; Weakness is slavery; t' is but mind that saves

God's glorious image as he willed it be. Out of the shadows thick, will coming day Send Peace and Plenty smilling o'er our land; And the events that fill us with dismay, Are but the implements in God's right hand.

Where patriot blood is poured as cheap as rain, A newer freedom, phœnix like, will spring ; Our Father never asks for us in vain : From noble seed comes noble harvesting.

Then let, to-day, true nobleness be ours : That we be worthy of the day of bliss, When truth's, and love's, and freedom's allied powers Shall bind all nations with fraternal kiss.

Would we might see, as did the saint of old, The heavens opening, and the starry throng Listening to have our tale of peace be told, That they may hymn man's resurrection song !

To Correspondents.

[We cannot engage to return rejected manuscripts.]

G. H. W., Sr. LOUIS, MO .- You say you have seen

the advertisement of Dr. Farnsworth, in these columns, but do not quite understand it. Write a letter to any one of your spirit-friends, seal it as closely as you please, and it will be answered through the doctor's hand, he not knowing the contents of the letter sent. He will send the answer to your address, accompanied by your unopened letter. We have an impression that Kinley, of St. Louis. Please to ascertain if such a

party ever resided there. L. U. R., PITTSBUBG LANDING .- Your letter, dated in camp, April twenty-fourth," has but just come to

hand-sent to us from the Post Office Department, Washington, where it has been raning, we suppose. We will print it in our next, however, if other matters

L. K., WESTFIELD, MASS .- Bulwer's Strange Story the recept of twenty-five cents, in stamps, or specie, as you think proper, with three 3-cent stamps added to

Spiritual Magnetism.

How many sick persons there are in this city, as well as everywhere else, who could be not only temporarily relieved, but permanently oured of their ailments by pure magnetic influence. Many a suf. ferer who is now dosing with " doctor's stuff," and va-"not quite so well "---in reality growing weaker all the while-could be strengthened, his vitality in-

oreased, his fovor cooled, his obstructed circulation restored, the nervous flui ... equalized, and his vital powers again rendered active, if he only knew enough to have faith in the laying on of hands, the'

Bro. John Danham, a kind, sincere and honest man, to whom the gift of healing has been given, has come to this city, from Maine, for the very purpose of healing the sick. For two weeks he gives his services freely, desiring to be tested thoroughly; and, after that, he is willing and desirous to continue the apostolic work of " laying on of bands " and rebuking disease, and will expect that those who are helped, will also see that he does not go empty away. Give him an honest call, and honestly he will come to you with his gifts, expecting only a fair and honest compensation. 8.

PROFAMITY.-The foolish and wicked practice of profane swearing is a vice so mean and low that every person of sense and character despises it .- Wastinglon, wit sus an and with a the less

BANNER OF LIGHT.

Spiritual Convention. The friends of Progress will hold a Cohvention at Texas, Kalamazoo Connty, Michigan, on Saturday and Sunday, the 28th and 29th of June. Mr. W. F. Jamie-son of Paw Paw, Mich., E. Whipple of Ohio, Mrs. M. J. Kutz of Laphamville, Mich., and J. T. Rouse of A VOLUME OF 356 PAGES, Indiana, are engaged to be present as speakers. The friends have fitted up a fine Grove, and ample accom-modations will be afforded for all. Good music will be provided. All are cordially invited to attend. A general good time is expected. By order of the Committee of Arrangements.

G. D. SESSIONS, Secretary.

Yearly Meeting.

Venry meeting. The Spiritualists of Boone County, Illinois, will hold their yearly meeting at the usual place, four miles south of Belvidere, in Robinson's Grove, Saturday and Sunday, 28th and 29th of June next. Speakers are cordially invited. Come all who can, and we will have a feast of good things. Those who come a dis-tance provided for free. By order of the Committee, A. S. Rowar.

A. S. ROYAL, E. Robinson, May 10, 1862. C. DEAN.

Anniversary of Middle Granville, N. Y. The Spiritualists of Middle Granville and vicinity,

and spiritualists or minute oranville and violnity, will hold their next anniversary at their Free Hall, on the 14th and 15th of June. Speakers and friends from a distance are cordially invited to attend. Distin-guished speakers are expected to be present. Trains arrive from Ruland at 6 A. R. and 4 P. R. and from Troy at 3 P. R.

STEPHEN WING. Committee ALEX'B SLOOUN. of

GEORGE F. BAKER,) Arrangemente

Grove Meeting.

The friends of Progress will hold a Spiritual Meet ing in Liberty Grove, one mile north of Gerard Vil-lage, Liberty Township, Trumbull County, Ohlo, on the 5th and 6th of July. Mrs. Sarah M. Thompson and others, will address the meeting. Speakers and friends are invited to attend.

Grove Meeting.

The will be a Grove Meeting in Northampton, Sum-mit County, Ohio, two miles west of Cuyahoga Falls, Saturday and Sunday, June 7th and 8th. S. P. Le-land is engaged to speak. Other speakers are expect-ed. A " general good time" is anticipated, Per order.

Friends of Progress' Quarterly Meeting. The next Quarterly Meeting of the Friends of Pro-gress will be held at Dublin. Wayne County, Indiana, on Friday, Saturday and Sunday, June 20, 21, and 22. Good speakers will be in attendance to address the meeting.

Sunday School Class-Book.

This book is now ready, and will be sent, post paid, single copies for twenty-five cents, and five copies for one dollar. It is handsomely got up on fine, tinted paper, substantially bound, and contains fifty four pages.

Notice.

The retail price will be paid at this office for the fol-lowing numbers of the BANNER OF LIGUT: Vol. 1-from No. 1 to 16, also No. 25; Vol. 2-Nos. 6, and 9; Vol. 7-No. 26.

Bulwer's Strauge Story

Is having a great run. Orders for the work sent to this office will be attended to promptly.

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receipt of the price and postage. Address WILLIAM WHITE & CO.,

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BY A. B. CHILD, M. D.

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record of facts and suggestions. Bent, post-paid, from the Banner of Light Office, for 35 cts.

April 26.

I STILL LIVE.

A POEM FOR THE TIMES! BY MISS A. W. SPRAGUE.

This Poem of twenty pages, just published by the author, s dedicated to the brave and loyal hearts, offering their lives at the shrine of Liberty.

For sale at this office. Price 6 cents ; postage 1 cent. May 17. tf

ABC OF LIFE.

BY A. B. CHILD, M. D. AUTHOR OF "WHATEVER IS, IS RIGHT," ETC.

IS NOW READY, and will be sent, post-paid, to any part the country for 25 cents. This book, of three hundred Aphorisms, on thirty-six print-

ed pages, contains more valuable matter than is ordinarily of unity six princ found in hundreds of printed pages of popular reading mat-ter. The work is a rich treat to all thinking minds. For sale at the office of the Banner of Light, 158 Washing-ton street, Boston.

LECTURES

Science, Politics, Morals & Society. BY EDWARD LAWTON, M. D.

BY EDWARD LAWTON, M. D. CONTENTS: Natural Philosophy; Philosophy of Lan-guage; Varieties of Races; Public Morals; Political Reon-omy; Bpirits and Ghosta; Blavery and Rebellion; Education, Friendship, and Marriage. This volume is designed by the author as an appeal to the good sonse of the American public, to take a step forward in the education of their children, especially in the Political, Moral, and Bocial apheres of life, and to promote in the youth of the country a taste for a higher degree of literary excellence, and a more extended moral and political education, than has here-tofore characterized the schelars of our schools and acade-mies. It appeared to me that this would be most readily accompliance by investigating and compendioumice. It appeared to me that this would be nost reality accomplished by thoroughly investigating and compendious-ly arranging the most useful and interesting knowledge per-taining to these subjects, and exhibiting it in the most attrac-tive form possible for the study and perusal of old and young. For sale at the office of the Banner of Light, 158 Washing-ton street, and by A. Williams & Co., 100 Washington street, Boston. Price thirty-eight couts, post-paid. If April 19.

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States on receipt of One Dollar. May 17.

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JOSIAH BRIGHAM, OF QUINCY.

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It is a large octavo volume, of 459 pages, printed in large, clear type, on stout paper, and substantially bound. It is perhaps, the most elaborate work Modern Bniritualiam has called out.

Price, cloth, \$1,50; full gilt, \$2. Bent by mail, postage 85c. Address, BANNES OF LIGHT, Boston. Feb, 22.

DEALINGS WITH THE DEAD!

THE HUMAN SOUL: ITS MIGRATIONS AND ITS

TRANSMIGRATIONS!

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Essays on Various Subjects,

NTENDED to olucidate the Causes of the Changes com-

I ng upon all the Earth at the present time; and the Na-ture of the Calamitics that are so rapidly approaching, do., by Joshua, Cuvier, Franklin, Washington, Paine, do., given through a lady, who wrote "Communications," and "Fur-ther Communications from the World of Spirite."

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Departed, Sabbath Day, Desth, Crime, Harmony, Mcdiums, Love, Marriage, etc., etc., given by Lorenzo Dow and oth-ers, through a lady. Price \$5 cents, paper.

The Bights of Man, by George Fox, given through a lady. Price 6 centa. The above works are for sale at the BANNER OF LIGHT Office, No. 158 Washington street, Boston, Mass. Oct. 5.

CONSUMPTION.

tf March 8.

JUST PUBLISHED, AN EXTRAORDINARY AND THRILLING WORKI.

cause it is a slope up (slow pup).

EPITAPH ON MARY FORD. Here lies yo body of Mary Ford, Whose soul we hope is with ye Lord; But if for hell she changed this life, It's better than being John Ford's wife

Politeness may prevent the want of wit and talents from being observed ; but wit and talent cannot prevent the discovery of the want of politeness,

Why was the sudden call for troops in Massachusetts, last week, like a squalling baby? Because it was an appeal to arms l

THE PEASANT AND THE PHILOSOPHEE.- A peasant has not a capacity for having equal happiness with a philosopher; they may be equally satisfied, but not equally happy. A small drinking glass and a large one may be equally full, but the larger one holds more than the smaller.

MEN TO BE ADXIBED. -Those who are constrained to solicit for assistance are really to be pitied; those who receive it without are to be envied; but those who bestow it unasked are to be admired.

The circulation of Confederate notes is prohibited, in New Orleans, by Maj. Gen. Butler.

The brave Gen. Sigel, in a late speech at Chicago, said: "The State of Missouri is now safe from the rebellion, and this is what gratifies me. It is now open to a new people, to new ideas, to new principles-the principles of true liberty for all mankind." Glorious sentiment I Great truth I ... What an avenue of free. dom to the down-trodden of the old world will open, ere long, in the Great West 1

Gen. Butler has published a lengthy notice to the people of New Orleans, announcing the distribution among the poor of thousands of barrels of beef and sugar, captured on their way to the rebel army.

DISCOVERY OF AN ANCIENT CITY IN CENTRAL AMERICA,-It is reported from Guatemala that the drew near its close. ruins of an immense city have just been discovered there, containing a very large number of fine specimens of sculpture.

SUNDAY SCHOOL CONVENTION .- The next Annual Convention, embracing all the evangelical Sabbath Schools in the Commonwealth, will be holden in Lawrence, the 18th and 19th of June.

A very forcible and highly satisfactory discourse on the state of the country was delivered in Music Hall, in this city, on Sunday, May 25th, by Theodore Tilton. Esq., of the New York Independent.

Some graceless scamp has presumed to say that ...it is woman, and not her wrongs, that should be redressed." The rascal ought to soller the torment of being invited out to tea, or to a sewing circle,

HAPPT BLUMBERS .- How sweet are the slumbers of him who can lie down on his pillow and review the transactions of every day, without condemning hims MALE REPORT AND THE TO ME AT THE

HOW TO MAKE GOOD BLACK INK .- Bruised galls, three pounds; gum and sulphate of iron, of each, one pound; vinegar, one gallon; water, two gallons; macerate with frequent agitation for fourteen days. To produce three gallons.

Married.

In Titusville, Pa., May 13, 1802, by Rev. Uriah Clark, (late of Auburn, N. Y..) MR. JONATHAN WAT-SON, (of the firm of Brewer, Watson & Co.,) to MISS LIBBIE LOWE, (the inspirational speaker,) both of Titusville.

Though the numerous friends and admirers of LIB-BIE will regret her loss from the former field of public labor, they will congratulate her on taking her new sphere in social life in union with one whose mature age, experience, ample means and manly qualities, are

eminently calculated to render her happy and highly useful in exerting a wide social influence for good.

Obituary Notices.

PASSED ON. - May 1, 1862. Bro. A. S. HOLBBOOK laid saide the garments he had worn for 56 years, and

joined his angel friends who had been waiting for him, through months of his physical suffering. Bro. Holbrook was one of the first to embrace the gospel of demonstrated Immortality. He had long been an active member of the Freewill Baptist Church; been an active memoer of the Freewin Daputs Courtu; with a soul full of aspiration for more light to guide him in his pathway here and hereafter, and not find-ing in his Church or its creeds what his soul most craved, he was attracted to the Spirit Manifestations. A Natchez paper of a late date gives the correspon-dence between Captain Palmer, of the Iroquois, and the Mayor of Natchez, demanding and acceding to the surrender of that city. sweet communion with those in the spirit-world : especially did he enjoy this privilege as his mortal career

When he could hardly speak above a whisper, he made the necessary arrangements for his funeral with as much freedom as he would have planned for a jour-ney while in good health. Such is the fruit of our

beautiful gospel. Obedient to our brother's wish, I was present at the unersl. N. S. GREENLEAF. funeral.

Passed to the summer land. from Dayton, Ohlo. on the morning of the 16th of May, FLETCHEE ELMES, infant son of Fletcher P. and Laura Cuppy.

" No bitter tears for thee be shed, Blossom of being-seen and gone 1 With flowers alone we strow thy bed O 1 blest departed one !

Thou wert so like a form of light the hence, the set of the benefit of the benefi

1110 And oh, sometimes in visions blest, art off Bweet one, thou'lt yiait our repose, And bear from thy awpet world of reat A baim for all our woos. in a payton, Ohto, May 17, 1869. (ve fate of statistic

ADVERTISEMENTS.

As this paper circulates largely in all parts of the country, it is a capital medium through which advertisers can reach customers. Our terms are moderate.

NICARAUGUA.

DR. E. S. TYLER, recently from Central America, and now President of the newly organized Colonization Company, will, for the few weeks before his return to Central America, answer calls to lecture on Nicaraugua and the advantages of emigration and residence there. Address care of T. C. LELAND, Secretary, 614 Broadway, New York. June 7.

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May 81 door.

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BY MRS. M. L. WILLIS.

CONTENTS:-The Little Peacemaker. Child's Prayer. The Desire to be Good. Little Mary. Harry Marshall, Wishes. The Golden Rule. Let me Hear the Gentle Voices. Fillal Duty. Unfading Flowers. The Dream. Evening

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Cause and Cure of Secession. BY LEO MILLER, EEQ., delivered at Pratt's Hall, Provi-dence, R. I., on the evening of Bunday, Dec. 8, 1861, and repeated by universal request, at the same place, on Tuesday

evening of the following week. Single copies 12 cents; ten copies \$1, mailed free; one hundred copies \$2. Ail orders addressed to BANNER OF LIGHT OFFICE, Bos-ton, Mass., will be promptly supplied tf Feb. 22.

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IT IS N'T ALL RIGHT;

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This book will cause a greater excitement than anythin of the kind ever printed in the English language. When the "Eyo Opener" first appeared, its effocts were so unprecedentedly electrical and astounding, that the Clergy, in consultation, proposed buying the copyright and first edi-tion for the purpose of suppressing this extraordinary pro-duction. The work was firstly submitted to the Rev. Mr. West, for bis opinion, who returned for answer, that the Book submitted for his examination, threatened, it was true, the demolition of all creeds, nevertheless, in his opinion, nothing would be gained by its suppression. Esid he, let truth and error grapple.

error grapple. The "Kyo-Opener" should be in the hands of all who de-sire to think for themselves. Price, 40 cents, postpaid. For sale at the BANKHE OF LIGHT Office, No. 168 Washington st., Boston. 11 Bept. 14.

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TOWN TO FREVENT IT, AND HOW TO CURE IT. By James C Jackson, M. D. This is one of the most in-structive and valuable books that we have ever seen. The information presented in its pages, relative to that slarming disease. Consumption, as to what it is, and how to avoid it, and how to cure it makes the book in every sense valuablo to those who consider life and health worth possessing. For sale at this office. Price, \$2.25, including postage. May 31. May Sl.

The Sight Restorer

TEA BAFE AND BOOTHING CORDIAL, for the NERVOUS BYBTEM, and for the restoration of hight in those whose age or debility domand the use of Spectacles. It is also excellent in

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error grapple.



BANNER OF LIGHT.

Message Department.

6

Rach message in this department of the BANNER we claim was spoken by the spirit whose name it bears, through Mas. J. H. Cowarr, while in a condition called the Trance. They are not published on account of literary merit, but as tests of spirit communion to those friends who may recognize

shop. These messages go to show that spirits carry the character-lates of their earth-life to that beyond-whether good or

we ask the reader to receive no doctrine put forth by where the second second

Our Circles .- The circles at which these communica-

MESSAGES TO BE PUBLISHED.

The communications given by the following named spirits

The communications given by the following named spirits will be published in regular course: Thursday, May 13,-invocation; The question, "What ro-liable source may we consult with regard to gaining knowl-edge of the Bpirit's rotorn to earth?" was answered in the shape of a Foem, by Fugar A. Foe; Josephine Carleton, Ciscinnail, Ohio; Samuel Pledmont, Chicago, Ill.; John George, Talishassee, Fla.; Marietta Gregg, to her mother in Berlin street, St. Louis, Mo. Monday, May 10.-invocation; "The Bpirit's ideas con-cerning the condition of North and South;" Daniel Gregg, Dedham, Mass.; Monroe Edward, the noted forger; John Gibson, of Hopkinton, Mass.; Lavian Hedgman, New York. Thesday, May 20.-Miscellancous Questions; Abner Knee-land, to his daughter; Carolino J. Spencer, to her sister Charlotte, in Oswego, R. Y.; Captain Alfred Fatten, How-donham, Me

doinham, Me Thursday, May 22.—Invocation; Questions and answers; Mary Ellen Allen, to her mother, in Augusta, Maine; Charles Goode (killed in the Pittsfield battle) of Huntwille, Missouri; William Herber; Oliuton, dided from wounds received in the Pittsfield battle) to Joshua T. Taylor, in Fredericktown, Pa. doinham. Me

Invocation.

Mighty Chalice of eternal life, unto thee we render the offerings of the present hour; unto thee, Spirit of the Universe, we would come with songs of thanksgiving and praise. We ask, oh Divine One, that these bright buds of truth which thy children to-day lay upon thy altar, may be woven into garlands in the future for the brows of thy children when they shall join thee in the spirit world. And unto thee, oh Holy One, shall be endless praises, springing from the centre of our beings, and finding their great beart in the eternal realm. We thank thee, oh Lord of Hosts, for the past with its by-gone pleasures and pains, for the present, with its stern realities and momentary joys; for the eternal future, though it come to us wrapped and shrouded in mysteries, still we will thank thee for each and all, knowing that thou, in thy great wisdom, wilt deal with thy children as seemeth best for their spir-May 12. itual good. Amen.

Question and Answer.

QUES .- What reliable source may we consult with regard to gaining knowledge of the spirit's return to earth? Or, in other words, how may we know that the disembodied spirits of earth return and commune with their friends?

ANS .- This question has been handed us for our elucidation. We are requested to state that the spirit or intelligence known as Edgar A. Poe, will answer the question in his own peculiar words and style, on Thursday next, the atmosphere and condition of our medium permitting. May 12.

Government of Children.

We now propose to speak briefly upon the government of children.

The age of brute force is dying, the intellectual age is coming into life. With the death of the old we find a sweeping off from the earth spheres of certain old established laws and theories.

A Solomon declares that " to spare the rod is to spoil the child ;" but wisdom of the nincteenth century declares that to use the rod is to spoil the child. So you see that we take our stand in opposition to Solomon, for the ages are advancing, are growing more god-like, more freighted with wisdom. The child, however young, is endowed with stronger mental or reasoning faculties than many suppose. Instead of treating it as an intellectual being should be treated, past ages have treated the child like a legree, or a creature possessed of

chology of Truth. Let that be your motio, and the we invoke thy blessing upon thy children, the Americhild will not fail to understand and love you. In mak- oan people. Oh Lord our God, they mourn, but not ing your demands of your children, be careful that without cause; and we know that within themselves you do not overstep the bounds of justice and rea. may be found the cause of this great national trouson. Call to your aid if you need it, the angels, and they will tell you through your spiritual fac. love, they may be able to see themselves as others ulties, however non-mediumstlo you may be, wheth- see them ; that, gazing upon the mirror of their own er you are right or wrong. If you will answer the souls, they may there discover those individual faults demands of reason in your child, no matter how which, in the aggregate, have well nigh wrought our young, you will see the little feelers shooting out to nation's ruin. Oh, our Father, we ask thes again be guiding stars forevermore, and the angels will to remember the American people, and though thou rejoice in your behalf, because you have done your dost sorely afflict them at this hour, we know that duty faithfully.

this whirlwind." Oh let not future ages offer such as you have offered to Deity. Look within your own internal being, and see if we have not offered, or presented thoughts to you, which, if acted upon, in the government of your children, may not spring up in glory in the eternal fature. May 12. up in glory in the eternal fature.

feel like one who at a remote period, had lived has dispensed what is termed the Gospel, for upamong you, and that the scenes have changed-life wards of thirty years, yet we find no proof in his hath grown new. Everywhere I see marks of change, soul, that there is a spirit-world. He believes in and yet there are some spots upon earth, that I re- the resurrection, in the undivisibility of the body, cognize. I lived in Waterville, Maine. My name yet we ask him how he knows this? We say he was Nancy Stockbridge. I left many relatives and does not know it. many acquaintances and friends, some of whom Time is a term have come to me, and many of whom remain on The spirit, and all the conditions of the spirit world, earth. Among those who remain, there are a few are indestructible, therefore time cannot belong to who desire light, and they ask that some one whom them. Eternity belongs to the spirit-world. Should they knew may return and give them that light. you ask an inhabitant of the spirit-world how long It hath pleased the Father to permit me to return, it had lived, the answer would be, I have lived from though long years have passed since my spirit, all eternity, for the soul of man never was created, freed from the body, sought a home in the Celestial it being identical with God. So, then, the inhabi-

spheres. I died of fever. If I remember right, I was sick fourteen days. I left a father, mother, two sisters, and three brothers on earth. My father, mother, they measure time. They do this by virtue of their one of my sisters, and one brother, are with me. memory. It is not because they are used to it in The rest are scattered upon the plains of earth. the spirit world that they do this, but simply through Oh, when may I be so fortunate as to give them a lamp which shall light their feet across the river, and fill their souls with joy? When I was sick, it form is not a subject of time. It lives, moves, and was supposed I would recover; but I had a dream, has its being, under the laws of eternity; and eterforeshadowing my death. I related it to my friends, nity swallows up all time. This is our answer, and but they only laughed at me, and said I was sick, to our questioner we would say that we would be and that had induced my bad dream. But their pleased to receive other inquiries from him that he scorn only served to strengthen me in the belief may know that we have eyes to see, ears to hear, and that I was soon to die. I gave up all hopes of life senses that comprehend not only the embodied here, and upon the fly leaf of my hymn book, I thought, but that which slumbers in the soul. wrote a little sketch, sitting up in bed, which I believe, ran in this way :

"It hath pleased Almighty God to open to me the windows of Heaven. He hath shown me the entrance to the New Jerusalem, and bid me weland hasten to the arms of my Redeemer." I now say that I have left my home in heaven for a short time, to answer the demand of those who

large enough to hold the spirit when friends on earth call for its return.

Oh my friends, seek first the kingdom of heaven, them. and all else shall be added unto you. Seek to know whether the spirit can return and commune with those on earth, and when you seek, our Saviour, attended with a legion of angels, shall come and open the door for you, and show you the beauties of the New Jerusalem. [How old were you?] I was twenty-six years old when I died. [is this call from immediato relatives?] It is. May 12.

John Edward Davenport. I was eight years old. My name was John Edward Davenport. I lived in New York City, and

ble. And we ask that by the light of thy divine thou wilt eventually bless them with returning "Oh that I had brought up my children in the peace and prosperity. And in the fature, we, thy right way," is the cry of thousands of parents, servants here present, with them will offer renewed at this hour, "for then I should not have reaped in thanks unto thea. Amen. May 13.

Time.

QUES .- How do the inhabitants of the spirit-world measure, or divide, time? Ans .- This question we have received and propose

to speak upon. We would ask our questioner-to prove that we know from whence the question comes Nanoy Stockbridge. It is thirty-five years since mortal lips were mine. has failed to inform him of the fact. Although he

Time is a term applicable to destructible things tants of the spirit-world have no need to measure or divide time. But when they return to earth, or come into rapport with the conditions of earth, then

the power of memory. The spirit, even while it dwells in the human May 18.

Samuel Colby.

I am but poorly accustomed to the use of a body so unlike my own, but the times and circumstances come; and with joy, I relinquish all earthly things, of the times have done much toward bringing me here to-day. I should be extremely happy to make myself known to my remaining relatives, and help a short time, to answer the demand of those who are still dear to me upon earth. Oh heaven, it is not lish a knowledge of the spirit's capability of returning, in their minds, I should confer the greatest happiness upon them it were possible for me to give

I lived on this earth ninety years. I died in Westfield, Maine, in the year 1847, and was in my ninetyfirst year at the time of my death. They tell me your country and mine is engulfed in war. I suppose they tell me the truth? [Yes.] I'm sorry for it, but I must say I expected it. The government of the United States, according to my ideas, has been in a very weak condition, to say the least, for the past fifty years. It may be that you have improved within the last fourteen years, but 1'm not able to say whether that is really the case or not.

my uncle wanted me to come, if anybody could, and say how I happened to die. There was a dray ran over me on the street. [What street?] I do n't know; he did n't ask me to tell. He asked me to toll what kind of clothes I had on. I do n't 2 free me. bor that. Can't I come if I do n't 2 free T there was a dray ran bor that. Can't I come if I do n't 2 free T there was a dray ran bor that. Can't I come if I do n't 2 free T there was a dray ran bor that. Can't I come if I do n't 2 free T there was a dray ran bor that. Can't I come if I do n't 2 free T there was a dray ran bor that the street is a dray ran bor that the did n't street is the street of the street is the street of the street is the street of the street is the str tell what kind of clothes i had on. Y don't fement idea will your i replaced block block it to fools to ber that. Can't I come, if I do n't? [Yes.] I do n't remember whether I had on my checked clothes, or my brown clothes. I had on one of them. the hands of knaves and fools—yes, fools, because they the hands of knaves and fools—yes, fools, because they I have been instrumental in raising men to offices of do n't know what became of it, but I guess it was public trust, who have plundered the treasury, and atsqueezed up like I was. And I was to say what day tempted the ruin of your country. But, oh, my God, and year it was, and whether it was pleasant or they do n't realize there 's an eternity before them ; bad weather. I do n't remember the day, but it was and have been building but a log cabin for themselves a little more than a year ago, and it rained, because instead of a spiritual edifice, which they would not I was running to get under an awning. I should be asbamed to dwell in, when called to a land beyond I served my country in the revolutionary war, and I know something about fighting, myself. My God ! renson, his letters did n't reach my mother. She I was wounded at Yorktown, and got my pension for it. I tell you what it is, when ones a man throws My father went from New York to Melbourne, himself into the war business, he necessarily becomes something of a politician. It was so with me and many others, and I doubt if it is not the case Now 1 've got folks who want to know the right way, but find it hard to discover the right, but if you only show them the right path they will do their best to walk in it. Now I want the friends I 've left on earth, and some of my kindred who will recognize me, to wake to a sense of their duty both to want a letter back, and then I'll come again. God and man, for they did not see the ruin which hung like a dark cloud over their beloved country. long before the storm of rebellion burst upon their heads in all its fury. They folded their hands and have been asleep, while the devil has been sowing tares; and when they go to pull them up they find them so mixed with the wheat that they find, it im-Do you receive all classes, irrespective of station possible to separate the two. or color? [Yes, sir.] I hear it is your custom to Oh, when you know your duty, do n't shrink from receive such earthly facts as go to identify those the performance of it. Do n't let the devil go to the who may return to their friends. [You have heard polls instead of yourself, for he'll surely go, and aright.] In the first place, I suppose you want my cast his vote for every one of you who don't do your nright.] In the first place, I suppose you want my cast his vote for every one of you who don't do your name. It was William T. Crawford. I was between duty. Now I mean by this that the influence aristwenty-seven and twenty-eight years of age, a bar- ing from a neglect of duty upon your part, is a bad ber by profession, and was located on what you call one; and, if you leave your affairs in the hands of Main street, Charlestown, Massachusetts. villains, you must not The negro seeks for light, as well as the white sults of such a course. villains, you must not be surprised at the evil reman. 1 understand you deny none? [None.] Well, My name was Samuel Colby, and I lived and died then, I was a negro. It is something—if this is '62, in Westfield, in the State of Maine. Now I hope to as they told me-[yes]-then it is nineteen years come again, and I do n't know as I'll ever get the since my death. I was drowned in Charles River, privilege of speaking privately with any of my kinand was said to have committed suicide. I wish to dred. [Can you give me the names of any of your here say that it was a mistake. I had no desire to townsmen, whom you knew while on earth.] Yes, take my life. I was able to support myself, mother Mr. Peevey, Mr. Watson. [Will you give their surand sister, and L believe never asked any assistance names ?] I'm not able to. It was just like this of any one, for my business was a good one. The with me : for the last few years of my life I was story then was, that I did so because I was in love. rather feeble in body, as well as in mind. I was in what you would call my second childhood, and my I am as white in the spirit world as any of you, memory and the forces of Nature were on the de though for awhile I felt the position I occupied on cline. Now I'd like to open communication with earth, because the white man's hand was ever lifted any of my friends and kindred, and would do all I against the black man. I've done with that feel- could to help them over the rocks of life, and I need ing, and they toward me, for here there is no account only to say that I was Samuel Colby, of Westfield, made of color. State of Maine, aged ninety years and a little over I would say to my sister that my father, mother, four months. I've given you enough to make my-and one brother are with me now, and were never self known. The town records will show just who I am, but I'm afraid I would n't be known should I go there just as I am now. No matter. Good-day. May 18. Uriah Coffin, Jr. Good-day, Captain. [Good-day, sir.] It is fifteen

years of age. I sailed from New London. Now, if you 'll be kind enough to say that Uriah distinctive expression, denoting sometimes the im-Coffin, Jr., twenty-three years of age, who fell over- mortal part of man, sometimes the life given to anyboard at such a time, wishes to open communication thing. Finally, the three words have come to be with his friends in Edgartown, I should be much ambiguously and indiscriminately used, and are genobliged to you. I will here state, that it is my re- erally conceived to mean nearly the same thing, We quest that friends who recognize me, may favor you shall try to show that they are not only not identiwith a line. May 13.

Samuel-Slade.

Written:

My beloved wife, during my existence in the spiritworld. I would not have you think I have forgotten you, or my children or friends. No, all are remembered by me with love, and I would it were in my power to aid you more than 1 do. Trust fully, my lear wife, in the God who is able to care for you. Though you see him not, you may hear his voice all around you. I have often visited you in dreams, and twice have tried to present myself to you, but have failed. I will try to send you further thoughts ply that mind is the active product of causes supefrom the spirit-land soon. May 18.

SANUEL SLADE, to Eunice Slade.

Written for the Banner of Light. OUR BRAVE VOLUNTEERS.

BY LOTTIE C. CAHOON.

lod speed the brave youths, our own Volunteers, May their hearts never falter, their faith never swerve, Jontending for right, rejecting all fears, May no ruse of the despots their muscles unnerve ; But firm in the strength of a holy cause, And guarded by Freedom's invulnerable shield, Equipped with the weapons of Justice and Truth, Their motto, .. To tyranny we never will yield !"

May they strike the death-blow to Slavery's reign. And crush the dread serpent infesting our land. Rebellion subdue, and sever the chain,

Which, though binding to captive, has sundered our band-

Our brotherly band united in love

Till this curse of our country dissevered the chord-Now brothers no more, but foes to the death-Ah, shades of our fathers, this your blood-bought

reward I

And can ye rest with your banner demeaned, Your bold soaring bird pinioned down to the dust, Your brilliant stars that so brightly have gleamed Displaced from their orbits and trampled and orushed? The laws that ye framed contemned and despised?

Can ye rest in your graves while the sons which ye bore.1

The friends of your souls once cherished and prized, Are conspiring such treason-such treason and morel

Nay, the mantles of heroes immortal in name, Encircling our braves will wisdom bestow, Till enrolled in the annals of honor and fame. Besplendant with light the tablets will flow, And no Arnold with treason the pages must stain. None our dear banner attempt to desert. But each true to his duty his manhood maintain, Each every talent for Freedom exert.

Noe to the traitor who sullies our flag. Though born of one mother we sever the tie, to brother or friend our eagle shall drag From his place in the heavens, his eyrie on high, or from our loved banner ever shall try, (E'en though vain the attempt) to scatter the stars, Which the toil of our sires set in its sky. Cemented with blood, won by hardships and scars.

Bo sacred our cause, so holy and just. Armies will aid us from the land of the blest; Then conquer we shall, for " conquer we must"-Freedom our watchword, once a by-word and jest, Now a helmet of strength, a weapon of power, Noblest incentive to the honest and brave. Sweet Liberty's dome the sheltering tower For all who would dig for Oppression a grave ;

Who'd bury it deeply beneath the hard sod, Where naught could " awake it to glory again," Where Mammon, so long our national God, Would vainly attempt his dark mansion For this the fate, the inevitable end Of the monster fiend who inhabits our land. When buried in dust, then peace will extend O'er the North and the South-uniting the band. Sturgeon Bay, Wie. Constanting States

My name was Uriah Coffin, and I was twenty-three signify that all-pervading essence-God-the life of man, and of creation: " Soul " has been a more cal in import, but are properly applied to substances as separate and distinct as any three organs of the human body.

JUNE 7, 1862,

That which we call mind is, in Its external and real sense, but an effect, not a cause-signifying that conscious power of executive thought which belongs exclusively to the human brain, and which is the result of reasoning intelligence combined with matter. Mind, therefore, is that peculiar quality which proceeds from the human brain-the effect of the conjoined operation of forces in themselvey specific, distinct, and the results of other combinations. rior to itself-a combination of material forces and mental or soul life acting upon the brain which produces, as its natural result, thought. Mind, then, is both the thinking power and the aggregate of thoughts. Throughout intelligent life there is a con-stant succession of related ideas which form themselves within the brain, and are shaped by the conscious power of that organ and of the life within;

these, taken altogether, form Mind. As many rays of light from the centre, or sun, as the necessary parts of anything form the whole, so thoughts make up the human mind, and are the results of a diviner and superior cause. Therefore, just as it is wrong to speak of Deity as human, so it is improper to include mind and soul under one denomination, for the former term is entirely inadequate to express the idea of an immortal substance. The human mind is that which comes in contact with material things, and enables us to give shape and expression to the promptings of essential being. You would not take a single petal, and say, "Here is the flower ;" or one leaf, and say, "Here is a tree." The petal and the leaf are best evidences that there is, or has been, a tree, or a flower, but they do not contain, or represent, the vital principle, in either case; so mind is but a product of the soul of which we have yet to speak.

The mind is all material, its relations are strictly mathematical; it belongs to matter, conceives of nothing else, and measures all things by a material standard. Ideas may be the results of a superior faculty, but the conclusions the mind draws from them are always material; in other words, the mind belongs to the body, and is that which conducts the human being to a conviction of immortality, through the evidences afforded in this mortal life, but it does not itself create or share that immortality.

To use another form of illustration, we say of a great literary work, that it is a splendid creation of the author's mind. Now that work in itself is no creation of the mind. Its ideas are the results of operations of which the mind was unconscious, even while it was, so to speak, bringing the former to the surface of thought, and shaping them in coherent expression; nay, the ideas might have been greater than the mind could grasp, or fathom ; their combination and consecutive arrangement being all with which it had to do. Such is the mind-a mechanism through which the soul and spirit reach the outer world. The human body is the clothing of the mind, the brain is its machine, the soul is its motive power.

Dismissing this first division of our subject, we now come to the consideration of spirit. This term has been employed in a general sense, to signify all life-a presence-a pervading influence of vital or intelligent being; in other words, an intangible something which exists nowhere—belongs nowhere— and is nowhere. According to this definition, God is a spirit ; man is a spirit ; a flower or a tree, has a spirit within ; the world itself may be animated in like manner, but yet no one can define what spirit is, or of what it is composed. It is usually supposed that the word signifies something immaterial, but, to our conception, it implies much more than this. We rank spirit as next to mind, and define it as that substance which is most closely allied to matter, but more etherial in its nature than the perishable and changing elements of the bodily frame. Spirit is that which causes the blood to course through the veins, which animates the eye and gives color to the cheeks; which, in short, maintains the harmonious activity of the bodily functions. Take away the spirit, and you have no form, no color, no life, no beauty. Spirit is that which causes life to circulate in the tender germ, and sends the sap upward from the root through all the branches of the giant oak, which causes the powers of life to work in all forms of verdure and bloom. Spirit is that, which, living, is unconscious of life, and exists, therefore, without power of thought, but is pervaded, controled, and guided by that of which we shall next speak. Now, mark the distinction. While mind is local in its action, governed exclusively by the mechanism of the brain, spirit is entirely diffusive; it pervades every part of the human body, of the material world, and is the same in substance everywhere. INVOCATION. This it is which you are accustomed to consider as. Our Father God, being above all beings, who art God, but which is not God; this, beyond which the materialist cannot penetrate, and he says it must be matter. The theologian on his part, too prone to stop at the barriers of sensation, says yes, this palpable something, which pervades all matter, must be love. All that thou art we cannot know nor feel; God. Thus the priest and the skeptic join hands, but this we know, that thou dost watch over us with and each finds his God where no God is. Now, this spirit has not a conscious intelligence, like the mind; it is not an entity, like the soul; but is a diffusive, material substance, which pervades and mind of being, and we worship thes because we and animates all Nature, and gives life and shape to know thou art Gol. Oh, Father, thy children turn that which otherwise were dead and void of form, gaze into the deep eyes of thine immensity, that thou semblance of life, often taken for the reality ; it is Let us now go back to the mind. Mind is the result of thoughts; spirit is pervading life. Mind is will, and the perfect security we find in thee. Oh, mind is material; depends on outward nature for souls, their minds are spread out before thee, and all ward results; cannot compare or reason, except of As your material bodies, are the mechanism forms the universal substance through which life is Our theme, on this occasion, is Soul, Spirit, and process which we call mind, may be compared; in a Now, let us mark the distinction. You will per tions having, been addressed us on the subject, have fibres, mingles with the ourrent of every value and decided to set forth our ideas at lebgth in this dis-course. Spirit, in other words, is the general power of some Cast aide and trample where shout the left temple and was told, after please, what Science has effered upon this subject. The faw of loss more that the blow made me unconscious power of thomsh' which belongs rule in governing your children, and gain we would counsel you, meet your children always with the psy-

2

instincts only, instead of a being endowed with spirit or miud.

It is a prevalent thing among parents to deny their oblidren what they ask, and yet at the same time give them no reason for so doing. The parent, in nine cases out of ten, instead of giving the child a reason for denying its request, will turn it off with a simple "No, I cannot." Now, reason in the child thus repulsed, stands up and demands why its request is thus coldly denied. Now, instead of appealing only to its externa. senses, make a direct appeal to the internal. In this way only can you hope to make your children grow up to love and respect you, for a lack of faith and confidence, upon either side, must beget inharmony between parent and child. It is true that obedience upon the part of a child is sometimes, enforced through fear of corporal punishment, but in so doing you stifle the love which should make obedience a pleasure, rather than an irksome and distasteful task, performed only through fear of receiving bodily punishment. No good result was ever gained by blows or bard words, for while you use the rod you impregnate the shild with that magnetism, which, in the future will develop crimes far more henious in their character. than those for which bodily punishment is now administered.

You may force children to obey you through, fear, but you cannot make them love and respec. you by the same harsh means. Like your Southern brethren, they may bow to you, but there can be no reform effected in this way.

If a different form of child-government had been established half a century ago, civil war would not. be in your midst to-day, or death and carnage stalking with giant steps throughout your Southern territory.

Oh ye fathers and ye mothers ! ye know not what a mighty responsibility rests upon you. The future is demanding of you the right, which is the law of

Our opponents may say there are many who cannot be approached in any other way than by stern punishment. We deny the assertion. God never created a being that he did not make an avenue through which you could approach his soul. We have told you to reason with and to answer the demands of your children. How can you do it? If they have physical forms, they have also corresponding spiritual organizations. Now, through the spiritual comes all moral, intellectual and physical disease. If you would strike at the core or heart of this disease, go direct to the spirit and, work outward toward the centre, and you will effect a permanent cure in the future. What though you make your children obey yon through fear, do, you suppose you have rooted out the evil, in their sculs forevermore? Oh no. You have reduced them to submission through fear, rather than love/and believe us when we tell you that they will prove themselves to, be eye servable, rather than loving and willing subjects to your con-trol. troL

Nothing need be lost when directed in the right channel; but oh, what an infinite ocean of loss there is to both parent and child when the knowledge of the former is directed in the wrong quannel. Oh ye parents, the Great Eternal , hath entrusted , human ; bouls to your keeping; see to it, then, that they bear upon their internal no marks of your negleot and mistreatment in the future. See to it that there are do needs of evil sown in the hearts of your children through ignorance inon your part, and that love is

the crowning stement negated to your children. Cast and and trample under your feet, if you please, what Boismen has effered upon this subject. The faw of loss supported by rector, should be your rule in governing, your children, and again we would

tell, also, where my father is. He's here. He died the tomb. shortly after going away, and for some unmistaka-

ble-no, that aint the word-for some unaccountable is n't dead like I am.

and died after reaching that place. He had the fever, and died only a few days after going ashore. and man He took the fever on board the ship. I want a let- with all. ter back from my uncle. He asked me to write, and want a letter back. I lived with my mother, and my uncle helped us. [Can you tell me where your uncle lives?] 1 can't. I could go there if I was in New York, if you 'd let me. [I can't let you go, be-cause you would have to take the medium with you.] Well. Can't I have a letter if I did n't tell what clothes I had on ? [Oh, yes, if your uncle knows you, he'll send you a letter back.] Can I go? [Certainly.] May 12.

William T. Crawford.

It was not so : it was an accident.

more happy than when she made her first call upon them to return. She thought she might be wrong, but oh; if she could have seen the joy with which they received her call, she would have thought God

dictated her to ask us to return. I ask that she call again, and we shall be very sure to hear, and if an opportunity is allowed us, we shall be very glad to embrace it.

What is your fee, sir? [We ask none.] Then you have my thanks. "I suppose you 'll receive them as quick from a black man as from a white one. Certainly. Is your sister in this vicinity?] She 's near here, quito near this locality. Her name is Eunice. She is married, but to whom, I am unable of the state of the atmosphere, and other conditions to tell you. She was young when I died, and dcpendent upon me for support [[only asked that | their place. she might be the better able to recognize you.] 1 anderstand you, and thank you for it. Can I return | day of July, at four o'clock in the afternoon. I was again, if 1 find an opportunity? [Yes, if this does seaman on board the whale ship, Superior, sailing not reach her.] Oh, it will, I am sure of it. [She ii] on the Northwest American Const. by falling over. probably call you to her privately.] I expect it - I board was an accident. I belleve I struck my head May 12. hope for it.

years since I had the privilege of speaking as I now speak, or speaking through my own body. For the last ten years 1've been doing the best I could to find a proper way and means to return. The old saying I remember at this time very vividly, "It's an ill wind that blows no one no good." There were others booked for return to-day, but in consequence of which I am ignorant, I was allowed to come in

I was drowned fifteen years ago next July, the 8d somewhere about the left temple, and was told, after I came here, that the blow made me unconscious,

MIND, SPIRIT, AND SOUL. . g 210 🛥

Lecture by Mrs. Cora L. V. Hatch, at Dodworth's Hall, New York, Sunday Evening, May 18, 1862.

Beported for the Banner of Light.

INVOLATION.

Il that is, and was, and is to be, who art our soul, our being, life itself, without whom we have no de-a tender affection, dost bless us with a perfect blessng and givest us constant, uplifting grace and power. This we know, that thou art all that is, the life to thee in trust and confidence, knowing, as they Spirit is the agency of life, and nothing more; the will not forsake them. Father, we thank thee not the substance of life, often mistaken for its cause. alone for material things and their splendor-not alone for all the blessings of earth, but for that greater and higher and purer good, the consciousness distinctive, consecutive, positive in its action; spirit, that thou art our God, for the revealment of thy diffusive, general, and without definite form. The Father, let thy children praise thee; thou seest their its inception and growth, and produces only outtheir thoughts are written in thy book. Father, thou outward things ; draws all its themes from matecanst lighten, their burdens, their prayers of sorrow | rial substance, without which it possesses nothing; canst lighten their ourdens, their prayers of Borrow risk substance, without which is possestor the same wherever, matter is, whether the Spirit is the same wherever, matter is, whether the Spirit is the same wherever, matter is, whether the latter be endowed with grossest or loftiest qualities; them to endure the load of life. Hear the supplica- whether it take the form of an archangel, or of the tions of thy oreatures in this, the silent hour of wor- humblest worm. We may call spirit not God, but ship; and whether they come to thee in mourning, the breath of God. in despair, or in doubt, let them find thee, let thy voice speak to them from out the darkness, and do through which the mind expresses its ideas, so thou be their comforter; let them know that thou spirit is the mechanism' through which the soul art God, and that, in all the sorrows of life, thy works out the grand idea of creation ; as the mateglory shall envelop them, and to thy name, our rial brain is a' definite substance, through which strength and shield, shall be all praise and thanks, thought is evolved, so spirit, pervading all Nature, forever. Amen. 11.86

Mind, their respective natures, and the differences degree to the generating action in Nature of the Subetween them. Wo cannot promise to speak very preme Will. loud, but we shall endeavor to speak distinctly, and, craving your indulgence, trust you will listen atten. ceive in the human organization, something, distinct tively, that you may not lose the connection of our from the butward, decaying, bodily structure, on the remarks. The subject, we are aware, is metaphysi. one hand, and the inner, divinc, immortal principle, cal-yet, at the same time, it is one on which the on the other; a connecting link, a bond of union, highest philosophical minds have dwelt with the between the two. We cannot pass, at a single abrapt deepest interest. Religion itself belongs to one or step, from inert matter to divine life-they cannot be to all of these departments of being, and yet so in immediate contact. What is the mediatorial gab: loosely defined and feebly distinguished have they stands between the essential soul and the system of heretofore been, that the three constituents have nerves, through which sensation and intelligence are ever been confounded, and the Soul, Spirit and Mind transmitted, as by electric wires, to influence for spoken of as the same identical substance, or thing. flow of blood, and the contraction, of the muscles? Yo make a distinction among them, and many ques- A mysterious agent-the spirit-pervades all these

JUNE 7, 1862.1

BANDNERTOFT LIGHAR

[quired.:

As mind dwells exclusively on material objects, so spirit dwells upon nothing-is fixed nowherebut is everywhere, to answer the purpose of life; and this is the mysterious chain which blads the Infinite to the Finite; the unseen Power which teries of the universe, as in striving to infuse into unites the Visible to the Invisible; this is that impalpable presence you perceive when no material form is near; that which conveys to you the Ideas we are uttering; for, while mind is the result of the oreation of thoughts, spirit alone constitutes the medium for their transmission, and this univer-sal principle of Life is what you have been accustomed to call God.

Thirdly-the Soul. This is as clearly unlike the two preceding principles, as a ray of sunshine is un-like the gliftering icicle. The Soul | Why, the Soul | While, then, you pay is perfection, consciousness, will. It is not like the mind, which depends upon matter; it is not like the whose source is within. Dim though it may seem, spirit, which diffuses life through matter, but is the faint and uncertain as the early dawn, and shining spirit, which diduces ins the combined, the essence conscious power of all things combined, the essence and perfection of being. God is this soul, for this adversity, despise it not, for, in proportion as you is perfection, and perfection is God. is perfection, and perfection is God. This infinite, indivisible unity, which has no attri-

butes-for all qualities, like Meroy, Justice, Parity, | tral light, and, in sternity, it is not the garment of which you assign to it, are but the faint and shadowy conceptions, dim and broken reflections, through the mist of material envelopments—of that Oneness, which is God; we might call this Love, if within. we understood it, or Wisdom, if we understood it; but we will only call it the Soul. Now, God made man in his own image in no other sense. nor can mån be said to resemble God in any other way, than this, vis: that the Soul of which we speak so much, and understand so little, is like God. We have said that this Soul has no attributes—it disdains them—for as white, which seems no color, is a combination of all prismatio hues, so the Soul is a perfect combination of all qualities, so that in it they are made one; and if there is anything which expresses at once all life, thought, knowledge, wisdom, that word-that idea-is the Soul; and that is what is like God. None of those qualities, which co-exist with the frailties, weaknesses and follies of humanity, are like God; none of those powers of understanding, by which you fondly think to scale the Heavens, are like God ; far apart from these petty discords, these jarring incompatibilities, dwells the soul in the reall being, of all insight, of all wisdom, by it the in the West, should write soon, as engagements are being spirit of man performs its fuctions and transmits its impressions to the outer world. Such as your soul is, is God, and God is that Soul within you.

If you clearly understand us so far, you will now follow ns more easily. The Soul of man may be best represented as like a drop of pure water, or a distinct, immutable, unwavering in its course. It is the pilot guiding the frail bark of humanity, heedless, in its superior knowledge, of all the alarms of ignorance and creduility. Murmur you may, repine you may, tossed on the tempestuous billows of sin and strife, but the soul within is ever calm and unmoved, knowing that God is with it, and that it can guide its course to Him.

Do you apprehend the difference now between soul and spirit? While the spirit may be changed and modified-may wear the bright hues of goodness, or the sombre garb of sin, and may be marred by outward conflict-the coul, through all, but burns more brightly in its assured perfection. The soul cannot sin, more than can God himself. The soul does not know what sin is, for there is none with God, and it is not affected by all the crime and folly of the external world. The spirit is guided by the soul, but, coming in contact with the material mind and pas sions, it answers the purposes of the one, and is modified by the other, it patrakes of the character and tendencies of the physical organism to which it is attached, and circumstances of education and society elevate or degrade it in the scale of being; but the soul has no share in these liabilities. The spirit is the clothing of the soul ; the garment which it wears to render itself fit for its relations to mortality; the instrument through which it expresses its being, and all the ideas of perfection you conceive are but so many scattered rays from the divine centre, shining through the refracting medium of material existence. The white light of Infinite Perfection is broken and dispersed in various hues, and what you call moral qualities and attributes, when combined in their original unity, constitute the soul. You can only under-stand them when thus separated ; in their original

veyed with case from one form to another, as re- mists of earthly sin and sorrow. Tes great and comprehensive as is human intellect, be assured there is more of immortal life in simple kindlineer and charity than in all the grandest labors and sub-limest reveries of the poet and sage; and angels are employed, not so much in searching out the mys-teries of the universe, as in striving to infuse into ethereal tenderness and love. Remember you may be great in mind, you may think your special estate large in the eternal world, but, though you attain to all knowledge, though you climb to the highest peak of wisdom, and wear the unfading laurel of renown, if you keep not alive the spark of divine charity, your soul will find itself disappointed, and the mansion you built for immortality, will fall like the

While, then, you pay due attention to mental im-provement, beware lest you neglect the illumination

will your spirit wear the brightness of this, its cen-

LIST OF LECTURERS.

Parties noticed under this head are requested to call attention to the BANNER. Lecturers will be careful to give us notice of any change of their arrangements, in order that our list may be kent as correct as possible.

WARNEN CHASE speaks in Toledo, Ohio, June S; in Cha-grin Salis, O., June 15; Geneva, O., June 29; spends most of July in the vicinity of of Syracuse or Oswego, N. Y.; Au-gust and Sept. in Vermont; in Lowell, four Sundays in October; in Quince, first four Sundays in Nov.; in Taunton, four Sundays in Dec. Friends 14 Ohio and Now York wishing lectures must apply soon. He will receive subscriptions for the Banner of Light.

for the Banner of Light. F. L. WADSWORTH will lecture in Taunton, Mass, first two Sundays of June; at Marblehead last three Sundays of June; in New Bodford, four bundays in July; August is all engaged; in Quincy, four Sundays in Sept.; in Chicopee, during October. Address accordingly. He will answer, calls o lecture in the east,

8. PHELPS LELAND will lecture in Jackson, Mich., June 29; jarring incompatibilities, dwells the soul in the re-gions of perfection and absolute repose, clear, crys. tailine, immovable. The consummate combination of tailine, immovable. The consummate combination of tailine, is a source of the sour

> MES. M. M. WOOD (formerly Mrs. Macumber,) will lecture in Stafford, Conn., July 6 and 13; Somersville Conn., July 20 and 27; Putnam, Conn., during August; Portland, Me., dur-ing Beptember. Mrs. M. will make no engagements for the disengaged Sundays of May and June. Address, West Kil-lingly, Conn.

sun-illumined crystal, without speck or blemish, im-pervious in its adamantine texture, to all iternal influences, knowing nothing of suffering or wrong, and 28: Taunton, Uct. 5 and 14: West Randolph, Oct. 19 and 26

> MISS EMMA HOUSTON will speak in Bangor, Me., through the months of June and July; in Bucksport, August 3 and 10; in Sutton, N. H., Aug. 24, 31, and Sept. 7 and 14; in New Bedford, Mass., Sept. 21 and 28. Address, East Stoughton. Mass.

H. B. STORER, inspirational speaker, will lecture in "Foxboro, Mass., June 15; in Boston, Sept. 7 and 14. His ser-vices may be secured for other Sundays in this vicinity, by ddressing him at 75 Beach street, Boston.

MISS LIZZIE DOTEN will lecture in New Bedford, June 8; in Randolph, July 6; in Foxboro, July 13; in Portland, Me., August 24 and 31; in Lowell, Sept. 21 and 28. Address, care of Banner of Light.

N. FRANK WHITK can be addressed for the present at Sey-mour, Conn. Will speak the five Sundays of June in Put-nam, Conn.; Lowell, Mass., July 6 and 13; Quinoy, the last of July and through August; New Bedford, Sept. 7 and 14. SANUEL D. PAOR, trance speaking and healing medium, mawers calls to lecture in the Middle and Western States. He will ray special attention to the healing of diseases, wherever he may be called. Address, Port Huron, Mich. LEO MILLER will speak in Pultnoyville, N. Y., every other Sunday during the present Summer. Persons in Central and Western New York, desiring his services, will address him is above.

MISS L. E. A. DEFOACE will remain in the West till Sept., when she returns to New England. The friends in Iowa and Northern Illinois, will please address her immediately at St. Louis, Mo., care of box 2307.

MR. and MRS. H. M. MILLER may be addressed at Afton Y. care of W. H. Johnston, Esq., for the present, or Con-least, Ohio, care of Asa Hickox, permanently. They will iso attend funerals.

MISS EMMA HARDINGE will lecture in Quincy and Taun-ton, during June. Address, caro of Bela Marsh, 14 Bromfield stroet, Boston, Mate.

MES. AUGUSTA A. CUBRIER Will speak in Obicopee, Mass., June 8: Jacksonville, Vt., June 15; Milford, N. H., June 22 and 29. Address box 815, Lowell, Mass.

CHARLES A. HAYDER will speak in Rockland and Thomss-ton, Maine, during June and July, and in the vicinity dur-ing August, Address as above, or Livermore Fails, Me.

MRS. CLARA H. F. DANTELS, Westfield, Medina Co., Ohio, B. WHIPPLE, West Williamsfield, Ashtabula Co., Ohio, Dr. E., L. LYON, CATE of Wm. Crowell, Geneva, Ohio, CRAELES JOHNSON, RUTAL, Olerthiont Co., Ohio. DR. JAWES COOPER, Bellefonitaine, Ohio. A. B. FERNCH, Olyde, Sandusky Co., Ohio. MES MARY A. THOMAS, Clincinnati, Ohio. MRS. SARAH M. THOMAS, Clincinnati, Ohio. LOVELL BREES, North Bidgeville, Ohio. WILLIAM DENTOR, Falacaville, Ohio. WHE, A. P. PATTERSON, Scinefield, Jil. MRS. A. P. PATTERSON, Springfield, Ill. MISS BELLE BOCUGALL, Rockford, Ill. RW. HERMAN SHOW, Rockford, Ill. MES. O. O. PULSIYER, Queids, Ill.

MRS. C. O. PULSIFER, Oneids, Ill. MRS. LYDIA BROTHERTON, trance Speaker, Pontiae City, REV. E. CASE, JE., Florids, Hillsdale Co., Mich. [Mich. M. F. JAMIESON, trauce speaker, Paw Paw, Mich. MRS. D. CHADWICK, Linden, Genesee Co., Mich. MRS. M. J. KUTZ, Cannon, Kenit County, Mich. ABEAM and NELLIE BHITH, Three Rivers, Mich. B. B. CASWELL, Orangeville, Barry Co., Mich. REV. J. G. FISH, Ganges, Allegan Co., Mich. HENRY A. WALLACE, Flushing, Mich. ELIJAN WOODWORTH, Leelle, Mich. A. B. WHITING, Albion, Mich.

MRS. J. R. STREETER, Crown Point, Ind MRS. J. R. DYMERTER, UTOWN FOID, HU. MRS. FRANCES LORD BORD, Fond du Lac, Wis. MRS F. WHERLOCK, Medical Clairvoyan, Waukesha, Wis. E. B. WHERLOCK, Waukesha, Wisoonsin. DR. P. WYMAN WRIGHT, Brothesd, Green Co., Wis. MRS. B. F. WARNER, Dolton, Bauk Co., Wis. G. W. HOLLISTOR, M. D., New Berlin, Wis. BANFORD MILES, Salem, Olmsted County, Minnesota, A. W. OURTISS, Marion, Olmsted Co., Minnesota, Dr. JOHN MAYHEW, Wyoming, Chicago Co., Minn.

Mediums in Boston.

MRS. A. C. LATHAM, MAGNETIC AND CLAIRVOYANT PHYSICIAN

No. 393 Washington, corner Bedford Street CLAIRVOYANT EXAMINATIONS, Communications, Ac. U Medical Examinations may be had from a lock of hair. Naturo's remedies furnished. Patrons will receive a scien-tific and reliable statement of their case.

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Mas. LATHAM is highly receptive of the "HEALING POWER," the value of which, as a remedial agent, cannot be too highly estimated, as, under its influence, an improvement or recovery of health is sure. The healing and soothing effects Mrs. L. is enabled to produce, by the Laying on of Hande, will be found invaluable to those discased in body, or distrasted in mind. distressed in mind. ly ly May 81.

DR. C. C. YORK'S

DR. C. C. 'YORK.'S HIGH INSTITUTE, No. 3 Winthrep Street, Charles-ed for the treatment of every known disease. The Doctor has performed some wonderful cures by laying on of hands, Hig Medicines are propared from the vegetable kingdom, by his Clairvoyant powers, and constantly for sale by him. Patients will be attended at their houses when it is desired. May 34. May 24.

AMUEL GROVER, Trance, Speaking and Healing Me-A dium, at Rooms No. 17 Bennett street, corner of Jefferson Place, (near Washington street) Boston. Hours from 9 to 12, and from 1 to 6 r. u. Sundays excepted. Terms for Examinations \$1. B. Grover will also visit the Slok at their homes, if request

B. Grover will also visit the blok avenue, in edge, and attend funerals. Residence, No. 3 Emernon stree Romerville. 6m9 Jan 11 MRS. R. COLLENS, Clairvoyant and great Healing M. Medium, is entirely controlled by forty celebrated spirit Doctors. Describes Spiritual Euroundings, and Disenses; examinations by look of hair. No. 8 East Castle street, second door from Wasnington street, Boston. Terms, \$1 hour. 8m may ns, \$1 per may 10,

M BS. E. M. T. HABLOW, (formerly Mrs. Tipple.) Clair-woyant Physician, 14 Knceland st., Boston, Patients at a distance can be examined by enclosing a lock of hair. Ex-aminations and prescriptions, \$1 each. tf Nov. 23,

MRS. M. W. HERRICK, Clairvoyant and Trance Medium at No. 17 Bennett street. Hours from 9 to 12 and 2 to 6; Wednesdays excepted. Terms, \$1. 6m^o Jan. 11. MISS E. D. STARKWEATHER, Rapping, Writing, and

Test Medium, No. 6 Indiana street. Terms 60 cent person. Hours from 9 A. M. to 6 P. M. Sm may 8. MRS. A G. POOLE, TRANCE MEDIUM, No. 13 Common street, Boston. Hours from 9 to 9 P. M. 8m Mar.29. M RS. G. L. BEAN, Writing Test Medium, No. 4 Mahar Place, leading from Pleasant street. 51° May 24.

THE NEW ENGLAND

CLAIRVOYANT INSTITUTE The stabilished for the purpose of affording individuals the L best and most reliable means of availing themselves of the benefits of Clairvoyance in all its phases. Its transac-tions will be conducted with strict regard to truth and in-tegrity, and in a manner that will, it is hoped, secure for it the full confidence of the public. In order to remunerate those whose services are employ-of the full variant of charges is adouted.

In order to remutherate those whose services are employ-ed, the following rate of charges is adopted: A Medical Examination, comprising a written synopsis of the disease and description of its symptoms, together with a prescription of Remedies to be employed, and specific direc. Uses respecting a course of ireatment, \$1. Prophetic Letters comprising a general summary of the leading events and charactoristics of the future earth-life of the applicant, \$1. Scalied Letters to Spirit-friends answered, including such messages as they may cive, questions answered, including such and spirit a such as the matter of the spirit of the spirit friends answered. Scalied Letters to Spirit-friends answered, including such and spirit and the spirit of the subset of the spirit of the spirit friends answered. Scalied Letters to Spirit-friends answered, including such and spirit and the spirit of the subset of the diverse of the spirit of the spirit of the spirit friends answered including such and the spirit of the spirit friends answered including such and the spirit of the spirit friends answered including such and the spirit friends and the spirit friends and the spirit friend spirit friends answered including such and the spirit friends and

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wholeness you could not appreciate or perceive them and these ideas of divinity, these flashes from the Eternal World which the spirit enables you to see, as you see the rainbow through the mist, these are what cause your conceptions of goodness in the outer world ; but for these the soul were as much shut out from the material world, as the light of the sun without an intervening atmosphere ; it would exist as if buried in a dungeon. As we could never know the nature of the solar ray, but for its decomposition by the prism, so the sins, sorrows and vicissitudes of life are requisite to reveal to us the character and capacities of our innermost being.

Thus is solved the problem of moral evil and physical imperfection and degeneracy. This explains why the material mind is beset by trials and temptations, torn by anguish, and convulsed by strife. This is why the immortal part of man is confined, and his nobler energies repressed in the stubborn mould of clay, which death alone can break.

As spirit is the result of matter; as the soul animates the spirit; as the spirit pervades the body, and, through this combination, forms the mind, so the expressions of that mind, thus transmitted, give to the world all the ideas of the soul. There is, therefore, no direct communication between the mind and the soul, which, indeed, are sworn enemies. Atheists and materialists are able to maintain their positions so plausibly, because, in all their reasonings, they refer exclusively to the mind-to that which depends upon the material structure-and ignore the soul. Now we may set aside all the manifestations with which these philosophers concern themselves. and still have the soul in unimpaired beauty and vigor, together with the spirit, as its agent and medium

Furthermore, religion, divested of impostures and delusions, of unmeaning dogmas and frivolous ceremonial, and rescued from her servitude to superstition and sensuality, remains pure, calm and perfect as though materialism had never dreamed of attacking her.

When logic has exhausted her subtleties, when reason has lost herself in the labyrinth of argument, still mind will be but mind-spite of German metaphysicians and French infidels. It is not independent of spirit and soul, and, if the connection were traced between them, mind, with all its powers, would be seen to be simply, a result, as fruit, leaves, branches and blossoms are the product of the vital principle within the parent tree. The leaves may whisper, "We are free!" the branches may fling abroad their arms in rebellion, but should the life at the root perish, the leaves would fall lifeless, and the branches die. So take away the soul and all-pervading spirit from the braip, and lo ! the leaves of thought would fade and perish, one by one, and the proud material mind, so careless in its strongth, would grow weak and fall. It is not thus with the soul. No accident or change can mar its beauty, nothing can affect the inherent splendor of its being. While mental manifestations are modified to suit the atmosphere of circumstances, while memory grows dim and reason totters on her throne, beneath the stress of physical environment, the soul is still the same, and likest God

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Mind may die, each one of its attributes and qual-ities may cease, to exist, all those ideas which you deem so lofty and imperishable, and which you think must bear you through eternit", may be swept away. as cocan washes the pebbles from its shore, and be forgotten, for they are not causes, but effects; they are not the ends of being, but merely demonstrate something beyond it. Depend upon it, when you chall lay off the body, all that will certainly remain to you will be those glimples of the starnal radiance which have struggled, to your, sight through the

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A LOST LOVE,

Ah I one fair lady I remember well-And shall remember, though all else should fade : Her dreamy eye, Her gentle sigh ; Her golden hair in tangled curls that fell ; Her queen like beauty and demeanor staid ; And oh I her smile, that play'd at hide-and-scek

With dimples on her chin and cheek !

O Edith ! often have we sat at rest. And watched the sunset from the Lover's Hill. When few faint stars

Shown through the bars Of purple cloud that stretched athwart the west ; And Nature's pulse seemed silently to thrill. While night came o'er the moorlands wide and brown On dusky pinions sweeping down.

Long years have faded since those happy days, Yet still in memory are their joys enshrined : Tall grasses wave

O'er Edith's grave ; Above her breast the birds chant plaintive lays ; Yet still I feel her arms around me twined ; Still float her tangled tresses in the breeze ; Still sit wo neath the maple trees .- [Geo. Arnold.

When two loving hearts are torn asunder, it is a shade better to be the one that is driven away into action than the bereaved twin that petrifies at home. -[Reade.

BLUE EYES FROM HEAVEN. Blue eyes from heaven are lighted With holy, soul-born glow, To cheer poor man benighted, And charm him out of woe. And when cold wintry clouds arise, And shroud in grey the sunny skies, Then let blue eyes my glances win-I find my sky-my day therein I [From the German.

Account him thy real friend who desires thy good rather than thy good-will.

> HOPB. We live in hope : though clouds appear, They linger but a day ; The sun, to us a gift so dear,

Will scatter them away. Thus life is but an April shower, And troubles are but rain ; And hope, the sun that in an hour Will bring us joy again.

THE RISING GENERATION.

A Lecture by Miss Emma Hardinge, at Lyceum Hall, Sunday Evening, May 25th, 1802.

[Reported for the Banner of Light, by W. BACHELER.]

The discourse was preceded by the reading of contrasted extracts from the popular orthodox "Sunday-School question books," and from the recently published "Spiritual Sunday School Class Book."

" Suffer little children to come unto me, for of such is the kingdom of heaven."

Presenting to you, this evening, thoughts concerning the rising generation, we purpose merely to strive to impress upon your minds the vast moment of the subject, hopeless to endeavor to lay before you in one short hour's address even a fragmentary compendium either of the grand aud subline import of the theme or of the mode by which it should be treated. That "the child is father to the man." you know. You know also, if you are life students, that there are some gen. erations that live after the present-like the Inde-pendence fathers. All of life's issues that could be purchased by high, stern and self sacrificing action, rested with them; the future was founded upon their

there dormant, in embryo, and that which we see ed, cruel world does it. Let us consider both these answers, separately. In

the first place, of those who claim that the total depravity of the child is covered with a show of heaven, claim that the child is even a better actor than the man, that this fair and beautiful seeming of the child is the result of a wickedness even more dreadful than . that of the man, because it is hyporrisy. Artful, won-the week are enforced on the child. derful, sublime and brilliant capacity of childhood, There are two modes by which all

that she alone can answer the question rightly, and reveal to you, what is truth ?--we claim that in the kindly feeling has room to enter. child you see the truth, the nature, the absolutely de-monstrated nature of humanity; and in the man you and beheld the spirit of uncurbed selfishness that is

somehow, to spoil themselves; for the world is made up of men and women. The child is the father of the man, we repeat; and

therefore, if the man spoils the child, we must look to the interreguum, to the intermediate state between The interreguum, to the intermediate state between childhood and manhood, to find the process of the spoliation. We know that this process is conducted under the eye, the authority, the guidance and rule of those who profess to educate the child. Therefore, it must be in the system of education, that the dark and provide the system of education that the dark and painful transmutation takes place, be it what it may, that converts the type of the kingdom of heaven into

all of darkness. of crime and disgrace, that is typical of the yet darker kingdom of hell. We propose to investigate this, necessarily briefly. Our address will still be suggestive, merely; but sug-

Our address will still be suggestive, merely; but sug-grative of that which may transmute this land of ein and suffering into the * kingdom of heaven," for which ye nightly, daily, hourly pray. In the first place, what are the processes of educa-tion? We know they are two: Example and Precept. With example we can have nothing to do this evening. It is too late to undo the world. We can deal but lit-the with the procession of the world. the with the present generation; and, as most of our addresses are directed to them, we shall spare comment on this point, now, and speak chiefly of precept. Neither do we forget that there are ante-natal conditions which stamp and shape organization. Still, with these, as the subject is too wide for us to treat of all the elements of power, we can have nothing to do tonight. We speak merely of that system of precept

hight. We speak merely of that system of precept which we call education. There are three modes by which the rising generation are informed, through which their characters are pro-fessedly moulded. These are religion, morality, intelfessedly moulded. These are religion, morality, intel-lectuality. We read you, to-night, some specimens of the religion. We propose to look a little deeper into them, again reminding you that Christianity represents the highest form of religious civilization. And Chris-tianity claims to be one. It matters not which vol-ume representative of Christianity, the doctrines of the gospel of Christ, we take up; we have chosen at ran-dom, and you remember the words we have read. We make but little comment upon them; but we invite you to turn from such trivialities, as the " height of the to turn from such trivialities, as the "height of the mountain," whereon Satan and Jesus held their famous dialogue, and "the amount of liquid which the firkins would hold" in which the water was converted into would hold" in which the water was converted into followers give of their God, and his dealings with in-fidels, his dealings with angels, his dealings with the thousand thousand millions outside of the church of church to the other who is indea to guit all this and for the same spirit is manifest in the home circle.

cation which all of you recognize as obtaining in your

echoes of angels' voices in the ear of every father and if 'answered, by the 'reflective child, are sufficient to mother, that in these hearts are the seeds of desperate wickedness, of total depravity; that these seeds lie disregards the edict of religion. One or the other. You have not reasoned, never reflected upon the solem beautiful, heavenly, is a seeming. Another answer is nity, the grandeur of religion, if you maintain the from the worldling, the man who is not a religionist. Research of the selvent of

Here is one of the dark and baleful errors of the present system of educatioa. Following on this, comes the law of morals. We are told that religion cares for morality. We need not investigate how far the law of morals is taught in the churches. We know that, to make it effective, it must be perpetuated in the systems of practice which during the six days of

There are two modes by which all morals are ennuclthus to mask itself beneath so glorious and angelic a sted, both in example and precepts, to children. The disguise! More than this—yon perceive that nature, one is the home education; the other is the school. which we claim to give spontaneous utterance to the angelio attributes of childhood, is actually taking part in the infamous deception 1 Oh, surely, surely, if the seeds of desperate wickedness are in that heart, the seeds of angelic goodness are there also, and the better and peaceful teachings of Jesus either enunciated or nature has the best of it. When the child is within enforced in any of the present scholastic systems. the domain and beneath the supremacy of nature, it is hard to find aught that is not typical of heaven, and competition and rivalry, the very fact that emulahard to find aught that is not typical of heaven, and where found it is the exception and not the rule. What, then, must we think of that Nature, this hy-pocrite, this liar from the very foundation? That if Nature were permitted to keep on lying, she might continue to represent in the man these types of the kingdom of heaven. Oh that the fearful hypocrisy lasted throughout life, instead of only in the first part of it. But, standing as we do advocates of the Supreme Truth, Nature, and claiming that she is the Supreme Truth, that she alone can answer the question rightly, and struggle for fame, for honor, for advance, no on

the child is. And if God be the author of nature, and children in this country, have never paused to reflect the child is. And if God be the author of nature, and children in this country, have never paused to reflect the child is. And if God be the author of nature, and children in this consequences. The child's uncurbed will once those who look on the little child look on the Father. those who look on the little child look on the Father. And for the worlding, for the doctringure of the spol-lation which the world commits—we would ask one question: What is "the world?" We believe—as far as we are able to define this exceedingly vague term— it consists of men and women. And these men and women have all once been children. When we come, therefore, to definition, we find that the world spoils itself, or rather that the men and women contrive, somehow to spoil themselves; for the world is made

yourself and none to your neighbor, all hall to this system of forming individuals | But just so long as the entire of this world is made up of thousands of individuals, instead of one, each one will have his place for bimself, and the struggle of each one to maintain individuality must be sustained at the expense of antagonism to another. We may well talk of spoiled children. "Children," standing alone, signifies the kingdom of heaven; the very word, "spoils," shows that the type of the kingdom has been marred.

[At this point, the cry of an infant in the audience occasioned slight interruption.] Ah, that cry tells of the tender love of mother, that mother who would be contented, in the midst of inconvenience, care, and hardship, not to feed her own soul with intellectual food unless she cared for the child as well. That very cry teaches you how precious, how holy, how glorious

is the parental love, and how perfect and divine it might become if it were only associated with the wisdom to guide the child aright. Uh, that you would but remember that a love that can sacrifice itself, that can never care for itself, its comfort, nay, even its very maintenance, when the child calls for bread, for care or tenderness, might, if married to wisdom, wis-dom that should preserve the purity, the integrity, of these precious blossoms, and keep them always the innocent little children of heaven, might indeed raise up a generation of angels. We repeat, there is not the want of love, but the

want of wisdom in guiding that love. That love runs riot, and grants individuality to the child at the expense of the highest, holiest principle which yields it, the love principle. Teach your children, from their very earliest cradle, to sacrifice for love of others their own selfish will, wants, feelings, to others. Then do you lay the foundation of that love so holy and pre-clous in the parent, the very highest type of the heav-enly kingdom. We find an absence of this species of enly kingdom. We find an absence of this species of teaching, both in your public schools and in your homes, in the rude and discourteous tone by which young scholars of public schools address each other, showing that the small and graceful courtesies of life, even, are not sufficiently studied to teach the child to sacrifice its selfish and lawless will to another.

Christ, to the one who is inside; to quit all this, and The yielding up of any childish wish, to parent, guard-point you merely to that more popular system of edu ian, teacher, is in itself a lesson that others' weal is to be preferred before self. And this is the foundation of morals. Morals is the

tions; that you shall send your children forth into the broad free air, and glorious sunlight and glittering starlight; that every geological system shall be illustrated with the life in it; that every word that is written shall also be spoken, by those that know how to speak. Oh, the long recitation, the long and weary rehearsal of words, how far short does this fall of the inspira-Who ever comprehend the lives of the saints, the powers of endurance and fortitude in martyrdom, until they have gazed on the vivid creations of a Raphael, a Michael Angelo, a Guido, a Salvator Rosa? Who ever has discoursed of the power of music, who ever has written of it, and laid down the hard laws of in-harmonic tones, and has reached the beart, like the stir-harmonic tones, and has reached the beart, like the stirof a Handel, or the graceful, sweeping melodies of a Haydn? Who ever has been able to discourse of the starry heavens, until the unturned even of faith and June. love were fixed upon the glittering skies?

Let us have less of books, and more of life, more of the beautiful cause of all things. You talk of the dif-ficulty of calculating effects. You point to the ma-chinery of the bady, and you have on your walk plate. chinery of the body, and you hang on your walls plates and representations of the mere mechanism, and you forget to teach of the mighty spirit that makes it a living man, you forget to teach of the anatomy of the soul that expresses itself through that poor framework, you forget to speak of the wondrous power of life that binds together the two. You must not look into these, because there is no crucible, no scales, no mortar, by which you may weigh and measure and manipulate them. And yet, they are all of life that will re-main to you one hundred years hence ; they are the

main to you one hundred years hence; they are the things of eternity. You are but dealing, in your schools, with the things of time. This brings us back again to the great standpoint of the commencement of these addresses—of the matriage of science and religion. Again we claim that these two have been divorced. Again we ask that the Great Spirit may preside in our schools, that the Mighty and Infinite one shall be talked of and taught of and re-bearsed, and the two one of His works shall be dia. hearsed, and that no one of his works shall be dis-played to the child unassociated with Him. Again Again we remind you that all the effects of external show that nature presents are but the mantle that conceals the spirit beneath it; and when you teach your children of these effects, you teach them of the body without the soul.

Bring your religion into your lives, and into your schools. Take it out of the Sabbath-day rehearsals, put it off the shelf of the seventh day, and take it broad and give it airing. In all your exercises, make it the cornerstone on which your education shall be founded. Tell your children it is not only wrong to deceive, to rob, to slander, to grieve the hearts of pa-rents and teachers, but tell them it soils the spirit, tell them of the eternal land in which all these small and trivial thoughts and deade shall be found to be the trivial thoughts and deeds shall be found to be the grains of sand that have made up the structure of soul; tell them of these things, and you will give them a cause to be good, you will give them a reason for self-sacrifice, you will show them something more than the mere law—you take them into the presence of the great Lawriser. Lawgiver. Throughout your systems, the deficiency is of that

sterling religion, a very brief transcript of which was presented to you in the little crude sketch we last read. of why you should be kind to others, of how you should be charitable to your fellow-men. It is in such teachings as this that causes for life and action are found. And in this you will find that the marriage of science and religion will give to the rising generation that structure which will eventually realize the temple for which we are all seeking, the temple where God is known for himself, the great Lyceum wherein He is demonstrated by science, the home where the Divine Father, in the midst of all his children, teaches by the ever living Sabbath throughout creation, by the open Sabbath School volume of truth as manifest in the laws of Nature.

Spiritualists, ere we part, we commend to your thoughts, as the most solemn and momentous of all your efforts of progress and reform, the care of fashioning the minds of the rising generation. The world, outside of yourselves, is harnessed to the habits, the customs, the opinious, of the past. They hold as sacred the arbitrary, inharmonious dogmas we have read to you to night; they hold it to be the darkest and deepest profanation to touch them. You have reac-tared to reason upon them. Once bring the light of this God gifted reason to bear upon these sayings, and you dismiss them forever; you do not find them in har-mony either with science or the revelation of God's laws as made to you in His works. It becomes you, therefore to contract the two whethere therefore, to outwork the knowledge thus bestowed upon you. You best know what pains have been endured, what sufferings you have undergone, before you ventured to shake off the trammels of creed and to walk in and by the light of your own reason. Do you propose to harness your children to the same car of darkness, to the same system of insufficiency beneath

which yourselves have groaned and travailed? . You know that the child's mind, pure, beautiful, and innocent, is by some means or other converted into selfishness, deceit, and corruption, in nine cases out of ten, by contact with the world. You know that this transmutation takes place during the process of education. You know that the most important part of a system of education is religious belief; that morality grows out of it; and that intellectuality is nothing but the gilded volume that illustrates the works of God. Knowing all this, what are you doing with your rising generation? What transmutation is going on in their minds? What words are permitted to fall carelessly into their cars, until at last the sum of knowledge is made up of habit, and that habit be-comes a garment that clings around them like their fiesh and blood? It remains with you who know this truth, to be bold enough not only to live it out in examples of yourselves, but to enforce it upon your children in precept. For woe betide you if the light thus Original Essays upon philosophical, religious and scien-We cannot part with you without pressing this more earnestly on your attention than all the grand philoso-phies with which life is full, and of which these addresses have offered you certain suggestions. It is the last work that remains for you to perform on earth, to bequeath to posterily a generation that, if you think aright, shall not out your thought, that, if you think wrong, shall at least have the chance of judging for themselves. You know that the page of the child's mind is waxen, that every image you impress upon it remains there through eternity; that the human soul is a daguerreotype plate upon which is impressed every image that is passing, throughout life. Every word is found there; in the great revelation, there shall not be a sentence, a thought, a second of time, but what will be found to make up the sum of soul. These children are in your hands; they are depend. ent, for a few years at least, on the fashioning hands of precept, through the education you give them. Of your example, you know the effects. You are the children of a past generation; you know what you in-herited from father, from mother. You know that the reforms of the day are perpetually dragging to life the tremendous truth enunciated in the old Scriptures. that "the sins of the fathers are visited upon the children."-and that not alone "to the third and fourth generation." but throughout eternity. Most solemn, then, is the charge that devolves upon you. Oh, if your life be false, if it be a phantom, bring to bear all the investigation you can afford, all the reason, all the arguments, upon the subject. Care not if your fellow man may seek to impose upon you in the name of authority: he cannot die for you, he cannot answer for you. For yourselves, and for those committed to you, before the judgment seats of eternity, will you be called upon to plead. And in the name of your eternal responsibility, we again remind you that the fate of the rising generation is in your Had such thoughts as these, clothed in the form of words that burned and arguments that sounded throughout the length and breadth of the land, met the cars of generations that preceded you, would you now pray for victory ? would you now ask that God should change the elements to please your finite comprehension ? would you now suppose that fasts feasts, ceremonial or external forms, can move or feasts, ceremonial or external forms, can move those laws fastened into the very constitution of be-ing, and outworking from the throne of the Infi-nite from one eternity to another? You would not be the subjects of the martyrdom that is be-gun through the habits shackled around you. And in the name of all that you have suffered, in the name of the score and the reproduction that is now cast name of the scorn and the reprobation that is now cast these sentiments, in the name of that darkness which looks with shame upon the religions from which many of you have come out, of regret that your lives should have enunciated such dreadful destruction against your fellow-man, we plead with you to give a will be rejoiced to know that in the latest one ma. White and holier light to those that succede you, to manner THE WHOLE BACE, and is freely lending himself to a point to the beneficence and the wisdom and the pow-er throughout creation, and from this to point upwards to its Cause; in every intellectual effort which the child makes, in every scholastic teaching impressed upon its memory, to point to the still grander action to Born i ity of Him who fashioned it, of the Mind which it, ex. hibits, of the beneficent uses which it is designed to fulß]]. Thus. O Spiritualists; shall you fashion the rising generation. And if the failures and sufferings of the past be martyrdom to you in the present hour, oh spare them to this rising generation, in the name of the common Father of all.

JUNE 7, 1862.

NOTICES OF MEETINGS, 19797

LYCEUM HALL, TREMONT STREET, (opposite head of School street.) - The regular course of lectures will continue through the season, and services will commence at 5:45 and 7:50 o'clock, r. x. Admission Free. Lecturers enginedi-Rev, J. S. Lovcland, June S; Mrs. Fannie Davis Smith/June 22 and 29.

CONFERENCE HALL, NO. 14 DECEPTED STREET, BOTTOR.L. The Spiritual Conference means every Wednesday, ave-ning, at 71-2 o'clock.

ning, at 1 1-2 0 clock. Bpiritual meetings are held every Sunday : trance speak. ing at 10 1-2. A M.; Conference meeting at 2 1-2 p. M.

Foxboard, --- Meetings in the Town Hall. Speakers engaged: Miss Emma Hardinge, July 6; Miss Lizzle Doten, July 13.

Miss Emma Hardingo, July C; Aiss Lizzle Doten, July 15, TAUKTON. -- Meetings are held in the Town Hall, every Sat-bath afternoon and evening. The following speakers are en-goged :-- grank L, Wadaworth, June 8; Rev. Adla Bhlou, June 15; Miss Emma Hardinge, June 29 and 29; Mr. Sannie Davis Smith, July 6 and 13; N. Frank White, Sept. Si and 28; Mrs. M. S. Townsend, Oct. 5 and 12; Hon. Waren Chase, in December.

LOWELL .- The Spiritualists of this city hold regular, meetlogs on Sundays, forenoon and afternoon, in Wells's Hall, Speakers engaged :-- Mrs. Fannie Davis Smith, during June; Mrs. M. S. Townsend, Sept. 7 and 14.

MIRS. M. B. TOWNSONG, Sept. 7 and 14. ORICOPER, MASS.—Music Hall has been hired by the Spiri-ualists. Meetings will be held Bundays, afternoon and eve-ning. Speakers engaged:—MIRA. A. Currier, June 3; MIRA, Anne M. Middlebrook, June 15 22, and 29, and July 6; Miss Emms Hardinge, July 18, 20 and 27; Miss Laura DeWorce, during August; M. L. Wadsworth, during October. Naw BRDFORD.—Music Hall has been. hired by the Spirit-nolists. Conference Meetings. held Sunday morthies. and

NEW BEDFORD.—Music Hall basbeen hired by the Spirit-ualists. Conference Meetings held Sunday mornings, and spaaking by mediums, afformoon and evening. Speakers engaged: Miss Lizzle Doten, June 8; F. L. Wadsworth, dur-ing July; Miss Emma Houston, Sept. 21 and 28.

PORTLAND, ME. - The Spiritualists of this city hold regular meetings every Bunday in Sons of Temperance Hall, on Con-gress, between Oak and Green streets. Conference in the forencon. Lectures afternoon and evening, at 21-4 and 7 o'clock. Speakers engaged .- Mrs. M. M. Macumber Wood for June.

PROVIDENCE.-Speakers engaged:-Mrs. M. S. Townsend in June

NEW YORK .- At Lamartine Hall, corner 8th Avenue and 32th street, meetings are held every Sunday at 10 1-3 2. M. 3 r. M. 7 1-2 r. M. Dr. H. Dresser is Chairman of the Asso ciation.

At Dodworth's Hall. 808 Broadway, Mrs. Cora L. V. Hatch will lecture every Bunday, morning and evening.

MILWAUKEE, WIS .- Lectures every Sunday at Bowman's Hall, Milwaukee street, commencing at 2 1-2 and 7 1-4 r. A. Locturers desiring engagements please address Albert Morton. Br. Louis, Mo.-Meetings are hold in Mercantile Library Jallevery Bunday at 10 1-9 o'clock A. M. and 7 1-2 P. M.

THE BANNER OF LIGHT, The oldest and largest Spiritualistic Journal in the World.

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ers, and the generation that shall succeed you will act for the independence children of the next generation.

In the rise and fall of ages, thus it ever is. There has fallen upon the mantle of the nineteenth century a charge more solemn than ever yet has enwrapt any other age; that of founding anew order from disorder. shape from void, a new created world, a new temple and a new throne, from the disruption, the chaos which now ensues. It rests with you, thinkers, to de-termine what that future shall be, in your efforts to fashion the thought, and with it the character, of the

fashion the thought, and with it the character, of the rising generation. Let us ask you to observe one picture. You are all familiar with it; it is the innate characteristics of childbood, generally. We need not remind you that whatever was set down in the name of Jesus of Naza-roth, was a compendium of the purest and holiest truths that ever were written in the name of man-hood. Amongst them, that assortion that little chil-den are trues of the kingdom of heaven. There this dren are types of the kingdom of heaven. There this sentence stands, in glaring, eternal, and divine mock. ery of the doctrine of " total depravity." There it shines in the firmament of eternal truth, reflected in the starry eyes of millions of little worshiping angels. Go home, in thought, every one of you, and ask what are the characteristics of the tender buds blossoming day by day around you. Children are ever frank, confiding; trusting, loving, clinging; the thought of their hearts is the first to spring to their lips, their lips are hearts is the first to spring to their lips, their lips are a transcript of their hearts. Oh, the generous hospi-tality with which these young creatures invite you home, and long for you to come, and will make you so welcome, when the cold, niggard words of parents al-most send you forth again. Oh, the tender, loving split of impartation, that displays its little toys, that ould share with you its sweetmeats. You see it even in the baby band that is stretched out to feed, right and left, with its little orumbs, every face that looks and left, with its little oramos, every face that looks smilingly into the dear eyes of infancy. Oh, the warm grasp of those little, tender hands, never cold, never yielded reluctantly, except to stern, hard, repulsive unkindness; the clasp of those tiny arms around the neck of anything that is kind. Oh, the pitying look of wonder and astonishment, upon the face of pain and the terms of the little soft hand that would head. and the stroke of the little soft hand that would heal if it could. Take the characteristics of childbood through; and you come to the conclusion that if there ever is a kingdom of heaven, of such must be its in-

Take the man-the man on the gallows; he has once Take the man-the man on the gallows; he has onco been a child; look upon that rugged brow, that repul-sive face, those lips only made for the purpose of con-cealing thought, that hand always destined to grasp from another, that strength, which was so tenderly. lovingly yielded up to caress and embellish the father's and mother's home, now levelled against every man. Oh, walk through the city streets, and behold the heavy furrows in the brows of care, and ask where, where is the bright open brow that fears not, loves all and casts out all fear. Listen to the throbbings of hearts always beating in chime to the clink of the money bags. Where are the young, lightsome hearts nearLs always nearing in chime to the clink of the money bags. Where are the young, lightsome hearts that leaped high at the sound of the mother's foot or the father's voice or the companion's laugh? Where is the joyous ring of childhood's laugh, now changed into the hoarse murmur of an oath, changed into the barsh; the savage imprecation against faith or fellow mau.

Oh, stand upon these two pinnacles of time, contem on, stand upon these two pinactes of this, concentration of the pinactes of the child, and then plate the child, and then has transmuted this type of the kingdom of heaven into these types of the kingdom of hell. They walk, which many and women, striving to undo almost wisible, men and women, striving to undo almost every attribute that made childhood graceful; all that is aweetest, holiest, most predicus, most attractive in the child; lost; lost; and as the stamp of age mows the head, and as one wrinkle after another tells of the de-cades of time, marking themselves on the pligrim of eternity, every furrow is a deep trench full of care, full of sorrow, fall of crime:

Again we ask, why this dreadful transmutation? There are two: answers rendered. The one is in the stern voice of the Christian religion, which claims that in the bearts of these precious children of ours, these angels of the household, these beings whose little pattering incidence and chirruping laugus are the

There is scarcely a child, sufficiently old to think, system of legislation between man and man. Morals who has not, at some time or other of his infant life, is the system of order by which individuals are bound heard the prayer for rain addressed to the infinite Fa-ther. If the child thinks, the first question suggested by this prayer is, "Will God grant your request?" stone of the whole foundation. Morals is self-sacri-'No doubt," answers the father. "Why do you offer fice, the yielding up of your own will for the benefit that prayer, father?" "We want rain." "Does n't God know what is good for you?" Either yes or no; In regard to intellectuality, we have, too, a word to you know what is good for you ' Anther yes or no; you know what position you place yourself in, with either answer; if no, you know better than your Mä-ker; if yes—what is the result? Oh, calculate carefully these positions. Yes, God knows better than you then of what avail to ask him? But, supposing the prayer can be granted; if the child be of advanced age, and have heard the preceptor's definition of rain, he will ask whether the sun, by drawing up vapors from the earth, whether the dews crystalized in the atmosphere, be not the cause of rain-whether the condi-tions of the earth, the evaporation of the ocean, be not upon the causes of rain whether these causes have not been occurring from the creation of the world; whether, behind this, the astronomer's claim of an origin for planets be true; whether, behind the formation of this earth, the influence of other systems created previously be true-and away, away back into the infinite eternity, behind the formation of all that is, until at last the raindrop that patters against your window is the result of causes traceable from the conception of the universe. Elther the preceptor's story is utterly false, or else the father's when he tells you that God makes the rain-drops and gives them at your request. Well, these are awful questions, and still more difficult to answer. And so there is but one way to dispose of the subject; you must not think, for, if you think, you question; you must not question, for if you do, in the effort to ask and to digest the answer, reason comes into play and reason denounces the possibility of reconciling the contradiction of faith and science, denounces the asser

tion set up by the religionist as to the cause of the rain And the child hears the prayer uttered, Sabbath by Sabhath, for conquest over enemies, for victory. Go forth, child, and learn what you are asking. Go to the battle field, and see some ten or twelve hundred thousand men arrayed in the dark, hideous conflict of war. Thine eyes are dazzled, thy ears are stunned, thy young heart beats with terror ; thou must concentrate thy comprehension on one single spot. Why, fix it on thy father, who lies bleeding at thy feet, mashed and torn, and shricking for water, and crying to God and man to help him. Oh, the pitcous sight, the spectacle of horror; the form, the limbs bruised, mangled unto death i Oh, the breaking hearts that should contemplate the hideous wrecks of humanity | And thousands n thousands are lying around thee, and thou, oh shricking woman or orphan, art praying to God to create thousands more of these horrid spectacles i That

is the prayer for victory ! And so on, throughout the whole category of reli glous teaching, the doctrines we have read you to night. Shrink not from the recital; fear, rather, to acknowl-edge any system which your ears tingle at when re-hearsed within them. If you are asbamed to hear these words, rather be ashamed of their cause. Can you dare words, rather be ashamed of then out to stand up and mock your Maker by rehearsing with your lips that which you dare not let your reason com-ment on ? Can you hear poured out, Sabbath by Sab-bath, edicts and creeds and dogmas, which cannot bear the light of that reason? And do you wonder that shildhood is transformed into the men and women that whildhood is transformed into the men and women that whildhood is transformed into the men and women that whildhood is transformed into the men and women that where we can scarcely pretend to say there is any hor-

by uttering it? All these are solemn considerations, and they belong in the same category with the lisping prayer of the child that piters he sweetest, boliest words that, even fell from human lips, "Our Father, which art in heav-en." Does the child realize what "Father." means, and can he find him out it the text book which we have read? Alas, and it These are questions that must either, to be answered, stuttify reason altogether, or,

together in ties of mutual interest, consociation, and good-fellowship; and the very basic stone, the corner-

of the neighbor. In regard to intellectuality, we have, too, a word to say. The child of six years old is a better philosopher than he will ever become in sixty added years. Without the opening of a single book, he has learned the elements of every philosophy in the known world. He has learned to designate all the animal, vegetable. and mineral kingdoms, and to know something of their habits and characteristics. He has learned to contemplate the stars, and to understand that they are at a distance from him; he has learned to comprehend that that space is supplied by atmosphere. tions of the earth, the evaporation of the occur, to not the second bas learned something of the mecuanism of the the cause-whether the geologist's claims, made ages has learned something of the mecuanism of the the cause-whether the geologist's claims, made ages has learned something of the mecuanism of the the cause-whether the geologist's claims, made ages has learned something of the mecuanism of the cause-whether the geologist's claims, made ages has learned something of the mecuanism of the cause-whether the geologist's claims, made ages has learned something of the mecuanism of the cause-whether the geologist's claims, made ages has learned something of the mecuanism of the cause-whether the geologist's claims, made ages has learned something of the mecuanism of the cause-whether the geologist's claims, made ages has learned something of the mecuanism of the cause-whether the geologist's claims, made ages has learned something of the hand, the foot, the eye. He has acquired packed of the hand, the foot, the eye. He has acquired the different branches of science; comprehends the difference of the science knows something of weight, density, softness, elas ticity. He can distinguish between colors, knows the rudiments of art; has built himself castles of mud and the images of clay. He has learned the law of gravitation; something of acoustics; of pneumatics, even in the kite that files on high. And all without the open-ing of a single book. If he can learn thus much from living pictures, why not pursue the study in so glorious a model?

But now, forget life, and learn of the dead; open books, and oram the head with dead men's thoughts; forget practice, and study theory; and what shall it amount to? A long life spent in endeavoring to master the crudities of the Hebrew or Greek lan. guages will not avail to enable the great scholar to speak either with the same fluency of the poorest peasant in either of the lands where they were spoken; and, after all, the monuments, the living pictures of these lands, presented to the poor uncducated mariner, to the eye of the man that can neither read nor write, are better definitions of the customs, habits, soil clime, and country, than all thou canst ever gather together in books. So of geology. There is more life in the color, the substance, the character of the rock; the best metallargist is the man of iron, who welds and fashions and bends and melts it; and the best of all geologists is the goldsmith, and the man who cuts the diamonds and works in the gems. And the best of all astronomers are the shepherds on the plain. The meteorologist is he who studies the characteris. And so throughout the entire real of fatmosphere. And so throughout the entire realm of nature. The ohild will discourse to you of flowers that shut

The onlid will discourse to you of howers that shut their starry eyes by night and unveil their radiant faces to catch the first beam of morning, with more of abso-lute certainty than he who has read whole tomes of botanical lore. And thus it is that we find that the intellectuality of the age consists of theories, of strings of words, of long vocabularies, of hard dry sentences; whilst the living gospel of nature is out-side, whilst the broad image and most glorious handi. work of the Creator is everywhere presenting a page which the most ignorant, the most unlearned, which

of war, the God of victory, the God who grants rain at the supplications of man, who changes times, tides, sea-sons, systems, worlds, the laws of eternity, because man dictates to Him what is best for himself, and if the prayer had no meaning, the men who mock their God hi these are solemn considerations, and they belong in the same category with the lisping prayer of the judgment-scat of thought, and out of that ordesi de-tild that states the same uncertainty before the in the same category with the lisping prayer of the judgment-scat of thought, and out of that ordesi de-tild that states the same uncertainty before the in the same category with the lisping prayer of the judgment-scat of thought, and out of that ordesi de-

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